

Western Recorder

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“A Well of Living Waters”

(Song of Solomon 4:15)

Vol. 124

No. 8

Kentucky's Largest Denominational Paper

February 23, 1950

In the Blood River Association Missionary James C. Asbridge reports that five churches have recently studied Acts, one has studied Hebrews, and one Revelation.

The Beech Creek Baptist Church studied "The Book of Acts" in a class taught by Associational Missionary J. B. Matheny during the week beginning January 30 and ending February 3. Certificates of awards were made to eighteen people. The church is making progress under the leadership of Pastor John Jennings.

The Board of Trustees of Cumberland University, Lebanon, Tennessee, have elected Dr. W. E. Richardson to be its president. He has been acting president since the resignation of Dr. Edwin S. Preston more than six months ago. The new president of Cumberland University was formerly pastor of the Columbia Baptist Church, Columbia, Tennessee.

The Harrodsburg Baptist Church has licensed Brother Clelland Gash to the Gospel ministry. Brother Gash is a senior in the Harrodsburg High School and is already active in mission preaching and has supplied the home church pulpit on several occasions. He is the son of the late E. M. Gash, well known central Kentucky preacher, and Mrs. Gash who makes her home at Harrodsburg. Clelland was sixteen when he was licensed.

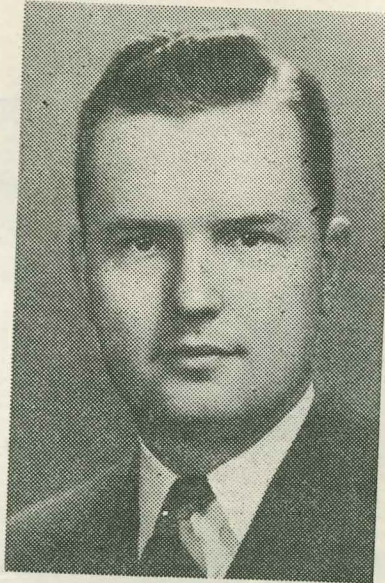
Mention was made concerning the Paducah Baptist Pastors' Conference passing resolutions regarding the departure of Pastor Paul J. Hall, from the Calvary Baptist Church of Paducah in the *Western Recorder* of February 9. He is going to the Nashville Baptist Church, Nashville, Illinois, and not the Kevil Baptist Church. For the past year he has been Associational Sunday School Superintendent in West Union Association. He went to Paducah from Kevil several years ago.

Dr. Courts Redford, Atlanta, assistant executive-secretary for the Home Mission Board, addressed the student body of the New Orleans Baptist Theological Seminary Thursday, February 2, during the Seminary's tri-annual observance of Missionary Day. President Roland Q. Leavell presided over the special service held in Managan Chapel. Dr. Redford consulted with applicants for assignment with the Home Mission Board during

the afternoon. Arrangements for Missionary Day were under the direction of Dr. Park H. Anderson, professor of Missions and Dr. Leavell.

The funeral service for Mrs. J. T. Lewis, the wife of Rev. J. T. Lewis was held in the First Baptist Church of Hopkinsville, Kentucky on February 3, conducted by her pastor, Dr. Wm. Peyton Thurman, and assisted by the Rev. J. H. Maddox, pastor of Second Baptist Church. Mrs. Lewis,

Dr. Duke K. McCall To Speak In Four Kentucky Cities



Dr. Duke K. McCall

(KBN)—Dr. Duke K. McCall, Executive Secretary, Southern Baptist Convention, Executive Committee, will bring the Stewardship Message in the Regional Stewardship and Evangelistic Conferences, sponsored by the State Mission Board, March 7-10; March 21-24. Dr. McCall will speak at Williamsburg, Pikeville, Harrodsburg, and the First Church of Covington.

who was 80 years of age at the time of her death was born in Breckenridge County. She and Bro. Lewis had been residents of Christian County for 30 years. Bro. and Mrs. Lewis had been married for 60 years and she was a faithful helper of Bro. Lewis during the 52 years of his active service as a Baptist minister. Mrs. Lewis is sur-

vived by her husband, one daughter, Mrs. Fred Shultz of Murray; and one son, J. T. Jr., of Lexington.

An attractive *Student Handbook* 1949, edited by our own RALPH D. CHURCHILL, of Murray, Ky., comes to us from the Southwestern Baptist Theological Seminary, Fort Worth, Texas. It contains the pictures of officers, faculty, students, their addresses at Fort Worth and the homes from which they hail, the colleges and universities they attended, and much other useful information. In this connection, we notice that they are: 19 students from Kentucky. They are: Rudy Ivy Bouland, Elva; Thomas S. Brandon, Benton; Samuel V. Brents, Jr., Albany; Dewey Rodney Brown, McHenry; Ralph D. Churchill, Murray; James C. Coates, Bellevue; Mrs. James C. Coates, Covington; Mrs. W. G. Crawford, Newport; Hugh Dory Drury, Ekron; Harold Dutton, Lexington; H. L. Hardy, Fulton; Earl Lee Hohman, Louisville; Neal Thomas Jones, Jeffersonton; Mrs. George B. Leathers, Ashland; Maurita Morris, Murray; James E. Riherd, Cave City; Mary Jane Starkey, Louisville; Dorothy Page Walker, Owensboro; and Robert D. Walker, Fordsville.

What Thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to Thy wisdom leave.
'Tis enough that Thou wilt care;
Why should I the burden bear?

—J. Newton

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Western Recorder

"Earnestly Contend for the Faith"

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

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By J. B. Lawrence

Believers' Baptism, the Ceremonial Distinctive of Baptists

EDITOR'S NOTE—This article by the executive secretary of our Home Mission Board is an address delivered by him at the pre-convention pastor's conference held prior to the Southern Baptist Convention in Oklahoma City last May. At the close of his address the pastors by unanimous vote asked him to publish the lecture. It appeared first in the September issue of SOUTHERN BAPTIST HOME MISSIONS, official publication of the Home Mission Board. There is great need now for such statements as this, both in pulpits and the denominational press.

The New Testament gives us two ordinances—baptism and the Lord's Supper. Both of these ordinances are definite and distinctive in Baptist faith and practice. They are church ordinances and not kingdom ordinances. They are symbolic and not sacramental. They are declarative and not procurative. They are symbols picturing the great doctrines of salvation and not sacraments securing salvation. They are to be administered on the authority of a church—a New Testament church—and not kingdom symbols to be administered on the authority of an ecclesiastic. They are specific ordinances with their nature, mode, purpose and administration fixed by divine revelation:

As ordinances they are outward rites which Christ has appointed to be administered by his church as visible signs of the saving truths of the gospel. Their divine purpose is to vividly express the fundamental facts of the gospel and confirm them to the believer. As such they are Baptist distinctives.

In contrast with this view Romanists regard the ordinances as actually

martimony, extreme unction, penance, baptism, and the eucharist. The ordinances prescribed in the New Testament, however, are two and only two, namely, baptism and the Lord's Supper.

These two ordinances were given to the church by Christ for the purpose of keeping before the world the great fundamental fact of the death, burial, and resurrection of Christ, and as witnesses to the death to sin and the resurrection to a new life of those in Christ.

The Lord's Supper memorializes the vicarious death of Christ as necessary to our salvation; while baptism symbolizes the burial and resurrection of Christ as essential to our justification. These are ordinances in which a sovereign soul in its relation to a sovereign God witnesses to two divine transactions in the redemptive work of a loving and redeeming Christ. In this respect both ordinances are Baptist distinctives since very few, if any of the denominations—and I doubt seriously if there is one—that holds strictly as Baptists do to the mode, the purpose, the spiritual meaning, the type of candidate and the church as the administrator, and who believe in and administer these ordinances as Baptists do.

Baptists believe that there is no saving efficacy in either ordinance. Baptism pictures what has taken place in the life of the believer, and the Lord's Supper memorializes what Christ has done for the believer to make the inner experience of grace possible. The Lord's Supper is a picture of the suffering and death of Christ for the sinner, and a profession of the believer in the return of the Lord.

Paul said, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26). The bread represents the broken body of Christ given on the cross for the sinner; the fruit of the vine represents the blood of Christ poured out on that cross as an atonement for sin, and as a seal of our redemption.

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In all thy ways acknowledge Him, and He shall direct thy paths.—Proverbs 3:6.

GIVE to American Bible Society, Feb. 20

By J. B. Weatherspoon
 Southern Baptist Theological Seminary
 Louisville 6, Kentucky

Faith, Freedom and Love

Dr. J. B. Weatherspoon, One Time Professor in the Southwestern Baptist Theological Seminary, And Now Professor of Homiletics at Southern, Expresses His Views Concerning Matters Now in Sharp Baptist Focus.

"Ye are all sons of God, through faith, in Jesus Christ . . . Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another" (Galatians 3:26; 5:13).

These verses from Galatians contain three words which we Baptists ought to cherish with an ever fresh and fervent devotion: faith, freedom and love. They were spoken by PAUL in a situation not altogether dissimilar from our own. In the Galatian churches, and in others, strong and dangerous tensions were drawn. Matters on which they differed had become bones of contention. Some of them were very serious, striking at the very root of the gospel. Emotions were being whipped up, attitudes were crystallizing that threatened to destroy fellowship and bring confusion into the Christian testimony.

This, PAUL saw. What should he do? Keep out of it and consent to letting circumcision and eating meat become the criteria of salvation and Christian fellowship? Should he join one group and denounce all who practiced circumcision and observed laws of clean-unclean as participating in a discredited religious tradition? Or, should he join another group and declare those practices to be tests of fellowship? He did none of these things. He simply called upon the Galatians to look squarely at their Christian experience and to bring into the present situation what they found there. He spoke to them about faith and freedom and fraternal love.

These words I bring for our fresh consideration as Baptists today. They are our words. They run through every progressive chapter of our history. They have been a three-ply cord not easily broken, binding us together as one people and girding us with power in our world task. Only when we have let one or another of

them slip have our ranks been broken and our strength dissipated. This is the testimony of our experience here in our own land. We have increased from a small band of rather despised believers to a host counted in millions. And we have done it because along our rugged road, not completely and not without controversy but, prevailing, we have held on to our faith and our freedom in a spirit of fraternal love.

We have held on to faith. We have been a company of believers. Our faith has been in JESUS CHRIST as our one Lord and only Saviour. Not in sacraments, or ordinances or orders; not in creeds, or courts, or codes; not in churches or rituals, but in JESUS CHRIST is our salvation, and that by personal faith. For the materials and forms of faith we have held by the Scriptures of the Old and New Testaments, resorting to divine revelation and not to speculative human philosophy, to facts revealed in history

and not to logical inferences, to find the truth of God and his ways among men. We have faced forward with CHRIST in our hearts, the hope of salvation, and God's book in our hands, the light for our way.

* * *

We have held on to freedom, the freedom of the individual to hold, to exercise and to formulate his faith freely. When the Roman Catholic hierarchy imposed an authoritative interpretation of the Scriptures, our forefathers chose to be numbered among the heretics, as also when the church was substituted for the unmediated saviorhood of Christ and the sacraments for fellowship through personal faith. For the principle of freedom of faith and expression we have in all our history been willing to suffer. Neither church nor state must interfere with that, for to surrender our freedom or to deny freedom to another is to sell our birthright, to forsake our God-given inheritance.

In this claim of freedom two things have happened. (1) We have found ourselves in agreement upon a central core of basic beliefs which identify us as Baptists and draw us together in voluntary association in the churches—those great doctrines of grace which Baptist confessions of faith express in common. (2) At the same time our freedom has resulted in a broad area of differences in interpretation of the Scriptures and history. It is well known among us that Baptists have never had a creed adhered to by all. Any group of Baptists has been free to make a creed of its own, but none has succeeded, and only rarely tried, to impose its entire statement upon others. The only ecclesiastical authority we have among us is the local church, and every local church has equal freedom. For this reason, there is no authoritative Baptist creed, and cannot be. General confessions of faith and confessions of local churches differ from one another. These differences have appeared in matters of theological interpretation, ecclesiastical practice and eschatological hope. It was this characteristic of Baptists that DR. C. S. GARDNER had in mind when, in reply to a student's question, "What is a Baptist?" he said, "It depends on where one lives." We have never had complete uniformity and have always vigorously opposed Acts of Uniformity from without or within.

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Dyer Hill Girls Have Coronation Service



BURNA, Ky., February 8.—The WMU sponsored a G A coronation service at Dyer Hill Baptist Church recently, at Burna, in Livingston County, near Smithland. The church was beautifully decorated for the occasion. Mrs. Will Jameson, the young people's leader had charge, assisted by the counselors, Mrs. Glen Foster (left), and Mrs. Pete Foster (right). Pastor F. E. Richardson was guest speaker. Others taking part were: Pastor B. D. Sills, and Margia Mitchell, pianist. The choir was composed of the YWA girls. Those reaching the title of Queen were (seated left to right):—Geneva Ann Sills, Helen Ruth Tickerson and Ruth Pierce; of Princess—Ann Riley; of Lady-in-Waiting—Sue Clark, and Joan Ramage; of Maiden, Shirley Riley, Mary Dunkerson, Vivian Mitchell and Wanda Collins; Flower Girls—Judy Carol Jameson, Martha Ann Mitchell, and Gayle Daniels; Crown Bearers—Buddy Jameson, Don Ramage and Danny Sills.

Clean The Streets

By Jeff D. Ray
 Southwestern Baptist
 Theological Seminary

Usually the preachers emphasize in the matter of child training the school, the church, the home. They insist very properly that these three character-making elements shall be scrupulously correct. But why overlook the street? Why fail to insist that it be

kept clean? The streets and highways where a boy daily walks and plays will be vital factors in shaping his character. If on these streets and highways he is daily in contact with liquor, gambling, prostitution, profanity, obscenity, and the like, the boy will have a hard time, perhaps a lifelong struggle, eradicating the foul seed thus planted.

We cannot say too much about keeping wholesomely clean the school, the church, and the home. But it is

my opinion that if we want to do the best for the "young, young children" being born every day, we had better give more attention to keeping our streets clean, both physically and morally.

Bibles for mission work!
GIVE to
American Bible Society, Feb. 26

By M. E. Dodd

Our Lord's Prayer Life and Ours

Prayer was a prominent feature in the daily life of our Lord. To JESUS, prayer was as natural as breathing or as drinking water or as eating. Apparently it was just as necessary; if necessary for Him, how much more for us. The disciples were constantly saying to Him, "Teach us to pray."

Prayer to JESUS meant fellowship with His Heavenly Father. Prayer was also the means of getting things from God. Jesus prayed as He came up out of the baptismal waters. He prayed when tempted by Satan. He prayed prior to the election of the apostles. He prayed all night before He organized His Church. He prayed at the grave of LAZARUS. He prayed before serving meals to the multitudes. He put His hands on little children and prayed for them. He prayed for the poor, sick, and needy. He undertook nothing without prayer, but after prayer He could do anything.

There are three features of the prayer life of our Lord, revealed by LUKE, that we shall study.

1. The first view of JESUS at prayer, according to LUKE, relates Him to the performance of plain duty. Chapter 3:21-22 tells us, "JESUS also being baptized, and praying, the heaven was opened, and the HOLY GHOST descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.'"

There is no record of Jesus' having prayed prior to His baptism. There is no record of His having prayed after His resurrection. His baptism pre-figures His resurrection. Baptism was the beginning of His public ministry; the resurrection was its end. Baptism was a plain duty which Jesus must perform before He could pray. Jesus insisted upon baptism at the hands of JOHN THE BAPTIST "in order that He might fulfill all righteousness," that is to say, that He might do the things commanded of His Heavenly Father, in order that He might, in turn, claim the blessings of His Heavenly Father. This is in harmony

2. After obedience to plain duty and in response to His prayer, the HOLY GHOST came upon Jesus in bodily form like a dove. He had taken upon Himself the likeness of human flesh, He therefore needed a symbol of divine presence and power upon Him.

3. Being baptized and praying, JESUS also heard a voice from heaven saying, "Thou art my beloved Son; in Thee I am well pleased." No child of God can be well pleasing to the Father who is living in known disobedience to the Father's will.

This is the first but it will not be the last time that Jesus was to hear this approving word. Can any Christian imagine a satisfaction more gratifying than to have the voice of God say, "Thou art my Son; in thee I am well pleased"?

II. The second view which LUKE gives us of the prayer life of our Lord is His relationship to plain living. Chapter 5:16 says, "and He withdrew Himself into the wilderness, and prayed." Chapter 6:12 says, "He went out into a mountain to pray, and continued all night in prayer to God."

One can pray in the midst of the maddening throngs but certainly not so well as in the quiet place.

