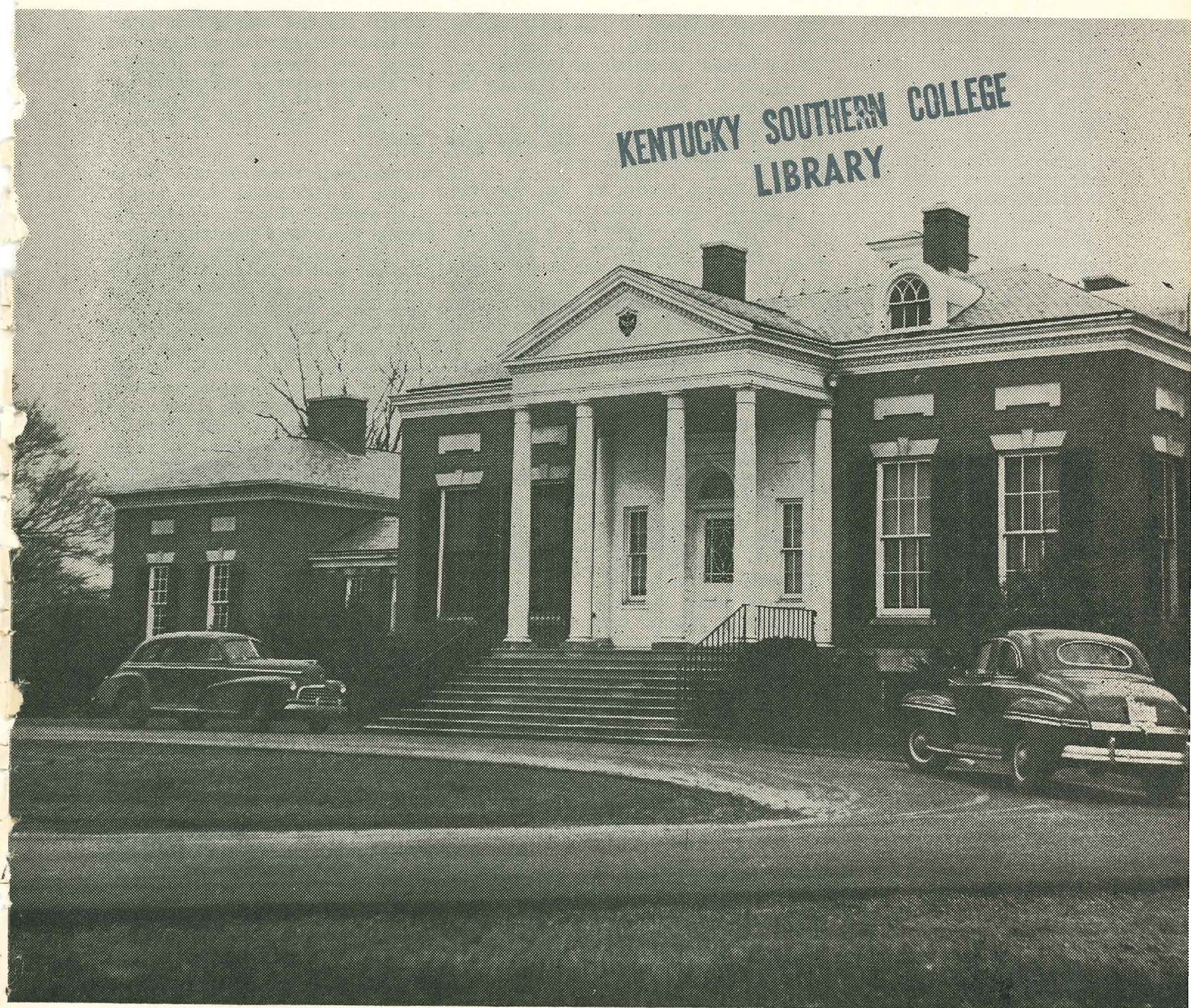


Western Recorder



KENTUCKY SOUTHERN COLLEGE
LIBRARY

Beautiful Cooke Hall, one of the Buildings used by the School of Music, Southern Baptist Theological Seminary

Gleanings From The Field

The First Baptist Church, Hazard, Ky., celebrated its fiftieth anniversary August 29. Dr. George Ragland preached at the morning hour and Dr. W. C. Boone at night.

Quinn A. Cooper, Liberty, Ky., has resigned as a rural worker with the Baptist State Board of Missions in Kentucky, to accept a call to a church in Miami, Fla.

Cecil W. Jones has resigned as pastor of the Vine Street Chapel, mission of the Highland Baptist Church of Louisville, to become teacher of Bible and Religious Education at Mississippi Woman's College, Hattiesburg, Miss.

The Rockbridge Baptist Church, near Willisburg, announces that Rev. John Carter is the new pastor. Brother Carter is from North Carolina, and is now a student at the Southern Baptist Theological Seminary.

A. V. Reese, Hendersonville, N. C., is in his fiftieth year in the ministry, during which time about 18,000 have united with Baptist churches in which meetings were held by him. He has just returned from an evangelistic campaign in Florida, where he preached in five revivals.

Pastor T. E. Williams, of Third Avenue Church of Louisville, has been in a revival at Bethel Church, near Harrodsburg. During his absence from the city the Third Avenue pulpit was supplied by Rev. Wheeler Thompson of the Sunday School Department of the Baptist State Board of Missions.

A cablegram from Brazil announces the birth of little Miss Cora Margaret Kirk to her fortunate parents, Rev. and Mrs. James Kirk, Southern Baptist Missionaries. The mother and father are well known in Kentucky—both as students at Southern Seminary and as valued workers in Parkland Church, Louisville.

The Goodhope Baptist Church, near Campbellsville, Ky., of which Carl Loy is pastor, held a revival August 9-18. Pastor Orden Rice, of Blue Ash Baptist Church, Cincinnati, Ohio, did the preaching which resulted in 18 additions to the church. At the close of the meeting the Goodhope Church surprised Pastor and Mrs. Loy and their son by giving them a new 1948 special deluxe automobile in exchange for their old car.

John McTyre has accepted the pastorate of the New Highland Baptist Church, south of Brandenburg, Ky. He is a graduate of Mercer University, and has previously been pastor of Mt. Vernon Baptist Church in Georgia. He has entered the Southern Seminary this week. The New Highland Church has

just completed a ten-days' revival, with Pastor Dester E. Jones of South Jefferson Church, doing the preaching. There were 9 additions by profession of faith and 3 by letter.

Dr. W. O. Carver, Louisville, read a paper on "Historical Background of Geographical Questions of American Baptists" before the Ridgecrest Baptist Assembly in North Carolina on August 23. He was introduced by Dr. H. I. Hester, Secretary of the Southern Baptist Historical Society. The paper was favorably received by those who heard it, and they insisted upon its prompt publication. A committee was later appointed to go into its publication. The Board of Directors of the Historical Society met the afternoon of the same day, at which time many plans were made for their prospective work.

Funeral Service for Mrs. Sam Rayburn, daughter of Rev. and Mrs. Thomas P. Edwards, College Hill, Ky., was conducted in Richmond, Ky., August 14, 1948. Mrs. Rayburn, age 22, died August 12, in Richmond, Ky., after a month's illness. She was baptized into the fellowship of Chestnut Stand Baptist Church, Irvine, Ky., by her father who was pastor of the church. She later moved her membership to Peytontown Baptist Church where she was a member at the time of her death. Besides her husband, she is survived by her parents, already mentioned, and six brothers. Funeral services were conducted by Rev. Sherman Adams and Rev. Tom Gullatt.

Judson Segars, Director, and Fred G. Tucker, Association Institutional Worker, conducted a Long Run R. A. Camp at Camp Piomingo, near Rockhaven and Ft. Knox, Ky., during August 25-28. Ben F. Mitchell, pastor at Shively, suffered an accident wherein two bones in his ankle were broken and he is now confined to the Kentucky Baptist Hospital. Also working with the boys were Melvin Torstrick, business manager; Maurice R. Barnes, Southside, Ranking; Dan Hunt, Central Mission, Recreation; Ohlen Wilson, Life Guard; and Mrs. Fred Ayers, Nurse. Others of the staff of counsellors and workers included Edmond Berger, Eddie Hatfield and Alan Watson.

The Steubenville Church celebrated the first anniversary of the coming of Pastor R. E. Sasser to their field of labor on August 8, with an anniversary program. Reports were read and several brief statements were made. There have been 108 additions to the membership of the church, and total gifts to all purposes of more than \$23,000. The church presented Pastor Sasser with a new 1948 sedan automobile. Sunday school at-

tendance has more than doubled, and the Training Union has grown proportionately. A new brick house of worship has been nearly finished. This will seat 400, and care for 300 in Sunday school. The church has also built a parsonage recently.

Chesterfield Turner, pastor at Geary, Okla., recently conducted revival services at Memorial Baptist Church, Frankfort, Ky., where James W. Cox is pastor. There were 13 additions by baptism and the same number by letter. A feature of the meeting was an all-night prayer meeting which brought 170 people from all parts of the city. This was climaxed with a consecration service in which 52 persons dedicated their lives to the Master. Pastor Cox says: "Dr. Turner is a fervent and intelligent preacher of the Gospel, and Mrs. Turner is a gifted leader of congregational singing." Dr. Turner was formerly Dean of Bethel College, and pastor at Taylorsville, Auburn, and First Church of Frankfort, Ky., and of First Church of Shawnee, Okla.

The program for placing the historical marker on the occasion of the fortieth anniversary of Ridgecrest Baptist Assembly was held at Ridgecrest on Sunday afternoon, August 22. Jerome O. Williams presided, and Dr. W. O. Carver read the Scriptures. The sermon was delivered by Dr. Hight C. Moore, who repeated as nearly as he could remember it from his notes, the same sermon he delivered forty years before on July 18, 1909, when the assembly was first opened. They first met at the exact spot of the old Tucker cabin where the sermon was first delivered, but on account of the threatening weather, they moved inside the Ridgecrest Baptist Church. Perry Morgan, retired Superintendent, recited many interesting facts about Ridgecrest from notes arranged by B. W. Spilman, Jerome O. Williams, and himself. Robert Guy, manager, talked about "The Ridgecrest of Tomorrow."

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WESTERN RECORDER

Editorials

Baptist Churches Must Remain Independent

Increased emphasis is being laid on the value of concerted action in every field of endeavor, more particularly among the churches. It was a great day for Baptists when, by the authority of the churches themselves, associations and conventions were formed—means through which co-operating churches pool efforts and create agencies and institutions to carry out their instructions. Through co-operation, the results have vastly increased.

Baptist churches must, however, keep in mind that they themselves are THE completely independent ecclesiastical units. The smallest church within the bounds of the Southern Baptist Convention has more authority as to its own course of action than any association or convention or any agency or institution fostered. Whatever authority any association or convention has, derives from the churches creating and operating them; whatever authority a Baptist church has, comes from Jesus Christ, her only Lord.

