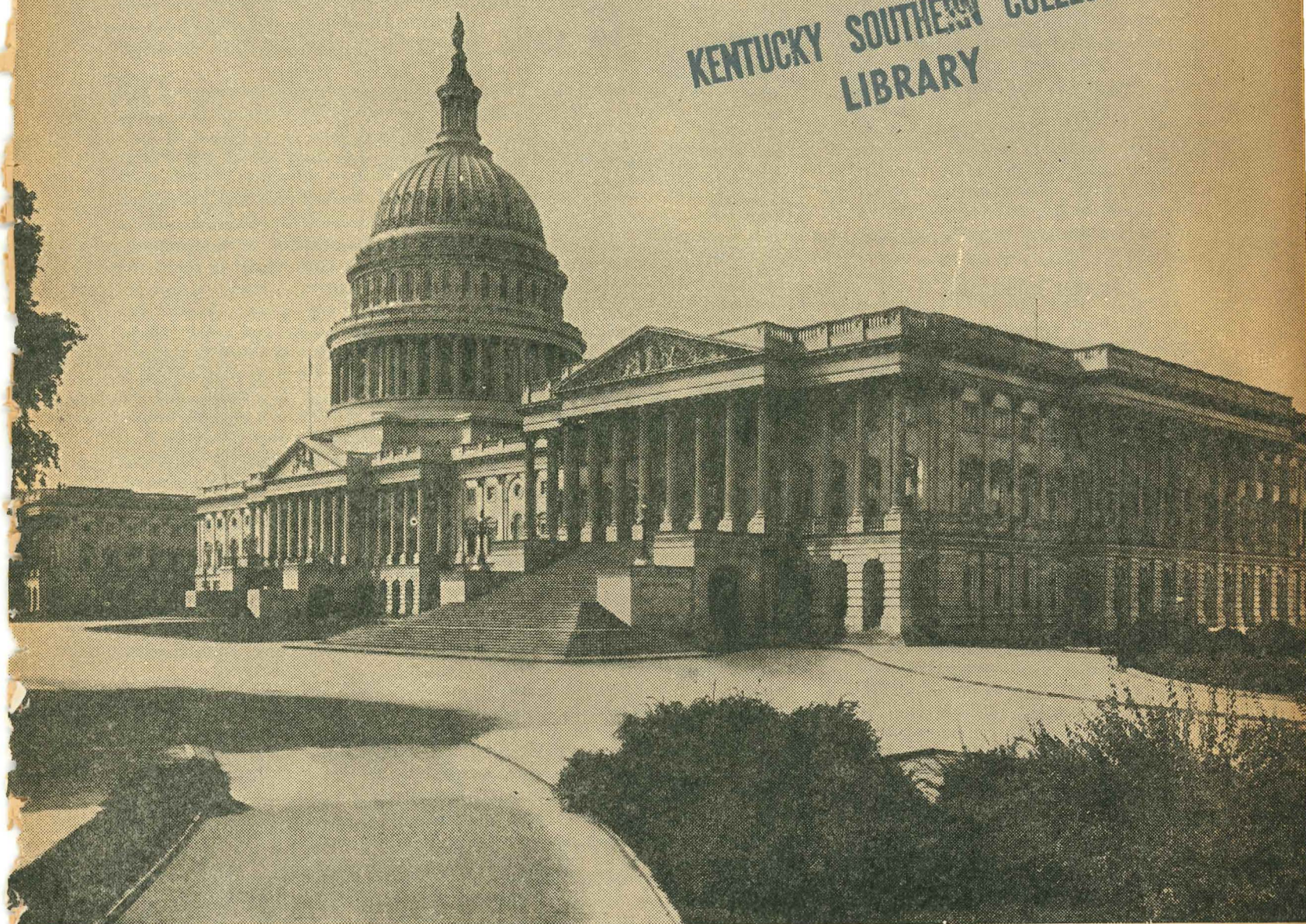


Western Recorder

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Exploding Dynamite

By E. O. EDWARDS, Pastor First Baptist Church, Corbin, Ky.

In the July 8 issue of *Western Recorder* Mrs. Jincie Ballenger Davis had an article, "Dynamite in the Cellar" as published in *The Biblical Recorder*. Miss Ballenger, now Mrs. Davis, was formerly my efficient Educational Director in South Carolina at the Monaghan Baptist Church. Her article incites the few pertinent matters that we raise in this article, "Exploding Dynamite."

Do we not feel at times that we are passengers on an air-liner whose engines are on fire with wings full of high octane gas and no landing field in sight? We are hoping for a miracle to happen! Well, miracles can happen and do happen in the 20th century. But kings are not stirred when the Amoses are off on Sunday golf expeditions. The lame do not walk while the healers are discussing current events. The dead are not raised when the Pauls have pressing engagements elsewhere and no time to tarry after the preliminaries are over. Devils are not driven out when the disciples are thinking more about road maps and mountain retreats than sin possessed souls. In short, the world is exploding about us because the churches of our Lord are too much asleep or have tarried too long away on spiritual vacations.

Shaking Foundations

In 1947 there were in round numbers two million marriages in these United States and in round numbers there were four hundred and fifty thousand divorces of that number. Are we Baptists giving sanction to that moral debacle? Thousands of Baptists are guilty of adultery each year (if we are going to abide by the New Testament definition of adultery), when they divorce and re-marry on the most flimsy excuses. Woe be to the ministry when five dollars as a marriage fee is more important than a Scriptural, happy conscience. Every year I turn away many couples who apply to me for a marriage ceremony, on the grounds of their having divorced mates. Who am I to be so presumptuous as to ask God's benedictions upon a physical union of a man and woman who have separated from other mates on grounds of simple incompatibility? Jesus never issued a decree nor did He ever sanction divorce because the mother-in-law was nosey. In high circles today some men and women swap around like the old time horse trader swapped horses. We cannot sit piously aside and ask, "What is the institution of marriage coming to?" while at the same time we welcome every applicant who has been divorced, without a question or even the slightest investigation. Marriage is a divine institution. We do have laws

that govern marriage for the good of society and our laws should be instruments of God for the well-being of all; but sometimes we greatly err in the making of some of our laws. A man said to me recently, "I do not see why you will not marry divorced people since the law says they can marry, and issues them the license." I replied, "I suppose, then, you do not understand why, as a

Ellis M. Ham Becomes Principal Of Magoffin Baptist Institute

Brother Ellis M. Ham, has accepted the principalship of Magoffin Baptist Institute at Sky, Ky., according to an-



Ellis M. Ham

nouncement made by Pastor Hankins F. Parker of the Highland Church of Louisville, a member of the Board of Trustees of that institution. He began his duties on August 15, succeeding Rev. Frank A. Clarke, who has retired after being head of the school for nineteen years. Magoffin Institute opened September 6.

The new head of Magoffin was born in Edmonson County, Kentucky in 1907. He is the third son of Mrs. Effie Lindsey Ham, of Louisville, and the late James Hardy Ham. He moved to Louisville about the time he was nine years of age, and here attended public school. He later attended the prep school at Campbellsville Junior College, the Rocky Hill High School. Half of his college work was done at Western Kentucky State Teachers College, Bowling Green, and the other half at Georgetown College, from which latter school he obtained his A.B. in 1945. He spent one and one-half years of study at the Southern Baptist Theological Seminary.

He was ordained to preach by the

minister, I do not drink liquor since the law says it is lawful in certain sections, and issues the license for its sale and purchase."

Our homes are exploding by the hundreds of thousands every year (Dr. R. G. Lee says "homes die in big houses") but we shake our heads as if a little sad and soon forget it.

A Drunken Spree

The Civic Bulletin, July 1948 issue, has this pertinent statement: "Statistics show that ten thousand people are killed by liquor, where only one is killed by a mad dog. What of it? Shoot the mad dog, and let the liquor traffic go on as before." I made this statement before my Baptist Brotherhood group of this church recently: "I will make a prediction that if liquor is voted into this city (I doubt it can be), and there is only one store licensed to dispense it, that in less than four years there would be enough money taken in over that one counter to establish a fine community hospital—the kind we have so badly needed for decades, and for which we have felt we could not raise the necessary money."

I heard of one church which they said was in a declining state but the pastor was a sweet man, he preached on trees and rocks and grasshoppers and butterflies. Sitting on dynamite but just talking about grasshoppers and butterflies!

Third Avenue Church of Louisville in 1929. He has been pastor of the South Louisville Church, Louisville; Calvary Church of Enid, Okla.; Rocky Hill Church, in Kentucky, and nearby Plano, Glasgow Junction and Rowletts Churches. He was for five years pastor at Fairdale Church near Louisville, and resigned that in 1943 to accept the pastorate of the historic Great Crossings Baptist Church near Georgetown. One year ago he became pastor of the LaFayette Baptist Church, in Colorado, and taught Public Speaking at Denver Bible College.

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The purchasers of The Western Recorder,
The Baptist World and The
Kentucky Mission Monthly
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Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 30, 1920.

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

Editorials

Dr. Leiper Misrepresents Southern Baptists

Porter Routh, in *The Survey Bulletin*, states: "Dr. Henry Smith Leiper, associate secretary of the World Council of Churches, told reporters in New York as he left for the meeting of the World Council of Churches in Amsterdam, that Southern Baptists refused to participate in the Council because of the 'attitude of the Council regarding races and nationalities.'"

Dr. Leiper displays either an astounding ignorance of Southern Baptists, or else a disposition to wilfully misrepresent them. His statement to the reporters is a perfect parallel to the stories which appeared in the *Christian Century* and some other papers which fight Southern Baptists—that Southern Baptists discriminated in unChristian manner against *bona fide* Negro messengers at the Copenhagen meeting of the Baptist World Alliance last year. Those printed falsities looked then, and they look now, like a deliberate effort to discredit Southern Baptists in the eyes of the world. We have in our files a long list of certifications from those in position to know, to the effect that the stories were absolutely without foundation in fact.

If Dr. Leiper will bother his head just a little, he will know that his statement to the reporters in New York was false. Southern Baptists, again and again, have gone over national and racial lines to minister in Jesus' name, not only in the South, but throughout their entire Home and Foreign Mission program, and in their participation in the Baptist World Alliance composed of almost all nationalities and races. Men who handle the truth so recklessly discredit themselves, not only in the eyes of Southern Baptists, but before the whole world. Some of those who fight Southern Baptists and their disposition to "contend earnestly for the faith once for all delivered unto the saints," seem not only frustrated, but to have developed a full-grown mythomania.

Clergymen Rap "Stern Moralism"

The *Religious News Service* reports that the International Conference on Mental Hygiene, composed of eleven clergymen who in turn represented several non-Catholic denominations, met in London recently to evaluate the weaknesses and strength of their various groups from the viewpoint of mental hygiene.

We suppose no one will question that definite and determined steps should be taken to vastly accelerate our programs in the interest of mental health. Our treatment of the mentally ill, in all too many instances, is a blotch on our civilization; and our failure to adopt strong preventive measures witnesses to our lack of foresight, and in some instances to our criminal neglect.

However, the clergymen, gathered in London, brought a serious indictment against the churches, asserting that they were among the direct causes of mental illness. Said they, "The church has frequently made critical and tragic errors in the presentation of the Christian religion—errors which have contributed to the emotional and spiritual conflict and immaturity of our people." They went on to assert that the errors of the churches all come to a "focus in the stern, legalistic, absolute, and pharisaical moralism which is the characteristically American form of Puritanism." Then, as though they had not made their case strong enough, they added this condemnation, **that the churches have too much condemned the violation of moral standards.**

The action of the clergymen in London would not be worth the printer's ink used in reply had it not already been placed in many daily newspapers for all people to read, and had it not already provided a cudgel with which the enemies of strict standards can strike at serious minded contenders for purity.

Such are the extravagant extremes to which men go when, in their modernistic drifts, they have nothing left to offer the people but an emasculated Christianity which sounds about as much like the New Testament as a comedy radio show sounds like the Sermon on the Mount. They solemnly, and seemingly without compunction of conscience, announce to the world that "the emotional and spiritual conflicts and immaturity of our people" are due in large measure to the fact that the churches have too much condemned violations of moral standards. While men are going down to hell, these men cross oceans to decide that our moral standards have been too high! When we have the task of preaching the Christ Who died for our *sins* according to the Scriptures, the gospel which is "the power of God unto *salvation* to everyone that believeth," these men seek to remedy the world's ills through psychological approaches, and they commit the travesty in the name of Christianity!