It was the plain and simple living of our Lord which made possible His powerful prayer life. It is a serious question whether luxurious comforts and conveniences are a curse or a blessing to spiritual life. Watch the faces of old people and it will be very easy to discover those who have lived a beautiful prayer life and have been spiritually minded. The godless worldly life will be expressed in the hard, disappointed ugly faces of old age. The prayerful consecrated Christian life manifests itself in the sweet sunshiny beautiful faces of old people who have lived close to God and had deep spiritual experiences.

III. The third view which Luke gives us of the prayer life of our Lord is in relationship to transfiguration glory. Chapter 9:29 says, "And as He prayed the fashion of His countenance was altered, and His raiment was white and glistening."

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Mission work needs Bibles!
GIVE to
American Bible Society, Feb. 26

February 23, 1950

Believers' Baptism, the Ceremonial Distinctive of Baptists

(Continued from Page 3)

There is no rule laid down in the Scriptures as to the frequency of the observance of the Lord's Supper, but it is unthinkable that a New Testament church would permit any considerable lapse of time to take place without having brought fresh to the minds of its members the sacrifice of Christ for their redemption. A church is just as much in error, to hold the New Testament doctrine without practicing it, as are those who over-emphasize the practice of the ordinances but fail to accept their meaning.

NEW TESTAMENT TEACHING ON BAPTISM

We are to think at this time of one of these ordinances as a ceremonial distinctive. In the New Testament teaching on baptism, there are six categories: (1) the proper authority—Christ; (2) the proper administrator—the church; (3) the proper candidate—a believer; (4) the proper purpose—a burial with Christ; (5) the proper mode—immersion; and (6) the proper formula—in the name of the Trinity—the Father, the Son, the Holy Spirit.

* * *

New Testament baptism is the immersion of a believer in water in the name of the Trinity, in token of his previous entrance by faith in Christ into the communion of Christ's death and resurrection. Or, in other words, in token of the regeneration of the believer through union with Christ. This is Baptist baptism.

1. The Mode of Baptism

The mode of baptism is immersion and immersion only. The mode is not a Baptist distinctive, but is a New Testament distinctive. The command to baptize is a command to immerse. The word used in the original means only to immerse. From the usage of Greek writers, including the church fathers, when they do not speak of the Christian rite, and the authors of the Greek version of the Old Testament, absolutely show this to be true.

Conant, in his appendix to the Bible

Union's version of Matthew 3:13-17, has examples culled from writers in almost every department of literature and science. From poets, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition—romances, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers of various nations, and religions—pagans, Jews and Christians, belonging to many centuries, and through a long succession of ages; from the earliest age of Greek literature, down to its close, a period of nearly 2,000 years, and not an example did he find in which the Word has any other meaning than to immerse. There is no instance in which it signifies to make a partial application of water by effusion or sprinkling, or to cleanse or to purify apart from the literal act of immersion as the means.

2. The Symbolism of Baptism

Baptism symbolizes in Baptist faith the previous entrance of the believer into the communion of Christ's death and resurrection.

In the expansion of this statement we find that baptism, in the teaching of the New Testament, symbolizes: (1) the death and resurrection of Christ; (2) the purpose of that death and resurrection—namely, to atone for sin and to deliver sinners from its penalty; (3) the accomplishment of that purpose in the person baptized—who thus professes his death to sin and resurrection to spiritual life; (4) the method in which that purpose is accomplished—by union with Christ, receiving Him and giving one's self to Him by faith; (5) the consequent union of all believers in Christ; and (6) the death and resurrection of the body—which will complete the work of Christ in us and which Christ's death and resurrection assures to all believers.

3. The Death and Resurrection of Christ

The central truth set forth by baptism is the death and resurrection of

Christ—and the death and resurrection of the one baptized as he is connected with Christ's death. The baptism of Jesus in Jordan equally, with the subsequent baptism of His followers, was a symbol of His death. It was His death which He had in mind when He said, "Are ye able to drink of the cup that I drink, or to be baptized with the baptism that I am baptized with?"

Being immersed and overwhelmed with water is a frequent metaphor in all languages to express the rush of conscious and successive trouble. So the suffering, death, burial, and resurrection of our Lord is presented in His baptism.

Death was not to be poured upon Christ. It was no mere sprinkling of suffering which He was to endure. It was a sinking into the dark, deep, shadows of death, and being overwhelmed by them. His baptism was the giving of Himself to death in pre-figured symbol. His baptism in Jordan was not arbitrary, or formal or ritual, it was a voluntary, public consecration to death for the sins of the world. It expressed the essential nature and meaning of His earthly work. His baptism in water at the beginning of His ministry, prefigured the baptism of death with which that ministry was to close.

4. The Death of the Believer in Christ

As Christ's baptism pointed forward to his death, so our baptism points backward to the same as the central substance of His redeeming work, the one death by which we live. We who are baptized into Christ are baptized into His death, that is, into the spiritual communion and participation in the death which He died for our salvation; in short, in baptism we declare in symbol that His death has become ours. This is a Baptist distinctive.

The correlative truth of the believer's death and resurrection set forth in baptism implies and demands: (1) a confession of sin and humiliation on account of it as deserving of death; (2) a declaration of Christ's death for sin and of the believer's acceptance of Christ's substitutionary work; and (3) the acknowledgement of the believer's participation in the life of Christ and the purpose to live a new life in and for Him. In Baptist faith it means something to be baptized.

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Faith, Freedom and Love

(Continued from Page 4)

So we Baptists have lived together and grown. Without uniformity of organization, without theological creed or episcopal authority, without ecclesiastical law we have in all our history displayed a cohesiveness and cooperative strength that have amazed others. Faith and freedom have worked together in a marvelous history. What has made it possible?

Here our third word comes in. In fraternal love we have the answer. At any time faith operating alone might have become so absolute in form, so dogmatic in certainty as to demand conformity and uniformity within strictly defined limitations. At any time freedom operating alone might have become so powerful a centrifugal force as to make co-operation impossible. We might in a spirit of independence have remained scattered, isolated local churches, shorn of the power that has made our faith heard as an emancipated gospel around the world. But, thanks be unto God, there has been a third thing: *brotherly love*, a sense of belonging together in faith and a faith and freedom, a spirit which has magnified our basic agreements and tolerated our differences, that has agreed to disagree without making our differences a test of fellowship. By the strength of this threefold cord we have become a mighty host for a time like this, a mere significant fact than we may realize.

Two examples of what I am saying came to mind. The first is a personal experience. In the summer of 1913 I went from my pastorate in North Carolina to Fort Worth, Texas, for an interview with DR. B. H. CARROLL concerning an invitation which had been extended to me to become a member of the faculty of the Southwestern Seminary, of which he was the founder and president. DR. CARROLL was a man of strong convictions, a conservative thinker, strict in his views and ready to defend them, ready also to pass judgment upon contrary views. I expected, naturally, to have some questions asked about my views. In his library as we talked he turned to a shelf of books and said "These are my books on Inspiration,"

and taking down a volume by Wm. Sanday he asked, "Have you read this book?" When I answered that I had he said, "I do not agree with all that Sanday says but he certainly can write." Without further discussion he turned to another shelf, saying, "These are my books on the millennium. I don't know what you believe on that subject. I am myself a very strong post-millennialist but we Baptists agree to disagree on that subject." And such was the spirit of the entire conversation. What was the great Baptist saying to the young man? It was this: Convinced that you are a Baptist, I trust you as an honest mind and an earnest student of the Bible. Come, study and teach, and don't worry too much about con-



forming to my personal views about this and that.

That was thirty-seven years ago. The same spirit appears much earlier in other great men of our denomination. Nearly a hundred years ago, meeting to prepare for the establishment of what is now the Southern Baptist Seminary a group of Baptist leaders were considering the need for articles of faith to guide and safeguard the teachings in the new seminary. Immediately they faced the facts of agreement and differences among Baptists. Should they write a statement representing the faith of that Educational Convention or that committee? Or, should they write a statement that would contain those things in which there was general agreement among Baptists, and omit matters on which there was known disagreement. Their answer was these rules which they adopted: "The abstract of principles must be: 1. A complete exhibition of the funda-

mental doctrines of grace, so that in no essential particular should they speak dubiously; 2. They should speak out clearly and distinctly as to the practices universally prevalent among us; 3. Upon no point, upon which the denomination is divided, should the (Educational) Convention, and through it, the Seminary, take any position." So the seminary was established to serve all Baptists, expressing in principle and practice the faith, the freedom and the fellowship of fraternal love that have been our common bond.

It is for the cherishing of that spirit, that sense of kinship in faith and freedom, that we need to set ourselves in this critical hour of the world's life. The trend of the time is strongly in another direction, discounting individualism, freedom and voluntarism. Many forces would move us toward centralized controls and regimented uniformity. In such a day when political democracies, like our own, feel compelled for security's sake to abandon democratic faith and democratic processes we must cling with intense conviction to the principles of personal responsibility, personal freedom, and fraternal love. We shall be tempted to abandon them. We shall be tempted to build close-drawn fences about our freedom, to condense our Bible into authoritative creeds, to convert our conventions from cooperative associations into ecclesiastical bodies with authority to force uniformity upon the churches. To yield to that temptation would be to yield to the spirit of the age, and forget our history and the genius of our fellowship. Surely that cannot be our choice. We must adhere to the essential nature and genius of the faith of Jesus Christ and of the gospel we have in him. We must listen to Paul's admonition. We must remember our history. We must invoke the basic spirit of our fellowship. We shall save our name and preserve our greatness only as we adhere to the things that have made us great, and keep them strong in this critical hour for a world so sorely stricken and confused.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!—Romans 11:33.

GIVE to American Bible Society, Feb. 26

February 23, 1950

By Rosalee Mills Appleby, Seminary Hill Station, Fort Worth, Texas

Mrs. O. P. Maddox, Sr., Brazilian Missionary, Dies After an Illness in Las Cruces, N. M.

[This tribute to a beautiful life was written by Mrs. Appleby, a yoeman in the missionary service in the Land of the Southern Cross. Prior to ten years ago the name of Maddox was confined pretty much to the United States and Brazil, but since that family has come of age their work has caused that name to assume global proportions. The mother of this fine family died on January 29 in Las Cruces, N. M. She and her husband were making their home for the present furlough at 2110 Morrow Street, Waco, Texas.—Editorial Note.]

FORT WORTH, Texas, January 30.—Kentucky and Tennessee became one in the marriage of O. P. MADDOX, who was born at Rockport, Ky., and EFFIE ROE, of Springfield, Tenn. When a tall Kentuckian came to Tennessee from the Seminary to try out for a church in that state, the organist gave her vote against him. He was too young and inexperienced to be their pastor. But this indefeatable Kentuckian won the church plus the organist. As graduation time drew near at the Southern Seminary, he felt the hand of God upon His life in a special way. He and his bride went apart one evening to find God's will. When they came together both were sure that it would be in regions beyond. The Board appointed them in 1905 and the next year with KATHLEEN in their arms, they were sailing South to the beautiful land of Brazil.

Those first eleven years in the great national capital was a time of preparation: joys, sorrows, new and trying experiences, a lifting-up, a tearing-down. Thus the Spirit led from one crisis to another in bringing them into that submissiveness and obedience so necessary for His power. Then came the call through circumstances to the great interior state of Minas where millions awaited the good news.

It did not take them long to discover the absolute necessity of having a Baptist school for the children of the church because of persecution. While the head of the house was on his long, evangelistic trips to the interior, MRS. MADDOX managed not only the school but the little MADDOXES as well. How WELL she took care of her household is proved by the lives that have come out of it. PAUL, the oldest son is head chaplain in Europe. OTIS is a minister and chaplain. SAMUEL is the personnel secretary of the Foreign Mission Board. DAVID is a

physician in Las Cruces, New Mexico. JOHN is doing graduate work after finishing Baylor in the field of commerce. KATHLEEN teaches in Waco, Texas.

EFFIE ROE MADDOX was a wonderful mother to her children, a wise companion to her busy husband in his heavy responsibilities and an inspiration to youth. The Sunday school teacher and Sunbeam leader received her co-operation for the children memorized their Scripture assignment around the breakfast table. There was the goodnight story and a minute of counsel as she put them to bed at night. One of those fine sons away at school told what a source of strength in the hours of temptation was the memory of his home and parents.

It was in 1920 that the school started by MRS. MADDOX, secured property. During a very dramatic auction, MR. MADDOX stood at the back of the room while his lawyer did the bidding. It

was not easy in those days for Baptists to buy property. He had engaged a "wife-less" lawyer so their plans would not be discovered through the confessional. After the legal guarantee to the little suburban farm, MR. MADDOX hurried back home to his wife. John had arrived. This new school became the now splendid COLEGIO BATISTA MINEIRO, a great asset to the Baptist work in the state.

The guardian angel of this fine school for many years was EFFIE MADDOX who could not only help students through mathematical difficulties but could find a solution for almost any problem. She knew so well the Fountain of inexhaustible resources and helped to tide over the hard places in the lives of youth.

The sweetest and most sacred memories of my mission life are associated with EFFIE ROE MADDOX. Under no test whatever did she disappoint. In the lonely days after my husband was called away, I would go to her home. Perhaps she would be ironing. A few moments at her side would send me away strengthened and feeling that I could do all things through Him. It was a sacred privilege to pray with her over and over again. As many others would be able to say, I repeat: "Thank God upon every remembrance of you."

This beautiful life will never die in Minas where she gave her best years. The deep devotion she had for the Brazilian people was repaid in their love for her. She could say as the Psalmist: "I shall not die but live and declare the works of the Lord." "One who gives himself wholly to the Eternal can never die." She left this world at sunrise, on the Sabbath, January 29, 1950.

Mother Of Dr. Claude F. Ammerman Dies In Falmouth

FALMOUTH, Ky., February 15.—Dr. Claude F. Ammerman, a native of Kentucky, and for some years pastor of the First Baptist Church of Troy, Alabama, was called home February 5 by the death of his mother here. In former years Dr. Ammerman was pastor of the Taylorsville Baptist Church, and other churches in Kentucky.

God's Word for hungry hearts!
GIVE to
American Bible Society, Feb. 26

Baptist Pressmen Gather At Fort Worth

The editor and business manager of the *Western Recorder* are, at this writing, attending the winter meeting of the Southern Baptist Press Association, Fort Worth, Texas. This meeting is being held in conjunction with special services of Southwestern Baptist Theological Seminary dedicating two new buildings—the Memorial Building containing the Truett Auditorium, the Scarborough Hall and the Fleming Library, and the J. M. Price Hall.

These two new buildings are amazingly complete and beautiful in every detail.

The Truett Auditorium not only serves a long-felt need of Southwestern, it honors DR. GEORGE W. TRUETT who for more than forty years was pastor of the First Baptist Church of Dallas and vitally connected with the Seminary. It is fitting that this place of worship should bear the name of Southern Baptists' great preacher.

The Scarborough Hall is a memorial to DR. L. R. SCARBOROUGH who was president from 1915 to 1942. This great preacher's evangelistic zeal kindled holy fires in thousands of pastor and missionary hearts throughout the bounds of the Southern Baptist Convention. The Hall provides space for administrative offices of the Seminary, and for professors' offices and classrooms in the School of Theology.

Also in the Memorial Building is the great Fleming Library, one of the most complete and best equipped in the South.

The J. M. Price Hall, a great building honoring DR. J. M. PRICE who joined the faculty the year DR. SCARBOROUGH became president, is dedicated to Religious Education, and houses this department.

Over the rotunda entrance of Memorial Hall is a bas-relief depicting the great leaders among Southern Baptists of this and former generations. These men are: W. C. Crane, J. R. Graves, R. B. C. Howell, E. Y. Mullins, J. M. Frost, Richard Fuller, W. B. Johnson, Richard Furman, J. B. Gambrell, L. R. Scarborough, B. H. Carroll, George W. Truett, A. H. Newman, R. C. Buckner, I. T. Tichenor, J. A. Broadus, J. B. Tidwell, R. J. Willingham, Z. N. Morrell, Jesse Mercer, and H. A. Tupper.

Dedication Services

Monday night, February 6, Fleming Library was dedicated with PRESIDENT HEAD presiding. A great address was delivered by the beloved Execu-

tive Secretary of Texas Baptists, DR. J. HOWARD WILLIAMS. DR. LUTHER EVANS, Librarian of Congress, also spoke. He was invited as a great librarian and as one who has rendered large assistance in the bringing of the Fleming Library to its present state. We wish he had not injected into his address an appeal for organic union of Baptists with other denominations. We attribute this mistake to the fact that he is not a Baptist and does not therefore understand the mind of our people on this question.

Founders Day Program

Tuesday morning, February 7, a great throng gathered in Truett Auditorium to hear the first of the Holland Foundation Lectures delivered by DR. ARNOLD T. OHRN, Executive Secretary of the Baptist World Alliance.

