Western Recorder

KENTUCKY SOUTHERN COLLEGE
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At The Washington Tomb



—Photo by H. Armstrong Roberts

Standing Respectfully Before the Tomb of George and Martha Washington, these Women Symbolize a Grateful American Public. February the Twenty-second Has a Large Place on Our National Calendar because the Father of Our Country Has a Large Place in Our Affections.

February 17, 1949
Vol. 123 No. 7

Gleanings From The Field

Karen Kash Jacobs arrived at the home of Pastor and Mrs. Harry G. Jacobs at Mt. Sterling, Ky., on January 26, at 1:15 A. M.

Miss Clara Ann Smith and Charles Whitt were married by Rev. Tom Nix, pastor of the Mt. Vernon Church, at the parsonage on January 16.

Miss Mary Rachel Price and Franklin L. Taul were married at Immanuel Baptist Church, Lexington, by Pastor E. N. Wilkinson, on January 9.

Enrollment for the spring semester at Southwestern Seminary, Fort Worth, reached the 1,041 mark during the recent registration.

Miss Verna Mae Herrin and Justin Wilgene Hale were married by Dr. P. L. Ramsey at the First Baptist Church of Somerset, Ky., on January 15. They will reside in Norwood (Cincinnati), Ohio.

Madison Winfrey Durrett, a student in East Texas Baptist College, Marshall, Texas, has been selected for presentation in *Who's Who Among Students in American Universities and Colleges*. He hails from Casey Creek, Ky., and is a son of Mr. and Mrs. James M. Durrett. He formerly attended Campbellsville College. At present he is pastor of the First Baptist Church, Kilgore, Texas.

News from the Churches

Douglas Bright has been elected to succeed Marvin Rice as Superintendent of the Campbellsville Sunday School.

Dr. J. M. Price, director of the School of Religious Education at Southwestern Baptist Theological Seminary, Ft. Worth, Texas, was re-elected to serve his fourth year as president of the American Association of Schools of Religious Education at its annual meeting in Cincinnati, December 28-29.

Pastor George D. Park, of East Bernstadt Baptist Church, East Bernstadt, Ky., is presenting the Sunday school lesson over Station WCTT on Sunday morning at 8:45 A. M.

In Memoriam

The funeral of Eugene Spurlock, 56, farmer and banker, was conducted by Pastors W. P. Rogers and E. N. Perry at the Kirksville Baptist Church on January 15.

Funeral services for Omer Leonard Clark were conducted at South Campbellsville Baptist Church on January 9. Burial took place in Brookside cemetery. Pastor W. R. Simmone preached the sermon. He was a son of Mr. and Mrs. Charles Clark.

Mrs. Mary Elizabeth Gibbins, 101, died at Williamsburg, Ky., on January 9. She was said to have been one of Kentucky's oldest citizens, having been born March 4, 1847. She was a member of Cumberland Baptist Church, having been a charter member thereof.

The funeral of Robert Frank Collier, Sr., 72, Burbon county farmer, was conducted by Pastor S. H. Cockburn at the Hinton-Turner Funeral Home, Paris, on January 14. Mr. Collier was the father-in-law of Allan M. Trout, Courier-Journal writer. He was killed in a traffic accident. Collier was a member of the First Baptist Church of Paris.

Jason C. Chambers, 56, postmaster at Middlesboro, died from a heart attack on January 22. He was a member of the First Baptist Church of Middlesboro, where his funeral was conducted on January 24. He is survived by his wife, Mrs. Virginia Dobyns Chambers; one son, Harry Thomas Chambers; one daughter, Virginia Anne Chambers; six brothers and sisters.

Funeral service for Charles L. Bryan was held at Zachary Taylor National Cemetery, near Louisville, on January 20. He had been killed in action March 16, 1945 on Iwo Jima, and his body was recently brought to this country. He was a member of the Campbellsville Baptist Church. His parents are Mr. and Mrs. Charles V. Bryan.

New Pastor at Broadway



Rev. Edwin Fleetwood Perry, of Rockingham, N. C., who has taken up his new work as pastor of the Broadway Baptist Church, Louisville, succeeding Dr. James Alexander Stewart, now gone to Riverside Church of Jacksonville, Fla. Pastor Perry was given a public installation service on Sunday afternoon January 23, on which program a number of speakers took part.

Out of State

The building of the First Baptist Church of Cleves, Ohio, was dedicated on the afternoon of January 16, at which time the note on the debt was burned. Pastor Clarence L. Hammond had with him on that occasion Brother Sam Sloan, West Side Church of Hamilton, Ohio, as one of the speakers.

Pastoral Changes

C. B. Hastings, pastor at Phillips Memorial Church, Brandenburg, Ky., is the new pastor at the Central Baptist Church, Marshall, Texas. His resignation at Brandenburg is effective March 15, and he plans to move with his family to Texas April 1.

Revivals

Calvary Baptist Church, New York City, recently experienced a revival under the leadership of Dr. W. F. Powell of the First Baptist Church of Nashville, Tennessee. The campaign was unique in character and was "beamed" toward Southern Baptists in the New York area. The meeting began Sunday, January 16 and continued through the following Sunday, concluding in a special fellowship service on Monday, Jan. 24.

—o—

HAPPINESS—Gather the crumbs and they will make you a loaf of contentment.—Origin Unknown.

Bibles for Worldwide Mission Work!
Make your gift to American Bible Society, February 27

WESTERN RECORDER

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Western Recorder

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

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The *Sin* Question or the *Son* Question—Which?

By BUELL H. KAZEE, Morehead, Ky.

WITH ALL the preaching that is done in this day, the Gospel of Christ is very little preached and much less known. *Good spel* is the word, originally, and it means *good story* or *good tidings.* Then it was shortened to *Godspel,* and then *Gospel.* Commonly interpreted, then, the word means *good tidings.* Now, it is true that the first thing necessary for a sinner to know is that he is a sinner. It is perfectly right to preach the sinful condition of men. The Scriptures abundantly declare that "all have sinned and come short of the glory of God." That our sins are "as scarlet," and "red like crimson." That "man goeth astray from the womb, speaking lies," and that "the heart is deceitful above all things, and desperately wicked; who can know it?"

Scripture abundantly declares that "by the law is the knowledge of sin," that the Ten Commandments were given to describe and define our conduct as being sin and in rebellion to the will of God. It declares that the judgment of God and the wrath of God is upon those who have failed to meet perfectly every divine requirement of holiness, and that thus all men have fallen under the condemnation of the law and definitely been found guilty of sin. It says that "by the deeds of the law shall no flesh be justified in his sight," thereby shutting out all hope of any one becoming acceptable to God by obedience to the law.

This simply means that man, having been found guilty by law, is a sinner in the sight of God, and the penalty is death. For, "the soul that sinneth it shall die." There is nothing, positively nothing, that will satisfy the broken law but *death.* That settles the fate of all men, for "that all have sinned." If man's soul can find no hope other than what the law says, then he is utterly condemned to eternal damnation. Not "if" this, nor "if" that, but utterly and hopelessly condemned, and his doom settled. The law gives only one verdict—*death!* Under its sentence all mankind is doomed forever.

Now, I say, this must be preached, in order that man may face his condition.

But right here is where, so often, the error of preaching is laid. That is, we give emphasis to this condition, and, without making clear to the sinner the content of the Gospel, we lead him to wrestle with his sins, a question which has already been settled under law and about which nothing can be done. The sinner is already a lost and condemned man, and any attempt on his part to do anything about his sin is merely the wrestling of the damned with his own condition.

The Gospel has nothing to do with the sin question except to tell what has been done about it. It has no instruction to the sinner to do anything about his sins, except to confess himself a sinner. It brings the good tidings of what Jesus has already done about them.

This is the truth which the Holy Spirit must help the sinner to see, but He does it through the preaching of the Gospel. When the writer, by the help of the Spirit through God's messenger, discovered this simple truth, he was afraid to believe it because it was so simple. Under the impulse of the flesh, stirred no doubt by Satan himself to solve the sin question, he had gone on for days and weeks mourning his sins and seeking to bring an angry God into a state of appeasement that would turn the wrath of that God into a spirit of forgiveness. But when he learned that Jesus had satisfied the wrath of the offended God, by the help of the Spirit he believed it and rested his hope on the blood. I remember very well with what trembling I let down upon God's truth, and how little I seemed to be doing in the light of how much I owed. It was as if I were feeling in the dark for a support for my feet as I started across a great chasm: I let my foot down with fear and trembling, but, bless God, I found something solid. He was there!

So, the Gospel is not concerned with the sin question, except to tell what Jesus has done about our sins.

God has dealt with the sin question: this is the Gospel. What a pronouncement! To doomed humanity comes the tidings of great joy: God has been satisfied about our sins—completely satisfied—and lovingly calls lost men to be reconciled to Him. He is already reconciled to us—He wants us to be reconciled to Him. How wonderful is the message of God! It should call all men to their faces in gratitude. How good God has been to settle this awful sin question! "The goodness of God" should lead us to repentance.

How did God settle the sin question? "God was in Christ, reconciling the world unto himself." God first dealt with His Son. Between them and them alone was the whole question of sin dealt with on the Cross. "It pleased the Lord to bruise him." By the acceptance of the Son to become sin for us, God's wrath fell upon that Son as it would have fallen upon us. "He bore our sins upon the tree." Between an offended God, and an obedient Son, our sins were settled, at awful cost to both of them, on the Cross. This ought to put us all on our faces, confessing our sins, and praising God for His great love. It ought to make us ashamed forever that we ever argued one moment with His blessed will.

In the death of God's Son, He did two great things: first, He settled the sin question, and, second, He showed us His great love for us. "While we were yet sinners Christ died for us." It was pure grace, not merit. It was unfathomable love, not gain. If the sacrifice God made for us, and the dying of the blessed Son of God on the Cross cannot move a sinner's heart, then there is no power in Heaven nor in earth that can do it. That sinner is hopelessly doomed.

(Continued on Page 15)

Make your gift to American Bible Society, February 27

The Supremacy Of Christianity

By RALPH W. KNIGHT, Anchorage, Ky.

I AM GLAD that I am a Christian. Have you ever stopped and thanked God that you were first introduced to Christianity rather than to one of the many other religions of the world?

We are not followers of such mortals as Mohammed, Confucius, Buddha, nor even the beloved Apostle Peter. We have access to the Eternal God through the grace provided us in Jesus Christ, the Son of the living God.

Our central doctrine, briefly stated is: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). From this doctrine we can demonstrate that Christianity is supreme.

First: Christianity has the greatest Author. **"For God—."** The Founder of our faith is the Eternal Creator of all things, the Eternal One Who exists from everlasting to everlasting, the God of Abraham, Isaac, and Jacob. Christianity was not founded through the frailty of a mortal, but by the power of the Eternal God.

Second: Christianity originated through the greatest possible motive. **"For God so loved—."** Not through a quest for power, popularity, or wealth, but through love—holy love. Love will always hinge the door of Christianity. It is the only worthy, motivating force. I am glad to be a follower of such a great motive, aren't you?

Third: Christianity contains the widest invitation. **"For God so loved the world—."** I am glad that this love is unrestricted in application, and that "whosoever will, may come." This, the greatest motive, by the greatest Author, is intended for the greatest number of people—**the world.** Jesus speaking of the sower in the field said, "The field is **the world"**; and again He said, "Go ye into **all the world** and preach the Gospel." There is nothing selfish about Christianity, and it is not in its application to any race or color. I am glad to be a follower of such a movement, aren't you?

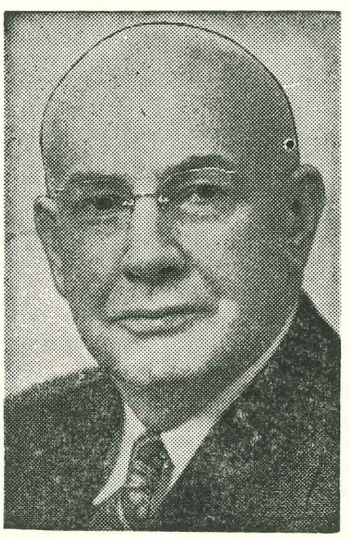
Fourth: Christianity makes the freest offer to the world: "For God so loved the world that He **gave**—." He was not selling anything, but was freely offering eternal life to all who will accept it. Christianity is free, but it isn't cheap. The price the Giver paid was great. We can stand and cry to the world with Isaiah, the prophet of old, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Fifth: Christianity was brought from heaven **by** the Greatest Gift in the world—Jesus Christ. "For God so loved the world, that **He gave His only begotten Son—."** Jesus Christ, the Son of God, and our Saviour, gave up heaven's glories to redeem us from our sin and shame. No gift could be greater, not even the key to the world's storehouse of treasures. Yet, many people die in sin's poverty rather than accept this Great Gift. Truly, "the wages of sin is death, but the gift of God is eternal life **through Jesus Christ our Lord."** I am glad I am a Christian, aren't you?

Sixth: Christianity is offered on the easiest possible terms, "—that whosoever **believeth** in Him—." You do not work for it, beg for it, pay money for it, or even keep laws for it; it is the gift of God to all who will **believe** in Jesus as the Christ, the Son of the living God. Paul in his letter to the Ephesians (2:8, 9) says, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The simplicity of these terms makes it possible for **everyone** to accept Christ—the little child in civilization, and the oldest heathen in the jungles of Africa. I am glad to be the follower of such divine love and thoughtfulness, aren't you?

Seventh, and finally, I am happy that Christianity has the greatest ultimate goal. "—Should not perish, but have everlasting life." The Christian looks forward, with a deep assuring faith, to the life beyond the grave. It is a certain fact. Paul best expresses my feelings on this subject in his letter to the Romans (8:18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." I am glad for that promise of rest in a prepared place for a prepared people.

Dear friends, our hearts should be made joyful when we consider the supremacy of Christianity. We have the perfect sin-offering of a dying Christ, the complete justification of the risen Christ, and the unfailing intercession of the ever-living Christ. He will stand any test. Let us be glad and rejoice in the vocation wherein we are called, and let us walk worthy thereof.



B. C. Land

Dr. B. C. Land, Executive Secretary of the Mississippi Baptist Foundation, will be one of the speakers in the eight **Regional Conferences on Evangelism and Stewardship** in Kentucky in March. Dr. Land is one of the best informed men and one of the best speakers on Stewardship in the South.

The regional meetings will be held at the following places:

Central—Elizabethtown	March 8
Southern—Bowling Green	March 9
Western—Henderson	March 10
Southwestern—Murray	March 11
Northeastern—Paintsville	March 22
Southeastern—Loyall	March 23
South Central—Stanford	March 24
North Central—Georgetown	March 25

Morgantown Physician Dies at Bowling Green

BOWLING GREEN, Ky.—Dr. John Gabriel Siddens, 76, retired physician of Morgantown, Ky., died recently at the City Hospital here. Funeral services were conducted at the First Baptist Church of Scottsville with Rev. John Robinson officiating.

Dr. Siddens was a native of Allen County, a veteran of World War I, and had practiced medicine most of his life in Warren and adjoining counties. He was a member of the Second Baptist Church of this city.

BIBLES FOR HUNGRY SOULS!
Make your gift to American Bible Society, February 27

Baptist Youth Facing the Future

The Third World Congress to be held in Stockholm, Sweden

By REV. JOEL SO RENSON, Stockholm

For the third time young Baptists are called to a world congress. The first world-wide meeting was held in Prague, Czechoslovakia in 1931, the second in Zurich, Switzerland, in 1937. The third will be held in Stockholm, Sweden—August 3-9, 1949.

Why a New Congress?

Some may ask, "Why another congress? Haven't we had enough of things like that? It is action our world needs."

The reasons for this assembly of Baptist Youth on a world scale are very strong—the basic one being that Baptists do have a distinct contribution to give to the world today. That is God-given, not man-created. To a large extent the message and action of the Congress will offer a starting point for the world-wide task of our generation of Baptist youth. It will create and stimulate a deep spiritual fellowship on a world-wide basis. It will give opportunity to young people to come together for deep and sincere thinking regarding the main problems confronting the Baptists all over the world—both as Christians and, in particular, as Baptists. Finally it will create a forum for realistic planning for the future. Steps will be taken to make the world-wide fellowship more real and practical.

An important part of the program is the future: "Effective Initiatives in Baptist Youth Work in Different Countries."

Each day will begin with a devotional period and will usually end with meetings of social and evangelistic intent. One evening will be "A Swedish Night," held in the famous City Hall of Stockholm. Another will be a large evangelistic meeting, a third—a big youth demonstration. One evening will be spent as a social evening and still another, the Swedish Baptist Choir Association—well known from the Baptist World Alliance congresses in Berlin, 1934 and Copenhagen, 1947—will give a sacred concert in the Concert Hall of Stockholm.

The opening meeting will be held Monday the third of August and the closing, Tuesday, the ninth.

Sight-Seeing and Tours

A very important feature is, as mentioned, the creating of good fellowship, To help in this respect and to offer an opportunity to see a little of the congress-city and the country, tours will be arranged before and after the congress, taking in different parts of Sweden. Two afternoons of the congress week will be spent for sight-seeing in Stockholm.

Costs and Registration

The cost of the congress will vary, depending upon the kind of accommodations delegates select and the amount they choose to spend on food. The registration fee will be five dollars. If the delegate will live in a home or in a simple dormitory and live economically otherwise, it will be possible to spend eight days in Stockholm for approximately thirty-five dollars. If he prefers a hotel room, the cost will be about fifty dollars. Of course, these prices are average. More or less can be spent according to the desires of the delegates.

A preliminary registration is requested by March 1. The definite registration will have to be in the hands of the congress committee—not later than May 15.

Registration is to be made through the head office of the national youth organizations and applications should be sent through the national youth headquarters. Forms for the definite registration, will be sent to these headquarters.

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Make your gift to American Bible Society, February 27

From the Shoulder

By JAMES G. STAHLMAN, in The Nashville Banner

[NOTE—We are glad to comply with the request of Dr. O. W. Yates, Promotion Secretary of Georgetown College, and give to the friends of Dr. John L. Hill in Kentucky this statement by Editor James G. Stahlman, of the Nashville Banner, Nashville, Tennessee.—Editor.]

It is a rare occurence
When a man's true worth
Is fittingly recognized
During his lifetime.
Occasionally someone
Says something nice
Or friends give him
A testimonial dinner,
But it is very unusual
That a building
Is dedicated
As a memorial
To a living person.
But why not?

* * *

That's the way
Friends of John L. Hill
Felt about the matter.
Why wait till Dr. Hill
Had passed from among us
Before honoring him
And his good works?
So they didn't wait.

