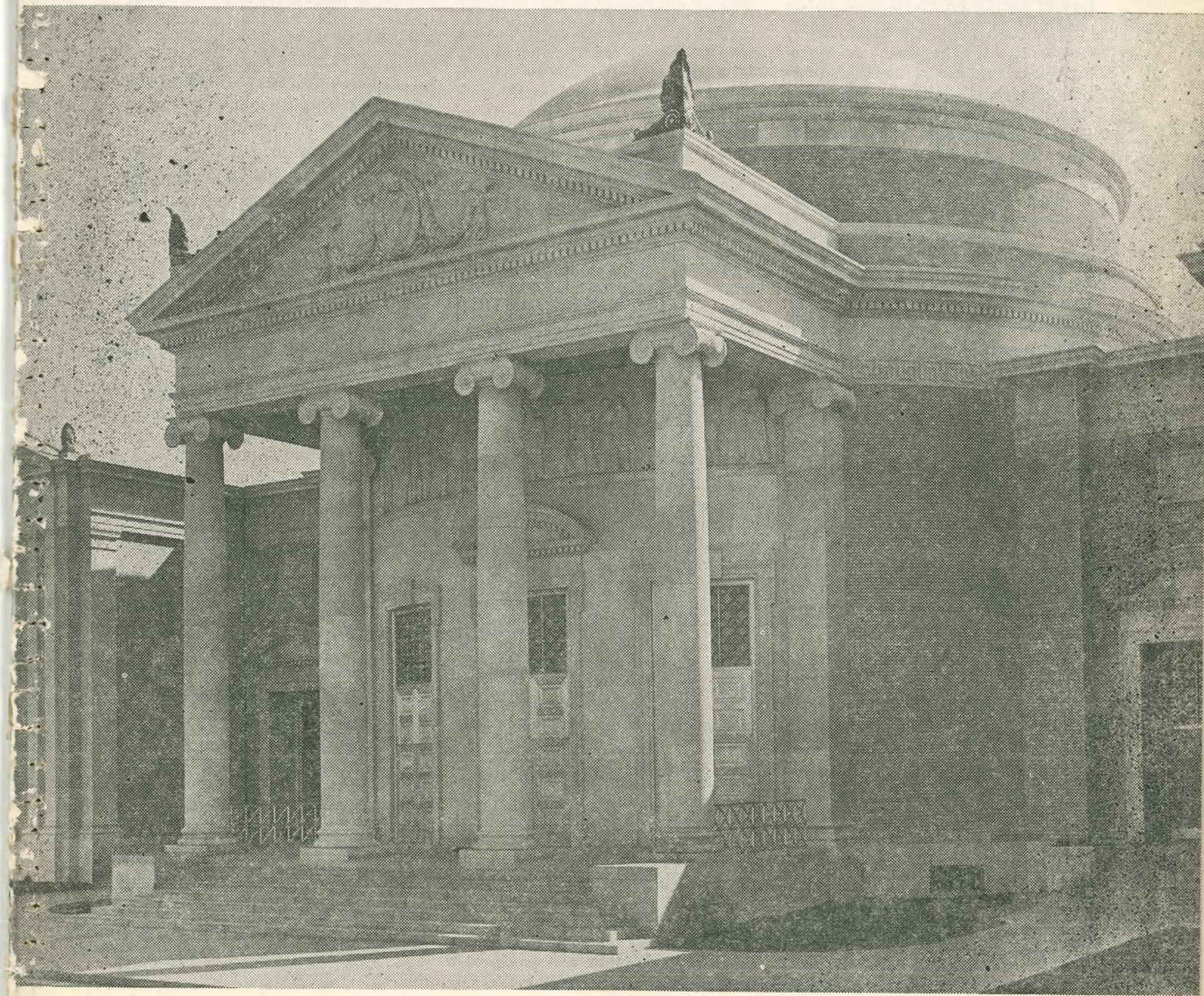


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Western Recorder



Vol. 124 No. 13

Southwestern's Memorial Building (See Page 28)

March 30, 1950

Gleanings From The Field

The third anniversary of Pastor R. Don Gambrell was observed by the Erlanger Baptist Church, Covington, Ky., on March 5.

Truett Miller, pastor of the First Baptist Church, Morganfield, addressed the Brotherhood meeting at the First Baptist Church of Owensboro on March 21.

The gift of a business building, estimated to be worth more than \$200,000, has been donated to the OKLAHOMA BAPTIST FOUNDATION by Rev. and Mrs. J. W. Hollums. The secretary of the Oklahoma Baptist Foundation is Dr. Augie Henry.