We have heard DR. OHRN before, but in this he spoke with even greater force and clarity. He outlined what he conceived to be the distinguishing belief of Baptists—the direct, complete, undelimited authority and Lordship of Christ. He appealed for the centrality of Jesus for a concept and program which accords Him pre-eminence. All other concepts, he insisted, must yield first place to this among Baptists.

Following DR. OHRN's address, DR. J. M. PRICE, seminary professor, read a paper honoring DR. B. H. CARROLL, founder of the Seminary. He held DR. CARROLL in sharp focus as a great leader and as a man. We hope to secure this paper for our readers.

Editors' Meeting

The editors this year are unusually fortunate to have address them PROFESSOR W. F. TANNER, head of the Department of Journalism of the Oklahoma Baptist University. PROFESSOR TANNER knows the field he teaches, and his work with the editors and their associates will bear fruit in days to come. His themes here are: "Let the Readers Take Part," "The 'Trend' Story," and "Magazine Type Presentation." He appeals for religious papers to include the readers in their plans—a very wise suggestion—and to work always with the masses in full view.

► We have too many men of science and too few men of God. We have grasped the mystery of the atom and have neglected the Sermon on the Mount. We are stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.—General Omar Bradley.

Believers' Baptism, the Ceremonial Distinctive of Baptists

(Continued from Page 7)

5. Baptism Symbolizes Purification

Baptism symbolizes purification, but purification in a peculiarly divine way; namely, through the death of Christ and the entrance of the soul into communion with that death. Here is the radical defect of sprinkling, or pouring, as a mode of administering the ordinance. They do not and cannot point to Christ's death as the procuring cause of our justification.

* * *

But in immersion the believer shows forth the Lord's death as the original source of holiness in life, just as in the Lord's Supper he shows forth the Lord's death as the source of all nourishment and strength after this life of holiness has been begun. As the Lord's Supper symbolizes the sustaining power of Jesus' death, so baptism symbolizes the regenerating power.

* * *

The truth of Christ's death and resurrection is a precious jewel, and it is given to us in these outward ordinances as in a casket. Let us care for the casket lest we lose the jewel. As a scarlet thread runs through every rope and cord of the British Navy, testifying that it is the property of the crown, so through every doctrine and ordinance of Christianity there runs the red line of Jesus' blood. It is their reference to the death of Christ that binds the two doctrines together and makes both of them Baptist distinctives.

6. Immersion Alone Will Suffice

There are two reasons why nothing but the immersion of a believer will satisfy the spiritual meaning of the ordinance of baptism; (1) because nothing else can symbolize the radical nature of the change effected in regeneration—a change from spiritual death to spiritual life; and (2) because nothing else can set forth the fact that this change is due to the entrance of the soul into communion with the death and resurrection of Christ.

* * *

Christian truth is an organism. Part is bound to part and all together constitutes one vitalized whole. To give up any single portion of that truth is like maiming the human body. Life must remain, but one manifestation

of life has ceased. The whole body of Christian truth has lost its symmetry and a part of its power when the ordinances are diverted from their spiritual purpose and meaning.

* * *

To substitute for New Testament baptism anything which excludes the symbolic reference to the death of Christ is to destroy the ordinance, just as substituting for the broken bread and poured out wine of communion some form of administration which leaves out all reference to the death of Christ would mean to destroy the Lord's Supper and to celebrate an ordinance of human invention instead.

7. Baptism a Monument of Grace

In Baptist faith, baptism is an historical monument, witnessing to the world that Jesus died and rose again. But it is more than an historical monument; it is also a pictorial expression of the essential truths of the

Chairman Relief Committee Urges Caution In Responding To Pleas

MEMPHIS, Tenn. — (BP) — American Baptists must be careful when answering "begging" letters from European Baptists. Most of those now sending pleas for help are unworthy. This is the announcement of DR. R. PAUL CAUDILL, chairman of the Baptist World Alliance Relief Committee.

DR. CAUDILL cited as an example a recent letter sent to First Baptist Church, Laurel Miss., by a PAUL PLAGEMAN OF GERMANY. The writer pleaded most unfortunate circumstances and claimed to be a member of a Baptist church in Schferin. He said he was an invalid and could not work.

Actually, according to an investigation by OTTO NALLINGER, European representative of the Committee, PLAGEMAN was employed and quite prosperous. He had obtained by fraud a certificate of membership in the Baptist church. He tries to earn extra money by preying on the good-heartedness of Christian people.

DR. CAUDILL also suggested that there are thousands of needy folk in Europe and that the best way to help them is through a relief offering to the Baptist World Alliance.

Christian religion. It tells of the nature and penalty of sin, human nature delivered from sin in the Person of a crucified and risen Saviour; of salvation secured for each human soul that is united to Christ, and of obedience to Christ as the Way to life and glory. Thus, baptism stands from age to age as a witness of God's grace and love, a witness both to the fact and to the doctrines of Christianity. To change the form of administration of the symbolism of the ordinance is to defraud the world of a witness to God's grace in the plan of salvation, and to cheat the individual out of a personal, voluntary witness to the sacrificial death of Christ for sin.

8. A Word of Exhortation

You will allow me a word of exhortation on the observance of this important ordinance. Baptism is a positive institution committed to the churches by Christ and the obligation to practice it arises wholly from the authority of Christ. His command is the origin of the duty respecting this ordinance. The churches must administer it exactly as it was meant to be observed. They have no right to deviate in the slightest degree from the prescribed mode and purpose of the ordinance as set out in the New Testament.

* * *

This is true because there is nothing in God's plan for man's salvation that has any efficiency except from God's appointment for a specific purpose. When God, in His wisdom, appoints an ordinance for a definite and specific purpose, no church or individual has the right to administer it for another purpose.

Therefore, to employ baptism for a purpose which God has not designed is to disobey God and nullify the ordinance.

* * *

The design and mode of baptism are set forth in the New Testament, and the administration of this ordinance should be governed by the teaching of the New Testament. Otherwise, the practice of the churches will not be in keeping with the revealed will of God. No church or pastor has the right or the authority to deviate from the teaching of the New Testament. There is only one type of church—the New Testament church, and one method of administering the ordinances. There is one Lord, one faith and one baptism. Let us today maintain the New Testament teaching on this important ordinance.

(Continued on Page 27)

Sunday School Lesson

By H. C. CHILES, Murray, Ky.

FOR FEBRUARY 26

III. Paul's Persistence In Corinth.
Acts 18:9-11.

Planting A Church in A Pagan City

Acts 18:1-3, 8-11; II Corinthians 6:14-7:1

This lesson, which centers around the church which Paul established in Corinth, gives us a sample of the work accomplished by the Lord through His apostle on his second missionary journey.

Corinth, the capital of Achaia in southern Greece, had a population of some 400,000, embracing many nationalities. It was a city of extensive and thriving commercial enterprises. It was a center of wealth, worldliness and wickedness; in fact, it was one of the most dissolute and profligate places of ancient times. All the vices of human nature were found in abounding measure in that pleasure-seeking and luxury-loving city. Its very name was a synonym for reckless debauchery. No city was in greater need of the pure and ennobling gospel of Christ. If His gospel could win converts there it could win them anywhere.

I. Paul's Private Life In Corinth. Acts 18:1-3.

After his survey of the idolatrous city and his great sermon on Mars' Hill, the world's most distinguished missionary left Athens and went to Corinth. Where was the welcoming committee when he arrived? There wasn't any. No comfortable home was offered to him. His was the lot of the pioneer for Christ. Immediately he sought a home in which to reside and a job at which to work in order that he might earn his livelihood. He had no hesitancy whatever in doing manual labor in order to sustain himself in the Lord's service. Along with Aquila and Priscilla, the couple with whom he resided, Paul worked at tent making, a trade which he had learned when he was a lad. They wrought together in the prosecution of their trade and in the fellowship of the gospel. What a delightful fellowship they must have had in the discussion of the things of their Lord!

II. Paul's Public Life In Corinth. Acts 18:4-8.

Wherever he went Paul sought for opportunities to preach Christ. On the week days he labored at his trade, but on the Sabbath days it was his cus-

tom to go into the synagogue and try to win Jews and Gentiles to faith in Jesus Christ. He boldly declared to the Jews that Jesus of Nazareth was their Messiah. This testimony infuriated them. Wilfully and deliberately they refused to receive his message concerning Christ. They went so far in their opposition to Christ that they blasphemed; that is, they used abusive language and spoke evil of Him. When their opposition and blasphemy became vicious, and Paul could not do any more with them, "he shook his raiment," as one shakes the dust out of a garment. This gesture signified that he was through with them, and would not permit anything to cling to him which pertained to them. He had done his full duty toward them and henceforth was free from all responsibility concerning them. He was relieved of all responsibility for their failure to be saved, and they alone were responsible. His shaking of the garment was his final effort to stop them in their mad career and to bring them to an acceptance of Christ as Saviour. Rejection of Christ is soul suicide and this tragic sin is never justified.

Having told them that they alone were responsible for their ruin, he announced that henceforth in Corinth he would go to the Gentiles. It is a solemn hour when any soul definitely turns a deaf ear to the Word of God, and God then directs that Word to another. But Paul did not desert the Jews entirely for he preached in the house of Justus, who was a worshipper of God, next door to the synagogue. There Crispus, who was the chief ruler of the synagogue, believed on the Lord Jesus Christ and was saved. He was one of the few persons whom Paul baptized. I Corinthians 1:14. The members of his household also accepted Christ as their Saviour. Besides Crispus and his household, many of the Corinthians believed and were saved, whereupon they were baptized. This illustrates the fact that we never know how far reaching our influence may be in the lives of others.

Paul had come to a dark hour in his experience. The bitter opposition of his enemies had almost crushed him. Discouraged by the small results of his work and the turn of events in Corinth he was on the verge of departing. He was ready to go to more fruitful fields, but the all-wise Lord encouraged him to remain there. Not only did Paul receive a vision from heaven, but the Lord commanded him to stop being afraid and to keep on preaching. The Lord assured him that, if he would continue to preach His gospel in a faithful and courageous manner, no man would harm him. When one is sent by the Lord to do some work, he is immune from danger and harm until his work is done. When any Christian labors under the Lord's direction and according to His will, he is assured that the Lord will be with him and will protect him. Paul was not only promised the personal presence of the Lord and protection from any injury, but also success in preaching the gospel at Corinth. This blessed assurance gave him comfort for his troubled spirit, a new courage and a new enthusiasm for his work. He dismissed all thought of fleeing from duty and remained in Corinth for a year and six months, preaching the glorious gospel without any great interference. During that period the church was established firmly.

IV. Paul's Plea To The Corinthians. II Corinthians 6:14-7:1.

In writing to the Corinthian Christians, who had been associated with all forms of evil, Paul displayed a thorough knowledge of the conditions which still obtained in Corinth and of the temptations to which they were subjected daily. He did not plead with them to leave the city, but rather to avoid becoming contaminated with the evils therein. He admonished them to keep themselves unspotted from the world. He challenged them to separate themselves from the evil practices of those who were yielding to Satan. He emphasized the importance of Christians being different from non-Christians. He warned them against being unequally yoked with unbelievers in friendship, in marriage, or in business if they expected to prosper, to be happy, and to please their Lord and Master.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

The following have been added to the list of standard Sunday schools:

Walton—Pastor Burton C. Garrett; Superintendent Bryan Rector.

Mayfield, First Street—Pastor W. G. Sullivan; Superintendent Hub Cope.

McVeigh—Pastor James F. Ryan; Superintendent Delmon Lockhart.

Leadership Week At Ridgecrest

A letter from J. N. Barnette states that July 6-12 has been set as Leadership Week at Ridgecrest. Several had asked about this and we are now able to give this information. The other two weeks are: June 22-28 and June 29-July 5. Let us have a great number to go to Ridgecrest one of these weeks.

Clear Creek Sunday School Week

August 7-11 is the date for the Sunday School Conference at Clear Creek Springs. A great program is being built and we trust we may have a capacity attendance. Your church will make a good investment if it will pay the expenses of from one to a dozen of its workers there.

North Kentucky Clinic

The program is complete for a great week of Sunday School Clinic to be held in Madison Avenue Church of Covington, March 27-31. Workers from Nashville, St. Louis and Louisville are to be present. Churches within sixty miles would do well to send two or three automobiles full each morning and some should attend from distances for the night sessions also.

The morning sessions run from 9:00 A. M. to 12:15 and then at night from 7:00 to 9:15. All services will be held on Eastern Standard Time.

Central Regional Sunday School Convention

On March 14 the annual convention of Sunday school people will meet at the Third Avenue Church, Louisville, with a good program. Morning, afternoon and night sessions are to be held. Get a bus load and come.

The Western Regional Sunday School Convention

At Central City the Sunday School Convention for the Western Region

is to be held at the Central City Church. It is a real opportunity for churches of that region to improve their Sunday school work. The best of programs has been arranged.

Bowling Green Will Entertain Southern Region

The Sunday School Convention of the Southern Region will meet at the First Church in Bowling Green March 16 and we trust it will be well attended. No better program could be arranged. Morning, afternoon and night sessions are to be held.

Stay For Preaching

ALL pupils in the Sunday school should remain each Sunday for the preaching services. The TEACHERS are RESPONSIBLE for persuading the pupils to remain. Certainly EVERY officer and teacher will remain. No one has a spiritual right to disdain the main service of his church by leaving before the preaching service. Help build attendance for this service.

SUNDAY SCHOOL ATTENDANCE

February 12, 1950

| Church | Missions | Total |
|----------------------------------|----------|-------|
| Louisville, Walnut St. (4) | 283 | 1,433 |
| Louisville, Ninth and O (1) | 212 | 1,170 |
| Lexington, Ashland Ave. (2) | 205 | 1,045 |
| Louisville, Carlisle Ave. (2) | 201 | 996 |
| Lexington, Porter Memorial (2) | 302 | 920 |
| Evansville, Ind., Grace (3) | 315 | 870 |
| Louisville, Parkland (1) | 53 | 856 |
| Owensboro, First (1) | 52 | 823 |
| Latonia (2) | 185 | 809 |
| Bowling Green, First (1) | 24 | 790 |
| Harrodsburg (4) | 190 | 779 |
| Louisville, Crescent Hill (1) | 112 | 719 |
| Mayfield, First | 686 | 686 |
| Lexington, Immanuel | 664 | 664 |
| Louisville, Beechmont | 662 | 662 |
| Frankfort, First (1) | 68 | 661 |
| Louisville, Victory Memorial (1) | 171 | 657 |
| Lexington, Calvary (1) | 22 | 636 |
| Evansville, Ind., Calvary (2) | 172 | 618 |
| Owensboro, Third | 612 | 612 |
| Louisville, Baptist Tabernacle | 576 | 576 |
| Madisonville, First | 569 | 569 |
| Covington, Calvary | 567 | 567 |
| Barbourville, First (1) | 128 | 566 |
| Louisville, West Bdw. (1) | 70 | 560 |
| Hopkinsville, Second | 557 | 557 |
| Lexington, Grace | 557 | 557 |
| Paducah, Immanuel (2) | 87 | 516 |
| Louisville, Highland (2) | 135 | 509 |
| Elizabethtown, Severn's Valley | 505 | 505 |
| Louisville, Clifton (1) | 92 | 504 |
| Danville, First (2) | 74 | 470 |
| Louisville, Eastern Pkwy. | 460 | 460 |
| Louisville, 23rd and Bdw. | 459 | 459 |
| Glasgow (1) | 15 | 448 |
| St. Matthews | 448 | 448 |
| Hopkinsville, First | 445 | 445 |
| Henderson, Immanuel | 425 | 425 |

| | |
|---------------------------------|-----|
| Louisville, Deer Park | 425 |
| Paducah, First (1) | 23 |
| Pineville, First (1) | 38 |
| Henderson, First | 422 |
| Princeton, First | 420 |
| Lebanon | 411 |
| Danville, Lexington Ave. (1) | 22 |
| Erlanger (1) | 41 |
| Shively | 404 |
| London, First (1) | 18 |
| Fulton, First | 393 |
| Meadow Home (near L'ville) (1) | 42 |
| Franklin, First (1) | 28 |
| Henderson, Audubon (2) | 100 |
| Campbellsville (1) | 38 |
| Central City, First | 367 |
| Middlesboro, E. Cumberland Ave. | 367 |
| Morganfield (1) | 37 |
| Westside Baptist (1) | 36 |
| Williamsburg, First | 362 |
| Hodgenville, First (1) | 12 |
| Louisville, Third Ave. (1) | 30 |
| Owensboro, Hall (1) | 41 |
| Bellevue | 350 |
| Corbin, First | 345 |
| Stearns, First | 344 |
| Paducah, Twelfth St. (1) | 98 |
| Winchester, Central | 333 |
| Corbin, Central | 331 |
| Greenville | 326 |
| Evansville, Ind., Temple | 301 |
| Owensboro, Eaton Memorial (1) | 22 |
| Winchester, First | 292 |
| Versailles | 282 |
| Evansville, Ind., Walnut St. | 275 |
| Louisville, Gethsemane (2) | 39 |
| Middlesboro, Old Yellow Creek | 265 |
| Pikeville | 264 |
| Mt. Sterling, First (1) | 72 |
| Ft. Thomas | 257 |
| Middletown, First | 248 |
| Ludlow, First | 246 |
| Louisville, South Side | 241 |
| Russell Springs, First | 240 |
| Frankfort, Thorn Hill | 239 |
| Crestwood, Ky., Crestwood | 239 |
| Sand Spring (near Lawrenceburg) | 238 |
| Sturgis, First | 236 |
| Monticello, First | 231 |
| LaGrange, DeHaven Memorial | 230 |
| Cumberland (1) | 23 |
| Louisville, Baptist Temple | 229 |
| Auburn | 225 |
| Whitley City, First | 225 |
| Russellville, First | 221 |
| Dayton, First | 220 |
| Albany (1) | 218 |
| South Campbellsville | 215 |
| South Elkhorn (near Lex.) (1) | 30 |
| Owensboro, Seven Hills | 213 |
| Falmouth | 212 |
| Lawrenceburg, First | 211 |
| Hima, Horse Creek (1) | 45 |
| Hazel | 207 |
| Paducah, Trinity | 206 |
| Louisville, East | 205 |
| Vine Grove | 203 |
| Hartford | 201 |

—o—
Make me patient, kind, and gentle,
Day by day;
Teach me how to live more nearly
As I pray.