A Negro Editor Speaks

Editor J. Pius Barbour of the *National Baptist Voice*—great Negro Baptist paper—reporting on his visit to the Baptist World Alliance in Copenhagen, says:

"Denmark has a state church and the state religion is Lutheran. They look upon the Baptists just like we look upon the Holy Rollers. I stayed near a great church and I peeped in. I felt like saying: 'truly the Lord is in this place and I knew it not.' Don't fool yourself! When these high ritualistic denominations go after the Negro, the Baptists are going to have trouble! There is something about ritual that stirs the emotions, and the Negro is emotional. If you doubt this, ask President Jemison what the Catholics are doing in Alabama, they are making me sweat here in Chester, Pa."

Editor Barbour's comment speaks volumes. We cannot take things for granted. It is the course of defeat. White Baptists of the South are the Negro's friends. Our best way to help the Negro is to make him *know* we are his friends, and to make it possible for him to help himself through his own channels. Their wise leaders point in that direction.

College Young People —Provided For

By JACK WADDLE
Lexington, Ky.

A. V. Washburn has written a pamphlet entitled, *Providing For Young People*, but by changing a verb tense we arrive at the aims and accomplishments of Calvary Baptist Church, Lexington, Kentucky, Calvary has awakened to the necessity of providing for its University young people.

In a large, newly decorated assembly room the Berean and the Winsome classes gather on Sunday morning for an opening program of music, prayers, and devotionals. Mrs. L. R. Cooke, Superintendent of the department, plans and presides over these opening programs, but student members present the special music and give the devotional talks. Ample time is allotted to Mr. Russell Hunt, teacher of the Berean class, and Mrs. Thomas D. Clark, teacher of the Winsome class, for effective presentation of the lesson material.

A Sunday school committee, composed of all the young people interested in advancing the cause of Christ in the Sunday school, meets regularly every Wednesday night after the Prayer Service to plan visitation programs and enlistment drives. Indicative of the interest of the young people is the fact that five of the Calvary members attended the Sunday school workshop at the Baptist Week program for students at Ridgecrest this year.

Sunday night holds a full program for the Calvary Young People. Mr. and Mrs. Ralph Kendall, popular young church enthusiasts, have recently been selected to serve as directors of the Young People's group. Their Christian experiences help guide and inspire those who would otherwise falter in following Christ every day of the week. After a twenty minute assembly program, the students separate into two Unions, the Galaxy and the Crusaders. Shy students soon become proficient in speaking to the training groups. Visitors are impressed by the earnestness and spirituality in such a group of young Christians. This spirituality lives in the hearts and deeds of the students throughout the week. Young and old alike are thrilled by the testimonies presented by these students at the Wednesday night Prayer Services.

The thirst for knowledge so common among conscientious students was evidenced recently by the request of the Young People's group for Dr. F. Rus-

sell Purdy, Pastor of Calvary, to hold special conferences to explain and clarify Baptist doctrines and beliefs. Dr. Purdy agreed to conduct these meetings on Sunday afternoons from 5:15 until 6:15, before the regular meeting of the Training Union period. Notwithstanding the fact that the students who lived in the residence halls had to forego their supper, every meeting was well attended. They appreciated the concrete answers to the questions of the day concerning beliefs that Dr. Purdy so ably presented. Dr. Purdy was recently elected Pastor Advisor of the Baptist Student Union of the University of Kentucky, and won the hearts of all the young people of Lexington who attended with him the Student Week at Ridgecrest in June. Upon the return from Ridgecrest, Dr. Purdy gave the evening broadcast of the "Calvary Hour" to the young people that they might give the message of Christ that was on their hearts.

Calvary does not forget to provide en-

tertainment and Christian fellowship for its members. The annual fall hayride, the Christmas breakfast, the banquet, and the summer watermelon feast are events looked forward to by all of the student group. Mr. and Mrs. L. R. Cooke have entertained the group at their lovely country home upon several occasions. Every student enjoys a trip away from the busy streets of Lexington for a few hours, and appreciates the hospitality and interest of the Cookes.

The saddest day in the life of every student at Calvary is the last Sunday spent there. It is on this day that a full realization of the joy of serving Christ at Calvary is manifest. Every student that leaves Calvary after graduation will carry a part of her with him and will be a stronger witness for Christ in whatever community he may go.

Calvary provides for young people because she is interested in winning young people to Christ. This fall a new group of students will enter the University of Kentucky, and it is the prayer of every young person and every young people's worker of Calvary that she might serve them in His name.

—o—

VIEWPOINT—A little girl from a city was spending her first summer in the country, and was asked how she liked running about barefoot. "At first I could hardly walk," she said, "but the rocks got softer every day."

Adults who work at hard tasks find much the same thing is true.—*Rotagraph.*



On the last day of a revival conducted by Evangelist W. K. Wood, the Sunday school of the First Baptist Church of Greenup, Ky., had a record attendance of 176 present as shown above. Pastor Robert McAllister reports that there were 29 conversions, 26 of whom were baptized; one received by letter, one by statement and one reinstated. Four of the converted joined other Baptist churches, and the Greenup membership was increased by a net of 29. Pastor McAllister says that this was the best revival meeting that church has experienced during its seventeen years' history. "The saints were really revived," the pastor continues, "and there were conversions following the meeting. Brother W. K. Wood is a mountain evangelist under the State Board of Missions." Pastor McAllister led the music for the meeting. On two different days on which they had baptizing there were 260 each time, whereas their seating capacity is only 200.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, SEPTEMBER 9, 1948

No. 36

Russian Bolshevism and Christianity

By LOUIS R. PATMONT

ANOTHER persecution has come to churchmen in Bolshevik Russia. The preaching of the Gospel is being prohibited. Christian preachers are being arrested and the churches are again being closed. The anti-Christian attitude of Bolshevism which the Soviet Union once ascribed to the corruption which existed in the Russian Orthodox Church in the days of the Czar is now manifest against evangelical Christians.

While it must be admitted that the Russian state church drifted far from the apostolic ideal and even persecuted those who came out of its system, after the late Czar Nicholas II issued his ukase granting religious liberty to all faiths in 1904, evangelical Christianity made great strides in the old Russian Empire in spite of the state church. The adherents to the simple New Testament faith were numbered in the millions. The revival fires did not cease to burn until the Bolsheviks, soon after they came into power, declared war on the churches. Since then, thousands of Christian families have been uprooted; their churches have been destroyed, and multitudes of the preachers either liquidated or else sent into Siberian exile. An estimated 18,000,000 people were destroyed by the Russian Bolsheviks because of their professed faith in Jesus Christ.

Soviets Apologetic

Only when an outraged world began to protest these mass murders did the Soviets become apologetic, charging that those liquidated were plotting a counter-revolution and were therefore dangerous to the security of the state. They went out of their way to explain that those not found guilty of plotting against the government were free to follow their religious beliefs. What really was meant

was that they were "free" to embrace the Communist religion of irreligion.

The spokesman of the *League of the Godless*, the cruel master of the old GPU, Lunacharski, who was himself liquidated by order of Stalin, often asserted: "We hate all kinds of religion; we hate all kinds of morality." The Bolsheviks have never deviated from this policy. The lulls in persecution only served to bring out into the open new Christian leaders who were in turn liquidated or else sent into the dreaded Siberian labor camps where only a few victims are able to survive for more than a few months.

Russian Communists Anti-Christian

My own investigation and the corroborative testimony of the comparatively few victims of the Bolsheviks who have managed to escape have proved conclusively that this claim is not an idle over-statement of fact. The Russian Communists are still militantly anti-Christian. They follow the principles laid down by their prophets, Karl Marx and Friedrich Engel. *These men specifically taught that Christianity is a deadly foe of Red Communism decades before their teaching was put into practice.* The fact that the Soviets found it expedient to convince American preachers as well as Christian leaders in England

that such a charge is unfounded, need not confuse us. It was the same Lunacharski who also said, "We must promise everything and anything as long as we can get something tangible for it in return." Lenin always taught disciples to perfect themselves in the art of "deceiving in order to conquer."

Since the beginning of the "cold war" Russian ministers of the Gospel are again being arrested and the evangelical churches and meeting houses are once more being closed.

The tragic and appalling story of the new persecution in Russia was told me just the other day by a noted Russian evangelical refugee preacher who is now living in Stockholm. His name is withheld for obvious reasons. He personally witnessed the arrests and attempted arrests of other preachers who were being sought out by the leaders of the All-Russian Evangelical Union. Well-known, one-time exiles who had been liberated on condition that they complete a course in the spy school of the NKVD had themselves elected officers in the ARUEU for the purpose of helping to apprehend the ministers of the Gospel who had been most effective in their preaching. The names of these traitors and modern betrayers of Christ are well-known, as are also their gruesome deeds of shame against the Christian brotherhood.

While on a relief mission into the Norwegian Finnmark within the Arctic Circle, where the Soviet Union borders for eighty miles on Norwegian territory, I had occasion to interrogate numerous escaped Russian prisoners. I learned much of the tragedy and despair of many thousands of such Russian Christian unfortunates who are either forced to work in the nickel mines of the Petsamo region which once belonged to Finland, or else must slave in the forests and the military establishments of Siberia.

(Continued on Page 16)

Calvary Of Maysville Ordains Robert Shettler To Gospel Ministry

MAYSVILLE, Ky.—Robert Shettler was ordained to the full Gospel ministry by the Calvary Baptist Church, this city. The council came together on July 11. It was composed of Pastors John Kruschwitz, Mayslick; A. F. Hornsby, Haldeman; T. M. Brown, Lewisburg, Interrogator; Henry C. Chiles, Tabernacle; Kirtley Jolly, Short Creek, Charge to the Candidate; John Mullins, Indian Creek, Ordination; LaVerne Butler, Clerk and Charge to the Church; Chaplain Eugene Mandrell; also Deacons Kiser and Harris, Calvary; West, Mayslick; Rigdon, Tabernacle; Kubel, Howe and Irvine, Lewisburg; Weaver, Dover. The newly ordained man is pastor of the church which entered into his ordination.

TEAMWORK

In Baptist Churches

By G. S. DOBBINS, Chairman
Committee on Church Organizations

Recently there was held at Nashville a significant meeting of representatives of the several agencies and auxiliaries of the Southern Baptist Convention—Sunday School, Training Union, Woman's Missionary Union, Brotherhood, Home Mission Board, Foreign Mission Board. These honored leaders came together at the call of the Committee on Church Organizations, twice appointed and at Memphis continued, for study and recommendation of ways and means of securing better co-ordination and correlation of the work of the churches as promoted and guided from the several Convention-related offices. Discussion gathered largely around needs to be met through inter-agency co-operation. Perhaps the most important single conclusion reached was that an unhurried meeting of representatives of all the agencies be held at an early date, when conference at length would be had as to needs of the churches and their possible supply from the headquarters of the several organizations working together.

The committee has all along felt that its principal function was to present and interpret the needs of the churches as these needs have arisen from the growing complexity of modern church life. That there are grave difficulties will not be denied by those who carry the burden of leadership and work in our churches. Much concentrated attention should be given to the needs of some 15,000 of our smaller churches with membership of 150 and less. Half of these churches, we are told on good authority, are in danger of death if they do not receive more help and care. The assumption that their needs will be met and their lives sustained by instituting in them all the organizations is evidently fallacious. Yet every essential value of every church organization should somehow be brought to every church, no matter how small, if it is to live and thrive. How to accomplish this is obviously not the responsibility of the Sunday school alone, nor the Training Union alone, nor the W. M. U. alone, nor the Brotherhood alone, nor the Mission Boards alone, but of all of them working together as representing the denomination as a whole.

Many of the medium-sized churches find it difficult, if not impossible, to foster all the organizations, yet the church life is impoverished if essential values of each organization are not

somehow made available. The so-called "big churches" are calling insistently for that economy of time and energy which comes from more careful planning of meetings and activities that conserve strength and produce richer fruitage. The ideal is certainly not less work through fewer organizations and meetings, but greater effectiveness resulting from more careful co-operative planning at headquarters as well as in the local churches.

The imperative call, recognized all but universally, is for a thorough re-study of our organizational structure, with a view to a great forward movement that will enable us more nearly to realize our Baptist potentialities. It is good to know that the beloved and capable leaders of our several church organizations are committed now and for the future to regular conferences

in which the process of creative discussion will undoubtedly yield desired results. Let us not fail to pray for these our leaders as they help us to go forward as a people, conserving every value already gained, yet always seeking fresh conquests for Christ through his churches.

A Preacher's Prayer

I do not ask
That crowds may throng the temple,
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For earthly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message
Hearts may find God.

I do not ask
For earthly praise or laurel,
Or of this world's distinction any part;
I only ask when I have voiced the message,
My Saviour's heart.