* * *

Beginning next Tuesday
Georgetown College
In Old Kentucky
Will honor this man
Who has lived and worked
Among us here in Nashville
A quarter century and more.

* * *

The principal event
Of that celebration
Will be the dedication
Of a beautiful new chapel
Named in Dr. Hill's honor.
It is an architectural gem,
Whose attenuated spire
Points its finger
Toward the celestial handiwork
Of God Almighty
To whose worship
This great edifice
Will be consecrated.

* * *

For thirteen years
Dr. Hill taught history
And for nine years more
Was dean at Georgetown.
As one of its alumni
He has added to the fame
Of this old institution.

* * *

Dr. Hill needs no introduction
To Nashvillians
Or to Baptists anywhere.
He is known and respected
For his good works,
Both lay and clerical.

* * *

He is an indefatigable worker
In all things for civic,
Cultural, educational
Or social betterment.
He is a man of personal warmth,
Deep conviction,
High principle,
Cultured viewpoint
And Christian spirit.
He is a speaker
Of tremendous power
And far-reaching influence.
His Fidelis Bible Class
Which he has taught
For more than 25 years
Is one of the largest
In the whole country
And its good works,
Like those of its mentor,
Have been spread abroad
To the glory of God
And the welfare of mankind.

* * *

I have known Dr. Hill
For quite a few years.
I have worked with him
In the Community Chest,
The Boy Scout Council,
Red Cross Campaigns,
The American Bible Society,
The Joint Library drive,
And on the Grand Jury.
I have seen him when
The going has been rough
And the pressures high.
I have never seen him
Weary in well-doing,
The least bit disheartened,
Waver in the face
Of strenuous opposition,
Falter in his duty,
Or surrender principle
Or firm conviction
For the sake of expediency.
He isn't that kind.
John L. Hill
Is ALL man,
A man's man,
A man of God.

* * *

His powerful voice,
His untiring labors,
His earnest counsel,
His strength of conviction,
His Christian leadership
Have been a source
Of everlasting good
Wherever his life
Has touched that of others.
Nashville counts itself fortunate
That he has dwelt among us
For all these years
And it joins Georgetown College
In paying fitting tribute
To this good man,
My friend and Christian brother.

Report From Tokyo

By MAJOR J. GRIFFIN CHAPMAN Adviser on Gen. MacArthur's Staff Tokyo, Japan

VERILY JAPAN is a land of tragedy. Our Lord, who was moved to compassion and wept over Jerusalem, must grieve when he beholds Japan. Twice in my time I have seen Tokyo destroyed. In 1923 it was wiped out by the Great Earthquake; in the recent war it was again destroyed.

Truly, Japan is a nation of sorrow and acquainted with grief. It has experienced earthquakes, floods, fires, and the ravages of war as have few nations in history. In 1945 more than fifty Japanese cities were destroyed by fire bombs, and Hiroshima and Nagasaki were erased by atomic bombs. In 1946 there was a disasterous earthquake and tidal wave which leveled the cities on the shores of central Japan. In 1947 a great flood devastated eastern Japan. In 1948 an earthquake of great violence struck the city of Fukui and adjacent areas, killing more than 5,000 people and causing a property loss of two billion dollars. This last tragedy is unusually poignant in view of the fact that this is the second time that the city of Fukui has been wiped out within three years.

Many times in the past God has given Japan an opportunity to turn to Him, but in every case the nation has rejected Him. When Japan closed her doors to Christian missionaries before the war we warned her that we could not believe that God would permit any nation to remain closed to the Gospel of Christ. We knew that God would break down those doors even if it took a terrible war to do it. The nation which had defied the God of the Universe fell far sooner than we expected and its doors were opened. Now for the first time in history the Japanese have religious liberty. God is giving Japan another chance. Truly it is the land-of-beginning again. Whether Japan will turn to Christ whom it has often rejected only time will tell. But this time it must not be said that this nation remained in darkness because American Christians failed to send the light. In the past Japan's guilt was hers alone. But now if we fail in our duty the guilt will be ours to bear.

Recenty I was invited to return to the College of Japanese Language and Culture and deliver an address to the school where I graduated twenty-four years ago. This is the school in Japan established for the purpose of training young missionaries from all denominations for duty in Japan.

I spoke for more than an hour on "Christianity in Japan, Past, Present and Future." The message was graciously received by the faculty and students. The teachers are Japanese but the students were young American missionaries from Korea and Japan. They are from various denominations and include one Catholic priest. I was happy to meet two teachers who were on the faculty when I was a student there many years ago.

Recently I spoke to a Japanese Christian college for girls on the occasion of the second anniversary of the death of Madame Miura, the famous Madame Butterfly. Singers and musicians were present from throughout the nation. One Japanese woman, daughter of the statesman who presented the Japanese cherry trees to Washington, D. C., in 1912, was present. She said, "I was reared under Christian influences but I had never become a Christian. I heard you speak at the funeral of Madam Miura two years ago. Your description of her life and conversion so impressed me that I trusted the Lord as my Saviour. Later I opened my large home to a Christian group who had no place to worship and for a year more than eighty people have been meeting in my home for Christian worship every Sunday morning. I am happy in the Master's service and want you to know I shall always serve Him."

Scattered throughout Japan are scores of new leaders in all walks of life who were students at one time or another in my class. There are more than a dozen prominent business men, lawyers, doctors, university professors in Tokyo alone who are former pupils of a kindergarten we conducted in connection with our church in Tokyo many years ago.

Recently a prominent Japanese Governor came into my office for an interview with General MacArthur. I remembered his wedding twenty-seven years ago when he was married in a Christian ceremony in the chapel of our college in Fukuoka. He has been an active Christian worker for many years.

The missionaries' work in Japan has been tried in the fires of war. Much of the dross has been burned out and there are things which grieve and disappoint. Sometimes we are surprised to see how little of our work remains. But if we sow the seed along the way and leave the results with God we shall not have toiled in vain.

Music Week at Ridgecrest

August 25-August 31, 1949

W. Hines Sims, Associate, Department of Church Music Baptist Sunday School Board, Nashville, Tennessee

A significant step in the promotion and development of church music throughout the Convention has been taken in arranging a full week of music instruction and inspiration at Ridgecrest for August 25-August 31. The week will be given over completely to music; the other conferences having arranged their meetings in the weeks previous to the Music Conference.

This is the first time that music only has been scheduled. This new arrangement will open tremendous possibilities for instruction and inspiration. More class rooms will be available, more time can be given to music.

It is hoped that every church will realize that this program is planned for them. To that end every possible church should be represented by sending their music director, organist, pianist, or some singers. Pastors and educational directors will find it helpful to attend.

A splendid schedule has been arranged and a top-flight faculty selected. The school will be directed by Dr. B. B. McKinney, Secretary, Department of Church Music, Baptist Sunday School Board, with W. Hines Sims as associate director.

The classes and teachers will be: *Theory*—Lowell C. Alexander, Director of Church Music for Louisiana; *Conducting*—Ira C. Prosser, Director of Church Music for Oklahoma, and J. D. Riddle, Director of Church Music for Texas; *Voice*—Eugene F. Quinn, Director of Church Music for Illinois, and W. Plunkett Martin, Director Department of Sacred Music, New Orleans Seminary; *Organ*—Cecil M. Bolton, School of Sacred Music, Southwestern Seminary; *Piano*—John J. Hamilton, Pastor Covington Baptist Church, Virginia; *Graded Choirs*—Mrs. Donald Winters, School of Church Music, Southern Seminary; *Junior Choir*—Mrs. J. N. Clancy, Minister of Music, Ingleside Baptist Church, Shreveport, Louisiana; *Laboratory Choir I*—W. Hines Sims, Associate Secretary, Department of Church Music, Baptist Sunday School

(Continued on Page 11)

Let Us Have a Great Offering For Our Kentucky Baptist Institutions

By W. C. BOONE

APRIL 10, or the nearest convenient Sunday, is the day set by the last General Association for a special offering in all our co-operating churches for our Baptist institutions. The two children's homes are not included, since they receive the entire Thanksgiving Offering.

The Executive Board voted to include the new Baptist Hospitals under construction at Lexington and Paducah in this special offering. The Board also requested the General Secretary to lead in the promotion of the offering with the Directors of the Education Department, and the Hospital Commission acting jointly as a Promotion Committee.

These committees, together with the heads or representatives of the seven schools and three hospitals met at the Kentucky Baptist Building in Louisville on January 31, and laid plans for publicizing this offering. They also agreed unanimously and heartily on the division of the money which will be received. This division was approved by the Executive Committee of the State Board on February 1. The percentages are as follows:

Magoffin Institute	7 ¼ %
Oneida Institute	7 ¼ %
Campbellsville College	9 ½ %
Cumberland College	9 ½ %
Bethel Woman's College	9 ½ %
Clear Creek Mountain Preachers' School	9 ½ %
Georgetown College	19 ½ %
Kentucky Baptist Hospital	9 ½ %
West Ky. Baptist Hospital	9 ½ %
Central Baptist Hospital	9 ½ %
Total	100 %

Members of the Executive Board have been asked to serve as Associational Chairmen for this offering. In each of the eight regions of the state there will be a general chairman.

Plans have been made for publicity through the Western Recorder, and by letters to all the pastors, Sunday school superintendents and others. Speakers will be provided for any Associational Board meetings, Pastors' Conferences, or other meetings if desired. Dr. A. M. Vollmer, Secretary of the Education Department, and the writer are working together in this plan of securing speakers.

Many pastors are requesting visiting speakers to present this matter to their congregations. Many other pastors will exchange pulpits with some other pastor between now and April 10.

The goal suggested for this offering is $250,000.00. The money goes to our own institutions, which are engaged in the healing and teaching ministry commanded by the Lord Jesus Christ. The hospitals are obeying His command to "heal the sick." The schools are training young people, including scores of young ministers and future missionaries. This work is all a part of our great missionary task and program.

Let us make a real effort now, and a real gift of self denial to come to the aid of these Kentucky Baptist institutions.

———o———

Does Whiskey Pay?

Yes, But To Whom, And For Whom, And At What Price?

By GEORGE S. BINGHAM
Pikeville, Ky.

I personally have made this survey in Pike County (a dry county).

A FILLING STATION OWNER SAYS: After first week of dry county he had not seen any drunks driving cars into his filling station. Before then, from 6:00 P. M. until midnight 70 per cent of his customers were either drinking or drunks driving cars. He stated that sales were off a little but he didn't mind if it helped to do away with drunken driving.

A MERCHANT SAYS: Women coming into his store seem to have more pin-money. The store has an increase in sales.

A BARBER SAYS: The country will be ruined, now that the county is dry. (After talking with this barber, I found that his brother owned a whiskey store). Talked with barber in next chair—Said he could not tell any difference, except . . . less drunks on the street.

POLICEMAN SAYS: Two policemen told me they had collected only three dollars each for drunken fines for a whole week. I asked them if there were more drunks when the county was wet. They said they were busy taking in drunks.

A WOMAN ON THE STREET SAYS: You can go up town now without a bunch of drunks hanging around out front of the whiskey stores and crowding you off the pavement.

OFFICE MAN SAYS: The first day after the county went dry, and after, you could tell the difference. . . No loud juke boxes going and crazy music from the whiskey and beer joints. A lot less dead beats hanging around on the streets in front of the joints.

LAWYER SAYS: After numerous questions the lawyer admitted he had less drunken driving cases and other crimes after the county went dry, but business had stayed about the same. He had more time to get good, stable, up-and-above-board business.

MAN ON THE STREET SAYS: "There is more bootlegging going on." He was asked where, and he did not know where.

ANOTHER MAN SAYS: "The country is losing thousands of dollars in taxes." And he stated the figures. He was asked how many dollars the cost of crime has decreased. He did not know. He said, "Look at the fines the city is losing on drunks." (Poor viewpoint). He was asked how many lives were lost because of whiskey and what they cost the city and country. He did not know. BUT he did know how much taxes we were losing. (Someone has sold a bill of goods, eh!).

A PREACHER SAYS: Sunday school and church attendance has increased (maybe less hangovers).

A YOUNGSTER SAYS: "What's happened to the whiskey stores? They are all closed." (Does youth notice whiskey in our grocery stores, and the beer signs?) Do you trade with a store that sells your boy or girl beer by having it presented with attractive signs.

SINCE VOTING DRY. . . Whiskey and beer joints have disappeared, with their signs. The people who ran the whiskey stores have now remodeled, cleaned and painted up the places and are in a good merchandising business.

DOES WHISKEY PAY? It seems like money is the measuring stick of everything now. Does whiskey pay in dollars and cents? You may have the best Christian home, but is your child being sold on whiskey and beer from what he sees and reads and hears? The answer to all of our world's condition is in the hands of the Christian people. There are over 2,000,000 Baptists in the South. Who helped put whiskey in? Did you vote for whiskey? You did if you did not vote! Which do you want?

The time is fast approaching when you will have to be on one side or the other. Speak up for what you know is right as a Christian.

I am asking again, Does it pay?

I say, "No."

———o———

One freedom we didn't enjoy this year is freedom from speeches.—*Houghton Line*, E. F. Houghton & Co.

Dr. Ancil Gatliff

January 3, 1850-October 14, 1918

By DR. HERBERT C. GABHART

THE LAYMAN we are to consider was influential in the life of our church, college and city—Dr. Ancil Gatliff.

His parents were John Speed Gatliff and Luvisa Jones Gatliff. He was born on a farm near Watts Creek, not far from Williamsburg. He was educated in the county schools and secured his medical training at the Louisville Medical College.

On October 26, 1876, he journeyed on horseback to Bell County where he married Miss Florida Ellen Moss. He joined the church in May, 1890, and was baptized by Pastor W. J. Johnson. To Dr. and Mrs. Gatliff, God gave five children, all of whom are active members now in our church—Mrs. N. A. Archer, Mrs. N. B. Perkins, Mrs. T. E. Mahan, Mr. J. B. Gatliff, and Mr. E. M. Gatliff.

In calling to our minds the noble life of this good layman, let us consider his business, religious, professional life and his deeds of philanthropy.

Business Life

Dr. Gatliff was a pioneer in many business activities of Eastern Kentucky. Especially did he lead out in the development of the coal fields of this area. At the time of his death he was president of the Southern Coal and Coke Company, Southern Mining Company, Gatliff Coal Company, and High Splint Coal Company. His influence was shown in the progress made in the Bank of Williamsburg. He was president of that bank at the time of his death. Not only was his business ability used in the creation of industry, but he gave much of his time to looking after the affairs of Cumberland College, being chairman of the Board of Trustees at the time of his death. There is much that could be said concerning his executive ability; however, we must pass on to his religious life.

Religious Life

Dr. Gatliff, from the time of his joining the church, was a very loyal member and staunch supporter of every phase of the church life. He served for quite a while as moderator for the church, and was a Bible scholar. He was founder, first president, and largest contributor of the Kentucky Baptist Educational Society, giving 4,000 acres of land to that organization at the General Association of Kentucky Baptists in Richmond, Kentucky, in 1906. In 1915, Kentucky Baptists, in session at Jellico, representing 240,000 members, called him to serve as moderator, which was the chief place of honor and leadership of the denomination. Upon assuming the moderatorship, he said: "Brethren, I am not worthy of the honor you have conferred upon me. . . If I have ever done anything worthwhile, it is because of the goodness of God. . . I am simply a sinner, saved by grace. . . By the grace of God, I am what I am."

The story of his connection with Cumberland College will be rendered elsewhere and is told in detail in the Historical Sketch of the Cumberland College catalogue.

Professional Life

Dr. Gatliff was an outstanding physician, his services valued far beyond his own community. He was especially successful in treating pneumonia. By many bedsides he watched and served. It can be said of him also, "He saved others, himself he could not save."

On several occasions his political party of the State would have given him, without opposition, the gubernational nomination, but he declined, choosing rather to stay in the ranks and serve.

Deeds of Philanthropy

This church owes a debt of gratitude to the spiritual life and financial gifts of Dr. Gatliff. It is said that when the Second Baptist Church was being established, Dr.Gatliff gave and gave and gave to help them there. Dr. Hibbs, one of his pastors, once stated that he used to give him $10.00 a month to give the poor among his neighbors.

Dr. E. Y. Mullins, president of the Seminary at the time of Dr. Gatliff's death, said that one of the last acts of his life was to send a check to the Seminary for use as might be needed.

However, a brief sketch of the life of Dr. Gatliff would be unbalanced unless something more was said about his love and devotion to Cumberland College. It has been estimated that his financial aid to the college approximated $100,000. He built the Gatliff Gymnasium in 1911, which now has become the library. He enlarged Johnson Hall and one could almost say that every brick, stone and foot of ground connected with the college was loved and supported by Dr. Gatliff. He not only loved the material plant of the college, but he loved the students and helped many financially through college. Probably this is best illustrated by a story in connection with Dr. Gatliff's visit to Minton H. Smith, president of the L. & N. Railroad, which company had ceased the building of a railroad to one of his mines. "About 1907 Dr. Gatliff came to Bro. Hibbs and said: 'Brother Hibbs, Mr. Smith has moved his construction campany away and ceased the building of the road up to my new mine, and I do not know what I will do. I have just got to have that mine opened up, for I cannot give to the Institute unless I can make money. Well, I will just go down to Louisville and talk to Mr. Smith.' He went, and when he returned he told of the conversation he had with Mr. Smith. 'I told Mr. Smith that I had to have that road built, panic or no panic, for the mountain boys and girls must have a chance for an education and he and his railroad needed the mountains to be educated more than anybody else. Unless I can get that coal mine opened up, I cannot give money to the Institute.' Mr. Smith replied: 'Well, Doctor, I reckon, I will have to do what you say,' and he sent the construction company back and finished this road and, according to Dr. Hibbs' recollection, built no other road during the panic."

So thirty years ago, October 14, Dr. Gatliff's physical body went out from this community, but his spirit and deeds of kindness have lingered on. He is still a power and influence. His spirit moves mightily upon the minds and hearts of all who knew him. His life is an inspirational impetus to high and holy living.

To those of us who never knew him personally, but who know him intimately through deeds and worthy appraisals of others, we find ourselves joining with those who knew him personally and voicing a silent prayer of gratitude for such a life.

Let us pledge ourselves to the tasks before us, many of which were begun by him and other Christian laymen who have gone also from us. Let us also seek to emulate the fine mixture of noble virtues and accomplishments so clearly shown by Dr. Gatliff, eminent business, professional, religious, and social pioneer. "O, God, lead us on in their footsteps!"—Williamsburg, Ky.

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REMEMBER IN PRAYER OUR STATE MISSIONARIES

Earl Neal, H. D. Standifer, Hoyt Roberson.