—Sharpe's Magazine

—
If I take the wings of the morning,
and dwell in the uttermost parts of
the sea; even there shall Thy hand
lead me, and Thy right hand shall
hold me.—Psalm 139:9, 10.

Baptist Training Union Department

BYRON C. S. DEJARNETTE, State Secretary
127 East Broadway
Louisville, Kentucky

Calendar of Training Union Events for 1950

- Southern Baptist Training Union Study Course Month—March.
- Training Union Youth Week—April 2-9.
- State Training Union Convention—Ashland, First and Pollard—April 12-14.
- Christian Home Week—May 7-14.
- Training Union Leadership Assembly—Ridgecrest, North Carolina—First Week, July 13-19; Second Week, July 20-26; Third Week, July 27-August 2.
- Seventh State Training Union Assembly—Clear Creek—August 12-18.
- Eight Regional Training Union Conventions:
 - Western—Madisonville, First—August 28, 29.
 - Southwestern—Paducah, First—August 31-September 1.
 - North Central—Winchester, First—September 8, 9.
 - Southern—Scottsville, First—September 22, 23.
 - Northeastern—September 29, 30.
 - South Central—Lebanon, First—October 6, 7.
 - Central—Louisville, Walnut Street—October 13, 14.
 - Southeastern—Harlan—October 20, 21.
- Promotion Day—September 24.
- Planning Meetings for Associational Training Union Officers—October 30, 31, November 2, 3.
- Southern Baptist Associational Training Union "M" Night with Simultaneous meetings in all associations—December 4.
- Crusade Against Beverage Alcohol Throughout the Year, with Special Emphasis on Education for Total Abstinence in May.

Attention Central and South Central Regions

After recognizing the conflict of meetings and other circumstances, the officers of Central and South Central Regional Conventions have recommended an exchange of dates decided on in the conventions last fall. Accordingly the correct dates are as fol-

Intermediate Highlights

Miss Dorothy Blankenship
State Intermediate Worker

Programs are the heart and center of all our Training work. Yet they receive very little planning or attention. I was reading an article in the Training Union Magazine in which this question was raised: "When does a good Training Union program begin?" The reply was "when the group captains are selected by the nominating committee."

Can you honestly say that the program presented each Sunday in your union can meet the test? Are you using the same individuals every Sunday for the programs? Do you have variety to your program? I DARE YOU TO DO SOMETHING ABOUT YOUR PROGRAMS IN MARCH. Let's try these simple rules and see if we can't improve our programs for March.

1. Mr. President, we group captains want to know a month in advance the programs we are to prepare and present. We need time to think over our program and pray about it.

2. Miss Leader, won't you plan to give us a little time at the beginning of March for a Program Planning Meeting? Talking it over among ourselves will bring suggestions for improvement in each program.

3. Group Captains, we members are asking you to assign our topic to us at least a week in advance. No public speaker will accept a place on a program unless he is given ample time for preparation. We want that same consideration given to us.

4. Preparation is the next step. Let's really work on our discussion for a whole week. Read it over, think the topic through, apply it to your own personal life or to an experience of a friend, and do a little browsing for some additional material. By Saturday we ought to be prepared to give the discussion with the help of a brief outline. It is just as necessary to rehearse a speech as it is to learn the lines for a play.

5. Mr. Group Captain, we are back to you. Have you planned for the introduction of your program? Is there to be anything different about the program tonight?

6. Members, we ask that you pray for us as we present our program. If the team pulls together, the game will be won.

Yes, the program is the thing! Let's make it count for something this month. Will you do your part?

lows: South Central Convention will be at Lebanon October 6 and 7. The Central Convention will be at Walnut Street Church, Louisville October 13 and 14.

American Bible Society Day

"Sunday, February 26 has been designated by the Executive Board of the General Association of Baptists in Kentucky as a day for special emphasis on the work of the American Bible Society." This was in keeping with the request of the General Association in 1949 meeting. "In every missionary advance, the Bible goes forward first!" The distribution of the Scriptures to all peoples of the earth is a very worthy activity.

Beat Your Record in 1950

On Sunday night February 5 the following churches beat their own record in 1950 with the attendance indicated below:

| Churches | Attendance |
|-------------------------------|------------|
| Clifton, Louisville | 254 |
| East, Paducah | 176 |
| Central, Corbin | 172 |
| Gethsemane, Louisville | 128 |
| Pleasant Hill, Campbellsville | 127 |
| Valley View | 84 |

STANDARD ORGANIZATIONS

| October, November, December Associations | Training Unions | Adult Departments | Adult Unions | Young People's Unions | Intermediate Unions | Junior Departments | Junior Unions | Story Hour Departments | Story Hours |
|--|---|------------------------------|---|---|---|--------------------------|--|--|--|
| None. | Severns Valley, Gilead; Laurel River, London, First; Ohio County, Beaver Dam. | Laurel River, London, First. | Laurel River, London, First, Faithful Workers, Willing Workers, Pastor's Helpers, Leaders' Union; Ohio County, Beaver Dam; Severns Valley, Glendale; West Union, Tabernacle, Paducah; Sulphur Fork, DeHaven Memorial; Severns Valley, Rineyville. | Laurel River, London, First, J. O. Y., Gallant Knights; Elkhorn, Long Lick. | Laurel River, London, First, Champions, Comrades, Cheerful Helpers, Crusaders, Conquerers, Christian Soldiers; Ohio County, Beaver Dam, Barnard, Steven's; Severns Valley, Glendale 13 year, 14 year, 15 year, 16 year. | Ohio County, Beaver Dam. | Laurel River, London, First, Hustlers, Go Getters, Busy Bees, Gleaners, Doer; Severns Valley, Glendale, 9 year, 10 year, 11 year, 12 year; West Union, Tabernacle, Paducah, Busy Bees. | Ohio County, Beaver Dam; Daviess-McLean, Owensboro, Third. | Ohio County, Beaver Dam, Beginners, Primary; Daviess-McLean, Owensboro, Third, Nursery, Beginner, Primary. |

WOMAN'S MISSIONARY UNION 127 East Broadway, Louisville

President
Mrs. Harold J. Purdy
1225 Chestnut St.
Bowling Green

Executive Secretary Mrs. George R. Ferguson
Young People's Secretary Miss Marjorie Jones
R. A. Secretary Rev. Glendon McCullough
Missionary Miss Annie Allen, Prestonsburg

Financial Secretary
Miss Ann Griffin
Office Secretary
Miss Sue Coker
Stenographer
Miss Mary Konkle

A-1 Full Graded W. M. U.'s 1949

Ephesus Church, Boones Creek

Pastor.....Phillip Rogerson
WMS Pres.....Mrs. Elmer Crouch
YPD.....Mrs. Clyde Kindred

Glenville Church, Daviess-McLean

Pastor.....Mitchell Bennette
WMS Pres.....Mrs. Vernon Fulkerson
YPD.....Mrs. Grover Baird

Lexington, Calvary Church, Elkhorn

Pastor.....F. Russell Purdy
WMS Pres.....Mrs. C. L. Orth
YPD.....Mrs. R. C. Fields

Lexington, Grace Church, Elkhorn

Pastor.....George M. Trout
WMS Pres.....Mrs. J. R. Arnold
YPD.....Mrs. T. L. Nash

Lexington, Immanuel Ch., Elkhorn

Pastor.....Elwyn N. Wilkinson
WMS Pres.....Mrs. John W. Davis
YPD.....Mrs. Paul R. Jones

Lexington, Porter Mem. Ch., Elkhorn

Pastor.....O'Ray Weeks
WMS Pres.....Mrs. J. T. Loveritt
YPD.....Miss Mabel Davis

Mt. Sterling, First, Elkhorn

Pastor.....Harry Jacobs
WMS Pres.....Mrs. Lola Shy
YPD.....Mrs. George Cohen

Paris, Central Church, Elkhorn

Pastor.....J. Bill Jones
WMS Pres.....Mrs. D. T. McCracken
YPD.....Mrs. Julian W. Wells

Ashland, First Church, Greenup

Pastor.....Carroll Hubbard
WMS Pres.....Mrs. E. W. Martin
YPD.....Mrs. Frank W. Irvin

Ashland, Pollard Church, Greenup

Pastor.....Donald W. Wells
WMS Pres.—
Mrs. John T. Weidenheller
YPD.....Mrs. H. B. Horton

East Bernstadt Church, Laurel River

Pastor.....George Park
WMS Pres.....Mrs. Elzie Hacker
YPD.....Mrs. Jennings Chestnut

London, First Church, Laurel River

Pastor.....George W. Phillips

WMS Pres.....Mrs. E. F. Reynolds
YPD.....Mrs. L. A. Scott

Louisville, Parkland, Long Run

Pastor.....H. Leo Eddleman
WMS Pres.....Mrs. J. W. Duke
YPD.....Mrs. Tom Ford

Louisville, St. Matthews, Long Run

Pastor.....Verlin C. Kruschwitz
WMS Pres.....Mrs. S. B. Brown
YPD.....Mrs. Bradley T. Bethel

Louisville, Victory Mem., Long Run

Pastor.....George H. Riggs
WMS Pres.....Mrs. W. C. Smith
YPD.....Mrs. C. W. Liebert

Williamsburg, Main St., Mt. Zion

Pastor.....C. E. Roshle
WMS Pres.....Mrs. T. Chinn
YPD.....Mrs. S. D. Smiddy

Greenville, First Church, Muhlenburg

Pastor.....R. M. Gabbert
WMS Pres.....Mrs. F. A. Hunter
YPD.....Mrs. Claude Wilson

Lebanon Junction, First, Nelson

Pastor.....Joe Conzoneri
WMS Pres.....Mrs. Mattie Samuels
YPD.....Mrs. Joe Conzoneri

Covington, First Church, North Bend

Pastor.....E. Lowell Adams
WMS Pres.....Mrs. Percy Thompson
YPD.....Mrs. Milton Loder

Centertown Church, Ohio County

Pastor.....Charles W. Chance
WMS Pres.....Mrs. Robert Snodgrass
YPD.....Mrs. Charles Chance

Concord Church, Owen County

Pastor.....A. E. Gibson
WMS Pres.....Mrs. Frank Bromley
YPD.....Mrs. Hubert Ray Furnish

Somerset, First Church, Pulaski

Pastor.....P. L. Ramsey
WMS Pres.....Mrs. Andrew Isaacs
YPD.....Mrs. Bill Ramsey, Jr.

Franklin, First Church, Simpson

Pastor.....Bailey F. Davis
WMS Pres.....Mrs. C. W. Turner
YPD.....Mrs. Bailey Davis

Harrodsburg Church, South District

Pastor.....Evans T. Moseley
WMS Pres.....Mrs. W. B. Morris
YPD.....Mrs. McKee Reed

Perryville Church, South District

Pastor.....James H. Smith
WMS Pres.....Mrs. Gable White
YPD.....Mrs. Roy Crain

Lynch Church, Upper Cumberland

Pastor.....Alfred Hoe
WMS Pres.....Mrs. A. R. Hoe
YPD.....Mrs. George Haley

Clinton Church, West Kentucky

Pastor.....Curry Simpson
WMS Pres.....Mrs. Smith Bolin
YPD.....Mrs. P. H. Porter

Paducah, East Church, West Union

Pastor.....Sam Sloan
WMS Pres.....Mrs. M. K. Trevathon
YPD.....Mrs. Sam Sloan

Paducah, Immanuel, West Union

Pastor.....Wayne Dehoney
WMS Pres.....Mrs. Grover Long
YPD.....Mrs. Fred Newman

The American Bible Society

Sunday, February 26, has been designated by the Executive Board of the General Association of Baptists in Kentucky as a day for special emphasis on the work of the American Bible Society. Due to the fact that the General Association has approved only two special offerings for the coming year, an offering may not be taken in your church.

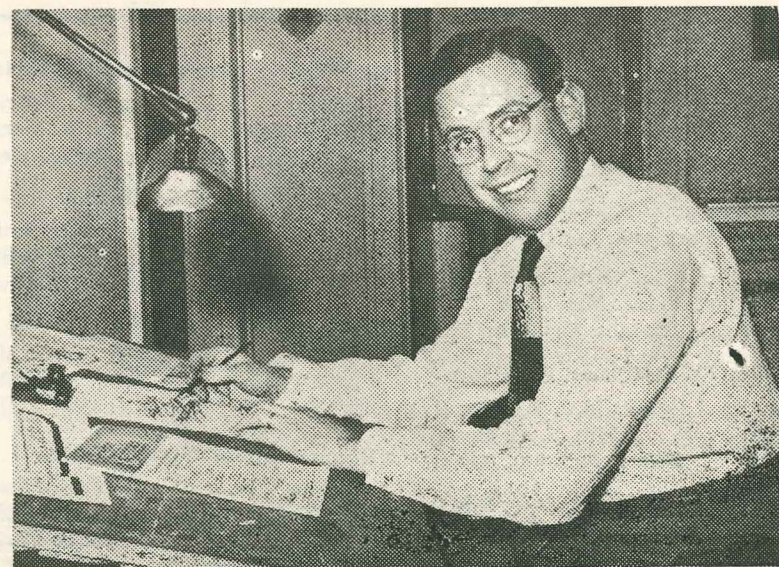
Individuals who want to contribute to sending Bibles in their own language to all the people of the world should send their contributions to the Baptist State Board of Missions, marked "for the American Bible Society."

I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13.

I take Thy hand, and fears grow still;
Behold Thy face, and doubts remove;
Who would not yield his wandering will
To perfect Truth and boundless Love?

—S. Johnson

Mountain Youth Draws Religious Cartoons for Kentucky Baptists



Walter Wendell Arnett, Louisville, at his Board Drawing Cartoons for Baptist Truths Articles

(Kentucky Baptist News)

"Could you tell me who the mayor of this town is?" asked a traffic officer on the streets of Salyersville a few days ago.

The officer quickly replied, "Why yes, OAKLEY ARNETT is our mayor."

"Is he related to WENDELL ARNETT?"

"Yes, he and WENDELL are brothers, and that WENDELL—he is really a smart boy and one of the finest who has ever gone from our town."

The visitor had driven into town on that Saturday night, and had assumed that the parking meters did not require feeding after six o'clock. But that was not true. To relieve traffic congestion on Saturday night they required pay until nine, and so, attached to his windshield was a traffic violation slip, which he found when he went to move his motor at 8:30.

The officer, glancing down at the

traffic violation slip, said: "Do you know WENDELL?"

"Yes, I know WENDELL. I live in the same town that he does. I am sorry about this violation. I did not read the sign on the meter which indicates that the time was not up until nine o'clock on Saturday night."

The officer quickly took the slip of paper, tore it into bits, and said, "Oh well, that is all right. If you know WENDELL ARNETT, we'll forget it."

At the Salyersville Baptist Church the next day, a young man asked the same visitor, "Say, are you from Louisville?"

"Yes."

"Do you know WENDELL ARNETT?"

"Sure—had lunch with him last week."

"Well, he sure is a smart boy, and no cleaner-cut person can be found in the nation."

This statement was made by a classmate of WENDELL ARNETT.