Ralph C. Centiman,
Calvary Bulletin

Miss Casebier Becomes Dean of Women at Bethel Woman's College

HOPKINSVILLE, Ky.—Miss Gertrude Casebier, a native of Central City, Kentucky, has been elected as Dean of Women and teacher of History at Bethel Woman's College for the coming session



Miss Gertrude Casebier

to succeed Miss Maurine Sublett who served for two years as Dean of Women and as History Teacher.

Miss Casebier is an A.B. graduate of

Western Kentucky State Teachers' College, Bowling Green, and an M.A. of Vanderbilt University, Nashville, Tenn. She taught history at Ward-Belmont at Nashville for fourteen years, and served as Dean of Women at that institution for four years. During the past spring and summer terms Miss Casebier taught American History at Western State Teachers' College. Bethel counts herself fortunate to secure the services of one so well trained and experienced as is Miss Casebier.

A full enrollment for the coming session is expected at Bethel Woman's College. A new science building will be ready for use when the institution opens on September 13. This new building will contain the Departments of Chemistry, Biology and Home Economics. This is the first new structure erected at Bethel since 1924. The space occupied by these science departments in Main and West Halls will be devoted to other uses, especially increasing the facilities for the library.

The General Association of Baptists in Kentucky meets in Lexington on November 9-11.

Brazilian Baptists By The Decade

(Continued from last week)

The fifth decade of our Brazilian Baptist life brought into being new fields, new phases of educational endeavor, many new properties, many new missionaries, new literary achievements, and thousands of new-born souls. The Seventy-five Million Campaign was one of the most glorious periods in Baptist history, not only in the homeland, where we gave out our Baptist witnesses as never before, but on all foreign fields, where similar campaigns were set in motion. A Baptist consciousness developed all over the world, stabilized the achievements of the past and opened up new vistas. There were reactions and broken hopes, however, on the foreign field, as in the homeland, and debts of somber magnitude, without slowing down progress.

Natural in such a period, and with many new national leaders of larger culture, several of them trained in the States but slow in readjusting themselves to life here, were divisions over methods of work, such as our denomination in the homeland had had two decades before. Nationalism, on any mission field, is often real, often fancied and may be basely exploited by agitators with personal ambitions. In various centers strife arose and rival conventions, educational institutions and churches were organized. The B.W.A. of Texas came into this troubled situation for a time, later faded out of it. I was re-reading the other day their ponderous tract, translated from the writings of Ben Bogard and others, against "Conventions." A rival "Brazilian Baptist Association" was formed but died down, never even influencing its leaders enough to change their state organizations from "conventions" to "associations." Many noble men are caught in such a swirl who soon get out of it.

Missions in Brazil are different from those of many fields. Our church covenant pledges that we will move our membership to where we reside. That we missionaries have always done in Brazil, and taken our lot in the life of the churches, including their democratic church discipline. Many of our missionaries, all of them in several fields, men and women, were excluded from their churches, in these dark days, as had happened several times before to the pioneers. There were always sovereign churches, however, that righted the wrong and opened their doors to pastors, missionaries, laymen and noble women who suffered the indignities of

factionalism. In a few years, the struggle passed and national Baptist fellowship was renewed. A very notable phase of the decade, however, was the tremendous expansion of the work. Careful surveys were made of places for new churches and they were planted. That is one of the notable characteristics of Brazilian Baptist life. Recife grew to have 45 Baptist churches, though in some precincts rival churches later became one again. Rio has today 66 Baptist churches, and probably as many more are in reach by electric suburban trains, ferry boats, street cars or local bus lines. Sao Paulo has between thirty and forty, other cities goodly numbers. Rio, Recife and Sao Paulo are among the great Baptist centers of the world. Churches are God's ordained agencies for the expansion of the kingdom, and a lot of mission work is almost fruitless because it doesn't go out on these New Testament lines. While things were in the flux of division, far-sighted missionaries and nationals, as well, planted a lot of new churches that are still growing and sending out new Baptist swarms all the while. So the period of strife taught all concerned a lot of mutual consideration, opened up new vistas of national leadership, without banishing the missionary element from co-operating as the people may choose, and rewarded the evangelistic methods all had learned and put into practice. The new generation of Baptists hardly knows what happened

twenty-five years ago, but the collective mind is wiser for its study of methods of co-operation. And hot headed youths, on either side, of those vigorous times are seasoned and wise leaders today. The fifth decade of the work closed with 449 churches, 117 pastors and 34,437 members.

The sixth decade witnessed the multiplication of churches in both capital cities and inland cities where, in such centers, there were many workers available. A notable Latin-American Baptist Convention brought Truett, Rushbrooke, Ray, Miss Mallory and many others from afar and gave our people in various nations a sense of their worth and mission, in new proportion and vigor. It was a decade of Dr. Sampey's evangelism far and near, of similar campaigns later by Maddry, Scarborough and others and the wheels of progress hummed steadily, whether any outsider was on hand or not. The office of evangelist came into use in the territory of state conventions. There appeared the Baptist association. Our first conventions were only small associations, at the beginning, but with vast territories. The brethren felt if they did not get together from over this half a continent at regular intervals, they might go off at a tangent and dissipate energies in what would be first different, then rival ways of work. So we had conventions long before associations. Organization came from the big zones to the smaller ones, in reverse of the general trends in Baptist history. The vast reaches of our geography probably made that wise.

(Continued on Page 13)

RELIGION—An aged Negro woman described a younger member of her congregation as having "Jes' enough 'ligion to make her mis'able—too much to be happy dancin', drinkin', and carryin' on, an' too little to be right happy at prayer meetin'."—Pete Simer.



Ladies from the Taylorsville Baptist Church made a tour of the Baptist institutions of Kentucky, and this picture was taken of them while they were at the Kentucky Baptist Building.

Receipts From November 1, 1947 to July 31, 1948

First Nine Months of Associational Year 1947-48

By W. C. BOONE, Treasurer

(Continued from last week)

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
HENRY COUNTY—			Pilot	30.00	7.73	Baxter Chapel	149.02	19.42
Bethlehem	637.15	780.34	Pleasant Point	133.83		Beechland	1,321.47	1,037.68
Campbellsburg	804.36	463.10	Pond	18.17	25.41	Beechmont	3,163.51	1,924.66
Eminence	808.40	297.35	Stanford	826.08	1,439.82	Bethany	753.20	544.25
Franklinton	13.70	184.75	Turkey Town	1.50		Bethel Mission		20.00
Lockport	69.30	186.57				Broadway, Louisville	3,008.74	1,056.35
New Castle	190.78	148.32	LITTLE BETHEL—			Broadway, Indianapolis		463.39
Orville	15.05		Associational		77.00	Buechel	678.21	191.13
Pleasureville	828.72	245.93	Beulah Hill		17.50	Calvary	2,026.61	825.91
Port Royal	653.12	695.11	Charleston	271.69	190.02	Carlisle Avenue	4,107.64	3,234.90
Smithfield	772.25	384.27	Concord	44.04	191.48	Cedar Creek	634.44	295.72
Sulphur	638.71	377.37	Corinth	141.39	93.07	Central Baptist Mission	8,813.37	2,879.16
Turner's Station	136.43	365.53	Dalton		34.53	Clifton Heights Mission	2,836.33	32.30
Union		32.95	Dawson Springs	946.84	508.46	Crescent Hill	9,290.68	6,808.27
IRVINE—			Dixon	37.10	89.00	Crestwood	2,334.06	1,135.71
Associational		6.25	Earlington	524.69	363.35	Deer Park	12,401.02	25,518.22
Annville	15.57	99.70	Emanuel	10.00	11.00	East	610.30	563.71
New Zion	15.00	5.25	Grapevine	164.83	155.90	East Audubon	388.74	280.43
Oak Grove	36.00	41.81	Hanson	111.62	130.39	Eastern Parkway	2,725.72	959.11
Stake Coal		45.00	Harmony	40.00	35.00	Eastwood	65.01	52.27
JACKSON COUNTY—			Johnson Island		51.25	Eighteenth Street	3,991.80	1,937.04
Friendship		6.19	Liberty	50.00	190.50	Elk Creek	50.87	153.35
McKee	97.38	67.05	Madisonville	4,150.64	3,799.99	Fairdale	284.24	52.94
LAUREL RIVER—			Morton's Gap	800.00	277.46	Farmdale	867.66	174.63
Associational		15.00	Mt. Pisgah	44.20		Fisherville	690.26	284.41
Baxter	1.00		Nebo	56.09	80.39	Fourth Avenue	4,591.67	3,743.64
Bond	8.09	12.00	New Hope	19.50	56.00	Franklin Street	1,251.97	13.40
Corinth	82.93	114.84	New Salem	106.74	169.74	Garfield Avenue	6.50	12.50
East Bernstadt	18.00	702.50	Nortonville	265.25	159.28	Gethsemane	147.96	108.50
East Pittsburg	12.25	139.58	Olive Branch	114.60	25.00	Grace	1,066.45	69.27
Friendship	17.24		Pleasant Grove	82.60	27.50	Harmony	308.21	78.12
Green Hill	9.67	4.25	Pleasant View	36.25		Hazelwood	2,784.58	1,579.22
Greenmount	13.99	18.00	Pond River	24.09		Highland	2,701.63	6,047.29
Hart	8.14	9.00	Prospect	22.57	15.00	Highland Park, First	2,104.96	1,018.11
Hawk Creek	27.50		Providence, Second	73.86		Highland Park, Second	484.38	413.54
Hazel Patch	5.28		Richland	138.68		High View Mission		16.10
Laurel Chapel	6.66		Salem	260.26	208.63	Hopewell	75.00	47.42
Laurel River	14.76		Silent Run	29.32	73.25	Immanuel	1,626.26	1,633.89
Liberty	26.52	43.31	Slaughters	110.43	414.13	Jeffersonstown	1,007.39	200.34
Lily	16.67	8.00	Slover	7.50		Kenwood	1,654.86	264.16
London, First	2,458.86	3,499.64	Southern Chapel	19.00		Kings	635.59	314.00
Long Branch	3.27	35.50	Trade Water Valley	30.00	10.00	Lake Dreamland	77.87	
Mt. Liberty		25.00	Victory	354.81	280.86	Lee's Lane	494.97	21.56
Mt. Pleasant	3.00	33.00	White Plains	16.05		Little Flock	1,415.57	274.50
Mt. Zion	3.92		Woodson Avenue	17.00	86.12	Lyndon	1,143.09	543.96
New Hope	2.50		Zion Brick	44.13	12.00	Lyons Avenue		15.00
New Salem	16.35		LITTLE RIVER—			Meadow Home	843.73	355.62
Old Salem		60.79	Associational		12.00	Middletown	550.09	265.44
Pilgrim's Rest	6.07	38.25	Bethany	111.55	198.96	Mt. Hermon	140.10	86.35
Pine Grove	3.19	13.56	Beulah Hill		10.00	Ninth and O	12,184.64	2,078.73
Pleasant Grove		13.75	Blue Spring	413.97	152.01	Oaksdale		5.00
Pleasant Hill	8.25		Boyd Hill	100.00	97.05	Ormsby Avenue	1,593.35	258.25
Rough Creek	12.48	17.50	Buffalo	110.31	178.37	Parkland	6,746.12	3,228.70
Salem	10.50	3.00	Buffalo Lick	51.61	87.36	Parkwood	2.45	
Sinking Creek	6.21	40.35	Cadiz	1,634.44	1,659.67	Pleasant Grove, B. C.	740.44	251.85
Slate Hill	4.86	2.61	Canton	23.50	84.00	Pleasant Grove, J. C.	631.55	129.79
Sublimity	1.28	6.50	Carmack		25.00	Plum Creek	138.43	85.64
Swiss Colony	27.50	645.60	Cerulean	30.00	192.80	Portland Avenue	37.50	177.59
Union	15.00	2.00	Cumberland River	8.00	33.00	Seminary	100.00	760.30
West London		10.00	Delmont	142.49	98.28	Shawnee	437.50	346.18
White Oak	10.34	36.00	Donaldson Creek	143.52	57.42	Shirley Memorial	338.70	93.82
LIBERTY—			Golden Pond	45.00	65.25	Shively	1,474.73	924.37
Beech Grove	25.00		Hurricane	334.63	209.05	Southeastern B. T. U.		50.00
Browder's Chapel		21.00	Julian	167.98	66.00	South Jefferson	1,859.18	971.96
Canner	95.71	67.25	Lamasco		21.03	South Side	426.56	621.49
Cave City	508.70	297.35	Liberty Point	292.94	50.00	St. Matthews	5,782.74	2,280.28
Edmonton	50.57	131.00	Linton	51.00	13.05	Sunny Side		15.00
Glasgow	7,667.21	3,957.78	Locust Grove	107.69	165.60	Taylorville	1,228.19	514.71
Glasgow, Second		25.00	Maple Grove	91.93	48.30	Tenth Street Mission	378.96	121.57
Grace Union	3.94	10.61	Mt. Pleasant		302.60	Third Avenue	4,117.29	1,170.31
Hardyville		160.00	Oak Grove	490.76	154.69	Twenty-Third & Br'dway	1,808.00	1,613.91
Hiseville	440.00	192.80	Pleasant Hill	25.00	20.00	Valley View	274.76	254.40
Horse Cave	1,436.44	1,175.94	Pugh Flat		14.20	Van Buren	13.75	13.54
Little Bethel	48.00	30.64	Rocky Front		28.32	Victory Chapel	3.42	2.97
Park City	72.73	54.25	Rocky Ridge	15.00	80.02	Victory Memorial	3,118.82	1,699.30
Pleasant Valley		87.50	Wallonia	117.04	142.14	Vine Street Chapel	85.59	14.09
Poplar Spring	2.70	30.00	LOGAN COUNTY—			Virginia Avenue	1,564.53	569.67
Rowletts	7.50	68.25	Associational	4.50		Walnut Street	26,805.82	55,665.78
Salem		80.00	Antioch	255.43	113.89	Weaver Memorial	2,182.46	427.07
Savoyard	26.00		Beechland	141.40	157.85	West Broadway	2,891.11	8,867.60
Shady Grove		181.00	Bethlehem	20.85		West Side	1,231.32	1,788.90
Siloam	2.80	10.00	Britmast		24.01	W. M. U. Training School		707.15
Three Springs	28.00	65.00	Cave Spring	51.83	201.00	LYNN—		
Walnut Hill	32.05	177.22	Cedar Grove		10.60	Aetna Grove	194.49	192.50
LINCOLN COUNTY—			Center		75.52	Aetna Union	23.51	
Associational		450.00	Cliff Hill	109.17	43.16	Boiling Spring		119.35
Beech Grove	122.40	34.00	Elk Lick		177.72	Buffalo	2,090.63	1,702.66
Blue Lick	1.00	20.00	Green Ridge	117.10	179.65	Cash Run		7.61
Crab Orchard	230.77	112.85	Gupton's Grove	77.56	21.53	Knox's Creek	95.08	55.56
Double Springs	326.85	167.08	Lewisburg-Mt. Pleasant	2,066.51	1,406.45	Magnolia	749.28	366.26
Drake's Creek	208.30	512.58	Liberty	662.46	1,226.51	Millerstown	44.78	
Fairview	271.79	77.25	Mt. Tabor		14.35	Mt. Moriah	32.64	144.64
Friendship		11.84	New Cedar Grove	133.00		Mt. Pisgah	10.63	
Harris Creek		25.70	New Friendship	425.02	71.70	Mt. Tabor		39.25
Hustonville	295.27	382.06	Oak Forrester	24.26	14.00	Munfordville	155.23	157.05
Maywood	52.34	252.35	Oak Grove	88.82	151.50	Oak Hill	190.25	16.35
McKinny	94.89		Pleasant Hill	169.87	25.62	Pikeview	42.01	63.64
Mt. Hebron	4.86		LONG RUN—			South Fork	75.72	10.00
Mt. Salem	242.86	165.37	Associational		250.00	Three Forks of		
New Salem	176.29	102.92	Auburndale	108.00	43.46	Bacon Creek	420.58	115.61
Olive		75.00	Audubon	412.03	201.57		567.25	94.85
Parlor Grove		5.00	Baptist Hospital Y. W. A.	4.00	7.00	LYNN CAMP—		
			Baptist Tabernacle	2,155.55	2,678.15	Calvary	16.45	4.50
			Baptist Temple	2,977.07	539.75	East Corbin	1.00	1.00