Because these things are true, no convention or association can say to the smallest Baptist church in the land, this is the course you must pursue. Neither have they the right to say as much by attitude, though they would refrain from using the words. They cannot, either directly or indirectly, actually or implied, **adopt a course of intimidation to influence any church to follow a prescribed course of action.** When the *absolutely voluntary* basis of co-operation is pushed into the background, then Baptists are headed toward denominational authoritarianism, the destruction of the New Testament pattern. Counsel and brotherly helpfulness,—yes; but authority over the churches,—**never.**

It is this writer's opinion and deep conviction that any Baptist church multiplies its effectiveness a thousandfold by co-operating fully and to the limit of its strength with the program of our General Association and the Southern Baptist Convention; but he would suffer his right arm to be torn away before he, by word or remote influence, permitted himself to say to any church or its pastor that the church would be embarrassed if it failed to go along with the program. And the attitude of this writer is also that of our general secretary, Dr. W. C. Boone, and the General Association.

Great Prayer Meeting At Ridgecrest

More heartening than anything that has come to us in a long time is the story of the great prayer meeting held at Ridgecrest all Saturday morning, August 28. We congratulate those responsible, on leading in *that* direction.

One news item concerning the meeting states:

"There was no stilted, stiff, set program. . . we had Scripture quotations and prayers of confession, contrition, adoration, praise, thanksgiving, and supplication. . . I have never heard anywhere more earnest, heart-warming, soul-lifting, and God-honoring prayers. . . All were marked by a sense of desperate need and conviction of Christ's power to meet every need. Voices choked and tears welled up in every eye. . . Great editors, writers, denominational leaders, and executives brushed away the tears unembarrassed and unabashed. It may be that what all Southern Baptists need is a moving of heart to the point of tears. . . Southern Baptist groups should be formed and called together in all our churches, schools, colleges, seminaries, hospitals, children's homes, and boards to pray and pray until His will is done among us as it is in heaven."

It looks like the Lord was in that prayer meeting! "Stilted, stiff, set programs" get in God's way, and not much is done for Him, and He does not do much through us until, on our part, there is "confession" of sins—individual and denominational.

And, the reporter was right when he said, "It may be that what all Southern Baptists need is a moving of heart to the point of tears," only, he ought to have gone much further. There is no "*may be*" about it; that is *exactly* what we all do need—our hearts stirred until we will weep for ourselves and for others. Nothing is more becoming to a leader's face than tears of repentance and heart-breaking concern. "*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*" "*And when He was come near, he beheld the city, and wept over it.*" If the prophets of old, bearing the precious seed—the word of God—wept over the responsibility of proclaiming it, and if Jesus, knowing the destruction that was to come to the people and to Jerusalem because of sin, wept with a broken heart, why should not His followers—those to whom He has committed the awful responsibility of winning this world to Him—manifest a concern beyond that of any others in all the world?

Our great need is to get *our own hearts* right in the sight of God—in harmony with His great heart—and then to pursue our ministry of prayer and concern for the lost.

Peter was unwilling to leave the *big things* of the kingdom of God; he was unwilling to be running around looking after minor things when the world needed the gospel; he was unwilling to permit the mechanics of the program to take precedence over the main thing. He said, for all the apostles, "we will give ourselves *continually* to prayer, and to the ministry of the Word."

Opposition To Federal Council Becoming More Vocal In North

Indications are that, either the opposition to the Federal Council of Churches on the part of Northern Baptist churches is growing, or else it is becoming more vocal.

The Baptist Standard, Iowa, states in the August issue that the Milwaukee Convention took steps to conciliate the opposition. Resolutions were passed "recognizing the 'right of every local church to give

or to withhold support from the Federal Council,' and ordering that 'full assurance be given to all churches which prefer not to support the Federal Council that this preference will in no way be interpreted as a failure to co-operate with the program of the Convention.'"

The Convention gave additional assurance "that if any churches wish to be recorded as being opposed to participation in the work of the Federal Council, that the recording secretary be authorized to publish the total number of churches presenting such objections in the denominational yearbook."

Of course the Northern Convention was driven by its very nature to recognize the right of the local church to do as it pleases. That authority belongs to the local church whether or not the Convention makes a pronouncement on the subject. We are not able to understand how the Northern Convention could give assurance to local churches that their failure to support the Federal Council would "in no way be interpreted as a failure to co-operate with the program of the Convention." Is not the Federal Council of Churches a part of the program of the Northern Convention?

The Milwaukee Convention seems to have recognized the force of the opposition to the Federal Council. This indicates both caution on the part of the Convention, and also something of the strength of those opposing. The deflection has become so potent that attention had to be given it, and some sort of provision made for it.

Enlist Adults, Or Lose The Children

The *Survey Bulletin* mentions a recent survey made by the Methodists to discover the ages at which children drop out of Sunday school and why.

The findings are: "54 per cent of the children who attend Sunday school in earlier years and then 'drop out,' left at the age of 12, 13, and 14. Of those who continued in Sunday school, 81 per cent said they were influenced to do so by the attitude of their parents toward the Sunday school. Of those who remained in Sunday school, 86 per cent remained for the preaching service."

Human nature is the same, whether Methodist, or Baptist, or what. Parental attitude is, in large measure, a vital factor with young people.

Some who read this will say, "There it is now! This just goes to show that parents ought to manifest an interest in Sunday school and other church work. They owe an obligation to the young people." Certainly they do. But if we are really to find the facts, ought we not to look farther?

Have the churches magnified the adult programs as they have the work of the children? Have they placed heavy emphasis on mothers and fathers? Certainly we ought to do no less for the children, but rather more. But ought we not to make our appeals to the adults—make them strong, give them sustained emphasis, make a program that is mother-and-daddy-size? Are we not, at least to some measure responsible for parents feeling that Sunday school and Training Union are child-size?

When a boy discovers a few whiskers on his

face, and when he gets to the years he never knows whether his voice is going up or down, and when he starts slipping his dad's razor out on the sly, and starts combing his hair regularly, and shining his shoes all the way around instead of just on the toes, then a crisis has come. He is going to start looking around to see who all are at Sunday school and church. The die is cast, either way, when he discovers his father's interests. It is equally true with the daughter.

But is it not at least partly the church's fault if dad isn't there regularly? We must make our programs vital enough and man-size enough to attract the strong. Men who are concerned with large affairs during the week are not going to twiddle their fingers on Sunday. We had as well be factual about it. **Strong men are not interested in under-size assignments.** They can think of a dozen places where they can sleep more comfortably than in a Sunday school class room, listening to someone who doesn't know his way around, who doesn't make a powerful appeal to strong men. As said above, it doesn't help much to fuss because they are not interested, nor to remind them of their duty and obligations. **Step the work up to man-size proportions and you will see the men taking hold. And when the men take hold, something starts happening in the homes.**

State Mission News

The following is gleaned from reports from Dr. Boone's office. Read this and see whether State Mission work is effective.

During last July, our State Mission workers and missionaries conducted 2,306 preaching services, made 9,755 visits, had 629 professions of faith and 324 baptisms. . . **M. R. Lovett**, state missionary in Bell County, conducted five revivals in which were 95 for baptism, enlisted 75 tithers, led 17 vacation Bible schools with 1,240 enrolled, taught seven study courses with 143 awards. . . **Dr. Ralph Voris**, associational missionary in North Concord Association led the church at Gray to erect a new brick church building seating around 500 and with only about \$3,000 indebtedness on the plant (building would have cost around \$40,000 had not much labor and material been donated). . . **J. Chester Durham**, Student Union secretary, conducted a revival at Oneida Institute resulting in 22 professions and 20 baptisms. . . **H. D. Standifer**, missionary in Boone's Creek Association reported 27 baptisms in August. . . **Roy Lewis**, missionary in McCreary Association has conducted 16 vacation Bible schools.

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- ▶Be yourself and you'll be somebody.
 - ▶Those who carry grudges usually have their hands too full for a pay-load.
 - ▶The man who always knows just what to do under any circumstances, you can put it down, it never happened to him.
 - ▶Sometimes we hear an after-dinner speaker who is boat-minded. He blows the hardest when he's in a fog.
 - ▶Every now and then talk revives as to whether Hitler is actually dead. That isn't half so important as to make sure that the things for which he contended shall be plucked like poisonous weeds from the earth.

Western Recorder

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

Vol. 122 LOUISVILLE, KENTUCKY, SEPTEMBER 16, 1948 No. 38

Our Heritage of Faith

By LEWIS C. RAY, Pastor
Baptist Tabernacle Church, Louisville, Ky.

A treasure of faith belongs to Baptists — handed down through blood, pain, and toil. It is ours to cherish and to proclaim, whatever the cost.

THE NEW TESTAMENT sets forth some very definite principles which our Lord and the inspired writers clearly indicated were to hold good for all time. That there have been those who have so understood these doctrines and have remained loyal in every age, history confirms beyond reasonable doubt.

To say that those who have remained loyal always have been known as Baptists as we now know this body of believers, is not claimed. Denominational names as we have them at present had their rise when heretical sects began to spring up in the company of the believers—names being given to designate a group holding to some particular doctrine and practice.

Certainly Baptists of today have an unquestioned right to the name as a distinguishing mark among all other believers. The New Testament records baptism as the first act of believers in too many instances for question.

The Voice of History

Those who hold to the opinion that there have been groups of believers in every age since the apostolic times who have held views essentially the same as those of Baptists can quote prominent scholars and historians to substantiate their position.

For example, in *Crossing the Centuries*, edited by William C. King, we read: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity of existence from apostolic days down through the centuries. Through this long period, they were bitterly persecuted for heresy, driven from country

to country, disfranchised, deprived of property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

If these historians can be relied upon, then present-day Baptists have a heritage of which we should be proud. We would be unworthy of such a heritage if we should fail to be true to the New Testament principles for which our forefathers suffered and died. It is well, then, to restate these principles of faith, which are taught in the New Testament, which have distinguished Baptists from other groups of believers through the centuries.

The Authority of the Scriptures

This is one of the points for which our fathers suffered. The Old and New Testament are accepted as the inspired record of God's revelation to man. The New Testament is the final rule and authority by which individuals and churches are to be governed. Baptists have no creed aside from the Bible. It

is not a book of authority, but the Book by which all faith and conduct are to be tried. It is not what others say about the Bible, but what the Bible itself says.

Baptists have been in the front ranks of those who have suffered for putting the Bible into the hands of the common people, holding that the believer is competent to find the mind of the Spirit when allowed to read and interpret as the Spirit gives understanding. We would put the Bible into the hands of any people and expect to find them believing and practicing the cardinal principles of the Christian life, if left free to be led by the Holy Spirit apart from the interpretation of men.

Loyalty to the Scriptures has brought suffering upon those who have dared to teach and practice the doctrines of the Bible. In different periods of history this suffering has resulted in bodily injury, imprisonment, and even death. In more recent times it has taken the form of scholastic ridicule on the part of some of our so-called intellectuals. This is true not only among secular scholars, but is all too true among some theological educators. Baptists will lose one of their distinctive tenets if they ever lessen their position of faith in the Bible as the inerrant, complete, sufficient, and authoritative Word of God for all Christian faith and practice.