* * *

In the mountain county of Magoffin, the county seat of Salyersville, WALTER WENDELL ARNETT made his appearance in the world just 100 years after the War of 1812. He attended Magoffin Baptist Institute for both grade and high school work. At that time Magoffin Baptist Institute was located in Salyersville, and was the best school in the section. From its doors have gone many who have made a great contribution to the world. WENDELL ARNETT afterwards attended Georgetown College, the Cincinnati Art Academy, and the Advertising Art School of Nashville.

For six years he was Art Director of the ROBERT G. FIELDS Advertising Agency of Nashville. In 1939 he married Miss Leila Katherine Routh, daughter of Dr. E. C. ROUTH, long Editor of THE COMMISSION, of Richmond, Va., and sister of Porter Routh, Secretary of the Department of Statistics, Survey and Information at the Baptist Sunday School Board. Arnett spent three years in the Army, being overseas fourteen months with General George S. Patton. Since 1945 he has been Art Director of the Promotion Department of THE COURIER-JOURNAL, LOUISVILLE TIMES and WHAS.

He is an active member of the Crescent Hill Baptist Church, where he serves as a deacon and a teacher of a boys' class. One of the finest contributions he is making is drawing cartoons illustrating Baptist doctrines. He is working with H. LEO EDDLEMAN,

to Glendale or Spring Meadows, but it appears that the total Thanksgiving Offering amounted to about \$200,000.

We close our books at the State Board on the 3rd day of each month. Funds for the preceding month which are received after that date are credited to the month in which they are received.

We therefore request church and associational treasurers to send in remittances promptly, so they may be credited to the month in which they were made.

Please make checks payable to Treasurer, Baptist State Board, 127 East Broadway, Louisville 2, Ky.

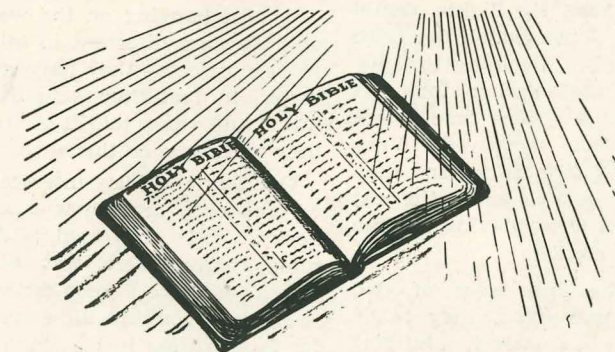
~~~~~  
**Evangelism calls for Bibles!**

**GIVE to  
American Bible Society, Feb. 26**  
~~~~~

LEO T. CRISMON and ERWIN L. McDONALD in producing articles which are being used in an extensive way in secular papers.

The District Associations in Kentucky, in many cases, are paying for the space for these articles in their local papers. The Baptist State Board of Missions in Kentucky is providing

the contents and the cartoons free of charge. The article suggested for January is printed below and is a sample of the kind of material provided. Any one who is interested in receiving these cartoons and contents should request them from the Baptist State Board of Missions in Kentucky, 127 East Broadway, Louisville 2, Ky.



"Thy Word is a lamp unto my feet, and a light unto my path."—Psalm 119:105

The foundation of a strong nation is religious-civic righteousness derived from the word of God. Baptists count it a privilege in America to join others who sincerely desire our nation to be strong and godly.

There are five distinctive Baptist tenets—distinctive in that Baptists are the only group accepting all five.

First, the competency of the individual soul to do business with Almighty God directly without the intervention of pastor, preacher, bishop, priest, or church. "For there is one God, and one Mediator between God and men, the man Jesus Christ." I Tim. 2:5.

Second, the Bible as the inspired Word of God is the one and only all-sufficient rule for faith and practice. II Tim. 3:16.

Third, baptism by immersion for professing believers only. This makes for responsible church membership. One is not born a Christian naturally, but "ye must be born again," spiritually. (John 3:3) In the New Testament baptism was never administered except as part of the following order: hear the Word of God, believe it, be baptized. No exception to this order can be found in the Scripture.

Fourth, democracy of the local church. All members are equal. The church is not divided into two classes of priesthood and laity. All believers are priests. Rev. 1:6, I Peter 2:5.

Fifth, Separation of church and state. Religious liberty in the colonies toward the end of the 18th century was secured chiefly by Baptists. The ideal of "a free church in a free state" is a foundational part of our constitution which was derived by Thomas Jefferson, who wrote it, from Baptist pastor Elder Tribble. Baptists have been imprisoned, hanged, shot, ridiculed; but have never shed one drop of others' blood to propagate their own faith or to restrain them from advancing theirs.

The Baptist Church nearest you invites you to attend its services.

Write

BAPTIST STATE BOARD OF MISSIONS
127 East Broadway, Louisville, Kentucky
for free Baptist tracts.

Sponsored by _____ Association

Seminary Conference And Exhibit Of Interest To Building Committees

By G. S. Dobbins

An annual event of increasing importance and interest is the Conference on And Exhibit of Architectural Designs and Church Equipment held at Southern Baptist Theological Seminary. The conference and exhibit will be under direction of Mr. W. A. Harrell, Secretary of the Department of Architecture of the Baptist Sunday School Board, Nashville. The dates this year are February 21-22, 1950.

Mr. Harrell, with members of the staff, will conduct student meetings in various Seminary classes on Tuesday and Wednesday. In the Assembly Room of Mullins Hall the exhibit will be arranged, and will consist of a great variety of building designs, floor plans, remodeling suggestions. Manufacturers and distributors of church and Sunday school equipment will have on display pulpit furniture, pews, chairs, folding doors, heating and lighting devices, electronic and other types of musical instruments, air conditioning units, church office equipment, etc.

Pastors and building committee members are cordially invited to be in the conference on Tuesday evening, 7 to 8, in the Assembly Room of Mullins Hall, and to examine the exhibits and confer with Mr. Harrell and others concerning problems of building and equipment.

[EDITORIAL NOTE: We regret exceedingly that this article did not arrive in time for insertion in last week's issue. Our only hope in printing it this week is that its early delivery in some cases may enable a few interested persons to receive the news in time to attend some of the conferences February 21-22, whereas this issue of the Western Recorder is dated February 23.]

"The Measure Of A Life, After All, Is Not Its Duration, But Its Donation. How Much Will You Be Missed?"

Kentucky Baptist Foundation
Incorporated

127 E. Bdw., Louisville 2, Ky.

CAT TALES

By JEWELL CASEY

Generally speaking, cats do not make the newspapers as frequently as dogs, yet there are many interesting stories appearing from time to time. For example, the lives of a Bay City, Michigan, family were saved by an heroic kitten who awakened them when the house became filled with gas from a broken main.

When a Florida woman lost her sight she longed for a seeing-eye dog to guide her about the house. Unable to get one, she decided to try an experiment—she would train "Baby," her big white Persian. Now Baby guides her beloved mistress, making it possible for her to do her household tasks.

A Texas couple declare they are never late for work, and they don't have an alarm clock to awaken them. Instead, "Squeegie," a cat, every morning right on the dot, at exactly seven o'clock, awakens both master and mistress by gently patting their faces with a soft paw. Squeegie also has musical tastes—he will set in front of the radio, listening attentively as long as there is music, but if a play begins, he immediately has business elsewhere.

"Stinky," now up in years, is another cat who adores music, according to his New Britain, Connecticut master. When just a kitten, Stinky would curl up and listen to music over the radio, and when the radio was turned off he would become restless. It was not long, however, until he learned to turn the radio on, then he could enjoy his music whenever he so desired.

Then there is another music-loving cat belonging to a Detroit family. When "Hep-Cat" is outside and someone starts playing the piano, she will get in as quickly as possible. She will then jump up on the piano and try to rub noses with whoever is playing. In case the door is closed when the music begins, Hep-Cat will scratch and cry piteously until she is admitted. The music seems to excite her somewhat, but nevertheless, she loves it.

Because his pet cat made so much noise by pounding on the mail-box when wanting inside, a Burlington, Iowa, man devised a special doorbell. The bell is attached to the mail-box, and when the cat wishes, she merely

pushes the bell with her paw and someone lets her in.

An Arizona rancher was greatly mystified because the lights would come on in the barn around the same time every night. Deciding to solve the mystery, the rancher took his place in the barn a short time before the lights usually appeared. Very soon he heard soft footsteps and then the lights were on—his pet mother cat and her kittens were playing a game with the light cord!

Much to the annoyance of two Kansas City patrolmen, they made two hasty runs in answer to a burglar alarm from the same building, but each time failed to discover the culprit. After the bell rang for the third time, the perplexed officers decided to make a thorough investigation. Silently they crept into the building, guns in hands, when a small figure caught their attention. It was the store cat scratching his back against the electrical contact posts of the alarm!

"Boots" is "watch cat" at the hamburger stand of his Kansas City master. The master declares that Boots has an acute instinct for telling the difference between a thief and an honest citizen. The cat is credited with frightening one burglar away,

and was responsible for the capture of another.

"Will" and "May" were plain alley variety of cats that were dropped when wee kittens at the home of a kind farmer in Louisiana. Soon the kittens showed remarkable ability in finding hidden articles. Not only can they find the hidden objects put in ordinary places, but they will open boxes, or climb on the back of chairs to obtain the objects out of a pocket of a coat hanging on the wall. Will and May are different in other ways from most cats—they have no fear of water, in fact they actually like to wade, and when told it is "bathtime" they will come on the run.

One day at a busy intersection in a certain city, traffic was unusually heavy and congested. And for some reason there was a hold-up which the drivers some distance from the corner couldn't understand. But for those sitting in the front vehicles, the scene was most unusual. There at one of the busiest intersections, while the policeman, himself, held the cars back, was a mother cat carrying her baby kittens across the street. One time across—two times across—and back once again with a third kitten. Kindness to kittens was uppermost right then, and most of the people understood.

In the time of Howell, the Good King of Wales, in the 900's, the cat who guarded the king's granary was held in such high esteem that no one could harm it under the law.

Some people may think that all cats do is eat and sleep—but they are wrong.



"Teener" speaks with a friend. Can you find out who it is?

The Deusners Attend Southern Conference In Texas



DALLAS, Texas, February 2, 1950.—Superintendent C. Ford Deusner, Kentucky Baptist Children's Home, Glendale, Ky. and his wife attended the second annual meeting of the Southern Baptist Association of Executives of Homes for Children, meeting at the Buckner Orphans Home here. It was a profitable two-day conference, with exchange of ideas and organizing for better child care throughout the Southern Baptist Convention.—H. Truman Maxey, President, 223½ N. W. First Street, Oklahoma City, Okla.

Reservations Still Available For Seminary Spring Conference

As of February 7, the Southern Seminary Housing committee for Pastors' Conference, March 20-24, had received 363 replies from alumni who are planning to attend the conference, Dr. H. Cornell Goerner, chairman reported. Of these, 147 stated they were making their own reservations. All available space in the men's dormitory has been taken, with more requests for this type of reservation than can be provided. Reservations are still available in private homes and in hotels.

The two Southern Seminary alumni who originated the movement which has culminated in the erection of Alumni Memorial Chapel at the Seminary

Bibles for hungry souls!
GIVE to
American Bible Society, Feb. 26

enter this broadcasting contract. W. W. Johnson is pastor of the Buffalo Church, and W. Lloyd Cloud is the Hodgenville pastor.

Hall Has 52 Additions At Middletown On One Sunday, And How?!!!

Almost before The Louisville Baptist Pastors' conference could get down to business on Monday morning, January 23, Pastor George M. Hall jumped to his feet and said, "Brethren, I had fifty-two additions to the Middletown Baptist Church yesterday. If you want to know how to do it, just get Spring Meadows to move into your community."

Fifty-two staff members and children of Spring Meadows united with the local church their first Sunday at Middletown, and others have been joining each Sunday since.

Irvington Church Calls Chaplain Herrington As Its New Pastor

A. M. Herrington was called last night by the First Baptist Church of Irvington to be its pastor. Pastor Herrington is a post-graduate student at the Southern Baptist Theological Seminary, and formerly held pastorates in Florida, Arkansas and Louisiana. Also he was a chaplain in the Navy during World War II. He and his wife and son, Micky, constitute the family at home. They also have a grown daughter in Jacksonville.

The church at Irvington has a new three bedroom parsonage, and the Herrington family plan to move to Irvington from Louisville.

Harmonious all their passions move,
With sweet submission to His will;
Blest are the humble souls that wait
And in the midst of storms are still.
—P. Doddridge

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**Baptists To Let
Work Contract For
Central Hospital**

LEXINGTON, Ky., February 10.—Bids on steel construction for the Central Baptist Hospital will be opened February 28 and the contract awarded March 3 with work to begin as soon thereafter as materials are available.

O. W. Yates, executive secretary of the hospital board of trustees, announced yesterday that the architects, Frankel and Curtis, have distributed plans and specifications to contractors bidding for steel work on the first four floors over the entire foundation and for the tower.

The foundation, he explained, has been completed and paid for and funds now are available to cover the initial steel structural work estimated to cost \$185,000.

Cost of the entire plant has been placed at \$2,500,000, Mr. Yates said, and the board of trustees has "recognized" the need of building by units. Therefore the first four stories—figured to cost \$490,000—will be contracted for in three units. Steel will be first, concrete second, and brick third.

After the steel structural work has been completed, and as additional funds are available, the executive stated, the basic structure will be completed providing space for 163 beds—123 for white patients, 40 for colored patients—and 46 bassinets. The tower will include quarters for the staff of interns and the emergency water-supply tank. The building features all outside rooms.

Upward wings will be added to the basic structure as needs appear, Mr. Yates said.

The building site is a 10-acre tract on the Nicholasville Pike just beyond the University of Kentucky experiment station farm.

The financial program for construction of the hospital, as released by the officials here yesterday, follows:

The Elkhorn Baptist Association is campaigning now to raise \$12.00 per member of each church for an overall \$300,000.

The nine associations adjoining the Elkhorn are working to raise \$2.50 per member of each church for an overall \$125,000.

The other associations in central and eastern Kentucky are being organized to raise \$1.00 per member of each church for an overall \$225,000.

The colored Baptists in this area have set up an organization to raise \$1.00 per member of each church for an overall \$50,000.

Cash on hand stands at \$125,000. Signed pledges on hand figure at \$170,000.

Other miscellaneous money to be obtained is estimated at \$120,000.

The various sources total \$1,100,000.

Gifts or pledges to the building fund may be sent to Central Baptist Hospital, 179 East High Street. Arrangements also have been set up for establishment of memorial rooms in the hospital and for operation of an annuity plan.—*The Lexington Herald*.

Gleanings

A religious census of their town has been taken by the Harrodsburg Baptist Church.

Some \$22,325 has been given by members of Calvary Baptist Church of Lexington for the Central Baptist Hospital.

Pastor E. V. Carrier taught William J. Fallis' book, "Studies in Acts," at the Carlisle Baptist Church during the week of January 22.

Charles C. Smith and Miss Pat Heaton are the co-editors of *The Georgetownian*, weekly student publication at Georgetown College.

Coach C. Q. Smith has resigned as football and basketball head at Georgetown College, to accept a similar position on the faculty of the High Point College, High Point, N. C.

Mrs. George Grubbs is in the hospital with a major operation. She is now getting along well, and hopes to return to her home at Carlisle, Kentucky, soon.

Professor W. B. Anders, head of the Music Department of Georgetown College, took his sixty-voice choir to Harrodsburg Baptist Church on February 8. The accompanist was Miss Ollie Dale Jelle. Brother E. T. Moseley is pastor at the Harrodsburg Church.

The WMS of Republican Baptist Church held a mission study the second week of February. The book was *THE PROPHET OF LITTLE CANE CREEK*, by Harold A. Dye. The book

was taught by Mrs. Robert Ritchey, of South Elkhorn Church. The class was well attended by the women of the Society, according to Mrs. George Taylor, president.

Harry Hickman, 71, died following a six-weeks illness at the Harrison Memorial Hospital, Cynthiana, on February 7. He leaves his wife, Mrs. Gertie Wheeler Hickman; one son, John Thomas Hickman, and two grandchildren. She is also survived by three sisters, Miss Jennie Hickman, Harrison County; Mrs. Ora Hatfield and Mrs. Emma Ross, both of Hamilton, Ohio.

The Calvary Baptist Church of Lexington, has included an item in its 1950 budget for decorating the church auditorium. Pastor F. Russell Purdy and the members hope to have this work done this year in time for their seventy-fifth anniversary. A committee, composed of Walter Faulkner, Chairman, Ben Eubank, K. T. Methot, and Coleman Fields, has been appointed to look after this.

Milton Prewitt, 67, died at Winchester on February 7. He was a member of the Central Baptist Church of that city. He died suddenly of a heart attack. He leaves a wife, Mrs. Lula Bunch Prewitt; one son, Floyd Prewitt; two daughters, Mrs. Allen Epperson and Mrs. Bennie Clay Cox, all of Winchester; and four grandchildren. The funeral was conducted by Pastor Paul Fox, and R. Don Gambrell.