	Co-op. Program	Desig- nated
Good Hope	23.25	160.00
Kecks		17.00
Lynn Camp	50.97	.50
North Corbin	5.19	28.00
Piney Grove	108.91	190.49
Poplar Grove	6.00	

MCCRERY COUNTY—

Associational	31.99	
Bethel	5.08	6.00
Blue Herron	16.05	
Green Grove	3.25	
Greenwood	15.00	54.58
Hickory Grove	2.40	
Hickory Knob	4.85	
Marshes Siding	48.24	25.42
Mt. Union	30.00	
Parker's Lake	10.18	
Pine Knott		19.00
Stearns, First	1,274.30	382.76
Walker's Chapel	5.27	2.63
Whitley City	533.01	279.51
Yamacraw	128.28	120.74

MOUNTAIN—

Big Creek	2.00	
Oneida	25.00	119.25

MT. ZION—

Associational		17.00
Bacon Creek	8.00	12.00
Bethlehem		2.70
Cedar Gap		16.10
Chapel Grove		16.04
Corbin, Central	2,547.42	1,283.21
Corbin, First	2,666.14	2,594.15
Corinth	9.83	
Goldbug	9.20	19.00
Greenland	148.50	51.50
Jack's Fork	7.10	9.00
Main Street	114.37	67.37
New Mt. Zion	7.50	50.67
New Zion	3.00	45.67
Piney Grove	5.55	
Rockhold	111.00	18.00
Twentieth Street	10.00	35.29
West Corbin	80.13	125.24
White Oak	28.71	19.00
Williamsburg, First	2,069.83	2,931.43
Wofford	3.50	12.00
Woodbine	65.02	32.34

MUHLENBERG—

Beech Creek	593.41	451.12
Bethel	103.30	137.63
Bethlehem	220.42	304.73
Browder		102.86
Carter's Creek		15.57
Cave Spring	33.35	16.00
Cedar Grove	385.05	102.00
Central City	2,294.82	1,371.00
Cherry Hill		238.83
Drakesboro	148.04	96.83
Dunmor	83.89	140.36
East Union	44.31	157.49
Ebenezer		72.00
Forest Grove	101.07	137.36
Forest Oak		24.52
Friendship	177.05	214.93
Graham	281.39	350.14
Greenville	2,747.86	3,955.29
Hazel Creek	183.77	217.42
Macedonia	57.20	66.00
Martwick		151.75
Mercer Creek	34.76	64.58
Mt. Carmel	300.00	23.00
Mt. Pisgah	100.00	683.23
Nelson Creek	89.39	81.66
New Cypress	197.69	216.10
New Harmony	30.00	117.77
New Hebron	93.29	5.00
New Hope	16.90	68.53
Oak Grove	28.15	443.34
Paradise	128.19	64.55
Penrod	40.69	31.77
Pleasant Hill		6.60
Powderly		10.61
Riverside	8.19	19.58
South Carrollton		17.00
Unity	24.05	53.57
Vernal Grove		48.50
Woodland	155.34	358.95
Woodson		30.00

NELSON—

Ashes Creek		5.00
Bardstown	2,139.88	1,170.20
Bardstown Junction		143.56
Beech Grove	55.57	110.85
Belmont	50.00	171.55
Bloomfield	373.79	453.79
Boston	491.54	
Cedar Creek		150.00
Cedar Grove		11.00
Chaplin	118.55	180.44
Chaplin Fork	8.00	182.43
Cox's Creek	670.04	222.25
Lebanon Junction	1,583.00	1,192.46
Little Union	91.01	406.30
Mill Creek	98.18	293.00
Mt. Carmel		161.50
Mt. Moriah	18.72	39.16
Mt. Washington	1,786.66	2,144.48
New Haven	95.26	220.50
New Salem	1,301.44	549.68
Riverview	180.00	49.09
Rolling Fork		237.00
Shepherdsville	1,222.74	382.02
Victory	127.00	342.83
Vine Hill	39.00	49.50

NORTH BEND—

Beaver Lick	21.20	47.00
Bellview	396.47	360.38
Big Bone	146.77	27.01
Bullittsburg	321.38	189.81
Burlington	847.83	1,158.96
Calvary	313.90	100.00
Covington, First	1,853.87	300.10
Crescent Springs	319.84	60.14
Decoursey	228.03	200.24
East Bend	163.68	11.31
Elsmere	1,927.60	646.06
Erlanger	2,490.12	1,069.92
Florence	490.20	416.94
Ft. Mitchell	1,214.90	587.01
Hickory Grove	176.00	181.97
Highland Avenue		25.00
Immanuel	1,267.58	713.62
Independence	585.22	150.97
Kenta-Boo	6.45	7.00
Kenton	54.24	128.74
Latoria	11,294.32	2,149.63
Ludlow	2,018.58	915.82
Madison Avenue	2,912.75	973.24
New Bank Lick		13.00
New Bethel	342.45	143.60
Oak Ridge	631.92	346.66
Petersburg	78.26	108.52
Pleasant Springs	42.21	
Sand Run	634.84	185.90
South Side	2,329.14	778.69
Union	361.63	79.56
Visalia	18.75	32.14
Walton	1,355.79	748.44

NORTH CONCORD—

Apple Grove	18.87	22.00
Artemus	8.47	24.25
Barbourville, First	1,169.09	814.43
Concord	5.80	
Dewitt		7.75
Grays	365.44	145.17
Highland Park	2.25	
Old Flat Lick	29.28	
Poplar Grove	10.00	
Richard Branch	10.56	
Road Side	21.23	24.47
Salt Gum		11.85
Sinking Valley	3.00	
Swan Pond	1.46	
Young Grove	9.02	12.75

OHIO COUNTY—

Associational		3.59
Adaburg	37.99	43.30
Barnett's Creek	18.75	
Beaver Dam	5,640.87	1,757.66
Bells Run	74.60	150.55
Cane Run	1.60	
Centertown	554.20	297.02
Clear Run	106.05	
Concord	139.13	40.50
Cool Springs	62.20	65.88
Deanfield	15.00	22.95
East Fork		8.47
Easton	1.00	
Fairview		28.79
Fordsville	768.30	358.58
Green River		90.00
Hartford	1,064.08	540.38
Huff's Creek		10.00
Independence	186.20	
McHenry	178.90	112.08
Mt. Carmel	548.78	144.93
New Liberty		8.80
New Panther Creek	24.38	3.00
New Zion		10.13
Pleasant Grove	50.96	
Pleasant Hill	1.84	
Ricketts	5.52	
Rockport	20.98	
Rosine	17.84	
Slaty Creek	132.80	
Walton's Creek	3.00	10.00
West Point	136.14	121.81
West Providence	49.57	144.96
Woodward Valley	86.56	23.00
Zion	50.95	266.71

OHIO RIVER—

Associational		77.00
Baker	100.27	53.22
Blooming Grove		15.00
Caldwell Springs	305.98	269.34
Cave Springs		7.62
Corinth	53.09	
Crooked Creek	50.00	16.71
Dycusburg	181.68	235.58
Dyer Hill	204.57	139.07
Emmaus	72.50	14.00
Friendship	19.60	19.00
Good Hope		17.65
Grand Rivers	20.00	1.65
Hampton	74.78	68.68
Iuka	104.89	55.05
Marion, First	445.60	340.38
Marion, Second	109.96	32.78
Mexico	506.90	169.15
Mint Springs		26.75
Old Salem	87.42	14.77
Pinckneyville	77.06	61.17
Piney Creek	160.46	
Repton	10.00	20.25
Salem	389.35	91.13
Shady Grove		25.00
Smithland	168.41	129.93
Sulphur Springs	6.73	20.00
Tiline	22.68	
Union	578.97	193.21

OHIO VALLEY—

Associational	15.00	5.00
Advance	313.10	113.35
Audubon	5,240.95	740.96
Bellfield	128.00	103.95
Bethany	25.50	271.01
Bethel	1,037.94	378.79
Blackford	14.82	5.00
Black Grove	82.50	9.00
Calvary	1,953.00	1,428.67
Cash Creek	916.45	884.33
Cherry Hill	22.00	21.05
Clay, First	1,750.51	497.67
Corydon	93.50	273.73
Covert Avenue	40.00	28.18
Dekoven	58.91	14.03
Friendship		12.00
Geneva	9.00	234.25
Grace	2,223.29	997.73
Grangertown		24.02
Grove Center	21.18	15.00
Henderson, First	4,112.91	3,611.77
Immanuel	1,125.00	493.61
Little Bethel		120.00
Memorial	50.00	82.00
Morganfield	1,116.59	1,079.90
Mt. Olive	25.00	15.25
Mt. Pleasant	155.41	2.00
Mt. Vernon		32.39
New Bethel		6.00
New Harmony		23.37
New Hopewell	99.85	45.90
Pilgrim	66.34	20.50
Pole	10.67	223.37
Pride		235.25
Providence	48.50	197.00
Robards	122.00	67.50
Sebree, First	527.99	164.99
Smith Mills	219.36	51.15
Spottsville	529.57	74.28
Sturgis, First	3,424.86	554.45
Sullivan	368.84	237.35
Tabernacle	504.10	272.40
Temple	75.00	330.00
Uniontown	140.40	172.30
Walnut Street	2,237.74	425.98
Woodland	288.46	298.88
Zion (H.)	1,235.63	343.23
Zion (S.)	121.48	21.13