Bibles Needed for Mission Work!
Make your gift to American Bible Society, February 27

God's Word for Hungry Hearts!
Make your gift to American Bible Society, February 27

Patrick Henry's Defense Of Baptist Preachers

The intolerance of the established church was illustrated by the case of three Baptist preachers who were arraigned as "disturbers of the peace" before magistrates who were determined to convict them. Patrick Henry rode horseback fifty miles to defend them, and the following account is given of his performances—it was more than a speech—on that occasion.

He entered the court house while the prosecuting attorney was reading the indictment. He was a stranger to most of the spectators, and, being dressed in the country manner, his entrance excited little attention. When the prosecutor had finished his brief opening, the new-comer took the indictment, and glancing at it with an expression of puzzled incredulity, began to speak in the tone of a man who has just heard something too astonishing for belief.

"May it please your worships, I think I heard read by the prosecutor as I entered the house, the paper I now hold in my hand. If I have rightly understood, the King's attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own! Did I hear an expression of a crime, that these men, whom your worships are about to try for misdemeanor, are charged with—with—with what?"

Having delivered these words in a halting broken manner as if his mind was staggering under the weight of a monstrous idea, he lowered his voice to its deepest bass, and assuming the profoundest solemnity of manner, answered his own question: "Preaching the gospel of the Son of God!"

Then he paused. Every eye was rivited upon himself, and every mind intent, for all this was executed as a Kean or a Sidonas would have performed it on the stage—eye, voice, attitude, gesture, all in accord to produce the utmost possibility of effect. Amid a silence that could be felt, he waved the indictment three times round his head, as though still amazed, still unable to comprehend the charge.

Then he raised his hands and eyes to heaven, and, in a tone of pathetic energy, wholly indescribable, exclaimed, "Great God!"

[Editor's Note—In times like these, when the principle of the separation of church and state must again be defended, it is fitting that we should read again Patrick Henry's speech in defense of religious liberty. We are indebted to Dr. Arthur Fox for a copy of The Western Evangelical, 1906, in which the story was repeated.]

At this point, such was the power of delivery, the audience relieved their feelings by a burst of sighs and tears. The orator continued:

"May it please your worships, in a day like this, when truth is about to burst her fetters, when mankind are about to be aroused to claim their natural and inalienable rights, when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissevered—at such a period when liberty, liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here today in this indictment"—here occurred another of his appalling pauses, during which he cast piercing looks at the judge and at the three clergymen arraigned. Then resuming, he thrilled every hearer by his favorite device of repitition: "If I am not deceived—according to the contents of the paper I now hold in my hands—these men are accused of 'preaching the Gospel of the Son of God.'" He waved the document three times around his head as though still lost in wonder, and then, with the same electric attitude of appeal to Heaven, he gasped: "Great God!"

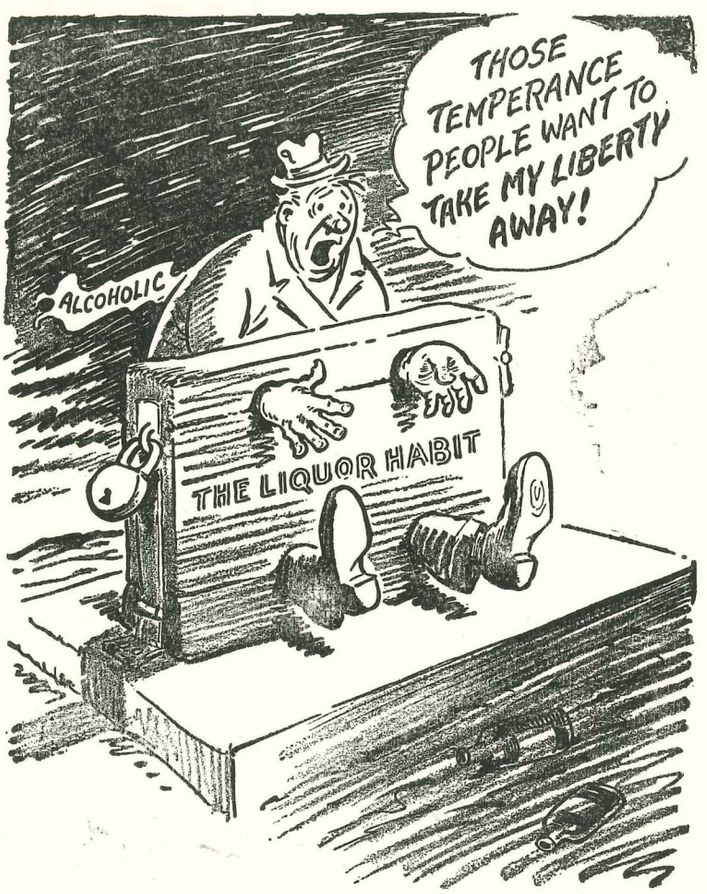
This was followed by another burst of feeling from the spectators; and again this master of effect plunged into the attitude of his discourse:

(Continued on Page 21)

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GIFTS—Giving—How many times have we heard, "Why, I've given him the shirt off my back and now look what he has done to me," or, "I've given him the best years of my life and look what I get in return." If we bestow a gift or a favor and expect a return for it, it is not a gift but a trade.—*Charles A. Chamberlin.*

Make your gift to American Bible Society, February 27



Make your gift to American Bible Society, February 27

Editorials

John L. Hill Chapel Dedicated

We have carried full announcement and programs of events connected with the dedication of the new John L. Hill Chapel of Georgetown College.

The Chapel is a thing of beauty far beyond the imagination of any who have not seen it. According to reports from those there through the entire program, almost universally, there was a sense of astonishment as guests viewed the Chapel inside and out for the first time. Dr. W. C. Boone said, "This is the most adequate chapel building I ever saw." Dr. C. W. Elsey said, "The day of miracles has not passed, for that beautiful chapel is a miracle." In trying to find words to describe the Chapel Dr. Marvin Adams said, "Out of this world!" Dr. John L. Hill said, "There isn't anything like it in the history of our Baptist people."

Erected in almost the exact place of the old building which burned almost 19 years ago, the new John L. Hill Chapel is 147 feet long and 69 feet wide —a thing of beauty throughout. But it has more than beauty: on the first floor there are six large class rooms—greatly needed to relieve class congestion. At the north end of the building there are 10 offices, conference rooms, and studios to be used largely by the music department.

The auditorium proper has a choir platform seating 150, and 1,500 can be comfortably seated in the entire auditorium. The Chapel will be the center of the religious and cultural life of the entire campus. *No person can begin to estimate the influence of such a building on the lives of students. Through many years it will become increasingly a factor in the religious life of our denomination in Kentucky.*

Though the dedication services lasted for the better part of a week, they were only beginning. Starting February 6 a Youth Revival sponsored by the student body was conducted. Throughout the year and the years ahead, outstanding, Christian talent will be brought to the campus as a part of the long range program. Students have already remarked on the Christian influence created on the campus by the new Chapel. One of the members of the college staff remarked, "The coming true of a dream of this type heartens the entire college family for it enables the Administration and the students to render a service otherwise impossible."

In the opinion of those who have recently visited the Georgetown campus, a powerful impetus has been given the cause of Christian Education in Kentucky by the new Chapel. The sentiment linked with its erection joins the present with a great past, and meets the needs of a future which gives every promise of being far better.

Dr. John L. Hill, for many years a member of the Georgetown staff, and for many years since then connected with the Baptist Sunday School Board, is highly honored by the naming of the Chapel after him. In a most unusual display, the *Nashville Banner,* Nashville, Tennessee, featured the dedication with a page-wide heading: "Georgetown College Opens Celebration Dedicating Hill Chapel." Pictures were displayed featuring the visit by a group of Dr. Hill's Sunday school class of the First Baptist Church of Nashville. The large group going to Georgetown from this class unveiled an oil painting of Dr. Hill —their gift to the new Chapel. The picture is three-quarter length and is hung in the center of the rostrum facing the auditorium.

In accepting the honor paid him by the naming and dedication, Dr. John L. Hill said in part, "No man could ever deserve the honor which you, my friends, are bestowing upon me. . . This building incorporates the dreams of alumni and expresses the enthusiasm of friends. . . Georgetown College started in the forefront of Baptist thinking. . . I believe in the value of solid education before professionalism comes in. . . We want to dedicate this building to the importance of the individual student."

Now 120 years removed from the actual beginning of the College, Dr. S. S. Hill, Georgetown's president, and his staff, are very happy. Few colleges in the South have made an equal contribution the denomination and to the cultural and spiritual life of the past century. Georgetown has been at the forefront. She is loved by her great alumni. She will increasingly receive the tangible evidence of the Baptist devotion.

We congratulate our Georgetown College and Dr. S. S. Hill and the faculty and staff. Noble progress has been made, and we pray God that His wisdom and guidance may be gloriously evident in the days ahead. And we pray that Kentucky Baptists may rise up in united spirit and power to give strength to their entire educational program.

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►The Supreme Council of the Knights of Columbus has greatly enlarged its list of magazines in which advertisements of the Catholic church will be run. Through these paid advertisements this Catholic organiaztion is seeking to make converts to the Catholic faith. They report that requests for literature on the Catholic doctrines have run into the "hundreds of thousands." They are withing their rights under the Constitution to seek in every lawful way to propagate their doctrines. We simply ask, *Why are Baptists so nearly asleep as to the possibility of such an approach to the non-church-going public?*

►The Catholic organization reports 396 publications with a total circulation of 13,495,580. While some of our beloved Baptist brethren are holding back on sending the denominational papers into their homes, our Catholic neighbors are flooding their people and many more with their literature, informing them and challenging them to a stepped-up advance.

►The Scripture declares, "Abraham, when he was called. . . went out, not knowing whither he went." He didn't know where he was going, but he knew with Whom he would go, and the rest didn't matter.

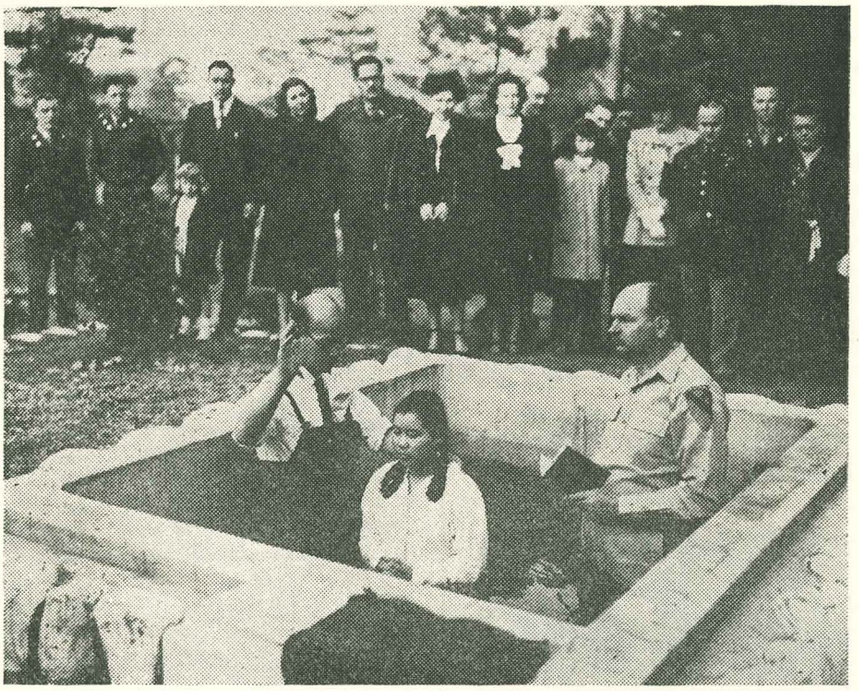
►The man who argues with one who is low on brains proves conclusively that his stock pile isn't quite up to par either.

►So many good movements die in the *resolutions* stage!

►It takes more than a long list of literary degrees to muffle a mule's bray.

►Sleeping saints give a wide-awake Devil his best chance.

Kentucky Chaplain Assists Japanese Pastor in Baptismal Service



—Photo by U. S. Army

Rev. Yuya Kiyoki, a Baptist pastor in Tokyo, Japan, baptizes Koizumi Hama of Asaka, Japan, while Chaplain David E. Weaver, of the U. S. Army, reads aloud the Scriptures in the presence of a cloud of witnesses. The baptistry occupies the former site of a Shinto Shrine, near the North Camp Drake Chapel. Chaplain Weaver was formerly pastor of the Pleasant Grove Baptist Church, near Anchorage, Kentucky.

WITH THE EIGHTH U. S. Army in Tokyo.—Assigned to North Camp Drake, Asaka, Japan, Chaplain David E. Weaver began his work among troopers of the Eighth Engineer Squadron, First Cavalry Division. His task was to conduct services for officers, enlisted men and dependents, maintain the chapel and lend a sympathetic ear to individual problems brought to him daily by men of the outfit. But the records of Chaplain Weaver show that he went beyond these routine requirements, and found in addition to his military tasks work among the Japanese people living near Camp Drake.

During the two years Chaplain Weaver has been at Camp Drake, he has built a concrete baptistry on the site of a former Shinto Shrine, he redecorated the chapel, setting out shrubs, trees, flowers in the surrounding grounds, and secured an electric organ. He also organized a choir.

Chaplain Weaver's work received the whole-hearted endorsement of Major General William C. Chase, division commander.

Shortly after the Chaplain had organized his church services, and generally introduced himself to the Cavalrymen, he decided to extend his efforts among Japanese houseboys and maids hired by occupationaires in Momote Village, Camp Drake dependent housing area. He began by starting a Sunday school, inviting all of the Japanese in the vicinity to attend. The school was first held in the house of Reverend Yuya Kiyoki, a Tokyo Baptist minister, but they soon outgrew the premises of this friendly Japanese. Sympathetic to their needs, Major General Chase made available an unoccupied building in the area where now more than 200 Japanese Christians meet each Sunday. Chaplain Weaver is aided by his wife, the former Clara Louise Craig, of Rochester, New York.

Music Week at Ridgecrest

(Continued from Page 6)

Board; *Laboratory Choir II*—Warren M. Angell, Dean School of Music, Oklahoma Baptist University, Shawnee, Oklahoma; *Festival Choir*—Donald Winters, Director School of Church Music, Southern Seminary; *Service Planning* and *Choric Speech*—Mrs. B. W. Nininger, Director of Church Music for Arkansas; *General Sessions*—B. B. McKinney, Secretary Department of Church Music, Baptist Sunday School Board; *Evening Messages*—Dr. W. F. Powell, Pastor, First Baptist Church, Nashville, Tennessee.

All classes have been designed to meet particular needs. For example, there will be beginners and advanced sections in *voice* and *conducting*. The laboratory choirs will be graded so as to meet the musical needs of churches and individuals. Everything that can make the week helpful and inspiring to all will be done.

The schedule has been arranged to hold classes during both morning hours and the evening hours, thereby leaving the afternoon for rest and recreation.

The final Festival Program to be given on the evening of August 31 will be an outstanding musical event.

Reservations should be made with Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. A registration fee of $2.00 per person is required at time of reservation. A complete pamphlet of information, giving classes, schedule, accommodations, and faculty may be secured by writing the Department of Church Music, Baptist Sunday School Board, Nashville 3, Tennessee.

Just for Fun

Devils in Their Own Home Town. from the *Boon Republican*: Mrs. J. P. Miller gave a talk on "Personal Devils." Seventeen were present, including Mr. Miller.

High Compliment: A prominent minister of other years used to enjoy telling this story about himself and an old Negro friend. He had preached at his old home town, and an aged colored man, who had taken care of him when he was a child, was in the audience. Following the service, the old man shook hands with the doctor and was loud in his praise of the sermon. "Larry, you's a good preacher, you's a good preacher. I tell you, you's a soundin' brass and a tinklin' cymbal."

Little but Probably Loud.—A certain chapel where Mr. Chapman often worshipped was very "heavy" inside. The pulpit is rather high, and the match boarding was carried up higher than it should be. Even an ordinary man was only half visible as he stood in the pulpit. One day a strange man came to preach. Imagine the surprise of the congregation when a very short man ascended the pulpit steps. When he got into the pulpit only his head appeared above the boards; behind the desk he was completely lost. The congregation was even more amused when the short man gave out his text, "A greater man than Solomon is here."

One Excuse for Leaving. Minister: "By the way, Mrs. Smith, I was extremely sorry to see your husband leave the church in the middle of the sermon. I trust nothing was seriously the matter with him."

Mrs. Smith: "Oh, no sir, it was nothing serious. But you see, sir, the poor man does have a terrible habit of walking in his sleep."

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday School

Grayson Sunday school has been added to the Standard list. C. E. Wiley is pastor and William L. Kouns is the superintendent.

Great Adult Departments

Most of the large churches in the South have given much attention to the adults, recognizing the differences in adults of various ages, and their needs. One church has four adult departments with 50 classes divided on the age basis.

Without department sessions it is difficult to build up a spirit of unity in a Sunday school. Adult classes need to meet in department sessions with not too many ages in each department. In these assemblies a spirit of co-operation and fellowship is developed for the good of the individuals and the church.

The type of program on Sunday is vital. Some principles should be kept in mind such as the necessity for having thirty minutes for the teacher and the importance of dismission from departments and classes in order to keep within the schedule. Let us suggest a schedule for the adult departments:

9:25 Pianist plays softly while those on program take seats on platform.
Prayer
Hymn (two stanzas)
Greetings from superintendent—directing attention to the program theme and lesson subject on blackboard.
Announcements for the department but not classes.
Recognition of new members and visitors by associate superintendent.
High points from last Sunday's department report on blackboard.
Special music.
Scripture reading other than lesson passage.
Special feature one suggested each month in Builder).
Hymn (one stanza) or prayer.

9:50 Dismiss to class rooms.

9:55 Assembly of classes.
President in charge—begin session with prayer.

1. Membership vice-president calls on group captains to report visits.

2. Make and gather record under direction of president and group captains using individual report enveloped.

3. Stewardship vice-president (once a month) has a word.

4. Class ministers vice-president, reports on sick members and leads in reading lesson passage.

10:50 Lesson discussion led by teacher.

10:35 Fellowship vice-president presents new members and visitors.

10:40 Dismiss to church auditorium for worship service.

Some adjustments may be necessary in your Sunday school. In making such adjustments care should be taken that the class will have forty minutes with thirty minutes of the class time given for the lesson. PLEASE KEEP IN MIND THAT THE ONE PURPOSE OF THE SUNDAY SCHOOL IS TO TEACH THE BIBLE TO ALL THE PEOPLE WE CAN REACH.

DATES FOR SUNDAY SCHOOL CONVENTIONS

March 17 Magnolia, Southern Region.