A. E. Ritchie has resigned as Music-Education Director of the First Baptist Church, Cleveland, Tennessee, where Dr. L. B. Cobb is pastor. Mr. Ritchie has accepted a similar position with the First Baptist Church, Midwest, Okla., effective March 12.

There have been sixty-four additions to the Franklin Street Church, Louisville, during the past year. Of these, thirty-seven were by baptism, twenty-two by letter and five by restoration and statement. Brother I. Ferd Graves is pastor there.

The First Baptist Church, Hodgenville, is making some repairs on its building at this time. Also the church is looking forward to April 30 when it will observe Building Fund Day. Funds raised on that day will go toward their anticipated Educational Building. W. Lloyd Cloud is pastor at Hodgenville.

Mississippi Baptists have elected CHESTER L. QUARLES, of Sylacauga, Alabama, to the office of State Mission Secretary to succeed Secretary D. A. McCall, now pastor of a Baptist church in Chicago. Brother Quarles was in former years pastor at the First Baptist Church, Leland, Miss., and the Sunday School Board. He has accepted the work, we learn, as we go to press.

Pastor Gordon Craig Whiteley, West Side Baptist Church, Louisville, Ky., is to preach for Dr. C. B. Hastings, at the Central Baptist Church, Marshall, Texas, during the Simultaneous Campaign west of the Mississippi, April 12-23. Dr. Hastings up until a year ago was pastor at the Phillips Memorial Baptist Church, Brandenburg, Ky.

Hal D. Bennett, associate editor of

THE ALABAMA BAPTIST, Birmingham, Ala., has resigned his work with that paper, effective August 1, and will become Alumni Secretary of the New Orleans Baptist Theological Seminary. He will edit VISION, the school monthly, and will carry some post graduate studies. He is a graduate of Howard College and Southwestern Seminary, and served as an Army Chaplain during World War II.

THE QUARTERLY REVIEW, for April-May-June, 1950, published by the Baptist Sunday School Board, is quite largely a Kentucky edition. Secretary W. C. Boone's picture appears on the cover page. An article on *How Kentucky Baptists Work Together*, by L. O. Griffith, appears on pages 6 to 11, containing diagram and many portraits of Kentuckians. An article on *William Cooke Boone* by Editor R. T. Skinner is published on pages 15 to 17.

Mr. and Mrs. J. N. Dupin, members of West Broadway Church, have just returned to Louisville following a visit to their daughter and son-in-law, Pastor and Mrs. John W. Clark, at Buena Vista, Georgia. Mrs. Dupin spent a month, and Mr. Dupin two weeks. Brother Clark is pastor of the Buena Vista Baptist Church, about thirty miles north of Americus. While a student in the Southern Seminary back before 1936 he was pastor of the Long Run Baptist Church.

Dr. E. F. Estes, pastor, West Broadway Baptist Church, Louisville, and moderator of Long Run Association, will conduct, during the simultaneous evangelistic campaign west of the Mississippi River, a revival with the Leeds Baptist Church of Kansas City, Mo. Dr. L. D. Christian is pastor of the Leeds Church. Years ago, Dr. Christian's father was won to Christ during Dr. Estes' first pastorate and under his preaching. From this church which Dr. Estes first served as pastor, four men have gone preaching the gospel.

Arthur S. Allen, 79, a retired Baptist preacher, died unexpectedly at the corner of Fourth and York Streets, Louisville, on a recent afternoon. He has lived in Louisville for the last seven years, and was a member of the Walnut Street Baptist Church. He was employed, first as a night clerk in a local hotel, and more recently as a night watchman of a used car lot. Most of his life was

spent in Arkansas and Texas. During his Seminary days here he had been pastor of Westport and Liberty Churches in Sulphur Fork Association.

Brother L. C. Ray has been pastor of the Baptist Tabernacle, Louisville, for the last six years, and the church recently took note of the occasion by celebrating his anniversary. The church at Twenty-sixth and Market Streets has grown from 881 members in 1944 to a present membership of 1,278. There have been 813 additions in the six years. The income, too, has increased proportionately. The 1944 income was \$12,000, but has averaged \$38,000 plus for the last six years. A total of \$228,249.60 has been given to all causes. Of this \$85,335.06 has been set aside for building purposes.

The silver (twenty-fifth) wedding anniversary of Pastor and Mrs. William L. Aspy and the eighteenth anniversary of the Poplar Level Baptist Church, near Fisherville, Ky., were both observed at the church on a recent Friday night. The WMS sponsored the celebration for them. The "bride and groom" were "sent out for a ride." When they came back the party was all arranged, and friends were waiting for them. The occasion was both a party and a shower of gifts. A Fort Knox Chaplain delivered a missionary message, and Brother Fred G. Tucker brought greetings from the Long Run Association.

