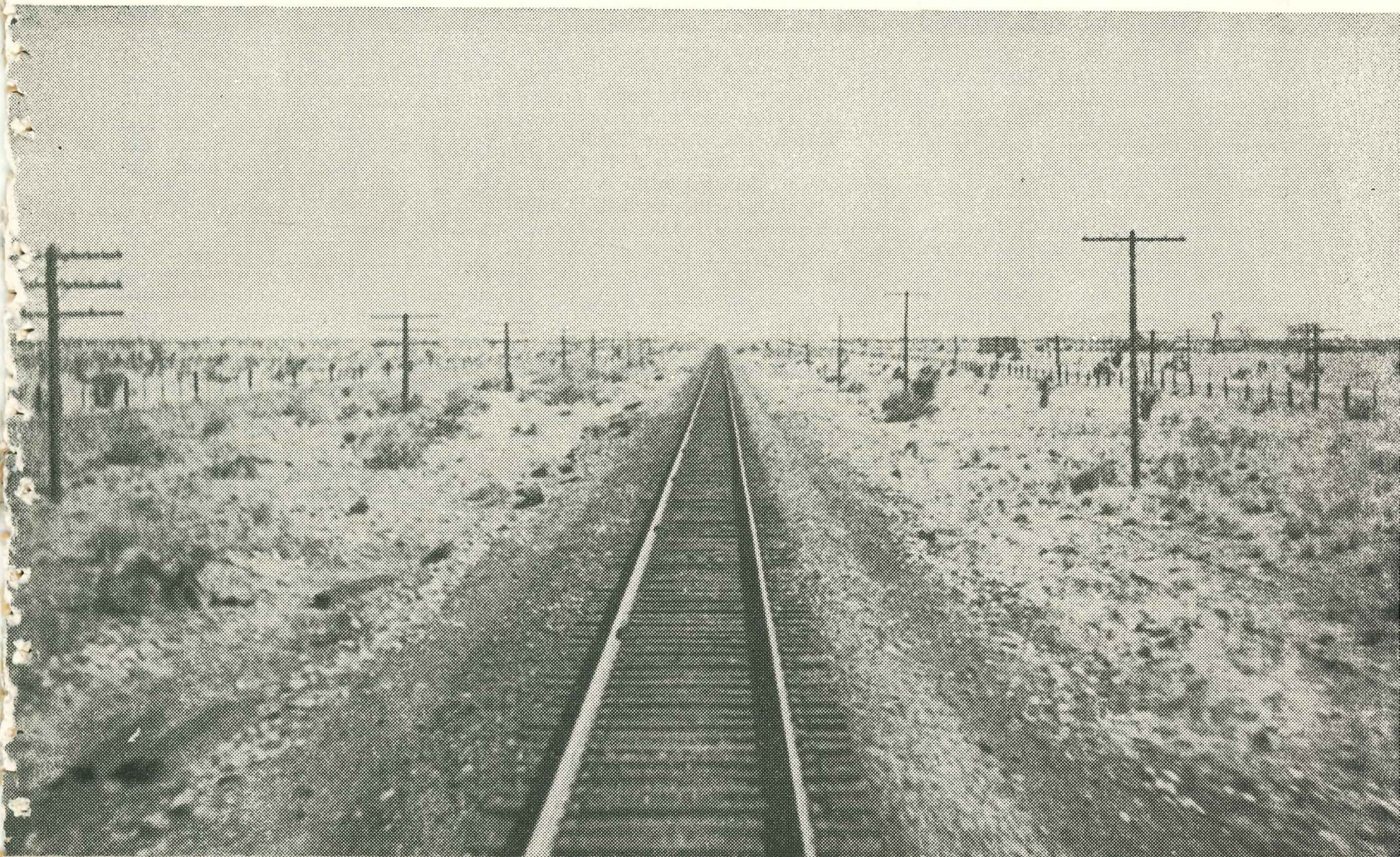


Western Recorder

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WESTWARD BOUND!



Across The Plains To Oklahoma City, Southern Baptist Convention, May 18-22

Gleanings From The Field

Send us the News From Your Church and District Association. Let Us Help You

The Cumberland College choir of Williamsburg, gave a program of music at the West Broadway Baptist Church of Louisville recently.

Evangelist T. E. Williams assisted Pastor I. L. Baughn in a revival meeting at the Crabtree Avenue Baptist Church of Owensboro, Ky., in April.

Pastor E. S. Bell recently resigned at Parksville, Ky., to go to West Point, Mississippi, where he will be the Director of Music and Education in the First Baptist Church.

Rev. Harold D. Tallant, pastor of First Baptist Church, Madisonville, brought the messages at a series of evangelistic services at the Central City Baptist Church. These services continued through May 6.

A tent meeting is being conducted at the corner of Forty-second and Bank Streets in Louisville. It is known as the Friendship Chapel, and is being sponsored by the West Broadway Baptist Church, where Dr. E. F. Estes is pastor.

Wednesday night, April 27, Dr. R. G. Lee, Pastor of Bellevue Baptist Church, Memphis, addressed a large gathering of Baptists in the Newport High School auditorium. Dr. Lee is always interesting to Baptists and no doubt spoke to the brethren in the interest of the general work.

Dr. Fred T. Moffatt, Pastor of the First Baptist Church of Frankfort, was the guest speaker Tuesday night, April 19, at the First Baptist Church, Leitchfield, Kentucky. The occasion was a banquet in honor of the deacons and all Sunday school teachers and officers. Rev. C. B. Coots is pastor of the Leitchfield Church. The meeting was held in preparation for their annual revival.

Cold Springs Baptist Church, Battletown, ordained four deacons Sunday afternoon May 1—Allen Hamilton, Ralph Cummings, Grover Bennett, Limuel Greer. In addition, Harold C. Marsh was ordained as a minister of the gospel. Brother Marsh will also be a missionary. Rev. S. F. Marsh, preached the ordination sermon. The Cold Springs Church recently called N. V. Ragsdale as pastor.

Dr. John Wade Walker, Jr., a 1945 M.D. graduate of the School of Medicine, University of Louisville, who has been practicing recently in Frenchburg, Ky., together with his wife, has been appointed to foreign mission service by the American Baptist Foreign Mission So-

ciety. He is native of Irvine, Ky., and graduated from Carson-Newman College, Jefferson City, Tenn. We have not learned to what country he expects to go.

Pastor Ben C. Taylor is rejoicing over the recent shower of blessings which came to the Pellville Baptist Church, in Blackford Association, when an offering of \$1,011.50 was given in cash, raising its building fund to a total of \$4,000. The plan is to erect a new Sunday school annex, and a \$1,300 furnace has already been installed. The sermon preached on this special Sunday was by a former pastor, Brother Henry Schafer, of Owensboro.

The recently completed educational addition to Dawson Church, Philpot, was dedicated the afternoon of Sunday, April 17. Dr. Edward A. McDowell, Professor of New Testament at the Seminary, delivered the dedicatory address. Two former pastors, D. Arthur Dailey of Owensboro, and Andrew Hall of Hartford, also participated in the ceremony. Pastor Hugh L. Smith presided. A record cash offering erased the indebtedness on the building.

Pastor Joe Canzoneri, Lebanon Junction, Ky., was in a revival meeting at Forest Park Baptist Church of Montgomery, Ala., where Dr. W. W. Izard is pastor, resulting in 44 additions, 28 of whom were for baptism. This was one of twenty-one simultaneous meetings going on in the city of Montgomery under the direction of Dr. C. Y. Dossey. Altogether there were 872 additions to all of the churches, more than 500 of whom were for baptism.

During a revival held April 3-10 the First Baptist Church, Clarendon, Ark., received 25 candidates for baptism and 8 additions by letter. Dr. Roy O. Beaman, member of the faculty of the New Orleans Baptist Theological Seminary, and formerly of Kentucky, was the evangelist. Mr. Swayne Zimmer, music student in the New Orleans Seminary, and pastor's assistant at Rio Vista Baptist Church, New Orleans, led the singing. John T. Holston is pastor of the Clarendon Church.

The Gethsemane Baptist Church of Louisville conducted a Training Union Study Course recently with an enrolment of 101, and an average attendance of 97. The Adults were taught by Roy Barton, the young people by Pastor Robert C. Knipp, the Intermediates by Robert R. Case, and the Juniors by Mrs. Robert R. Case. Four junior girls accepted

Christ as their Saviour, making public confession and asking for church membership. Gethsemane is the youngest church in Long Run Association.

The First Baptist Church of Madisonville, Ky., has extended a call to Rev. Anderson McCulley, Louisville, Ky., to assist Pastor Harold D. Tallant and direct the music. Two building committees were recently appointed. Prof. Harper Gatton is Chairman of the Construction Committee, and serving with him are O. M. Kingston, Claud Allen, Paul Slaton, J. E. Taylor, Elmer Bog-gess, and C. I. Henry. The Plans Committee is headed by Paul Slaton, Chairman, and the members of the committee are E. Conn Coleman, Mrs. James Baker, Mrs. Buford Playl, Clarence Webster, Edward D. Poe, Mrs. John Ballinger and Hammond Kingston.

Chaplain and Mrs. David E. Weaver have just returned from Camp Drake, outside of Tokyo, Japan, where he was with the First Cavalry Division of the United States Army. They arrived in Louisville April 28, and Chaplain Weaver is to be located at Fort Knox. As they left Japan about fifteen friends made while there came to the dock to see them off to the United States. Among these were Mrs. Edwin B. (Mary Ellen Wiley) Dozier formerly of Unionville, N. C., and a 1929 graduate of the Baptist W. M. U. Training School in Louisville; Mr. Clark, Rev. Yuya, Mr. and Mrs. Oahamo. Six of the young people at the dock were people Chaplain Weaver had baptized while in Japan.

EDUCATION—It is evidence of the thinness of our educational system that we heap scorn on those who seek wisdom through learning. We call them "squares" and "highbrows." And our movies glorify the dumb hero. Dagwood threatens to become the national ideal!—and that in a day when, as never before, we need Jeffersons and Lincolns as well as Einsteins.—Milton Lomack, "American Democracy," *Kiwanis Magazine*.

WESTERN RECORDER

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

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

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

Western Recorder

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

Vol. 123

LOUISVILLE, KENTUCKY, MAY 12, 1949

No. 19

The Deacon and The Kingdom

By A. B. COLVIN, Covington, Ky.

THE TASK JESUS left the churches is a kingdom-building activity. His words, "Behold, the kingdom of God is within you," offers a clue to the nature of that activity.

There are two kinds of growth which a church can experience. It can grow *numerically* as born-again, baptized believers come into its fellowship. It can grow *spiritually* as its members develop or grow "in grace." A devoted, thoughtful, prayerful witnessing-activity, which wins the lost and strengthens the saved, builds the kingdom.

There is a close relationship between the work of the ministry and the building of the kingdom. No one ever questions the place of the God-appointed minister in the work of kingdom-building.

The Book of Acts describes an early crisis in the church at Jerusalem. A situation developed which was dangerous to the fellowship and work of the body. The church faced the imminent possibility of an open breach of fellowship. The responsibility for solving that dilemma rested on God's chasened ministers.

Realizing there is never a conflict of duties and that their primary responsibility was to pray and minister the Word, these early Baptist preachers called on God for help. The result—God commissioned seven deacons, and these seven men sprang to the task. From that day until the present time there have been phases of the kingdom-building activity of churches which could be most effectively carried out by Baptist deacons.

Interest

The call to be an ordained helper and associate of the undershepherd of a flock is a call to a *unique interest*. The deacon will, of course, be unable to develop this *interest* unless he be properly in-

formed. All too often the work is retarded by a lack of co-operation stemming directly from poor *information*. To illustrate—a man hurried to the assistance of his neighbor who was trying to move a piano through the front door. Tugging, jerking, and perspiring, the good Samaritan finally said, "Neighbor, I don't believe we'll ever be able to get this piano out onto the front porch." To which his neighbor replied in exasperation, "Goodnight man, I've been trying to get it in off the front porch."

A man, called and ordained to the task of helping his pastor build the kingdom, should be *informed* on the various phases of the work to be done. They must pull in the same direction, and push together.

Zealous Activity

Proper *interest* in the program of kingdom building will lead to zealous activity. There is no organization in a New Testament Church but that would profit greatly by the zealous activity of a true deacon. His activity is needed and appreciated in the financial support he can give the church; and there is spiritual power which can emanate from his prayer life and his spoken word in witnessing for Christ.

The Ordinances

The office of *deacon* is always associated with the ordinances of the church. All too frequently, however, this connection is limited to the distribution of the symbols of the body and blood of Christ. The ordinances provide the deacon with a far more challenging task than the mere making-ready of a baptistry, or the distribution of the symbols of the supper. The deacon is to portray to the world the giving of that life, the shedding of that blood for the remission of sins. He must show forth the death and resurrection of Christ by the "newness of life" manifested in his own living. It must be evident even to the casual observer that he has "passed out of death into life," and that his main purpose in living is to magnify the Christ.

It will be most difficult, if not altogether impossible, for a deacon to convince others of his own experience of grace unless he is zealous also in another activity of kingdom-building—winning the lost to Christ. It is not required of a deacon that he be a preacher, nor that he be a pastor; but it is required that he be a faithful witness. A deacon can do a mighty work through the simple testimony he bears to his own experience with the Lord, by the gratitude he feels, and through the appeal he makes to others to come to Christ because of that experience.

World-Wide Program

The deacon's efforts in personal soul winning will lead him into sympathetic relationships with all the phases of Christ's world-wide program. The deacon will have many people approach him with sentiments which will not be expressed to the pastor. He will have the happy privilege of showing misinformed laymen that world-wide missions cannot wait for the winning of *every* lost soul in the home community. Sermons which will never be heard from the lips of a pastor can be preached by the quiet testimony of the deacon.

Business Administration

The old question, "When is a business man not a business man?" has always been answered, "When he is a deacon in a Baptist church." The deacon who measures up to his responsibility in kingdom-building will disprove that statement. The kingdom-building enterprise is the greatest business in the world. The deacon must give his best judgment in the business administration of the church. There is no excuse for the pastor not being a good business administrator, but the deacon is to walk alongside him, giving him the benefit of his knowledge and experience. Church business administration is a *spiritual ministry* and the work of the deacon is not complete without it.

(Continued on Page 22)

Nowadays the earth revolves on its taxes.—*Elkhorn Independent*.

They Have Not Died

By DANIEL A. POLING, Editor, *Christian Herald*
The Imperial Plaza, Tokyo, Japan

Delivered Sunday Morning, April 17

HERE, IN another sunrise, in the heart of the timeless East we face the world's old, ageless question: "What is Life?" Life is physical existence, but infinitely more. Life is the beginning of death. Life is the sum of all things; and the cynic adds, the end of all things.

To that last we do not consent. Life is a gift—we receive it. Life is an achievement—we make it. Life is sorrow and sickness and sin—and Life is holy. Life is doubt! Life is disillusionment. Life is denial—and life is the great affirmation. Life is the supreme paradox of time and space and this Life is the childhood of our immortality.

These are the answers—or some of them—to man's question, "What is Life?" But the real question, with all its poignant implications, remains unanswered: What is my life?

Perhaps never in human history before, never since records were written on the walls of caves, has this ageless question of the ages been so far from its answer. But there is an answer. It is the answer that transcends time and space, that measures doubt and denial and that makes a bridge across the grave. It is the answer of the resurrection. It is the dawn most sublime. It is the sunrise of the soul. It is the answer of the Resurrection Christ himself: "He is thy Life!"

Once beside an open grave Robert Ingersoll stood and heard its whisper; then "Life is a narrow veil," he said, "between the cold and barren peaks of two eternities . . . We cry aloud, 'Tis vain!' The only answer is the wailing echo of our cry. But in the night of death hope sees a star and, listening, love can hear the rustle of a wing." And at the resurrection-season we hear above the "rustle of a wing" the voice of One who said that Life was Holy, and who lifted the humblest child into a distinction higher than the greatest city. He made human personality, yours and mine, without respect to race or color, the object of His love, the reason for His coming, the cause of Calvary and the triumph of the Resurrection.

"I am come," He said, "that they might have life and that they might have it more abundantly." He spoke the words first to the starved of Judea and Galilee, to those who had but a bare existence. The proud Roman with his conquering spear prodded them from his path. They were too hopeless to dream and too weak to pray. But it is written that "they heard Him gladly." Their joy was in what He said and because they could understand what He said, since He spoke

not in the unknown tongue of the Temple, but in the vernacular of the street. In their diseased bodies and broken spirits He planted the seed of hope, and the flower took root and grew.

In all the years that lie between that far-off, divine event which we here again commemorate, the common man, the little people, in spite of pogroms and wars, have cherished the prospect of the more abundant life because Jesus gave the promise and, though crucified, dead and buried, is the Risen Lord of its ultimate fulfillment. "I will not leave you comfortless," He said, "I will come to you." And, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And today each of us may answer—"I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Against this belief which for unnumbered millions through the ages has been an experience, Godless ideologies and anti-God systems beat in vain. Little men in haughty pride have sought to lift statism or racism or classicism above human personality. For a little time they have prevailed against their brothers. But always truth crushed to earth rises again and freedom born of God is eternal. Human personality! The priceless worth of the individual! The inviolable human soul—for these God made the world and created all things. And for these He sent His only Son to live and serve, to die and rise again. A little child, your child and mine, and the humblest offspring of the most underprivileged family in the most remote place of the earth is more precious than a city or an empire, for cities and empires disappear, civilizations and cultures decay; but the child lives forever. And life itself is the offspring of faith, while Death is the child of doubt.

"I believe; help Thou mine unbelief," is the prayer God answers first. I believe in myself not as I am, but as I may become and as I purpose to achieve. I believe in my fellows, in spite of those who may have wronged me. I believe in the essential worth of humankind, the

genius of friendship, the simplicity of little children and the infinite values that repose in the humblest man. I believe in my country and that patriotism is more than a passing sentiment; more, too, than a national passion. I believe that freedom can no longer be isolated and that peace must be for all if presently it is to be at all. I believe in God and in Jesus Christ the Risen Lord.