March 18 Columbia, South Central Region.

March 22 Paintsville, Northeastern Region.

March 28 Fulton, Southwestern Region.

March 29 Madisonville, Western Region.

March 31 Bardstown, Central Region.

August 1-5 Clear Creek Springs, Sunday School Conference.

October 10-12 Kentucky Baptist Sunday School Convention.

Yamacraw Training School

Rev. Roy Lewis, the missionary in McCreary County, reports a most unusual training school at Yamacraw near Stearns with "Studies in the Gospel of John" as the text. The average attendance was ninety-nine with 102 awards or recognitions. Three classes were arranged with teachers dividing the pupils by ages for the study. Teachers were Roy Lewis, Orville Wilson, J. C. Baldwin, T. J. Sellers and Mrs. Orville Wilson. Helpers were Miss Sheilah Marcum, Mrs. Porter Worley, Mrs. Proctor Bertram, and Herman Litton.

Use the Sunday School in Evangelism

A perfect "set-up" for evangelism is the Sunday school force of officers and teachers along with the interested pupils in the classes. We believe it would be a mistake to have an extra organization to work with the pastor in this vital responsibility.

For practical help we suggest the use of the book, "The Place of the Sunday School in Evangelism." If this book has not been taught to your people it is suggested that it be done with direct application in the perpetual campaign for the winning of the lost to Christ.

Increasing Enrollment

Have you reached your goal for increase in Sunday school enrollment and attendance? NOW is a GREAT TIME to reach people for Bible study. With some prospects, tomorrow will be too late. Get others in Sunday school within the next few days.

SUNDAY SCHOOL ATTENDANCE
February 6, 1949

Church	Missions	Total
Louisville, Walnut Street (4)	242	1,713
Louisville, 9th and O (1)	232	1,250
Louisville, Carlisle Ave. (2)	210	1,155
Lexington, Ashland Ave. (2)	210	1,105
Indianapolis, Ind., Broadway	---	1,089
Owensboro, First (1)	56	1,000
Covington, Latonia (2)	144	882
Harrodsburg (2)	113	877
Louisville, Crescent Hill (1)	145	844
Lexington, Porter Memorial (2)	221	842
Bowling Green, First (1)	26	834
Louisville, Parkland	---	831
Mayfield, First	---	743
Frankfort, First (1)	102	732
Lexington, Calvary	---	731
Evansville, Ind., Grace (2)	161	719
Lexington, Immanuel	---	692
Evansville, Ind., Calvary (3)	198	690
Madisonville, First	---	681
Louisville, Baptist Tabernacle	---	678
Owensboro, Third	---	655
Louisville, West Broadway	---	629
Newport, First (1)	70	620
Louisville, Victory Memorial (1)	82	620
Murray, First	---	650
Louisville, Beechmont	---	604
Louisville, Highland (2)	140	589
Ashland, Pollard (1)	30	567
Ashland, First (1)	87	558
Middlesboro, First	---	557
Louisville, 23rd and Bdwy.	---	551
Paducah, Immanuel (2)	51	548
Lexington, Grace	---	547
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Will Liberty-Loving Americans Awake In Time?

By LOUIE D. NEWTON, Chairman, Executive Committee Protestants and Other Americans United for Separation of Church and State

"Eternal vigilance is the price of liberty," declared a wise man in the long ago. Our forefathers realized this, and acted accordingly. Will liberty-loving Americans awake in time to safeguard the liberties which our fathers have passed on to us?

Protestants and Other Americans United for Separation of Church and State, organized in Washington in January, 1948, and now generally referred to as POAU, earnestly appeals to all liberty-loving Americans to awake to the sinister encroachments upon the cherished citadel of religious liberty in numerous situations throughout our country and particularly in Senate Bill 246, Section Six, now pending and likely to be voted upon immediately. I quote a resolution adopted at our meeting in Washington, January 27, 1949, and beg every reader of this page to communicate immediately with your Senators, urging them to vote for the amendment cited in the following resolution:

> **The issue of the separation of church and state immediately confronts us. The Bill S. 246 now pending in Congress lends itself to an interpretation which makes possible the use of Federal funds for parochial schools. POAU takes no position for or against Federal aid to public education, but speaking in the name of Protestants, Jewish and other American groups, POAU respectfully calls upon Congress to defeat the attempt of the Roman Catholic hierarchy or any other church group to secure public funds for parochial schools as permitted by S. 246, Section Six. We further urge that in Section Six, page 7, line ten, after the words "expenditure for" the word "public" be inserted.**

I have only to remind you that within the past year court action was necessary to stop the Roman Catholic hierarchy from practically taking over a number of public schools in New Mexico, in which case the presiding judge declared, "There is no separation of church and state here;" and to cite the present situation in numerous public schools in Missouri; and the referendum to North Dakota to ban nuns from teaching in the public schools in ecclesiastical garb, to convince anyone that the issue is clear and challenging. **And if anyone doubts the avowed purpose of the Roman hierarchy in the United States, let such one study the manifesto of the hierarchy, issued on November 20, 1948, entitled, "The Christian in Action." The hour of destiny for religious liberty has struck. Will we awake in time?**

RELIEVE BIBLE FAMINE!
Make your gift to American Bible Society, February 27

A Servant of Our World Fellowship

By Arnold T. Ohrn, Executive Secretary The Baptist World Alliance

WASHINGTON, D. C.—Dr. Walter O. Lewis, who until July 1 was General Secretary of the Baptist World Alliance,



Dr. W. O. Lewis

graciously accepted the Executive Committee's invitation to become Associate Secretary for Europe and at the same time to co-ordinate and supervise the Relief Program of the B. W. A. It was felt strongly that his exceptional experience and knowledge could not be spared at this crucial time.

At its meeting in London in August, the Executive Committee adopted the following resolution:

> That this meeting of the Executive Committee places on record its deep sense of gratitude and regard for the work of Dr. W. O. Lewis as Secretary of the Baptist World Alliance. When appointed at the Atlanta Congress in 1939, he already knew intimately Baptist work in many parts of the world, particularly in Europe. The nine years of his service as Secretary were the years of the second world war and the difficult post-war period. In association with the late Dr. Rushbrooke, Dr. Lewis maintained the links between our Baptist world family amid all the stresses and strains of political and international developments. When Dr. Rushbrooke passed away suddenly, Dr. Lewis courageously shouldered many additional burdens, including the task of completing arrangements for the World Congress in Copenhagen. We rejoice that he has been able to continue his service to the Alliance, particularly in the field of relief. We honor him for his fine personal qualities which have won the trust and affection of Baptists in many lands and have made him a familiar and welcome figure in countless Baptist homes. We recall his selfless devotion to the cause of Baptist fellowship and his linguistic gifts, balanced judgment and encyclopedic knowledge of men and events. We trust that the years ahead will give greater freedom and leisure to Dr. and Mrs. Lewis, but also the opportunity of Dr. Lewis' putting into permanent form the story of the Alliance and his own distinctive part in its development. We desire that the Secretary of the Alliance take steps to communicate to all our constituent bodies for widespread publicity this expression of our gratitude and affection.

When later the question of the Associate Secretaryship for Europe was discussed, the motion was made and passed unanimously,

> "that Dr. Lewis, who had already been appointed for the year ending June 30, 1949, be invited to continue as Associate Secretary until the Congress of 1950."

I am happy to announce that Dr. Lewis, in a letter to the Committee, has consented to continue another year. In doing this, despite the temptation to withdraw from more strenuous service and devote his energies to quiet, scholarly pursuits, Dr. Lewis has brought a real sacrifice. But he has generously come to the aid of our great fellowship at a time when he could not be replaced, and friends of the Alliance in every part of the world will rejoice at his decision.

Revival at the East Bernstadt Baptist Church

EAST BERNSTADT, Ky., February 8.—Pastor George N. Phillips of First Baptist Church of London, Ky., assisted Pastor George D. Park in a revival meeting at the East Bernstadt Baptist Church, East Bernstadt, Ky., some weeks ago. There were 23 for baptism and two by letter.

One of the outstanding features of the meeting was the number of men who were saved. There were seven fine men who are heads of families and who came into the fellowship of this church.

Pastor Park says that Pastor Phillips is a forceful preacher and a fine fellow laborer in the Lord's work.

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Sunday School Lesson, February 20

SUBJECT: **Jesus Chooses the Twelve**

GOLDEN TEXT: *"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit"* (John 15:16).

MARK 1:

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

LUKE 6:

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

INTRODUCTION: Jesus was still at Capernaum, the very center of Galilean life. The lesson begins with the calling of two pairs of brothers: Simon and Andrew; James and John, sons of Zebedee. These men had become disciples of Jesus much earlier, under the preaching of John the Baptist. They were, as we call it today, Christians. After their conversion they had gone back to routine business life as fishermen on the lake of Galilee. These men therefore knew Jesus well, and loved Him; which fact accounts, in part, for the readiness with which they gave up a profitable business and followed Him completely. A little bit later, probably about the middle of the year 28 they, along with eight others, received an additional call to be apostles. Thus we have three distinct calls in their lives: to salvation, to special discipleship, and to be apostles.

EXPOSITION: Jesus spent every possible moment, out among the people. He did not say: If the people want to see me, they can come; **He went where they were.** He set a great example for churches today. Churches fail by waiting for the people to come, instead of going out where they are.

Jesus laid His hand on *busy* people. There is not much dependence to be put on a *wilful* idler. The men were at their tasks, doing them the best they could. **The person who can remain idle, with needs all about him, would not do much with a task in the kingdom of God, even if it were given him.** The ministry is no assignment for a *lazy* person.

Jesus understood the necessity of associating strong men with His cause. Though He was the Son of God, He drew men to Himself that He might assign responsibilities. *Leadership is the ability to enlist others in a cause. A leader does the thing himself; but leadership is not doing the thing yourself, but enlisting others who do the thing along with you.*

Jesus' plan of operation was simple—"Come ye after me." It is no more complicated than that today. Jesus' promise was assuring—**"I will make you fishers of men."** Follow Jesus wholly, and He will, by His matchless example, by His teaching, and by His indwelling Spirit, place within you the elements of victory—**victory in catching men for Him.** The Christ-follower is always the soul winner. The man who is not winning souls is not following Christ.

Jesus made ignorant men into well trained men. Sometimes people refer to Jesus' disciples as ignorant and untrained men. They were the best trained Christian workers of all time. He knew the need for training. He associated His men with Himself and taught and trained them. We sometimes hear men boast that they have had no training. They are unlike the disciples of that early day. They sat at the feet of the world's greatest teacher, they heard His words, they saw Him work. They were better trained for Christian service than Saul of Tarsus was when Jesus called him just outside Damascus.

Jesus' call was personal, and to a special task. It was not that there was work to be done, and that somebody needed to do it. **There was a definite work to be done by definite persons.** God lays His hand on certain people for certain tasks. We believe in a divine and purposeful call to salvation, a divine and purposeful call to service.

Jesus' call elicited **immediate and complete surrender.** Such surrender is the first step toward usefulness in the kingdom. No half-way surrender will suffice. "And straightway they forsook their nets, and followed." ". . . and they left their father Zebedee in the ship with the hired servants, and went after Him."

Jesus must be the object of our supreme love. These men had families, they had a business, they were needed in their work; but they set the eternal example for all who would follow the Master—**they left all.** Jesus later warned against placing anything before Him, not even father or mother, wife or children, property, no, not even one's own life. The cost of true discipleship is no less than that today, though many have felt they could lower the standard.

Jesus made the call to the Twelve. Out from among His disciples, He called the twelve apostles. This great step was taken after a whole night in prayer. Jesus knew the importance of these men who would represent Him then, and during the days ahead. He knew the kind of men required; He could see the work and end of each from the beginning. He knew that Judas would be a traitor. With the future all before Him, he called **these** men. **We cannot escape the fact—if prayer was so necessary in the life of Jesus, it is even more so with us.** No great undertakings (and most undertakings are greater than we imagine) should be attempted without long, long hours in prayer! We lose battles before we begin them, because, either we didn't pray at all, or else, but halfway prayed.

These **twelve** men were the special sent-ones, ambassadors of the Son of God. Jesus was forming a new thing in the world. He was designating a called-out group. He was bringing to pass a thing which had been foreshadowed for centuries. Jesus was forming the nucleus of His first church, to which He would give the power on the day of Pentecost, and to which He would commit, along with subsequent and like churches to follow, the ministry of the Great Commission, the ordinances, the furthering of the Kingdom of God in the world, the empowering and indwelling of the Holy Spirit to the end of the age.

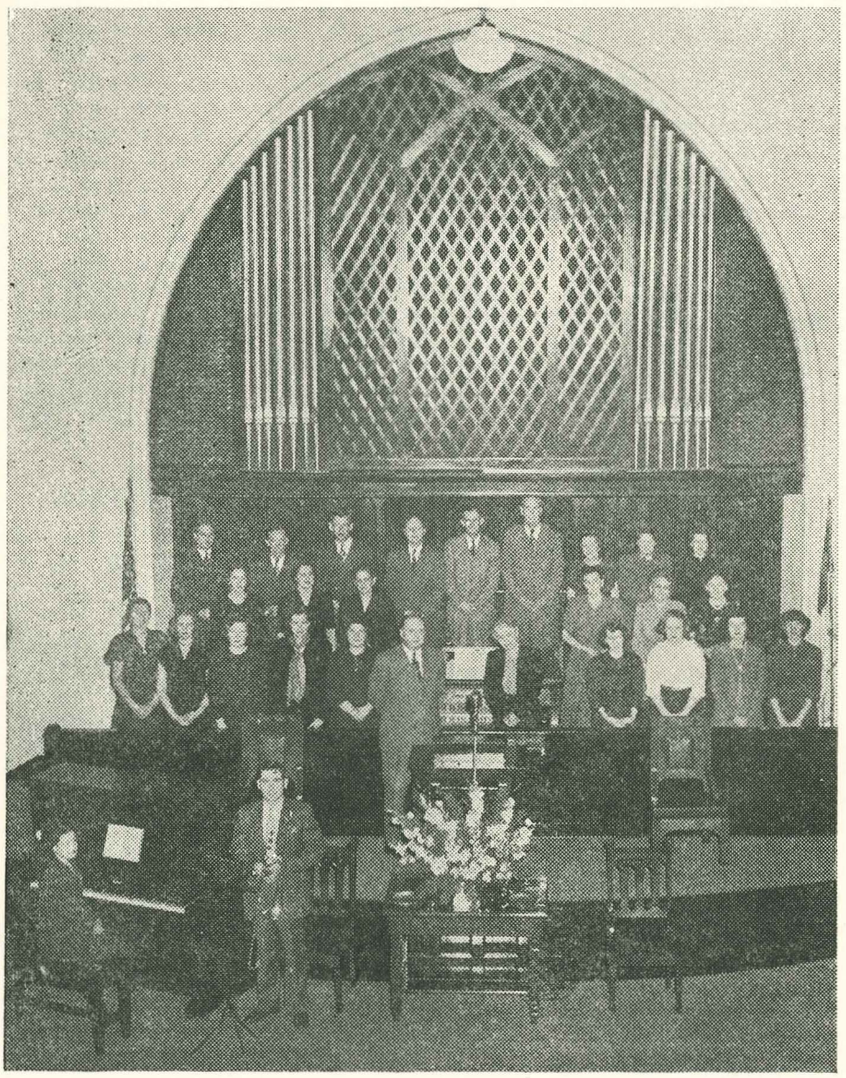
Concerning these twelve, Dr. Hight C. Moore says in "Points for Emphasis:" ". . .among the Twelve, there were no scribes or rulers of synagogues, or rabbis or other members of the ecclesiastical order. There was not a man of rank. dealth, or culture among them. . . With unprejudiced minds, and plain, homely characters, they were (as Jones points out) poor men belonging to 'the stratum in which the center of gravity of humanity lay.' He set them apart to be His messengers and missionaries. For their supreme mission, He must personally train them to be true and faithful witnesses of His work and teaching, His atoning death, His triumphant resurrection, and His Lordship of all the good to the end of the age."

———o———

EQUALITY—Alexander the Great, seeing Diogenes looking attentively at a large collection of human bones piled one upon another, asked the philosopher what he was looking for.

"I am searching," said Diogenes, "for the bones of your father, but I cannot distingush them from those of his slaves."—*Short Saying of Great Personages.*

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Mrs. Sara Lee Gardner is the pianist, Wendell Upchurch the trombonist, and Robert Cromwell the choir director. The others in the picture are:

Front Row (left to right): Mrs. Jewell Brown; Mrs. C. A. McElroy; Mrs. Howard Gardner; Mrs. Terry Wade; Mrs. Rachel Hazelwood; Mrs. W. B. Hamilton, organist; Miss Jane Robb; Miss Antionette Gentry; Mrs. Gordon Twyman and Miss Joyce Thomas.

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The Sin Question or the Son Question—Which?

(Continued from Page 3)

Now, here is the part of the Gospel that is so often unpreached and unknown. I have said, *God dealt with His Son about our sins.* That settled the sin question, and God is satisfied with the sacrifice of Christ for us. Now, *He wants to deal with us about His Son.* This is so important, let me tie it together so we will not forget: *God has dealt with His Son about our sins, now He wants to deal with us about His Son.*

And that, dear friend, is the Gospel. The Gospel does not propose that you do anything about your sins. It brings you the good tidings that God has, in Christ, already dealt with them, and is satisfied about them. The Gospel proposes that you deal with the Son—that you accept the sacrifice which God has made and himself accepted for your sins. Do you not see? It is the *Son* question, not the *sin* question, that is before you. "What will you do with Jesus who is called the Christ?"

Now, lost sinner, what is your answer to the Son question? "He that believeth on him is not condemned." Look at that precious word. No matter what kind of a sinner you are, God has dealt with your sins, and they are settled. He faces you with the Son, and asks you to accept Him to be your Saviour. And, you stand condemned now, not because of your sins, but because you refuse the Son. "But he that believeth not is condemned already, *because he hath not believed in the name of the only begotten Son of God*" (John 3:18).

The Gospel, then, brings you a message of hope, of good news, that your sins have been settled on the Cross, and that God bids you to be reconciled to Him by receiving in your heart the Sacrifice He has made for your sins. Here, then, you stand face to face with the Saviour. You will trust what God has done, and receive Christ into your heart, or you will reject Him to your eternal damnation. Will you not hear the Spirit pleading with you in this hour of God's love and mercy, for you to "believe on the Lord Jesus Christ, and thou shalt be saved?" Is there anything in your life worth being damned for? Remember, you stand before God's offering for your sins. You will accept it or reject it? He accepts it. Will you?