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Western Recorder

"Earnestly Contend for the Faith

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

Vol. 124

LOUISVILLE, KENTUCKY, MARCH 30, 1950

No. 13

By W. C. Taylor
Rio de Janeiro, Brazil

Extremes Meet

The extremes I am thinking of are the hyper-conservative and the Bible-dishonoring "liberal." Now it so happens that Luke wrote more of our New Testament than any other person. But, in his two books, some "liberals" scorn the beginning of the Gospel, and some "fundamentalists" equally scorn the beginning of the "Acts of the Apostles." True, a lot of unionist liberals scorn both beginnings, being consistently worse.

In his Gospel narrative, said LUKE, we have the story of what our SAVIOUR "began both to do and to teach," in the days of His flesh. In the sequel, the "Acts of the Apostles," we have, by implication, and in frequent detail, what the same JESUS, in the day of His resurrection life and power, CONTINUED both to do and to teach. That continued ministry was through the given SPIRIT, on the divine side, and through His apostles, His first of all "First Churches," then other churches, and others of their officials and all His saints on earth, on the ever expanding human side.

Not a "Gospel of the Holy Spirit"

The book of the "Acts" is not a "Gospel of the HOLY SPIRIT." Sometimes it is called that, but never in the Bible. Nor is there any such thought in the Bible. The gospel is never so associated with the HOLY SPIRIT. It is the "gospel of CHRIST" often, several times the "gospel of God," never the gospel of the HOLY SPIRIT, directly or indirectly, in word

or in thought. The SPIRIT is to bear witness to JESUS, not to Himself, declared our Lord. The SPIRIT did not die for us, did not bear our sins, did not become either our sacrifice or our priest, had no Calvary of His own in objective atonement, and was not raised again for our justification. To invent a "gospel of the HOLY SPIRIT" is inevitably to go off at a tangent of subjectivism as a determinative factor in all thought of Christianity. Subjectivism is to theology what heart-disease is to national health. Both result from over-stress, over-work, over-strain of the vital organ. Heart diseases strain the physical organ. Subjectivism strains the spiritual "heart," with which "man believeth unto righteousness" (Romans 10:10).

It was amusing, even if unutterably sad, to see the parliamentary maneuvers by which the Northern Baptist Convention side-stepped any avowal of doctrinal fidelity, when it refused to approve the New Hampshire Confession of Faith, and used the artful

dodge of adopting the New Testament as its confession of faith. Later on, someone recalled that Luke I and II are in the New Testament and wanted a re-affirmation of that faith in the Virgin Birth. None was coming.

Irreverent Culling

It is just as irreverent to cull out the beginning of LUKE's second volume and discard that from your Christianity. I picked up a new book last week and read in it a sneer at the conclusion of the First Chapter of Acts. I just pitched it in the wastebasket, then and there. With so much good literature to read, why waste time over that kind? My wife hates to see good paper wasted, so she rescued the book and read on quite a bit. Later she returned it to the wastebasket and said: "Why do they publish such books, any way?" I said: "Well, Southern Baptists didn't. I never heard of this Publishing House."

The sneer I read was at the Word of God, and it is one which I often read from Fundamentalist unionism. It said PETER thought that a successor had to be chosen to JUDAS, but that God didn't think so; so, while men chose MATTHIAS, God chose PAUL.

That just isn't so, and it is utterly irreverent to say it. Acts is our one book of inspired history. Did the HOLY SPIRIT lead LUKE, His gifted and docile historian, to put an unholy farce, the substitution of human presumption for the divine choice and leading, in the very forefront of his history of the risen CHRIST and His Christianity, with never a hint that he is starting off that history with such a farce? It is inconceivable.

Is LUKE deceiving us when he affirms forty days of intermittent fellowship of JESUS with the disciples after the resurrection, when he gave them commandments by the HOLY SPIRIT and, for a solemn special purpose, breathed on them that SPIRIT in special endowment? Are we not rather to understand that they started off their collective life, rounding out the Twelve that had been broken, precisely because of these commands of our LORD, by the HOLY SPIRIT, and that God gave His guidance in it all, even as they prayed so sincerely that He should?

(Continued on Page 7)

AGE—Life's taxi keeps on marking up the nickels, whether you are driving anywhere or just sitting still.—*Cominco Magazine.*

By John D. Freeman
Nashville, Tennessee

Not Wrong At All

"Are Baptists That Far Wrong?" (Page 3, Western Recorder of March 2) came as a big surprise to me. I knew that one's writing is always subject to misinterpretations, but did not know I could be so thoroughly misunderstood in my statements regarding the need for a fifth seminary. I would correct some impressions which the article by Brother F. C. Tuttle is bound to have created.