But there is one word that articulates above all others: "He is thy Life;" and in Him this life is the childhood of our immortality, life that shall never die. Here is the unique and infinite value of the Christian's faith. "Whosoever liveth and believeth in me," He said, "shall never die."

"The stars shall fade,
The sun himself grow dim with age
And nations sink in years;
But Thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

This is Addison's declaration of faith in immortality.

One of the last statements prepared by President Franklin Delano Roosevelt was "Man's Greatest Victory." We read it after President Roosevelt's death. "Here in Washington," he wrote, "and across the Potomac in Virginia, we see many noble monuments to the glorious dead—to the Americans whose souls go marching on. But these monuments would be meaningless did they not symbolize something very profound within all of us and that is, faith in the eternally living spirit.

"That faith becomes all the more powerful in these tragic days of war. Out of suffering comes a renewal of the life of the Spirit. The men who have gallantly given their lives have turned our thoughts to religion—to a realization of man's dependence upon the Providence of God.

"The Resurrection is the expression of man's highest aspiration; it is the story of man's greatest victory—his triumph over death; it is a source of consolation for those whose loved ones have given their lives and a source of inspiration for all generations yet unborn."

The heart of Franklin Delano Roosevelt's confession of faith is in these words: "The Resurrection is the expression of man's highest aspiration; it is man's greatest victory—his triumph over death." My final answer and yours must be the answer of one's personal faith and experience.

(Continued on Page 8)

RELIGION—Men will wrangle for religion, write for it; fight for it; die for it; anything but—live for it.—C. C. Collier, *Arkansas Methodist*

Nothing annoys a woman so much as having her friends drop in to find her house looking like it usually does.—*Louisville Courier-Journal*.

Student Center at Murray to be Dedicated Next Sunday Afternoon at 2:30

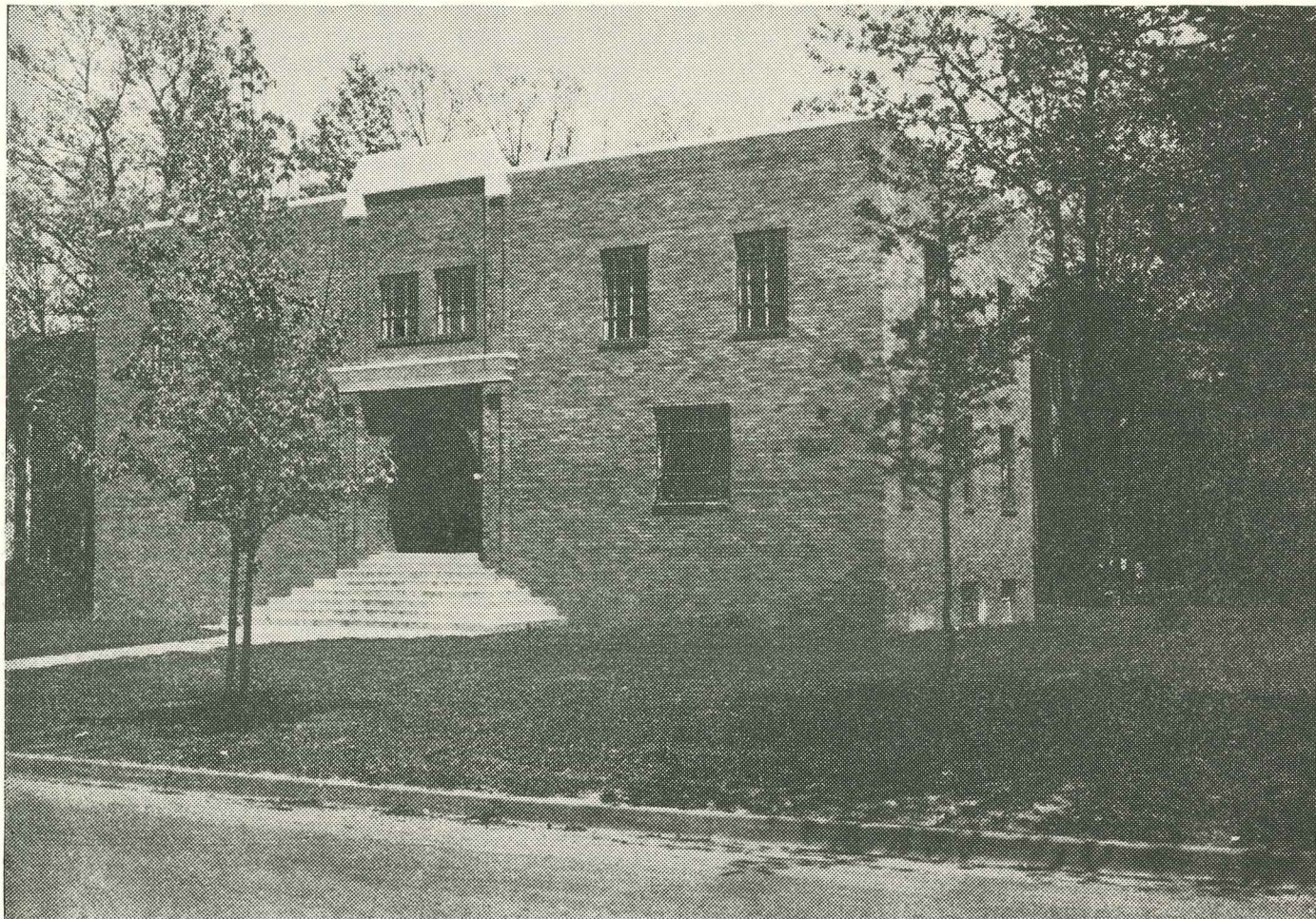
MURRAY, Ky., May 11.—The Baptist Student Union Center Building here is to be dedicated on Sunday afternoon, May 15, at 2:30 o'clock. This new building was erected jointly by the First Baptist Church of Murray and the General Association of Baptists in Kentucky

Harley C. Chiles, of the local First Baptist Church, and the B. S. U. Male Quartette.

The building has an auditorium which will seat 300. The outside measurements of the building are 62 feet by 80 feet, with full basement. Various types

street from the campus of the Murray State Teachers' College. Most of the student activities, except those held at the church, will be carried on in this building.

Ralph W. Churchill, now Publicity Secretary at Southwestern Baptist Theo-



at a cost of approximately \$50,000. The dedicatory sermon is to be preached by Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions in Kentucky. Also J. Chester Durham, Student Secretary for Kentucky, with headquarters in Lexington, Ky., will be on the program, as will be Pastor

of recreational equipment are installed. This is the first project of its type in the state, and is one of the first buildings to be owned outright by the General Association, through its interim agency, the Baptist State Board of Missions.

The structure is located across the

logical Seminary in Fort Worth, Texas, was the first full-time student secretary at Murray. He was followed by J. Chester Durham, who later became Kentucky State Student Secretary. Miss Dorothy Brizendine is the present Student Secretary at Murray.

We Told Them—But

They Didn't Believe Us

HOLLYWOOD, Calif.—(BP)—Managers of motion picture show houses, across the country, have protested to Hollywood's movie moguls that their pictures give too much emphasis to Catholicism.

"We have had a great deal of glorification of the Catholic and Jewish religions," said the survey of exhibitors by

Allied States Association. Then the findings reminded: "We must not lose sight . . . that the vast majority of our people, and our critics, are of the Protestant faith."

The survey also revealed that the public is getting tired of sordidness, crime, and sex in the movies. Small-town audiences want more wholesome stuff, such as nature, children, and animals that the whole family can safely see.

And, the survey protested further,

Hollywood has been lax in failing to clean up the private lives of sinful stars.

The survey's findings were handed to the movie moguls at the same time a nationally-known counselor declared through the press that **the instability of American families is due partially to Hollywood's "fantastic portrayal of family life."** Dr. Clifford R. Adams, director of Marriage Counseling Service, Pennsylvania State College, said that the movies lead to a **"misapprehension of the goals to be achieved in marriage."**

Newman and Carroll

By W. C. TAYLOR, Rio de Janeiro, Brazil

WHILE ON my last furlough, among other biographies, I read the life of my beloved teacher, Dr. A. H. Newman, by Prof. Eby.

It is a delightful story, beautifully and impressively told.

In it there is a letter from Newman to a nameless young friend.

He had lost his anchorage of faith's assurance and was adrift on a sea of doubt. Newman's letter to him is worthy many times the price of the book. And there is much else that is of general interest and much more that is of special interest to those of us who knew Newman and loved him on through the years. Prof. Eby's book is a priceless Baptist document.

Newman was not a teacher by modern pedagogical standards. He taught the subject, not the student. His table was spread with the richest and choicest viands, which he rather diffidently offered to the student. The boy digested what he could or liked, and left the rest—till examination time.

It was in 1911 or 1912, I believe, that I sat in his lectures. History was never my favorite subject. I carried a very heavy course, and was full-time pastor in Oklahoma during most of my student years, and taught "prep." Greek as well. Nearly always behind in sleep, I formed the habit of sleeping at will and waking at the moment that a question was shot my way, subconsciously aware of what the question was. I sometimes wish I had not lost that student trick.

After Newman had asked a few meandering questions, he put that aside, with a sigh of relief, and went richly into his subject. Maybe I had awakened by then. At any rate, I bear my grateful testimony that I remember today more than I heard in those priceless moments than in any other class I ever attended. For those times were supplemental to his tightly crammed volumes of church history. He strolled at will in literature, reading us, in his own easy English translation, the originals in Greek, Latin, German or French; and we chatted, as it were, with the great men of the centuries, with Newman, full of charm and interest, as the interpreter.

Then you knew the good and the bad, the very bad, in Luther, as well as his heroic greatness. You felt the heat in the "Holy" Inquisition trials and subsequent flames. You lived history. Much of those hours stick through the years, even to a very sleepy-headed student. And history is said to be a dear teacher, if any one will listen to her. For one who serves Christ in Catholic lands, Newman was a providential gift and mentor.

Newman did not tread the beaten path. He revelled in Cremer. Giving an exposition of his ideas on trichotomy, by request one day in chapel, he pronounced

the most incomprehensible discourse I ever listened to.

Maybe it was because I was a hopeless and innate dichotomist. But none of these different ideas were without the pale of orthodox theology and there was no slant toward modernism. The faculty might not agree on these tangential reaches of a great mind, but they were one on the great elements of the faith. There was an affectionate and mutual pride in each other, among the teachers, and by all of us toward all of them. And Dr. H. C. Mabie, who gave himself in those years to special missionary lectures, mingled with sane apologetics all over America, declared that the home life of the Southwestern student body was without an equal on the American continent. Dr. Newman then, and Dr. Gambrell later, were gentle factors in that social charm. What a union of great souls and minds!

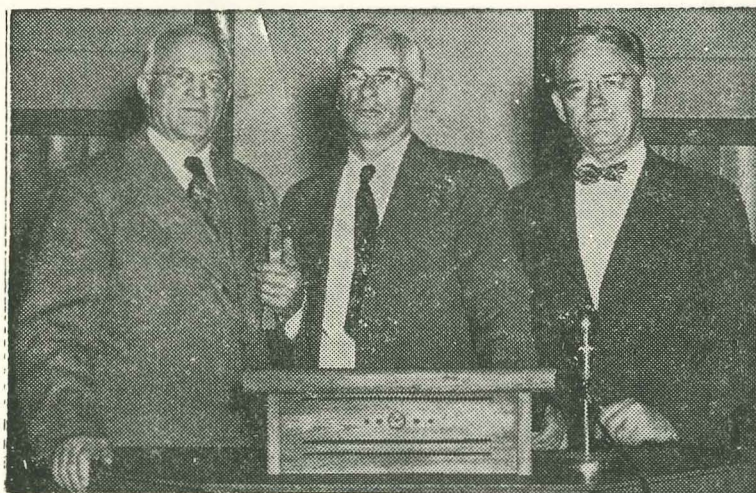
Carroll, of course, stood out in that galaxy like the Milky Way in the heavens. He was the tallest and most beautifully majestic, in form and mind and personality, though the inferior of each

teacher in his specialty. His own specialty was the English Bible. And just there one finds a reference that is perhaps less than just, though unconsciously so, I am sure, in regard to Dr. Carroll, in the notable book of which I write.

The impression was left on my mind, as a reader, that in Carroll's will there was a provision for his English Bible course to go on, without change of his writings that were to be used. It was just there that it seemed to me I might throw a little light on the subject. Let me say, in passing, that the provision that his teachings were not to be changed by successors who used his work, is not born of a trifling fear. If they were worth preserving at all, they were worth being preserved faithfully, intact, true to the original. A translation was made of Broadus' "Preparation and Delivery of Sermons," in Brazil—I do not know by whom it was translated. But the translation, as published, mutilated the book. That often happens to a man's writings, sometimes with the best of motives. Warfield's articles, in the revision of Davis' Bible Dictionary, have suffered modification such that his name is used for at least one idea that he specifically repudiated. Carroll's vast knowledge of religious literature would tell him such a practice would not be inconceivable in his own case. It was not a selfish determination to keep a dead hand's hold on the minds of the future that would make him will that his books, if used, were to be truthfully his thought, not a successor's who might keep his name for a radically changed line of interpretation. If Carroll made such a provision, it was simple insight and farsight into human ways.

(Continued on Page 14)

There aren't any idle rumors—they're always busy.—*Sunshine Magazine.*



This picture includes from left to right, Dr. Robert G. Lee, Pastor Bellevue Baptist Church, Memphis, and President of the Southern Baptist Convention; Dr. W. E. Denham, Pastor, First Baptist Church, Miami; and President Leon M. Gambrell of the Baptist Bible Institute, leaders in the recent preachers' revival at the Baptist Bible Institute in Lakeland, Florida. This revival was the outstanding event of the year for the institution. Every hour of the thirteen and one-half spent in actual meeting was on a high spiritual plane. This is to be made an annual event in the Baptist Institute.

Sinners In the Hands Of An Angry God

By the Late JONATHAN EDWARDS

(Continued from April 28 issue)

1. Whose wrath it is? It is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Prov. 20:2—"The fear of a king is as the roaring of a lion; whoso provoketh him to anger, sinneth against his own soul."

The subject who very much enrages an arbitrary prince, is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength, and when clothed in their greatest terrors are but feeble, despicable worms of the dust, in comparison with the great and almighty Creator and King of heaven and earth. It is but little that they can do, when most enraged; and when they have exerted the utmost of their fury.

All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred are to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear; Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—Luke 12:4, 5.

2. It is the fierceness of his wrath that you are exposed to. We often read of the fury of God; as in Isaiah 59:18—"According to their deeds, accordingly he will repay, fury to his adversaries." So Isaiah 66:15—"For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire." And so also in many other places.

Thus we read of "the wine-press of the fierceness and wrath of Almighty God."—Rev. 19:15. The words are exceedingly terrible. If it had only been said, "the wrath of God," the words have implied that which is unspeakably dreadful; but it is said, "the fierceness and wrath of God;" the fury of God! the fierceness of Jehovah! O how dreadful must that be! Who can utter or conceive what such expressions carry in them?

But it is also, "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict;

as though Omnipotence should be, as it were, enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. O! then, what will be the consequence? what will become of the poor worm that shall suffer it? whose hands can be strong; and whose heart can endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk, who shall be the subject of this!

Consider this, you that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies, that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the execution of his wrath, or in the least lighten his hand: there shall be no moderation or mercy, nor will God then at all stay his rough wind: he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other

sense, than only that you shall not suffer beyond what strict justice requires: nothing shall be withheld, because it is so hard for you to bear. "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."—Ezek. 8:12.

Now, God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy.

But when once the day of mercy is passed, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you may be continued in being to no other end! for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but only to be filled full of wrath.

God will be so far from pitying you when you cry to him, that it is said he will only "laugh and mock;" "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."—Prov. 1:24-32.

(Continued on Page 15)

Reports from the Institutional Offering

By W. C. BOONE

We have received a few scattered returns from the Institutional Offering on April 10. A number of churches have reported that they received more for this offering than for the Thanksgiving Offering for the Children's Homes last fall. While we have heard from a very few churches so far, the following figures are encouraging to all who have been interested in this offering.

Leitchfield	\$1,203.00
Paducah, First	1,300.00
Cynthiana	1,727.10
London First	1,700.00
Paducah, Immanuel	500.00
Severns Valley, Elizabethtown	1,134.25

Church Treasurers are earnestly requested to send in money for this offering as soon as possible to the Baptist State Board. A number of churches, for local reasons, have voted to postpone the offering until May or June. The books will be kept open until July 1. We hope, however, that all of those who have taken the offering will report promptly so we may know how much was received for our schools and hospitals.

They Have Not Died

(Continued from Page 4)

It was a never-to-be-forgotten morning in February, 1918. With an orderly I waited in the rain at the top of a communicating trench "somewhere in France." A platoon of men from a machine-gun company were coming out. They were a sorry sight, bedraggled, hungry, and utterly weary. The first lieutenant who brought up the rear stopped to inquire the way to the nearest canteen. He was sick, a fever was fairly burning him up. "Tonsilitis," he said as he leaned on a stick he had torn from the support of a "duck-board." "And trench-foot," he added. Then pulling himself together he stumbled after his men. I watched him go. It was when he had taken a few more than eighty-three steps—I covered the distance in just that many, a little later—that a three-inch high explosive shell "let go" in the midst of his platoon. Hearing it coming we had flung ourselves flat in the mud. And then at the screams of agony we had hurried over to the wounded and dead. We looked after those who still needed the little we could do for them and then we gathered together the fragments.

It was there on a red highway of France that I experienced immortality. I knew that the lad with the aching throat, the lad whose sick eyes had just looked into mine, the lad with whom I had just talked, was not in what I was picking up. I had not talked to that! And I knew that he was somewhere!

I knew that there had been authority enough to begin his life, to carry his life from his mother's womb to that shell-scarred road. Short of immortality I had just two alternatives: either Creative Authority willed to leave that per-

sonality there in the blood and muck, willed to end it or to see it end in such a sorry fashion; or the Authority which could create was unable to continue, was helpless before the event, was without resources beyond that road in front of Toul. Either conclusion was to me unreasonable. That young lieutenant either stopped where I picked up his scattered body or he went on. I know that he went on.