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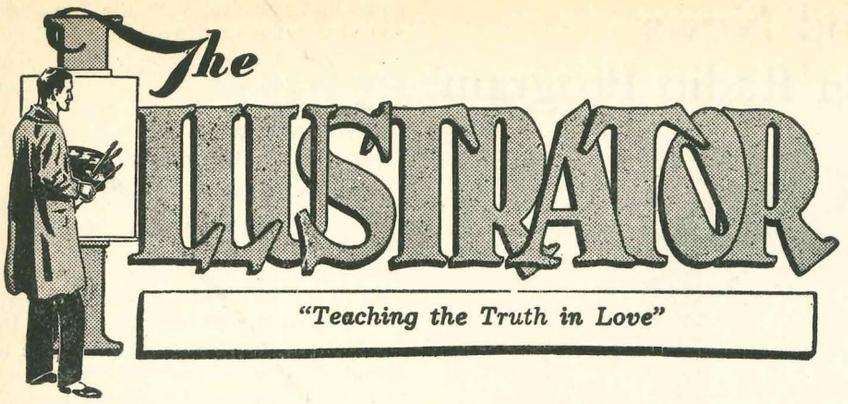
Brotherhood Bible Class

Teacher GEO. E. HAYS, Jr.

Walnut Street Baptist Church

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Answer This One!

If there is no hell, then there is no Devil, for hell was prepared for the Devil and his angels.

If there is no Devil, then there is no sin, for the Devil is the author of sin.

If there be no sin, then there is no need for a Saviour, for He came into the world to save His people from their sins.

If there is no Saviour, then there is no truth, for the Bible is a record of this truth.

If there is no truth, then all is darkness and confusion, we know not who we are, where we came from, or whither bound.

The chain cannot be broken; if there be no hell and no Devil, then we have the same right to say there is no sin, no truth, no Saviour.—D. E. Miller.

The Teacher Needs Accuracy

A certain young pastor announced nervously one morning, "I'll take for my text the words, 'And they fed five people with five thousand loaves of bread and two thousand fishes.' "

At this misquotation, an older member of the congregation, from his seat in the amen corner said audibly: "That's no miracle—I can do it myself."

The young preacher said nothing at the time, but the next Sunday he announced the same text. This time he got it right: "And they fed five thousand people with five loaves and two fishes." He waited a moment, and then, leaning over the pulpit and looking at the amen corner he said, "And could you do that too, Brother?"

"Of course I could," the deacon replied.

"And how would you do it?"

"Why I would do it with what you had left over from last Sunday's sermon, of course," was the studied reply.—*Cosmopolitan Magazine.*

Passenger Privileges

A station agent at Bloomington, New Jersey, saw a man walking on the tracks of the Lehigh Valley Railroad. On the stranger's back was a huge bundle which apparently contained household utensils as well as clothes. The man was weary. The agent stopped him and warned of of the danger of walking the tracks, and asked him to get off.

The man, a Hungarian, hesitated, and producer a railroad ticket, good from Jersey City to Scranton, Pa. The agent was amazed and asked the traveler why he was walking when he had a ticket. To which the Hungarian replied, "I thought the ticket merely gave me the right to walk the journey on the tracks."

The agent explained the rights to the man, and delighted, the weary walker got a seat on the next train that stopped.

There are many, many Christians who underrate their privileges in Christ. Our Lord would bear all our burdens and give us freedom from care as we walk in grace by His side.

Out of Uniform

The magazine, Quote tells the story of a Pentagon Building guard who challenged a visitor who had no pass. The challenger learned in a moment that the man was General Dwight Eisenhower, now president of Columbia University. The embarrassed guard remarked, "People sure do look different out of uniform." Could it be that, sometimes, the world would not recognize the man in the business deal as the one who was at church service last Sunday?

Lincoln's Idea of Democracy

As I would not be a slave, I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference is no democracy.—Abraham Lincoln.

Trifles Cause Divisions

Dr. W. E. Biederwolf told the story about Mrs. S. and Mrs. H., sisters in the church. As such, they were inseparable. They planned socials and went shopping together as if they could not live apart.

At last they planned a trip to Europe together. Baedeker and French grammar were studied in unison. They reached Paris, and went to the same hotel.

Mrs. S. told the porter to bring *la baggage* up to the room. "Oh, my dear," said Mrs. H., "it is not *la baggage*, but *le baggage.*"

"No it isn't," said Mrs. S., "it's *la baggage.*" "No it isn't," said Mrs. H., "it's *le.*"

"Well, it's *la baggage* in my book," Mrs. S. snapped back, and then they quarreled. They were tired; the journey had made them irritable. The difference ended by one ordering the porter to bring up *la baggage,* while the other ordered her *le baggage* brought up.

They returned to America in different vessels; they reached home on different trains; and those two sisters in the church have split their town wide open. Their husbands took up the fight, and their friends took sides, and when one of the men ran for mayor the other let his money flow like water to defeat him.

Frequently, there are things just about that silly which cause divisions—things which could be buried and forgotten without either side losing a point worth supporting.

Pretty Thin Up There

A small boy, when told by his Sunday school teacher that he would leave his body behind when he died, said in alarm, "I don't understand that."

"You see," explained the teacher, "you will take all that is good with you and leave all that is naughty here on earth."

"Oh!" he exclaimed understandingly, and then after a moment's thought added soberly: "I guess I'm going to be pretty thin up there."—*Ladies' Home Journal*

Give or Take

The usher approached the man in the pew and held out the collection basket.

"I never give to missions," whispered the determined one.

"Then take something out of the basket, sir," whispered the usher; "this money is for the heathen."

Know What Is Around You

Are there not those who gaze so much at "the stars" that they forget what is at their very feet? They are interested in the *"far away,"* but not in the *"near by."* They get excited over the African across the Atlantic, but they wouldn't cross the tracks to help a Negro over here.

The story of a steamboat captain on the St. Johns River in Florida illustrates the point. The boat had run into a heavy fog and had stopped. An impatient passenger said to the captain, "Why don't you go on?"

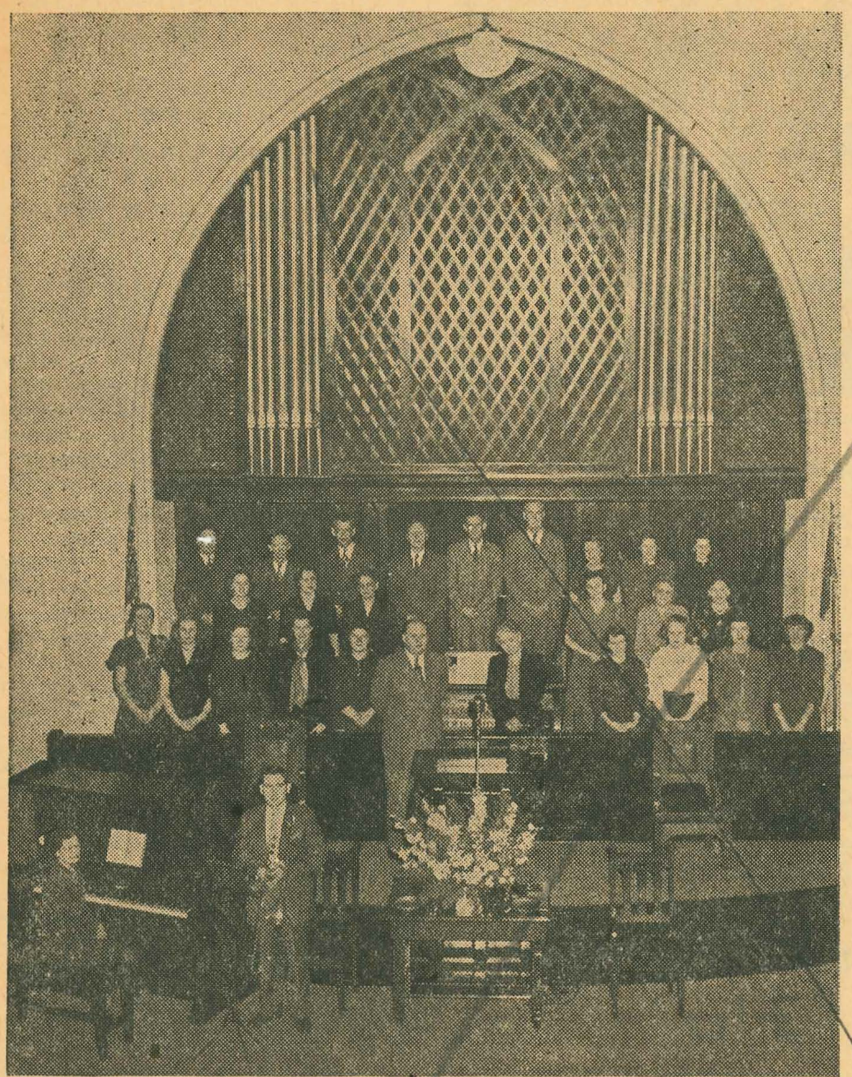
"Don't you see the fog?" said the captain.

"Yes, but I see the stars, too, they are shining."

"So they are," replied the captain, "but until the *boiler bursts* we are not going in that direction."

But on the other hand, neither must we become so engrossed in the fog that is about us, that we shall forget to lift our eyes to the stars above us.

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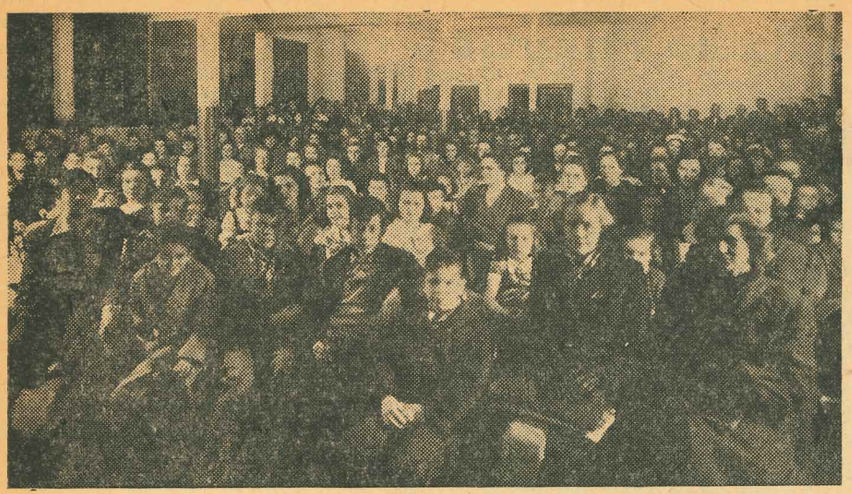
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"Twin Night" Results in 351 on Rainy Night



When Every Member Brings One the Attendance is Doubled

OWENSBORO, Ky., February 1.—The First Baptist Church of this city is having a glorious Training Union these days. January 23 was set aside as "Twin Night," when each member was expected to bring one other person. The goal of 250 was set. The weather was hostile, for it rained all day, and about Training Union time it came down in torrents. After the final count there was a total of 351. During November and December the attendance averaged 200. Only a part of the 351 could be focused into the picture.

Kelly Baptist Church in Christian County is Destroyed by Fire

HOPKINSVILLE, Ky., February 1.—The Kelly Baptist Church, about ten miles south of here, on Highway 41, was consumed by fire yesterday morning by an unknown cause. The fire is estimated to have caused a loss of about $5,000 worth of property, and this was covered with only about $1,000 worth of insurance.

Nobody knows just what caused the fire, but some have speculated that someone may have entered the building during the night to get out of the cold, and, filling the stove with coal and wood, succeeded in getting the pipe too hot, with the result that the building caught fire.

Neighbors close by succeeded in saving the piano and some small items of furniture, and then were forced to vacate the premises and watch the holocaust do its work.

Rev. Milburn Chester, Clarksville, Tenn., is pastor of the Kelly Church.

H. J. Stokes, Retired Farmer, Dies at Age Of 72 in Hopkinsville

HOPKINSVILLE, Ky., February 5.—The funeral of Henry Jackson Stokes, 72, was conducted by Pastor Brewer at the Fairview Baptist Church today. He was a member of the Bellview Baptist Church, in Logan County Association. He was a retired farmer of Todd County.

He was married to the former Miss Lucinda Keith in 1901, and they have had nine children. The widow, and five of these children, survive. They are: Garner Stokes and Huber Stokes, Todd County; Mrs. Lucille Latham, Mrs. Ruthell Reid, and Mrs. Buford Eaton, all of Hopkinsville. Besides these there are nineteen grandchildren and five great grandchildren who survive.

Jas. Robt. Dugger, 46, Dies at Evansville Funeral at Salem Church

MADISONVILLE, Ky., February 10, 1948.—Funeral services for James Robert Dugger, 46, were conducted from the Salem Baptist Church near Mortons Gap Saturday afternoon at 1:30, the Rev. Archie Putman, pastor of the church, officiating. Internment was in the church cemetery.

Mr. Dugger died in the Boehne Hospital, Evansville, Wednesday, after an illness of several weeks of a lung infection. He was admitted to the hospital about two weeks previous to his death. The body was carried from the Reid Funeral Home to the residence in Mortons Gap Thursday to await the funeral service.

A native of Hopkins County, he had made his home in Mortons Gap for the past 12 years. Mr. Dugger had been an employee of the Hart Coal Company and their successor, the Bell Zoller Coal Company, for a number of years until ill health forced him to quit work in January of this year.

In 1920 Mr. Dugger married Miss Ruth Frances Adcox, who with five children survive. Two sons, James and Robert Earl Dugger, both of Mortons Gap; three daughters, Mrs. Samuel Cooper, Miss Mary Frances Dugger and Miss Georgia Faye Dugger, all of Mortons Gap; two brothers, Ruby Dugger, Mortons Gap; two sisters, Mrs. Walter Willis, Chicago, and Mrs. Aubrey Vandiver, Mortons Gap. —*Hopkins County Times.*

Robt. Lee Horne, 87, Buried in LaFayette

PEMBROKE, Ky., February 8, 1949.—Dr. P. C. Walker, pastor of the Pembroke Baptist Church, preached the funeral sermon for the service of Robert Lee Horne, 87, at the Keightley Funeral Home in Hopkinsville today. His remains were taken to the Powell Cemetery at Lafayette, Ky., for burial. Though a native of Montgomery County, Tenn., he had spent practically his entire life at LaFayette, Ky., where he was a member of the LaFayette Baptist Church.

The Kentucky New Era says that his survivors include the following: Mrs. D. B. Roach, Hopkinsville; Mrs. Paul Wain, Nashville, Tenn.; Mrs. Frank McDowell, Tullahoma, Tenn.; Wiley Horne, Nashville, Tenn.; a brother, Wiley J. Horne, Fairview, Ky., and thirteen grandchildren and three great children.

The Hopkinsville newspaper further states that five of the six pallbearers were grandsons. They were Charles, Wesley and Richard Brandon; Durwood Roach, Robert Horne and George Brandon, Clarksville, Tenn.

New Organ Dedicated At Buena Vista Church

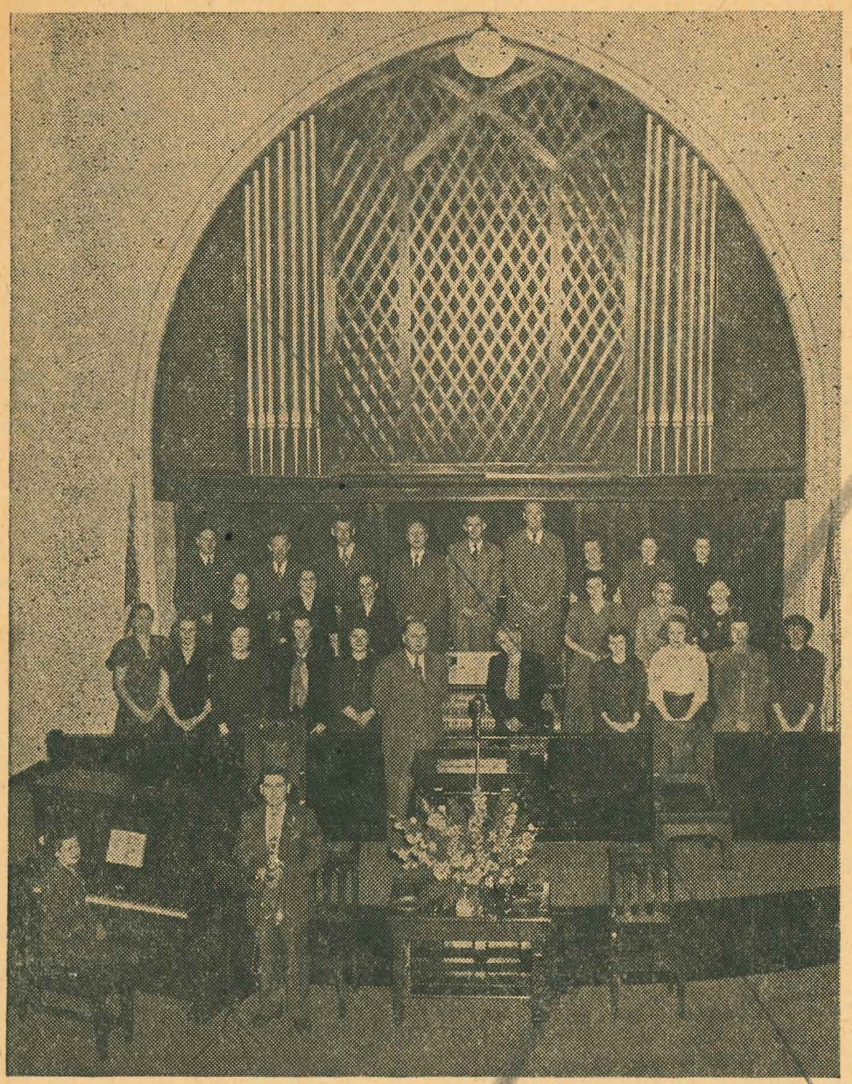
OWENSBORO, Ky., February 7.—The Beuna Vista Baptist Church here dedicated its new two-manual organ yesterday with a recital given at the evening hour by Harry William Myers, of Louisville, formerly organist for nineteen years of the Broadway Baptist Church. The program included numbers by Bach, Schubert, Handel, Schumman, Widor, Russell and Powell Weaver.

E. P. Doom Dies After Long Illness at Dawson; Burial at Rosedale

DAWSON SPRINGS, Ky., February 5, 1949.—Pastor A. L. Meacham, of the Dawson Springs Baptist Church, conducted the funeral of E. P. Doom, 79, proprietor of the Doom Bathhouse here, today at the Funeral Chapel of Clark, Beshear and Clark. Mr. Doom had been in bad health for some time. His remains were buried in the Rosedale Cemetery.

