

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

The Sunday School Clinic At Madisonville



About a third of the 165 clinicians who were enrolled at Madisonville during the week of July 11-16.

Gleanings From The Field

Dr. H. C. Gabhart, pastor of the First Church of Williamsburg, Ky., just held a youth revival at Ray Stadium at Meridian, Miss., under the auspices of 35 churches in the Lauderdale County Association.

The Kevil Church has just had a ten day revival in which Pastor Albert Kemp, Victory Church of Providence, Ky., did the preaching. There were five additions. Pastor Paul J. Hall baptized six on August 1.

Radio Conference announced to be held at Ridgecrest beginning August 19 has been cancelled, according to Dr. S. F. Lows, Atlanta, Ga., due to polio, but the annual meeting of the Radio Commission has been transferred to Atlanta, Ga., for August 19-20.

The Bellefield Baptist Church of Henderson County has completed a revival, characterized by record breaking attendance, according to Brother J. L. Hall. Pastor Carl Wright, Livermore, Ky., did the preaching. There were 13 decisions, nine coming for baptism.

Pastor Paul Turner, First Church, Clinton, Tenn., was the evangelist in a ten day revival during July 12-21 with Pastor Bruce Whitaker at the Smithfield Baptist Church, Smithfield, Ky. Field Leichhardt, student in the Southern Seminary, was in charge of the music.

Pastor Carroll Hubbard, First Church of Ashland, Ky., has been in a revival meeting with Pastor Gifford J. Walters at Cumberland, Ky. While he was away the Ashland pulpit was supplied by Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions.

Foster E. Howard, Second Church of Highland Park, Louisville, Ky., has just had a meeting at the Clear Creek Church, Mount Vernon, Woodford County, Ky., where Raymond Sanderson is pastor. There were 32 by baptism and 9 by letter. Brother Howard was formerly the pastor of Brother Sanderson.

Student Secretary J. Chester Durham was recently in Oneida Institute with one of the youth teams for a youth revival. Pastor Lyn Claybrook was away from home in a revival meeting in Tennessee. The young man who was to do the preaching found it impossible to go, so Secretary Durham, a layman, stepped into the breach. There were 24 conversions.

Pastor Roy M. Gabbert reports a successful VBS in the First Church of Greenville, Ky., with 323 enrolled and an average attendance of 270. Report cards indicated that 171 were present every day. They made an offering of \$44.94 to the Co-operative Program, and

there were six professions of faith. Mrs. J. E. Mercer has served as their principal for the last several years.

State Evangelist A. J. Johnson, Potosi, Missouri, has just closed a ten-day revival with the Maple Avenue (formerly Second) Baptist Church, Princeton, Ky. There were 21 additions to the church, 15 being by baptism. Brother Johnson is now erecting at Potosi his 18th church building. R. Edward Hughes, for ten years pastor in Tennessee and Missouri, is now beginning his second year at Maple Avenue.

Dr. H. Leo Eddleman, Parkland Church of Louisville, has been in a revival with Pastor Carroll Hubbard at the First Church of Ashland, Ky., during July 19-26. The evangelist was accompanied by a student team composed of Sam Hill, Jr., manager; Weston Bergman of University of Kentucky, baritone, music leader; Miss Margaret Gordon, assistant in the State B. S. U. work, worker with Juniors; and Miss Marion Smith, Bethel Woman's College graduate and now studying music at Georgetown, piano accompanist.

The third annual Southeastern Baptist Religious Education Association will be held at Howard College, Birmingham, Ala., during August 24-26, with the theme, "Testing the Effectiveness of Our Work." Methods of Testing, standards, grading, records, publicity, administration, teaching, evangelism, missionary and service activities and home life will be among the subjects discussed. Reservations may be made through Associate Pastor J. L. Pollard at Hunter Street Baptist Church, 17th at Fourth Court West, Birmingham 8, Ala.

Dr. Roy O. Beaman, of the New Orleans Seminary faculty, preached in a revival at Fayette, Miss., July 11-16. There were nine professions of faith and four by letter, with one or more professions each of the six evenings. Dr. James L. Clark is the pastor. Dr. Beaman also assisted Rev. E. M. Keebler at West Union Church, near Carriere, Miss., during July 18-24. There were six professions and three by letter. July 25-30 he was with Dr. J. Hardee Kennedy of the New Orleans Seminary faculty at Clinton, La. Eleven came on profession of faith and four by letter.

Mrs. Mary Alice Jessee, a recent graduate of the Music School of Southern Seminary, is the new Music and Education Director in the First Baptist Church, Lexington, N. C. Mrs. Jessee is a native of South Carolina, but lived most of her life in Kentucky. She is a graduate of Georgetown College, has a Master's degree in Religious Education from the

W. M. U. Training School, a Bachelor's degree in Voice and a Master's degree in Organ from the School of Music of the Louisville Seminary. The Pastor of the Lexington Church is J. Roy Clifford, native of Newport, Kentucky, a member of the Georgetown College Class of 1933 and of the Louisville Seminary Th.M. Class of 1936.

The Social Service Commission of the SBC will hold their Third Annual Conference at Ridgecrest August 24-26. Executive Secretary Hugh A. Brimm has announced that Dr. Rollin S. Burhans, Louisville, will speak on "Christian Citizenship," at the opening session at 11:00 A. M. on the first day. On Wednesday morning W. W. Womer, Richmond, Va., will conduct a forum on "The Church, Conscience of the Community." That afternoon J. M. Dawson, Washington, D. C., will conduct an open discussion on "The Christian Citizen and Pending Legislation." On Thursday morning Rufus Snyder, Macon, Ga., will lead a forum on "The Atom Speaks to the Christian Citizen." It is necessary for attendants to make reservations with Mr. Robert Guy, Ridgecrest, N. C.

Pastor Mason C. Branham of the Friendship Church in Baptist Association just closed a revival meeting in which Pastor Gilbert Shely, of the Shawnee Run Church, was the Evangelist. Ray Moore, minister of Music at the Crestwood Church, in Frankfort, led the singing. The visible results were 11 coming for baptism, six coming by letter and one by statement. The people responded to the call to attend Sunday school. On July 11 there were 127 present, then on July 18, there were 118. Brother Branham is a senior in Georgetown College, and has been pastor of Friendship for the past 19 months. During this time 35 have been added to the church—21 by baptism and 14 by letter. The average attendance in Sunday school has almost doubled itself. Gifts to all causes have increased considerably. Last year the church installed a new heating system in their entire church.

WESTERN RECORDER

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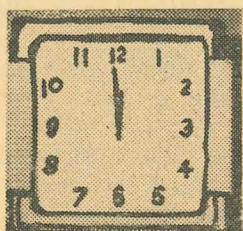
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WESTERN RECORDER

Editorials

Clock Strikes Midnight For A Human Soul



On July 30 the life-clock struck midnight for a Kentucky lad in the Eddyville prison who had been convicted in a robbery slaying.

As the hands crept to twelve, guards moved silently toward the young man's cell, opened it quietly, led him the

last few steps to the execution chamber and to death.

Harry Bosler, staff correspondent of the *Courier-Journal* stated: "He walked calmly into the death chamber, stopped two paces from the chair and told the witnesses: 'I want everybody to know I am ready to meet a new world. I am going to meet Jesus.'"

The lad was reported as admitting his share in the crime. Asked by the reporter why he took part in the murder, the youth replied:

"I've never been able to figure it out. I don't know why I did it. I realize it's too late to be sorry, but I want everyone to know that I am sorry. I suppose that we were drinking whiskey too much that night, although I don't believe any one of us was drunk."

The courts held the lad to be guilty of murder—such a murder as to shock the entire State. But there are others who are sharers in the crime—men and women who will never be indicted in the courts. But the lips of a lad who under different circumstances might have been a great physician or a teacher or an honorable tradesman—lips which would soon quiver in the spasm of death—brought the indictment. Said he: "I suppose we were drinking whiskey too much that night, although I don't believe any one of us was drunk."

Let those who, by neglect or by vote or by personal influence, made it possible and easy for that lad and others like him to have whiskey and beer and wine, accept the indictment! And let them understand that down the way yonder the Great Judge of all will impose sentence! They too are to blame for the murder the youth confessed and they are in heavy measure responsible for the wreck of a life.

Let those who advertise and argue for "moderation in drinking" hear again and again, through the long nights of a burning, blistering conscience, the dying words of that boy, "I don't believe any one of us was drunk." The lad and those with him in the crime merely had enough to unsettle their best judgment, to unbridle dangerous tendencies, to destroy normal inhibitions.

No man has any right under God to help place a man in political power who will use his influence

to destroy the souls and bodies of men, or who will set an example which is dangerous for the people; and those who do it must face God in judgment and give an account of their stewardship. This writer as an editor stays away from political entanglements; but woe be to us if we do not lift our voices in the interest of great moral and religious issues. No man has the right to put God and righteousness and human souls second in any issue.

Disciplinarians Experience Growth

Here is a startling paragraph from the pen of John W. Bradbury, *Watchman-Examiner*:

It is common knowledge that the fastest growing Christian sect in this country is the Assemblies of God. It is significant that their requirements for membership are the sternest of any we know. They require, and after a reasonable time expel those not meeting the requirements, that all members. . . not participate in any worldly affairs. Tithing is another requirement. Membership is not easily obtained, or kept. Commenting on a meeting of this denomination in their city, the Atlanta Constitution, Georgia, states: "These requirements, we observe in all kindness, would empty many churches if rigidly enforced." Rev. Paul Cook, speaking for the Convention, said they would have no reason for existence if the more established churches, such as the Presbyterians, Baptists, Methodists, and so on, lived up to their origins. "We supply that fervor and zeal which all churches once had," he said, "but which they have lost in the attainment of social and financial power, and in the 'intellectual' religion which is an inevitable by-product of such power." It is God's method to speak through many voices and through different forms. When the church goes worldly or coldly intellectual, He has again and again manifested Himself through spiritual channels capable of holy living and divine emotion. Is God speaking to the Christian churches of our land through such media as the Assemblies of God?