Baptism of Believers Only

This cardinal New Testament doctrine has separated the body of believers who have held and practiced it from all other groups of Christians. That believer's baptism was the only practice of the churches of the New Testament is beyond reasonable dispute. Baptism was the first act of the believers who accepted the message of the gospel at Pentecost. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

The immersion of believers was generally practiced by the churches so long as the New Testament was followed in its simplicity. No other mode can possibly symbolize the believer's experience.

Believer's baptism received new emphasis in the period of the Reformation. *There came into prominence groups of believers who had never been a part of the Roman Church, who held that the New Testament taught the immersion of believers only as the proper baptism.* They refused to accept into their fellowship those who had come out of the Roman Church without submitting to scriptural baptism. The term "Anabaptists" was applied to these groups of New Testament believers. The practice of requiring scriptural baptism of those who wished to unite with these groups, or churches, which practiced believer's baptism by immersion became so generally accepted that the prefix "Ana—" was dropped, and they became known as "Baptists."

(Continued on Page 9)

Is Denominationalism Bigotry?

By JOHN W. BRADBURY

THERE IS a great deal of criticism concerning the various denominations in Christianity which is without justification. In this country, where so many people who are now citizens derive their religious connections from other lands, either on their own behalf or through their parents or grandparents, it does not fit well to cast aspersions upon their traditions.

A great many people are confusing denominationalism with bigotry. They are not related. It is inevitable that men will be classified by their convictions of truth. It is natural that we like those who are like us, and seek fellowship with them. Birds of a feather flock together. That is what denominationalism demonstrates. A denomination is a body of people united by a common faith and seeking to carry out a common purpose. Even though men feel that those who differ with them and are in other denominations are in error, and recognize it as part of their duty to bring all others to agreement with themselves, they are not bigots unless a spirit of unlovely antagonism is manifest. Men may differ radically, may each be very tenacious of his own conviction, and yet cordially respect each other's rights to his own views of truth.

Yet there is a growing habit today to cry down any strength of religious conviction that carries a man into a relation of fellowship that separates him from any group of his fellow Christians. There are many who act as though they thought denominationalism was the one unpardonable sin. They fight against denominationalism with a bitterness that no one shows in fighting for it. One of our Christian denominations was organized to destroy denominationalism, but it speedily became more fiercely denominational than any other body.

No apology is needed for loving one's own the best. We love our own country the best. Most of us are patriots. Few of us are cosmopolitan in our affections.

We love our own race best. That does not mean that we indulge race prejudice against all others. It means simply that we recognize the lines that nature itself has drawn. We may have no quarrel with people of other races, but we are bound up inextricably with our own race. We love our own home the best, or ought to. None of us would care to be the child of a man who professed to love all children as much as he loved his own. No woman would give herself in mar-

A great address on Christian Education will be made by Dr. John H. Buchanan at the General Association.

riage to a man who declared that he loved a score of others as devotedly as he loved her. A man whose love is so much spread out is too thin everywhere to be much good anywhere.

Let Us Use Common Sense

Why can we not show in religion a little of the common sense we show in these other things? Why should we not love best the people whose convictions about Scriptural truth and about

L. W. Carlin Preaches In Two Weeks' Meeting At Gilbertsville Church

GILBERTSVILLE, Ky.—Pastor J. W. Bullis reports a two week's revival in the Gilbertsville Baptist Church here, in



J. W. Bullis

which L. W. Carlin, pastor of the Bellview Baptist Church, Paducah, did the preaching, and Brother Dick Roberson of Murray led the singing. There were eight additions by baptism and three by letter.

Pastor Bullis has been with the local church two and a half years. During this time a new building has been erected and dedicated free of debt.

On August 22 the local Baptist church celebrated the 55th year of its founding. A suitable program was observed, beginning the previous Saturday night and running through Sunday.

methods of worship and work are most like our own? Why should one put himself into relation with people whose convictions so differ from his as constantly to stir resentment and often precipitate controversy?

To be specific, how could a Baptist, with his well-known views, feel comfortable sitting in the congregation of an eminent Presbyterian friend when he declares that the one thing Presbyterians will not give up for church union is infant baptism? How could we be happy cherishing, as we do, no love for the perversions derived from Romanism if, sitting in the old First Presbyterian Church, New York City, our eyes should light on the announcement made in a recent church calendar that the "sacrament of infant baptism will be administered at this morning's service." How much better for that Baptist to ally himself with people who hold the same convictions that he does, and leave his Christian brethren of other persuasions free to hold their convictions undisturbed by his presence. This is not bigotry. It is good sense.

Matters, Secondary and Primary

Many of our liberal friends declare that the things that separate us are secondary matters and that on the great essentials we are united; and so they indulge the habit of thrusting before our attention arguments or statements that are unrealistic and inconsequential to us.

We sat in a ministers' conference where the speaker spoke lightly about our Baptist insistence upon immersing all unimmersed people before they could become members of our churches. He called the principle, sacred to Baptists, "excess baggage," meaning that it weighted down the progress of interdenominational union. Such scoffing is neither intelligent nor fair. It is hard to listen when speakers show such disregard for what their hearers hold as sacred conviction.

Obedience to Christ, First

Immersion of believers is not a secondary matter with earnest Baptists; it is a holy witness of eternal redemption. "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:4, 5). We have our Lord's command, "Go . . . baptizing" (Matthew 28:19). Because we put obedience to Christ before all other considerations, not only in baptism, but in all else affecting the Christian, and because for this principle we are uniquely called Baptists, must we patiently submit while advocates of what to us are lower levels of intelligent Christian devotion bemean our ideal in the interests of interdenominationalism?

(Continued on Page 16)

Save Our Homes or Else!

By ELLIS A. FULLER, President, Southern Seminary
Louisville, Ky.

*"If the foundation be destroyed, what can
the righteous do?"*

(Abridged)

OF THESE three institutions—Government, church, and home—the home is most important. It is in the home that statesmen who build and operate government according to divine wisdom and justice, and churchmen who lead the church in militant world conquest in Christ's name, are conceived, born, shaped, and made.

The First Institution

The first institution which our all-wise and eternal Father established was the home. We have corroborated justification for declaring that the destruction of the home means the destruction of our nation. Thank God that the converse is true—save our homes and they will save our nation with all of its values.

I realize fully that all foundation institutions have their distinctive functions and responsibilities such as the home cannot discharge, but the fact remains that the home must produce men and women who will eschew all evil and pursue righteousness and justice.

Disturbing facts testify to parental failures, sinfulness, and rebellion against God. What we are seeing on the screens of actual experience today is but a projection of what our homes were a generation ago. There are nauseating facts. One such truth was portrayed a little while ago by a cartoonist who caused a modern mother to soliloquize as she gazed upon her baby, "Grandmother was a Gibson girl, mother was a flapper, I'm a jitterbug. What's going to become of Mary?"

The Liquor Evil

When we read stories of the ravages of alcohol our blood boils, and we denounce John Barley Corn as Public Enemy No. 1. But the home is the only institution which can solve the liquor problem. Distillers, vendors, and drinkers of liquors were at one time babes in their mothers' arms. God established homes to produce men and women of such noble character that they will not manufacture or sell liquor, that they will not drink nor allow their children to drink; men who will not make laws to legalize liquor in any form even under the blind pretense to get income for the support of the educational institutions.

Advocates of liquor for income are poor mathematicians. The Chicago Crimes Commission reports that the criminals, most of whom became criminals as a result of liquor, cost the city

\$5,000,000,000 a year, or "just about \$60 every time you breathe." Homes of the right kind can produce men who will know their arithmetic.

The Divorce Evil

Likewise, the divorce evil is washing like muddy torrents at the foundation of the home. Since the Civil War, the American divorce rate has increased more than 2,000 per cent. In 1880 there was one divorce for every 20 marriages. In 1915 there was one divorce for every ten marriages, but in 1946 there were two divorces for every five marriages.

West Side Baptist Church To Observe Silver Anniversary

In celebration of its twenty-fifth (silver) anniversary September 19, West Side Baptist Church, Louisville, will make an offering for the Building Fund.



A bushel basket painted silver inside and out now stands on the altar table in the auditorium. It is the hope and aim of the church to fill the basket with silver coins on September 19. The Junior Department has set its quota as a quart of quarters. Pastor Gordon Craig Whiteley says, "The sharp question facing us is how much money will a bushel of silver be? If we can get a whole bushel on September 19, we plan to build our church next year."

The situation is just about one-half as bad as it may soon become. We make case studies to determine the cause of divorce. Then we catalogue and discuss in scholarly dissertations the causes, such as the substituting of small apartments for dwelling houses, the decrease in the birth rate, childless homes, wage-earning wives, loose social relations between the sexes, alcohol and other causes. Then we set our hands, largely in our imaginations, to remove these causes which seem to multiply and become more stubborn as conditions continuously become worse.

Throughout my ministerial life, I have never known a thoroughly Christian husband and a thoroughly Christian wife to get a divorce. Dr. Fisk of Oberlin College made a survey of 61 church communities in 15 different states widely scattered throughout the nation. There were 20,000 Christian families in these communities, church people. He found that there had been only one divorce for every 145 marriages among them, that is to say that only 2/3 of 1 per cent of all the marriages terminated in divorce. Genuinely Christian homes can produce men and women who can live together in loyalty and love as husbands and wives under any and all conditions which this world may impose upon them.

How Make Christian Homes?

It takes a Christian man and a Christian woman united in marriage by such strong Christian bonds that only death itself can break. While Paul's admonition, "Be ye not unequally yoked with unbelievers," may include all possible earthly relationships, it certainly has not excluded the marital relationship. Mofatt translates the admonition, "Keep out of all incongruous ties with unbelievers." Nothing can be more dangerous than the marriage of an unregenerated person and a regenerated person. One has the mind of the flesh while the other has the mind of the Spirit. What one loves the other hates. It is utterly impossible for a home to be thoroughly Christian with either the husband or the wife not a Christian.

(Continued on Page 11)

Dr. T. J. Porter, retired, Pastor Emeritus of the Lebanon Baptist Church, Lebanon, Ky., died of paralysis in a Lexington hospital on August 19 following an illness of two weeks. His remains were taken to Lebanon for the funeral and burial. He was 78 years of age at the time of his passing. He was a native of Somerset, Ky., and was a graduate of John B. Stetson University, DeLand, Florida. Prior to his 34-year pastorate at Lebanon, Ky., he had been pastor at churches at Winchester, Ky., Cairo, Ill.; Roanoke, Ala.; and Key West Fla. He retired two years ago. Survivors include a daughter, Mrs. Edgar W. Conn, Adairville, Ky.; a son T. J. Porter, Jr., Lexington; and three grandchildren.