He leaves his widow, Mrs. Edith M. Doom; one daughter, Mrs. Ernestine Doom Orand, Springfield, Tenn., and one granddaughter, Mrs. Richard Wilson, also of Springfield, Tenn. He also leaves two sisters, Mrs. Edna Walker of Greeley, Mo., and Mrs. Sophronia Doom, of Grand Rivers, Ky.

Hodgenville's "Good News Hour" on Radio Program



The choir of the First Baptist Church of Hodgenville, Ky., which sings on the "Good News Hour" each first and third Sunday afternoon of each month on Station WTCO, Campbellsville, 1150 on the dial. The time for each broadcast is 2:15-2:45 P. M. Also the evening worship service is designated the "Good News Hour."

Mrs. Sara Lee Gardner is the pianist, Wendell Upchurch the trombonist, and Robert Cromwell the choir director. The others in the picture are:

Front Row (left to right): Mrs. Jewell Brown; Mrs. C. A. McElroy; Mrs. Howard Gardner; Mrs. Terry Wade; Mrs. Rachel Hazelwood; Mrs. W. B. Hamilton, organist; Miss Jane Robb; Miss Antionette Gentry; Mrs. Gordon Twyman and Miss Joyce Thomas.

Second Row: Mrs. Chester Carer; Mrs. C. D. Middleton; Mrs. Lillian Brown; Mrs. Charles Nichols; Mrs. Clara Walters; Mrs. Cessna Howard.

Back Row: C. A. McElory; Marvin Crady; Albert Bennett; Claude Kennedy; Charles Nichols; Mrs. Stanley Perry; Mrs. Walter Middleton; and Mrs. Roy Miller.

The Sin Question or the Son Question—Which?

(Continued from Page 3)

Now, here is the part of the Gospel that is so often unpreached and unknown. I have said, *God dealt with His Son about our sins.* That settled the sin question, and God is satisfied with the sacrifice of Christ for us. Now, *He wants to deal with us about His Son.* This is so important, let me tie it together so we will not forget: *God has dealt with His Son about our sins, now He wants to deal with us about His Son.*

And that, dear friend, is the Gospel. The Gospel does not propose that you do anything about your sins. It brings you the good tidings that God has, in Christ, already dealt with them, and is satisfied about them. The Gospel proposes that you deal with the Son—that you accept the sacrifice which God has made and himself accepted for your sins. Do you not see? It is the *Son* question, not the *sin* question, that is before you. "What will you do with Jesus who is called the Christ?"

Now, lost sinner, what is your answer to the Son question? "He that believeth on him is not condemned." Look at that precious word. No matter what kind of a sinner you are, God has dealt with your sins, and they are settled. He faces you with the Son, and asks you to accept Him to be your Saviour. And, you stand condemned now, not because of your sins, but because you refuse the Son. "But he that believeth not is condemned already, *because he hath not believed in the name of the only begotten Son of God*" (John 3:18).

The Gospel, then, brings you a message of hope, of good news, that your sins have been settled on the Cross, and that God bids you to be reconciled to Him by receiving in your heart the Sacrifice He has made for your sins. Here, then, you stand face to face with the Saviour. You will trust what God has done, and receive Christ into your heart, or you will reject Him to your eternal damnation. Will you not hear the Spirit pleading with you in this hour of God's love and mercy, for you to "believe on the Lord Jesus Christ, and thou shalt be saved?" Is there anything in your life worth being damned for? Remember, you stand before God's offering for your sins. You will accept it or reject it? He accepts it. Will you?

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Walnut Street Baptist Church

Louisville, Ky.

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Bethel is Calling

By Chase W. Jennings, Superintendent of Missions, North Bend and Campbell County Associations

COVINGTON, Ky., February 11.—In Northern Kentucky, along the Licking River, twelve miles south of Covington, is located Bethel Baptist Encampment. This beautiful spot is owned by the Baptists of Campbell County and North Bend Associations.

Pastor T. E. Dougherty, Chairman of the Program Committee, has announced the schedule for the summer of 1949. The Training Union Encampment will be held from the Fourth of July to July 9, according to Chairman Dougherty, and this will be followed July 11-23 by the Junior Girls' Auxiliary Encampment. Then five days, July 25-29, there will be a Sunday School Encampment and Rural Pastors' Conference.

Chairman Dougherty and his Program Committee have made arrangements for four encampments during the month of August. These are August 1-6, Intermediate R. A. Encampment; August 8-13, Junior Royal Ambassadors' Encampment; August 15-19, Junior and Intermediate Boys' Encampment; and August 19-21, Y. W. A. Encampment.

All reservations must be accompanied by $1.00 registration fee and should be sent to Mrs. W. N. Carnes, Camp Manager, Box 375, Rural Route No. 5, Latonia Station, Covington, Ky. Be sure to give your name, address and church.

During both G. A. and R. A. Weeks all youth of the North Central Region are invited. Those coming from churches **outside** of Campbell County and North Bend Associations are requested to pay $2.00 room rent as well as $7.00 for board, a total of $10.00 for a full five-day camp.

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Mrs. Garr Dies at Her Home in Erlanger, Ky.

ERLANGER, Ky., February 9.—Mrs. Lillie B. Garr, 74, a member of the Erlanger Baptist Church, died February 7 at her residence, 22 Commonwealth Avenue, here and her funeral was conducted today at the Taliaferro Funeral Home. Her remains were taken to the Highland Cemetery for burial. She is survived by one son, Harold W. Garr.

———o———

Funeral of Mrs. Anna Elizabeth Bridges Held At Wilmington Baptist

WILMINGTON, Ky., February 3.—The funeral of Mrs. Anna Elizabeth Bridges, 79, was held this afternoon at 2:00 P. M. at the Wilmington Baptist Church, and her remains were deposited in the cemetery of the church. She died at the home of her daughter, Mrs. Robert Bell, Piner, Ky., on January 31.

Mrs. Bridges was the mother of Five daughters—Mrs. Bell, already mentioned; Mrs. Frank Violett, Walton, Ky.; Mrs. Ethel Hightower, Hamilton, Ohio; Miss Alice Bridges, Covington; and Mrs. Malcolm Oliver, Piner, Ky.; and of two sons—M. F. Collins and Foster Bridges, both of Fiskburg, Ky. Besides these, she also leaves four sisters—Mrs. Eva Elliott, Wichita, Kansas; Mrs. William Crain, Butler, Ky.; Mrs. Emma Collins, Walton, Ky.; and Mrs. Laura Hickembothem, Ft. Thomas, Ky.; and one brother—David Bagby, Newport, Ky.

———o———

Wife of Frank Watson Dies in Ludlow, Buried At Highland Cemetery

LUDLOW, Ky., February 9.—The Ludlow Baptist Church was the scene of the funeral of Mrs. Glovina Sanders Watson, 66, today. She died at St. Elizabeth Hospital on February 6. She was born in Mercer County, but has lived here for thirty-five years. At the time of her passing she made her home at 334 Oak Street.

Mrs. Watson is survived by her husband, Frank Watson; four brothers—Leslie Sanders, Dry Ridge; John Sanders, Covington; Arthur Sanders and Ernest Sanders, Cincinnati, Ohio; and one sister, Miss Mamie Sanders, Ludlow.

Her remains were taken to Highland Cemetery for burial.

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Immanuel Church of Covington Has Funeral For Mrs. Nettie Gatts

COVINGTON, Ky., February 1.—The funeral of Mrs. Nettie Gatts, 61, of this city, was conducted at the Immanuel Baptist Church on January 28, and burial was in the Highland Cemetery. She died at Booth Memorial Hospital on January 24.

Mrs. Gatts is survived by one son, Louis Lawarre, and two grandchildren, of this city. Also, she leaves four sisters—Mrs. Carrie Stoppiello, Mrs. Sarah Jurgens and Mrs. Linda Fronk, all of Cincinnati, Ohio; and Mrs. Joella George, of Covington, Ky.

———o———

Ghent Chruch Calls H. M. Gregory as Pastor

GHENT, Ky., January 3.—The Ghent Baptist Church has called Rev. Henry M. Gregory to be its pastor, Mr. Gregory hails from Elk City, Okla., where his father is a druggist. He holds his A.B. degree from Oklahoma Baptist University at Shawnee, Okla., and is now a student in the Southern Baptist Theological Seminary. Before coming to Kentucky he was pastor at Parie Baptist Church and Liberty Baptist Church, both in Oklahoma. Since coming to Kentucky he has been pastor at Mt. Pisgah Baptist Church of Fairview, Ky.

Gleanings

The Young People's Class of the Kenton Baptist Church, Kenton, Ky., will present a one-act play entitled, "It is More Blessed," on the evening of February 23, 1949, at 7:30 P. M. at the church. Friends of the church are invited.

Mr. and Mrs. T. J. Andrews are now making their home in Latonia, Covington, Ky. They were married in Vine Grove Baptist Church, Vine Grove, Ky., by Pastor E. Warren Rust, formerly of Covington, on January 29. The bride is the former Miss Ola Morris, daughter of Mrs. Iva Morris, of Latonia, and the groom is a son of Mr. and Mrs. Roy Andrews, of Lima, Ohio.

Ernest Tolle, 58, died at his Cynthiana home on January 17. He was an electrical contractor, and a member of the Cynthiana Baptist Church. He is survived by his wife, Mrs. Blanche Davis Tolle; his mother, Mrs. Lafe (Anna Stewart) Tolle of Covington; two daughters, Mrs. Gene T. Morie, Florida; and Mrs. C. J. Stakelin, Cynthiana; one sister, Mrs. John Anderson, Covington; and two brothers, James Tolle and Ed Tolle, both of Cynthiana. The funeral was conducted by Pastor Austin Roberts, assisted by Frank C. King.

The funeral of George W. Iles, 75, was conducted at the Alexandria Baptist Church on the afternoon of January 30, and burial was in the Alexandria Cemetery. He died at his residence on Washington Trace Road, Campbell County on the previous Thursday. Surviving are his wife, Mrs. Martha Iles; five daughters, Mrs. Dewey Darlington and Mrs. Earl Poe, California, Ky.; Mrs. Alonzo O'Rourke, Union, Ky.; Mrs. Harry Cryer, Alexandria; and Mrs. J. A. Darlington, Melbourne; two sons—Joseph Iles, Newport, Ky.; and Alfred Iles, Williamsburg, Ohio. Also he had 20 grandchildren and six great grandchildren, and one sister, Mrs. Etta Nelson, Newport, Ky.

———o———

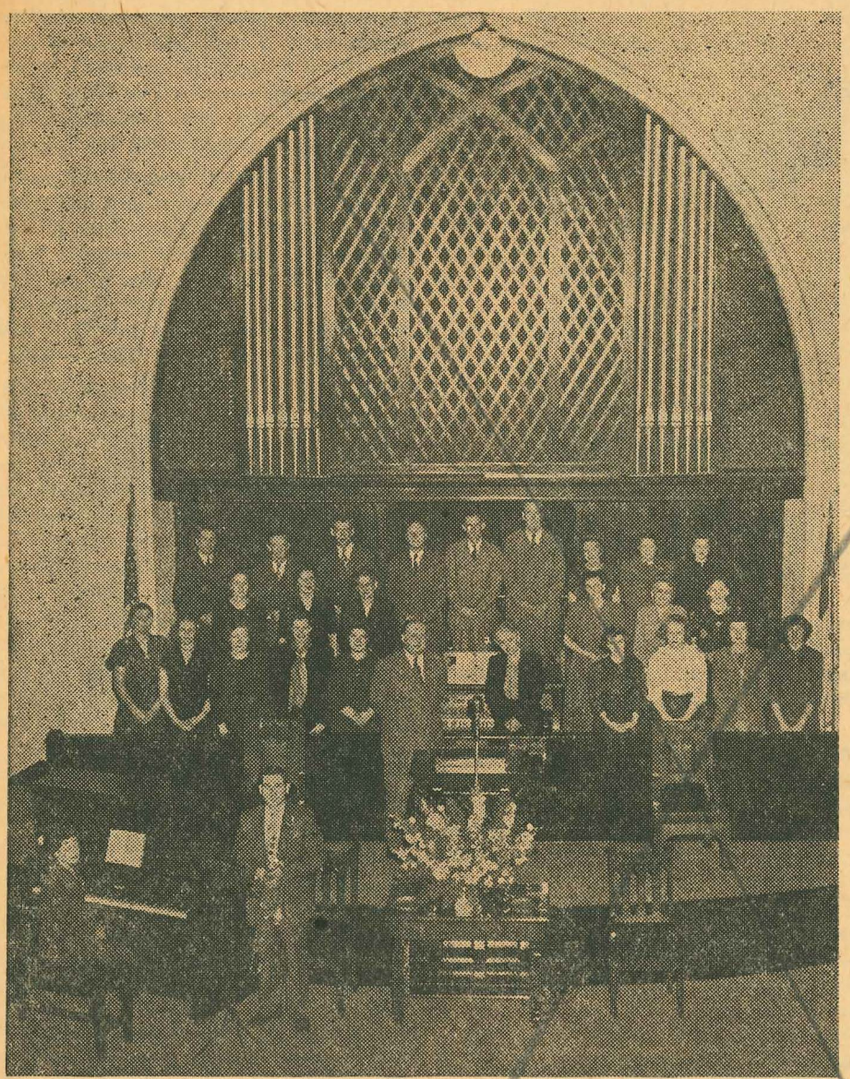
Optimists

The pessimist says of rain, "It will make mud;" the optimist says, "It will lay the dust." The optimist says, "I am better today;" the pessimist says, "I was worse yesterday." The optimist says when he sees a bee, "There goes a honey-maker;" the pessimist says, "There is a stinger." The optimist says, "I am glad I am alive;" the pessimist says, "I'm sorry I must die." The optimist says, "I am glad I am no worse;" the pessimist says, "I'm sorry I'm no better." Christ makes optimists of those to whom He gives the morning star; they see light in darkest gloom; they say, 'The morning cometh," for morning is always coming somewhere.—A. C. Dixon.

———o———

TROUBLE—To avoid trouble, breathe through the nose. It keeps the mouth shut.—*Woodmen of the World Magazine.*

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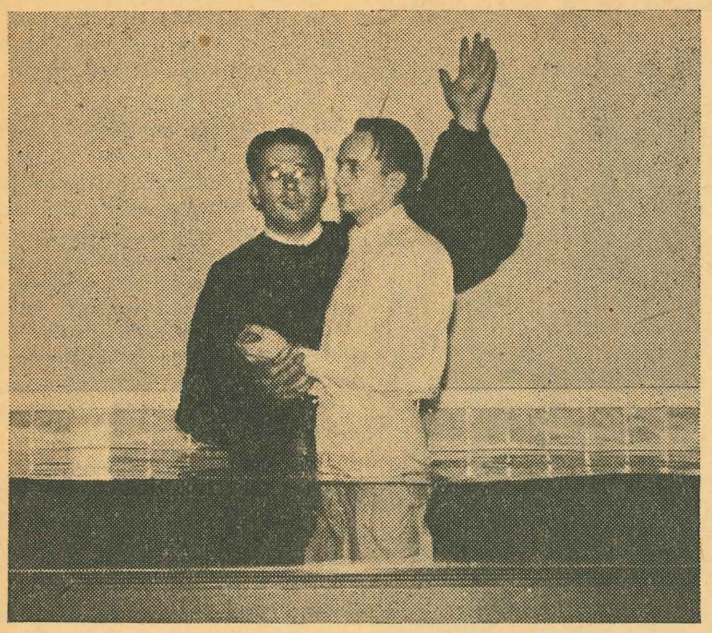
Teacher GEO. E. HAYS, Jr.

Walnut Street Baptist Church

Louisville, Ky.

Visitors Cordially Welcomed

Pastor T. E. Williams Rounds Out His Third Anniversary at Third Avenue Church



With this article is a picture of Pastor T. E. Williams of the Third Avenue Baptist Church of Louisville, Ky., in the act of baptizing Harold Stockseth in the new baptistry of the church. Mr. Stockseth was the first of the forty-seven candidates awaiting this initial church ordinance to be baptized in the new pool.

Mr. Stockseth was formerly a Morman, and for sometime worked as a linotype operator in the print shop of the Western Recorder. He was gloriously converted one Sunday morning, which testifies again to the truth and power of the Gospel.

February 6, 1949, was the Third Anniversary of Pastor T. E. Williams with The Third Avenue Baptist Church. During this time the church spent a large sum of money improving the building and the grounds.

Within these three years the church gave a total of $89,311.73 for all causes. Approximately one-third of the total contributions was given for missions. There was a total of 556 additions to the church—308 of these came upon a profession of faith; 243 pending letter, and 5 by statement. There were four young people who dedicated their lives as missionaries; three young men surrendered their lives to the preaching of the gospel, and a large number dedicated themselves to Christ and His Service.

The church recently completed a $50,000.00 building and re-modeling program. The old parsonage was converted into a Sunday School Annex; a new parsonage was purchased at 908 Hess Lane, and the entire Sunday school plant was re-modeled.

Third Avenue is most grateful for the fact that she has added to her membership more than 100 per cent for the past three years.—H. M. Violette, Sr., Chairman, Deacons.

———o———

Mt. Tabor Superintendent And Deacon Dies After Years of Usefulness

HODGENVILLE, Ky., February 7.—George W. Hutcherson, 86, Superintendent of the Sunday school at Mount Tabor Baptist Church for more than 25 years, and a deacon of Mount Tabor for 50 years, died at his residence near Hodgenville today. He was the oldest of 15 brothers, and his death was the first to break the family circle.

———o———

Gleanings

While Pastor A. W. Walker is away from Louisville in a meeting in Franklin, Ohio, the Carlisle Avenue Church pulpit was supplied by Rev. Chester Porter last Sunday night.

"Six Books, Six Teachers, Six Classes," is the way the Northwestern group of Long Run Associational Study Course at West Broadway Church, February 21-25, has been characterized.

Vernon Bunger, Garrett, Ky., died at the age of 49 years at the Kentucky Baptist Hospital on February 6. He was a member of Buck Grove Church, and his funeral was conducted by Pastor E. B. English there.

March 5 is the announced date of the approaching wedding of Miss Ruth Rita Reising and William M. Kerby at the Deer Park Church of Louisville. The announcement was made by Miss Irene Thompson, cousin of Miss Reising. Mr. Kerby is from West Baden, Ind.

Miss Edith Helen Hampton and Lyman Henry Tewsley were married at the Carlisle Axenue Baptist Church of Louisville on the night of February 5 by Pastor A. W. Walker. The bride is a daughter of Mr. and Mrs. Joseph E. Hampton, Sr., and the groom is a son of Mrs. Alva Cunningham, LeRoy, Mich.