The above named religious group and others like them, even with all their errors, demonstrate that churches and denominations lose heavily by relaxing standards of Christian behavior. Even the worldling admires the church that makes demands of its members. Some of us have all too lightly pushed aside the charge often brought by sinners—"I'm as good as some of your church members." But way down in our hearts we know they have told the truth so far as behavior is concerned.

Sin can get a strangle hold. If a church, over a period, relaxes spiritual supervision—brotherly watchfulness—it will find it difficult to begin on any particular case. It would not know where to begin, nor where to stop.

Dr. H. C. Vedder

Concerning this, Dr. H. C. Vedder, noted historian, says in *The Chronicle* (October, 1946) "The standard of piety was high among Baptist churches of 1850. The fathers believed heartily in the fundamental Baptist principle of a regenerated church; and candidates for membership were subjected to a thorough and searching examination of the grounds

of their belief that they had been born again. And in most cases, the fathers insisted strenuously that a profession of regeneration should be avouched by a godly walk and conversation. Discipline was not one of the lost arts among Baptist churches in the 'fifties.' (p. 165).

Dr. S. L. Morgan

Dr. S. L. Morgan, writing in the same issue of *The Chronicle* said: "It would seem that the standard of living for church members has fallen much in fifty years. To be a church member counted for much more then than now. Then, it was counted something of a privilege and honor. It is hardly so today. It is a matter of course. Anyone can get in, and once in, can never be got out except by request or by death. Too often the church exacts nothing, and usually the member drops to the level of the world. According to Southern Baptist statistics two-thirds of our church members do nothing and give nothing of record. It means loss of prestige for the churches and a loss of self-esteem that is paralyzing." (p. 174).

Relaxed, spiritual supervision does not promise either power or growth for churches. With all the follies and quirks of the human mind, most of us still respect and covet fellowship with those who make high demands of us.

John Knox's Temptation

John Knox, whose prayers a sin-laden queen feared more than an army of ten thousand men, had his moments of temptation.

As Knox lay dying, his physician asked how he felt. His reply: "I have been tempted of Satan. When he saw he could not prevail, he tempted me to have trusted in myself, or to have rejoiced in myself. But I repulsed him with this sentence: 'What hast thou which thou hast not received?'"

There are many drowning spots in life's stream;

but only a few are more deadly than the pulling, sucking whirlpool of pride. Who of us has not felt its awful surge, beyond which lie death to influence, spiritual power, and prevailing prayer? The unholy desire that others shall know what great things we have done is the down-draft to defeat, the precipice over which power takes its last leap, the deadly virus which slowly feels its way through our veins and arteries.

All that the Christian is, and all that he has done, stems from the rich soil of the grace of God, from His pure sunshine and air, from His rain and dew, from His inexhaustible life. "What hast thou which thou hast not received?" slaps from our hands all deadly pride, even as a frightened mother strikes from the hand of her child a stinging serpent. The whole Scripture must be heeded: "For who maketh thee to differ one from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (I Cor. 4:7)?

"We Asked For It"

In the May 20 issue of *The Baptist Record* the good editor requested definitions of some words which the correspondents frequently used in writing their stories and reports for the paper. He received a prompt and pointed reply as follows:

"A *goodly number* means—not what was expected. A *large majority* means possibly—one more than half. *Approximately* means—fewer than the number stated. *Recently* means—something that happened too long ago to be news but which they want printed anyway. *About twenty-five or thirty* means—26 minus one. A *short time ago* means—anytime within a year."

The editor concludes his report: "We are glad to learn these things. We had been wondering what they meant."

Ordination of Walter W.

Peck to Gospel Ministry

PADUCAH, Ky., July 11, 1948.—A council of pastors and deacons of sister churches was called by the West End Church, this afternoon, at the request of the Wice Memorial Church, for the purpose of ordaining Walter W. Peck to the work of the Gospel ministry.

The council was organized with Pastor G. C. Lovan as Moderator and Examiner of the candidate; E. D. Davis, pastor of Olivet Church, Clerk; L. W. Carlin, pastor of Bellview, preacher of the ordination sermon; D. N. Long, pastor of Mt. Zion, the charge to the candidate and the church; J. B. Scott, chairman of the deacons at West End, the presentation of the Bible; and J. Frank Young, pastor of Oaklawn Church, the ordination prayer. The closing prayer was led by Jack Brown, pastor of Harmony Church.

The following deacons completed the council: W. F. Ford, Alvey Hopkins,

Victor P. Wallace, Arthur Gish, Byron Stark, A. A. Hanson, Jas. Sternberger, all of West End; W. H. Yates, M. W. Taylor, Bellview; Alpha Futtrel, Olivet; Harvey Lindsey, George Hodge, Oak Grove; W. A. Holloway, Wice Memorial.

Bro. Peck was given a very thorough examination in the doctrines of our faith, and showed an unusual familiarity with same. The council was very enthusiastic in recommending his unanimous ordination to the church. The service was characterized by intense reverence and spirituality, especially as Bro. L. W. Carlin brought the message on the "Qualification for a Preacher" in a manner such as he only can do.—E. D. Davis, Clerk of Council.

—o—
BRAVERY—All problems become smaller if you don't dodge them, but confront them. Touch a thistle timidly, and it pricks you; grasp it boldly, and its spines crumble.—William S. Halsey, *This Week*.

Relief Center Moves

to Larger Warehouse

In view of the continuing need for relief goods in both Europe and Asia and the increasing response of Southern Baptists, the Southern Baptist Relief Center has moved to new and larger quarters at 601 South Olympia Street, New Orleans 19, Louisiana, it is announced by Rev. Clovis A. Brantley, director of the center. A lease has been signed for one year.

This marks the second time the organization has moved to larger quarters since Baptists began operating the center as a Baptist institution in October, 1947.

It is estimated that the 18,000 square feet of space in the new building will be adequate to handle the flow of goods expected during the south-wide relief drive in September and October. All packages and letters should be sent to the new address, 601 South Olympia Street, New Orleans 19, Louisiana.

Western Recorder

♦ ♦ ♦ "Earnestly Contend for the Faith

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

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No. 33

BRAZILIAN BAPTISTS BY THE DECADE

By W. C. TAYLOR, Brazil

SOUTHERN Baptists began their mission work in Brazil in the early eighties. The Southern Baptist Convention, meeting in Lexington, Ky., in 1880, in a brief and unique report by J. B. Gambrell, had so recommended.

General A. T. Hawthorne, after residence in Brazil and subsequent conversion in Texas, had pleaded for that. He was of the family of the famous preacher. With this backing, the Bagbys and Taylors went out and founded a church in Bahia, the old capital of the Empire of Brazil, mainly out of their own families.

An ex-priest, brave and persistent Teixeira de Albuquerque, who had cast in his lot with them, and taught them Portuguese, and shared their home and experiences, became the first Brazilian Baptist. He had been converted by reading the Latin Vulgate, while in the great Catholic Seminary, in Olinda. He sought in vain among the older evangelical denominations in Brazil for a New Testament baptism and church life, kept on hunting for it till he found it in a Baptist colony of Confederate exiles, where he met our missionaries.

Not far from Olinda, another Catholic Bible, in Portuguese, had been sent from Portugal to a Pernambuco planter, Innocencio Frias. He read it, was saved, became a glad witness to it and likewise searched for years for an organized form of Christianity like that of the New Testament. He often told me, years after that: "Brother Taylor, I was a Baptist long before I knew there were a people by that name in the world."

In this first decade, the few workers sacrificially separated and established

spiritual centers in Bahia, the old capital, Rio, the new capital, Maceio, home of the converted priest, where he won many, and Pernambuco, the metropolis of the Northeast. These were magnificent choices, decisions of far vision. C. D. Daniel, whom we knew better as a missionary of the Home Board among Cubans and Mexicans later on, was the pioneer in Recife. I talked to him about it decades later. His main memory was of two baptisms. They had to be at night. The little church got in a lighter, used to unload ships, and went over to a lonely river bank not far from the city and there baptized.

This was the last decade of the Brazilian Empire, of slavery and of much fierce intolerance. Its laws forbade any non-Romanist group to put any external sign on their places of worship that would indicate that they were church buildings. Yet, in spite of the difficulties, the period closed with good centers in four states and the federal district, 8 churches, 2 Brazilian pastors and 312 Baptists, in all.

The second decade was a period of the capture of great souls, pillars in the kingdom of our God: Soren, the noble pastor; Tedeo Teixeira, the same editor, still writing after 47 years of it, though now as Editor Emeritus; Thomas da Costa, the sturdy lay preacher, business man in various cities; and finally, the corresponding secretary of our Brazilian Foreign Mission Board, who only recently finished his labors on earth. Captain Egydio Almeida became a great witness with Z. C. Taylor in inland Bahia, and the famous Paranagua family began to come to Christ and Baptist convictions through a box of Bibles.

Then, too, our missionaries preached a vigorous Baptist message and it stirred both opposition and investigation. Thus in a brief period, E. A. Jackson came from the Presbyterians, Solomon Ginsburg from the Congregationalists, Hermann Gartner (a German brother) from the Methodists, also Colonel Araujo, who while still a Methodist had helped support Nelson, and various others. And there kept up that stream of successors of the first Brazilian Baptist, the converted priest. Some thirty or forty priests and monks have become Baptists in all these decades.

Two vital phases of our work appear in this second decade: mission schools, begun by Mrs. Taylor and Mrs. Ginsburg and others, and a varied and very effective literature, by the endeavors of T. C. Taylor and Ginsburg. J. J. Taylor nourished the dream, and did some teaching, to give us a start in ministerial education. In this decade, with the new liberties of the republic, we had, at the close of the century, 35 churches and 1,932 members, and extended from Manaus to Rio Grande do Sul. German Baptists had begun work during the eighties, and Lettish colonies of Baptists had begun to come over during the second decade, which marvelously enrich our Baptist life in Brazil, though for long they ministered only to their own people. Our gospel and message won national attention and interest in this decade by fierce persecutions and by a great burning of Bibles in Recife. The National Congress became stirred, a daily newspaper debate between Entzinger and a monk, and fine literary investigation and writing by this careful student of the language, made people all over the nation think about the Bible and freedom. The soil of the nation's mind was being plowed and harrowed and the holy seed cast in with weeping hope. In 1900 our "O Journal Batista" was founded, a mighty force for truth and evangelism.