And I know that those whose forms I touch when only their forms remain, when to my touch there can never come again a responding pressure; those "dear dead" whom I have lost, I have but "lost awhile." I know that they live and I know where to find them!

In nature nothing is ever annihilated. Forms change, patterns are altered, and I do not profess to know the form and pattern of life beyond that which we call death. I do not even attempt to anticipate the details. But to conclude that a law which operates everywhere else in life ceases to operate only in life's highest, noblest form—human personality—is unreasonable. Shall only thought and recognition and the *you* of you be destroyed? As winter comes, I watch the mother of my children put her flowers "to sleep" on the old New Hampshire farm. Buried deep under the leaf mould and then beneath the snow, they wait until their springtime. But always there is a springtime and always the flowers come again. Am I so less than these?

Life does go on. That which we know as life is by our own experience incomplete. Nothing gets done. Those who live the longest frequently leave the most that is unfinished. There isn't time

enough to write the books, to paint the pictures. There isn't time enough to see our visions through. I tell you that either these earth-bound years are but the beginning, are but the childhood of our immortality, or there is in creation itself a colossal immortality.

The dawn that met us here moves now from these unfathomed mysteries of the East across the vast expanses of the world. And as He rose from Joseph's tomb, hope springs eternal in our breasts. We will not accept the conclusions of despair. We will not surrender our beloved dead! In Him we claim the Peace that passeth knowledge, Peace beyond the barricades of fear, the Peace of Christ. As for me, I believe the Resurrection message, the miracle of Time. I take my stand beside the Galilean fisherman whose bugle blows over the ages: "Thou art the Christ, the Son of the Living God."

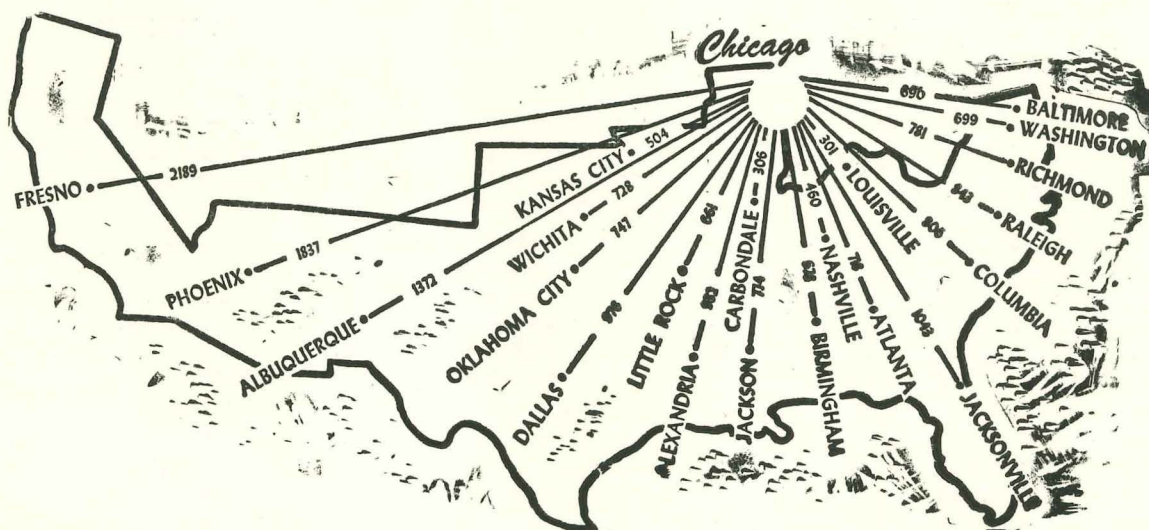
Dr. M. E. Dodd Slightly Improved Since Heart Attack on April 26

A requested telegram from the associate pastor of the First Baptist Church of Shreveport, Louisiana, states that Dr. M. E. Dodd, pastor, is slightly improved, though still in a serious condition. Kentucky Baptists are requested to pray for his recovery.

Dr. Dodd was stricken with a very serious heart attack Tuesday, April 26, while conducting a revival meeting at Panama City, Florida. He was immediately rushed to a local hospital where he has remained under expert care.

The coming Southern Baptist Convention will probably be the first in many years Dr. Dodd has not attended. Long in Convention affairs, he will be missed. Also, he has for many years been president of the Southwide Pastors' Conference, meeting each year prior to the Convention. We have carried the program he sent us for this coming session, on which he had a topic to discuss.

Illinois Baptists are inviting the 1950 session of the Southern Baptist Convention to meet in Chicago, the largest city in the Convention and second in the nation. Highway mileage from all state Baptist headquarters to Chicago appears on the above map. Beyond the 5,000 rooms already guaranteed in eight hotels, the Chicago Convention Bureau pledges 1,500 more rooms in other hotels for a total of 6,500. Additional rooms can be found in the 1,385 hotels in Chicago which can accommodate 225,000 guests daily. Chicago has a population of 3,500,000 persons, not counting its suburbs.



Sunday School Department

W. A. GARDINER
State Secretary

Greenup Has 473 at Monthly Meeting

The Greenup Association reports 473 present in their April Sunday school meeting. Dr. F. Russell Purdy was the special speaker. Rev. Bert C. Caldwell is the associational superintendent.

Lampton Baptist Church

It was the privilege of the writer to help the Lampton Baptist Church in Louisville in a training school. This is one of our great Negro Baptist churches with 1,000 resident members. Rev. C. H. Owens is the beloved pastor, and he has a great vision for the future of his church. There is to be erected an educational and recreational unit to the building, and fortunately, the church owns sufficient land for any size building they may need. It is our hope that the Lord may lead this good pastor and church to build for a great department Sunday school for a thousand.

These Report Gains

The following are a few of the churches that have had good increases in the Sunday school enrolment this year. We shall be glad to hear from others that have had gains of 25 per cent or more.

Shively	164
Laurel Chapel	49
Victory Chapel	66
South Elkhorn	83
West London	61
Glasgow	302
Flatwoods	69
Louisville, VanBuren	193

Southern Baptists Omitted

In one of the daily papers on April 25 is an article stating that there has been a sharp decline in Sunday school enrolment during the past seventeen years, but that church membership has increased. The one who made the survey failed to look across to the territory of the Southern Baptist Convention where we gained 1,051,795, which was a 35 per cent gain in seventeen years.

The writer of the article stated that surveys were made in representative areas of the United States, but the three areas he referred to were in western Pennsylvania, New Jersey and Rhode Island. He suggested a remedy: Federation or community churches, and regularly diagnosing and checking weaknesses. He forgets that the doctor only makes a diagnosis but prescribes definite medication and conduct. Surveys will be of very little help unless the information about the field is used with an increase of working units and a vigorous and regular visitation program.

An annual religious census where the workers use INDIVIDUAL CENSUS CARDS, a checking of the cards with

the Sunday school and church rolls, an enlargement of the number of departments and classes, followed by visitation will produce growth anywhere. Southern Baptists have been marvellously blessed in the building of Sunday schools, DOUBLING THE ENROLMENT IN TWENTY-FIVE YEARS. DOES THAT SOUND LIKE WE ARE LOSING? IS IT FAIR FOR THE BRETHREN WHO MAKE THESE SURVEYS TO OVERLOOK more than 6,000,000 Southern Baptists? NOW, LET US GO ON TO VICTORY THIS YEAR AND INCREASE OUR ENROLMENT 600,000 IN THE SOUTH AND 42,000 IN KENTUCKY.

Monthly Meetings Made These Associations

The use of monthly Sunday school associational meetings have produced great results in a number of associations. Ten Mile, Nelson, and Laurel River are among the most striking. Of the 110 Standard Sunday schools on April 29 we find that thirty-four are in these three associations which have only seventy-seven churches. If all the associations had done as well there would be 991 Standard Sunday schools in Kentucky instead of 110. Please do not fail to have monthly meetings in your association. A large number of other associations are well organized and are using the monthly meeting to fine advantage. We gave the three that seem to be getting the best results. Let us use the association with all the force we have to improve our Sunday schools.

Get That Boy

Teacher, get that boy before he gets too far away in sin! Get him this week! Get him on your roll and keep him there! Save him from a life of sin and shame to a glorious life of service for the Lord!

He Was in Sunday School Two Sundays

A boy was in Sunday school two Sundays but he dropped out and the teacher did not go after him. The boy became a gangster and was killed in a fight with the officers. How much responsibility rested on that negligent teacher?

SUNDAY SCHOOL ATTENDANCE

Church	May 1, 1949	Missions	Total
Louisville, Walnut St. (4)	239	1,693	
Louisville, Parkland (1)	82	1,415	
Indianapolis, Ind., Broadway	1,362		
Louisville, Crescent Hill (1)	152	1,202	
Louisville, Carlisle Ave. (2)	190	1,118	
Louisville, Ninth and O (1)	214	1,109	
Harrodsburg (2)	174	1,063	
Lexington, Ashland Ave. (2)	177	985	
Covington, Latonia (2)	154	952	
Owensboro, First (1)	72	934	
Lexington, Porter Memorial (2)	224	891	
Evansville, Ind., Grace (2)	175	874	
Bowling Green, First (1)	16	854	
Hopkinsville, First	---	825	
Somerset, First	---	816	
Louisville, Victory Memorial (1)	253	814	
Georgetown	---	810	

Lexington, Calvary (1)	54	783
Glasgow (1)	21	758
Frankfort, First (1)	100	744
Louisville, West Broadway (1)	48	719
Lexington, Immanuel	---	707
Madisonville, First	---	693
Newport, First (1)	53	687
Evansville, Ind., Calvary (3)	242	668
Hopkinsville, Second	---	664
Owensboro, Third	---	662
Louisville, Eastern Parkway	---	619
Berea	---	600
Central City	---	592
Louisville, Highland (2)	155	584
Danville, Lexington Ave. (1)	49	583
Barbourville, First (1)	50	582
Elizabethtown, Severns Valley	---	579
Danville, First (1)	49	577
Middlesboro, First	---	567
Hodgenville, First	---	566
Murray, First	---	559
Ashland, Pollard (1)	32	558
Louisville, West Side (1)	101	556
London, First	---	515
Campbellsville (1)	57	515
Mayfield, First	---	514
Lexington, Grace	---	503
Louisville, Franklin St.	---	501
Carrollton	---	500
Versailles	---	493
Covington, South Side	---	485
Louisville, Deer Park	---	482
Louisville, Clifton (1)	65	478
Louisville, St. Matthews	---	473
Corbin, First	---	464
Louisville, Highland Park, First	---	456
Corbin, Central	---	450
Henderson, Audubon (1)	69	445
Henderson, First	---	442
Williamsburg, First	---	442
Louisville, Third Ave. (1)	32	441
Morganfield	---	438
Hazard, First (1)	99	427
Erlanger (1)	34	423
Springfield	---	420
Henderson, Immanuel	---	406
Shively	---	404
Lebanon	---	400
Franklin, First	---	392
LaGrange, DeHaven Memorial	---	388
Louisville, Immanuel (1)	60	384
Winchester, Central	---	378
Bellevue	---	365
Shepherdsville	---	363
Owensboro, Hall Street	---	354
Crouches Creek (near Jellico, Tenn.)	---	352
Richmond, First (2)	29	350
Winchester, First	---	337
Mt. Vernon (Rockcastle Co.) (2)	79	336
Middlesboro, E. Cumberland Ave.	---	334
Louisville, South Side	---	323
Meadow Home (near Louisville)	---	322
Evansville, Ind., Temple	---	321
Pleasant Hill (near Campbellsville)	---	319
Cynthiana (1)	25	307
Willisburg	---	301
Crestwood (Crestwood, Ky.)	---	301
Evansville, Ind., Walnut St.	---	299
Sand Spring	---	295
Owensboro, Eaton Memorial	---	292
Paducah, Twelfth St. (1)	71	291
Jellico, Tenn., First	---	288
Fulton, First	---	285
Richmond, Calvary	---	282
Columbia (2)	66	281
Louisville, East	---	280
Mackville	---	279
Mt. Sterling, First (1)	65	274
Sturgis, First	---	273
Lawrenceburg, First	---	272
Bardstown	---	266
Frankfort, Thorn Hill	---	266
Ludlow, First	---	265
Falmouth	---	262
Dayton, First	---	254
Owensboro, Crabtree Ave.	---	252
Louisville, Baptist Temple	---	252
Leitchfield	---	249
Albany (1)	52	248
High Splint	---	248
Monticello, First	---	237
Russellville, First	---	237
Loyall, First	---	235
Pikeville, First	---	231
Steubenville (1)	13	229
Owenton	---	227
Louisville, Shawnee	---	224
Mt. Washington	---	221
Midway	---	221
Paducah, Trinity	---	215
Scottsville	---	212
Lee's Lane (near Louisville)	---	212
Lexington, South Elkhorn	---	211
Ashland, Wildwood	---	211
Four Mile, Riverside (1)	63	211
Jeffersonton, First	---	211
Hardinsburg, First	---	210
Pleasant Grove (near Owensboro)	---	208
Cloverport	---	208
Lexington, Hillcrest	---	208
Hillsboro (near Versailles)	---	208
Ferguson (near Somerset)	---	207
Buffalo	---	207
Louisville, Gethsemane	---	207
Hawesville	---	206
Owensboro, Seven Hills	---	205

ECONOMY—To buck prices, a housewife tries out a no-egg, no-butter, no-sugar recipe, and announces her finding, viz: no cake.—*Richmond Times-Dispatch.*

Editorials

"A Problem Southern Baptists Must Face"

(Editorial Reply. Emphases Ours)

Using the above caption Dr. John Buchanan, pastor of the Southside Baptist Church, Birmingham, and for many years active in administrative circles of the Southern Baptist Convention, makes, in a recent article he released for the Southern Baptist Press, a proposal which he considers a solution to the problem of the unwieldy size of the Convention. The article is printed in full on page 21.

Dr. Buchanan, in his article, rightly asserts that something must be done regarding the size of the Convention—this in view of the fact that few auditoriums in the territory of the Convention are large enough for its sessions, and few cities have hotel space for its accommodation.

In his article Dr. Buchanan magnifies the value of fellowship in the larger meetings of the Convention, and states: "It would be most unfortunate to deprive any Southern Baptist of that privilege." He goes on to ask, "Is there a way in which we can keep the great inspirational value of the meeting of the Southern Baptist Convention for the greatest number of our people in the face of the present difficulty?"

Brother Buchanan offers his solution to the problem. It is, briefly stated: (1) "Create an **Administrative Convention** composed of limited representation." The two methods he suggests for representation at the proposed **Administrative Convention** are: (a) "Let each state be represented by one messenger for each District Association within its bounds to be a member of the **Administrative Convention**. Or, (b) Let each co-operating state of the Southern Baptist Convention be represented by one messenger for every 10,000 church members within the state, these messengers to be nominated by the state groups and elected by the current sessions of the convention for the ensuing year." (Brother Buchanan suggests changes in the Convention's Constitution making such arrangements possible).

Then, in an effort to provide Convention sessions in which there can be needed fellowship of larger groups, he suggests that the Constitution of the Convention be further amended to "provide for two or more **Regional Meetings** of the Southern Baptist Convention." Dr. Buchanan makes it plain, however, that he would have "All business and the determining of policies to be delegated by the **Regional Conventions to the Administrative Convention**. He proposes that, "The **Regional Conventions will be for promotion, inspiration and fellowship . . . all business and fixing of policies and program to be delegated to the Administrative Convention, which shall fairly and equitable represent all states and sections of the Southern Baptist Convention.**"

We, in particular, direct attention to a paragraph in Dr. Buchanan's article in which he speaks of the

AUTHORITY of the proposed Administrative Convention. He said, "The **Regional Conventions could not change the policies, or programs adopted by the Administrative Convention. However, a Regional Convention could memorialize the Administrative Convention for a change of program or policy or the innovation of any new matter. FINAL AUTHORITY WOULD REST WITH THE ADMINISTRATIVE CONVENTION.**"

Continuing with Dr. Buchanan's proposal, we note he suggests that the President of the Administrative Convention (elected by that body) would automatically become the President of the Regional Conventions, but each Regional Convention would, according to his proposal, have the power to elect two vice-Presidents and a Recording Secretary who would, automatically, be members of the Administrative Convention.

Dr. Buchanan goes on to propose that all Boards and Agencies would make full reports to the Regional Conventions, and "provide the same type of program" heretofore offered the Southern Baptist Convention. "Members of all Boards and Agencies may be nominated by Regional Conventions **but elected by the Administrative Convention,**" he adds.

Dr. Buchanan well states, "It is recognized that this is a radical change in the organization of the Southern Baptist Convention . . .," adding, "but it is a realistic approach to a serious problem that now confronts us." He further adds, "This suggestion would have to be very carefully implemented, but to the writer it offers one solution to our problem which the Southern Baptist Convention might explore."

Our Remarks

We have known Dr. Buchanan for years, and value his friendship and work. We are of the opinion, however, that in this instance, at least, he has gone **very far afield from the thinking and genius of Southern Baptists.** In fact, we would call it dangerous ground in the extreme. If this plan is proposed at the Southern Baptist Convention it will, in this writer's judgment, set off a chain explosion that will not stop until it has reached practically the last church within the bounds of Southern Baptist Convention territory.

The Constitution, in its present form provides for messengers **from the churches** to sit in the sessions of the Convention and **have a voice in the fixing of policies and programs of the Convention.** That point in the Constitution reads, Article III, Membership: "The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows: 1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work. 2. One additional messenger from each church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting. **The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).**"

But Dr. Buchanan's proposal, as we understand it, provides for an Administrative Convention composed of **messengers from each District Association** (there are less than 1,000), or, of messengers **elected**

by the State Conventions or General Associations—one for each 10,000 church members.

We do not believe the Convention will ever approve such a plan. It takes the emphasis away from the churches and places it either on the District Association or the State Convention. In the strictest sense, the churches would not send messengers at all; but the District Associations or State Conventions or General Association, and they would be more delegates than messengers. Baptists must avoid any further steps toward centralization, and that is exactly what the Buchanan plan provides for.