The laymen of the Garfield Baptist Church of Louisville will conduct an evangelistic service for a week, February 28 through March 5, at which time the laymen—all consecrated servants of the Lord—will give messages each evening. Pastor Ira H. Ball will have the assistance of Choir Director William Summer.

The Port Royal Baptist Church voted some months ago to build a new pastorium. A building committee was appointed with authority to sell the old pastorium and to raise money for a new one. They are now ready to begin the work on the new home for their pastor, Rev. David Griffin, a student in the Southern Seminary, who has been with them since September.

Mrs. Mayme McCrocklin, formerly of Spencer County, Ky., and long a member of the East Baptist Church of Louisville, died at the residence of her daughter, Mrs. H. H. (Angeline McCrocklin) Grooms, in Birmingham, Ala., on January 30. Her daughter is the Choir Director of the First Baptist Church of Birmingham, and was formerly a singer in the choirs of East Baptist and Broadway Baptist Churches of Louisville. Besides her daughter, she is survived by one son, William McCrocklin, for 23 years with the Western Union in Louisville; and by five grandchildren.

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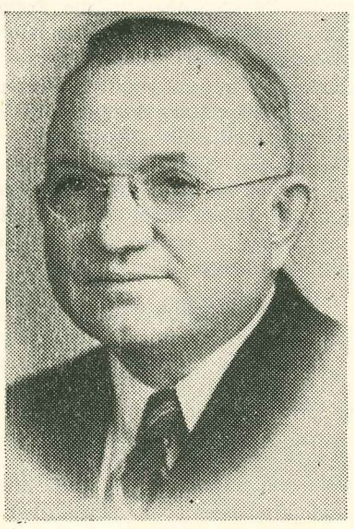
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Prominent Elizabethtown Lawyer Dies Suddenly

ELIZABETHTOWN, Ky., January 25.—Death came to Cyrus Emmet Morgan in the Kentucky Baptist Hospital at Louisville on January 23. Death came unexpectedly, for he was not thought to be in a critical condition.

Mr. Morgan was an attorney at law here for many years. He was a son of the late Mr. and Mrs. Isaiah M. Morgan, and was born near here on February 7, 1877. He was a 1903 graduate of Centre College at Danville. He had been both City Attorney for Elizabethtown and County Attorney for Hardin County, and at the time of his death he was U. S. Commissioner, as well as a lawyer—a member of the firm of Morgan and Tabb.

He was a prominent member of the



C. E. Morgan

Severn's Valley Baptist Church here, and taught the Baraca Men's Class.

He is survived by his wife, the former Miss Pearl Hubbs, two children, Stanley Morgan, Covington, and Mrs. Tilden Yates, Grundy, Va., and by three grandchildren and two sisters, Mrs. John T. Willett and Mrs. J. B. Goranflo, both of Elizabethtown.

Mr. A. F. Tabb, his law partner, says of him that "his church and its activities came first in his thoughts and activities, and as a teacher he perhaps rendered his greatest service."

The funeral was conducted by Pastor L. E. Martin on January 24.

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Antioch Church Destroyed By Fire Just Prior to Morning Worship Hour

LaCENTER, Ky., February 7.—The Antioch Baptist Church, near here, in Ballard County, was destroyed by fire on Sunday, January 30, at 11:00 A. M., just at the close of the Sunday school period. Members tried faithfully to put out the fire, but could not, and soon discovered that the whole attic was afire.

The Antioch Church was a large and beautiful frame building serving a large rural community. Rev. Parkman Feezor, of Paducah, is the full-time pastor.

The woodwork and pews had just been refinished, and the interior had been redecorated. The equipment was saved by the congregation and moved to the parsonage, the church had recently purchased in the neighborhood, but which was not yet occupied. Services are being held there temporarily. The loss was partly covered by insurance.

The Antioch Church was also destroyed by fire July 26, 1917, and the recent building was built in 1918.

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Georgetown Bible Teacher Addresses Crittenden Association

DRY RIDGE, Ky., February 6.—The Crittenden Association of Baptists met with the Dry Ridge Baptist Church today at 2:30 P. M.

Dr. George W. Redding, Professor of Bible in Georgetown College, was the guest speaker, and since some of the churches have been studying the Book of John, he used the theme, "One Syllable Windows of John"—1. Word, 2. Sign, 3. Truth, 4. Faith, 5. Bread, 6. Lamb, 7. Life, 8. Light, 9. Soul, 10. Son.

There were 150 present, with 15 churches out of 24 being represented. At present Crittenden Association has in it eight Standard Sunday schools.

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In Memoriam

REV. J. C. PITT

AUBURN, Ky., January 29.—God has called from his active service on earth, Rev. J. C. Pitt who during his ministry served as the thirteenth Pastor of the Auburn Baptist Church, Auburn, Ky. During his fine ministry in this pastorate, the church grew in both numerical and spiritual strength. The influence of his wise leadership still lives on in the hearts of the membership as a memorial to his valued services.

To his family and many friends in Kentucky who cherish his memory, this church pays tribute to this sainted minister. May the All-wise Father fill our hearts in this hour of sadness, and give to the ministry more sons like our departed Pastor.—Deacons of Auburn Church, by H. B. McClary.

MRS. MAUD MITCHELL SAMS

LEXINGTON, Ky., January 28.—God in His infinite wisdom on October 22, 1948, called from our midst our beloved co-worker, Mrs. Maud Mitchell Sams. As members of the W. M. U. of Elkhorn Association, we wish to pay tribute to her and thank our Heavenly Father for her beautiful life with its consecration, its unwavering faith and fortitude, and her continuous years of service.

She served the W. M. U. of Elkhorn Association as Superintendent, Secretary-treasurer and Mission Study Chairman. For forty years she served as Primary Superintendent in the Sunday school, and many years as Sunbeam leader exerting a rich influence, which will live on in the lives of those with whom she worked.

The records say that she is dead. We know that she only "out-soared the shadow of our night." She still lives on in the hearts of those who knew her.

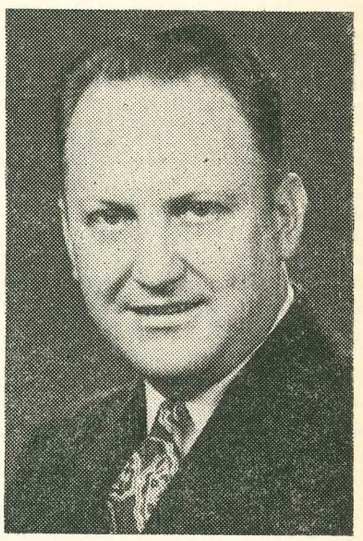
The Elkhorn W. M. U. wish to express to the family their sympathy and deep sense of loss at her going and desire that a copy of this tribute be sent to them, and a copy be spread on our minutes, and a copy be sent to the Western Recorder for publication.—Mrs. J. C. Brandenburg, Mrs. John Hughson.

Gerald K. Ford Succeeds T. C. Duke as Pastor at High Street, Somerset

SOMERSET, Ky., February 7.—High Street Baptist Church here has called Rev. Gerald K. Ford as pastor to succeed Rev. T. C. Duke, who retires from a long, fruitful and inspiring ministry of 35 years.

Mr. Ford is a native of Colorado and is now pursuing post-graduate studies at the Southern Baptist Theological Seminary in Louisville. Mr. Ford is a graduate of Wheaton College, Wheaton, Ill., the Practical Bible Training School, Binghamton, N. Y., and has the Th.M. degree from the Southern Seminary.

During his college years he was a member of the Wheaton College Glee



Gerald K. Ford

Club and director of the Ambassador Gospel Team, which traveled extensively throughout the Pacific Northwest in evangelistic work. He has held pastorates in North Carolina and Indiana, and also served as Director of Christian Education and Minister of Music at churches in Asheboro and Reidsville, N. C.

During the last war Mr. Ford served more than four years as a Chaplain in the Army Air Forces, being stationed in the Caribean Defense Command in Panama. His work as a chaplain necessitated his covering all the outlying air bases from Guatemala to Peru.

Mr. Ford has a family of two boys, Kenneth, age 10, and Rickey, age 4. His wife, the former Miss Virginia Cross, of Asheboro, N. C., is studying this year at the Woman's Missionary Union Training School, Louisville.

It is expected that Pastor Ford and his family will take up residence in Somerset in May, and in the meantime Mr. Ford will serve the church each Sunday, commuting between Louisville and Somerset.

———o———

WORK—The daily grind of hard work gives a man polish.—*Fraternal Monitor.*

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

Young People's Secretary of the W. M. U. of Kentucky

It is with a great deal of joy that we present to you Miss Mary H. Sampson as the new Young People's Secretary for the Woman's Missionary Union of Kentucky. She was elected unanimously by the Executive Committee at a special called meeting, January 31, and is already at work.

Miss Sampson is a missionary-on-leave from China and, of course, hopes to return there as soon as conditions will permit, but the present turn of events makes that time very uncertain. We feel greatly blessed of the Lord in being able to secure her to lead our young people during this interim.

You will want to know something of her life. Miss Sampson is the daughter of Mr. and Mrs. F. A. Sampson of Louisville, active, consecrated leaders in our Baptist work, and members of the Highland Baptist Church. She was born in Louisville, and grew up here, was graduated from Georgetown College in 1939 and from the W. M. U. Training School in 1941. She was for two years the Office Secretary at the First Baptist Church, Jackson, Mississippi, and then served as Secretary to Dr. Kyle M. Yates at the Walnut Street Baptist Church, Louisville, 1943-1946.

Miss Sampson was appointed a missionary to China during the Centennial session of the Foreign Mission Board in 1945 and went to China to work with the Old North Gate Baptist Church of Shanghai in 1946. She returned to the United States in 1948 because of the illness of her mother and is now unable to return because of the war there.

Our new leader says that she feels that the major source of her missionary interest was the Sunbeam Band, Girls' Auxiliary and Young Woman's Auxiliary. Without the influence, inspiration and education she received in these W. M. U. organizations she would probably not have been led into the decision for full-time Christian service.

She comes to us well prepared in heart and mind and by experience. We confidently expect that under her leadership the young people of our churches will be led to heights of inspiration and achievement never before reached. On this page you will find a greeting from her.—Mrs. G. R. F.

Salutation by New Young People's Secretary

"God moves in a mysterious way His wonders to perform." Those words have been ringing in my ears for days now as I have found myself facing the tremendous privilege and responsibility of serving as Young People's Secretary for my own Kentucky.

Several times in the last few years it has seemed that the doors of opportunity for service have almost been slammed in my face just as I started to open them. When I was appointed a missionary of Southern Baptists to China, the war was still in progress, and that door was closed. The end of the war came, and I found myself in China for a year. Unexpected illness came into my home here in America, and I found



Miss Mary H. Sampson

the door to work in China suddenly closed as I returned to Kentucky. Then the plans to return to China began to take shape only to have war conditions in that great land make them abruptly end. Another door seemed closed, but for every seeming disappointment the Lord has only given a greater blessing.

I am so very unworthy of the honor that has been given me as I have been elected your W. M. U. Young People's Secretary, but I feel very surely that "God is working His purpose out" for all of us as we work together.

Sunbeam Band! Girls' Auxiliary! Y. W. A.! I hardly ever say those words without remembering the things I learned and did and felt as I was a member of those organizations. Royal Ambassadors! Boys, girls, young women—all working toward the same high goal, the telling of a lost Kentucky and America and world about a wonderful Friend and Saviour. I pledge you my best and shall lean heavily on your prayers and help as we work together for His glory."—Mary H. Sampson.

G. A. House Parties

Reservations are coming in daily for the G. A. House Parties to be held in March. **Remember the dates and places:**

March 4- 6—Georgetown College, Georgetown
March 11-13—Bethel Woman's College, Hopkinsville
March 18-20—Campbellsville College, Campbellsville
March 25-27—Cumberland College, Williamsburg

For the Georgetown House Party, **only the first 250 reservations will be accepted;** at Bethel, the first **110;** at Cumberland, the first **60;** at Campbellsville, the first **50.**

At both Georgetown and Bethel, any Intermediate G. A. who has completed at least the Lady-in-Waiting Step in the Forward Steps may attend, with a limit of five girls and a counselor from each church.

At both Campbellsville and Cumberland, any G. A. who has completed at least the Maiden Step in the Forward Steps may attend. A counselor is urged to accompany each group.

Remember to send your $1.00 reservation fee to Miss Mary Sampson, 127 East Broadway, Louisville, Kentucky.

We are so happy that among our speakers will be Miss Rose Marlowe of China, Dr. David Mein of Brazil, Rev. John McGee of Africa. You will certainly want to get to know them.

Annual Meeting of W. M. U.

Requests are coming in for information concerning the making of reservations for accommodations at Oklahoma City for the Annual meeting of Woman's Missionary Union. In the past, it has been possible for reservations to be made through the State W. M. U. offices. The plan has been changed this year and we are told that all reservations must be made individually and direct to the chairman of the Oklahoma City Housing Committee: Dr. Anson Justice, 223½ N. W. First Street, Oklahoma City. The committee requests that you state clearly in your letter the date and hour of your arrival, the date and hour of departure, the type of room you desire and the person or persons with whom you wish to share a room. The Biltmore is to be W. M. U. Headquarters Hotel and the dates of our annual meeting are May 15-17. The Southern Baptist Convention dates are May 18-22.

Please write to Dr. Justice immediately and I trust you will be given the reservation you desire. If you have already made your request before February 1, it will be necessary for you to write again because any request postmarked before February 1 will not be honored.

The New Manual

"The Manual of Woman's Missionary Union," a revision of the Manual written by Miss Kathleen Mallory and, prepared by Miss Mary Christian has just come from the press. It may secured from our Baptist Book Store. The price is $1.00. You will want to be sure to get one to keep up-to-date on the plans and work of Woman's Missionary Union.

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

STATE TRAINING UNION CONVENTION

What? State Baptist Training Convention in its Fifty-third Year since its first organization.

When? Begins Wednesday night, April 20, and closes Friday night, April 21.

Where? Paducah, Kentucky. First Baptist Church—Morning and Afternoon Sessions. Baptist Tabernacle—Night Sessions.

Who? Dr. R. G. Lee, Pastor Bellevue Baptist Church, Memphis, Tennessee and President of the Southern Baptist Convention, will be the main speaker Wednesday night.

Dr. C. Oscar Johnson, Pastor of the Third Baptist Church, St. Louis, Missouri and President of the Baptist World Alliance, will bring the main message on Thursday night.

Dr. James W. Middleton, Pastor of the First Baptist Church, Atlanta, Georgia will speak Friday night and conduct the Life Dedication Service.

Dr. William E. Denham, Jr., Pastor of the First Baptist Church, Macon, Georgia will conduct the Devotions at each session.

Dr. B. B. McKinney, Music Editor of the Baptist Sunday School Board, Tennessee will direct all the music.

THE PURPOSE OF THE STUDY COURSE

From "The Graded Church Study Course for All Church Members"

The underlying purpose of the graded church study course may be stated briefly as follows:

1. To acquaint people with the approved methods of training church members in the Training Union. These methods have been developed through years of experience and will prove successful in any Baptist church.

2. To teach the real meaning and purpose of Training Union work.

3. To set out clearly our forms of church organization and government, and to describe essential church activities in such a way that our people may see how they should participate in those activities.

4. To familiarize church members with the worldwide program of Baptists and the methods they are using in trying to carry out the Great Commission of Jesus.

5. To train our people in soul-winning and in every phase of Christian stewardship.

6. To give a clear, simple study of all the great Bible doctrines.

7. To give church members a usable knowledge of the books of the Bible and methods of Bible study.

8. To give a simple and practical study of the great, deep things of the Spiritual life in such a way that the individual Christian may easily grasp their meaning and catch a clear conception of how they may be incorporated in his own life through experience.

ADDITIONAL CHURCH FOR AWARDS LIST

We are sorry that the name of Audubon Baptist Church, Henderson was for some cause omitted from the list of Churches with more than 100 awards in 1948 as printed on the Training Union Page of the Western Recorder for January 27. This church was credited with 144 awards in 1948. We are glad to add this church to the list.



Dr. R. G. Lee, Pastor Bellevue Baptist Church, Memphis, Tennessee, and President Southern Baptist Convention who will speak to State Convention at Paducah, night of April 20.

STUDY COURSE REQUIREMENTS

The study course requirements being used by the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention are listed below:

1. *Individual credit* on the Eight Point Record System is given every Sunday for twelve months following a successful examination on an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. A list of these books is published in this tract.

2. *Any union may receive credit* on the Standard of Excellence if it takes a study course every twelve months, using an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. In addition to the courses in each respective department, Young People and Adults may receive credit on the Administration courses. Intermediates may receive credit on the Intermediate courses and also *The Baptist Training Union Manual, Building a Church Training Program,* and *Let Us Sing.* The duration of the period of credit is twelve months following the date of completion of all study course requirements.

3. *A grade of 70 per cent is the minimum for passing an examination.* Examinations must be taken in writing, without aid of any kind.

4. *Ten periods of forty-five minutes each,* or the equivalent, are required in each class for the completion of each book.

5. *Class members must attend at least six of the ten periods* in order to be eligible for the class examination and credit. (All who fail to meet the requirements for attendance upon at least six class sessions, or who for other valid reason cannot take the class examination, may take a special examination, but must answer at least twenty questions. They must meet all the other requirements).

6. *Examination may be taken by correspondence.* The state Training Union department or the Training Union Department of the Baptist Sunday School Board will submit questions for such examinations. The same requirement that applies to classes as to grade and written examinations is made here, but at least twenty questions must be answered without aid of book or other helps.

7. Each one taking an examination in a class, special examination, or by correspondence is *required to read the book through.* (Those who do not have time to read the whole book during the week of the study are required to pledge that they will read it within ten weeks. Each one taking the examination by correspondence must read the book before taking examination).

8. *Credits are not interchangeable.* The credits are granted only as advertised for each book, and no diploma or seal may be granted for any book other than the one for which it is intended.

NOTE: The above eight Study Course requirements are taken from the tract "The Graded Church Study Course for All Church Members" published by the Training Union Department of the Baptist Sunday School Board.

20%-ERS

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

January 30, 1949—Frankfort, Crestwood; Eddyville, First; Louisville, Eighteenth Street; Erlanger; Hodgenville, First; Kuttawa; Jellico, Tennessee, First; London, First; Steubenville.