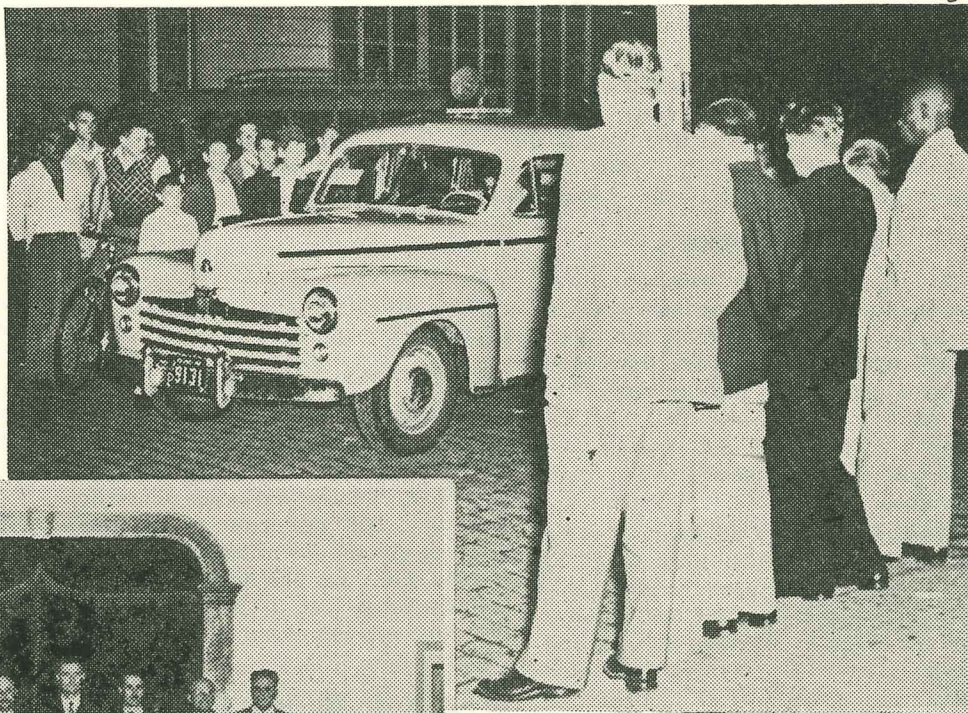
Pastors' Conference In Brazil

By JAMES KIRK, Southern Baptist Missionary

RIO DE JANEIRO, Brazil.—There was a moment of quiet and hushed expectancy before the speaker of the morning read the dramatic petition of Moses: "Show me, I pray thee, thy glory . . ." Throughout the week these words, together with the words of Paul, "Nevertheless it is no longer I that live, but Christ liveth in me . . ." formulated into the theme, "Union With Christ," served to unify the messengers and edify the messengers in the Fourth Conference of the Pastors of the State of Sao Paulo, Brazil. The pastors of this conference were from eleven states of Brazil, and represented ten different countries of the world. In spite of the past, countries far apart and languages different, their hearts and purposes were united in spirit and in truth in the work of the Master.

These men had met for a week of meditation, study, and prayer; for the exchange of ideas, experiences, and inspiration. The topics were of such significance as to promote interest and stimulate spiritual growth.

The morning meditation period



ABOVE—Automobile bearing Texas license plates belonging to Missionary Paul C. Porter arrives in Brazil from the United States.

BELOW—Fourth Pastors' Conference of the Pastors of the State of Sao Paulo, in Brazil.

set the spiritual tone for the discussions which followed, and each discussion gave concrete expression of the subject matter presented, and the spirit of Christian love, fellowship, and understanding which characterized these discussions served to enrich those present. A brief look at some of the topics presented will show the scope of the considerations:

"Christ of the Gospels" drew a parallel between Christ as related to life today and the standard of life laid down by the Master himself.

The matter of "Church Discipline" in Brazil is a very live and important one, and we noted in passing that many of the church leaders in the States could

not be members of a Baptist church here. "Come ye apart, and be ye separate" are not idle words in the life of Brazilian Baptists.

The Choice of a Field of Work, Relationships Between Churches, The Wise Use of Time, Relationships Between Pastors and Deacons, The Psychology of Conversion, Eschatological Studies (accompanied by wall-sized charts), and The Cultivation of the Social Life of the Church, came in for their share of discussion.

And what of new work? One of the reports presented this plan: When a pastor or missionary hears that a young Christian couple is planning to move,

he should seek to get them to locate in a place where the Gospel is not already planted. Once they have established themselves in the community, then they could begin to make their home a center for spreading the Gospel to those about them. (Of course all of this is begun and carried out in the spirit of prayer, and following the leadership of the Holy Spirit.) If such a plan were followed systematically many more people would hear the Gospel than have ever heard it before. (This plan has already been

tried in the state of Sao Paulo, on a small scale, and the results were most encouraging.)

Nor were the effects of this meeting limited to the pastors. Each evening before the regular worship service, by the use of an automobile and loud-speaker, and with the help of the pastors present, hymns were played and the gospel was preached to large and attentive groups of people gathered in two of the public parks of the city. These services could be heard for a radius of seven blocks, and at the close of each service tracts were distributed, and an invitation issued for all to attend the evening service at the church. Many people responded to this invitation.

Others who were unable to attend the services at the church were able to receive the blessings through the broadcast by the local radio station. Thus many in the city and neighboring countryside were able to hear God's Word preached in simplicity and with power.

Just as Jesus and His disciples fed the multitudes after their brief period of rest—yes, even as they were resting—even so these servants of our Lord fed the hungry hearts of those people in that city where they were gathered for study, inspiration, fellowship, and "Union With Christ."

Our Heritage of Faith

(Continued from Page 5)

The adherence of these early believers to the scriptural mode and significance of baptism distinguishes Baptists from the other Christian groups in that it forbids church membership to all who have not professed that they have been saved by personal faith in Christ. The strength of Baptists and their co-operation in the work of the kingdom is to be found in the regenerated membership of their churches.

Soul Freedom, or the Priesthood of the Believer

The competency of the individual to approach God through Christ without the intervention of man is a New Testament principle which has ever been dear to Baptists. The pages of history are stained with the blood of those who held to the principle of soul freedom. The "Dark Ages" of European history is the story of the combination of the Roman Church, limiting the freedom of thought, faith, and conduct of the individual believer.

This principle is the foundation of the democracy of New Testament churches. Christ is the head of the churches, and He alone is the sole authority for the churches in conduct and services. Dr. John Clifford declared before the Baptist World Alliance of 1911: "The universal principles on which we base ourselves we derive straight from Jesus, they are accepted on His authority, and involve in all who accept them total subjection of the soul to His gracious and benignant rule. Christ's authority is exclusive—indefeasible, admits of no question, and allows of no equal. . . His word is final, His rule is supreme." The Baptist World Alliance of 1934 took the following position: "Jesus has said, 'No man can serve two masters,' and this must mean, in this connection, that there cannot be more than one absolute authority in moral questions."

The individual has the precious right to draw aside into his closet and there approach God for himself. There he can remain and listen for the "still, small voice" of God to give him assurance of forgiveness through Christ of sins confessed. There he can receive the Holy Spirit direction for life in humble service. That is a principle that Baptists cannot lose and still retain New Testament distinction.

Religious Liberty or the Separation of Church and State

"A free church in a free state" has its origin in the New Testament. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's"

is the principle enunciated by our Lord. Herein is the basis for our Baptist contention for complete separation of church and state.

Persecution of freedom-loving believers led to the founding of our nation. Persecuted by the state church, a little group of Christians, like others of different faith, set out in search of a country where they could be free to worship God according to the dictates of their own consciences. They landed on the shores of New England. There in that new settlement it was not long until a Baptist church was formed. Even in the new country they were not long free from persecution by the state church. The leaders from New England to Virginia were arrested, beaten, and imprisoned. but they did not yield. In the midst of dire privation and suffering the Baptists grew in numbers and influence until, through the aid of prominent de-

fenders such as Patrick Henry, Jefferson, and Madison, the First Amendment to the Constitution of the new nation was adopted. That amendment has guaranteed, not only for Baptists but for everyone, the complete separation of church and state—the right to follow conscience in matters of religion. This is probably the greatest heritage of Baptists in modern times.

It is not enough for Baptists to sit by and glory in this heritage. "Eternal vigilance is the price of freedom." There are strong groups bending every effort and sparing no means of political adroitness to break down this time-honored principle here in our own country. Every Baptist and all other freedom-loving Christians need to array themselves to strike down every effort to destroy this glorious privilege, gained in the main by Baptists for all the people.

Baptists have a great message to proclaim, a great Saviour for the sinner, a great Book to guide in all matters of faith and conduct, and the greatest opportunity to declare the truth as it is in Christ Jesus to a distraught world. We have only to lose by compromising that message which is our treasure to pass on to others.—*The Teacher, Baptist Sunday School Board.*

Hotel and Tourist Court Information

Editor's Note: At the request of the Lexington Committee we offer the following information for those planning to attend the meeting of the General Association in Lexington, November 9-11, 1948 (Ministers' Meeting convenes the evening of November 8). Individuals should write at once to the hotel or motel or tourist court in which they wish to stay during the General Association.

Lexington, Ky., Hotel and Tourist Court Rates

Hotel LaFayette

Single room with bath	\$3.00	\$3.50	\$4.00	\$5.00
Double room with double bed and bath		\$5.00	\$6.00	\$6.50
Double room with twin beds and bath			\$6.00	\$7.00

Phoenix Hotel

Single room with bath	\$3.00	\$3.50	\$4.00	\$5.00
Single room without bath			\$2.25	\$2.75
Double room with double bed and bath	\$4.50	\$5.50	\$7.00	\$8.00
Double room with twin beds and bath			\$7.00	\$8.00
Double room with double bed and no bath			\$4.00	\$4.50
Double room with twin beds and no bath				\$4.50

Days Motel on Winchester Road (27 units)

Cabin for 2 people with double bed	\$5.00
Twin beds	\$6.00
3 people with one double bed and and one single bed	\$7.00
4 people with two double beds	\$8.00
1 person with double bed	\$4.00

Days Motel on Versailles Road (54 units)

(Requires night's deposit to hold reservation)

Cabin with double bed	\$3.50
Twin beds	\$4.00
Two double beds	\$6.50
One double bed and one single bed	\$6.00

Markwell's Tourist Court, 1915 S. Limestone (Nicholasville Road)

Cottage with double bed	\$4.50
Two double beds	\$6.00
One double bed and one single bed	\$5.00
Two connecting rooms, one double bed in each room and share bath between the two rooms	\$8.00

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Central Regional Convention

On tomorrow, September 17, the Central Regional Training Union Convention will begin with a banquet at 6:00 P. M. The Convention, meeting with the First Baptist Church of Taylorsville, Ky., will close Saturday night, with the Life Dedication Service.

There will be music, messages, conferences and fellowship. Mr. George E. Hays, Jr., will speak Friday night; Dr. Rollin S. Burhans on Saturday night; and Dr. A. M. Vollmer will conduct the Devotions.

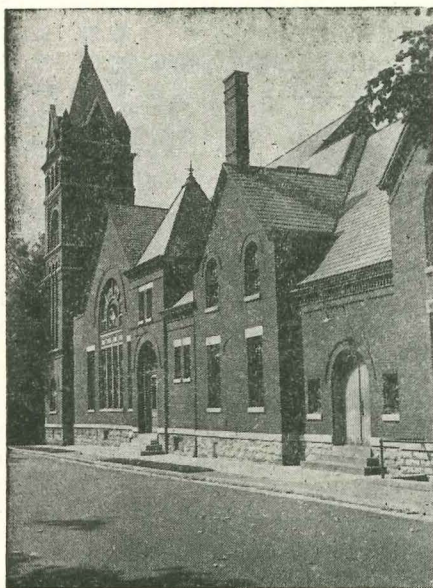
A cordial and urgent invitation is given to all Baptists in Central Region to be present. Even if you have not already made reservations, it might still be possible to get them by communicating at once with Mrs. E. T. Holloway, Taylorsville, Ky., for the banquet, and Mrs. Edwin Wilkinson, Taylorsville, Ky., for homes.