Recent sessions of the Southern Baptist Convention have very visibly and obviously taken steps to avoid the placing of too much responsibility in the hands of a few for an unlimited length of time. The genius of Southern Baptists lies in their complete democracy—such a democracy as recognizes, at all times and under all circumstances, the sovereignty of their churches. No matter how trustworthy those, who might be messengers to such an Administrative Convention, the creating of such an administrative body—an inner group with power to form all the policies and programs of the Convention and in whose actions the great mass of Southern Baptists **would have no active voice**—would be a long step toward centralization against which Southern Baptists have contended for generations. The further we stave away from that kind of a “solution”—a “solution” that would plunge us into more confusion, if not open rebellion—the better for the peace and progress and work of our Convention and the hosts of Baptists who are now working with it.

We do not charge that Dr. Buchanan desires a centralization of power; we simply observe that such a plan as he proposes would most certainly be regarded by the masses of Southern Baptists as a long step in that direction.

The brethren from over the territory of the Convention are not going to a mere, good-fellowship, hand-shaking, inspirational Regional Convention in which they have no active voice in the forming of policies and programs. They are not going to be satisfied merely to hear the reports from the Boards and Agencies in whose affairs they have no personal vote. They like singing and preaching and sometimes even speeches of the right kind; but they want a voice in the affairs of the Convention like they've always had, and they are going to have it! Should the Convention (and it will not) adopt such a proposal it would solve for all time the size problem of the annual gatherings, but not in the way expected.

We admit, freely, that a solution must be found for the size-problem, but it doesn't lie in the direction our warm, personal friend indicates. Far better, it would be, that we should be crowded, and that we have difficulty getting rooms, that we should have, on occasions, circumstances that try our patience: than that we should make the blunder of all blunders—depart from the democracy that has, with our great gospel, made us what we are!

“Happendicitis”

J. E. Hermann, writing in the *American Lutheran*, seems to have hit on a new word—*happendicitis*.

Said he, “Some congregations give the impression of being concerned only about their own souls

and the souls of those who *happen* along. Converts, in too many instances, are cases of ‘*happendicitis*’—they happened to be related to a member or married one.”

That new word fits well into Baptist society also. We humbly confess that we have seen, in revival meetings, and in our own church services, the disease many many times.

Not many years ago we talked to a more than ordinarily effective pastor, one exceptionally successful in perennial evangelism and Sunday by Sunday church growth. Asked how it *happened* that scarcely a service passed without someone coming, he replied quickly and humbly, “It doesn't happen. Throughout the week I am on the field working, and so are a number of my people, visiting, teaching and praying with the lost and those who have moved into our community but have not placed their church membership with us.”

That is the answer! It is always the answer—“It doesn't *happen*.” Where churches can refer to their growth as *happen-so*, their increase has slowed down to a small dribble.

There was a minister who, in an effort to avoid making a plain statement of purpose lest he offend, said to the person who answered the door, “I just *happened* to be in this neighborhood and I thought I would drop by and greet you and invite you to our services.” The dear pastor did not know that he, by that casual remark, had lost his opportunity. The prospect would have been impressed if he had said, truthfully, “I have had you on my mind for days: and I have been praying about you and for you; I feel compelled to come and talk with you about the most important matter in all the world—your salvation.” The prospect was not attracted by any casual approach to a thing of eternal importance.

Most of us recall the case of the famous minister who, having alighted from a cab on a stormy night, paid the driver, then shook his hand and said, “Good night Sir! I hope to meet you in heaven.” The driver went on, and the minister was soon inside the house.

In a little while the door bell rang. Opening it the minister saw the cab driver standing there, cap in hand. “I've been thinking, Sir,” he said, about the ‘*good night*’ you spoke at the cab-side. And since then, as I drove, Sir, I've been saying to myself, over and over, ‘If I meet the minister in heaven, I'll have to be changed; for I'm sure going in the wrong direction now.’ And here I am, Sir. Would you tell me how to meet you in heaven?”

There in his room the minister told the old old story, the gospel, the good news, and the man surrendered to the Christ.

The word for each of us is *directness*, purposefulness. Drifting leads only to lower levels.

►The Golden Rule Foundation makes the estimate that the total gifts to all churches in the United States during last year was only about four times the sum left by diners as tips for service. In other words, church people have not gone much further in a recognition of their responsibility as stewards of God than the giving of small tips for service rendered. When we get past the tipping stage and start making sacrifices for the kingdom of God then we can convince the world that the religion of the Lord Jesus Christ is the dominant factor in our lives and not pleasure.



Paducah Entertains State Training Union Convention of 3,000

Reported by Miss Dorothy Blankenship, Louisville, Ky.

Photographs by Carl Jones, Louisville

PADUCAH, Ky., April 20, 1949.—Excitement and anticipation filled the air! The bustling and scurrying could mean only one thing. The Baptist Training Union members of the State of Kentucky

door of Paducah to our guests." The warm hospitality of the fine folk of Paducah will long be remembered. Bouquets are due Mr. Fred Earhart, General Chairman, and the many fine committees for the splendid job they performed in making everyone feel welcome, comfortable and contented.

The opening session found our versa-

sions, and from which the theme "Found Faithful" was taken, was "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

Every session began with a musical meditation "I Meditate On All Thy Works" with Rev. William W. Enete at the marimba. The great master singing friend of Training Union members all over our Southland, Dr. B. B. McKinney, led the joyous voices of thousands to "Make His Praise Glorious" ring out. The deep, vibrant notes of the organ flowed out in accompaniment under the loving touch of Mrs. Margaret Kelly and Mrs. Lane Peck. Mrs. Martha McCaskill and Mrs. Fred Neuman assisted in a magnificent manner at the piano. Rumsey Graham, of Madisonville, played the violin. The great audiences lifting their voices in praise and thanksgiving to Him brought to each a spirit of peace and desire to worship. As the theme song "Living for Jesus" winged its way heavenward, each one renewed within himself the promise to live truly for Jesus every day.

The B. S. U. Male Quartette from Murray sang a choral benediction at the close of each session. Members of the



Mary Beth Stanley and Betty Caswell, Intermediate Sword Drill Winners

were about to gather together for the annual State Training Union Convention. Trains, busses and cars from all sections of our beautiful Bluegrass State seemed to be traveling in one direction only—Paducah! Approximately 3,000 people wended their way to the fifty-third session of the Convention sometime between Wednesday, April 20, and Friday, April 22. A total of 2,836 actually filled out registration cards, and it is reasonable to assume that many present did not fill them out.

We were told by our ever-smiling host, Rev. Thomas R. Brown, pastor of the First Baptist Church, "We open the



Pastor Thomas R. Brown
Voicing Words of Welcome

tile, genial and consecrated president, Rev. Harold D. Tallant, Madisonville, ready to preside in a dignified manner. Words are most inadequate to express the appreciation of all Training Union members to our president for his untiring efforts of the past three years to make our Convention the largest and most outstanding in Kentucky.

The Scripture used throughout the



C. O. Johnson and Harold W. Tallant



quartette are: Russell Oldham, Rudolph Howard, Dick Robertson, and Bill Baggett.

"I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." Beautiful and thrilling messages in song were brought throughout the Convention by the following choirs: Immanuel Baptist Church, Paducah; Melody Choir, Immanuel Baptist Church, Paducah; Intermediate Male Quartette, Carlisle Avenue Baptist Church, Louisville; Young People's Choir, First Baptist Church, Madisonville; Junior Choir, Beechmont Baptist Church, Louisville; Young Ladies' Trio, First Baptist Church, Middlesboro.

Dr. R. G. Lee, President of the Southern Baptist Convention and Pastor of Bellevue Baptist Church, Memphis, Tennessee, brought the opening address of the Convention. Dr. Lee challenged those present to be "Found Faithful" in daily living, church loyalty, Bible reading, prayer, giving and winning others.

The devotional periods were led by Dr. William E. Denham Jr., Macon, Georgia. Unique subject titles such as "There is Joy In Poverty," "Do Be a Prude," and "Dead, But Not Buried," caught the attention of all from the very first word. The following thoughts are taken from Dr. Denham's message: "There Is Joy In Poverty." "There are four desires com-

mon to all mankind. First, the desire to live; secondly, the desire for adventure; thirdly, the desire for companionship; fourthly, the desire to satisfy that which is God given. There is joy in poverty as well as in riches." The timely devotional messages will be long remembered and will direct those who listened to be "found faithful."

"Faithful in Training" was the theme for the two morning simultaneous conferences conducted for every phase of Baptist Training Union Work. Efficient leaders from the many churches in our State conducted these conferences along with the following out-of-state work-

(Continued on Page 17)

Beechmont Junior Choir Sings at Paducah Convention



The Beechmont Baptist Junior Choir of Louisville Singing at the Kentucky State Training Union Convention at Paducah, with James Oda Mattox, Junior Pastor, directing, and Robert M. Taylor as accompanist.

Front Row (Left to Right): Bobby Taylor, Mildred Anne Watson, Bonnie Faye Groom, Sandra Sue Muirheid, Henrietta Newton, Judy Pipes, Patricia Bowman, Carolyn June Noble, Susanne Hawkins, John O'Master, Jr.

Second Row: Evarts English III, Donald Franke, Buzzy Miller, Fred Oden, Benny Marx, Louis Rowe, Bobby Reeves, Jimmy Simpson.

Back Row: Janice Ruth Dupin, Glenda Howlett, Eila Ruth Taylor, Carolyn Reeves, Gayle Mills, Christine Oden, Gwyn Mills, Barbara Sue Daugherty, Marion Frederick, Ruth Ann Borich, Phylis Butcher.

Newman and Carroll

(Continued from Page 6)

It does not seem to me, however, that Carroll's provision for the continuation of his ministry of the English Bible, to those who wished to take advantage of his interpretation, is in any way illiberal. That was always a special course. I took most or all of it, on the side, from my regular seminary course. I had come to the seminary to study under Carroll, a resolution formed when I was a boy and heard him in a 15-minute speech in our college chapel, in Kentucky. Maybe you didn't know he could make a 15-minute speech, but he could, and how it lives in my heart today! If you want to study Carroll, as thousands do even today, in more than one language, then it is Carroll you want to study and not a mutilation of his thought. No one could criticize his making a provision for that to be possible.

Shortly before his death, he called me to his home—I was often there—and asked me if I would join the faculty on graduation, for a special course in Greek. His heart went out to the men without college training or opportunities. He wanted them to have classical Greek and a few other college studies, all to be given in the seminary. I did not like the idea. It seemed to me that our colleges are most generous to preachers of all ages and all kinds of backwardness, and that the seminary ought to stay in its sphere and leave the work of the colleges to the colleges. I could not see the practicability of the seminary's entering the college sphere at all. But I merely said to him the general fact, that I was not disposed to teach in a seminary. My heart went out to mission work, though foreign missions was not then my calling. I was then a home missionary, jointly under the Home Mission Board, the home mission society of Northern Baptists and the Oklahoma convention, in a drouth-swept and needy field which was coming into recovery. I was of a mind to stay on, or else to give myself to mission school work in the mountains, in which Miss Sullenger, of Kentucky and North Carolina, had

interested me. When I said that, his face seemed to glow like a sunrise and he launched into a testimony of the worth of home missions and of mountain schools which, in detail and enthusiasm, was far beyond anything I had ever heard. While he never mentioned it to me again, I suspect that he never gave up that hope of a special continuity of his own sources, and some additional courses, for his beloved underprivileged country pastors. And this, not the imposition on the regular students of the seminary of a cumbersome course of Bible study, was what he had in mind, in his plan for the continuity of his work after his death.

In the tremendous birth of the great school in Fort Worth, in his old age, no littleness is seen in his mind. He calls noble and great minds from MacMaster, in Canada, from Rochester, from Crozer, from Chicago, from Louisville, Yale and

elsewhere. Within the limits of fidelity to the Word, the best were gathered in from the four quarters of our Baptist life, and a great beginning was made. And Carroll's initial impulse and contribution is not lost. Things have kept true. As Dr. Gambrell used to say about apostolic doctrine and church life: "Things were started as if they were meant to keep on going that way." Blessed continuity!

I suspect that Prof. Eby's book, if he had gone fully into this matter, would have clarified these facts I have set forth. Having personal knowledge of some of these inner matters, I felt inclined to give it expression. God be praised for those great and independent minds, one in faith, who gave the Southwestern Seminary its being in majestic mold from the start.—*Baptist Standard*.

CIVILIZATION—The origin of civilization is man's determination to do nothing for himself which he can get done for him.—H. C. Bailey, *Advertiser's Digest*.

Ready this month. . .

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Sinners In the Hands Of An Angry God

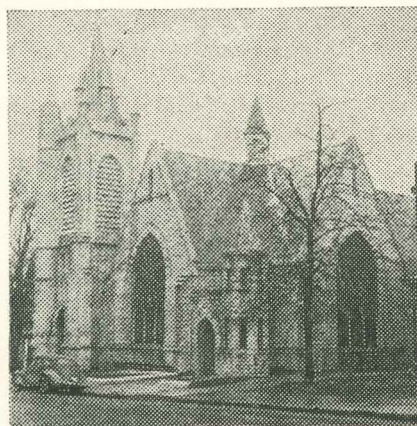
(Continued from Page 7)

How awful are those words of the great God, "I will tread them in mine anger, and will trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."—Isa. 63:3. It is, perhaps, impossible to conceive of words that carry in them greater manifestations of these three things, namely, contempt, hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that, he will only tread you under foot: and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you, but under his feet, to be trodden down as the mire of the streets.

3. The misery you are exposed to is that which God will inflict, to the end that he might show what that wrath of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath, when enraged with Shadrach, Meshach, and Abednego; and accordingly gave order that the burning, fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it.

But the great God is also willing to show his wrath, and magnify his awful majesty and mighty power in the extreme sufferings of his enemies. "What if God, willing to show his wrath, and to

make his power known, endured with much long-suffering the vessels of wrath fitted to destruction"—Rom. 9:22. And seeing this is his design, and what He has determined, even to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation,



First Baptist Church of Hopkinsville, Ky., where Dr. William Peyton Thurman is pastor.

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(To Be Continued)

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Ordination of Ralph Calcote By Broadway

On April 18, 1949 a council was called at 3:00 P. M. in Norton Hall by the Broadway Baptist Church for the purpose of examining Ralph Calcote with the view to ordaining him for the Gospel Ministry. Request for this ordination was made by the Foreign Mission Board of the Southern Baptist Convention. Rev. E. F. Perry served as host chairman. Leo T. Crismon was asked to lead in prayer. The council was then organized with the election of Rev. Perry as moderator and with Leo T. Crismon as clerk. Dr. G. S. Dobbins was asked to lead in the questioning. The council was composed of the following ordained ministers: Dr. R. S. Burhans, Crescent Hill Baptist Church; Rev. E. F. Perry, Broadway Baptist Church; Dr. G. S. Dobbins, Crescent Hill Baptist Church; Rev. F. H. Royce, Uniontown Baptist Church, Uniontown, Indiana; Rev. Judson C. Segard, Weaver Memorial Baptist Church; Rev. Robert W. Jackson, Evergreen Baptist Church, Kentucky; and Leo T. Crismon, Crescent Hill Baptist Church.

The candidate was questioned in regard to his conversion, his call to the ministry, his beliefs, his training and plans for his life's work. After the examination the members of the council voted unanimously to recommend to Broadway Baptist Church the ordination to Ralph Calcote.—E. F. Perry, Chairman; Leo T. Crismon, Clerk.

Gleanings

Miss Martha Bratcher and J. E. Bouhl, of the West Broadway fellowship, were married on April 23.

Miss Virginia Wingo, Professor of Mis-

sionary Education at the W. M. U. Training School, was the speaker at the Sevens Valley W. M. S. on Monday afternoon, May 9.

Dr. Lynn Wattam, member of the Third Avenue Baptist Church, Louisville, has been confined to the Kentucky Baptist Hospital, and Warren J. Laurell, of the same fellowship, has been confined to the Norton Memorial Infirmary.

Pastor E. F. Estes and the West Broadway Baptist Church began a new Friendship Baptist Mission at Forty-second and Bank Streets, Louisville, on May 1. Preaching is being held each night during the week.

A new Business Women's Circle has been organized at the Deer Park Church, Louisville, and it has chosen the name, Artie Porter Bratcher Circle, better known to many perhaps as Mrs. L. M. Bratcher, Sr., of Rio de Janeiro, Brazil.

The deacons of the Vine Grove Baptist Church are arranging for cottage prayer meetings in connection with the coming revival May 30-June 5, according to announcement made by Pastor E. Warren Rust. The father of Pastor Rust recently underwent an operation.

Rev. Joe Conley, Superintendent of Negro work for Long Run Association, with headquarters at Baptist Fellowship Center, Louisville, and a student in the Southern Seminary, has been operated on for appendicitis at the Kentucky Baptist Hospital. As this paper goes to press he is doing nicely and expects to be dismissed within a few days.

Miss Jewell Rae Gwinn and Richard B. Kays were married by Pastor T. J. Barksdale at the Calvary Baptist Church, Louisville, recently. They are residing at 2813 St. Xavier St., this city. The bride is a daughter of Mr. and Mrs. George D. Gwinn, and the groom is a son of Mr. and Mrs. Richard E. Kays.

Mr. and Mrs. Harry Hansbrough, Jr., Lewiston Place, Buechel, Route 2, Ky., are the proud parents of a new daughter, little Miss Katherine Ann Hansbrough, according to the Highland Baptist bulletin. Also Mr. and Mrs. Mansel O. Wiley, of Cincinnati, Ohio, have a baby girl, Margaret Sue Wiley, according to the same source.

Twin Daughters Of The Frank Summerses



The above are Frankie Joe and Jo Anne, twin daughters of Mr. and Mrs. Frank Summers, 146 Ashland Avenue, Louisville, Ky., members of the Highland Park's First Baptist Church, Louisville. The father of these young ladies is a Deacon, Associate Superintendent of the Intermediate Sunday School Department, and President of the Young Adult Training Union Department. The entire family is prominently active in the First Church of Highland Park.