OWEN COUNTY—

Beech Grove	376.51	58.87
Caney Fork		198.51
Cedar Hill	156.89	7.92
Concord	12.50	24.15
Dallasburg	731.70	339.14
Elk Lick	400.00	85.50
Greenup Fork	606.95	68.85
Long Ridge	290.66	192.63
Lusby Mill		100.00
Monterey	26.65	117.40
Mt. Liberty		5.00
Mt. Pleasant	384.70	209.00
Mussels Shoals		193.77
New Columbus	162.00	
New Liberty	858.80	612.29
Old Cedar	361.07	135.87
Owenton	3,449.24	545.06
Pleasant Ridge	19.59	84.66
Richland	1,027.42	346.19
Salem	83.10	4.00
South Forks	377.28	
Squiresville	471.88	186.00

PULASKI—

Bethany	20.13	
Bethlehem	52.66	58.20
Bronston	17.77	20.00
Buck Creek	8.21	23.00
Burnside	173.69	2,096.70
Camp Ground		5.00
Cedar Point	22.38	18.53
Clifty Grove	13.32	123.05
Cumberland River	2.13	17.30
Eden		18.00
Eubanks	533.85	216.59
Ferguson	255.39	269.28
Flat Lick		115.00
Flat Rock		44.70
Good Hope	36.39	75.25
High Street	609.71	3,604.54
Liberty	27.33	
Malvin Hill	6.19	11.42
McKinney		20.08
Mt. Pisgah		13.90
Mt. Victory		10.45
New Enterprise		25.00
New Hope	8.21	74.20
Oak Grove No. 1	35.56	
Okalona	8.03	9.50
Pleasant Hill No. 1	20.53	57.86
Pleasant Hill No. 2	128.86	214.26
Pleasant Run	39.75	105.40
Pleasant View		120.00
Providence	16.42	
Pulaski	60.99	
Quinton		14.40
Rock Lick	12.98	30.15
Sinking Valley	20.53	52.78
Somerset, First	5,421.86	3,835.43
Sunnyside	55.01	40.00
Union Grove		185.76

ROCKCASTLE—

Association	93.82	
Bell	7.00	
Brodhead	221.54	85.25
Clear Creek		9.06
Conway	90.94	21.00
Flat Rock	43.05	

(Continued next week)

Sunday School Department

W. A. GARDINER,
State Secretary

Two Workers Resign

It is with regret that two of the workers in the Department of Sunday School and Vacation Bible School Work have resigned. Miss Reva Stamper resigned to return to the schoolroom. Her parents are getting old, and not well, and she feels that she should be with them on weekends and in the summer, and she cannot do that in the Sunday school work.

Rev. Fred Pulliam was unable to find a suitable house for himself, wife and five children, and he has accepted a call to a church in Kansas. These two have meant much to our work and they will be missed.

Effects of Clinic in Madisonville

"We are still feeling the strength of the Sunday School Clinic and Enlargement Campaign in our church," writes Pastor H. D. Tallant. "We have already jumped our enrolment from 841 to 1,172 and our average attendance in July was 540 as compared to 348 of July of last year. We will soon have enrolled 1,200."

Nortonville Breaks Records

The Nortonville Church has just completed the division of the basement into class rooms. On the fourth Sunday in July they broke all records in Sunday school attendance. Former Pastor B. P. Maddox has been in a revival meeting.

Goal for 1948-1949

For the year beginning October first we have a goal of 600,000 increase in Sunday school enrolment for the South. The goal for Kentucky is 42,000, which is only a fifteen per cent gain. Perhaps most of the Sunday schools will not have such gains, therefore we suggest to those who are interested that they work for a twenty-five per cent increase.

Growth is the order of the day. Last year we gained 265,000—the greatest growth for any year. We hope we are now gaining 300,000 for this year. Many Sunday schools are having great growth. How can this increase be produced?

1. Start new classes. Most schools need from one to fifty new classes.
2. Enroll every baby in the Cradle Roll and Nursery Departments.
3. Enroll in the Extension Department all who cannot attend.
4. Start a new mission Sunday school. We need 2,500 more Sunday schools in Kentucky. LET US REACH MORE THAN 42,000 NEW PEOPLE THIS YEAR FOR BIBLE STUDY!

SUNDAY SCHOOL ATTENDANCE

August 29, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	125	1,238
Louisville, 9th and O (1)	207	1,029
Louisville, Carlisle Ave. (2)	190	852
Corbin, First	---	812
London, First	---	801
Indianapolis, Ind., Broadway	---	785

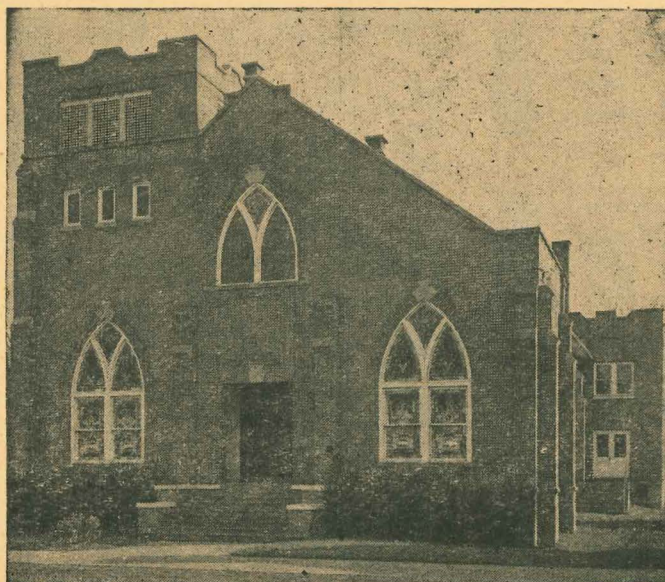
Louisville, Parkland (1)	35	740
Owensboro, First (1)	48	714
Lexington, Porter Memorial (2)	217	672
Covington, Latonia (2)	90	632
Somerset, First	---	601
Mayfield, First	---	589
Madisonville, First	---	563
Bowling Green, First (1)	17	560
Evansville, Ind., Calvary (3)	149	511
Murray, First	---	502
Lexington, Calvary (1)	28	497
Owensboro, Third	---	491
Louisville, West Broadway	---	473
Newport, First (1)	18	472
Elizabethtown, Severn's Valley	---	456
Louisville, Victory Memorial (1)	71	448
Lexington, Immanuel	---	440
Ashland, Pollard (1)	23	415
Lexington, Grace (1)	43	409
Louisville, Eastern Parkway	---	400
Hopkinsville, First	---	382
Hopkinsville, Second	---	382
Greenville (1)	85	370
Louisville, 18th Street	---	366
Paducah, Twelfth Street (1)	98	364
Louisville, Clifton (1)	28	363
Danville, Lexington Ave.	---	359
Glasgow (1)	21	357
Louisville, St. Matthews	---	356
Covington, South Side	---	334
Shively (1)	33	334
Louisville, Deer Park	---	332
Hazard, First (2)	72	330
Henderson, First	---	325
Campbellsville	---	321
Henderson, Audubon	---	318
Fulton, First	---	314
Bellevue	---	311
Franklin, First	---	310
Berea (1)	25	303
Winchester	---	295
Evansville, Ind., Walnut St. (1)	18	289
Morganfield	---	289
Mt. Vernon (Rockcastle Co.) (1)	63	285
Louisville, Franklin Street	---	281
Louisville, South Side	---	276
Beechland, (near Valley Station)	---	267
Middlesboro, E. Cumberland Ave.	---	260
Hodgenville, First	---	256
Middlesboro, Old Yellow Creek	---	250
Owensboro, Eaton Memorial	---	240
Highspoint	---	237
New Salem (Nelson Assn.)	---	231
Evansville, Ind., Temple	---	228
Mackville	---	225
Hazard, Second (2)	75	220
Steubenville (1)	40	216
Pleasant Hill (near Campbellsville)	---	213
Jellico, Tenn., First	---	213
Sand Spring	---	212
Louisville, Baptist Temple	---	210
Shepherdsville	---	209
Beech Grove (near Perryville)	---	206

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

North Central Convention

Beginning with the banquet at 6:00 P. M. tomorrow, the North Central Regional Training Union Convention will



First Baptist Church, Taylorsville, where Central Regional Training Union Convention will meet September 17 and 18.

be in session with the Cynthiana Baptist Church, Cynthiana. It will close Saturday night with the Life Dedication Service.

Mr. Lester Barker will direct the music, Rev. O. B. Mylum will conduct the devotions, Dr. Sam Hill will speak Friday night, and Rev. J. C. Stephens will speak Saturday night.

If you haven't done so, please get in touch with Mrs. Stella Booth, Cynthiana, for bed and breakfast in homes, and Mrs. Robert Wigginton, Cynthiana, for places at the banquet. The price per plate will be seventy-five cents.

Rev. William Austin Roberts is pastor. Rev. Tom Gullatt is president of the Convention.

Central Regional Convention

The Central Regional Training Union Convention will begin with the banquet at 6:00 P. M. next Friday, September 17, with the First Baptist Church, Taylorsville. The last session will be the Life Dedication Service on Saturday night.

Mr. George Hays, Jr., will be the speaker Friday night; Dr. Rollin S. Burhans, Saturday night; and Dr. A. M. Vollmer, the devotional speaker.

Please write at once to Mrs. E. T. Holloway, Taylorsville, for places at the banquet, and to Mrs. Edwin Wilkinson, Taylorsville, for places in homes.

Rev. Warner Earle Fusselle is pastor and Mr. Howard Peters is convention president.

Bring a carload with you.

ADDITIONAL STANDARD UNITS

April, May and June

Story Hour Departments

Little Bethel, Madisonville, First.

Story Hours

Little Bethel, Madisonville, First, Nursery.

Little Bethel, Madisonville, First, Beginner.

20%-ERS

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

August 22: Crestwood, Frankfort; Dallasburg, Wheatley; Eddyville, First; Jellico, Tennessee, First; London, First; Lothair, First; and Steubenville Baptist Church.

Woman's Missionary Union

MISS MARY F. WINBORNE
Executive Secretary

Week of Prayer for State Missions

The week of September 13-17 is the time designated for the observance of the Season of Prayer for State Missions and for the bringing of gifts for missions causes in Kentucky.

The program material was prepared by Mrs. Charles Ison of Harrodsburg and the following members of the Week-of-Prayer Committee—Mrs. W. J. Clark, Mrs. W. P. Stuart and Mrs. E. N. Perry. The theme for the week is "Look—Pray—Go."

Much valuable supplementary material on State Missions which can be used during the Week of Prayer may be found in the Special State Missions issue of Western Recorder for August 12.

The goal for the offering is \$22,000.00. There are great mission needs to be met in our state and so members of Kentucky Woman's Missionary Union are urged to give liberally to this offering to help meet these needs.

"Lift up your eyes and look—
Lift up your voice and pray—
Lift up your feet and go—
Lift up your hands and give—
Lift Christ up in this state."

Requests for Prayer from Missionary

Miss Annie Allen, who has served for many, many years as a missionary in the mountains of Kentucky, sends an urgent request for the women of the state to pray very earnestly and definitely for the progress of Kingdom work in the mountains of Kentucky. The opportunities are tremendously challenging; the needs are great.

Miss Allen lists the following special prayer requests:

1. That the power of the Spirit may be upon the teaching and preaching of God's word, and that hearts may be opened to receive it.
2. That opposition to the truths and doctrines of God's word may be overcome.
3. That through the preaching, teaching and personal witnessing many souls may be won for Christ on the mountain mission fields.
4. That the youth of the mountains may be won to Christ and to Kingdom service.

1948 Foreign Mission Study Series

The Foreign Mission Board takes pleasure in announcing the books in its 1948 mission study series. The graded series is devoted to a study of China. This year's books include two 'extras': (1) *Light for the Whole World*, pointing out the necessity for an Advance Program, (2) *They Gave Their All*, a valuable addition to our missionary literature, written by Charles E. Maddry.

Adults

Light for the Whole World, a symposium by the Board's secretaries, featuring the achievements, the present needs, and the necessity for expansion into new areas.

Torchbearers in Honan, by Mrs. Eugene Sallee. A collection of brief biographical sketches of four pioneer missionaries.

Adults and Young People

They Gave Their All, by Charles Maddry. A collection of stories, abounding in missionary heroism, taken from the pages of Southern Baptist foreign mission history.

It Happened in China, by Buford L. Nichols. A sketch of incidents before and after the war, though not chronological in its presentation. This book should have considerable appeal to men's groups.