The funeral of Mrs. Mattie Naylor Pollard, 69, was conducted by Pastor James L. Robinson, pastor of the Lancaster Baptist Church, at the Miller-Cox-Ramsey Funeral Home in Lancaster on February 10. She expired at the Ephraim McDowell Memorial Hospital in Danville on February 7. She leaves three sons—Robert Pollard, Hamilton, Ohio, and William Pollard and Carl Pollard, both of Lancaster, and seven grandchildren and two great-grandchildren.

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**Cynthiana Church Now
Operates Two Missions**

CYNTHIANA, Ky., Feb. 5.—The Cynthiana Church has two missions in the city. The last one dedicated was the Penn Street Mission, on January 22. Pastor W. Austin Roberts preached at the mission for some days following the dedication. Eleven professions of faith and baptisms were the visible results. Four of those baptized were heads of families. Eureka Whiteker is in charge of the Sunday school work at the mission. M. M. McFarland preached the sermon at the dedication.

Pastor and Mrs. Roberts are at this time enjoying a short vacation among relatives and friends in Florida.

**Knoxville Church Has
New Nursery For Babies
In Sunday School**

DRY RIDGE, Ky., February 3.—BABIES' DAY was celebrated by Knoxville Baptist Church last Sunday, January 29, with several babies enrolled. One part of the building was closed in to make a Nursery Room. Under the leadership of Pastor and Mrs. Eldon Jones our church and Sunday school attendance have been gaining.

**Dayton Church Outgrows
New Plant In One Year**

DAYTON, Ohio.—The West Side Baptist Church of this city, John W. Kurtz, pastor, erected a new auditorium in February of 1949, expecting it to meet all needs for several years.

However, on a recent Sunday, the new 500-capacity auditorium had packed into it 611 earnest worshippers, and overflow crowds are not uncommon. What is a rapidly growing church to do under such circumstances? Just one thing. Build again.

This Southern Baptist congregation (White Water Association) has already voted to re-locate and build an out-and-out new plant. A five-acre tract of land has been purchased in Dayton's Westwood section for the new educational plant, auditorium, and parsonage, and, if present plans work out, the building program will begin this coming spring.

Not only is the present auditorium running over on Sunday mornings, it

is crowded on Sunday nights. The total offering Sunday, January 22—a special effort to make a large payment on the new land—amounted to \$1,435.00.

The pastor is leading the church in a tithing campaign. One hundred and fifty-three already tithed. He is rapidly placing the *Western Recorder* in the church homes. They already have a large subscription list.

Gleanings

J. W. Switzer, Sr., Church Clerk, has been elected chairman of the deacons of the Cynthiana Baptist Church.

Rev. Barney Freasier, pastor of Powersville and Willow Baptist Churches, Union Association, has been on a visit to relatives in Little Rock, Arkansas.

An enrollment of seventy-one spent a week recently taking the book, "Studies in Acts" at the First Baptist Church of Ludlow, Kentucky, where Thomas Hicks Shelton is pastor.

Alonzo M. Maddox, a life-time deacon of the Fort Thomas Baptist Church, died on January 6. Also B. Q. Gasner, a charter member there, died five days later, on January 11.

The Cynthiana Baptist Church has reached "fifty-fifty by 1950." They have given \$8,645.05 to missionary and benevolent causes out of a budget of \$14,851.13—which is considerably more than half.

Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention Executive Committee, Nashville, will be the speaker at the Mid-Year Rally of the North Central Region, to be held in the First Baptist Church of Covington, and he will also speak to the joint Rally of the North Bend and Campbell County Associations at the First Baptist Church of Newport on March 10, at 8:00 P. M., according to Superintendent Chase W. Jennings.

In Memoriam

MRS. SALLIE F. BROADUS
OWENTON, Ky., February 4.—Whereas God in His Almighty wisdom saw fit to call from our midst Mrs. Sallie F. Broadus, of Owenton, Ky., on November 6, 1949, the WMS of the Owenton Baptist Church wishes to express their sympathy and sorrow to the bereaved family in her passing and submit the following resolutions: Resolved

that in the passing of Mrs. Broadus the community has lost a kind, loving neighbor and citizen. Also resolved that the church has lost a consecrated and faithful member. Also resolved that the WMS and the William Carey Circle has lost a useful, devoted and tireless working member. Be it further resolved that a copy of these resolutions be spread on the minutes of the WMS, a copy sent to the family, a copy sent to the local press, also a copy be sent to the *Western Recorder* for publication. Respectfully—Mrs. Florian Gray, Mrs. W. T. Forsee, Mrs. W. R. Ingram.

**Dr. And Mrs. Smith
Go To Clayton, Ala.**

BIRMINGHAM, Ala.—DR. ANDREW M. SMITH, pastor of the West Woodlawn Baptist Church, Birmingham, has accepted a call to become pastor of the First Baptist Church, Clayton, Alabama, and will move to that field February 1. The Clayton church has just added to its well-equipped church plant a new educational building.

Before coming to the West Woodlawn Baptist Church six years ago, DR. SMITH held pastorates in Cincinnati, Covington and Owensboro, Kentucky. He was also professor of Bible and Religious Education in Judson College in Alabama, and head of a similar department in Jonesboro Baptist College in Arkansas. In addition he has taught for the Religious Extension Department in Howard College, and for several years wrote the sermon column for the *East End News*, Birmingham.

During his pastorate in Birmingham 350 have been added to the church, the indebtedness on the new Sunday school annex paid and the building enlarged, a new organ installed and a new church lot purchased for the proposed new church plant.

MRS. SMITH, formerly of Covington, Ky., is a graduate of the Cincinnati College of Music, and a Fellow in the American Guild of Organists. She was connected with the Music Department of Judson College, and was Director of the Fine Arts Department in Jonesboro Baptist College.

DR. AND MRS. SMITH have two sons. HOWARD W. is a graduate of Howard College and is now a student at the Southern College of Optometry, Memphis. CHANDLER H. is a pre-med student at Vanderbilt University in Nashville. Dr. Smith is a brother of Dr. T. E. Smith, pastor, First Baptist Church, Monticello, Ky.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?—Matthew 7:11.

William O. Wilham Is Now Pastor At Parksville Church

HARRODSBURG, Ky., February 3.—Pastor William O. Wilham is doing excellent work as pastor of the Parksville Baptist Church. He was ordained by the Harrodsburg Baptist Church August 21, 1949, to go to this his first pastorate.

He is a student in Georgetown College, and will begin his studies in the Southern Seminary in Louisville this fall. Mrs. Wilham is the daughter of Deacon and Mrs. Hobart Gardner of the Harrodsburg Baptist Church, and the young preacher's mother is Mrs. Oliver Wilham, Harrodsburg.

Brother Wilham has served at various times before becoming full-time pastor, as educational director, Superintendent of the young people's department of the Sunday school, choir director and mission pastor in his church. He formerly attended Centre and Campbellsville Colleges.—Evans T. Moseley, Pastor.

Harrodsburg's New Educational Building Dedication Feb. 24-26

HARRODSBURG, Ky., Feb. 11.—The Harrodsburg Baptist Church will dedicate the new educational building in special services February 24-26. Fred Elsick, Louisville architect and the J. W. McClellan Co. of Harrodsburg, Contractors, have worked with the congregation in the construction of the three story building.

The new building includes provisions for all departments, kitchens, offices, library and choir facilities to total more than 27,500 square feet of floor space built of brick, steel and concrete at a cost of \$185,000.00. The church has authorized an additional \$40,000.00 in furnishings and equipment but the actual construction cost will have been paid by dedication time.

The three-day program will feature Dr. John M. Carter, former pastor who led in the original planning and money-raising phases of the work. Dr. Carter is now President of Campbellsville College.

Other speakers will include Dr. G. S. Dobbins, Dr. V. L. Stanfield, Dr. Harold J. Purdy, Dr. W. A. Gard-

iner, Brother Byron C. S. DeJarnette, Brother Paul Kirkland, Mrs. Harold J. Purdy and Pastor Evans T. Moseley.

Bloomfield Pastor Goes To Bethel Church Of Harrodsburg As Pastor

HARRODSBURG, Ky., February 6.—The Bethel Baptist Church, Route 3, Harrodsburg, had 200 in Sunday school on February 5. Rev. George Children, who was pastor at the Bloomfield Baptist Church for ten years, is doing great work and making much progress among the young people since he has come here to be pastor.—Mary Lena Satterly.

YWA Focus Week Is Observed By New Hope And Adairville Youth

ADAIRVILLE, Ky., February 5.—The combined group of New Hope and Adairville Young People's Auxiliary observed Y. W. A. Focus Week by presenting a program at the New Hope Baptist Church. The program consisted of an explanation of the Standard of Excellence chart by the counselor. The girls then sang their Y. W. A. hymn, "O Zion Haste," and repeated their watchword, Daniel 12:3. After an explanation of the objects and ideals of their organization by the president, there was a short devotional given by the program chairman. Designed to give a review of work done during the year, the minutes were read by the secretary.

A skit was presented on tithing, in which all the members participated.

Wednesday evening a mother-daughter banquet was given at the home of the New Hope Y. W. A. counselor, Mrs. J. L. Hart, for the combined group of New Hope and Adairville.—Minnie Mae Taylor, Box 191, Adairville, Ky.

Mt. Salem Enters Its New Building

HUSTONVILLE, Ky., February 6.—The Mt. Salem Baptist Church is now enjoying its new building. Since entering last October, much progress is being made. Pastor Clarence Hanshaw carried on a two weeks' meeting last fall, and the members were not slack in making their gifts to God.

They brought in \$2,000 on Christmas morning as a birthday offering for the Lord Jesus, and this was nearly one-third of the church debt.

On the first of the year the church received word that it was to receive the first pews made by the Mountain Preachers' School at Clear Creek.

Looking back, December was found to be the best month in the history of the church. The attendance increased from thirty to forty per cent in all services, and offerings have been growing.

On January 22 of this year three men were ordained to the office of Deacon. They were Brethren Stanley Hovious, B. C. Norris, Jr., and Russell Baird.

The church broadcasts some of its services over the public address system, and people in the community who do not go to church hear the Gospel. One man would go down to the barn where he could hear better, and one night came to church. There he made a profession of his faith. The same man is now working in a small church nearby on Sunday afternoons, and attends Mt. Salem in its regular services.—Betty Baird, Church Reporter.

Geo. R. Gaddie Succeeds T. F. Grider As Pastor At Edmonton Baptist

EDMONTON, Ky., February 3.—Pastor T. F. Grider has resigned at the Edmonton Baptist Church recently after almost thirteen years as pastor. During his pastorate the Sunday school rooms were constructed and other improvements made to the building. Though the Edmonton Church is considered to be small, about fifty were added by baptism and thirty-five by letter.

The Edmonton Church has called George R. Gaddie to be the successor of Brother Grider, and he has accepted, beginning his pastorate the first Sunday in February. He comes to Edmonton after having served as pastor at Bradfordsville and Mackville. At present he will be here half-time.—Joseph Martin, Superintendent, Edmonton Baptist Sunday School.

Bibles needed for mission work! GIVE to American Bible Society, Feb. 26

Sacramento Church Ordains Herschel Woodburn To Ministry

SACRAMENTO, Ky.—At the call of Pleasant View Baptist Church of Clarksville, Tenn., for the ordination of Brother Herschel Woodburn to the full work of the Gospel ministry, Sacramento Baptist Church called a council on Sunday, January 8, at 2:00 P. M., composed of ministers and deacons of nearby Baptist Churches. The ministers included, Field Secretary Eldred M. Taylor, of Daviess-McLean Association; and Pastors: William W. Crowder, Bethlehem; James Earl London, Liberty; W. A. Gossett, Muhlenburg County; S. A. Kittinger, Station; T. T. Moore, Sacramento; and John W. T. Givens, Bethlehem. Deacons included: Milton Batsel and Robert Noffsinger, Bethlehem; Lon W. Tiley, Earl Bryant, O. W. Plain and Leslie Riley, Station; and A. P. Stroud, Professor E. E. Miller, and Shirley F. Plain, of Sacramento.

T. T. Moore was elected Moderator; and John W. T. Givens led in the questioning. A sermon was preached by Eldred M. Taylor, and the charges were delivered by W. W. Crowder. James E. London made the presentation of the Bible, and W. A. Gossett offered the ordaining prayer. S. A. Kittinger was clerk.

By motion of the church the candidate was placed in the council for examination. After a thorough investigation the council recommended the ordination of Brother Woodburn. The church gladly accepted the services of the council and voted to set aside Brother Herschel Woodburn to the full work of the Gospel ministry. The hand of fellowship was given to the candidate and his wife. The benediction was pronounced by Brother Woodburn.

Thomas Ed Adams Is Ordained To Ministry By First Church, Murray

MURRAY, Ky.—The First Baptist Church here, through a presbytery called for that purpose, ordained Brother Thomas Ed Adams to the full work of the Gospel Ministry, Sunday afternoon, January 8, 1949. The ordaining body, made up of ordained Baptist ministers only, met and or-

ganized. Accordingly, the service proceeded as follows:

Brother Peter Hepner, a close neighbor of Brother Adams, served as moderator, and I. W. Rogers as clerk.

Wendell H. Rone led the examination, which was unusually thorough. Although Brother Adams is only nineteen, his answers showed that he had an excellent grasp of the great teachings of the Bible.

The usual motions, first by the presbytery, recommending the candidate as qualified for ordination, and then by the church, asking that the presbytery proceed with the ordination, were passed unanimously.

Pastor H. C. Chiles delivered the sermon which included charges to both the church and candidate.

The Bible was presented by T. G. Shelton. The ordaining prayer was led by R. A. Slinker. Then came the laying on of the hands by the presbytery.

The congregation sang and shook hands with Brother Thomas Ed and his father and mother, Mr. and Mrs. Ed Adams.

Twenty preachers, representing ten churches, made up the presbytery. Those not mentioned above were: J. T. Daugherty, Leonard Cole, J. C. Asbridge, J. H. Thurman, Luther Compton, C. H. Wilson, John Ryberg, Bonnell Key, M. F. Paschall, A. M. Hawley, M. D. Wooldridge, C. E. Robertson, Frank Young, and T. T. Crabtree.

Brother Adams has accepted calls to become pastor of Spring Creek and Sugar Creek Churches near Murray, half-time each. He is a student in Murray College. This writer and many others will follow this bright, consecrated young man with keen and prayerful interest.

West Kentucky Baptist Memorial Hospital Now Being Erected

By Selsus E. Tull, Executive Secretary PADUCAH, Ky.—The new Hospital at Paducah is making real progress. The concrete structural work for the entire building is finished, including the roof. This represents an expenditure of \$230,000.00 already invested in the building and the grounds. This record gives the unquestioned as-

urance that the Baptists of West Kentucky are determined to finish this great enterprise.

Plans are under way for an immediate West-Kentucky-Wide Campaign for more money during February, March and April to head up by Mothers Day, May 14. We expect to raise not less than \$85,000.00 in this campaign. Organization is being perfected through each association in West Kentucky by which to present the appeal to every church in this section. Hospital Day will be set up in each association on a day set by the Executive Board of each association in an effort to get an offering from each church in that association on the same day.

Our slogan is Work Must Not Stop! The next contract will call for the finishing of the exterior by putting up the brick walls and setting in the windows. The undertaking to build this Hospital is a very ambitious enterprise, but one day it will stand as a glory to Christ and the pride of its builders. We ask the prayers and sympathetic support of all friends of this great movement.

J. B. Matheny And David Mefford Conduct Revival In Drakesboro Church

DRAKESBORO, Ky., February 10.—A revival was conducted at Drakesboro Baptist Church during January with Associational Missionary J. B. Matheny, of Greenville, as the evangelist, and Pastor David Mefford, of Nelson Creek Baptist Church, leading the singing and directing a fifty-voice junior choir. There were eighteen additions to the church, sixteen of these being by baptism. The Sunday school attendance increased from sixty to 143. In a church planning meeting it was decided to organize a Baptist Training Union, add a Cradle Roll Department to the Sunday school, adopt a church budget, call a pastor for full-time service. Plans were also made for an every member canvass.

ORIGIN—One mile north of ancient Athens in the Grove of Academus, Plato taught school—and thus gave us the word academy.—Montreal (Canada) Star.