The East Baptist Church, this city, is proud of the fact that its pastor, Rev. John F. Havlik, was one of the graduates of the Southern Seminary in the recent commencement.

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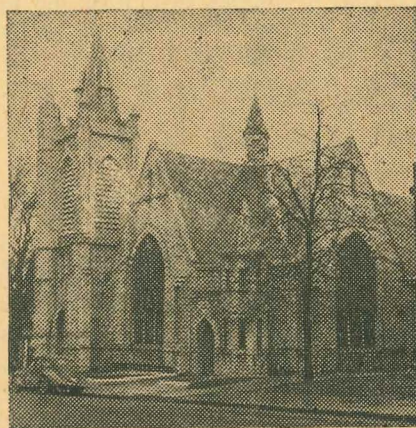
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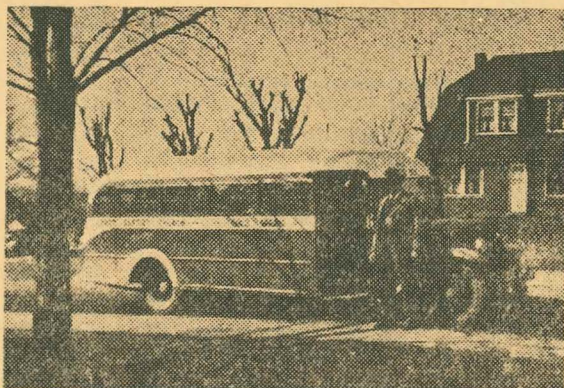
Cold Spring Uses Bus for Regular Schedule

The First Baptist Church of Cold Spring has purchased a bus and is operating it over a scheduled run for both morning and evenings services each Sunday, covering an estimated 75 miles per Sunday.

The following is evidence of the good that has been accomplished by the use of it. During the period of time the bus has been in operation here there have been added to the church 20 by baptism and 1 by letter. There are 7 who have confessed Christ as Saviour and have not been baptized. Of this number all but one used the bus as means of transportation.

Our Sunday school and Training Union attendance have increased by its use. We have accommodated as high as 68 people for one service. Of that number 48 would not have been in attendance because of no means of transportation. Of that 48 there were 28 from Hiland Heights and vicinity—a territory not being served by any church.

The congregation has expressed a vote of thanks to the bus committee and to Mr. Kissinger who did the repairs and gave the bus the new coat of paint. Also a word of appreciation for the special help of our pastor, Brother O. T. Harmon, and his friend, Mr. Homer Phillips, of Amelia, Ohio, who letter the bus for us.—*Mr. Elston C. White, Mrs. E. C. White, Mr. Glendon Hale.*



Union Association is Getting Organized for Vacation Bible Schools

CYNTHIANA, Ky., April 20, 1949.—The First Baptist Church of Cynthiana was the host today for a Vacation Bible School Clinic of Union Baptist Association. There was a large attendance from more than two-thirds of the churches of the association. Those on the program were Rev. W. A. Roberts, Cynthiana; Mrs. Hord Kimble, Falmouth; Mrs. Roy Peak, Cynthiana; Rev. Boyd Armstrong, Frankfort; Mrs. John Mullins, Georgetown; Mrs. M. M. McFarland, Falmouth; Mrs. Hubert Terry, Cynthiana; Mrs. Boyd Armstrong, Frankfort; Rev. M. M. McFarland, Falmouth; Mrs. C. M. Jewett, Cynthiana; Mrs. Anna Muntz, Cynthiana; Mrs. Charlie McDowell, Cynthiana; and Rev. Carl Sears, Falmouth.

Television Knot-Hole Club Organized by Latonia Baptist Church

COVINGTON, Ky., May 1.—On Tuesday afternoon, April 19, the Latonia Baptist Church, under the leadership of Pastor John E. Huss, opened the baseball season with the organization of a Television Knot-Hole Club. Nearly 200 boys and girls attended the opening session and were given cards of admission to be presented at the door each time they attend one of the sessions. A member of the church has contributed \$100.00 to give the boys and girls a free soda when they attend the Knot-Hole games.

The boys and girls are certainly enthusiastic about this program.

On opening day the idea hit the News Headlines on our Radio Stations WCKY, WZIP, WCPO and Television WLWT. All had reports on this project to do something worth-while for our youth. Waite Hoyt, the noted sports commentator, told about the Television Knot-Hole Club while giving a running account of the game. The Kentucky Times-Star sent Miss Julianne Baker out to take pictures.

The set is placed in the Young People's Department of the church which has recently been re-decorated. On the opening day Virgil Wynn, of the Wynn Electric Appliance Shop, brought two courtesy sets for the occasion. The church owns one and the Pastor brought his set down for this great day.

There is adequate supervision of the program and all commercials are eliminated from the program so there will be nothing objectionable presented in the church.

This is the second time that Television has come to Northern Kentucky churches. It would seem that Northern Kentucky is leading the way in the use of Television sets in church programs.

Albert Parrock, Deacon Immanuel Baptist Church Dies in Cincinnati

COVINGTON, Ky., May 9.—Mr. Albert T. Parrock, 45, 2732 Iowa Avenue, a deacon at Immanuel Baptist Church for 25 years, died at General Hospital, Cincinnati, May 3 shortly after collapsing of a cerebral hemorrhage.

Surviving Mr. Parrock are his wife, Mrs. Lillie Mae Parrock; two sons, Albert P. Parrock, Jr., and Joseph H. Parrock, of Covington; a daughter, Mrs. Albert Harrison, Oakdale, Calif.; two step-brothers, William Hamlin, Falmouth; and Frank Reed, Washington, D. C.; a sister Mrs. Anna Deuble, Newport, and two grandchildren.

New Parsonage to Be Erected by the Dallas- burg Baptist Church

DALLASBURG, Ky., April 28.—The Dallasburg Baptist Church, of Owen County, has just completed two special sessions of study. One study was conducted by the Training Union, with an average attendance of fifty. The other study was conducted by the Sunday school, with an average attendance of sixty.

According to Pastor Eugene Poston the Dallasburg Church recently voted to begin construction of a modern brick parsonage. The plans have already been drawn, and much material is on hand with which to begin the project. "The people have a mind to work," says Pastor Poston.

South American Missionary Addresses W. M. Societies Of North Bend Association

COVINGTON, Ky., May 1.—Miss Anna Francis Todd, missionary from Cartagena, Colombia, S. A., was the guest speaker at a meeting of all the Woman's Missionary societies of North Bend Association, April 28. The meeting was held in the Madison Avenue Baptist Church of Covington with that society acting as hostess.

Miss Todd also spoke at the quarterly group meeting of the missionary societies of the North Bend Association at the Independence Baptist Church.

Rev. A. Dalton Leath, pastor of the First Baptist Church, Winchester, was the evangelist for the recent Youth Week Revival at the Erlanger Baptist Church.

QUALITY vs. Quantity—It makes a big difference whether the milk pail is filled by the cow's giving more milk or by the addition of water.—*Nation's Business.*

* * *

Handel was known for his satirical tongue. An English singer complained of the way Handel was accompanying him on the harpsichord. One word led to another until the singer, in a fit of rage, threatened to jump up and down on the harpsichord until he smashed it. "Please do so," Handel told him. "I will advertise it—I'm sure more people will come to see you jump than to hear you sing."—David Ewen, *Listen to the Mocking Words.*

Sinners In the Hands Of An Angry God

(Continued from Page 7)

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Clinton Pastor Has His First Anniversary

CLINTON, Ky., May 2.—Rev. Curry O. Simpson, pastor of First Baptist Church, Clinton, and family, were honored with a dinner in the church basement on Sunday, May 1, in celebration of his first anniversary as pastor of the church. At the beginning of the dinner hour, the Simpsons were presented with a set of sterling silverware as a gift from the members of the church.

During this first year of Mr. Simpson's pastorate, some fifty persons have united with the church, twelve or more of these by baptism. There have been a number of improvements made in the church plant, which include the remodeling of the kitchen; the purchase of curtains for the baptistry, a new acrosonic spinet piano and new rugs for the auditorium, and Venetian blinds for the Young People's Department; and the installation of tower chimes and a public address System.—Carol Porter.

Barlow Church Rejoices

Pastor George S. Jarman, First Baptist Church, Barlow, Ky., writes about an unusual day in his church May 1. Initiating the Family Week with special emphasis on home altars, there were "some twenty families agreeing to have family worship in the home."

Pastor Jarman adds, "I also asked any, from a home not having family worship, who would read a portion of the Bible

every day in the home, to come to the altar with the others: Six came . . . making a total of 26 homes where Bible reading and prayer will be held daily."

On that Sunday afternoon the church broke ground for the new Educational Building. This will be a two-story addition, 28 x 54 feet. Concerning it, Pastor Jarman states, "When completed, we shall be the only church in the County equipped for a departmentized Sunday school." Actual construction on the new building began the following week. Roy E. Harlan, Sunday school superintendent for the last 25 years, turned the first shovel of earth, and Pastor Thomas R. Brown, of the First Baptist Church, Paducah, preached the ground-breaking sermon.

At the night service a Junior girl was converted. Pastor Jarman states in conclusion, "We are grateful to the Lord for His blessings." Pastor Jarman is doing a splendid piece of work at Barlow and in that section of the State.

The Associational Sunday school of West Union had a meeting at Harmony Baptist Church on May 10, with Paul Hall, Superintendent, in the chair.

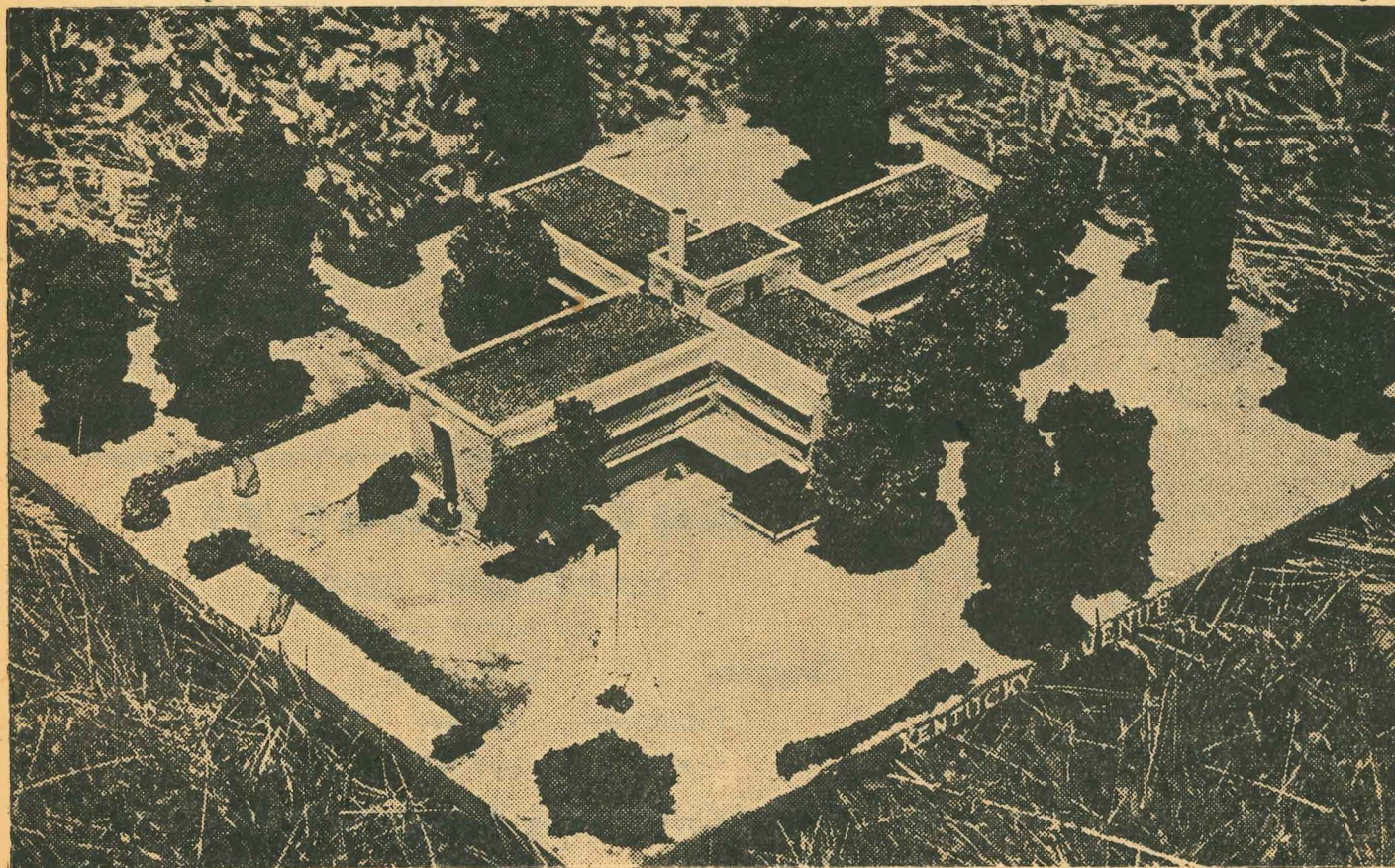
Pastor Wayne Dehoney spent the first of May in a series of revival meetings with Pastor Clinton B. Coots at the First Baptist Church of Leitchfield, Ky. He was back in the pulpit of the Immanuel Baptist Church of Paducah by Mother's Day. During his absence the Immanuel pulpit was filled by Dr. George W. Redding, professor of Bible at Georgetown College.

Integrated Church Service, First, Paducah

Pastor Thomas R. Brown, First Baptist Church, Paducah, along with many other pastors in the state, has led his church to adopt the integrated-service plan for Sunday evenings. The plan is to bring together the Training Union and the evening preaching service. The closing assembly of the Training Union becomes a part of the evening worship service—the one blending into the other.

This has been found by many to be an ideal plan, in that it makes the Training Union and the evening worship service, one. The young people come into the auditorium for a part of their work, along with older members of the Training Union program, and then, all together, as it should be, they engage with those who have come to the auditorium in the worship service which includes the sermon by the pastor. Those who do not attend the Training Union are thereby acquainted with the work and, in many instances soon join in. Likewise many who perhaps had not been "staying" for the worship service are inclined to stay as they should for the whole evening program. Pastor Brown began the integration May 1.

Pastor Brown is meeting phenomenal success in his work with the First Church. They recently did a magnificent thing in entertaining, along with the Tabernacle Church of which William McMurray is pastor, the annual state Training Union Convention.



Model showing proposed West Kentucky Baptist Memorial Hospital at Paducah, Kentucky, as it is expected to look from an airplane view when completed.

Springfield Observes Youth Night on May 1

M. T. Walker chairman of the deacons of the Springfield Baptist Church, Springfield, Ky., writes us that "On Sunday evening, May 1, the Springfield Baptist Church observed Youth Night with the 1949 graduates of the local schools taking part."

Deacon Walker goes on to say: "Solos were rendered by James Alton McCabe and Jewel A. Bennett. Talks on, 'What I Plan to Do in Life, and Why?' were given by Freddie Wilham, Mary Ellen Crouch, George Mann, Margaret Ann Funk, and Jo Ann Hale. The young people of the church composed the choir."

The W. M. S. of the church presented to each of the graduates a Book of Daily Devotions.

It is the custom in the Springfield Church to devote the last Sunday evening service in each month to the young people. After the program of May 1, Pastor W. L. Hellams baptized eight. Sixty-seven have united with the church during the short time Pastor Hellams has been with that church, thirty-eight of that number coming into the church by baptism. "The church," Chairman Walker states, "is considering the erection of a new Sunday school building."

George M. Smith, 90, Dies At Home Near Somerset

SOMERSET, Ky.—George Madison Smith, 90, died April 24 at his home near here. Funeral services were conducted in the Sunnyside Baptist Church where he was a member, with Rev. George Lay officiating. Mr. Smith was a fine Christian man and made many friends during his long life.

Surviving him are his wife, Mrs. Dora Whitaker Smith; a foster daughter, Mrs. Zella Farley of Dayton, Ohio; a sister, Mrs. B. Latham of Level Green, and four brothers, Summer Smith of Grundy; S. B. Smith of Somerset; and Tom and Joe Smith of Plato.

Gleanings

Pastor Bradford Curry, of the Glasgow Baptist Church, was elected Regional Sunday School President at the Southern Regional meeting at the Magnolia Baptist Church.

The Allen Association Woman's Missionary Union held its second quarterly meeting on April 26 at the Scottsville Baptist Church where C. W. DeVine is pastor.

Mrs. Annie Sarah Silcox, wife of B. H. Silcox, died at her home in Glasgow April 21. She was a native of Hart County and a member of Temple Hill Baptist Church.

Mrs. J. L. Lowrey died at her home at Temple Hill, near Glasgow, April 23.

Mrs. Lowrey, known as "Miss Tina" was a fine Christian woman and a member of the Mt. Pleasant Baptist Church.

Mrs. Minnie L. Hargis, 64, wife of H. W. Hargis, died at her home near Somerset May 4. Mrs. Hargis was a member of the Malvin Hill Baptist Church. Funeral services were conducted by her pastor, Rev. A. E. Randall, and Rev. H. D. Smallwood.

Dr. H. Cornel Goerner, of the Seminary faculty, was guest preacher for Pastor Howard D. Olive at the First Baptist Church of Russellville on April 24 and May 1. Prof. W. G. Welborn, of Russellville, supplied at the Wednesday night service.

Dr. John L. Hill, Broadman Editor, was with the Lexington Avenue Baptist Church, Danville, for six addresses, May 3, 4, and 5. Lexington Avenue Church's pastor, Dr. R. R. Couey, taught in a Training Union study course at Harrodsburg the week of April 25-29.

The body of Pfc. James Lemul Matthews who died on foreign soil in 1942 has been returned home. Funeral services were conducted April 27 at the Temple Hill Baptist Church, near Glasgow where he had been a member since childhood, with Rev. A. I. Wilson officiating.