Attention Southern Region

Beginning next Friday, September 24, with the banquet at 6:00 P. M., and continuing through the Life Dedication Service on Saturday night, the Southern Regional Training Union Convention will be in session with the First Baptist Church of Russellville. Rev. Howard Olive is the host pastor, and Mrs. D. L. Jackson is the Convention President.

A splendid program has been arranged. Dr. Rollin S. Burhans will speak on Friday night; Dr. Harold J. Purdy, Saturday night; and Dr. Herbert C. Gabhart will conduct the Devotions.

Please write at once to Mrs. J. B. Helm, Russellville, for homes and to Mrs. R. B. Piper, Russellville, for banquet reservations.



First Baptist Church, Russellville, Ky., where the Southern Regional Training Union Convention will meet September 24 and 25.

tions. All are invited and urged to attend.

South Central at Harrodsburg

The South Central Regional Training Union Convention will meet with the Harrodsburg Baptist Church, Harrodsburg, beginning with the banquet at 6:30 P. M., Friday, October 1, and closing with the Life Dedication Service on Saturday night. The host pastor is Rev. E. T. Moseley, and the Convention President is Mr. Melvin Eplees.

For reservation, please write at once to Mr. Andrew Alexander, Harrodsburg, for homes, and to Mr. Edward M. Coyle, Harrodsburg, for place at the banquet.

Southeastern Convention

The Southeastern Training Union Convention will meet with the First Baptist Church, London, beginning Friday afternoon, October 8, and closing Saturday at noon. The Host Pastor is Rev. George W. Phillips, and the Convention President is Mr. George Bruner.

For reservations please write at once to Mrs. Iris Higgs, London, Ky., for homes, and to Mrs. W. J. Chesnut for places at the banquet.

20%-ERS

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

August 29: Crestwood, Frankfort; Jellico, Tennessee, First; London; Lothair, First; Steubenville; and Walnut Street, Evansville, Indiana.

Sunday School Department

W. A. GARDINER,
State Secretary

Loyall Becomes Standard

Pastor Rans Hill and Superintendent B. Carmichael report the Sunday school at Loyall as Standard.

The High Ten In Training

Here are the ten leading churches in training for the first eleven months of this associational year:

Louisville, Victory Memorial	463
Madisonville, First	226
Ashland, Pollard	207
Louisville, Parkland	192
Benton, South District	174
London, First	166
Louisville, Highland Park First	149
Louisville, Ninth and O	147
Victory in Nelson Association	139
Frankfort, First	126

High Six In Standards

The following is the list of the leading associations in the number of Standard Sunday schools:

Laurel River	16
Long Run	14
Ten Mile	11
Nelson	8

Crittenden	7
Upper Cumberland	7

Five Planning Meetings

In view of the great program of Sunday school work for the coming year there are to be five sectional meetings to which we invite all Baptists. While our greatest concern is for the Associational officers, yet we realize that it will be most helpful for a great number of our people to attend. The places and dates are as follows:

London	September 27
Morehead	September 28
Frankfort	September 29
Princeton	September 30
Bowling Green	October 1

A Good Man Honored

Brother J. K. Butcher, superintendent of the Clear Fork Sunday school for thirty years, was recently honored by his church. He deserved all the honor given him as he is a man of genuine worth and capability. At seventy-seven years of age he asked the church to elect a younger man.

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 5, 1948

Church	Missions	Total
Indianapolis, Ind., Broadway	---	900
Carlisle Avenue (2)	200	783
Covington, Latonia (2)	75	709
Owensboro, First (1)	38	658
Louisville, Parkland (1)	30	643
Somerset, First	---	591
Bowling Green, First (1)	10	566
Corbin, First	---	521
Louisville, West Broadway	---	477
Lexington, Immanuel	---	470
Elizabethtown, Severn's Valley	---	449
Mayfield, First	---	426
Owensboro, Third	---	410
Willisburg	---	392
Madisonville, First	---	389
Glasgow (1)	13	388
Lexington, Grace	---	388
Louisville, Victory Memorial (1)	50	384
Danville, Lexington Avenue (1)	18	374
Louisville, Eastern Parkway	---	359
Covington, South Side	---	349
Murray, First	---	349
Hazard, First (2)	82	347
Hopkinsville, Second	---	345
Campbellsville	---	344
Mackville	---	340
Greenville (1)	70	330
Louisville, Clifton (1)	48	322
Winchester, Central	---	321
Louisville, Franklin Street	---	310
Louisville, 18th Street	---	308
Berea (1)	30	304
Franklin, First	---	300
Bellevue	---	299
Shively	---	279
Mt. Vernon (Rockcastle Co.) (1)	65	267
Fairview (Hall's Gap, Ky.)	---	265
Middlesboro, E. Cumberland Ave.	---	256
Henderson, Audubon	---	251
Crouches Creek (Jellico, Tenn.)	---	245
Columbia (2)	68	235
Evansville, Ind., Walnut St. (1)	19	229
Versailles	---	220
Paducah, Twelfth Street (1)	66	215
Steubenville (1)	31	211
Beech Grove (near Perryville)	---	210
Fulton, First	---	206

Frank Bozeman of Albany, Ga., is the new Minister of Music and Education at the Shively Baptist Church, where Ben F. Mitchell is pastor. He is also a student in the School of Music at the Southern Seminary. A graded choir program is being planned for all age groups.

Woman's Missionary Union

Executive Secretary
MISS MARY P. WINBORNE

Missionary Speakers for Regional Meetings

The missionary speaker for the W. M. U. Regional meetings scheduled for October 26-29 will be Miss Amelia Rappold. For the second week of Regional meetings the missionary will be Miss Vena Aguillard.

Miss Amelia Rappold is a product of our Home Mission Board's Rachel Sims Mission in New Orleans. As a little girl she lived in the section of New Orleans served by this Mission, living with her family, which is strongly Catholic. She visited the Mission at the invitation of the Superintendent and later was won to Christ and led to make a public profession of faith in Him. This brought protest from her family and persecution. The friends at the Mission stood by her and she developed into a fine Christian young woman, witnessing in various services at the Mission. She was enabled to attend Blue Mountain College for a while, but home circumstances made it necessary for her to give this up. She was appointed during the summer of 1947 to full-time work in the Mission under the Home Mission Board. She will have a message of great appeal to your people, herself being a product of the Mission where she works.

Miss Vena Aguillard, Eunice, Louisiana, is a native of Louisiana of French parentage. Since Miss Aguillard (Ah-gee-ar) graduated from the Baptist Bible Institute, she has been working among her own French people in Louisiana. She is a well trained and consecrated Christian missionary. She is an outstanding and interesting speaker and has been most enthusiastically received in the programs in which she has participated. Miss Aguillard has a most interesting and inspiring message.

Schedule for W. M. U. Regional Meetings

Tuesday, October 26—North Central Region—Immanuel, Covington
Wednesday, October 27—Northeastern Region—Carlisle
Thursday, October 28—Southeastern Region—First, London
Friday, October 29—South Central Region—Columbia
Tuesday, November 2—Southwestern Region—Tabernacle, Paducah
Wednesday, November 3—Western Region—Marion
Thursday, November 4—Southern Region—First, Elkton
Friday, November 5—Central Region—Carlisle Avenue, Louisville

Community Missions

HARRODSBURG, Ky.—It has been truly said that many Christian women are wasting human energy that needs to be conserved. There is much activity

that often seems to get nowhere—just like swinging doors, just letting people in and out. This is sometimes true of our Community Missions work—much activity, but no saving of souls.

Let us seek the leadership of the Holy Spirit as we plan our work, and most assuredly it should be planned. In order to have our Community Missions work well planned, we must have a Community Missions Committee in every society, this committee doing directed work with emphasis upon soul-winning. When we have directed community missions work, we have worthy objectives and will be doing the things that need to be done and no one will be forgotten.

After making a survey of the community and finding the needs, the committee should list the all-year-round tasks that must be done every month and ask the circles to take them in rotation, such as: regular services in institutions, visiting the unsaved, holding regular cottage prayer meetings and taking shut-ins to church.

Our great opportunity for helping others is emphasizing prayer.

We can translate our moral standards into actual life.

We know that Community Missions is a plan of work which has proved successful in soul-winning wherever it has been earnestly tried. We also know that there can be no permanent benefit apart from winning a soul to Christ, so let us observe the following order of importance in our Community Missions work: Soul-winning, Manifesting Christian Fellowship, Emphasizing Moral Standards. Let us pray and put our prayers into action that rich harvest of souls may be gleaned.—Mrs. Charles Ison, State Community Missions Chairman.



Front door of Bruner's Chapel Baptist Church where the 1948 meeting of the South District Association met. Standing in the door are: Doris Traynor, Jackie Horn, Edith Merriman, and Mary E. Merriman. These young women greatly assisted guests and messengers attending the Association.

Save Our Homes Or Else!

(Continued from Page 7)

The Christian father and the Christian mother must accept the responsibility of bringing up their children in the fear and admonition of God, must eliminate from the home every hurtful thing. Christian parents should lead their children to become Christians. The children even of saints are not Christians until they are born anew. Of all the heresies which have cursed the human family, the worst is the theory that children are essentially good, and therefore, will remain good if they are properly trained and given a suitable environment. Jesus taught that only the things which come out of a man defile him. "Evil thoughts, murders, adulteries, fornications, thefts, false witness, these are things which defile man," He said. They are not the things he finds in his environment, but the things which he puts into his environment. Every unregenerated person is the source of a polluted stream which flows into the communal life of the human race.

Nothing on earth can be so far reaching in cost and loss as the failure to make homes Christian. Parents are inescapably responsible for the destiny of their children, both in this world and the next. They can destroy their children temporally and eternally.—*The Word and Way*.

W. Clyde Adkins Is New General Secretary Of Maryland Baptists

BALTIMORE, Md.—Pastor W. Clyde Atkins of the Eutaw Place Baptist Church of Baltimore, Md., has been elected General Secretary of the Maryland State Mission Board, succeeding Dr. Joseph T. Watts, who was recently elected General Secretary Emeritus. Native of the Isle of Wight, Va., he had his early schooling there. He graduated from the University of Richmond in 1925 and the Southern Baptist Theological Seminary in 1928. His Richmond alma mater conferred the honorary D.D. degree upon him in 1947.

Following a pastorate at Catonsville, Md., when he graduated from the Louisville seminary, he was called to be assistant pastor to Dr. O. S. C. Wallace at the Eutaw Place Church in Baltimore in 1930. Five years later, when Dr. Wallace retired, Dr. Atkins was called to be pastor in his stead.

Dr. Atkins will begin his new duties on October 1.