The world must have the Bible! GIVE to American Bible Society, Feb. 26

Five Generations in One Family



ASHLAND, Ky., February 18.—Five generations in one family are represented in the picture above, all descendants of the little lady seated on the left, (1) MRS. LOU BRANHAM, the widow of the late Rev. Mason Branham, who was pastor in Kentucky for fifty-two years. The lady standing immediately behind her is her daughter, (2) MRS. HOMER GOODWIN, and the man standing in the rear is (3) CECIL GOODWIN, her grandson. The other lady seated beside her is (4) MRS. CARL CARHART, her great granddaughter, and the little baby, (5) CAROLA ANN CARHART, is her great-great granddaughter. All of them live in Ashland except Mrs. Carhart and her infant child, Carola Ann, who make their home in Huntington, W. Va.

Mrs. Lou Branham is not only the widow of a Baptist preacher, but is also the mother of two Baptist preachers—PASTOR E. L. BRANHAM, of the First Guyandotte Baptist Church, 221 Richmond Street, Huntington, W. Va.; and MISSIONARY SAM L. BRANHAM, of the Henry County Baptist Mission Program, residing at New Castle, Ky.

Churches In Vicinity Of Maysville Sponsor The Baptist Hour

MAYSVILLE, Ky., February 8.—Churches in the Maysville sector—including the First Baptist, Tabernacle, Calvary, Aberdeen, Mt. Pisgah, Ewing, Germantown, Mt. Olivet and Lewisburg—are sponsoring a Baptist Hour over Radio Station WFTM on Sunday afternoons at 2:00 o'clock.

Samuel L. Raborn, An Octogenarian, Called To East Williamson

WILLIAMSON, W. Va. February 11.—The East Williamson Baptist Church has called Brother Samuel

Lewis Raborn to be its pastor. He has been in active service for more than fifty years. He was born in Texas on May 25, 1870—making him now almost eighty years old—and began his public singing by leading the song service in his mother's church when he was only five years old. He was saved in 1892, and in 1898 felt that the Lord was calling him into His service both as a singer and a preacher. His first song revival was for Evangelist J. F. Black, of Dallas, Texas, in 1903.

In 1913 he was ordained to the ministry at Killcon, Texas, and for some twenty years he traveled into thirty-eight states with Evangelist T. T. Martin, leading the singing and conducting prayer meetings.

Brother Raborn has held pastorates in the states of Kentucky, Indiana,

Ohio and West Virginia. He has been acting as supply pastor at the East Williamson Church since last May, until the call was extended to him on January 11, 1950.

The deacons of the church elected Wilton Fields as Chairman of their group for the third successive term.

The Baptist Hour Started On Radio Station WMTC, Vancleve

JACKSON, Ky., February 4.—Radio Station WMTC, a 1,000 watt station located at Vancleve in Breathitt County will begin carrying the programs of the Baptist Hour on Sunday, February 5.

This will make possible for the first time a large coverage of the Eastern Kentucky area. A radius of only sixty miles from the station includes some twenty-five county-seat towns and parts of more than thirty counties.

The broadcast will by transcription, but will occur at the time of the regular Baptist Hour broadcast—2:30 P. M. (C.S.T.). The radio time is being purchased by the Baptist churches of the area.

Those hearing the broadcast over WMTC are invited to write in to the Radio Committee, First Baptist Church, Jackson, Kentucky, where Kenneth S. Clendaniel is pastor.

Williamsburg Pastor is Youth Week Banquet Speaker in Huntington

Pastor Herbert C. Gabhart, First Church, Williamsburg, Ky., was the banquet speaker climaxing Youth Week at the Fifth Avenue Baptist Church, Huntington, W. Va., on February 3. During his absence from Williamsburg the prayer meeting was conducted by Brother J. S. Dick, and the radio program on Thursday morning was in charge of President J. M. Boswell, of Cumberland College.

Youth Week at Williamsburg is being conducted by Pastor Hankins F. Parker, of the Highland Baptist Church of Louisville, February 12-17.

Bibles for worldwide missions!

GIVE to American Bible Society, Feb. 26

February 23, 1950

Myron Taylor Kneels Before The Pope



This picture appeared on Page 18, Section 1, Courier-Journal, Louisville, Kentucky, January 2, 1950, and in many other newspapers using Associated Press Service.

Could this picture convince apathetic Americans, where words have failed?

Wide World Photos Inc.—By Permission

1. America's Presidential Ambassador on his knees before the Pope! Historically, how many nations have thus come to compromise their sovereignty?
2. Is it fair to have such "representation" while to a majority of religious minded Americans the obeisance to man pictured above is offensive and diametrically opposed to the Scriptures in which Peter (claimed by the present pope to have been the first pope) said to a man who knelt before him, "Arise: I myself also

am a man" (Acts 10:26, Douay Version)? (One Senator says that the presidential ambassador offices, etc., in the Vatican have cost as much as \$38,000.00 in one year although Mr. Taylor himself is said to serve gratis.)

3. Imagine the effect on Europeans of all shades of thought as they saw in their papers a picture of our presidential ambassador in an act of obeisance to the pope!

S. B. C. Has Choice Of 1951 Convention Date

NASHVILLE, Tenn.—(BP)—Southern Baptists will have a choice between two dates for the 1951 San Francisco convention, according to DR. DUKE McCALL, executive secretary of the Executive Committee of the Southern Baptist Convention. Two periods are being held in reserve by

the San Francisco Convention and Tourist Bureaus, May 13-20 and June 18-24. The reservations are in keeping with an action of the recent Executive Committee meeting requesting that both dates be held open. On motion of HENRY W. TIFFANY, Virginia, the June 18-24 date was indicated as preferred.

The Executive Committee had to take action on the matter because of

an over-sight of the 1949 Oklahoma City convention in failing to designate a date.

If ye know these things, happy are ye if ye do them.—John 13:17.

GIVE to American Bible Society, Feb. 26

WESTERN RECORDER

Twenty-four

Twenty-five

Man, 58, Prepares for Ministry

ABILENE, Texas.—“Know what you want in life and go after it.” That is the philosophy of 58 year old Victor Ortiz who is a sophomore ministerial student at Hardin-Simmons University of Abilene, Texas.

Ortiz, who became converted through the story of the gospel by a Baptist minister, is now working for a university degree after he has sent four of his children through college.

One day while working on a milk route for a dairy, Ortiz met a pastor of a Baptist church who led him to Christ. Since then Ortiz has decided to prepare for the ministry and has formally educated four of his six children. While going to school at Hardin-Simmons he has served as student pastor in nearby communities.

His philosophy is expressed in the quotation: “Give your whole heart, your whole soul . . . every thought, every act to the accomplishments of what you are going to undertake. Know what you want in life and go after it.”

Today Ortiz is proud of the accomplishments of his children. A daughter, Mary, went to Southwestern and is now a registered nurse; a son, Joe, graduated from Texas University as a mechanical engineer; another son, Arthur, received his architectural engineering degree from Texas A&M. From a university in San Antonio, his other daughter, Vera, received her lab technician rating.

The twins, Stella and Evangeline, who decided to go to beauty school, now have a beauty shop in San Antonio. All are married but the twins.

His children started to school in San Antonio.

“I never took them out of school. Learn all you can, I say. To my boys . . . I don't want you to ever have to dig ditches. To my girls . . . I don't want you to have to wash for somebody else. You see, I know what it was not to be able to read or write.” His wife is always there when he needs spiritual help. During the war she reminded him that working on Sundays just didn't pay enough to make him miss Sunday school and church services, Ortiz proudly says.

Ortiz's story doesn't end with that eighth grade diploma, nor with the

degrees conferred upon his sons and daughters. It was a long gap to bridge for Victor and his wife when they started to college at Hardin-Simmons in 1946 on a scholarship. But God built a bridge for them, and Ortiz is determined nothing shall stand between him and that longed-for sheepskin. This year Mrs. Ortiz was not physically able to continue her college career.

It was a long time ago when Victor Ortiz was brought to Texas as a baby. So long that he thought he was born an American citizen until it was painfully brought to light in 1935 that he wasn't, after he had fought in the first World War as a U. S. citizen. After special consideration, the federal judge granted Ortiz his citizenship papers.

From 1935-40, after working all day, Ortiz went to classes for three hours every night. In addition to re-

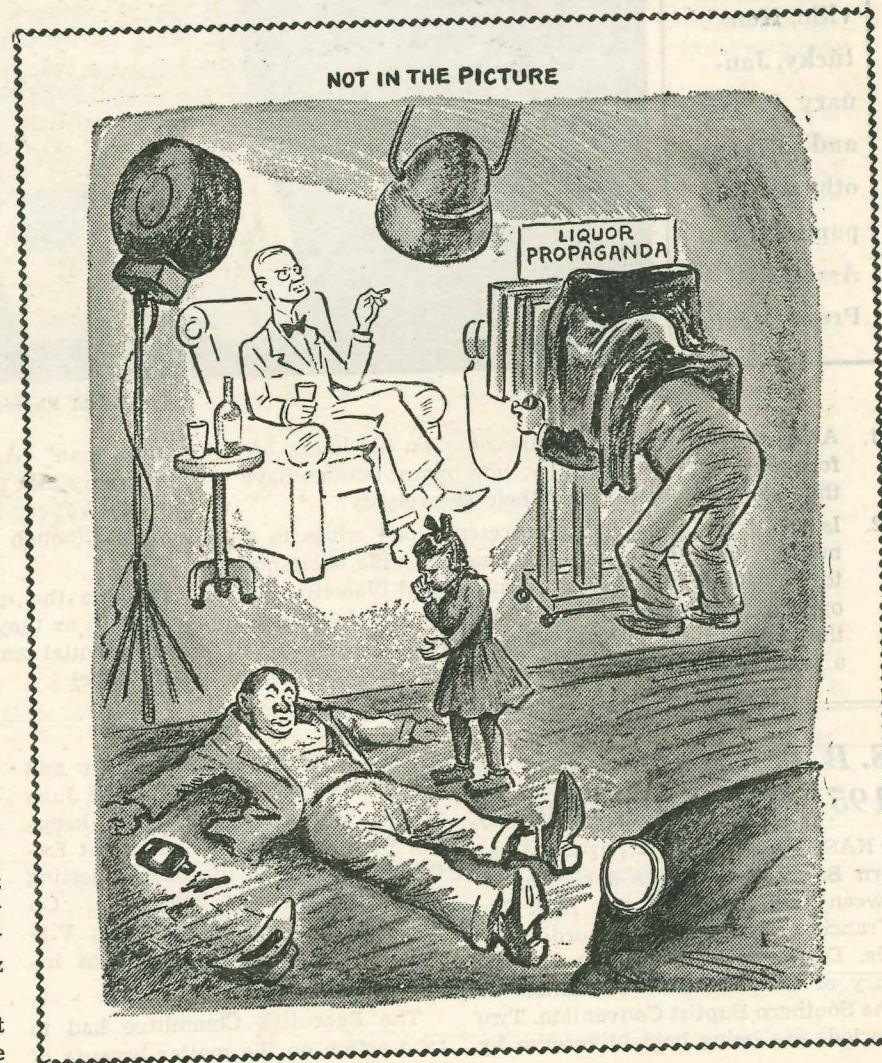
ceiving his eighth grade diploma, he was student council president while there.

Ortiz had circulated the petition to start a night school in that section of San Antonio, and by 1940 there were 937 adult students enrolled. For a man who had been removed from school in the third grade that was some “founding” job.

Texas Baptists Own FM Station

DALLAS, Tex.—(BP)—Texas has the first convention-owned FM station in the South. It is KYBS, “Your Baptist Station,” broadcasting 16 hours daily with power of 90,000 watts. The director is DR. R. ALTON REED, also director of public relations for Texas Baptists. The station has been in operation since last October.

GIVE to
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February 23, 1950

Cooperative Program Receipts Hit All-time High in January

NASHVILLE, Tenn.—(BP)—Southern Baptist Convention Cooperative Program receipts for January 1950 hit an all-time high with \$641,755.32, according to Duke K. McCall, executive secretary of the Convention's Executive Committee. This is \$120,144 more than January 1949 and \$43,168 higher than April 1949, the previous record month.

Designations, with \$597,038 for this January, took a \$91,987 tumble from last January. This made total receipts up only \$28,168. The money was received as follows:

| States | Cooperative Program | Designated |
|----------------------|---------------------|---------------------|
| Specials | \$1,105.79 | \$300.00 |
| Alabama | 28,870.97 | 53,471.60 |
| Arizona | 426.21 | 638.08 |
| Arkansas | 24,357.23 | 36,516.60 |
| California | 1,314.01 | 4,390.25 |
| District of Columbia | 3,550.96 | 2,541.39 |
| Florida | 29,696.66 | 22,014.33 |
| Georgia | 39,364.68 | 73,833.35 |
| Illinois | 8,905.77 | 4,843.85 |
| Kansas | 188.39 | |
| Kentucky | 42,120.24 | 27,643.14 |
| Louisiana | 18,175.50 | 37,241.71 |
| Maryland | 4,906.99 | |
| Mississippi | 25,918.74 | 27,941.27 |
| Missouri | 29,969.12 | 25,707.64 |
| New Mexico | 3,347.66 | 8,116.04 |
| North Carolina | 66,026.26 | 82,996.83 |
| Oklahoma | 38,299.18 | 51,404.96 |
| Oregon | 248.01 | |
| South Carolina | 47,900.78 | 5,881.53 |
| Tennessee | 50,795.07 | 14,402.26 |
| Texas | 83,333.33 | 117,154.04 |
| Virginia | 92,933.77 | |
| TOTAL | \$641,755.32 | \$597,038.87 |

Southwide agencies shared as follows:

| | | |
|---------------------------------------|---------------------|---------------------|
| S. B. C. Budget Fund | \$32,087.76 | |
| Baptist Brotherhood of South | \$6,096.66 | \$200.36 |
| Radio Commission | 11,583.69 | 1,110.07 |
| Foreign Mission Board | 304,833.81 | 584,952.09 |
| Home Mission Board | 100,595.15 | 7,597.05 |
| Relief and Annuity Board | 76,208.48 | 928.84 |
| Southern Baptist Hospital | 609.66 | 10.03 |
| Southern Baptist Theological Seminary | 30,483.36 | 1,003.75 |
| South Western Theological Seminary | 30,483.36 | 118.47 |
| New Orleans Theological Seminary | 30,483.36 | 441.30 |
| W. M. U. (Training School and Desig.) | 6,096.66 | 460.10 |
| American Baptist Theological Seminary | 12,193.37 | 13.22 |
| Miscellaneous | | 203.59 |
| TOTAL | \$641,755.32 | \$597,038.87 |

Believers' Baptism, The Ceremonial Distinctive of Baptists

(Continued from Page 11)

9. Baptism Essential To Obedience

The ordinance of baptism is positively binding on every Christian who has the opportunity to be baptized. It is not essential to salvation, but it is essential to obedience. Neither baptism nor any other ceremony is essential to salvation. We are saved by grace through faith and that not of

ourselves, it is the gift of God, but if one should deliberately refuse to be baptized when he knew that Christ had commanded it as a duty, in which a great Christian truth vital to the religion of Jesus was presented, he would evidently give evidence that he had not fully accepted Christ as Lord and Master. “He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings” (John 14:21-24).

I would exhort you, my brethren, to emphasize in your preaching the

spiritual import of the two ordinances of the church—baptism and the Lord's Supper. I know that some of our members dislike doctrinal preaching. Possibly this dislike arises from the method of presenting the doctrines. Too often the doctrines are presented with but little or no connection with the Christian life. Doctrine is simply teaching. It is a system of beliefs based upon Scriptural truth. Doctrine is life, and if properly related to the life of the believer, lives as the very counterpart of conduct. Make the doctrines live in your preaching.

Missionary Compares China's Bamboo Curtain With Russia's Iron Curtain

BONHAM, Tex.—(BP)—What is the difference in Russia's Iron Curtain and China's bamboo curtain? Rex Ray, Southern Baptist missionary in China, thinks that the Bamboo curtain has a few holes for escape. At least that is his experience, according to a letter to friends here.

Ray tells of his flight with his wife from Toi Shan to Cheung Chow, an island in British territory near Hong Kong. Toi Shan was in Red China.

Ray was in Canton at a Baptist convention and made his way back to Toi Shan by train, afoot and by taxi, paying exorbitant prices for a train ticket and to the taxi driver.

At Toi Shan, the Reds liberated all prisoners and called in the bandits to patrol the town, robbed the girls schools of \$30,000 and fired the superintendent, replacing her with an 18-year-old boy who hadn't finished high school.

He had to obtain official papers twice before the Reds allowed him to leave Toi Shan for Macao from where he and Mrs. Ray went to Cheung Crow.

Herbert C. Cralle
Herbert C. Cralle, Jr.

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FRANKFORT and PETERSON
AVENUE

LOUISVILLE, KY.