Some years ago I read the entire file of the old "Foreign Mission Journal," published by our Board in Richmond. There is to be noted in the letters it published from Brazil a seemingly sudden turn in mission work. The missionaries seem to awaken to the fact that no mission work is real mission work that does not awaken, by the call of the Spirit of God, a national ministry and give them training for their task. At the turn of the century, suddenly that note obscures all others. It is in the letters of all the missionaries. Taylor writes from Bahia that it would even pay the Board to quit putting any money in any other forms of mission work and expand the entire appropriation in training workers for the future. So the third decade is the decade of theological education. Classes in Pernambuco began about the beginning of the century and in Rio the National Convention and the Foreign Mission Board started the

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"Beware of False Prophets"

(Excerpts from a sermon preached by Dr. E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Ky., July 18, 1948).

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . Wherefore by their fruits ye shall know them" (Matt. 7:15-17, 20).

WE USE as a basis of our thinking, the first words of the fifteenth verse of the seventh chapter of Matthew, "Beware of false prophets."

In this entire, marvelous message of Jesus which we know as the Sermon on the Mount, our Lord outlines for men everywhere and in every age how they ought to live; and He declares that He Himself is the true way of life. Since He was the Way and the Life, He could well say, "Beware of false prophets." All through the Book we are warned against those who would lead men astray claiming to have some unusual way for deliverance.

There are two things which men everywhere should demand of any statement of a plan of salvation: That it be in full accord with the Word of God, and that it point the way of deliverance from sin.

There are many false prophets about us today. You hear their voices; their messages are broadcast.

The Universalists

First of all, there is the false prophet who proclaims that because "God is Love" everybody will eventually be saved. Indeed, God is Love; but though He is love, He also plainly declares "The soul that sinneth it shall die." The Scriptures destroy the false assertion of the Universalists that all will ultimately be saved. Were we to accept the doctrine of the Universalists as the basis of our faith today we should be compelled to begin with Genesis and go on through Revelation tearing out great portions of the Scriptures which proclaim man's terrible state in sin and his utter hopelessness without Christ as his personal Saviour. We should have to surrender His divine warnings and commandments as well as His precious promises to those who believe in Jesus.

Universalism does not save from sin. The history of the Universalists in this country demonstrates the fact that because they do believe everybody will be saved regardless, they go on their wilful way in degradation and shame. The false prophets who maintain that all men will ultimately be saved fail in the final test, the Word of God.

The Unitarians

Then, we have the Unitarians. They believe in the one God, but they deny the deity of the Lord Jesus Christ. They proclaim Him a good man, a matchless example, one whom we should follow and obey. But I would not want to follow a man who claimed to be something which he was not. I would not obey such a man. Jesus claimed to be the very Son of God, and the Bible declares that He is God's only begotten Son. The experience of men and women who have believed on Him and who have followed Him through the centuries indicates beyond doubt that He was very God manifested in the flesh, crucified, buried, risen, reigning, coming again—the only hope of sinful men.

The Unitarians, much like the Uni-

versalists, do not stand that second test—salvation must save from sin and not in sin. And because their plan does not stand the test it is false. It is too weak. Unless the plan offered is sufficiently strong and vital and real to save from sin, then it must be discarded as proclamation of false prophets. And according to the word of Jesus, they are false prophets, for by their fruits ye shall know them.

Other False Prophets

And then, we have other false prophets—those maintaining that in order to be saved men must fit into some man-made creed and agree to some man-made program. In other words, they declare that one must not only believe on the Lord Jesus but that he must be baptized and that he must do good works in order to be saved. I could quote seventeen distinct statements of the Lord Jesus Christ bearing on His plan of salvation, and not once in any one of them did He ever indicate that man needed to join a church or be baptized or do any good work in order to be saved from sin. He did teach that if men truly believe on Him they will love Him enough to do His will, and beyond doubt such obedience would include baptism and church membership and other good works. Jesus always emphasized the fact that a living faith is the only prerequisite to being saved from sin.

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Young Celebrities

Demosthenes was the greatest orator of Greece at twenty-five, and at the same age Cicero was Rome's greatest speaker.

William Gladstone was a member of the British House of Commons at twenty-four.

Benjamin Franklin wrote for papers at fourteen.

At eight Beethoven created astonishment by his musical ability; at thirteen Mozart was unequalled.

Pascal discovered geometry for himself at twelve. At sixteen he wrote a treatise on conic sections, and at twenty-five he published a book on atmospheric pressure.

Agassiz began the study of science at eleven years of age, and was recognized as one of the most profound scholars of his age while yet in his twenties.

Gibbon, the great English historian, began his studies at seventeen, and at twenty-four was publishing his historical work.

Ruskin was an accomplished art critic, and had written "Modern Painters" at twenty-four.

Elihu Burrit, the learned blacksmith, by patient application during his spare moments at the forge and during the

long hours of the evening had mastered fifty different languages by the time he was twenty-seven.

John Wesley was a polished and forceful writer, and a skilled logician, and at twenty-four he was a professor of Greek.

Luther was professor of philosophy at twenty-four, and at twenty-seven, while ascending the Scala Santa, in Rome, he heard the voice of God say, "The just shall live by faith," and at once the great Reformation began.

At the age of twenty-two, Whitefield was one of the world's greatest preachers.

Moody was preaching at eighteen, and during his twenties he became one of our greatest evangelists.

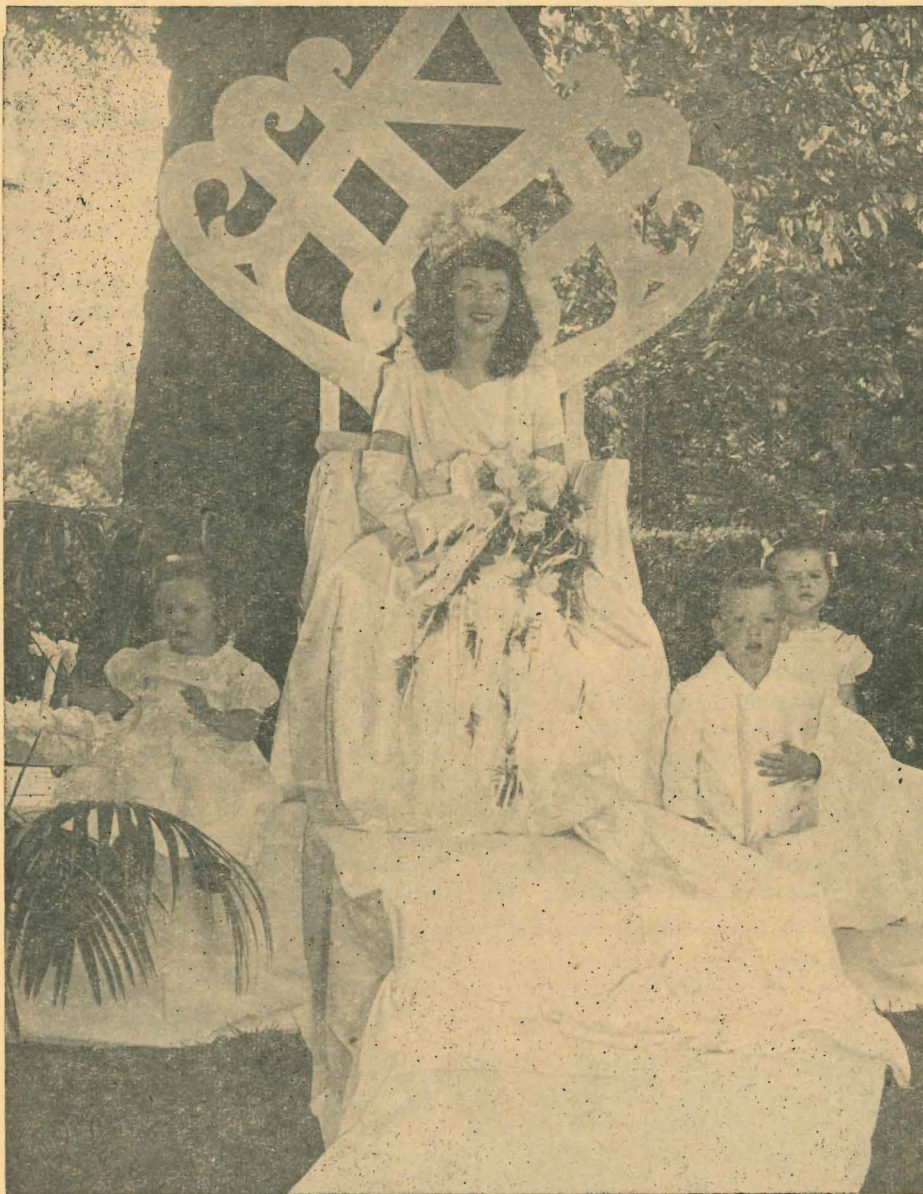
William Cullen Bryant wrote "Thanatopsis" at seventeen. Tennyson's first volume of poems appeared at twenty. Southey was a writer at eighteen; and Milton wrote one of his best poems, at twenty-two. Whittier was editor of the *New England Review* at twenty-three; Poe's first volume was written at twenty; and Byron's appeared at seventeen. Burns was a poetic genius at twelve, and a brilliant and gifted writer at sixteen. —*Sunshine Magazine*.

Honors at Bethel Woman's College Are Given To Young Christian Leaders

HOPKINSVILLE, Ky.—Miss Nancy Richey, Central City, Kentucky was crowned May Queen by Miss Joyce Landon, Cairo, Illinois, president of the Student Council at the recent annual May Pageant of Bethel Woman's College located here. The beauty of the ceremony was enhanced by the knowl-

to become a Christian nurse. At this Kentucky Baptist college the most popular students are Christian girls who strive to radiate Christ's example in their daily lives on the campus.