"My papa's a mounted policeman," said little Pat to his mother's visitor.

"Is that better than being a foot policeman?" she asked.

"Course it is," replied Pat. "If there's any trouble, he can get away quicker."—*Watchman-Examiner*.

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
ROCKCASTLE—			SHELBY COUNTY—			Bedford		
Freedom		10.95	Association		157.38	Corn Creek		50.25
Friendship		5.00	Bagdad	488.00	525.20	Eighteen Mile		31.37
Hummel Grove		12.00	Beech Ridge	35.65	50.91	Harrod's Creek	15.12	221.47
Livingston	51.47	34.70	Bethlehem	103.50	132.52	La Grange	2,416.93	1,619.12
Mt. Pleasant	10.58	24.55	Buffalo Lick	80.69	236.05	Liberty	118.50	67.59
Mt. Vernon	293.52	272.41	Burk's Branch	114.73	99.36	Milton	19.00	142.07
Mt. Zion		5.00	Christiansburg	465.99	428.00	Pleasant View	13.95	18.00
Pine Hill	48.57	93.50	Clayville	231.18	151.22	Poplar Ridge	14.70	25.40
Poplar Grove		25.00	Cropper	263.58	194.78	Providence		24.33
Valley	2.00	2.00	Dover	517.35	206.92	Sligo	244.20	169.07
RUSSELL COUNTY—			Elmburg	30.00	105.50	Union Grove	254.03	18.00
Associational		40.00	Finchville	545.85	606.92	West Port	183.75	29.00
Clear Fork	130.33	29.25	Grafenburg	491.55	385.50	TATES CREEK—		
Clear Spring	1.88	8.36	Hemphridge	202.33	103.45	Associational	42.10	32.39
Fairview	50.88	47.59	Indian Fork	240.92	237.83	Beech Grove	36.79	17.77
Friendship	146.03	187.43	Little Mount	429.78	280.52	Berea	1,722.01	1,000.28
Jamestown	353.38	227.03	Mission Chapel	94.66		Broadway	35.50	39.66
Liberty	25.00	20.00	Mt. Moriah	296.35	929.87	Calvary	211.00	216.62
Mt. Calvary	4.85	3.00	Mt. Pleasant		99.50	Freedom	45.77	44.03
Mt. Olive	4.56	3.00	Mt. Vernon	310.38	120.25	Gilead	60.00	28.16
Mt. Vernon	58.44	17.25	Pigeon Fork	192.22	370.21	Good Hope		110.77
Poplar Grove	344.19	320.46	Salem	657.70	317.88	Harmony	2.00	
Providence	127.30	27.14	Shelbyville, First	4,465.86	3,333.44	Hay's Fork	89.29	300.01
Russell Springs	779.64	301.51	Simpsonville	615.86	229.41	Jackson	7.75	2.00
Welfare	111.89	169.34	Waddy	829.83	1,243.71	Kirksville	300.72	237.74
White Oak	61.00	77.00	SIMPSON—			Liberty	13.84	245.31
RUSSELL CREEK—			Black Jack	201.58	30.50	Maple Grove		94.45
Beech Grove	173.65	84.29	Cedar Grove		85.62	Middletown		5.00
Brush Creek	88.50	134.00	Franklin, First	2,872.83	1,682.93	Mt. Tabor	260.25	136.75
Campbellsville	5,707.85	2,497.70	Lake Spring	193.00	50.00	Newby	136.28	
Russell Creek		6.50	Middleton	41.00	210.79	Peytontown		10.50
Cane Valley	3.31	21.00	Providence	144.87	68.25	Pilot Knob	17.39	
Charity	30.00	17.26	Shady Grove	269.01	244.70	Red House	169.10	119.03
Columbia	1,000.00	947.14	Sulphur Spring	1,012.38	359.03	Richmond, First	1,275.00	1,573.27
Dunbar Hill	5.00	2.00	Whippoorwill	137.07	297.30	Rosedale	95.16	138.58
Elkhorn	4.82	81.00	SOUTH CONCORD—			Silver Creek		3.00
Friendship	200.00	240.00	Big Spring	6.22		Tates Creek	84.50	135.50
Russell Creek	68.30		Concord		5.00	Valley		4.50
Grassy Creek	101.00		Cooper	90.00	110.00	Viney Fork	98.70	84.75
Greensburg	563.80	577.53	SOUTH DISTRICT—			Waco	22.36	112.70
Harrod's Fork	15.37	25.00	Associational	28.81		Wallaceton	200.00	215.17
Liberty		8.02	Beech Grove	918.41	498.31	White Lick	7.00	88.00
Lone Valley	100.00	75.00	Benton	283.25	156.75	TEN MILE—		
Macedonia	83.74	55.25	Bethel	1,117.90		Clark's Creek	160.57	5.15
Mt. Gilboa		1.00	Bruner's Chapel	790.59	559.90	Concord	31.75	58.38
New Salem	65.65	115.46	Burgin	994.37	1,437.03	Glencoe	516.46	361.75
Palestine	195.67	33.00	Calvary	637.48	104.85	Macedonia	42.25	457.66
Pikes Ridge	80.66	129.42	Cornishville	76.30	59.50	Mt. Tabor	38.13	
Pleasant Hill	405.00	395.27	Danville, First	2,307.66	1,021.17	Mt. Zion	1,017.24	213.37
Pleasant Ridge	35.85	26.65	Deep Creek	60.00	476.90	Oakland		200.00
Pleasant Valley	117.50	27.50	Doctor's Fork	178.00	43.55	Paint Lick	25.00	50.35
Salem	6.95	136.00	Forks of Dix River		873.00	Pleasant Home		46.50
South Campbellsville	548.23	160.45	Freedom		17.22	Pleasant View	20.00	
Summersville		176.52	Friendship		21.23	Poplar Grove	169.09	29.50
Trammel Creek	133.89	86.14	Gethsemane	30.00	21.55	Ten Mile	160.00	304.64
Zion	30.00	44.00	Harrodsburg	1,440.69	745.38	Vine Run	73.38	224.48
SALEM—			Junction City	20.25	19.80	Warsaw	366.59	43.82
Associational	5.55	28.00	Lancaster	1,476.98	455.63	THREE FORKS—		
Big Spring	6.00	39.00	Lexington Avenue	6,650.00	3,211.00	Associational	2.54	
Blue River Island	12.48		Mitchellsburg	43.38	51.51	Couche's Fork	1.46	
Buck Grove	298.50	342.85	North Rolling Fork	100.00	307.41	Dwarf	19.90	
Cedar Flat Mission		2.36	Parksville	36.00	24.00	First Creek		18.00
Cold Springs	17.81		Perryville	609.62	735.22	Fleming	370.70	30.00
Ekron	315.42	95.75	Pleasant Hill		73.70	Garrett		10.00
Grand View	67.00	50.07	Salt River	13.00	25.60	Halse Fork	2.21	
Guston	17.00	164.36	Shawnee Run	249.49	443.54	Haymond		6.64
Hill Grove	19.63	248.20	Valley Grove	2.50		Hazard, First	4,287.59	496.12
Little Bend	8.00	57.05	SOUTH KENTUCKY—			Hazard, Second	497.10	223.50
Muldrough	238.12	207.11	Association	107.25		Hindman	318.54	425.79
New Brandenburg	64.40	64.87	Chestnut Grove	21.00	53.00	Hyden	128.00	67.90
New Highland	312.15	155.89	Fry's Creek	8.00	9.65	Jackson	187.51	498.51
New Salem	68.10	68.80	Grove Ridge	4.30		Jenkins, First	862.57	205.09
Old Salem		24.00	Liberty	161.00	266.78	Lone Pine		14.00
Payneville	167.87	36.10	McKinney	40.00	150.00	Lothair	100.50	246.11
Phillips Memorial	831.56	1,145.63	Middleburg	9.22	34.00	McRoberts		7.00
Raymond	102.50	112.50	Mt. Hebron		9.00	Mission Bible School	5.00	
Rock Haven	17.20		Parlor Grove		38.71	Mt. Olivet	6.00	75.32
Salem	970.92	281.55	Poplar Grove	33.70	67.53	Neon	45.02	6.50
Vertrees		6.00	Rocky Ford	311.93	5.81	Rockhouse	1.50	
West Point	465.91	379.48	SOUTH UNION—			Stony Fork		51.58
Wolf Creek	130.25	46.10	Association	6.10		Toner		2.00
SEVERNS VALLEY—			Bethel	9.00	50.00	Vicco		50.00
Associational		19.03	Crouche's Creek	36.00	350.00	Whitesburg	425.41	388.76
Cecilha	477.17	314.76	Cumberland River	58.50	79.88	Yerkes	3.00	11.50
East Rhudes Creek		92.40	Good Hope	19.00	29.00	UNION—		
Franklin Cross Roads		68.50	Hanging Rock		3.00	Beaver	204.25	319.70
Gilead	876.54	434.69	High Cliff	3.60		Berry	100.89	87.53
Hodgenville	2,625.75	1,476.84	Jellico Creek		20.00	Blanket Creek	220.33	58.52
Meeting Creek		45.23	London	2.00		Brooksville	110.00	93.27
Middle Creek	243.53		Lower Marsh Creek	2.00		Butler	272.50	96.40
Mill Creek	51.00		Nevisdale	2.50		Chapel		14.00
Mt. Zion	46.00	232.33	Patterson Creek	9.25	67.00	Cynthiana	3,119.19	1,913.78
Nolynn	99.00	21.40	Pleasant Hill		6.60	Falmouth	323.50	780.53
Rineyville	134.92	143.34	Primroy		29.50	Forest Hill		20.00
Round Top	15.00	108.68	Upper Marsh Creek	3.25	22.00	Indian Creek	67.48	31.67
Severns Valley	6,998.89	3,987.69	Walnut Grove		4.83	Lenoxburg	42.61	61.00
Sonora	942.00	278.61	Young Creek	5.93	23.05	Morgan		1,031.00
Stithon	25.00	70.25	SULPHUR FORK—			Pleasant Green	20.00	50.00
Tunnel Hill	10.00	70.58	Antioch	23.95	60.44	Powersville	60.00	205.13
Valley Creek	30.00		Ballardsville	480.60	385.69	Richland	250.00	532.15
Vine Grove	475.62	316.61				Union	582.00	485.05
White Mills		34.00				Willow	144.79	136.30
Younger's Creek	125.90	118.37						

	Co-op. Program	Desig- nated
UPPER CUMBERLAND—		
Associational	25.85	---
Ages	70.57	87.17
Big Laurel	---	13.50
Black Mountain	63.08	62.00
Calvary	181.00	10.50
Central	114.00	26.60
Clospint	36.00	25.00
Coxton	---	5.00
Cumberland	309.20	635.45
Dione	55.00	29.29
Draper	4.25	---
Dwarf	5.10	---
Elcomb	39.13	63.38
Evarts	1,122.57	84.77
Four Mile	---	10.00
Friendship	8.00	23.19
Harlan	3,775.00	3,344.95
High Bank	---	32.76
High Splint	467.96	19.74
Kentonia	55.00	10.20
Kenvir	12.00	28.00
Lenarue	---	10.00
Liggett	289.87	421.33
Loyall	270.00	369.14
Lynch	749.85	687.20
Pansy	90.00	27.50
Path Fork	---	9.00
Pine Flat	---	20.00
Sunshine	150.00	78.63
Union	---	27.39
Verda	69.35	26.60
Wallins	173.00	84.85