For Christ in China, by Archibald McMillan. A challenge to young people to see the needs and invest themselves or their substance in winning China for Christ.

Intermediates

Three Pairs of Hands, by Elizabeth Ellyson Wiley. A picture of youth in China and their problem of conflicting loyalties.

Juniors

Whirligigs in China, by Mrs. Anna S. Pruitt (a revised and expanded edition).

Primaries

Chopstick Children, by Nan F. Weeks. A picture-story book depicting Chinese children in their homes, schools and Sunday schools.—*The Commission*, September, 1948.

PICTURE ON PAGE 1

THE WESTERN RECORDER is profoundly grateful to the officials of the Baltimore and Ohio Railroad for permission to use their picture of the National Capitol. The permission was granted in the fine spirit of readiness to serve the public which always characterizes this great Railroad and its courteous officials and employees.—Editor.

A little girl was proudly showing her playmate her new home.

"This is my daddy's den," she said. "Does your daddy have a den?"

"No," was the answer, "he just growls all over the house."—*Woodmen of the World Magazine*.

Send your pastor to the General Association in Lexington, November 9-11.

Father and Two Sons Conduct Revival

Rev. L. H. Tipton, pastor of the Unity Baptist Church of Ashland, Kentucky, recently conducted a very successful revival meeting with



L. H. Tipton

the Viney Fork Baptist Church, Tate's Creek, of which his son—Rev. Charles Lee Tipton—is pastor.

In the meeting, another son—Rev. Shirley Tipton—led in the congregational singing. This unique combination of workers caused, and no wonder, a

good deal of delightful comment. The father and sons made a great team and the results were highly satisfactory, not only from the standpoint of the revival itself, but by reason of the challenge to parents in the community to rear their children in the Lord. Happy is the Christian father who sees his children walking with God. Both sons are ministerial students at Georgetown College.



Chas. Tipton

While the father was in the revival, his own church voted appreciation for the outstanding leadership of their pastor, noting the fact that during last year 100 were baptized, and 32 received by letter. Rev. L. O. Griffith, who is the assistant to our General Secretary - Treasurer, Dr. W. C. Boone, supplied while the father was away.



Shirley Tipton

PUBLICITY—It's easy to identify a publicity hound. That breed always has a big mouth and a long tale.—Grit.

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

Herbert C. Cralle Funeral Home

Phone: TAYlor 4223

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Isaac Watts Bicentennial

By ERNEST O. SELLERS
New Orleans, Louisiana

November 14 next marks the two hundredth year since the death of Isaac Watts who perhaps did more for English hymnology than any other man, not excepting—to us—Charles Wesley.

Watts' grandfather died in a naval engagement and his father was a merchant. Both men were strongly opposed to the established state church. For this the father was imprisoned and ten years later went into hiding, for his religious convictions, for a period of two years.

Born in 1674, at the age of sixteen Watts entered as a student at the Discenter Academy, remaining for four years. This was followed by two years of private study, being denied entrance into the universities. Later Edinburg and Aberdeen conferred honorary degrees upon him. In 1699 he became assistant pastor of the Mark Lane Church of London and two years later was installed as pastor. The church had several most prominent members: the brother-in-law of Oliver Cromwell and a granddaughter of the great Protector; also Sir Thomas and Lady Abney in whose home Watts spent the last thirty-two years of his life, "awaiting God's leave to die." He was not, however, idle though so long ill.

Isaac Watts wrote poetry from early childhood. At eighteen he criticised the stiff versification of the Psalms as then sung in the churches and was admonished to "do something better." This he did in a collection known as "The Psalms of David *Imitated* in the language of the New Testament." The first part of the book contained 150 Psalms, metrically set as 329 hymns. In the second part of the book are 300 hymns, divided into; (a) a paraphrase of the Psalms and Scriptures, (b) hymns of "human composure" but keeping to the "sense and material divine," and (c) hymns for the celebration of the Lord's Supper, "to imitate our Divine Saviour, that we sing after partaking of the bread and wine."

Between the two sections is an essay of 2,500 words justifying his labors especially in the composition of hymns. "While we sing the praises of God in church we are employing that part of worship which, of all others, is nearest akin to heaven." He added that David alone could not express the praises and experience of Christian believers.

Watts was a strong Calvinist but he

~~~~~  
Dr. C. Oscar Johnson will speak in the closing session of the General Association.  
~~~~~

knew not only the "fear of God" but also the measureless grace of salvation as revealed by Christ on the cross. We can list but a few of his most widely known and used hymns:

Before Jehovah's Awful Throne
Come, Ye, That Love the Lord
Jesus Shall Reign Wh'er the Sun
My God, The Spring Of All My Joys
O Bless the Lord, My Soul.
O God, Our Help in Ages Past
There is a Land of Pure Delight
When I Survey the Wondrous Cross
Am I A Soldier of the Cross
Come, Holy Spirit, Heavenly Dove
Joy to the World! The Lord is Come.

In this collection are three doxologies, one each for short, long and common meter. How many are there today who are aware of any doxology other than

that one by Bishop Ken and sung to the tune "Old Hundredth?"

His cradle song (he never married), written for the children of the Abney home, will never be forgotten for it reaches every heart:

"Hush my dear, lie still in slumber,
Holy angels guard thy bed;
Heavenly blessings without number
Gently falling on thy head."

Watts seemed to sense the majesty, power and holiness of God more than other writers. "His songs are still being sung and every worthwhile collection contains twice as many by him as by any other author" (Breed). For poetic, lyrical beauty, depth of feeling, height of aspiration and spiritual appeal no other hymn has registered itself like, "When I Survey the Wondrous Cross." Our churches ought to thank God for this "Singer of New Testament Israel." More than we know, orthodoxy has been preserved by his and similar solid God-approved hymns.

Do not allow this Bicentennial to pass without proper and enthusiastic observance.

Scofield is Director of Visual Education for Foreign Mission Board

RICHMOND, Va., August 10.—Fon H. Scofield, Jr., formerly secretary of the Department of Visual Education and Radio for the Baptist State Convention



Fon H. Scofield, Jr.

of North Carolina and instructor in religious education at Wake Forest College, joined the staff of the Southern Baptist Foreign Mission Board August 1 as Director of Visual Education.

A native of Missouri, Mr. Scofield was ordained to the ministry by the First Baptist Church, Charleston, Missouri, and served as pastor of the First Baptist Church, Bloomfield, Missouri, and of the

Youngsville and Rolesville Baptist churches in North Carolina.

He was elected to the staff of the North Carolina Baptist Convention in 1946, pioneering with the convention in development of the audio-visual field. At the same time he served as instructor in the School of Religion at Wake Forest.

Mr. Scofield is a graduate of Wake Forest College with the Bachelor of Arts and Master of Arts degrees and took graduate work at Andover-Newton Theological Seminary and Duke University Divinity School.

Mrs. Scofield is a North Carolinian. They have a daughter, Mary Ellen, thirteen years of age.

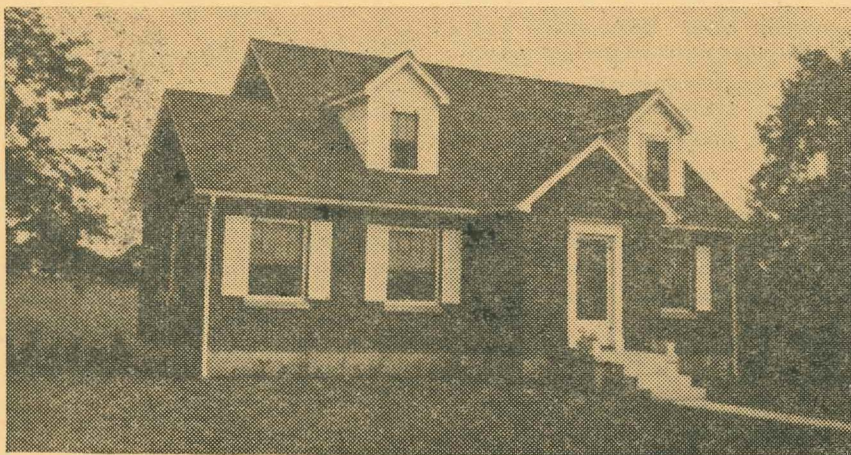
—o—
HONESTY—Probably no man had a longer or more distinguished career in sports than the veteran coach, A. A. Stagg, for forty-two years the idol of students and graduates of the University of Chicago. Yet he is more admired for his rugged character and uncompromising honesty.

Stagg's champion baseball team was defending its college title. The batter had singled, and one of Stagg's men was racing home with the winning run. Stagg shouted, "Get back to third base! You cut it by a yard." "But the umpire didn't see it," the runner protested. "That doesn't make any difference," roared Stagg. "Get back!" It cost a game, but a character battle was won.
—United Presbyterian.

Home-Coming and Anniversary Service at Magnolia

MAGNOLIA, Ky.—Sunday, August 1, marked the fifth anniversary of the pastorate of J. C. Raikes with the Magnolia Baptist Church. On this date the church conducted special services, and basket lunch was served on the church

Pastor Raikes and his family moved into the new parsonage on January 20. The church built this at a cost of approximately \$12,000. The home is a modern seven-room brick veneer with full basement, garage, central heating



Magnolia Baptist Parsonage

grounds. Attendance was large. The principal speakers were former pastors—Rev. G. W. Splawn, Maryville, Tenn. and Rev. D. E. Jones, Valley Station, Ky.—and also Rev. D. L. Druen, Campbells-ville, Ky., who was ordained to the ministry by the Magnolia church. The male double quartet of Hodgenville assisted the church in furnishing special music for the occasion.

plant, and water. During the Home-Coming Service on August 1 the parsonage was open to the public.

Mr. Raikes is the first full-time pastor the church has had, the church having gone to full-time ministry when the church called him five years ago. During the past five years the church has made satisfactory progress along all lines of endeavor.

of all this varied life and the multitudes needing evangelization.

We are nearing the end of a seventh decade. Trends defined hitherto keep on and are strengthened in all these varied endeavors together. Seminaries were separated from literary school last decade and seem about to come into their own in this, in spite of passing seasons of strife, here, there and yonder. The work of Home Missions becomes phenomenal and far reaching over a vast inland territory. Only one capital city has no Baptist life, though it is vigorous in the more accessible parts of the state. Mission work has been opened in the lowlands of Bolivia, by a heroic missionary family whose experiences read like a romance of earlier times. We are at work, with others, on a new version of the Scriptures to replace, we hope, the three now in use. Baptists have even printed Bibles, in the war shortages, and all such agencies are swamped with requests for the Scriptures, with which they cannot begin to comply. Several hundred men are studying for the ministry, many of them already in the laboratory of student pastorates. Good Training Schools for young women send out valiant field workers in the interior, in home missions, in education and as pastors' wives, praise the Lord. Neither modernism nor unionism has as yet marred our witness or divided our people. We hold to keeping the unity of the Spirit which we have received from the New Testament itself, through great pioneers and competent interpreters of the Word. There are probably a thousand Baptist churches in Brazil today and a hundred thousand Baptists, with more tomorrow.

Brazilian Baptists

By The Decade

(Continued from Page 7)

This was a decade of readjustment between missionary and national leadership, progressing from the agreements of the previous decade. The Brazilian leadership grew as fast and as far as trained men appeared for general re-

sponsibilities. At the end of the decade, practically all general direction and nearly all the pastorates were in the hands of national leadership, with missionaries co-operating in blessed fellowship. The visits of our secretaries, Love, Ray and Maddry, and the wisdom, patience and consideration of our Foreign Board, matched by the love of the Lord, spiritual wisdom and sacrificial devotion of Brazilian pastors, laymen and noble women, have brought these fruitful, peaceful days to this large fruition. There were, at the end of last decade, 741 churches, 59,272 members, 493 church houses, 283 pastors, many centers of ministerial education and a total of 18 schools. This includes Russian, British, German, Swedish, Bulgarian, Romanian, Spanish and Hungarian churches, and Italian and Portuguese immigrants who are readily assimilated into our churches. Baptist life is richly departmentalized in the local and general activities of men, women, youth and childhood, in their respective organizations. Government recognition and survey of the educational program gives to our higher schools better efficiency, unity and influence, without the loss of liberty of witness. A vast periodical and book literature is at the service

REMEMBER IN PRAYER OUR STATE MISSIONARIES

Chase W. Jennings, City Superintendent of Missions, Covington.

H. W. Jones, Associational Missionary, Lynn Association, Buffalo.

L. E. Leeper, Associational Missionary, Gasper River and Logan County Associations, Morgantown.

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Catalog and view book on application

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

Gleanings From The Field

Magoffin Baptist Institute, mountain mission school located at Sky, Ky., in Breathitt County, is in need of an elementary teacher and two high school teachers. Anyone interested may write to the new Principal, Rev. Ellis M. Ham.