As honors were showered on June Cavanah, president of the Baptist Student Union, the student body responded



Miss Nancy Richey Crowned May Queen

edge of the Christian lives these two girls had lived on the campus for two years. Even as she was crowned, Nancy's plans were completed for spending the summer in directing Vacation Bible Schools in Kentucky; and she hoped for later opportunities for definite Christian service. Joyce had her life work planned

with the true loyalty and enthusiasm which characterizes the Bethel spirit. June was given in quick succession the coveted Spirit Cup, awarded for leadership, scholarship and loyalty; a shower of personal gifts from her admiring fellow students; and a trip to Hawaii to work, along with seventeen other stu-

dent missionaries from the South, in Vacation Bible Schools. June is the daughter of Rev. G. O. Cavanah, Pastor of the First Baptist Church at Smithland, Ky.

Before receiving their diplomas at the eighty-eighth commencement exercises, many of the fifty-five Seniors had transferred their credits to senior colleges in a wide range of states. Besides the colleges in Kentucky—Georgetown, the University, Western, Eastern and Murray State, the class of '48 will attend Columbia University, Cincinnati Conservatory, Ohio State, Michigan State, the Universities of Illinois, George Washington, Tulane, Vanderbilt, and Peabody. We feel confident that they will maintain the high academic record and leadership in college activities that Bethel girls have established in the past.

New Heidelberg Pastor Ordained by Calvary Church, West Irvine

WEST IRVINE, Ky., March 20.—The Calvary Baptist Church near here ordained Douglas F. Miller to the Gospel ministry today. Those on the ordaining council were: Hugh Shelton, Walter and S. D. Miller, Calvary; J. C. Stevens, S. H. Tharpe and J. E. Roberts, First Church of Irvine; H. D. Standifer, Clyde Griffin and R. E. Walling, Cow Creek; E. R. Sams, Beattyville; John S. Gaines, South Irvine; F. C. Tuttle, Macedonia; N. G. Awrin, Pine Hill; and Missionaries C. D. Stevens and Hammock.

Pastor Hugh Shelton was elected moderator of the ordaining council; John S. Gaines as clerk and E. R. Sams was interrogator. After satisfying the council Brother Miller was unanimously recommended to the church.

J. C. Stevens preached the ordination sermon; C. D. Stevens gave the charge to the church, and the Bible was presented by F. C. Tuttle. Following the laying on of hands H. D. Standifer offered the ordaining prayer.

Mr. Miller is pastor of the Heidelberg Baptist Church, Heidelberg, Ky. He is a high school graduate and attended Eastern Kentucky State Teachers' College, Richmond, Ky., and the University of Kentucky, Lexington, Ky.

DEAR OLD DAD

While fathers all over America are being snowed under with loud neckties and ash trays, it is interesting to note that in some parts of the world Father's Day is a complete bust. There is an island near Sumatra on which children take the mother's name and only daughters can inherit property. The Pani Kotche tribe of Bengal is even worse off—if a father goes into debt, his wife has the right to sell him into slavery; and on Palau Island, the women can have any male executed if he even disturbs their contemplation.—*This Week.*

Notes From Hawaii

By MISS MAXINE MacGRUDER

Molokai, T. Hawaii, July 12, 1948.—Dear Chester: Greetings from Hawaii in Christ's name! My! What a wonderful summer the Lord is bestowing upon us! I suppose this is the most difficult and tiring work I've ever been in, but still it is the most interesting and inspiring.

Some souls have been won to Christ and more are hearing of Him for the first time. One of the greatest joys in the world is to help a person find Christ; but the supreme joy is to see a young person take his idols and toss them into the garbage and then pick up his Bible and walk back toward his family and friends to face a new life with Christ, but a severe life of punishment and ridicule.

That is exactly what I've seen happen and I'm thankful for it. I can never thank God, the Kentucky students, and you enough for making it possible for me to be here. I know now what it means to be useful for the Master.

The Bible School at Nuuanu Church there in Honolulu was very good with an enrollment of 126. Then I went on out to Aiea, a little community at Peary Harbor. Since there was no church there, I had the school in the community hall (I say "I" because the boy with whom I was working was moved to Hito).

An Unfortunate Experience

At Aiea I had 56 on roll and an average attendance of 50. I had a most unfortunate experience here. I spent each afternoon in visiting the homes. The first day of school I had 19 and the second day I had 54. I came in contact with the families of the children which gave an opportunity for personal witnessing.

All went well, so I planned the commencement program for that Sunday afternoon. On Sunday morning, the Catholics learned about the school and by false teaching and threatenings they forbade the children to come Sunday afternoon to the program. I knew nothing about it and when it came time to start, there were three parents and six children present.

When I went to some of the homes to see what was wrong, most of them refused to answer the door and others refused to talk. At first I was heart broken but I went on and had the program. After it was over, the father who was there was crying as he said it was the first time he had been in a religious or rather a Christian service in years. I just thank God I was able to teach

[For the second summer the Baptist Student Union Department and the Foreign Mission Board have co-operated in sending college students to Hawaii as summer missionaries. This summer Kentucky is represented in Hawaii by three of their finest students. They are Miss Maxine MacGruder, Georgetown College; Miss June Cavanah, Bethel Woman's College; and Mr. Paul Mosteller, Murray State College. This letter was written July 12, 1948 by Maxine MacGruder and received by State B. S. U. Secretary, J. Chester Durham. Miss MacGruder is a mission volunteer and student at Georgetown College.]

those 56 for one week. In the class I had six different races and eight different religions or effects of religious influence.

At times our efforts look hopeless but at those times He will encourage us and let us know that we are not fighting a losing battle. His work will never lose. I could go on and on telling you of different experiences, some of which could almost break your heart, but I don't want to make the work appear too depressing because there is a bright side to it all.

I have enjoyed so very much the visits into the Oriental homes, sharing their foods and customs with them. In the real, native, Hawaiian home, we eat with our fingers. In the Chinese home, we remove our shoes and eat on the floor, and in the Japanese home, we remove our shoes, cook on the table, sit on the floor and use chopsticks. It's

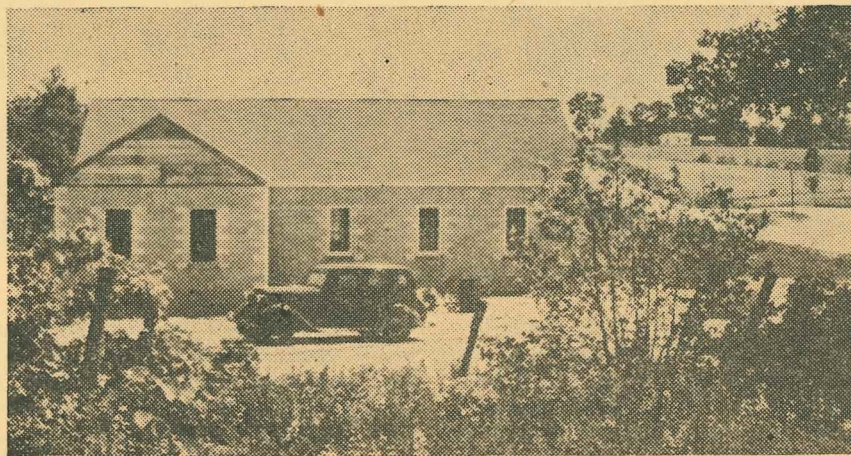
much fun. The foods agree very well with me as a general rule. Often I have an upset stomach and a sleepless night, but it keeps one on the better side if he shares their ways.

Most of the people are so Americanized that they have completely pulled away from the Oriental ways. Just now my mouth is about twice as big inside as it should be and is very sore. You can't tell it just by looking at me, however. The soreness is only inside. I have caught what is known as the Mange rash but I didn't catch it until I got here to Molokai.

I didn't know what a mission field was until I got out of Honolulu and came to Molokai. It's a dirty, barren, desolate island but a very interesting one. The boys, Paul and Marlin, have done a splendid work here. They are looking fine but I know they must be worn out. Their work is not any harder than that on the other islands—it just seems to be so very, very different.

Yesterday we went down into the leper colony. It took hair pulling and almost a fist fight for me (a girl!) to get a permit to go. We flew down into the colony and then walked the three mile (straight up!) climb to get out. I have never before had such a terribly depressed feeling over the existence of a people in all my life. My heart was just not big enough to have enough sympathy for them. They are just there in that disfigured condition waiting for death. It, also, gave me a new feeling of appreciation for the hope and promise for the Christian life. If you've never had the chance and you do sometime, do not fail to visit one of the colonies. It is truly an experience you'll never forget.

RELIGION—The results of splitting the world into secular and sacred sections have become disastrous. We have fenced off a nice little area of life and labeled it religion. That is not enough. We must take Christ into our factories, schools, newspaper offices, business, homes, everywhere.—Bishop Thomas N. Carruthers, *Presbyterian Life*.



Cross Roads Baptist Church in Caldwell Association. The Baptist State Board of Missions helped in the erection of this building. It is almost finished.

Relations Between Northern And Southern Baptists

By ROBERT A. BAKER

THIS IS the fifth article in a series of six designated to ventilate the problem of the present tension in American Baptist life.

What of the future? Serious comity problems are now facing American Baptists. It is clear that geographical boundaries as conceived at present will never cease causing tension. The same factors that brought about the present tension (the immigration of Southern Baptists and doctrinal dissatisfaction) are now at work in new areas. How soon bitterness and antagonism will break out in Nevada, Utah, and Colorado no one knows, but it will surely occur in this generation. It cannot be expected that the developments in these states will materially swerve from the direction which has been followed during the past half century.

Furthermore, there are new factors working that seem likely to increase tension between Northern and Southern Baptists. The proposed union between Northern Baptists and the Disciples of Christ contains elements of unusual complexity. Churches of the Disciples are situated in many areas of the South. What will happen to geographical comity agreements among Baptists if Disciples' churches throughout the South become united with the Northern Baptist Convention? Will there be a group of Baptist churches in the North who will refuse to accept the merger? (Recently a prominent Northern leader predicted there would.) If so, could these churches join the Southern convention, if they so desired?

What of the Conservatives?