WARREN—		
Associational	---	50.00
Barren River	---	22.12
Bethany	6.75	61.00
Bowling Green, First	13,840.96	3,640.31
Bowling Green, Second	179.11	139.05
Burton Memorial	464.32	734.35
Clear Fork	68.09	65.00
Friendship	30.45	---
Greenwood	387.31	397.16
Highland	---	4.25
Jackson Grove	20.00	72.79
New Gasper	8.50	26.05
Oak Forest	---	20.50
Oakland	312.65	60.00
Plano	95.78	79.09
Plum Spring	9.00	97.86
Rocky Hill	10.00	26.00
Rocky Spring	173.75	94.70
Smith's Grove	220.96	242.49
White Stone Quarry	---	17.50
Woodburn	80.06	126.25

WAYNE COUNTY—		
Associational	5.00	---
Beaver Creek	54.00	225.50
Cedar Hill	---	44.00
Central Union	22.60	34.45
Elk Spring Valley	32.00	172.00
Immanuel	---	50.00
Little Sinking	20.00	5.00
Monticello, First	325.15	164.25
Mt. Zion	---	13.00
New Charity	22.77	24.34
New Salem	76.72	285.90
Oak Grove	25.00	40.75
Rector's Flat	---	31.05
Sandusky's Chapel	---	26.07
Shiloh	---	54.00
Steubenville	330.00	267.08

WEST KENTUCKY—		
Arlington	444.65	198.02
Bardwell	439.90	160.08
Beech Grove	---	30.00
Bethlehem	---	292.84
Beulah	148.78	36.00
Clinton	1,075.98	123.97
Columbus	---	296.68
Crutchfield	---	105.25
Emmaus	---	33.50
Fulton, First	2,745.84	1,213.85
Hickman, First	133.36	181.23
Hopewell	---	100.00
Kirbyton	162.87	29.00
Liberty	633.51	338.21
Milburn	402.28	55.00
Mississippi	711.44	10.37
Moscow	---	89.60
Mt. Carmel	24.00	19.80
Mt. Moriah	211.51	69.55
New Columbus	100.00	---
New Hope	---	50.00
Oak Grove	10.00	---
Oakton	---	33.85
Poplar Grove	260.89	201.35
Rocky Ford	---	101.72
Shiloh	145.74	---
Spring Hill	69.23	116.14
West Hickman	660.13	575.26
Zoar	---	43.80

WEST UNION—		
Antioch	342.76	530.15
Bandana	427.19	263.49
Barlow	332.05	413.08
Bellview	161.58	148.69
Berea	675.00	312.32
Blandville	317.73	49.40
Calvary	372.15	92.82
Friendship	---	10.00
Harmony	445.50	203.17
Immanuel	2,896.56	707.97
Kevil	139.56	97.64
La Center	9.00	210.45
Lone Oak	4,087.27	1,816.39

Lovelaceville	---	31.20
Mt. Pleasant	---	93.50
Mt. Zion	65.39	650.58
New Hope	---	6.80
Newton's Creek	701.13	95.27
Oaklawn	872.49	165.74
Ohio Valley	9.50	27.00
Olivet	720.92	116.50
Paducah, East	1,930.40	1,141.27
Paducah, First	6,760.66	4,477.30
Providence	104.00	8.30
Spring Bayou	337.61	198.63
Tabernacle	1,921.48	474.58
Trinity	519.60	410.77
Twelfth Street	434.97	363.40
West End	954.99	636.90
Wice	23.44	---
Wickliffe	241.50	203.23

WHITES RUN—		
Apple Grove	5.00	---
Bramlette	5.00	---
Carrollton	1,046.62	554.29
Cave Hill	200.35	44.60
English	111.60	9.50
Ghent	379.99	36.25
Jordan	62.00	41.00
Locust Creek	50.00	15.00
Mt. Hermon	---	82.15
Paint Lick	25.00	---
Sanders	417.70	267.86
Warsaw	117.05	273.45
White's Run	17.00	36.25
Worthville	308.93	145.00

WHITE WATER—		
Blooming Grove	10.00	---
Chapel	10.00	---
Cleves, First	164.59	305.20
East Hamilton	90.21	68.57
Eaton Avenue	40.20	---
Elk Creek	13.75	---
English	12.00	---
Highland Avenue	311.11	53.50
Lindale	15.00	---
New Zion	110.85	---
North Dayton	186.81	65.35
Smyrna	10.00	---
West Side	1,676.38	159.61
West Side, Cincinnati	32.65	---

MISCELLANEOUS—		
Anonymous	95.00	75.00
Mr. and Mrs. W. M. Binge	---	20.16
Benton Baptist Church	453.66	46.25
Bingham, Mr. and Mrs. R. S.	---	10.00
Blooming Grove Baptist Church	---	64.05
Dr. W. C. Boone	---	25.65
W. C. Boone, Co-Trustee of	---	---
Harris Fund	---	29.35
Mr. M. H. Bourne	163.00	---
Buck Grove Baptist Ch.	---	2.00
Busines Woman's Fed.	---	55.00
Mr. John Carter	---	2.50
Citizen's Fidelity Bank and Trust Company	---	95.00
Claggett Baptist Church	---	1.00
Mr. George T. Clark	---	40.00
Collection by D. A. Meador	---	12.00
College Students at G'town	---	140.85
Mr. and Mrs. R. L. Dukes	---	2.00
Mr. L. F. Edwards	---	50.00
Fairview Baptist Church	---	2.00
Final Dividends from Receiver of National Bank of Kentucky	---	136.61
Garrison Coal Co.	---	55.00
Miss Bertie Guess	---	4.15
Mrs. Pearl Hobbs	---	30.00
Mrs. M. C. Holder	---	20.00
Mary C. Holsclaw	---	10.00
Home Mission Board	12,212.49	---
Mrs. Grace Howard	50.00	---
Mr. Wilbern Hucaby	---	50.00
Income—State Mis. Reserve	2,854.43	---
Individual	---	12.00
John L. Hendrix, Estate	---	60.18
Mr. and Mrs. Barney Jolly	---	10.00
Ky. Baptist Foundation	4,510.83	---
Ky. Bap. Minister's Con.	---	25.60
Mr. C. H. Krahwinkel	---	10.00
Mrs. A. W. Lawrence	---	10.00
Mr. Everett McConnell	---	15.00
Mr. and Mrs. Herman Neal	---	2.00
Mr. Curlye Noe	---	2.00
Ormsby Village	---	38.00
Chaplin Delbert Partin	---	25.00
Mr. Himan Pearlman	---	5.00
Mr. T. J. Pettis	10.00	---
Mr. Walter Powell	---	3.00
Propes Chapel	---	5.00
Reg. G.A. & R.A. Camps	---	11.50
Mr. Ray Rice	3.15	---
Mrs. M. A. Riley	---	2.00
State Meeting Offering	---	493.00
Sunday School Board	---	10,832.28
Surplus Income—Harris Fund	---	194.85
Mr. T. M. Tichenor	---	10.00
D. E. Trine and Mother	---	100.00
State V. B. S. Clinic	8.82	---
Mrs. J. E. Tabor	---	15.00
John W. Tinsley	---	5.00
Miss Katye Veatch	15.00	---
Clarence Lee Ware	---	4.71
Mrs. Woodford Webb	---	2.00
Western Regional S. S. Convention	---	15.00
West Ky. Memorial Hosp.	---	24,463.86

Mrs. D. H. Wilhite	---	1.00
W. M. U. of Ky.	---	13,718.26

DISTRIBUTION OF RECEIPTS		
Foreign Missions—		
Co-op. Program	137,376.55	---
Designated	93,966.43	---
Total	---	231,342.98
Home Missions—		
Co-op. Program	40,428.65	---
Designated	47,168.82	---
Total	---	87,597.47
Southwide Education—		
Co-op. Program	147,811.91	---
Designated	17.60	---
Total	---	147,829.51
Ministerial Relief—		
Co-op. Program	11,007.64	---
Designated	220.48	---
Total	---	11,228.12
State Missions—		
Co-op. Program	127,917.42	---
Designated	73,997.83	---
Total	---	201,915.25
Education in Ky.—		
Co-op. Program	117,818.66	---
Designated	110,927.02	---
Total	---	228,745.68
Ky. Baptist Children's Home—		
Co-op. Program	40,394.98	---
Designated	108,373.29	---
Total	---	148,768.27
Spring Meadows—		
Co-op. Program	16,831.24	---
Designated	110,920.65	---
Total	---	127,751.89
Ky. Baptist Hospital—		
Co-op. Program	26,930.00	---
Designated	15,718.50	---
Total	---	42,648.50
Church Building—		
Co-op. Program	6,732.49	---
Designated	8,652.66	---
Total	---	15,385.15
General Fund—		
Co-op. Program	101,883.62	---
Total	---	101,883.62
Western Recorder—		
Co-op. Program	7,499.97	---
Total	---	7,499.97
Education Special—		
Designated	22,311.68	---
Total	---	22,311.68
West Ky. Hospital—		
Designated	27,582.35	---
Total	---	27,582.35
Central Hospital—		
Designated	44,282.33	---
Total	---	44,282.33
State Mission Reserve Fund		
Income—State Mission Reserve Fund	---	666.66
Fund	---	2,814.43
Miscellaneous	---	7,030.40
World Relief	---	6,630.75
TOTAL RECEIPTS	---	1,463,915.01

BIBLE—Espionage. The best seller among international spies is the Holy Bible! Frances Richardson, head of a motion picture research department, found that one of the most common means of communication in code between spies was by reference to the Bible, which is the best book for this purpose because it is broken into shorter books and numbered chapters and verses. After one of the books has been agreed on, the numbers 5, 10, and 15 could mean the 5th word in the 10th verse of the 15th chapter.—*Detroit News.*

IN LOUISVILLE

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THE CORTLANDT HOTEL

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E. M. COLLINS, Manager

Pvt. Kenneth H. Lambert

Buried at Resthaven

LOUISVILLE, Ky., July 17, 1948.—The funeral of Pvt. Kenneth H. Lambert was conducted this morning at the Bethany Baptist Church here, Chaplain E. L. Averitt of the U. S. Army, and Chaplain Zech Ford Bond of the Kentucky Baptist Hospital, the latter formerly his pastor, preaching the funeral services. Burial took place in nearby Resthaven Cemetery.

Private Lambert was killed in Normandy, France, July 10, 1944, and was soon buried in the American Cemetery there. Recently his remains were removed to the homeland for final burial.

He was born March 20, 1924. He was a son of Mr. and Mrs. Philip C. Lambert, Buechel, Ky. His father is a pressman in the Western Recorder Print Shop. He made a profession of faith when he was nine years of age following a sermon preached by Dr. G. S. Dobbins at Buechel. In consideration of his tender age the boy was urged to wait a while for baptism. The following year he joined the Walnut Street Church on June 3, 1934, and was baptized three months later, on September 23, 1934, when he was ten years old. Later he joined the Bethany Baptist Church, and thus moved his membership nearer to his home.