The Dallasburg Baptist Church, Wheatley, Kentucky, of which W. L. Cloud is the widely respected and loved pastor, will dedicate its new educational plant October 4. A strong program has been arranged. News coverage of the event will be carried later.

Pastor I. Ferd. Graves is conducting a revival meeting at the Franklin Street Baptist Church, Louisville, in which Rev. R. B. Hooks is the evangelist, and Chaplain E. L. Averitt is the song leader. The meetings will run from September 5 through 16.

Dr. J. W. Black, former general secretary-treasurer of the Baptist State Mission Board in Kentucky, has moved from Louisville to Covington. In Covington, his address will be 406 East 38th Street. He will be available for supply preaching, revival meetings, Bible institutes, etc. His daughter, Miss Ethel, will reside with him in Covington and teach in the Tenth District School of that city.

Pastor J. R. Kyzar, Grandview Church of Nashville, Tenn., helped Pastor Wallace Owen and the Hannah's Gap Church, near Petersburg, Tenn., in a meeting in which there were three conversions and additions. Hannah's Gap is an old church with rich traditions, and in a good farming section. Brother Owen is pastor in Petersburg also, and Mrs. Owen teaches there.

Rev. J. C. Owen closed a 14-day meeting at Turkey Creek Church, Plant City, Fla., recently in which there were 60 new members added—52 of these being by baptism. Also there were four volunteers for the ministry and three for foreign mission work. Mrs. Owen had a 30-minute period previous to the preaching service for the boys and girls. This made Brother Owen's 460th revival with about 27,000 professions of faith and conversions.

Pastor Ray H. Dean, First Baptist Church, Central City, reports his church is beginning a new \$30,000 Sunday school addition. At the time of the groundbreaking, the church had \$17,000 on hand—a fund they had accumulated over six years. This fund was strengthened in the amount of \$4,250, left the church from the estate of Mrs. Sally Lam. During this associational year there have been 70 additions, total gifts over \$17,000, Sunday school average of 246, Training Union 86—the best year of the six the present pastor has been there.

WHODONIT?

I am the church hitchhiker. The boy on the highway is a novice compared to me. I've been at it for years. Of course I don't really use my thumb, but the principle is just the same—I thumb my way along at other people's expense. They support the church causes with their service and presence and means, but me, I just ride. Going my way, Brother?

I. M. P. Cuiar

In preparation for their second successive simultaneous evangelistic crusade scheduled for October 10-24 and being led by Dr. Wade Freeman, Superintendent of Evangelism of Texas, the 54 Baptist churches of St. Louis recently had a mass meeting for men and boys, sponsored jointly by the St. Louis Baptist Mission Board and the Brotherhoods of the city, at which the principal speaker was R. G. LeTourneau. The attendance was estimated at 2,000. J. Edwin Hewlett, Pastor Southwest Baptist Church, and formerly pastor at First Church, Richmond, Ky., is chairman of the committee on rallies.

Dr. Roland Q. Leavell, President of the New Orleans Seminary, spoke twice daily to the annual convention of Maritime Baptists of Canada, in Wolfville, Nova Scotia, during August 25-28. After having accepted this invitation, he was elected as fraternal messenger of the

Southern Baptist Convention to the Canadian Baptist Convention and the Convention of the Maritime Provinces. Enroute to Nova Scotia, Dr. Leavell supplied at Tremont Temple, Boston, while the pastor was on his vacation. In previous years Dr. Leavell has been fraternal messenger of the Southern Convention to the other two Canadian Baptist Conventions—The Convention of Western Canada and the Convention of Ontario and Quebec.

Association Meetings for 1948

Date	Association	Place
September		
10	Booneville	Island Creek
10	Greenville	Pinehill
14-15	Mt. Zion	Chapel Grove
14-15	Pulaski	Pulaski
15-16	Lynn	Lucas Grove
15-16	North Concord	Applegrove
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
21-22	Severns Valley	Grace, Evansville, Second Day
22-23	McCreary County	Mt. Union, Keno
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, Tynner
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	Bradford's Rest
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	LaCrest
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.

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The purchasers of The Western Recorder,
The Baptist World and The
Kentucky Mission Monthly
R. T. SKINNER Editor
ROBT. L. POGUE Business Manager

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

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

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Homecoming Sunday,
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Home Mission Recruits

By JOHN CAYLOR, Atlanta, Ga.

Rev. and Mrs. Gustov E. Landen are the second couple to serve as missionaries to the migrants under the Home Mission Board. They have been appointed to work in California.

Born in Galesburg, Illinois, the son of a deeply religious Swedish couple, Brother Landen felt the call to preach at the age of five, and preached his first sermon when seventeen years old.

For ten years he served as mountain missionary in Kentucky and for fifteen years was pastor and missionary in the state of Washington. For the past three and a half years he has been pastor of the Baptist Temple Church, Louisville.

His ability to speak Swedish has been helpful on various occasions. He did translation work for Dr. E. Y. Mullins, and publicity for the Baptist World Alliance preceding the Stockholm meeting. He is a graduate of the Southern Baptist Theological Seminary in Louisville.

Mrs. Landen, a native Kentuckian, will be especially fitted to help him in his work, since for many years she has served as a public school teacher in the city of Louisville and in the rural sections of Kentucky. She has specialized in work with children. She is also a musician, and served for several years as church organist.

The missionary couple will live in a trailer home and follow the migrant workers from place to place, providing for them religious instruction and worship services.

Several other new missionaries have recently been appointed, including Rev. and Mrs. W. W. Boggan, who will work with the Chickasaw Indians in the vicinity of Davis, Oklahoma. They were appointed to fill the vacancy left by the transfer of Rev. Abel Brown.

Rev. and Mrs. Jose L. Chaves have been appointed to the Mexican field at Victoria, Texas, to fill the vacancy left by the resignation of Rev. Daniel Delgado.

To fill the vacancy left by the resignation of Rev. Vernon Meeks, Rev. Ruben Canas has been appointed student missionary-pastor of the Mexican Baptist Church, Clovis, New Mexico. Brother Canas is a student at Eastern New Mexico College, Portales, New Mexico.

Miss Lucille Wright, daughter of Rev. Abraham Wright, who for many years has been missionary to the foreign-speaking people in Illinois, has recently been appointed by the Home Mission

Board as worker in the Friendship House in New Orleans. Miss Wright is just completing her work at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. She has taught school for three years and for three summers has done mission work.

A VISIT TO KANSAS

By S. F. Dowis

It was my privilege on a recent visit to the Western States to return by way of Kansas and to visit with the brethren and churches of the newly-recognized Southern Baptist Convention of Kansas.

We enjoyed the fellowship with the brethren and were appreciative of their vigorous, evangelistic spirit and the aggressive program in their churches. The state secretary, Rev. N. J. Westmoreland, is a fine, capable leader for this group of Baptist brethren and churches. He is a tireless worker and endeavors to assist them in every problem and work of the individual churches as well as the associations and the state convention.

The Southern Baptist Convention of Kansas consists of four associations at present with their state Baptist headquarters located at Wichita, Kansas, which is in the South Central Association, and has ten churches. The Southeastern Association also has ten churches; and the other two—Wheatland and George Truett Memorial Association—have seven churches each.

There are also three other churches outside the bounds of these associations as yet—one in the extreme western part of the state and two in the extreme southeastern part. This makes a total of thirty-seven churches co-operating with the Southern Baptist Convention in Kansas. A number of these churches have been affiliated with associations and conventions in Southern Baptist work for many years, but have not withdrawn from their former affiliations to become a part of the Southern Baptist Kansas Convention.

The president of the Kansas Convention of Southern Baptists is Rev. Ray Walker.

The convention has a paper which is edited by Rev. Orbie R. Clem, who is also vice president of the state convention. These brethren have a rather ambitious mission program and are striving to make an equitable division of their mission funds between their own work and southwide work.

The "fields are white unto harvest" for evangelism and new churches in Kansas. Kansas is a great farming state, with much highly developed rural area and yet with few rural Baptist churches. There is a large number of small vil-

lages and towns with no churches. The cities of eight thousand or more in Kansas seem to have a dearth of religious provision, since there is not an average of more than one Baptist church in these cities. In the larger cities: Wichita, Topeka, and Kansas City, Kansas has the usual conditions as in all our southwide cities—not enough churches for the increase in population and the growth of the suburban communities of these cities.

The Kansas brethren are faithful and loyal and dedicated to the task of preaching the gospel and winning the lost to Christ.

It is well to note that the Northern Baptist Convention of Kansas has sixteen associations and a few more than three hundred churches. There seems to be a dearth of churches and spiritual development in the western and especially in the northwestern part of the state.

It was good to see these brethren and to catch their spirit of enthusiasm as we visited them and their churches in Kansas.

Dr. Sadler Did Not Attend World Council of Churches

In our July 8 issue, page 21, we released the announcement—

"Dr. George W. Sadler, secretary of the Baptist Foreign Mission Board for Europe, Africa, and the Near East will attend the approaching meeting of the World Council of Churches in Amsterdam. He will go as a representative of the Foreign Missions Conference of North America. . . Dr. Sadler will visit Budapest before he returns via Prague September 20. . ."

Today (August 25) we received the following telegram from the Foreign Mission Board, Richmond, Virginia:

TELEGRAM

CONTRARY TO PUBLISHED REPORTS, DR. GEORGE W. SADLER IS NOT ATTENDING WORLD COUNCIL OF CHURCHES, AMSTERDAM. AFTER ATTENDING LONDON MEETING OF BAPTIST WORLD ALLIANCE COMMITTEE ON BAPTIST WORK IN EUROPE HE PROCEEDED TO SOUTHERN EUROPE WHERE HE IS NOW VISITING SOUTHERN BAPTIST MISSION CENTERS

SOUTHERN BAPTIST FOREIGN MISSION BOARD

We are glad to pass this announcement on to our readers. The announcement that Dr. Sadler was to attend the Amsterdam meeting of the World Council of Churches as a representative of the Foreign Missions Conference of North America was released in the *Little Commission*, published by the Foreign Mission Board. Obviously the statement in the telegram: "CONTRARY TO PUBLISHED REPORTS," referred to the statement in the *Little Commission*, and to other news sources which picked up the release.

SUCCESS—A great drawback about success is that by the time you are rich enough to sleep late, you're so old you wake up early every morning.—*Construction Digest*.

Russian Bolshevism And Christianity

(Continued from Page 5)

Stalin's Doctrine

Should anyone still be in doubt as to the Soviet government's real attitude toward Christianity, the statement of Stalin himself issued in the form of a manifesto several years ago should be sufficient to clarify his thinking: "We regard religion as one of the greatest enemies of Communism and Sovietism. The fight will be carried on further and with great energy. We want no compromise with the religious world; for the religious aims and our aims are fundamentally hostile to each other. For the moment we will change our fighting tactics against the church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater efforts than violence. Above all we shall need a large number of highly trained and cultured propagandists. When this second period shall be closed, then a third and last period will be entered upon, in which religion in the Soviet Union will exist only as a historical memory. This, in short, is the goal set for our party, for the godless, for the Young Communists, and for the Soviet Government."

It is to be regretted that many are still laboring under the delusion which holds that the "Communism" of the early church and Soviet Communism are closely related and that the latter is in essence an expression of the "social gospel." They believe that any opposition to the doctrine of communism is in fact an effort to entrench facism, whereas any informed Christian knows full well that both of these doctrines are incompatible with the teachings, aims and purposes of the New Testament.

To those who are in favor of continued compromise with and appeasement and apology for Communist inroads in America, the anti-religious attitude of Communists is not a matter of serious concern. Their attitude can be more read-

ily understood since so-called modernists are interested less in the advancement of the true Christian faith and Christian doctrine than they are in social and political reforms. To such individuals the Lord Jesus Christ is a mere insurrectionist and His followers are supposed to be dedicated to the establishment of a new social and economic order, "either by peaceable means or revolution" if need be.

There is no justification for "Christian Marxism" in the New Testament. It is in reality a manifestation of Satan disguised as an angel of light. God forbid that America should give 'way to this disguised anti-Christ movement! Communism here, like Bolshevism in Soviet Russia, is the enemy of the cause of Christ.—United Evangelical Action.

Waddell Accepts Chair In New Orleans Seminary

Dr. H. Clayton Waddell, recent pastor of the Luther Rice Memorial Baptist Church, Washington, D. C., is the new head of the department of Social Ethics



H. Clayton Waddell

in the New Orleans Baptist Theological Seminary. He will succeed Dr. A. E. Tibbs.