Finally, the activity of the Conservative Baptist fellowship of Northern Baptists is receiving a favorable response in both northern and southern areas. It seems doubtful that this fellowship will ever coalesce with Southern Baptists. Its monthly bulletin is often critical of the doctrinal views allegedly held by some individuals, and in a real sense constitutes a move by Baptists in the North to win local churches in the North and South on the basis of a doctrinal emphasis. What this will mean in relation to geographical comity agreements cannot be foreseen, but it is certain that this fellowship, made up of churches at present nominally in the Northern Baptist convention, will not be hampered by any such agreements.

A new approach to the whole matter of comity relations between Baptist gen-

EDITOR'S NOTE: This is the fifth in a series of articles, in all of which the author gives his own opinions as to the solution of certain problems he discusses. It is universally recognized that no one man or group of men can speak with authority for the Southern Baptist Convention. And, the Convention itself cannot speak with authority for even the smallest Baptist church. Dr. Baker has gone to considerable pains to study what he terms the current "tension" between Northern and Southern Baptists. Whether or not he has done well is for the individual reader to determine.

eral bodies needs to be attempted. Whatever plan is finally adopted should eliminate geographical elements as the basis for convention affiliation and co-operation. Each church or other Baptist body must be free to determine its own affiliation, and general bodies must find some method of reducing the importance of geographical location.

Friendly Attitude Suggested

This plan would further advise that Christian courtesy should be observed in the location of new Baptist churches.

Clarence Mullins Ordained By Council at Wheelwright

By M. ROBERT REGAN, Secretary of Council

WHEELWRIGHT, Ky., June 1.—A council met today in response to a call from the Wheelwright Baptist Church to consider ordaining Clarence Mullins to the Gospel ministry. He has already been acting as assistant pastor at Wheelwright. The council was composed of Brethren L. W. Benedict, Irene Cole Memorial Church at Prestonsburg; H. M. Herron, Mouthcard Church; A. O. Allison, Elkhorn City Church, and moderator of Enterprise Association; W. M. Jones, pastor of Friendship Baptist Church, Colored, Wheelwright; M. Robert Regan, Prestonsburg; and W. W. Williams, pastor at Wheelwright. The Council organized with Brother Allison as Chairman, Brother Benedict as examiner, and the writer as secretary.

The candidate passed a clear and inspiring examination on his conversion, call, and convictions. Following the examination, the council heartily recom-

This would not mean one church in one town, but would discourage a situation where Baptist churches face one another across the street. It would urge the same principle that now obtains among Baptists generally, whereby a new mission or church would be organized far enough from a neighboring Baptist church to allow a particular area for each to serve. All name calling and disparagement would be eliminated, even though there might be differences in doctrine and practice. Baptists would be as friendly to all Baptists as they are to Methodists and Presbyterians. New Baptists entering a city could align themselves with the church which is in accord with their beliefs, or, if there were enough newcomers, could organize their own church, if desired.

In the organization of associations and state bodies, doubtless some plan of dual alignment could be effected (as recommended in the 1912 statement of principles of comity) or separate organizations in district and state bodies could be formed, each exercising mutual forbearance and affiliating with the general body of its choice. Uniformity in this matter is neither necessary nor desirable. Churches would be free to affiliate with any of the district or state bodies, or with none.

(Continued on Page 15)

It isn't the trees that block the trail, it isn't the ash or pine; for if you fall, or if you fail, it was some pesky vine that tripped you up, or threw you down, that caught you unawares. The big things, you can walk around; but watch the ways for snares.—*Sunshine Magazine*.

mended to the church the ordination of Brother Mullins, believing that his ministry will be true and fruitful; upon which the church authorized the council to proceed with the ordination. The sermon and charge to the candidate were made by Brother Herron, formerly his pastor at Wheelwright, on "The Gospel and Its Ministry through the Churches, and the Special Responsibility of the Minister." Brother Allison gave the charge to the church, using First Thessalonians 5:12, 13, after which Brother Jones, with a freshness and interest that characterizes our colored brethren, presented the Bible.

Following this, our hearts were warmed as Brother Williams carried the candidate to the throne of grace in the ordaining prayer; after which came the singing of "Blest Be the Tie." The benediction was pronounced by Rev. Clarence Mullins.

Woman's Missionary Union

Executive Secretary
MISS MARY P. WINBORNE

Miss Sears Accepts Work As B. S. U. Secretary

It is with sincere regret and a very real sense of loss that we announce the resignation of Miss Dorothy Sears as Young People's Secretary of Woman's Missionary Union of Kentucky. Miss Sears will leave the first of September for Rock Hill, South Carolina, to become Secretary of the Baptist Student Union of Winthrop College, her Alma Mater.

In the brief two years of her service in Kentucky, Miss Sears has greatly en-



Miss Dorothy Sears

deared herself to the Baptist women and young people of the State who will miss her radiant, consecrated spirit and capable leadership.

Most heartily do members of Woman's Missionary Union of Kentucky commend Miss Sears to the faculty and students of Winthrop College. Wherever God may lead her to serve in the future the interest and prayers of those with whom she worked in Kentucky will follow her.

Letter From Miss Sears

Dear Friends in Kentucky: For a little more than two years I have tried to serve in your state as Young People's Secretary of Woman's Missionary Union. During this period I have come to know many of you personally, and I am grateful for every opportunity which has been mine for these personal contacts. I am also very grateful for your spirit of co-operation in the plans for our young people's work that has been projected during this time.

After careful thought and consideration, it seems wise that I go to another field of service. After September 1, I

shall be working with the Baptist students on the campus of Winthrop College, Rock Hill, South Carolina. My address will be 722 Crest Street, Rock Hill, South Carolina.

I shall always remember these years spent in Kentucky with a great deal of pleasure. I will always be interested in the progress of the work of Woman's Missionary Union in the state which I chose to adopt for a brief period of time. May you continue to "press on toward the prize of the high calling of Christ Jesus" as you foster missionary education among the young people of the state!

May God bless you all in His service!
—Sincerely yours, Dorothy Sears.

Groundbreaking Held For Bethel Baptist Church, Frankfort

FRANKFORT, Ky.—Ground was broken for the new \$6,000 parsonage of the Bethel Baptist Church of this city on June 13. Pastor Ernest C. Upchurch based his remarks on the building of the temple under Cyrus, and the willingness of the people to work.

The story behind the giving of the ground for the parsonage goes back many years. Miss Agnes Catherine Stucker gave the land in memory of her father, the late Rev. L. D. Stucker, so her sister, Mrs. Walter Weitzel, Jr., was prevailed upon to lift the first shovelful of dirt. The late Rev. L. D. Stucker, held his first pastorate at the church and was a school teacher nearby, about 45 years ago. Mrs. Lawson Noel and her family owned a farm in that region many years back, and the then young Pastor Stucker resided with her and her family. In due time the farm was willed to Agnes Catherine Stucker, who in turn gave part of it for the church.

Mason Lee, oldest member of the church present, was also prevailed upon to lift some of the ground, as were also R. E. Curry, representing the Sunday school; Woodson DuVall, representing the Deacons; Mrs. Frank Tracy, representing the Woman's Missionary Society; and Floyd Shelton, representing the Training Union.

Pastor Upchurch graduated from the Southern Seminary this spring.

Christian is Sworn As First President of Korean Republic

SEOUL, Korea—Dr. Syngman Rhee, a Christian for 50 years, was sworn in as the first president of the Republic of Korea here.

President Rhee took the oath of office before the capitol, declaring, "I vow before God and my fellow countrymen to carry out my responsibilities to the limit of my ability and strength."—(RNS).

Beechmont's Pastor

Returns to U. S. Navy

LOUISVILLE, Ky.—George W. Cummins has resigned as pastor of the Beechmont Baptist Church here to re-enlist as a Chaplain in the U. S. Navy. During World War II he was assigned to duties on the Battleship New York, and was with that ship when the fleet made its attack on Casa Blanca, and North Africa, in the early effort to retard and overcome the invading hordes of the German Army. This Battleship New York was recently sunk to the bottom of the ocean because of its radioactivity potential following its participation in the Atomic bomb experiment at Bikini Atoll. Chaplain Cummins was assigned to the Naval unit in the University of North Carolina at Chapel Hill during the latter part of the war.

The new chaplain has been pastor at



George W. Cummins

the Beechmont Church for two and a half years, during which time 318 new members have been added to their roll, and the Sunday school has doubled. Its 1945 budget was \$20,000, and its 1948 budget is \$45,000. During his pastorate here a parsonage was purchased for \$10,000 which is serving as Sunday school rooms. Two former government buildings have been secured and erected on the side lot, and these are taking care of two junior departments. Also the church has purchased property on Southern Parkway where they hope to erect a new house of worship in the near future.

Chaplain Cummins does not yet know where he will be assigned, but Mrs. Cummins and the children, George W., Jr., and Shirley Ann, expect to reside in Southern California.

HUMAN NATURE—We don't recall ever having heard the expression, "Well, that's human nature," used with a complimentary connotation.—Cincinnati Enquirer.

Sunday School Department

W. A. GARDINER,
State Secretary

These Are Standard

We are glad to report that Turner Ridge and Mt. Vernon Sunday schools have sent good applications for the Standard award.

The Leading Seven in Standards

The following associations led at the close of July in the number of Standard Sunday schools: LAUREL RIVER—16, LONG RUN—14, TEN MILE—11, CRITTENDEN—7, NORTH BEND—6, UPPER CUMBERLAND—5.

The Leading Churches in Training

The following churches were leading at the close of July in the number of Sunday School Training awards:

Louisville, Victory Memorial	463
Louisville, Carlisle Avenue	225
Ashland, Pollard	207
Louisville, Parkland	192
Madisonville, First	182
Benton (Near Harrodsburg)	174
London	166
Louisville, Highland Park, First	149
Louisville, Ninth and O	147
Victory (Nelson Association)	134
Frankfort, First	126
Harlan, First	125
Lexington, Porter Memorial	117
Corbin, First	117
Louisville, Walnut Street	114
Sturgis, First	111
Louisville, West Broadway	105
Evansville, Grace	103
Princeton, First	99
Henderson, Zion	99

With Three Churches

Visits to the following churches were very pleasant:

CRESTWOOD, FRANKFORT—Pastor D. L. Kitson and the building committee plan for a new building with the idea of adopting a complete plan but build one unit at a time. The brethren believe they should build for 600.