Edwin Wilson, Blind Editor, "Sees" Braille Evangel Jump to 5,000

By WINNIE DUDLEY

DALLAS, Texas.—Out of the physical darkness that has been his since the age of eight, and his intimate knowledge of the needs of a quarter-million others in that darkness, Edwin Wilson lighted a light now brightly burning for over 5,000 persons.

That light is the Braille Evangel, a 64-page monthly magazine originated, planned, promoted and edited by Brother Wilson. Printed in Braille, the Evangel contains digests of stories, sermons, devotionals and inspirational material, largely from Southern Baptist publications. It is distributed free to blind readers in all states of the Union and 20 other countries, and is supported by contributions from interested friends and church organizations.

Wilson's idea for an evangelical and evangelistic magazine for the blind came from his personal realization of the place it could fill. Encouraged by response to tentative suggestions in other Braille publications, he conferred with prominent Baptist leaders.

Receiving their enthusiastic approval, he started the venture on faith and published the first issue in October, 1946. Circulation climbed to 1,200 the first year, 2,000 the second year, and now stands at 5,000 in its third year.

This may sound simple, but achievement has been at the price of much travail and prayer. At the end of the first year growing pains so dismayed advisors that their only hope was to raise enough cash to meet outstanding bills, and call it an impractical venture.

Through sightless eyes Edwin Wilson had a clearer vision. He had definite convictions about his call to this ministry. In less than six months bills were being paid monthly with a little balance in the bank, and the Braille Evangel was incorporated as a non-profit publication with a convention-wide directorate.

The 1948 budget was far exceeded in supplying the growing circulation, but still enough money came in to meet the bills. For 1949 the budget approved by the directors doubles the previous year.

For all these achievements his associates give full credit to the faith, energy and talents of Edwin Wilson. Reward has come, not only in growth but in expressions of appreciation from Braille readers. Besides numbers from all states, these include ten blind students at Kunming, China, an evangelical pastor in Greece, and a blind pastor at Ethiopia. A letter in Italian Braille posed an interesting problem in translation.

A broad educational background, including B.S. and M.A. degrees from Peabody College, Nashville, Tenn., and the B.D. which he expects from Southwestern Seminary in May, have well-fitted the editor for his position. With the assistance of Mrs. Donald Orr, secretary and reader, he selects and condenses articles of particular interest, and edits the magazine from his office at Seminary Hill, Fort Worth, Texas.



Editor Edwin Wilson of the Braille Evangel, Baptist magazine for the blind, accepts the guidance of his secretary and reader, Mrs. Donald Orr, down icy steps at Cowden Hall, Southwestern Seminary, Fort Worth. Mrs. Orr and her husband are students in the Seminary School of Music.

Baptist Youth Facing the Future

(Continued from Page 5)

Detailed information regarding costs, tourist and sight-seeing tours have been sent to all national headquarters. Thus, they are prepared to give more detailed information than is possible in this short presentation.

In addition to this, the Congress office is happy to answer any question regarding the Congress. The address is: The Third Young Baptist World Congress, Klarabergsgatan 50, Stockholm, Sweden.

Welcome, Baptist Youth of the World!

It is a great privilege for the young Baptists of Sweden to invite our young Baptist friends of different nations, races and tongues to this important gathering. Each one who belongs to a Baptist Youth organization is welcome.

We are expecting about 1,000 delegates: about 250 from the U. S. A., 210 from England, 25 from Canada, several hundred from the Nordic countries, as well as delegates from the far East and Africa. We are now working to obtain the necessary financial means to invite young Baptists from war-stricken countries, who desperately need contact with youth from other nations. It is even our hope to have some D. P.'s as delegates. To everyone—a warm and hearty welcome!

If we meet before the face of God, willing to surrender completely to God's will for our lives, open hearted for the guidance and power of the Holy Spirit, this congress may be one of the great events in the history of the Baptists.

Four Deacons Are Ordained at Bethlehem

BETHLEHEM, Ky., February 8.—A council, called by the Bethlehem Baptist Church, met on February 6 at 2:30 P. M. for the purpose of examining Brethren Roy Kelly, Julian Roberts, R. C. Caldwell and Wendell G. Roberts as deacons, and assisting in their ordination by the church.

Fred L. Bell was chosen as moderator and Fred Beutel the clerk. Prayer was offered by J. T. Burdine, Jr., and the sermon was preached by F. D. Gant. Others participating included Pastor Kenneth Pepper, Lockport, and Deacons Tom McCardwell, Elbert Lighter, E. E. Tanner, Richard Roberts, Clay Roberts, L. H. Shaw, Fletcher Miller, Eugene Banta, and Charles Sutherland.

Funeral for J. K. Elkins At Magnolia Baptist Church

MAGNOLIA, Ky., February 7.—The body of Pfc. Joseph Kenneth Elkins, killed while in action in Germany on April 13, 1945, was returned to Magnolia on January 21. Funeral service, conducted by Pastor J. C. Raikes, was held in the Magnolia Baptist Church on January 22, with military rites and burial in the Magnolia Cemetery. Pfc. Elkins was the only casualty suffered by the Magnolia Church during World War II. He is survived by his wife, Mrs. Lorene Jones Elkins; two children—Robert Jones and Jorene Jones; his parents—Mr. and Mrs. Joe Elkins; one sister, Lorena Elkins; and three brothers—Leigh, Oscar and Albert.

Make your gift to American Bible Society, February 27

FEED HUNGRY SOULS!
Make your gift to American Bible Society, February 27

About Baptist Doctrines

By L. L. GWALTNEY

THE BAPTISTS through their long history have been non-conformists and dissenters. By the word "non-conformists" we mean to say that the Baptists did not conform to other religious people when they thought the others departed from the New Testament teaching. By the word "dissent" it is meant that they disagreed in their opinion to the teachings of others. Thus they were both non-conformists and dissenters.

Meantime, nowhere in their history did they ever persecute or try in any way to intimidate those with whom they did not conform or from whom they dissented. The Baptists have always desired freedom of religion not only for themselves but for all other people.

Here follow some of the things from which they dissented and also some of the things for which they contended. But their contentions were only for themselves and for others who voluntarily agreed with them and never once in opposition to others exercising their own religious rights.

FROM WHAT DID THE BAPTISTS DISSENT? They dissented to the growth of clericalism, that is the priests becoming a separate and distinct class in human society they dissented to the development of ecclesiastism, that is the binding of the people and local churches into a vast religious system, controlled by a few overlords; they dissented to the union of church and state; they dissented to any mediator between man and his soul other than Jesus Christ; they dissented to salvation by the mass, or by any kind of ceremony or works, instead of by the grace of God; they dissented to indulgences, that is a price paid priests to pray souls out of purgatory; they dissented to the worship of the Virgin Mary and saying prayers to her; they dissented to state churches everywhere in the world whether they were Catholic or Protestant; they dissented to infant baptism because infants cannot believe in Christ; they dissented to public funds being given to sectarian institutions. These are some of the things to which our fathers dissented and the same dissent needs to be carried on today, and tomorrow and forever.

For What Did the Baptists Contend and For What Do They Still Contend?

They contended for a democracy of the faith and for the equal rights of all believers; they contended that the church is a body of baptized believers called out from the world and that New Testament baptism was by immersion only; they contended for the integrity of the human conscience and that conscience should never be forceably coerced; they contended for the right of private interpretation of the Scriptures as opposed to interpretation by a "church" or a group of ecclesiastics; they contended that both church and state should be free in their own spheres and that neither should exercise authority over the other; they contended that public funds be used only in the interest of the public and not be diverted to sectarian institutions; they contended for the dignity of the human personality and that in religious concernments men are responsible only to God; they contended that rulers should be just and exercise authority only on the state but never in the realm of faith and conscience; they contended that just as the Jewish bloody sacrifices were done away in the sacrifice on Calvary, so the priesthood was also abolished and Christ only is the high priest and mediator between God and men; they contended for the Lordship of Christ and not the overlordship of bishops and popes.

Now all of these dissents and contentions of the Baptist fathers may be designated as "Baptisticism." There is Romanism, a Presbyterianism, a Methodistism and other religious isms. Very well, the sum total of the Baptists dissents and contentions add up to Baptisticism. It is something distinct and different in the religious world from any other religious ism. And it is the ancient doctrines preached by the Baptist fathers, and sealed and sanctified by their blood, which need to be preached today, and tomorrow, and forever.—*The Alabama Baptist.*

Patrick Henry's Defense Of Baptist Preachers

(Continued from Page 9)

"May it please your worships, there are periods in the history of men where corruption and depravity have so debased the human character, that man sinks under the weight of the oppression's hand—becomes servile, his abject slave. He licks the hand that smites him. He bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed. From that period when our forefathers left the land of their nativity for these American wilds, from the moment they placed their feet upon the American Continent, that famous despotism was crushed; the fetters of darkness were broken, and heaven decreed that man should be free, free to worship God according to the Bible. In vain were all their suffering and bloodshed, to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to enquire once more, for what are these men about to be tried? This paper says: "For preaching the Gospel of the Saviour to Adam's fallen race!"

Again he paused. For the third time he slowly waved the indictment round his head; and then, turning to the Judges, looking them full in the face, exclaimed with the most impressive effect: "What law have they violated?" The whole assembly was now painfully moved and excited. The presiding Judge ended the scene by saying, "Sheriff, discharge these men."—From an old paper.

Lawrenceville Dedicated Its New Building Feb. 13

WINCHESTER, Ky.—The Lawrenceville Baptist Church of Crittenden Association dedicated their new building February 13. Dr. A. R. Abernathy, former pastor, was the guest speaker at the morning service. Pastor C. E. Colvin, of Southside Church, Covington, and Pastor O. J. Steger, of First Church of Newport, were the afternoon speakers. Pastor R. R. Lakin, Cadle Tabernacle, Indianapolis, Ind., was the speaker at the evening service. The church completed this building at a cost of $23,000. It is equipped with Sunday school rooms, basement, and everything that will take care of a growing rural community. W. M. Wilson is the pastor.

Make your gift to American Bible Society, February 27

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"home of good food"
206 W. Broadway
Louisville, Kentucky

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Modernfold
"the WALL that moves"

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

ED. G. SILVER
613½ S. First St., Louisville 2, Ky.
WA. 8191

J. Perry Carter Joins City Mission Work of Home Mission Board

Brother J. Perry Carter has resigned as Superintendent of Missions and Evangelism with the Long Run Association of Baptists, and has accepted a similar position in connection with urban missions work with Dr. Solomon F. Dowis at the Home Mission Board of Atlanta, Ga. In connection with his retirement from his work in Louisville, the Long Run Executive Board had an informal reception in honor of Superintendent and Mrs. Carter at the Crescent Hill Baptist Church on the night of January 24.

The program was in charge of Pastor Lucius M. Polhill, of the Deer Park Church. Four solos were sung by Robert Farrall, and a reading was given by Miss Elizabeth Moore, student nurse in the Kentucky Baptist Hospital. Mrs. Fred J. Zahn, Jr., and Mr. David Stone took the attendants on a trip through the old Carter Family Album, by displaying many snapshots on a screen, to the delight of all present, except perhaps Mr. Carter.

At the conclusion of the reception, speeches were made by George H. Riggs and W. C. Boone, regarding the work which Superintendent Carter has done in the last six years. Then came a presentation speech by Lewis C. Ray, in which, on behalf of the Board, he presented a five-piece silver service set to Mrs. Carter, and two matched leather traveling bags to Brother Carter.

Brother Carter came to his present work six years ago from the pastorate of the Carlisle Avenue Baptist Church of Louisville. Previous work in Kentucky had included pastorates at Felix Memorial Church at Lexington and the Ormsby Avenue Church of Louisville. Also he was for a time assistant to Dr. E. F. Estes at West Broadway Church of Louisville.

Though his resignation took effect February 1, Brother and Mrs. Carter will continue to make their home in Louisville for the next five or six months, at least. Eventually they plan to move to Atlanta, with headquarters at the Home Mission Board office.

The Long Run Association had sixty-eight churches and twelve mission stations six years ago. Today these figures have been increased to seventy-seven churches and twenty-three missions, making a total of 100 Baptist meeting houses. In addition the Long Run office is sponsoring work in twenty-seven public and private institutions, so that the Baptist message is being proclaimed in 127 places each week. One-half of the churches established in the territory of the association in the last twenty-two years were organized within the past six years. Dr. Carter estimates that the pastors and workers in the mission program are witnessing to about 30,000 persons a month.



J. Perry Carter

The property owned by the Long Run Board has increased in the last six years from zero to $150,000. The treasurer's report in 1942 showed disbursements amounting to nearly $19,000, while the same report in 1948 showed $83,000 plus. Church memberships have increased from 44,817 to 57,922 within the same period.

The Long Run office fosters work under two general heads—a mission program and a promotional program. The former has in it eight departments as follows: (1) Church Aid and Extension, (2) Institutional Work, (3) Kentucky Boys' Estate, (4) Jewish Evangelism, (5) Negro Work, (6) Central Baptist Mission, (7) Boyce Baptist Mission, and (8) Boyce Baptist Settlement. Each department has its own superintendent, and staff. The promotional division includes Sunday school, Training Union, W. M. U., Brotherhood, B. S. U., Visual Education, Radio and recreational activities.

Perhaps the major factor in Superintendent Carter's work has been the establishment and promotion of Kentucky Boys' Estate, near St. Matthews, which deals with "Boys with a problem." Since this one was established near Louisville, others have been started in Atlanta, and other cities. In fact, the Home Mission Board desires that he shall promote the establishment of such institutions in other cities where adolescent boys are threatened on the border line of juvenile delinquency.



BIBLE STORIES FOR BOYS AND GIRLS, by Theodore W. Emgstrom, illustrated by Louis Mahacek, published by the Zondervan Press. Price, $1.95.

Here is a book that is beautifully done from every viewpoint that would appeal to children. It will create interest in Bible reading and give much to the child he could not get in any other manner. It would make a great gift for the youngsters. Can be secured from your Baptist Book Store.

SPURGEON'S MORNING AND EVENING, published by Zondervan Publishing House, Grand Rapids, Michigan. Retails at $2.50.

This is a beautifully bound book composed of 732 daily meditations, anyone of which can be read in from one and one-half to three minutes. Ideal for family devotions. If you have lost the art of daily meditation let this book help you again to find the solemn pause.—R. L. P.

MARRIAGE—Marriage brings music into a man's life. He learns to play second fiddle at home.—*Answers.*

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(Founded 1854)

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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Random Notes From Georgetown's Past

(Lifted from "The Georgetown Alumnus")

Georgetown College began with an Act of the State Legislature which, in 1829, empowered the Trustees of the Kentucky Baptist Education Society to "purchase or receive by donation, demise or bequest, any lands, tenaments, hereditaments, moneys—and to hold same—."

The original eleven-acre campus has been increased to 50 acres.

Rockwood Giddings, the first great president of the College, fell in the pulpit while preaching in October, 1839, and died shortly after.

There was a contest between Georgetown and Versailles for the location of the college, and the former "secured the prize by a gift of $6,000."

Giddings Hall was called Recitation Hall for over 60 years after its construction. B. O. Gaines in his "History of Scout County" written in 1905 says, ". . . some day I hope to see built on the south end of Recitation Hall an Ionic portico like the one on the north end, and then the building rededicated and renamed Giddings Hall in honor of the first really effective president of the College."

The college campus was for many years called "Science Hill."

The famous Georgetown Female Seminary was established in 1846 by a professor of natural science at Georgetown College.

Yeager Hall now stands on the spot where the first spacious female seminary building stood until it burned to the ground in 1869.

The second female seminary building stood at the present location of Garth High School and was used as a club house for ministerial students for many years after Georgetown College became co-educational.

John L. Hill resigned as Dean of Georgetown College, February 1922.

Georgetown celebrated a new $1,000 "grandstand" in October, 1927.

Harley Chiles placed fourth in a regional oratorical contest in West Virginia, April 1, 1927.

The new (1895) Chapel and Library Building burned in a $400,000 fire, April, 1930. Jimmy Moreland rescued from the fire an Erasmus Bible valued at $15,000.

Dr. M. B. Adams resigned as president of the College, October, 1930.

Formal opening of the New Arts and Crafts Building took place November 28, 1930.

The pillars at the entrance to Memorial Drive were erected with the funds donated by W. Z. Thompson, Nov, 1930.

John L. Hill was offered the presidency of the College, December, 1930.

The Board of Trustees by a reported 9-12 vote decided against renewing the contract of Henry N. Sherwood as president of the College, December, 1941.

Dr. S. S. Hill was inaugurated as president of the College, November, 1942.

The 1948 registration at Georgetown College took place without the kindly assistance of R. T. Hinton, since 1934 the Dean of the College. Dean Hinton died January 24, 1948.

Dean Franklin A. Yancey, former dean of men at Murray State College, became dean of Georgetown, August, 1948.

Enrolled for the fall semester—September 1943—175; and 750 enrolled for the fall semester—September, 1948.

———o———

Joe Lawless Ordained

On January 30, 1949, a meeting was held at Victory Baptist Church, Providence, Ky., for the purpose of ordaining Bro. Joe Lawless to the Gospel Ministry.

A council composed of 4 ministers and 20 deacons was organized by electing Bro. Albert Kemp Moderator; C. R. Morton, Clerk; Bro. Frank Mitchell to question the candidate; Bro. M. M. Pollard to preach the sermon and give the charge; Bro. E. G. Sisk to lead the ordination prayer and Bro. Ila Whitfield to present the Bible. The candidate for ordination stood a very satisfactory examination, and the ordination was carried out in regular form, after which Brother Lawless dismissed the service with prayer.



Hear Author, Editor, Evangelist

JOHN R. RICE

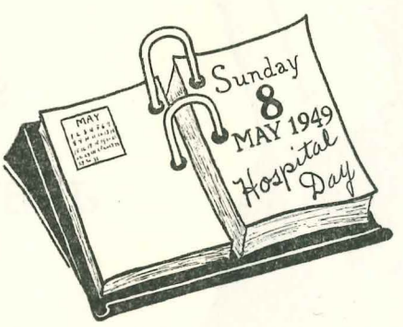
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Monday, Feb. 14—"The Third World War. Can We Avoid It? How Can We Lose It?"

Tuesday, Feb. 15—"Does America Need A God?"

Wednesday, Feb. 16—"Why Are God's Hands Tied?"

Thursday, Feb. 17—"The Sinners' Prayer Meeting"

Friday, Feb. 18—"When Will The U. S. Have A King?"

Saturday, Feb. 19—"Love, Courtship and Marriage"

Sunday, Feb. 20—10:45 A. M., "Christ and the United Nations" 3:00 P. M., "Israeli Across the Path of Empire (Jews and the World Crisis) 7:45 P. M., "God's Last Word to Louisville"



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