A new educational building is in prospect for the Glasgow Baptist Church, and in that connection its members are now studying an architect's plan which is being proposed. The Glasgow Baptist Sunday school has just been recognized as Standard by the Sunday School Board.

Dr. B. C. Land, Executive Secretary of Mississippi Baptist Foundation, will be with the Glasgow Baptist Church May 29 to June 5 for a week of Stewardship Emphasis. Pastor Bradford Curry says that friends from the neighboring churches are cordially invited to attend these services at 7:30 each evening.

Wheeler L. Thompson, Assistant Sunday School Secretary at the Baptist State Board of Missions, will spend Friday, May 13, in a one-day Vacation Bible School Clinic at the Cave City Baptist Church. This will be one of his last engagements before he leaves Kentucky to go to Illinois where he will be State Sunday School Secretary.

Tommy Coplin Elliott, 64, died at his home at Argyle May 4. He had for 25 years been a member of the Valley Oak Baptist Church and lived a faithful Christian life. Mr. Elliott was a farmer and engaged in the lumber business, and was one of Casey County's leading citizens. Funeral services were held at the Valley Oak Church with Rev. Clifford Fandall officiating.

MAN—A man is a good deal like an automobile. You can't tell how much gas he's got in his tank by the sound of his horn.—Pardeville-Wyocena Times.

Charles R. Webb, Farmer, Dies in Sampson Hospital

GLASGOW, Ky., April 28.—Charles R. Webb died April 24 at Sampson Community Hospital, where he had been under treatment for sometime.

Mr. Webb was a faithful member of the Glasgow Baptist Church and well known and loved in Barren County. He was a prominent farmer and for some years a salesman for a Glasgow wholesale grocery firm.

Funeral services were held April 24, with Rev. Bradford Curry officiating.

Surviving Mr. Webb are his wife, Mrs. Elizabeth Webb; one daughter, Mrs. Frances Nunn, Owensboro; one son, Charles M. Webb, Bearwallow.

Browsers Chapel Church Constructs New Chapel

GLASGOW, Ky., April 23.—Browsers Chapel Baptist Church, near Glasgow, has sold its building and preparations are being made to construct a new church building on the same site.

Pastor Carl Jones has announced that while the new building is under construction services will be held in Sampson Tobacco Warehouse.

Glasgow Pastor Gets Degree at Seminary

GLASGOW, Ky., May 9.—Rev. Bradford Curry, pastor of the Glasgow Baptist Church received the degree of doctor of theology May 6 at the Southern Baptist Theological Seminary, of which he is a graduate.

Brother Curry marked the first year of his pastorate in Glasgow two weeks ago, April 24. At that time the church's weekly bulletin was dedicated to him with tributes being paid by church members, officials and various committees.

Brother Curry is a native of Mercy County, Tennessee.

PERSPECTIVE—These trying times are the good old days we'll be longing for a few years from now.—Erie Magazine.

* * *

FRIENDSHIP—Neglect: We treat some people like old slippers. We want them, at times, for our comfort, but otherwise keep them out of sight and put them out of mind.—National Canvas.

* * *

JUDGMENT—A woman was traveling with her child and a maid when a wasp breezed into the carriage and the child cried for it. At last the woman said to the maid, "What is that child crying for? Let him have it."

A few minutes later the woman, startled by an awful scream from the child, exclaimed in alarm, "What's the matter?"

The maid calmly replied: "He's got it."—Origin unknown.

Sinners In the Hands Of An Angry God

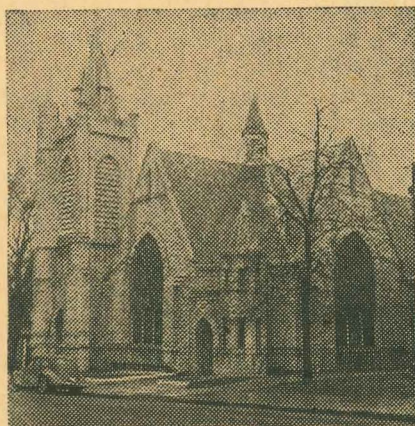
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Baptistry Dedicated at The Augusta Baptist Church Last Month

AUGUSTA, Ky., April 25.—A new baptistry was dedicated a week ago in the Augusta Baptist Church, according to Harry L. S. Cablish, Sunday school superintendent. The men of the church labored together to construct the new baptistry. One of the men—Mr. Shirley Gibson—so laboring, was not himself a member of the church, or even a Christian. But he was recently converted, and was one of the first to be baptized in the new pool. Mrs. Gibson, formerly a member of another denomination, was herself baptized along with her husband. Altogether there were fourteen baptized at the initial use of the baptistry. She is now helping in the newly organized nursery department, and Mr. Gibson is



Shirley Gibson and his Sister

working with the Intermediate Training Union.

Yesterday the Augusta pulpit was filled by Rev. David Jester, a student at Georgetown College, and a son of Missionary and Mrs. W. L. Jester, now on duty in Africa.

Ashland Evangelist Wood In Revenna Meetings Until Mother's Death

RAVENNA, Ky., May 5.—Evangelist W. K. Wood, Ashland, Ky., did the preaching in a revival meeting at the Williams Memorial Baptist Church here for eight days, until he was called home on account of the illness of his mother. She died the day following his arrival. Pastor O. C. Anderson carried on the revival following Evangelist Wood's departure, and there were thirteen decisions for Christ.

There were twenty-eight professions of faith, twenty-six of whom were for

baptism. Also two came by letter, and ten others who came to rededicate their lives. That made forty altogether who came. The meeting proved to the church that its building is too small. A building committee has been appointed to investigate the possibility of enlarging the meeting house.

In this revival five men who are heads of families were received. Also four mothers were received. The church is now ready to go forward.

Arthur Fox, Evangelist In Revival at the First Church, Ashland

ASHLAND, Ky., May 2.—The First Church of Ashland has just concluded a series of meetings which were being conducted in connection with the Simultaneous Evangelistic Crusade of the churches of Greenup Association.

The messages were brought by Dr. Arthur Fox of Morristown, Tenn., with Rev. Felix Arnold, of Enfield, N. C., leading the singing and bringing special messages in song.

The First Church is happy to report that this was one of the greatest revivals in its entire history. More than sixty-eight new members were added to the church membership, the great majority of these by baptism.

Gleanings

M. W. Bodlien, of Jackson, conducted a Youth Revival with Pastor Francis R. Tallant at the First Baptist Church of Jellico, Tenn., during May 1-8.

Evangelist W. K. Wood, of Ashland, spent the first week in May preaching in a revival meeting at the Second Baptist Church of his home city.

The Pine Flat Baptist Church at Tremont, near Harlan, Ky., has just completed a revival with Rev. D. Trosper, pastor of the Coxton Baptist Church, as the evangelist. Rev. Calvin Fuson is pastor of the Pine Flat Church.

During April Pastor Francis R. Tallant was in a revival at the Kennedy Memorial Baptist Church of Memphis, Tenn., and during his absence the First Baptist Church pulpit at Jellico, Tenn., was supplied by President J. M. Boswell, of Cumberland College, Williamsburg, Ky.

The women of Enterprise Association were addressed by Mrs. R. R. Calloway of Ashland, Ky., at their meeting on Tuesday, May 10. She taught "Stewardship and Missions," by Cooke. This course was attended by women from Van Lear, West Van Lear, Warfield, West Liberty, Prestonsburg, Saylersville and Paintsville.

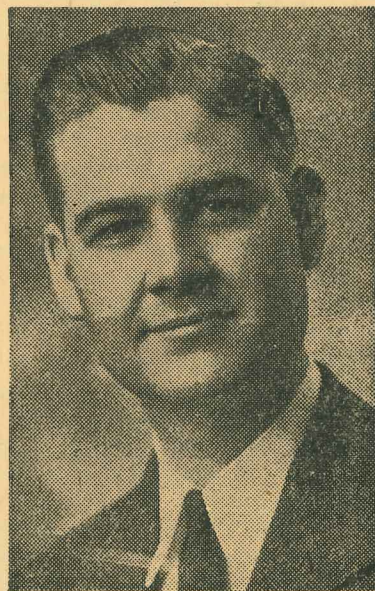
COMPLACENCY—We correct our mathematical errors, but we permit our sins and faults as though they served a useful purpose.—*American Christian Review.*

Charles A. Jolly Called To Be Pastor of First Church of Pineville

PINEVILLE, Ky., April 30.—The First Baptist Church here has called Rev. Charles A. Jolly as pastor. Brother Jolly is a native of Mississippi and he comes from a family of ten children. His father is a deacon in his home church, one brother is a first year student in the New Orleans Baptist Theological Seminary, another brother has been called into the ministry, and a brother-in-law is pastor in Yazoo City, Miss.

Mrs. Jolly is a daughter of Rev. R. B. Patterson, of Pontotoc, Miss., who is an associational missionary. Her only brother is a pastor in Mississippi.

Brother Jolly is a graduate of Mis-



Chas. A. Jolly

issippi College, Clinton, Miss., and also of the Southern Baptist Theological Seminary. Coming to Kentucky he became pastor at Salvisa, Kentucky, and more recently was called to be pastor of the First Baptist Church of Portland, Tenn. He has had a fruitful ministry there, the membership increasing by 144—of which 101 were by baptism and forty-three by letter. A mission Sunday school was organized which has developed into a church with a membership of sixty and a new house of worship. Brother Jolly is Associational Training Union Director and Chairman of the Missions Committee in his association in Tennessee.

The budget of the First Church of Portland was doubled, a new organ with chimes and amplification system installed, a \$15,000 pastor's home was erected and paid for, and plans have been drawn and adopted for a \$50,000 educational annex during his thirty-seven months' pastorate. Pastor and Mrs. Jolly have one nine months' old daughter, Sarah Pat. They will arrive in Pineville on June 1.—*Mrs. Floyd Johnson, Church Secretary.*

Sinners In the Hands Of An Angry God

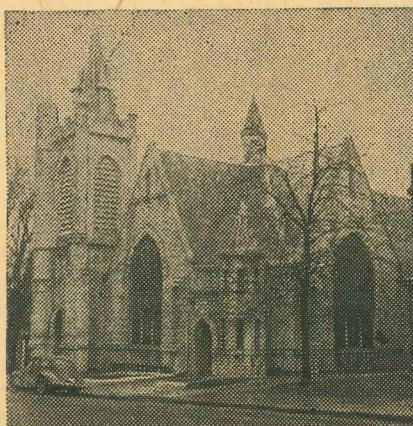
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Send Your Pastor

A letter from George W. Griffin indicates a great number of rooms in private homes will be available for the period of the Southern Baptist Convention in Oklahoma City. This announcement is made in the hope that many churches in small rural areas will yet decide to send their pastors to the Convention. Brother Griffin states in his letter "They tell me there will be plenty of rooms in the homes at \$1.50 per day which is certainly reasonable for these times."

More and more of our country preachers ought to be sent by their churches to our Southern Baptist Convention. It is highly important that all our ministers know the whole program of our churches in their Convention. A great many of them cannot go without the aid of their churches. The time has come when the average church all but requires the pastor to be acquainted with the whole work of his denomination.

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Charles A. Jolly Called To Be Pastor of First Church of Pineville

PINEVILLE, Ky., April 30.—The First Baptist Church here has called Rev. Charles A. Jolly as pastor. Brother Jolly is a native of Mississippi and he comes from a family of ten children. His father is a deacon in his home church, one brother is a first year student in the New Orleans Baptist Theological Seminary, another brother has been called into the ministry, and a brother-in-law is pastor in Yazoo City, Miss.

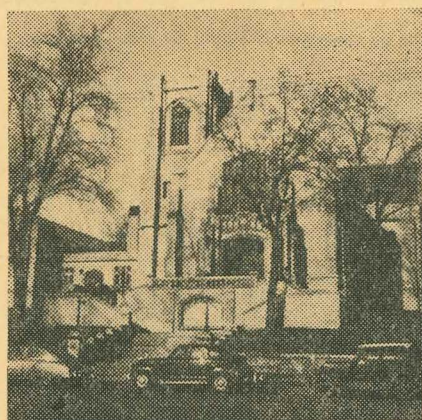
Mrs. Jolly is a daughter of Rev. R. B. Patterson, of Pontotoc, Miss., who is an associational missionary. Her only brother is a pastor in Mississippi.

Brother Jolly is a graduate of Mississippi College, Clinton, Miss., and also of the Southern Baptist Theological Seminary. Coming to Kentucky he became pastor at Salvisa, Kentucky, and more recently was called to be pastor of the First Baptist Church of Portland, Tenn. He has had a fruitful ministry there, the membership increasing by 144—of which 101 were by bap-

tism and forty-three by letter. A mission Sunday school was organized which has developed into a church with a membership of sixty and a new house of worship. Brother Jolly is Associational Training Union Director and Chairman of the Missions Committee in his association in Tennessee.

The budget of the First Church of Portland was doubled, a new organ with chimes and amplification system installed, a \$15,000 pastor's home have been erected and paid for, and plans have been drawn and adopted for a \$50,000 educational annex during his thirty-seven months' pastorate. Pastor and Mrs. Jolly have one nine months' old daughter, Sarah Pat. They will arrive in Pineville on June 1.—Mrs. Floyd Johnson, Church Secretary.

Lexington Church



The First Baptist Church of Lexington, Ky., where Dr. George Ragland is pastor. This is one of the oldest churches in central Kentucky.

Great Crossings Church Ordains Lawrence Sunis To Gospel Ministry

GEORGETOWN, Ky., April 30.—Lawrence Sunis was ordained to the full work of the Gospel ministry by the Great Crossings Baptist Church near here yestreday. The examining council met at the church and interrogated the candidate. Pastor Ralph Hensley, of the Great Crossings Church, was elected moderator, Henry Walters the clerk, and G. W. Webster the interrogator. The other members of the council were: Prof. E. H. Egge, Rev. Dwight Larry, and Rev. Raymond Lawrence.

At the ordination service Rev. E. H. Egge gave the charge to the church, and Raymond Lawrence gave the charge to the candidate. The Bible was presented by Dr. Judd, professor at Georgetown College. G. W. Webster led in the ordination prayer, which was followed by the laying on of hands. The meeting was dismissed with prayer by Lawrence Sunis.

The newly ordained man has accepted a pastorate at Mt. Zion Baptist Church in Illinois.

Gleanings

Mrs. Minnie Chandler Lowry, member of the Porter Memorial Baptist Church, passed away at her home May 2.

Mrs. Mabel Fallis Stockfleth, wife of John Stockfleth, died at her home in Frankfort after an extended illness May 1. She was a member of the Frankfort Baptist Church.

The Pine Flat Baptist Church at Tremont, near Harlan, Ky., has just completed a revival with Rev. D. Trosper, pastor of the Coxton Baptist Church, as the evangelist. Rev. Calvin Fuson is pastor of the Pine Flat Church.

Sherman W. Swan has been called to be pastor at Midway Baptist Church, where he will succeed Kenneth C. Park. Brother Swan hails from Jamestown, New York, and attended Indiana University before coming to the Southern Seminary.

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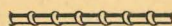
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Paducah Entertains State Training Union Convention of 3,000

(Continued from Page 13)

Story Hour; Mrs. Adam Sloan, Georgia, kers: Miss Pauline Hargis, Nashville, Junior; Mrs. Versil S. Crenshaw, Nashville, Intermediate; Mrs. Hattie Potts Rogers, Nashville, Intermediate; Mrs. J. O. Williams, Nashville, Young People; Mrs. Joe Davis Heacock, Texas, Adults.

The Life Interest Conferences on Thursday afternoon were: "I Want To Be Faithful" (for Juniors), Mrs. Byron C. S. DeJarnette and Mrs. Adam Sloan; "Faithful To My Task" (Leaders), Mrs. Versil S. Crenshaw; "Claiming Every Vocation—Christ" (Intermediates), Mr. Joe Davis Heacock; "Living for Jesus Today" (Intermediates), Mrs. Hattie Potts Rogers; "My Date Book" (for single people only), Mrs. J. O. Williams; "Bless This House" (for married people only), Dr. Joe W. Burton; "Sharps and Flats" (for musicians), Dr. B. B. McKinney; "We've a Story to Tell" (Missions), Rev. Tucker Callaway; "See More and See Better" (Visual Education), Rev. Richard Kornmeyer; "Associational Officers," Rev. J. Carroll Trotter.

"The Man I Work For" presented by Miss Pauline Hargis had the audience wondering for several seconds just who this remarkable young man might be. The "Boss" was no other delightful fellow than our Story Hour child. "In the Story Hour it is our privilege and joy to develop the child's relationship to self, others, home, God, Bible and Jesus."

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During college days, Rev. Tucker Callaway, Missionary to Japan, heard the voice of God calling unto him to "Follow Me." "What does God want me to do? What would the Lord have me to do with my life?" As Mr. Callaway said, "It is easier today to find out the will of God than it was for the simple fishermen. Our difficulty is not in finding out what He wants us to do, but in honestly wanting to know and do what He wants us to do." The personal experiences that led to his decision to journey down God's pathway and the final surrender to go to Japan to give the "light of Salvation" to those walking in darkness touched the hearts of everyone, and left imprinted in their mind the desire to find the answer to "What would the Lord have me to do with my life?"

A tension filled the air on Thursday evening as seven Intermediate swordsmen stepped to the platform to participate in the Intermediate Sword Drill Contest conducted by Miss Maurita Morris, Intermediate Worker of Kentucky. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This command of Paul to Timothy was demonstrated in a very worthwhile manner. Miss Mary Beth Stanley, Arlington, was declared winner and will represent Kentucky in the Southern Intermediate Sword Drill at Ridgecrest, North Carolina in July. Second place was awarded to Miss Betty Caswell, Danville. Other participants included Miss Peggy Goodman, Louisville; Miss Iris Boehnke, Bellevue; Miss Doris Taylor, Bowling Green; Miss Martha Moore, Madisonville.

"Upper Levels" was the evening message brought to us in a forceful, memorable delivery by Dr. C. O. Johnson, President Baptist World Alliance. "It will take more than God to lift the world from this new low level. God started man out on a high level, but through the desire to satisfy body instead of soul, to gain materially instead of spiritually, to hate instead of to love, to wage war instead of to seek peace, to think of self instead of others, man has slipped from that level." Are these to be our desire, too?