LOUISVILLE, FRANKLIN STREET—It was good to be with this church one Sunday to preach at both services. Pastor I. Ferd Graves and Superintendent J. E. Miller are doing a good work.

LOUISVILLE, WEAVER MEMORIAL—The first Sunday in August the writer preached at both hours. Mr. and Mrs. C. P. Hargis are members of this good church.

SUNDAY SCHOOL ATTENDANCE August 8, 1948

Church	Missions	Total
Louisville, Walnut St. (3)	154	1,434
Louisville, 9th & O (1)	217	1,027
Louisville, Carlisle Ave. (2)	221	892
Lexington, Ashland Ave. (2)	175	861
Indianapolis, Ind., Bdwy.	---	850
Harrodsburg (1)	63	802
Owensboro, First (1)	32	770
Louisville, Parkland (1)	37	734
Bowling Green, First (1)	40	683
Covington, Latonia (2)	87	673
Lexington, Porter Memorial (2)	214	665
Lexington, Calvary (1)	34	661
Mayfield, First	---	611

Ashland, Pollard (2)	126	609
Owensboro, Third	---	575
Corbin, First	---	569
Murray, First	---	567
Louisville, West Broadway	---	553
Evansville, Ind., Grace (2)	140	552
Somerset, First	---	541
Louisville, Victory Memorial (1)	84	513
Lexington, Immanuel	---	501
Evansville, Ind., Carvary (3)	131	492
London, First	---	483
Madisonville, First	---	482
Newport, First (1)	12	468
Greenville (1)	91	460
Louisville, Eastern Pkwy.	---	434
Louisville, Beechmont	---	433
Louisville, Deer Park	---	397
Louisville, Clifton (1)	47	390
Hopkinsville, Second	---	384
Lexington, Grace	---	383
Louisville, Third Ave. (1)	41	377
Paducah, Twelfth Street (1)	91	359
Shively (1)	55	356
Henderson, First	---	343
Louisville, 18th St.	---	340
Campbellsville	---	336
Fulton, First	---	334
Berea (1)	32	334
Mt. Vernon (Rockcastle Co.) (1)	68	331
Louisville, St. Matthews	---	330
Hazard, First (2)	100	327
Morganfield	---	324
Winchester, Central	---	318
Crouches Ck. (near Jellico, Tenn.)	---	318
Henderson, Immanuel	---	318
Henderson, Audubon	---	306
Bellevue	---	302
Covington, South Side	---	297
Evansville, Ind., Walnut St. (1)	39	297
Franklin, First	---	282
Middlesboro, E. Cumberland Ave.	---	277
Louisville, South Side	---	273
Owensboro, Eaton Memorial	---	251
Jellico, Tenn., First	---	251
Middlesboro, Old Yellow Creek	---	241
Mackville	---	237
Hodgenville, First	---	236
Willisburg	---	230
Owensboro, Seven Hills	---	228
LaGrange, DeHaven Memorial	---	226
Buck Grove (near Perryville)	---	219
Evansville, Ind., Temple	---	218
Deep Creek (near Harrodsburg)	---	217
Carrollton, First	---	216
Columbia (2)	50	212
Monticello	---	210
Pleasant Hill (near Campbellsville)	---	205
Sturgis, First	---	202

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

REGIONAL CONVENTIONS

Southwestern—Speakers: Thursday night—Dr. Wm. Peyton Thurman; Friday night—Dr. R. G. Lee; Devotions for all sessions—Dr. John L. Hill; Music for all sessions—Rev. Harold D. Tallant. For reservations, please write before August 23 to Mrs. Virginia Townsend, Baptist Tabernacle, Paducah, for homes and to

Mrs. U. W. Franklin, 3669 Forest Circle, Paducah, for banquet.

Western—Hopkinsville, First—September 3, 4, beginning at 6:00 P. M. Friday with banquet and closing Saturday night. For reservations, please write before August 25 to Mrs. Austin Caudle, 302 W. 15th St., Hopkinsville, for homes and to Mrs. Elmer Fentress, R. F. D. 1, Hopkinsville, for banquet.

North Central—Cynthiana—September 10, 11, beginning at 6:00 P. M. with the banquet and closing Saturday night. For reservations, please write before September 1 to Mrs. Stella Booth, Cynthiana, for homes and to Mrs. Robert Wiggington, Cynthiana, for banquet.

Central—Taylorsville, First—September 17, 18, beginning with the banquet at 6:00 P. M. Friday and closing Saturday night. Speakers: Friday night—Mr. George Hays, Jr., Saturday night—Dr. Rollin S. Burhans. Devotionals at all sessions—Dr. A. M. Vollmer. For reservations, please write before September 11 to Mrs. Edwin Wilkinson, Taylorsville, for homes, stating whether Mr., Mrs. or Miss, whether Junior, Intermediate, Young Person, or Adult, and who would like to room together, and to Mrs. E. T. Holloway, Taylorsville, for banquet.

Southern—Russellville, First—September 24, 25, beginning at 6:00 P. M. Saturday with the banquet and closing Saturday night. Friday night Speaker—Dr. Rollin S. Burhans. For reservations, please write before September 18 to Mrs. J. B. Helm, Russellville, for homes, stating whether Mr. Mrs. or Miss, whether Junior, Intermediate, Young Person, or Adult, and who would like to room together and to Mrs. R. B. Piper, Russellville, for banquet.

South Central—Harrodsburg, October 1, 2, beginning at 6:00 P. M. Friday with the banquet and closing Saturday night. For reservations, please write before September 25 to Mr. Andrew Alexander, Harrodsburg, for homes, stating whether Mr., Mrs., or Miss, whether Junior, Intermediate, Young Person, or Adult, and who would like to room together.

Southeastern—London, First, beginning at 1:20 P. M. Friday and closing at noon Saturday. For reservations, please write before October 2 to Mrs. Iris Higgs, London, for homes, stating whether Mr., Mrs., or Miss, whether Junior, Intermediate, Young Person, or Adult, and who would like to room together, and to Mrs. W. J. Chesnut for banquet.

Northeastern—October 15, 16, beginning with the banquet at 6:00 P. M. on Friday and closing Saturday night. Place to be announced.



Baptist Tabernacle, Paducah, where Southwestern Regional Training Union Convention will be held, beginning Thursday night, August 26 and closing Friday night.

"Beware of False Prophets"

(Continued from Page 6)

Churches Cannot Save

Then again, we have those false prophets today who maintain that "the church" has the power to save; that unless one is inducted into their so-called church he is lost. We had an example of it yesterday—they refused to have a funeral service for a man. His wife was a member of that "church" but he wasn't. In other words, they are proclaiming that they have the right to forgive sins and to save the lost through the authority of their church, so-called. It is false! If we are to believe Jesus, plainly in His Book does He emphasize that faith in Himself saves from sin, and every one of the writers in the New Testament proclaims the same. Paul declared, "By grace are ye saved"—the grace of God. Jesus is the supreme revelation of the "Grace of God" through Whom alone we are saved. John beheld Him—full of grace and truth.

Those who proclaim that men need anything else than Jesus in order to be saved are false prophets! They lead men astray! Paul said that they come unaware among the faithful and that if it were possible they would deceive the very elect. It is therefore incumbent upon us to know the truth, and Jesus said, "The truth shall make you free." Jesus Himself is the Truth, the Deliverer of men from the bondage of sin into the glorious liberty of the sons of God. He has called us from sin unto salvation, from darkness into light, from hell into the heavenly, and He has never delegated His saving power or keeping power to men or institutions or ordinances. We as His true servants are responsible to Him for the proclaiming of His

everlasting gospel as His faithful prophets.

The Plan of Salvation—what is it? How are men saved? First of all, men are saved because God did something about saving them. He came in the person of His Son and took our sins in His own body and died on the cross to redeem us. God's Spirit convicts of sin. For that purpose He came and that is His work in the world today—revealing to men and women that they are hopelessly lost without Jesus as Saviour.

There is not a thinking, honest individual upon the earth that does not know he or she is a sinner. We do not need that others should tell us, we know it because the Holy Spirit convicts of sin and of righteousness and of judgment. If we know we are sinners, we know we need a Saviour, and we turn to the plan of God in Christ Jesus. And because we are sinners, because we do not want to remain in sin, and because we want salvation, we believe upon Him Who said, "He that believeth on the Son hath everlasting life." Now we call that repentance and faith, but that is the Plan. Those who believe on the Lord Jesus shall not come into condemnation but are passed out of death into life. He that believeth upon Him

is not condemned, but he that believeth not is condemned already. If any man preach any other gospel than this, said Paul, "Let him be accursed."

In the world today false prophets are leading millions down the broad road to destruction. Oh, how we need to sound out this simple plan of salvation through Christ Jesus alone: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house!" That is God's plan! Let men accept it! Let us proclaim it, let us live by it, and some day in God's good providence He will crown our efforts with victory for ourselves and our loved ones, our neighbors and our companions, as we go on preaching the everlasting gospel of an ever loving God, and of a never-ending-life bought by the blood of His Son.

—o—
DRINK—Drinking. The study of alcoholism is a new science and the statistics are meager but such statistics as are available indicate that the majority of America's 3,750,000 excessive drinkers and 750,000 chronic alcoholics began their drinking as children. The Grapevine, organ of Alcoholics Anonymous, recently distributed a questionnaire to its readers. Of those replying, 65.3% confessed that they had become drunk for the first time between the ages of 15 and 19; 6.1% between the ages of 10 and 14; and 1% under the age of 10. This means that more than 70% of the alcoholics replying began drinking heavily before they were out of their teens.—*Scientific Temperance Journal*.