First of all, it is a well-known fact that a standard theological seminary costs to construct and operate as much as two or even three good Bible institutes. Compare the financial report of either of our older seminaries with the report of any one of the independent Bible institutes now being conducted among us, or with the three that are loyal to our Southern Baptist work, namely, Mountain Preachers' School, Pineville, Ky.; Baptist Bible Institute, Lakeland, Fla.; and the institute department of Southern Baptist College, Walnut Ridge, Arkansas. I fail to see how anyone could accuse me, because of this statement, of considering our seminaries "wrong or not good enough for a certain element of our ministers."

Regarding specialized training for rural pastors, let me add, Go to any field, Baptist or other, where they have had for as many as five years the care of a resident pastor who knows rural problems, understands country people and their needs, and who knows enough about agriculture, soil conservation, animal husbandry and community industries to be a leader, and there you will find a strong church, a rapidly developing rural area and increasing human well-being. The very fact that other religious groups know the value of special training for their rural ministry should be strong evidence anywhere that such training is vital to progress. The further fact that many hundreds of Baptist churches are no stronger today than they were two, three, even five decades ago is proof that rural leaders have either not been trained, or else that the training they had was defective. And there is a final convicting fact in the number of ministers trained in our semi-

naries who have testified to me how handicapped they were on a rural field because they had not been trained to know how to meet its particular needs.

To accuse me of arguing that rural preachers need to be different from city preachers is beside the point. I find no such suggestion in the article which BROTHER TUTTLE criticises. A minister who is to serve a rural field needs special training which his city



brother could not use. The increasing number of city-reared ministers, many of whom will have to go to rural fields, increases the need for giving ministerial students special training for the country pastorate. Forty years with country churches, and nearly twenty-five years of direct supervision of rural missions have taught me how unwise Southern Baptists are going to be if they persist in providing theological training which of necessity is planned primarily for urban pastorates.

I did not intend to leave the impression that the pastor should operate a farm, run a cannery, and do other such things. If Brother Tuttle will study *Country Church, Its Problems and Their Solution*, and *Buried-Living*, he will see clearly that my contention is that the country pastor

should know enough about such industries to be able to encourage his people to use them in improving their economic well-being, and to secure aid from those trained in establishing and operating such industries. A visit to the Jordan Community near Greer, S. C., or to any one of scores of other such rural fields, will readily show anyone why a pastor trained to lead in rural life becomes so powerful a minister of the gospel, and why his ministry in the country provides him with an adequate living.

It so happened that "Four Seminaries Are Enough" was written during a week at the Mountain Preachers' School at Pineville. I realized when I saw the article in print that the reference to that institution could be misunderstood. But a careful reading of the article will prove that I used it as an illustration, not intending thereby to approve of its entire program or to insinuate that the Southern Baptist Convention should take it over.

Relative to the remark, "We have not yet seen come out of a Bible institute, or a group of Bible institutes . . . any such co-operation" as that which has developed because of the seminaries, let me say: "We have never had but one Southern Baptist Bible institute and that has been converted into a standard theological seminary, meeting the requirements of the Association of Theological Schools for its standing."

Who has operated the distinctive Bible institutes? Non-denominational agencies like Moody; individual Baptists like Dr. Fuller in California, Dr. Robertson in Chattanooga and others who might be named. Because there is a great need for this type of theological training, and because Baptists in their united way have not provided it, these agencies are springing up, and one should not be surprised that their graduates do not co-operate. Furthermore, we had as well expect that during the days ahead an increasing number of such schools will arise.

(Continued on Page 29)

HAPPINESS—A mighty king was stricken with a strange malady, for which the physicians could find no remedy. A sooth-sayer told him that if he wore the shirt of a happy man, he would recover. With fresh hope, the king ordered the country searched for his happiest subject—but alas, when they found him, he had no shirt! —*Employment Counselor.*

By W. Barry Garrett
In Arizona Baptist Beacon

Retired Indian Missionary Continues Active in Lord's Work Through Prayer

[Some months ago Editor W. Barry Garrett wrote an article in *The Arizona Baptist Beacon* concerning one of our native Kentuckians, J. O. Willett, a pioneer missionary to Pima Indians and one of Arizona's early Southern Baptist leaders. Brother Willett is a brother of Mrs. Lena Willett Hays, Louisville, better known among us as Mrs. George E. Hays, Sr., member of Walnut Street Baptist Church, this city. His many friends in Kentucky and elsewhere will be glad to learn of the work he has done in the far west among the aborigines.—Editor.]