"Dr. Waddell is eminently qualified for this important position by his personality, education and experience," said President Roland Q. Leavell. "He has become a specialist in social work among racial and bi-lingual groups. He is well trained in audio-visual education as well as in church recreation."

Dr. Waddell is a native of Alabama, an A.B. graduate of Howard College, and holds the Doctor of Theology degree from the Southern Seminary. While pursuing his graduate studies he was fellow in the department of church administration under Dr. G. S. Dobbins. He has been educational director in the First Church, Baton Rouge, and pastor of the First Church, Opelousas, Louisiana, before going to Luther Rice church in Washington.

Sullivan Baptist Church Ordains Deacons

The Sullivan Baptist Church reports the recent ordination of Glenn Durroh, James Nunn, and George Chandler as deacons. Taking part in the ordination were: ministers: C. O. Simpson, Benjamin Connaway, James T. Ford, John W. Kloss, Z. T. Connaway; deacons: J. A. Oakley, Ila Gatlin, Ben Small, and C. L. Seibert.

Z. T. Connaway, pastor of the Sullivan Church, served as moderator; John W. Kloss, pastor of the Tabernacle Church, Sturgis, was clerk of the council; C. O. Simpson, retired minister, examined the candidates and preached the ordination sermon; Benjamin Connaway, pastor of the First Church of Providence, delivered the charge to the deacons and the church; James T. Ford, pastor of the First Church of Sturgis, offered the ordination prayer.

The council's recommendation to the church for ordination was unanimous and enthusiastic, and so was the vote of the church authorizing the council to proceed. In regular form, ordaining hands were laid on the candidates following the ordination prayer.

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PERSONAL, From W. C. Taylor, Brazil

Letters have come from the homeland, with kindly inquiries as to my health, due to an incidental mention in the RE-CORDER of my having been sick. Perhaps a reassuring word to friends would not be amiss, in My Old Kentucky Home. I was in the hospital for thirty-five days, in January and February, for the removal of a renal calculus. It was not as serious as that seems, but fearfully hot weather came over the city and a slight pneumonia, so mild the doctor did not even tell me I had it, delayed my convalescence. This is my third such operation. It was magnificent, painless surgery. And my young Jew surgeon, who fled from Germany and was a surgeon in Britain all during the last war, assures me there is nothing to worry about if I have the fourth one. He knew a friend while in Scotland who had had that operation four times on one kidney and was still in splendid health. In the "Strangers' Hospital" here, I had English-speaking nurses, of Brazilian and other nationalities, excellent food and enjoyed every day of my stay. I love a hospital.

I have gradually gotten back to normal work, my general health having been splendid for many years. I have a delightful class of thirty in the Seminary, am working on the revision of our most used Portuguese version of the Scriptures, with a committee of 18, representing the Bible Societies in London, New York and Rio, am to preach in a meeting in Love Hall, to be held by our college church next month, and am writing a Bible Dictionary for our Publishing Houses, and preaching every week. There are 65 Baptist churches in Rio, double that number in easy reach of its suburban trains, ferries and busses and there is a lot going on all around, and it is a delight to have a part in it.

We cried aloud to God, and to our Foreign Board, for new missionaries. We lamented we were an old mission, due to retire in a decade or such a matter. Then there came a lot of young mission-

aries, lovely young people and lovable, including the Kirks, from Kentucky and North Carolina. They are hard at work and we are, as Dr. Lee would say, "all knit together." Missionaries are very busy people and don't take enough exercise, so we have formed a soft-ball club, games twice a month, every other Saturday afternoon, on the college grounds. A lot of spectators from stu-

dents and professors are curious about the game. I play third base, or did yesterday. Seems like old times. It is good to be living, living for Christ, in the fellowship of his people and for more to come. Things go on and move forward.

P. S. The two teams are known as "the Antediluvians" and "the Adolescents." I belong to the antes, Brother Kirk to the ados. The antes have beaten the ados two games so far, about two to one each time. We are, however, uneasy about the future.—Rio de Janeiro, Brazil.

Sunday School Lesson for September 12, 1948

Subject: Barnabas, A Good Man

Lesson Text: Acts 4:36-37; 9:26-27; 11:22-26; 13:1-3

Golden Text: Acts 11:24

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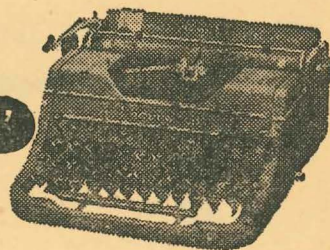
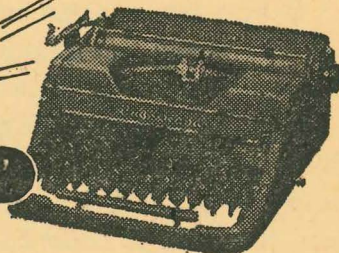
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Ninth and O Church, Louisville, Has New Auditorium Under Construction

LOUISVILLE, Ky.—The Ninth and O Baptist Church, Louisville, broke ground June 27, at the rear of the present building, for a \$230,000 auditorium which will seat 1,400. Overcrowded conditions dating back ten years, and growing more acute each year, made this addition imperative.

The new three-story structure, measuring 90 ft. x 109 ft., will tie on to the

Pastor McClung gives great credit for the present successes to the sacrificial church and the two previous pastors—John M. Carter, and M. D. Morton. The present pastor, though he has been with the church a comparatively short time, is, like his predecessors, leading the great, spirited congregation in an amazing way. The church has been traditionally marked by aggressive evangel-



La Rue Morris (left) and S. B. Caple (next to him) Break Ground for Ninth and O Auditorium. Pastor McClung is standing by the microphone.

old building at the eastern extremity and face Heywood Avenue. The main floor, in addition to the auditorium, will house church offices and the parlor. The second, besides the balcony, will have the church library, baptismal dressing rooms, and Sunday school class rooms. The basement floor will be equipped for large classes and a modern kitchen.

Ground-breaking day was also home-coming day for non-resident and former members. Approximately 700 enjoyed the dinner-on-the-ground occasion. At the afternoon service church leaders described the growth and current crowded conditions and the future plans.

S. B. Caple and LaRue Morris, leaders in the organization of the church in 1909, turned the first shovels of earth. Both are still deacons. Other participants were: Pastor Roy C. McClung, Yewell Smith, Chairman of the deacons, C. W. Peers, representing the trustees, Roy O. Chumbler, representing the Sunday school, Carl Pollock, the Training Union, Master Billy Smith, representing the children of the church.

ism. The growth has been phenomenal. Joining the Long Run Association in 1916, with a membership of 177, the church doubled its membership at least in each following ten-year period. In 1926 there were 578 members; in 1936—1,190; in 1946—2,517 including the missions. The total Sunday school capacity with the new unit and contemplated changes in the old will be vastly increased. They are already one of the largest schools in the State. Actual construction was begun July 7.

Simultaneous Revival In Severns Valley

ELIZABETHTOWN, Ky.—At the annual meeting of the Severns Valley Association held at the Nolynn Baptist Church September 23-24, 1947, a resolution was adopted recommending that the churches of the Association, as far as practical, hold simultaneous revivals in the Summer of 1948, and Dr. L. E. Martin, Pastor of the Severns Valley Baptist Church, was elected to serve as

chairman of the committee to draw up plans for the effort.

In keeping with this action the dates July 18-25 were decided upon and ten churches of the Association participated.

The following reports have been received up to this time and show a total of 76 additions to the churches and one dedication: Mill Creek, John Perry pastor—12 additions by profession, 7 by letter; Round Top, W. B. Hammack, pastor—6 additions by profession of faith; Coleburg, J. W. Wood, supply pastor—no additions; Meeting Creek, Archie Hughes, pastor—1 addition by statement; Franklin Cross Roads, W. L. Chelf, pastor—no additions; Gilead, H. B. Deakins, pastor—18 additions by profession of faith, and 5 by letter; Severns Valley, L. E. Martin, pastor—21 additions by profession of faith, and 9 by letter.

Tunnel Hill, W. H. Butler, pastor; East Rhudes Creek, Carl Hunter, Pastor; Middle Creek, John McCall, Pastor, have all held revivals but have not filed reports up to this writing.

On July 28, an all day get-together meeting of all the churches in the Association was held at the Round Top Church for the purpose of sharing the experiences of the various meetings.

Does Christ Live Here?

A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work the wife said, "The new pastor called today."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say."

The man's face flushed. "Why didn't you tell him that we were respectable people?" he said.

"Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued the husband, "didn't you tell him that we say our prayers and read our Bible?"

The wife replied, "But he didn't ask me that."

The man grew more vexed, "Why," he continued, "didn't you say that we were always at church?"

The poor woman broke down. "He didn't ask that either, he asked only, 'Does Christ live here?'"

This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed; little by little they grew to expect Christ, not dead, but gloriously alive. And some way, they knew not how, through great love and through willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there.—*Baptist Bulletin Service.*

"We Were Like Unto Them That Dream"

By H. LEO EDDLEMAN, Pastor, Louisville, Kentucky

"We were like unto them that dream," not because of the twilight hour but because of the joy and holy ecstasy that prevailed in our hearts as we realized that at last the long waited for building was being started. The exiled Hebrews returning from Babylon to Palestine said they were like unto them that dream because they had yearned and pined for Jerusalem and her temple so long that they could hardly believe their eyes when at last they found themselves within her sacred walls. The foregoing is the deep feeling of at least one spokesman for the hosts of Parkland Baptists who gathered at 6:30 P. M. June 27, for the ground-breaking service of their \$175,000 educational plant.

Parkland Baptists have been using five buildings outside the church proper in order to house the Sunday school. All of these buildings are two-storied except one. The new plant will house the entire Sunday school save the Nursery, which will have a special building dedicated and equipped for that service just north of the present church.

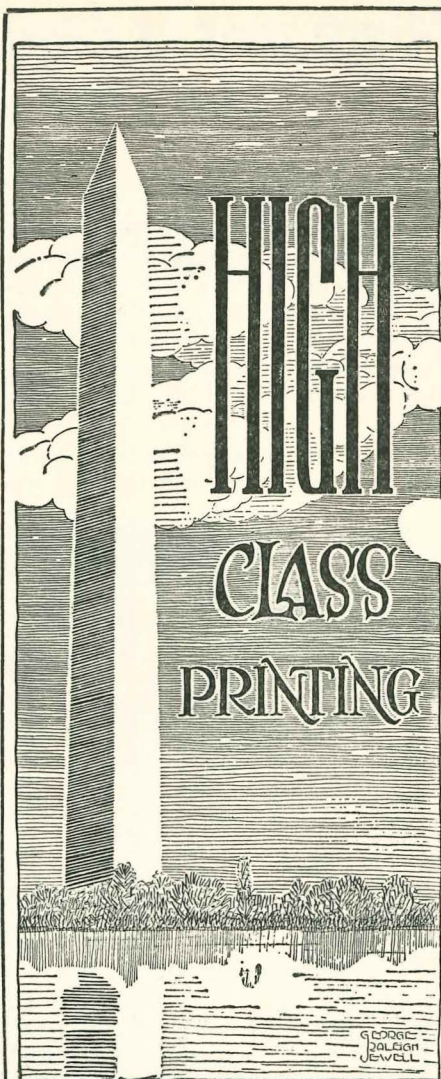
The auditorium was enlarged to seat an additional 140 people last winter (and now seats 990.) This was part of a policy to build only that which is absolutely necessary and channel all funds possible into missions. While the present auditorium is far from attractive,

and oftentimes incommodious, it is felt that it will be a wiser use of Kingdom funds to start a new mission-church every eighteen months than to contemplate a new costly auditorium.

In the upper picture the young people's choir was singing "God Bless This House." Those standing in front are Bro. Joe Abernathy, Choir Director, the pastor of Parkland Baptist, Dr. E. F. Estes, Bro. Byron C. S. DeJarnette, Dr. W. C. Boone, Dr. W. R. Pettigrew. The program consisted of music, invocation by Dr. Estes, Scripture by Dr. Pettigrew, message by Dr. Boone, and prayer and dedication by Bro. DeJarnette.

In the lower picture the members of the Building Committee, led by Chairman R. D. Ford, and most of whom were present, are seen turning the first spades of dirt. The committee consists of ten men: R. D. Ford, J. T. Dorsey, R. W. Dorsey, Fred Hohman, E. O. Goodman, J. J. Barnett, W. L. Newton, Alton Bortorff, C. F. Smith, and L. L. Highbaugh.

This is the second ground-breaking service in three months for the aluminum-coated spade which is seen in both pictures. It broke ground in April for a beautiful chapel on Ralph Avenue which is now operating as a self-supporting mission. It is hoped that this educational plant, designed to house 1,100 people will be equally fruitful.



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