Five Deacons Ordained At New Liberty in Owen County Association

NEW LIBERTY, Ky., June 28, 1948.—The New Liberty Baptist Church recently was the scene of a very impressive ordination service in which Brethren W. N. Davis, E. T. Bourne, Jack Gayle, Jr., C. J. Ball and Raymond Locke were ordained as deacons. The service was opened with the song service under the leadership of Mr. Lamar Yancey, followed by the opening prayer. Pastor Harry L. Green, Owenton Church, gave the ordination sermon. Rev. W. T. Dunaway, Richland Church, gave the charge to the church and the deacons, and Pastor W. W. Stephens, Cedar Hill Church, led the ordination prayer. The Owen County Association was well represented and many pastors and deacons were present to participate in the laying on of the hands.



NEW SIGHTS FOR AMERICA

Georgetown Adds Virgil A. Warren To Modern Language Department

GEORGETOWN, Ky., August 12.—The new head of the Modern Language Department in Georgetown College is Dr. Virgil A. Warren, who comes to his new position from the Professorship of Romance Languages and Chairman of the Division of Language and Literature in Cumberland University. He served both as Associate Professor and Professor of Modern Languages at Carson-Newman College during 1933-1946.

Dr. Warren has a broad background of study, travel, writing, teaching, military, censorship, translation, and interpretation.

He earned his A.B. at Georgetown College in 1929, and his Ph.D. at the University of Virginia in 1933; but these were only a partial list of the schools he has attended. He came from Columbus, Ohio, in 1925 and attended the University of Louisville and the Southern Baptist Theological Seminary. After his Georgetown graduation he attended the University of Pennsylvania and Crozer Theological Seminary. His graduate studies have taken him to the Universidad Nacional de Mexico, Portuguese Institute of American Council of Learned Societies, and the Universita di Firenze.

His civilian teaching was interrupted during the World War II, but the Army found out about his acquaintance with modern languages and made use of his talents. First he spent the summer of 1942 as a civilian employed by the War Department at Miami, Florida, where he was a censor of incoming mail from South America and Europe. He served the Fifth Army as liaison officer with the French and Brazilian Corps, and was Chairman of the Department of Languages at the University Training Command (U. S. Army), at Florence, Italy, in 1945.

Among his teaching experience must be listed: Instructor in French and Spanish at Georgetown College, Summer 1929; Instructor in Spanish, University of Virginia, 1931-33; and then he went to Carson-Newman, as already mentioned. He was Assistant Professor of Spanish at Bowling Green (Ohio) State University in 1946; Assistant Professor of German at the Illinois Institute of Technology, 1946-47.

He is author of two text books in Spanish—(1) Gustavo Sanchez Galaraga: *El Heroe*, 1941; and (2) Rufino Blanco-Fombona: *El Hombre de Oro*, 1948; both published by the Oxford Uni-

versity Press. He has also written articles and book reviews in journals abroad, *Italica*, *Hispania*, *The Inter-American Quarterly*, *Revista Iberoamericana*, and *The Modern Language Quarterly*.

His travels have taken him into Canada, Cuba, Mexico, Europe, and his military work carried him to North Africa and Italy. He is a member of nearly half a dozen learned societies whose in-



Virgil A. Warren

terests center around philological matters, and he has been elected to honorary positions in these and other Spanish, Italian, and French organizations.

Association Meetings for 1948

Date	Association	Church
August		
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
22-23	Christian County	Grace, Evansville, Second Day
21-22	Severns Valley	LaFayette
		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	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
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., immediately.

Thornhill Church of Frankfort Dedicates Education Building

FRANKFORT, Ky.—The Thornhill Church, Rev. Roy Lyons, pastor, has completed a new educational plant and also redecorated and enlarged its auditorium. In May of this year the church held openingday exercises for the new building. There was a record-breaking attendance of 467 in Sunday school. During the Sunday school hour Dr. W. A. Gardiner, State Sunday School Secretary, spoke. At noon a basket lunch was enjoyed by all in the new recreation room of the church.

In the afternoon Dr. E. H. Egge, teacher of Bible at Georgetown College, gave the dedicatory message. The history of the church was read by Mrs. Carl Rice. The dedicatory prayer was offered by Dr. W. A. Gardiner.

At that time a new grand piano was presented to the church by Mr. and Mrs. Raymond Moore. Rev. Phil Hart, a student of the Southern Seminary, offered the dedicatory prayer.

The Thornhill Church is looking forward to an increase in attendance with the added space to take care of a larger number of people—Mrs. Donald White.

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Brazilian Baptists by the Decade

(Continued from Page 5)

Seminary in 1908. At this same eventful season in Baptist life this National Convention was organized, with Home and Foreign Boards, for mission work. Both of these Boards have accomplished marvels of evangelism and inspiration and have developed the contributing churches in missionary zeal, co-operative capacity, know-how and initiative along similar lines. The decade came to an end with 110 churches, 7,004 members, 46 pastors, two seminaries and four other general schools.

The fourth decade was one of expansion of evangelism, education and theological training, on all lines and over wider areas. The young schools, which Canada had founded in Recife and Shepard in Rio the previous decade, took on vigor and volume, and with the Judson Centennial began to acquire property of immense subsequent value to the cause. Dr. J. W. Shepard, in Rio, and Dr. H. H. Muirhead, in Recife, gathered around them young and eager theological faculties. Virtually no literature for text books existed, but it has been created for all departments except Hebrew, with many commentaries; and Dr. Crabtree's Hebrew Grammar is now ready to be set up, and the type is in hand. God matched our willingness with men of his calling, who today are pastors in great churches all over the land. How often a hot evangelistic impatience urged us who constituted the little faculties to scatter to unevangelized towns. That is the blindest folly that ever cursed missionary minds. By resisting that over-pious insistence we have multiplied our own ministries in a manifold fashion. Furthermore, the literature produced and the many subsidiary forms of activity made possible by eager, trained groups of thinkers, have enriched the entire denomination and reached far beyond its bonds into the ranks of other evangelicals. The doctrinal unity which our missionaries brought from the home constituency and its southern seminaries had stabilized our own and much other evangelical Christianity. And our methods of work have been used far and wide over the

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earth, on several continents, and men come over from afar purposely to study them. Out of these little theological faculties, for example, came our work of teacher training, B. Y. P. U., and much of the W. M. U. efficiency and widening reach. In one of those faculties, there largely came into being the first Building and Loan fund, for churches and other Baptist institutions, in this decade in Recife. Dr. Ray wrote us that if we made a success of it, the Board would promote it in all Southern Baptist mission fields. If you look in the Convention minutes, you will find the same number of church buildings in North Brazil, year after year, the early half of this decade. Then as the Building and Loan fund came into use, at first with only the capital of sacrificial gifts by the missionaries themselves, there is a tremendous growth in

WHODONIT?

I am the special-occasion church member. You can always count on me when there's something special—a revival meeting, a visiting speaker, a Christmas program, or Mother's Day. And of course, if there is a church argument, I will really be there! You see, I am one of the members, and I have the right to vote. But the rest of the time . . . well . . . the others will be there, and they will look after things. It's only the special occasions that attract me.—
I. M. P. Cular.

the number of church houses, from 28 to 78 in five years, and others in construction. A group of five trained men and their wives will accomplish fifty times as much, in such a center and in co-operative liberty, as those same five families would, if each were scattered, one in a place. That is why our Board missions are so much more effective than so-called faith missions. This is itself a faith, a biblical faith, vital in all mission work. At the end of the first quarter of this century the denomination had grown to 324 churches and 30,000 Baptists, with a ministry of some 150

REMEMBER IN PRAYER OUR STATE MISSIONARIES

W. C. Harrell, Associational Missionary, Edmonson Association, Brownsville.
H. M. Herron, Local Missionary, Enterprise Association, Mouthcard.
Chas. F. Hinds, Associational Missionary, West Union Association, Paducah.

Brazilian pastors. Church property since 1910 had increased seven-fold in value, and gifts to our two National Mission Boards, fifteen-fold.

(Continued next week)

Family Day In Whitesburg

WHITESBURG, Ky.—At the Sunday morning hour, March 28, Rev. Marion Parker, pastor of the First Baptist Church here conducted an unusual service. The program was built around the Christian home. The pastor spoke briefly on the stewardship of home life, urging that parenthood be regarded as a holy trust from God, and that children be brought up in the nurture and admonition of the Lord.

The pastor emphasized the importance of parents surrendering their children for the service of the Lord as did Hannah who brought her son Samuel to the house of God. In connection with the service, each mother was presented with a corsage of red carnations. As a part of the cradle roll ministry of the church through its Sunday school, there has, for a number of years, been a special annual service in the church, honoring parenthood and offering prayer for the children born in the homes of the church during the year. At the service March 28, Jennifer Belle Price, Marvin Douglas Lewis, James Windus Hedvigi, and Ella Hammock were so recognized. Prayer was offered that God would bless their lives and bring them with the passing of the years—when they reach the age of accountability—to repent of sins and trust Jesus as their personal Saviour for salvation. They are the children of Mr. and Mrs. Roland Price, Mr. and Mrs. M. D. Lewis, Mr. and Mrs. James Hedvigi, and Mr. and Mrs. Lester Hammock.

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Relations Between Northern and Southern Baptists

(Continued from Page 9)

Formal Agreement Desirable

If a formal comity agreement along these lines is not adopted, the direction will doubtless be taken away. In that event, there will be continued protests by the Northern Convention over the additional developments which must follow the predicates already established in various states. The Southern Convention, which has always manifested a real desire for fraternity and comity with its northern brethren, will continue to be embarrassed by the rise of churches in new areas. It will finally accept the situation, consonant with its historic policy, and extend recognition, at first to the local Baptist churches and then to the resultant state conventions. The movement will then begin again in new areas.

If there should come union between Northern Baptists and the Disciples of Christ, and if the Conservative fellowship should make vast inroads into northern and southern churches, there could come a collapse of all efforts to reach agreement between Northern and Southern Baptists. That would be unfortunate.

How would it affect the *status quo* if all geographical ideals were eliminated?

The integrity and strength of the organization known as the Northern and Southern Baptist Conventions doubtless would not be affected. The emigrants from the South would form churches for affiliation with the Southern Convention, and no doubt their evangelistic fervor would bring some increase to the numerical strength of the Southern Convention over a period of years. The same pattern might develop in the case of northern emigrants to the South. It is doubtful, however, that the organization of these churches would substantially debilitate the strength of the other body. Rather, it has been true that the entrance of Southern Baptists into an area has given rise to new enthusiasm and activity by the Northern churches.