He graduated from duPont Manual Training High School, and spent one year in the University of Louisville. For a brief time before being drafted he accepted employment with the Jeffersonville Boat Works.

He was inducted into the service of his country on June 10, 1943, and served thirteen months before he was killed in action. On July 3, 1944—just one week before he was killed—he wrote to his parents: "Dear Mother and Father: I went to church yesterday, both morning and night. I shed tears for the first time in a long time when the Chaplain

started talking about home and our mothers back home praying for us. Being over here in the fight makes a man seek a closer life with God. I pray every night now, and sometimes during the day. I pray mostly for faith in what God has in store for me. At first I prayed for God to carry me through the fighting and send me home safe and sound. Then I realized that a prayer like that was not what God wanted. So I prayed for faith and trust in God's will, whether it be



Pvt. Kenneth H. Lambert

for me to go home or otherwise. I know that is what He wanted, and my heart is relieved. God bless both of you. All my love, your son, Kenny."

Chaplain William S. Boice wrote his father shortly after the first funeral held in France that on July 2, 1944,

WHODONIT?

I am the one-subject church member. . . I am interested in only one subject in the Lord's work, and I want all my financial support to go to that. It never occurs to me that there are other objects that are equally important; or that the reason I am not interested in other things is that I do not know about their needs. Neither does it strike my mind that, should all Baptists follow my example, the great program of our churches would soon break down. I want all my gifts to go to one object in which I am interested.—I. M. P. Culiar.

(which was the day before Kenneth wrote his parents) he had used Psalm 46 and Romans 8:31-39 in his sermon. "Kenneth liked them so well," the chaplain wrote, "that I used them again for the service which I held for your son. I placed flowers on his grave as I knew you would want me to do."

Kenneth's mother now believes that the spiritual ideal expressed in Kenneth's letter was a gift to him from God and that at least to this degree God heard her prayer.

Besides his parents he is survived by a brother, Philip Henry Lambert; a sister-in-law, Mrs. P. H. Lambert; two nephews and one niece.

"Yes, I Tithe,"

Says Chester Swor, prominent Southern Baptist youth leader,

"because it never occurs to me not to tithe. I had the privilege of growing up in a Christian home in which, though the amount of cash was desperately small there was never a time in which the tithe was not given to God's work through our local church. Thanks to the wise guidance of a widowed mother and later to the voluntary impulse to give 'for Jesus' sake,' I have practiced tithing through the years as normally as I practice other habits which are wholesome and right."

Every Baptist a Tither

Every preacher should attend the Pastors' Conference on Monday night preceding the General Association in Lexington.

BETHEL WOMAN'S COLLEGE

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

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

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Christian leadership for the development of strong character, able and experienced faculty for a ready mind, magnificent gymnasium and all sports for healthy bodies and happy spirits. Fully accredited. Highest Gov't rating, R.O.T.C. 16 modern buildings. Separate Upper and Junior Schools. Ages 6-18. Summer School. Students from 80 States. Moderate rates. Catalogue address, Dr. James C. Wicker, President, Box 285, Fork Union, Va.

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Draft Deferment of Ministerial Candidates and Church Vocational Workers—Selective Service Act of 1948

RALPH D. CHURCHILL, Publicity Director
Southwestern Baptist Theological
Seminary, Fort Worth, Texas

The Selective Service Act of 1948 makes the following provisions for deferment of ministerial candidates:

Section 6 (g)—Regular or duly ordained ministers of religion, as defined in this title, and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service (but not from registration) under this title.

This is a more specific formulation than was given in the previous Selective Service Act. We are informed that the President will issue an executive order covering details of procedure to be followed under the Act. It is not yet available. Meanwhile, it is also assumed that students enrolled in a theological school will present written evidence of that fact to their Local Draft Board and that students pre-enrolling in a theological school will present to their Board written acceptance of their application at a theological school.

Authentic church sources interpret the above to mean that any student who looks forward to a specialized field of church work, e.g., religious education, music, missions, and other full-time workers in any field of church service, should list his intended vocation as "minister of religion," the over-all term. He

WANTED—Educational Director-Secretary wanted by a church of 1,400 members. Church located in a lovely Kentucky Bluegrass city. Good salary, Apply LAB care Western Recorder.

MANPOWER FOR CHRIST

Brotherhood Bible Class

Teacher GEO. E. HAYS, Jr.
Walnut Street Baptist Church
Louisville, Ky.
Visitors Cordially Welcomed

must give evidence that his plans include a life-time vocation in his particular field. The purpose of this statement is not to urge these students to seek exemption, but to assist those who desire exemption and advise about proper procedure.

We suggest the following procedure:

Secure blanks from one of the seminaries and have their Credentials Committee approve the application for entrance in advance. This can be filed with the seminary and it in turn will

A Word Of Appreciation

With the exception of the editorial page and the advertising, the special state mission issue of the *Western Recorder* which was brought out August 26 was arranged by Rev. L. O. Griffith—assistant to our general secretary-treasurer, Dr. W. C. Boone. Brother Griffith selected the pictures, either wrote or collected the printed matter, and arranged all the material. Dr. Boone states, "I lean heavily on Brother Griffith, and he is of great assistance to me in my work."

For a good while Brother Griffith has been, in addition to other assignments in the building and out over the state, in charge of the publicity and visual education program of the State Mission Board.

act as the agent for furnishing the proper credentials to the draft board.

The Registrar of Southwestern Baptist Theological Seminary, Fort Worth, Texas, will be happy to assist any person interested in the matter.

Robert D. Walker Ordained

FORDSVILLE, Ky., August 29, 1948.—A council of pastors and deacons from sister churches was called by the Fordsville Baptist Church upon request of Plum Grove Baptist Church, Markley, Texas; and Travis Avenue Baptist Church, Fort Worth, Texas, for the purpose of ordaining Bro. Robert D. Walker to the work of the Gospel ministry. There

were present six pastors and sixteen deacons.

The council organized by electing Pastor A. A. Thacker Moderator; M. R. Wedding, Fordsville, Clerk; J. T. Miller, pastor at Whitesville, Examiner; Chas. W. Chance, pastor at Centertown, to lead the ordination prayer; Rev. Russell Walker, Owensboro, an uncle of the candidate, to preach the sermon. Other pastors participating were Dr. Chester Badgett, Beaver Dam; E. V. Reneer, Centertown; and student Billy Harrison, Beaver Dam.

Brother Walker is a graduate of Car-

Sunday School Lesson for September 19, 1948

Subject: The Town Clerk at
Ephesus

Lesson Text: Acts 19:29-41

Golden Text: Proverbs 21:3

son-Newman College, and is at present enrolled at Southwestern Seminary, Fort Worth, Texas. He is preparing for missionary service in the Orient. His examination was thorough, and he proved himself exceptionally familiar with the doctrines of our faith.

The entire service was characterized by intense reverence and spirituality.—M. R. Wedding, Clerk of Council.

Every church should be represented in the General Association this year.

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Is Denominationalism Bigotry?

(Continued from Page 6)

Again, in relation to our Lord's Supper, we Baptists have a simple, sincere purpose of memorializing the death, burial, and resurrection of our Lord. Our principle will not permit us to accept the strange, unscriptural theories with which Romish and neo-Romish practices have cluttered the ordinance. "This do in remembrance of me" is enough for us. Beyond this, we enter a complicated mass of error and superstition. And yet, we were once berated for voting against a union communion service which was to be administered by Episcopalians and to which Baptists were invited with others. How could a Baptist participate in the Lord's Supper when performed by those who believe in consubstantiation? Can the conscience be clean and at the same time agree with that which it holds to be error? One never heard of official Episcopalians sitting down at the Lord's table in a Baptist church—and never will! The Baptist conviction on the Lord's Supper is as distinctive as the New Testament makes clear. We owe our simple testimony to the world. But we can never give it by yielding to those who hold "the traditions of men."

Baptist Conviction Belittled

Once more, since we, as Baptists, base our faith on God's Word we are subjected to all sorts of attacks, from being called "biblicists," "bibliolatrists," "literalists," to "idolators worshipping a fetish." We heard a protagonist of interdenominationalism say, "My religion does not depend on Biblical infallibility." Another speaker of the same sort said, "You don't have to take all the Bible as it is written." Another disparagingly said, "There are contradictions in the Scriptures which are so important to some. . ." all of which were intended to belittle Biblical conviction in order to propagandize interdenominationalism. It seems like an attempt to hit back at the opponent, and if so it has in it the very essence of bigotry, more of it than is often exhibited by those who have the reputation of being denominationalists.

Let Us Be Kind

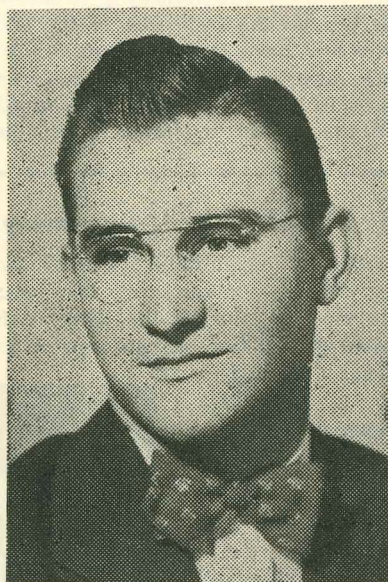
We plead for a real forbearance. We insist on the right of each one to hold to his own convictions of truth, to speak them clearly and positively, and to ally himself with those who are in agreement with him. We maintain his right to seek to persuade others to accept his view.

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But we declare also that he will do more for the cause he represents by his kindly demeanor and the winsomeness of his spirit, than by any amount of disputation.—*The Wachman-Examiner.*

New Harmony Ordains Charles Woodburn To The Gospel Ministry

CENTRAL CITY, Ky., August 1.—An ordaining council met with the New Harmony Baptist Church in Muhlenberg County, near here, today for the purpose



Charles Woodburn

of ordaining Charles Woodburn to the full work of the Gospel ministry. Assisting the council of ministers were also

Deacons E. G. Capps, T. H. Bruce, Ora Dearmond and William Reno.

The council organized by electing Pastor Ben Woodburn as moderator, C. A. Camp as Clerk, W. K. Langston to do the interrogating, and John W. T. Givens to preach the ordination sermon. H. P. Richey offered the ordination prayer, R. H. Forsythe presented the Bible, and J. L. Parker gave the charge to the church and to the candidate.

At the conclusion visitors and council shook hands with Brother Woodburn, and then he was asked to pronounce the benediction. Brother Woodburn is pastor of a church in Logan County, near Russellville.

SELF-CONTROL—A discussion was going on. The atmosphere was getting hotter by the minute. Suddenly one of the men arose, went over and stretched out on a couch.

"What's the matter? Are you tired?" I asked.

Everybody stopped talking as he answered, slowly, "No, I'm not tired. I'm just getting mad, and I've discovered that it's difficult to get mad lying down!" —Dr. Norman Vincent Peale, *American Way.*

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