"Thy word is a lamp unto my feet, and a light unto my path" could well be said by the nine participants in the Junior Memory Work Drill conducted by Mrs. Byron C. S. DeJarnette on Friday morning. With great joy and eagerness seven participants quoted verses, references and answers to questions asked without a moment's hesitation to tie with perfect scores for first place. The Convention will send all seven to Clear Creek for Training Union week August 13-19. These winners are: Miss Yvonne Driskel,

Louisville; Miss Shirley Kincaid, Wheatley; Miss Mary Quillen, Lexington; Billy Jean Blanton, Harlan; Curtis Morgan, Paducah; Miss Joyce Ann Barnett, Madisonville; Miss Marion LeVon Hatley, Madisonville. One wrong reference kept Miss Nancy Schwerdtfeger, Henderson, and James Leeper, Dayton, from having a perfect score.

Dr. Joe W. Burton brought the morning session to a close with a timely message on "Meeting Today's Home Crisis." "The crisis in the homes of today will be met only when the meaning of true love and devotion is learned."

Miss Waunita Sowders, Williamsburg, was declared the best speaker of the State Young People's Speakers' Tournament conducted by Dr. Chester Badgett. Miss Sowders will represent Kentucky in the Southern Tournament at Ridgecrest in July. Her subject was "How Can I Achieve Greatness?" Mrs. Charles Sexton, Paducah, was second. The other participants were: Miss LaVerne Hutchens, Louisville; Mr. Russell Heyne, Jr., Dayton; Miss Erma Cutter, Danville; Miss Lillian Taylor, Bowling Green; Mr. Ernest Scott, Madisonville.

(Continued on Page 20)

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Baptist Training Union Department

BYRON C. S. DeJARNETTE

State Secretary

THE BAPTIST TRAINING UNION ENLARGEMENT CAMPAIGN

(Continued from the tract by the same name published by the Training Union Department of the Sunday School Board).

Use of Local Workers in Campaigns

Associational Training Union enlargement campaigns have been put on by associations using only local pastors and workers. Care should be exercised not to take the responsible leaders away from one church to work in another, when campaigns are going on in both. The responsible general officers and leaders must be present in their church while the campaign is on to insure the greatest success. For this reason the church campaign directors should be secured from outside the association if possible. This may usually be arranged through the state Training Union department.

Periodicals needed by a Training Union

1. Quarterlies for all age groups, one for each number.
2. Training Union Magazines for all officers and leaders.
3. *Open Windows* for all Intermediate, Young People, and Adults.

Preparation for the Campaign

In putting on a campaign it is necessary, first, to find a campaign director of experience, who will take the lead in the work, following the plan which is here outlined. In churches with two or more unions or possibilities for that many in each department, a full faculty, with a leader for each department, should be engaged, all to come from outside the church if possible. (It should be noted here that a church may enlarge its own Training Union without outside help, using its own workers, and following essentially the same steps that are outlined here). At least one typist should be available for the week of the campaign. In all except the largest churches the campaign director should lead one department. The campaign director, after making his plans, should communicate with the Training Union director and pastor of the church and outline for them the things they should do in preparing for the campaign. These things would include the following:

1. List the present Training Union membership. Make five lists, by ages, unions, and departments, putting each union on a separate sheet.
2. List the prospects. Make five lists. List names by ages through the Intermediate department. List them by age groups in the Young People's department for the Baptist Young People's Union, as, for instance, 17-18, 19-20, and

21-24. List all men and their wives together in the Adult department in congenial age groups, 25-30, 31-40, and so on. In locating the possibilities for Training Union membership we must remember that the Training Union seeks only Baptist church members. Associate members (non-Baptist) are welcome, but not sought. To find these possibilities, the following is suggested:

- (1) Obtain from the church clerk a copy of the church roll. Here will be found most of the Training Union possibilities of any church.
- (2) Obtain a copy of the Sunday school roll by departments.
- (3) Non-resident Baptists not enrolled in the Sunday school may be found from the religious census taken by the church.

From these sources every one of the Training Union possibilities should be found.

3. Give plenty of publicity to the campaign before the whole church. This should be carried on several weeks preceding the campaign.

4. Lead the whole church to concentrate on this campaign for the week. No other major meetings or activities should be planned for this time. The pastor must be free to lead the church in this great project.

5. Make arrangements to finance the campaign.

6. Visit all members and prospects to enrol them for the classes to be taught during the campaign. All present members should engage in this. Use an enrolment card or slip for each one to sign.

7. Arrange for department directors and leaders to have automobiles available to use during the campaign, with faculty members, in visiting prospective leaders and workers.

8. Arrange for campaign director to speak at a church service on the opening Sunday, preferably Sunday morning. The church training program should be presented to the whole congregation.

9. Order books for the class work at least three weeks in advance. Use methods books only.

Conducting the Campaign

After studying thoroughly the present roll and list of prospects, the campaign director will proceed as follows:

Enlisting the Interest of the Church

On the Sunday upon which the campaign begins the Training Union work should be brought very forcefully before the church at its regular preaching service. If possible, the campaign director should speak on the value of the work to the church at this time. (See the tract, "The Baptist Training Union," and

chapter 2 of *The Baptist Training Union Manual*). Every church member should be urged to attend the meetings each night. Personal visitation in the interest of attendance on the meetings should begin in advance of the week with all members visiting absentees and prospects on the Sunday afternoon when the campaign begins and on throughout the campaign.

Setting Up or Expanding the Organization

If no Training Union work is being done in the church, it will be necessary to set up the organization necessary to reach and hold all the possibilities discovered. If a union is already installed then the task is one of expanding the organization which now exists by forming new unions and binding all together in the Training Union.

1. Arrange for one Junior union for each group of 15 to 20 Baptist boys and girls who are between the ages of 9 and 12 both ages included. With this number it should be possible to enlist at least twelve, an ideal number for a Junior union. If a church has only six or eight Junior church members, it should organize a union for them.

2. Arrange for one Intermediate union for each group of 20 to 25 Baptists between the ages of 13 and 16, both ages included. This would allow plenty of range to enlist from 15 to 18 also in each Intermediate union. In a church has only six or eight Intermediate church members it should organize a union for them.

Note—Enlist leaders and sponsors before organizing. If possible have at least one union for each age in the Junior and Intermediate departments, even if some of the unions must be as small as ten or twelve in membership.

3. Arrange for a Young People's union for each group of about 35 prospects, grouping them into unions as nearly as possible by age groups, 17-20, 21 and above, keeping in mind the congeniality of the groups. The ideal enrolment of a Young People's union is about 25. Use adult counselors in the Young People's unions. Enlist a counselor and a president as the first step toward forming a new union. Give them the list of prospects for immediate visitation. Study the situation carefully to determine how many Young People's unions to organize. In churches which can have several Young People's unions, the number of names on the list of total possibilities for each union may vary from 25 to 50, depending on local problems.

(To Be Continued)

CONGRATULATIONS

The First Baptist Church of Frankfort received 219 Awards for completed Study Courses in the month of April.

20%-ERS

The following churches have reported their church Training Union attendance for April 24, equivalent to 20 per cent of the resident church membership: Crestwood; Dallasburg; Erlanger; Hodgenville, First; Jellico, First; Kuttawa; London, First; South Elkhorn; Steubenville; Victory Memorial; Gethsemane.

Forty-Fifth Annual Session of W. M. U. of Kentucky

By Mrs. W. H. Moody, Columbia, Kentucky

When Mark Twain stood upon the shore of California's famous Lake Tahoe and exclaimed, "Surely this is the fairest picture the whole earth affords," he had not stood upon the elevation and looked out upon more than 1,400 members of Woman's Missionary Union, Auxiliary to the General Association of Baptists of Kentucky as the president, Mrs. George R. Ferguson, called to order their Forty-fifth Annual Meeting in the Crescent Hill Baptist Church, Louisville, at 7:30 Tuesday evening, April 5, 1949. The day of preparation, the agenda of which had included registration, Executive Committee Meeting, various conferences and all necessary preliminary details, came to a pleasing climax in the floral bouquet served by the Federation of Long Run Business Woman's Circles in the Crescent Hill's artistic Woman's Club Building. The Chairman, Mrs. Lillian Brown, and her committee provided for some 400 representatives of Business Woman's Circles from all parts of Kentucky a delightful hour of fun and fellowship.

Their welcome, their action to establish a State Federation of B. W. C.; the election of Miss Jane Kent to head this Federation which will be perfected at Clear Creek B. W. C. Camp come summer, the details of the banquet—all bore testimony to the finesse with which the work of Long Run B. W. C. is prosecuted.

Upon entering the church auditorium the eye was immediately drawn to the circular chancel where 18 inch letters cut from heavy green material with floral embellishment, spelling the words of the theme, "Make Christ Known" seemed to hang unsupported against the white chancel walls at the foot of the organ grill. No doubt this reminder of the real purpose of our existence as an organization added much to the spirit which pervaded the atmosphere throughout the meeting. As the opening strains of Gounod's "Sanctus" pealed forth from the organ a stately calm settled down upon that vast congregation for it seemed the rich harmony of music was fulfilling its mission as implied in the title, "Sanctus," and this sanctuary was being rededicated as a holy place where it would be easy for us to be made "to sit together in heavenly places with Christ Jesus;"—a place where hearts hungry, eager and searching might receive inspiration, encouragement and the power needed for their return to fields of service and perhaps to persecution.

The unhurried progress throughout the meeting bore evidence of close co-operation on the part of all concerned: the pastor, Dr. R. S. Burhans, who set our thinking upon the "God of Missions" in the initial devotional message; Mrs. Burhans, who, with her flute joined Miss Dora Mantle, violinist, and the organist

in trios to the delight of music lovers in attendance; the W. M. S. President, Mrs. W. P. Stuart and General Chairman, Mrs. J. K. Williams, who with members of Crescent Hill W. M. S. overlooked nothing for the comfort and convenience of the guests; the music director, Mrs. Stephen Jones, who made music a main feature by having prepared appropriate music, vocal and instrumental, for each of the five sessions by adult choir, young people's choir or soloists, Mrs. Harold Cogswell, Mrs. James T. Robertson, Miss Frances Waggener, Mrs. H. H. Mueller, who led us in singing our great missionary hymns; the Baptist Institutions in Louisville—the Southern Baptist Theological Seminary, W. M. U. Training School, Spring Meadows Orphanage and Baptist Hospital were open on Wednesday afternoon to convention guests and transportation was provided; and Miss Stokmann, who presented on Tuesday evening the personnel serving us in our Baptist Book Store.

The State Chairmen, Mrs. Charles Ison, Mrs. J. Edward Kelsey, and Mrs. Harvey Morrison, who had already held conferences on Community Missions, Stewardship and Mission Study, joined with the officers whose names are listed later, and Mrs. W. P. Stuart, member Margaret Fund Committee, and Mrs. V. V. Cooke, Training School Trustee, in presenting a combined report in the form of a flannel pictograph which, when completed, pictured the W. M. U. pin superimposed upon the map of Kentucky divided by pastel colors into eight regions, balanced by white silhouettes in each upper corner.

Young People's night began with a Y. W. A. Banquet presided over by Miss Miriam Robinson in her efficient, charming manner. Garden decorations were used with a very pleasing effect. Mrs. G. S. Munro, New Zealand, spoke to us giving her impression of life in the United States as seen in advertisements along the road from California to Louisville and told how so many of us miss the mark of the high calling by following the lead of these advertisements. During the program following in the church auditorium Mrs. Ira J. Porter presided as chairman of the Young People's Committee, in the absence of Miss Mary Sampson, kept away because of illness. Mrs. R. D. Bennett, Long Run Association Young People's Leader, used four young people in presenting the "W. M. U. Family," and then spoke on "Fostering Young People."

High moments in all W. M. U. Conventions come when our beloved missionaries speak of their fields of service. Miss Edith Rose Weller spoke of Brazil; Miss Anna Frances Todd, Colombia; Rev. Tucker Calloway, Japan; Rev. Frank Halbeck, Jewish Neighbor; Rev. John McGee, Nigeria; Miss Rose

Marlowe, China; Mrs. Irene Ma, a visible result of missions brought this greeting from the Chinese W. M. U.: "May your long life be as eternal as our Southern Mountains and as abundant in blessing as the Eastern Sea."

Immediately preceding the election of officers opportunity was given by Mrs. Guy Wright, Chairman of Courtesy Committee, for the Convention to stand in appreciation of the retiring officers, especially of the retiring president, Mrs. George R. Ferguson, who has labored under such serious difficulties for the past several months. She carried on in a surprisingly efficient manner even while undergoing the emotional strain and all necessary readjustments resulting from the loss of her husband who was for many years the beloved pastor of First Baptist Church, Covington.

The following officers were elected after having been nominated by the Nominating Committee, Mrs. A. C. Overall, chairman: President, Mrs. Harold J. Purdy, wife of the pastor of First Baptist Church, Bowling Green; Executive Secretary, Mrs. George R. Ferguson; Young People's Secretary, Miss Mary Sampson; Recording Secretary, Mrs. Ira J. Porter; Assistant Recording Secretary, Mrs. William J. Clark; Vice Presidents: Mrs. W. H. McKeigan, Mrs. Logan B. English, Mrs. J. B. Minor, Mrs. R. R. Calloway, Mrs. H. C. Hopper, Mrs. George Roddy, Mrs. Marvin T. Pugh, Mrs. Paul E. Stewart; Resident Members of the Executive Committee: Mrs. G. S. Dobbins, Mrs. Chester E. Ford, Mrs. Felmer Hoeing, Mrs. L. H. Woodhouse, Mrs. Charles P. Gunther, Mrs. Ira Archer, Mrs. Z. O. Price, Mrs. W. T. Warren, Mrs. Wallace Sanders, Mrs. Orrin Stites, Mrs. George E. Hays, Jr., Mrs. V. V. Cooke, Dr. Carrie U. Littlejohn; Missionary, Miss Annie Allen; State R. A. Secretary, Mr. John Wrenn; two nominees to be elected at meeting of Southern Union in Oklahoma City: Kentucky member of Margaret Fund Committee, Mrs. W. P. Stuart; Kentucky member of W. M. U. Training School Board of Trustees, Mrs. W. H. Moody.

Mrs. J. M. Dawson came as a representative of Southern Union delivering two addresses: Tuesday evening's subject was, "Witnesses Unto Me," and Wednesday Morning's "Power For the Task." Dr. Carrie U. Littlejohn brought with her the W. M. U. Training School Chorus to sing "Dedication," under the direction of Miss Claudia Edwards as a prelude to her message on "Among Our Missionary Investments." Dr. Ellis A. Fuller spoke boldly on "One Thing is Lacking in You." Dr. W. C. Boone reported briefly on splendid results of help given Oneida Baptist Church. Thursday's session, which was preceded by the W. M. U. Training School Breakfast at Brooks' Restaurant, concluded with an appropriate closing message, "They Saw No Man Save Jesus Only," by Dr. A. T. Ohn, Secretary of the Baptist World Alliance. The Convention adjourned to meet in Latonia Baptist Church, Latonia, Ky., in April 1950.

Paducah Entertains State Training Union Convention of 3,000

(Continued from Page 17)

The Young People of Immanuel Baptist Church of Paducah presented in a magnificent way the playlet "The Challenge of the Cross."

Miss Christina Stokmann, our friend from the Baptist Book Store, was *mindful of our needs* in good literature and supplies. Miss Jeanne Oldham, also of the Book Store, bade us to be *mindful of praising Him* and brought a praise in song "Neath The Old Olive Tree." Rev. Richard Kornmeyer, in charge of Visual Education Service at the Book Store, reminded us to be *mindful of the latest* in visual education.

The banquets are always anticipated with great pleasure by all. "And a child shall lead them . . ." was once more made a truth with the Story Hour Luncheon opening the social activities. Books and keys were gaily strewed on the tables, but the program was far from being bookish and dull. Though our charming "Mistress of Ceremonies," Miss Ava Albro, we were made to feel that:

"Books are keys to wisdom's treasure;
Books are ships to lands of pleasure;
Books are paths that upward lead;
Books are friends; come let us read."

Three hundred Intermediates sat under "Stars Over Paducah" with Miss Maurita Morris as instructor in Astronomy. The Adults and Young People also gathered together for fellowship, food and fun. Mr. Kenneth Wood was in charge of the Adult banquet and Dr. Chester Badgett in charge of the Young People's banquet.

During the business session on Thursday afternoon, the Convention accepted the joint invitation of First and Pollard Baptist Churches, Ashland, to hold the 1950 session in Ashland during KEA in April and elected the following new officers for the coming year: President—Rev. Francis R. Tallant, Pastor First Baptist Church, Jellico, Tennessee; and Secretary-Treasurer—Miss Rose Little, First Baptist Church, Jellico, Tennessee. All the other officers were re-elected.

The climax of the entire convention was reached at the closing session. The musical meditation, the song service, and the solo, "Shall I Crucify My Lord?" rendered by Dr. B. B. McKinney, instilled in the hearts of all a worshipful attitude for the Life Dedication Service to follow. Miss Billie Frances McClellan, Bowling Green, and Mr. Conley

Hudlow, Louisville, brought personal testimonies of "Faithful to My Decision." These two fine young people are now preparing themselves for definite service for the Master, having previously dedicated their all to Him.

Dr. James W. Middleton, Atlanta, Georgia, was the speaker for the Life Dedication Service. "I, Therefore, Take My Stand" challenged three young people to accept Christ as their personal Saviour. Sixteen boys and girls came forward to dedicate their life to full-time service in a definite field already made known to them. Twenty gave their life for definite service, but did not know where the call would send them. Fifteen others said that they wanted to find God's will for their lives and to live for Him in whatever work they followed. God was truly in the midst of the closing moments of the Convention. With genuine sincerity these young people were ready to answer the Lord's command to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

First Baptist D. P. Family Arrives in the U. S.