Twenty-seven

Twenty-six

WESTERN RECORDER

Legal Decision Gives Force Of Law to Baptist Position

NASHVILLE, Tenn.—(BP)—“The force of law was given to the Southern Baptist Convention position with reference to church union by the recent ruling of Justice Meier Steinbrink of the Brooklyn Supreme Court,” declared Dr. Duke K. McCall, executive secretary of the Convention’s Executive Committee.

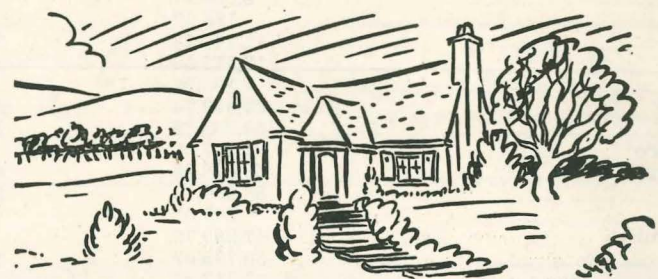
Dr. McCall’s statement followed a recent court decision by Justice Steinbrink upon the proposed merger of the Congregational Christian churches and the Evangelical and Reformed Church which would have resulted in the formation of a United Church of Christ with nearly 2,000,000 members. Merger was blocked on the ground that no action taken by the denomination as a whole “can or will affect in any manner the several Congregational churches, except in so far as individual churches shall, by independent action,” unite with some new church or religious body.

“The decision was based on a definition of the polity of the Congregational churches which could be taken from Justice Steinbrink’s decision as a definition of the polity of the Southern Baptist Convention,” Dr. McCall said in his comment. Steinbrink said that the polity of the Congregational churches “is that system of church organization which recognizes the independence and autonomy of the local church in all matters temporal and spiritual, and the association of churches, through voluntary, independent organizations devised for fellowship and co-operation is without ecclesiastical authority.”

Dr. McCall further stated: “The decision of Judge Steinbrink supports the position of the Southern Baptist

Convention which in 1940 replied to the invitation to join the World Council of Churches.” The 1940 reply reads: “The Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining, and directing the energies of our denomination in missionary activity at home and abroad and in educational

GIVE to
American Bible Society, Feb. 26



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“The legal decision,” Dr. McCall concluded, “should dispel the fears of those who have been concerned lest the Southern Baptist Convention ‘unionize’ the churches of its fellowship by carrying them into some organic union with other denominations. . . In effect this decision means that any local congregation of a denomination whose policy is that of the Congregational churches or the Baptist churches may unite with whomever they please, but no vote of theirs has any effect on any other congregation.”

1952 Convention Invitations Requested Before May Meeting

NASHVILLE, Tenn.—(BP)—Invitations for the 1952 Southern Baptist Convention should be made now. They should be sent to the Committee on Time, Place and Preacher in care of the Southern Baptist Convention Executive Committee, Nashville, Tennessee. This is the recommendation of the Convention Arrangements Committee, a subcommittee of the Executive Committee.

“The Convention Arrangements Committee has no disposition to attempt to determine where the Convention will meet,” according to Dr. Duke K. McCall, executive secretary for the Executive Committee, “It is imperative, however, that information about the facilities available be in the hands of the Convention when it determines where it will meet. Otherwise, the Convention Arrangements Committee could be greatly embar-

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assed by not having available adequate facilities or having them available only at a prohibitive cost.”

Invitations for meetings of the Convention should include information about the number of hotel rooms available, the procedure for handling reservations, the distance of hotels from the Convention auditorium, and also information about the size of the auditorium, rental cost, available exhibit space, and committee and press rooms.

If invitations are transmitted through the Convention Arrangements Committee, it will see that adequate information is contained in the invitation and transmit the invitation to the Committee on Time, Place, and Preacher without any recommendation.

At the present time invitations for the 1952 session of the Southern Baptist Convention may be addressed to the Committee on Convention Arrangements, Southern Baptist Convention, 127 Ninth Avenue North, Nashville 3, Tennessee.

It is good for me that I have been afflicted; that I might learn Thy statutes.—Psalm 119:71.

Sullivan Baptists Double Mission Gifts

SULLIVAN, Ky.—The Sullivan Baptist Church, of which Z. T. CONN-AY is pastor, voted at its last business meeting to double its gifts through the Cooperative Program. This means that the total gift of the church to all mission causes will be increased by more than one hundred per cent. The church is engaged at this writing in a study of the book, *Studies In Acts*, by WM. J. FALLIS. The Sullivan church recently placed the *Western Recorder* in its budget and now sends the paper into the homes of all resident members.

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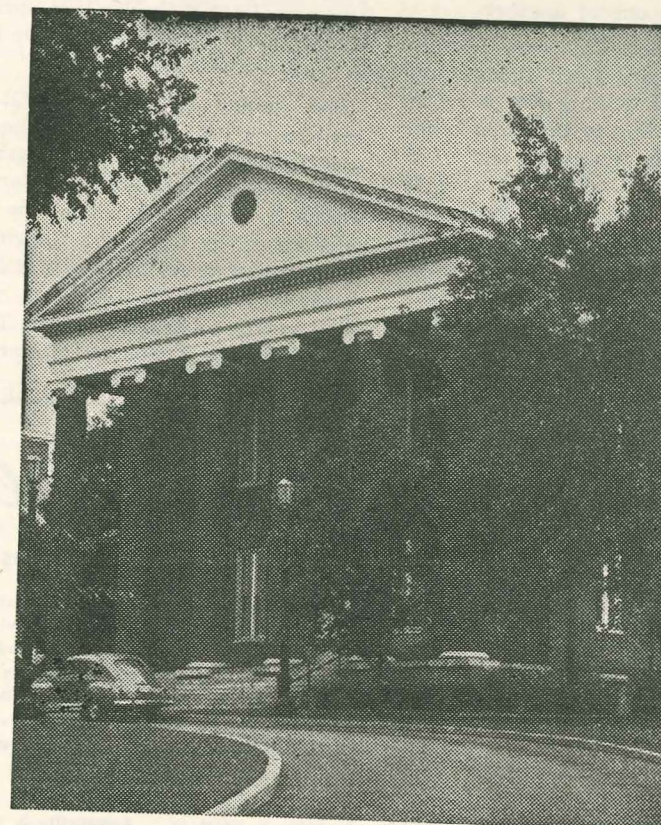
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The Green-eyed Monster of Jealousy

Radio Message by DR. BILLY GRAHAM
KTIS, Minneapolis

Today our subject is "Jealousy" and our Scripture is Proverbs 6:34, "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance." I want to talk just a few moments on that green-eyed monster that has wrecked so many young Christians. It creeps in unexpectedly and slays us before we know it. Some people are jealous because others are more handsome or more beautiful than they, jealous because others can play the piano and they cannot, jealous because the pastor shakes hands more cordially with others than with them. These things can ruin your Christian spirit and keep you in the valley of gloomy defeat. The Scripture says, "Thou, O man of God, flee these things; and follow after righteousness." Avoid jealousy, Paul warned Timothy in I Timothy, the sixth chapter.

Two men in a mill once became jealous of each other; and when one man came to the top, he closed the mill to spite the other man. Hundreds were thrown out of employment, the town fell to pieces, a community was devastated to "satisfy" the jealousy of one man—and I put the word "satisfy" in quotes. Hardly! He will have poison in his bosom the rest of his days, for jealousy is poison. Two brothers were jealous of each other and that poisoned their relationships and upset everything round about them. A jealous wife or husband can keep a home in a nervous hell.

"For wherever jealous and rivalry exist, there disorder reigns and every evil," so says James 3:16 in a modern translation. Note "wherever." There are no exceptions. Jealousy has been, and is, and ever shall be the cause of disorder and evil. And further note, "every evil." Out of jealousy comes a whole brood of ugly evils, and yet jealousy can and does invade supposedly Christian people.

A prominent evangelist was jealous of D. L. Moody and went out of his

way to discount Moody and his work. The result—this prominent evangelist faded out, his power ebbed away, soon he was talking hollow words. Few remember his name, while the name of D. L. Moody lives on immortal.

Jealousy may be green-eyed, but it is brown-souled, seared into brown devastation. Here are several ways that you can overcome jealousy if jealousy is one of your difficulties.

First, fix in your mind that jealousy detracts from you and makes you unfit to gain the love of the loved one. A jealous person defeats his own purposes. You do not gain love by jealousy. You lose it. You cannot love a jealous person.

Secondly, look on jealousy as self-centeredness. If you are a jealous person, you are a self-centered person.

Thirdly, go to the root and surrender the unsundered self to God, and jealousy will drop away rootless. When you surrender yourself to God you then enter a fellowship where you become organs one of another.

Fourthly, since you were surrendered to the Lord Jesus Christ, now you need not be looking around to see what is happening to this, that other person. Your approvals and your joys come from God. Peter said to Jesus, "Lord, and what shall this man do?" The reply, "What is that to thee? Follow thou me." Peter had a little lingering jealousy of John. Pentecost had not yet burned it out, so he looked "Johnward" instead of "Jesusward."

Fifthly, surrendered to God, you now work out a unique plan, a plan which no one else can fulfill.

Sixthly, say everything you can good of the person of whom you are tempted to be jealous. As you do so, your attitude will turn from jealousy to love, especially if you breathe a prayer for the person every time you hear his name.

So many churches that I have been in of late have been split; and there are disruptions and troubles and problems and difficulties because of jealousy. Jealousy becomes the root of gossiping and malice and backbiting and a thousand evils, and back

of jealousy is pride because the root of all sin is pride.

Today, I trust that this little meditation will help you to overcome a jealous nature and a jealous attitude. —Christ for World Messenger, in Southern Baptist College News.

New President To Be Installed At Eastern Seminary In Philadelphia

PHILADELPHIA, Penna., February 1.—Dr. Gilbert L. Guffin, the new President of Eastern Baptist Theological Seminary, will be installed in his new office here on February 17. One of the speakers on that occasion will be Dr. Ellis A. Fuller, President of the Southern Baptist Theological Seminary, Louisville, Ky.

Dr. Guffin, until his coming to Eastern on January 2, 1950, was Director of the Extension Division for Christian Training, Howard College, with headquarters in Birmingham, Ala. He is a graduate of Mercer University and holds a Th.D. degree from Eastern Seminary.

The celebration of the twenty-fifth anniversary of Eastern Seminary began on February 2 with an address by Dr. Benjamin P. Browne, of the American Baptist Publication Society. A conference on missions will be held on Washington's birthday.

The history of Eastern will be featured during March 19-26, beginning with a historical pageant written by Vincent de Gregoris, a senior, on March 19. A musical program will be rendered by the Men's Chorus on March 21, and Alumni Day will be observed March 23. A large mass meeting will be held in Baptist Temple on Sunday afternoon, March 26.

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Chaplain I. L. Bennett Assigned To Far East Command

Chaplain (Colonel) Ivan L. Bennett has been assigned to the Far East Command as Supervisory Chaplain, the Department of the Army announced today.

Chaplain Bennett has been serving as Chaplain of the Fourth Army with Headquarters at Fort Sam Houston, Texas, since June, 1949. In his new post, Chaplain Bennett succeeds Chaplain (Major General) Roy H. Parker, recently recalled from Japan to assume duties as Army Chief of Chaplains in Washington.

A native of Asheville, North Carolina, Chaplain Bennett attended Wake Forest College, LaSalle University and the Southern Seminary. A minister of the Southern Baptist faith, he has served the First Baptist Church at Roxboro, North Carolina and the Pleasure Ridge Park Church at Louisville, Kentucky.

Chaplain Bennett first reported for active duty with the Army Chaplain Corps in 1918 and has seen service in many installations both in the United States and overseas. During World War II he served as Chief Chaplain for the Services of Supply and U. S. Forces in the Far East. He was awarded the Distinguished Service Medal and the Legion of Merit for his accomplishments in these assignments.

This chaplain is one of our outstanding Southern Baptist men. When General MacArthur left Bataan to re-staff in Australia for the drive back to Tokyo, he requested Chaplain Bennett as his staff chaplain. Bennett remained with him throughout the return conflict and in the occupation until late '46.

He is again assigned to this important post. This is a significant movement in the history of the Southern Baptist Chaplaincy. Our men produce. (The theatre Chaplain in the European occupation is a Southern Baptist.)

Our Lord's Prayer Life And Ours

(Continued from Page 6)

If prayer becomes a fixed habit in life, the glory and beauty of it will work themselves out in the face and features, the character and the conduct. The prayer life of our Lord

reached a great climax in the transfiguration, it was then that the fashion of His countenance was altered.

In this fact we may see the great value of private or family Bible reading and prayer, especially just before retiring at night. Psychology teaches us that the subconscious mind never sleeps. If one goes to bed with beautiful thoughts of the Bible and of God and of the spiritual life in his mind, conscious of the nearness and presence of God, he is bound to experience a life which is the glorious outworking of such realities.

The story of REMBRANDT at two periods of his life is a striking illustration of this principle. As a youth he is described as, "gloriously handsome." The lamps of love burn in his eyes. He radiates beauty and ex-hales strength. But having been untrue to himself he lost faith in others. And then in middle age REMBRANDT is described as, "shrinking with an old rag of the beast upon his brow, the eyes heavy and dull." What is the explanation of the two kinds of men found in this one person? It is in the fact that in his youth he lived by high ideals, noble impulses and lofty ambitions. In his strength and age he gave way to the power of passion and lust and greed.

There is another law at work here, too. It is the law of the influence of association. Two persons who are intimately associated with each other through the years become very much alike. As Jesus associated with His Heavenly Father so fully that He became like unto Him. We, too, by a beautiful prayer life and intimate fellowship with God may be able to impress others that we have been with Jesus and reflect the beauty of the Lord in ourselves to others. —Church Chimes.

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WISDOM—We lose much wisdom from generation to generation by honoring great men rather than their ideas.—Russ Murphy, Newark Star-Ledger.

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"The Order Has Been Reversed"

By E. O. Sellers

Pastor James H. Harris of the Beech Grove Baptist Church, Texarkana, Arkansas comes up with a note in his church bulletin with the above caption. He sounds a much-needed caution.

First, as to the way Bibles are so often abused, neglected, and low-rated. In almost any church building we can find old, torn, neglected Bibles—many of them with inscriptions indicating they are gifts from friends and loved ones. Yet they are left at the church—forgotten.

The inference is too plain to require comment. In these same churches there is usually a shortage of hymnals—a reverse of location: personal Bibles in the church building and hymnals, belonging to the church, in the homes.

We have often thought of the obvious lack of proper, ethical thinking when we have found church-owned hymnals in private homes and seemingly no appreciation of the fact that, were the case presented in a court of law, the guilty persons could not justify their possessing stolen property. Those hymnals do not belong to any private person, even though such person is a member of the church from which it was taken.

Hymnals are bought by the church and their rightful place is in the church building where they may be instantly available for purposes for which they were purchased.

One of America's religious bodies requires of each individual member that he or she purchase one of its official hymnals which costs, or did at that time, two dollars a copy. The principle of individual ownership is to be commended. Each member should have his own Bible and along with that should own and use his personal hymnal.

We need a revived sense of property values. Ministers should be willing to call attention to this abuse without fear of offense. Let us be honest, no joking!—New Orleans Baptist Seminary.

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Meadow Home's Enlarged Auditorium To be Dedicated Sunday, February 26

OKOLONA, Ky., February 20.—The date of February 26, 1950, will be a real day of rejoicing for the members of the Meadow Home Baptist Church at Okolona, on the Shepherdsville Road near Louisville, when its new enlarged auditorium will be dedicated. Dr. Hugh R. Peterson, of the Southern Baptist Theological Seminary, will be the speaker for the morning worship service, which will be held at 10:30 A. M., and at the dedication service at 1:30 P. M., at which time the new baptistry will be unveiled and the building dedicated. The new auditorium has a seating capacity of 600. Other additions to the building include a Young People's Department,

Adult Ladies' Class Room, Nursery, Library and Lounge. Mrs. James Hahn has made possible the oil painted scene in the baptistry, giving it as a memorial to her husband.

Another highlight of the day will be the ordination of William Arnold, who has been called as pastor of the Belmont Baptist Church. He is a student of Georgetown College, and is the first of five young men, represented on the Meadow Home Christian Service Flag, to be ordained. Dr. George W. Redding, head of the Bible Department of Georgetown College, will deliver the ordination sermon. Members and friends are asked to bring a basket lunch and spend the day at Meadow Home.

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Wednesday night, February 22, the Coronation and Recognition Service was held. The service included GA's, and RA's and Sunbeams, and about

100 young people participated. Mrs. James Bell is the Young People's Leader.

Friends of Mr. E. E. Lee, of Covington, Ga., retired Training Union Field Secretary of the Sunday School Board, will regret to learn that Mrs. Lee is critically ill in an Atlanta hospital at this time, and her condition is thought to be grave. Mrs. Lee has been confined to her bed for some time, having taken a turn for the worse early last summer.

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