Churches Should Feel Free to Choose Affiliation

Probably Northern Baptist churches will predominate in the North and Southern Baptist churches in the South, but churches in either section should

feel free to organize and co-operate with the general body of their choice. As a matter of fact, it is likely that the present movement will have more serious effects on the Southern Convention than on the Northern. For one thing, there is considerable opposition to this movement within the Southern Convention, especially (and significantly) on the eastern seaboard. This, along with the recognized sectional consciousness of the new areas where Southern Baptists are emigrating, may in the future cause an intensification of the problem of sectionalism in the Southern Convention. Whether a unifying of such widely separated sections which have such divergent interests can be accomplished is a serious question. Another difficulty that the Southern Convention must face concerns its name. One could hardly call a convention "Southern" which already affiliates with churches in the Pacific Northwest.

The present causes of tension could quite well be turned into vehicles of blessing to the cause of Christ. From 1862 to 1894 the Home Mission society

Sunday School Lesson for August 22, 1948

Subject: Dorcas, A Woman of
Good Works

Lesson Text: Acts 9:36-42

Golden Text: Matthew 25:40

of New York recognized no geographical boundaries. It is probable that two beneficent results followed the society's extensive work in the South. Under the pressure of a large task the society doubtless put forth a much greater effort during that period than they would have done had they confined their activity simply to the northern areas of the land. At the same time, the Southern Convention undoubtedly gained an *esprit de corps* from the overlapping of interests, which certainly accounts for a part of its rapid growth and aggressive program. Such a spur to good work was originally contemplated by those viewing the separation in 1845.—*Baptist Standard*.

White Baptists Contribute to Negro Baptist Hospital

HOT SPRINGS, Ark.—(BP)—Presenting Negro leaders here with checks totalling \$30,500 from white Baptists of the South for establishment of a national Negro Baptist hospital, Rev. Clyde Hart, pastor of the Central Baptist Church, de-

clared "this is the Christian answer to the racial problem of the South."

The checks included a gift of \$20,000 from the Southern Baptist Convention, \$10,000 from the Arkansas Baptist State Convention, and a total of \$500 from individual white churches.

Dr. R. C. Woods, chairman, and Dr. C. C. Brandon, secretary of the Hospital Commission of the National Baptist Convention, Inc., received the money. They said it will be applied to the purchase of the old Woodman of the World building, valued at \$750,000 but obtained through the Reconstruction Finance Corporation for \$175,000.

When fully equipped, the hospital will be valued at a million dollars, and will be comprised of 175 beds, an 11-tub 35-room modern bath house, a drug store, an auditorium seating 1,200, and nurses training quarters.

The National Baptist Convention, Inc., is said to have a membership of 4,500,000. This will be their first hospital and nurses' home.

"This gift of Southern Baptists in helping establish a great Negro hospital and nurses training school is but another proof that the best friends of the Negro race are the white people of the South," declared Pastor Hart, who was instrumental in raising the money.

"We believe that the racial problem of the South will be solved by the people of the South, through the Christian leadership of both races, and not by Northern and Eastern agitation or the racial element of either race."

Mr. Hart said in presenting the checks that Christian white people want "to see the Negro have better living conditions, better homes, better churches, schools, medical facilities and training centers where they can train and develop their own leadership. We believe that the best way of helping the Negro is not by agitation, speech making or the passing of resolutions, but in helping them in a concrete way to obtain needed institutions which will help them help themselves."

GOSSIP—Many a door is closed to an open mouth.—Howard W. Newton.

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H. C. Chiles, Long Barbourville Pastor, Goes to First, Murray

The new pastor of the First Baptist Church of Murray, Kentucky, is Dr. Harley C. Chiles, who for the last 15 years has been pastor of the 144-year-old First Baptist Church of Barbourville, Kentucky. The Murray church has 1,500 members, and the city of Murray has in it 8,000 population. It is the county seat of Calloway County "beyond the rivers in the Purchase," and within its bounds is the campus of Murray State Teachers' College. Dr. Chiles began his new work there on August 1, and his sermons are being broadcast each Sunday evening over Radio Station WNBS.

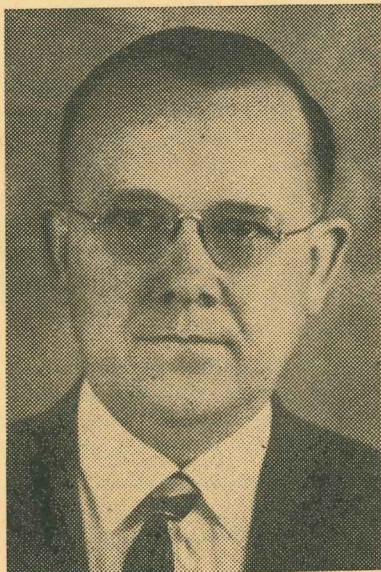
Dr. Chiles was born near Falmouth, Pendleton County, Ky., and graduated from the Falmouth High School, Georgetown College and the Southern Baptist Theological Seminary. He is married to the former Miss Elizabeth Mitchell, of Georgetown, Ky., and they have one daughter, Shirley Joyce, age 10.

During his student days he won the Kentucky Intercollegiate Oratorical Contest in 1927. Scholarly, refined, consecrated, poised and alert, he exhibits in his preaching the kind of culture which wears well and which makes his hearers come back for more. He has been much in demand through the years as a speaker for special occasions before the General Association of Baptists in Kentucky and the Ministers' Meeting, not to mention commencements, evangelistic meetings, and other functions. He is a member of the Executive Committee of the Southern Baptist Convention, and of the Executive Committee of the Baptist State Board of Missions in Kentucky.

In his Barbourville pastorate he labored under the shadow of Union College—large Methodist institution, which more than a year ago honored him and itself by conferring the honorary Doctor of Divinity degree upon him. His type of scholarly preaching has been especially attractive to young students, and in his new environment he will find ample opportunity to exercise his preaching talents in trying to reach the student body of an even larger school

at Murray State Teachers' College—one of five such higher educational institutions operated by the Commonwealth of Kentucky.

There have been 800 members added to the Barbourville Church since he went there a decade and a half ago. An \$11,000 debt inherited from the past was wiped out in a short time, and the current financial receipts have increased 700 per cent since that time. Improvements have been made periodically on



H. C. Chiles

the church property, such as the addition of another story to the church, giving six new class rooms, and the installation of a new boiler, organ, chimes and tower music system. Also the parsonage has been improved, likewise adding a second story thereto, installing a heating plant, and many other things.

The good people of Barbourville gave a reception for Dr. and Mrs. Chiles before they left, at which time they presented their pastor with a fireproof steel file and typewriter, and his wife with a silver serving tray.

IN MEMORIAM

DR. ROY L. CARTER

LOUISVILLE, Ky., July 10.—Dr. Roy L. Carter was one of the oldest members of the Highland Baptist Church in point of service, although he was not a charter member. He had served long as a member of the deacons, and for the last years of his life was serving as a Life Deacon, which is a mark of high distinction. He was always interested in anything that would promote the welfare of this church, and was tireless in his zeal to serve in any way that he could. He was a regular attendant at its services, including the mid-week prayer service and the meetings of the deacons. No matter how tired he was, following a strenuous day, or how busy he was, he always found time to serve his church.

In addition to his church work, Dr. Carter was interested in many other fields, and

served for many years as Coroner of Jefferson County. His untimely death found him still active in his duties as Coroner, and his record in that office is one that any public official might eye as an example worthy of all emulation.

Dr. Carter had friends in all walks of life. The rich, the poor, the high, the low, and all races, colors and creeds were glad to call him their friend, and many such will mourn his passing.

The death of Dr. Carter took from our midst a staunch and devoted church man, a faithful and loyal public servant and a citizen of huge stature from the City of Louisville.

He is survived by his wife, Mrs. Addie Carter, sons: Dr. W. Stewart Carter and Taylor Carter; four grandchildren and three great-grandchildren.

Therefore, be it resolved by the members of the Highland Baptist church that in his passing his family has lost a devoted husband, father and grandfather, and this church a loyal and devoted member, the City of Louisville and County of Jefferson a stalwart citizen and a faithful public servant, whom it will be difficult to replace. Be it further resolved that a copy of these resolutions be spread on the minutes of this church; that a copy be sent to the grieving family, and a copy sent for publication in the Western Recorder. Respectfully submitted,—The Resolutions Committee, Frank A. Ropke, Chairman, Mrs. A. S. Jones, and Mrs. Lora L. Gibbs.

MRS. EVA LEE WILLIAMS

TURNER'S STATION, Ky., July 15, 1948.—God in His infinite mercy and love called from our midst our dearly beloved friend and sister, Mrs. Eva Lee (Dunn) Williams, after three months of intense suffering and pain, on March 10, 1948. Though we bow in humble submission to His divine will, yet our church and community have sustained a great loss. She was a teacher of the junior girls in Sunday school, and leader of the G. A. in the W. M. S. She was a consecrated, loyal, Christian worker, always at her post of duty so long as her health permitted.

The W. M. S. of the Turner's Station Baptist Church extends to the bereaved family their heart-felt sympathy. May the same loving Father who watched over her during her illness comfort them!—Mrs. Alice Cannon and Mrs. William Brown, Committee.

ALBERT B. ROBERTSON

ST. JOSEPH, Ky., July 13.—Albert B. Robertson passed away July 19, 1947. He enjoyed the Western Recorder very much, and every morning he read some portion of it, his Bible and his Sunday school quarterly.

He gave his all. He was a man who fought his way against whatever odds, and found reflected in his life the glory that is God's. He was the soul of character and great religious strength, who measured not the paths he trod by any selfish length. His every word was like a song that echoed in the sky and like a smile that could not fade or ever say, "Good-bye." And thus we shall remember him who gave his all each day that other souls might learn to walk the more courageous way; who never flinched when duty called or asked to be relieved, but truly earned the high reward he surely has received.—Frances and all the Family.

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