The Jekabs SUDMALIS family above is the first to come to America under the Southern Baptist-Baptist World Alliance Displaced Persons Resettlement program. Left to right, they are: Richard, Verena, Jekabs, and Rasma Sudmalis. They will live in Memphis, Tennessee, under the sponsorship of Mr. C. T. Pennebacker. The Sudmalises lived in Vainode, Latvia, and were driven out of their home by the Germans. They sailed for America April 24. Nearly 6,000 Baptist Displaced Persons in Europe are eligible for resettlement in America if the proper sponsorships are available. For details on how you can help, write Southern Baptist Displaced Persons Representative, 601 South Olympia Street, New Orleans 19, La.

In Memoriam

AN APPRECIATION OF W. E. HUNTER

We, The Southern Kentucky Baptist Ministers and Laymen's Conference of Pulaski County, out of sincere appreciation for the great spiritual work that Brother Hunter did while with us, wish to record the following resolutions: First—That the death of Dr. W. E. Hunter on March 21, 1949, brought great sorrow to all our people; and that the Baptists of Kentucky—especially Pulaski County—have lost one of their most loyal workers. Second—We thank God for the long, earnest, consecrated, Christian life he lived among us.

Brother Hunter was a Missionary Baptist in the true sense of that term; proving his faith by leading in the work of establishing mission points in different sections of our county. He was one of the original organizers of Pulaski County Missionary Baptist Association; founder of the Co-operative Program Movement in the state of Kentucky; and largely responsible for the forming of the Southern Kentucky Baptist Ministers and Laymen's Conference. His presence at these meetings was always an inspiration. Third—We express our deepest sympathy to Mrs. Hunter and the family in the great loss they have sustained in the Separation from their loved one; and assure them—upon the authority of God's Word—that he is sweetly resting in that mansion that Jesus has prepared for every one who puts his or her whole trust in Him.—C. M. Hill, R. F. Shearer, Committee.

MRS M. D. ALEXANDER

BOWLING GREEN, Ky.—Mrs. Morton D. Alexander passed away March 16, 1949, at her home, Bowling Green, Kentucky. She had long been an active member of the First Baptist Church, was president of our W. M. S. for six years.

She was a great lover of good music, a past president of the music club. The music she last played in public was used at her funeral.

She was a great lover of flowers and often furnished flowers from her own garden for church decorations. Her memory lingers with us as the sweet odor of the flowers she loved so well. It is hard for us to realize she is gone, though we watched with anxiety the gradual decline in strength and health. She was a lovely character and faithful member. Our W. M. S. feels that we have suffered a great loss and our church a faithful member for she was a lovely character, never failing to impress all she met that she possessed those admirable traits which always mark the true woman.

We would scatter flowers of truest affection upon her grave and wait that bright reunion where sorrows are unknown and where friends will part no more.

Our hearts extend sympathy to her husband and son who have lost a loving companion and mother. Be it resolved, a copy of the memorium be sent to him, one to the Western Recorder and one placed in our minutes.—Mrs. J. R. Brunson, Chairman, Mrs. H. R. Sinclair.

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A Problem Southern Baptists Must Face

By JOHN H. BUCHANAN, Birmingham, Alabama

With the expansion and growth of the Southern Baptist Convention both geographically and numerically, the Convention is faced with a very difficult and serious problem of finding a city within its borders which can provide adequate hotel and auditorium facilities to entertain the Convention.

We all recognize that there is tremendous value in having great throngs of our people attend the annual meeting of the Convention. The fellowship of the brethren and the inspiration and impetus such meetings give to our whole denominational program cannot be measured. It would be most unfortunate to deprive any Southern Baptist of that privilege. But on account of the lack of facilities mentioned above, the Convention must face the problem of either limiting the number of messengers or revising its constitution. Is there a way in which we can keep the great inspirational value of the meeting of the Southern Baptist Convention for the greatest number of our people in the face of our present difficulty? I think there is.

If the Convention would revise its constitution to create the following pattern, a solution might be found:

First: Create an Administrative Convention composed of a limited representation, in one of the following ways.—A. Since we have few less than 1,000 District Associations, let each state be represented by one messenger for each District Association within its bounds, to be a member of an Administrative Convention. B. Or let each co-operating state in the Southern Baptist Convention be represented by one messenger for every 10,000 church members within the given state. These messengers to be nominated by the state groups and elected by the current session of the convention for the ensuing year.

Then let the amended constitution provide for two or more Regional Meetings of the Southern Baptist Convention, all business and the determining of policies to be delegated by these regional Conventions will be for promo-

tion, inspiration and fellowship. All business and fixing of policies and program to be delegated to the Administrative body, which shall fairly and equitably represent all states and sections of the Southern Baptist Convention.

The Regional Conventions could not change the policies or programs adopted by the Administrative Convention. However, a Regional Convention could memorialize the Administrative Convention for a change of program or policy or the innovation of any new matter. Final authority in all matters would rest with the Administrative Convention.

The President elected by the Administrative Convention would become the

The Baptist Hour



J. D. Grey

Hear the Baptist Hour Sunday morning at 7:30 A. M. o'clock, May 15, 1949. Speaker—Dr. J. D. Grey. Subject—"Jesus Knocks at Your Door." Subject for May 22, 1949—"Our Sufficient Saviour." Heard in Kentucky over radio station WHAS Louisville.

President of all Regional Conventions. However, each Regional Convention would elect two vice-Presidents and a Recording Secretary. These regional officers by virtue of their office would be members automatically of the Administrative Convention.

At the Regional Convention all Boards and Agencies would submit their reports and provide the same type of program as now obtains in the Southern Baptist Convention. Members of all Boards and Agencies may be nominated by Regional Conventions but elected by the Administrative Convention. All committees for each meeting of the Regional Convention to be nominated and elected by that convention.

It is recognized that this is a radical change in the organization of the Southern Baptist Convention. But it is a realistic approach to a serious problem that now confronts us.

A great democracy such as our Convention is compelled to delegate powers

and responsibilities to function effectively. The messengers from the churches assembled in Regional meetings will thus delegate to representatives chosen by them to be members of the Administrative body powers and authority.

This suggestion would have to be very carefully implemented, but to the writer it offers one solution to our problem which the Southern Baptist Convention might well explore.

"The Southern Baptist Program of Evangelism"

Written by C. E. Matthews

Home Mission Board—\$1.00

Reviewed by C. W. Caldwell

It is off the press! The book pastors have been anxiously waiting for—*The Southern Baptist Program of Evangelism*. Dr. C. E. Matthews, director of Evangelism under the Home Mission Board, is the editor, but the manuscript was thoroughly studied by the general secretaries and directors of evangelism in all the Southern states.

This book is practical in its teachings as it gives detailed plans for evangelism in the local church, the association, the state, and throughout the entire Southern Baptist Convention. Any pastor and church who follows the suggested plans of the book cannot help but experience larger results in evangelism.

The most important feature of the book, especially at this particular time in Arkansas, is the emphasis it gives to Associational Simultaneous Revivals. The type of organization and the plan of promotion and publicity are outlined and explained in detail. Those who will be participating in Associational Simultaneous Revivals would do well to secure this book at once and master it thoroughly. It would be well for the Monthly Workers Conference program to be built around the contents of this book.

Next to the Bible, this book is destined to become the most valuable asset to every pastor in the evangelistic program.

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Superintendent Deusner Trying To Send Boys and Girls to Camps

By C. FORD DEUSNER, Superintendent
Kentucky Baptist Children's Home

GLENDAL, Ky.—Camp-time is almost here! Camping is a thrilling experience for any healthy, wide-awake, American boy or girl. Last year 40 boys and girls from Kentucky Baptist Children's Home spent at least a week in summer camps, 23 girls attended Girl's Camp at Clear Creek Mountain Springs, 13 boys went to the R. A. Encampment at Kuttawa Springs, while 4 boys spent a week at Ridgcrest. The honor camper at Clear Creek during the week our girls were there was Mary Lou O'Grosky, a girl from our Home. Two of our girls passed all the requirements in the G. A. ranking system for the rank of queen. At Kuttawa it was the same story. The high point honor camper was Stanley Bain, a boy from Kentucky Baptist Children's Home. Another of our boys, Emmitt Simpson, was judged to be the best athlete in this camp.

We believe in these camps. We know they make a valuable contribution to the lives of the boys and girls we send there. However, camps cost, and there's the rub! The total cost of one week in camp at Clear Creek this summer will be \$9.00 per person, not including transportation.

At this point we should like to quote with approval a paragraph from a folder recently received from Brother Ralph S. Voris, Four Mile, Ky., who will direct the camp program at Clear Creek this summer. The title of this folder is "1949 KENTUCKY BAPTIST CAMPS." The paragraph is as follows: "We realize that many worthy boys and girls who would profit by this camp program are unable to come because of the lack of money. We urge that churches whenever possible assist such young people in attending Clear Creek. Our orphan chil-

dren in Glendale and Louisville enjoy these camps but friends must provide them with the necessary expenses. Churches and individuals could help largely in our State mission program by providing the camp fees for these children."

Sabin Landry, Student Secretary in Louisville

By Miss Naomi Richardson
Student Secretary

BOWLING GREEN, Ky., April 10.—
After finding his way to Kentucky from



Sabin P. Landry, Jr.

Louisiana, Florida, and Indiana, Sabin P. Landry, Jr., has taken over the city-wide student secretaryship in Louisville where there are approximately 1,000 Baptist students.

Sabin graduated from Fortier High School in New Orleans and received his B.A. and LL.B. from Tulane University. He also attended Soule Business College. In addition to his student work, he is now attending the Southern Seminary in Louisville.

While in College, Sabin served as B. S. U. president at Tulane as State B. S. U. president of Louisiana, and also as Y. M. C. A. president at Tulane. From 1940 until 1942 he served as state student secretary in Florida, and from there accepted the position of city-wide student secretary in New Orleans.

The United States Government interrupted his career, and he served from 1943 until 1946 in the army.

Following his discharge, he accepted the pastorate of the Uniontown Baptist Church in Uniontown, Indiana, and from

there went back into student work in Louisville.

As a result of the new effort in Louisville, the General Hospital B. S. U. has been reorganized and is very active, working primarily at East Baptist Church.

The Kentucky Baptist Hospital, led by Mrs. Robert Culpepper, part-time student secretary, has recently experienced a revival which put a new zeal into each phase of the B. S. U. work.

The University of Louisville students are becoming more and more interested in the work and attendance is increasing. A city-wide party was held recently and approximately 200 were present.

The Lord is greatly blessing the student work in Louisville under the direction of Mr. Landry, student secretary.

The Deacon and The Kingdom

(Continued from Page 3)

Other activities of the deacon not already mentioned can be summed in the expression, *stewardship of life*. By his influence he will cause others to know that talent, time, money, and influence will count most when they are invested in the building of the kingdom of God.

The response of deacons to the Kingdom-building program necessitates the giving of four short statements concerning their work. First, a deacon is *good or no-good* in direct proportion to the attitude and application of his church and pastor. Second, many times a deacon is not active because he is *unemployed*. He has not been given an assignment. Any deacon is able to shoulder some part of the responsibility. Third, many churches have sacrificed the quality of deacons by giving primary attention to the *quantity* of deacons. Any church has done a man a grave injustice, regardless of his qualifications, if it has appointed him to a position without being able to place on him definitely outlined responsibilities. The office is not nominal or honorary. It demands something. Where there can be no service there should be no appointment.

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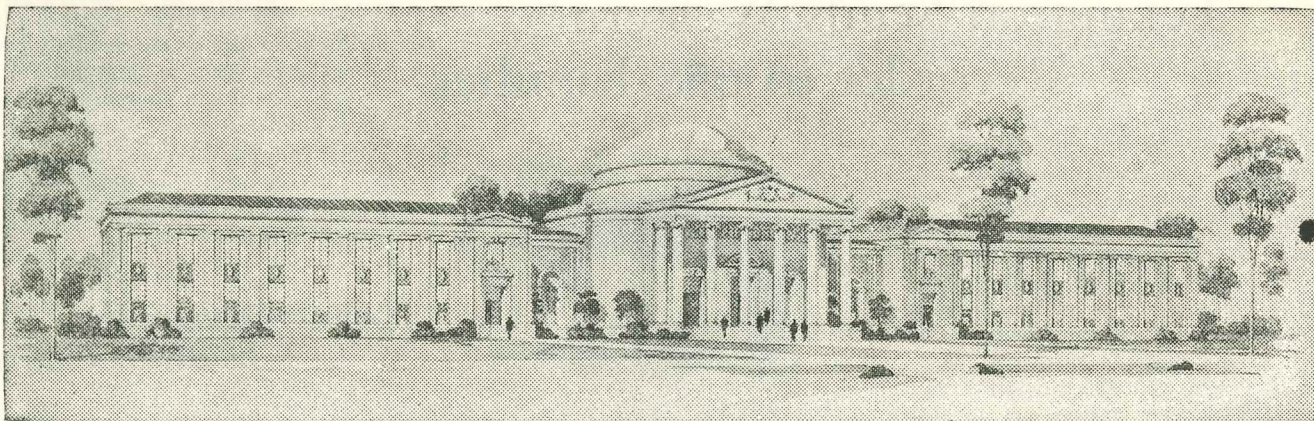
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Memorial Building at Southwestern Seminary, Fort Worth, Texas



Officials of the Southwestern Baptist Theological Seminary announce that the new Memorial Building (picture above) will be completed by next September. The building will contain the Fleeming Library, named for William Fleeming of Ft. Worth. Three floors will be given over to the library unit with a total book capacity of 125,000 volumes. It will seat around 300 at desks. Space in the library unit is provided for reading room, periodical room, three seminar class rooms, 38 carrels for individual

graduate student use and six faculty research cubicles.

The administration wing is named for Dr. Lee R. Scarborough, and will contain administration offices, etc.

The large auditorium honors the late Dr. George W. Truett, and will seat 1,200. It also has a very large stage for dramatic and concert performances, as well as for chapel and other worship services.

What Others Say About Christian Education

Adoniram Judson, the great missionary, after more than a third of a century in Burma, said: "If I had a thousand dollars to give away I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

Roger Babson, the statistician, said: "We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we

may at any time see our best institutions attacked from within. The safety of our sons and daughters as they go out on the streets this very night is due to the influence of the preachers rather than the influence of the policeman and law-makers. Yes, the safety of our nation, including all groups, depends on Christian Education."

Sir Robert Peel, British statesman, and for a time Prime Minister, during the first half of the nineteenth century, commented that secular education is only half an education with the most important half left out. And our own Dr. Sam-

uel S. Hill, president of Georgetown College, says, "The denomination that promotes Christian Education has a future."
—W. Austin Roberts, in *Cynthiana Baptist Church Bulletin*.

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No other persons are authorized to receive correspondence or contribution.—By order of the Executive Committee of the Board of Trustees.

Immanuel Church of Lexington Sends Western Recorder to 658 Families

Immanuel Baptist Church, Lexington, Ky., where Dr. E. N. Wilkinson is pastor, takes its place among the big ten churches in Kentucky who are sending upward of 500 copies of the *Western Recorder* each week to its resident families. Twenty churches in the Elkhorn Association now have the *Western Recorder* in the budget, Immanuel being the most recent with 658 families. Other churches and their pastors are as follows: Ashland Avenue, Clarence Walker; Calvary, F. Russell Purdy; Clear Creek, Raymond Sanderson; Clover Bottom, Eugene Enlow; David's Fork, John M. Lewis; Dry Run, H. M. Radford, Jr.; Georgetown, Elwin L. Skiles; Grace, George M. Trout; Great Crossings, Ralph R. Hensley; Hillcrest, Ira McMillen, Jr.; Millville, Ellery Hinson; Mt. Sterling, Harry G. Jacobs; Mt. Vernon, Tom C. Nix; Porter Memorial, O'Ray Weeks; Stonewall, Gene Richardson; Trinity, M. P. DeLaney, Jr.; and First Church of Winchester, Dalton Leath.



E. N. Wilkinson



ministered to us in a most comprehensive way. I have never seen evidences of the Lord's leadership in a more definite manner. His messages were scriptural, spiritual and timely. He certainly proved to be a great help to this pastor . . . I covet an interest in your prayers in this needy field."

The "Old-Time Power" still comes on God's people when they place themselves at his disposal. May God give us more revivals like that!

Two Ordinations by Louisville Churches

Recently two ordinations which have significance for our Baptist mission work in Japan were combined in the same examining council at Norton Hall on April 18. The council examined Ralph Calcote for Broadway Baptist Church and Reiji Hoshizaki and Raymond Stewart for Crescent Hill Church. Ralph Calcote was ordained by Broadway Church on Sunday evening, April 24. His ordination was requested by the Foreign Mission Board, S. B. C., with a view to his appointment as a missionary to Japan. Reiji Hoshizaki and Raymond Stewart were ordained by Crescent Hill on Wednesday night, April 27. Reiji Hoshizaki is an American, born of Japanese parents, and was ordained at the request of the Foreign Mission Board, S. B. C., which plans to send him to Japan to work with the Foreign Mission Board and the Japanese Baptist Convention. Mrs. Hoshizaki, also of Japanese descent, was born in Hawaii, and is to go with her husband as a missionary of the Board and of the Japanese Baptist Convention. —Leo T. Crismon, Louisville, Ky.

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Outstanding Revival Held at Greensburg

Dr. Robert E. Humphreys, Owensboro, recently conducted one of the most successful revivals in the history of the Greensburg Baptist Church, Greensburg, of which Dr. B. B. Hilbun is pastor.

The glowing reports from Greensburg indicate it was far more than just a revival meeting in the ordinary use of the word. The whole church was moved spiritually, as evidenced by the great number of the members who themselves "went forward" to rededicate themselves to the service of the Lord.

There were 27 additions to the church during the meeting. There are 39 to be baptized—some of that number having come in the regular services before the revival began. There have been 47 additions to the church within recent weeks.

Concerning Dr. Humphreys, the Greensburg pastor writes: "The Lord used Dr. Humphreys to awaken all Greensburg. Our building was taxed to its capacity for nearly all the services. Overflow crowds came for some of them. The house was filled at the early morning hour of 7 o'clock. Dr. Humphreys

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