A man admired and respected by Arizona white people and Indians alike is J. O. Willett, retired missionary to the Pima Indians. To be in his presence is refreshing. To hear him pray is inspiring. To listen to his counsel is encouraging.

J. O. Willett, who has passed his eighty-second birthday, and who has retired from what many call the active ministry, is still very much active in the Lord's work. "More things are wrought by prayer than this world dreams of," and Brother Willett has a definite part in all Arizona Baptist development, because he prays constantly for the Lord's work in the state.

Brother Willett follows carefully every move of Arizona Baptists through the pages of *The Beacon* and by his contacts with friends over the state. All who know him love him, and he loves everyone.

Thoughtful of Others

The spirit of ingratitude and selfishness rules in the lives of many people, but not in the life of J. O. Willett. He believes in giving flowers to the living as well as to the dead. When a person does something for which he should be commended, Brother Willett is one of the first to write a nice letter expressing his appreciation. It would be interesting to know how many people over the state have received such letters from this man of God.

Mr. and Mrs. Willett came to the state in 1918 from Missouri. He took charge of the Four Mile Trading Post four miles east of Sacaton on the Pima reservation. Soon he began teaching Sunday school in the Presbyterian church, since there was no Baptist church on the reservation.

answering questions. The belief of Baptists was then discussed for an hour or more when one Indian said, "I am satisfied; what can we do to join a Baptist church, and when can we go to unite with a church?"

Arrangements were made with the First Baptist Church of Tempe, and the Indians were baptized there. There were 48 baptized the first year of Mr. Willett's work with the Pimas.

Become Southern Baptists

Later an Indian mission of the Tempe church was organized. Refusal of the Northern Baptist Convention forces to encourage or help the Indian work (because they said the Pima reservation had been assigned to the Presbyterians, and Baptists had no right there) led the Baptist Indians to unite with the First Southern Baptist Church of Phoenix. On November 25, 1925 the First Pima Baptist Church of Sacaton was organized.

Many interesting incidents about Mr. Willett and his work among the Indians could be cited, such as his futile efforts to enlist the interest of the Northern Baptists in his work, the efforts of the Presbyterian pastor to stop his work on the reservation, and experiences of Indians seeking and finding the Lord as Saviour. However, suffice it to say that the Lord blessed his work greatly and out of these early efforts came the present Southern Baptist work among the Indians in Arizona.

Indians Loyal

Mr. Willett tells of the loyalty and zeal of some of the Indians for the work of the Lord. "The Seventy-Five Million Campaign was in progress. We had planned to make a special offering on a certain Sunday, but the Gila River, which runs through the reservation, divided our membership. The church is on the south side, and it was almost impossible for those on the north side to get to the church when the river was up, on account of the quicksand. There was no bridge across the Gila then.

(Continued on Page 32)

I cannot feel
That all is well, when darkening
clouds conceal
The shining sun;
But then, I know
He lives and loves; and say, since it
is so,
Thy will be done.

—S. G. Browning

By Robert G. Lee, D.D.
President, Southern Baptist Convention,
Memphis, Tennessee

ALL OUT

"All ye assemble yourselves"—Isaiah 48:14

After months, the time has come for the evangelistic crusade among churches of our Southern Baptist Convention west of the Mississippi. There are 8,441 of these autonomous bodies of baptized believers.

The purpose of this crusade is a revival of God's people, winning the unsaved to faith in Christ, to submission to the ordinance of baptism, to membership in the churches, and to Christian service.

And revival is what we must have, if our great denomination is to live up to the fullness of its possibilities for Christ and our land saved from disaster.

It is common knowledge to every Baptist and to all true Christians everywhere, that the hope of our present civilization (which sometimes seems to grow less civilized) is a country-wide, city-wide, America-wide, world-wide spiritual awakening. The only thing that will consume the dross and refine the gold of our civilization is a ruggedly forceful and militantly aggressive revival, one which reveals the heinousness of sin and horrible consequences thereof, along with the remedy the cross sets forth in His blood. The only thing that will dethrone Satan and enthrone Christ in our land is a revival of super-natural power, though it must have dedicated and God-used human instruments.

These revivals come in answer to prayer and as a reward for prevailing faith.

WE KNOW that today each evangelical group in America and the world is now planning, in its own way, to make its contribution to a spiritual awakening, using methods adaptable to their belief and practice. Southern Baptists in general agree on combining mass and personal evangelism as our method.

We want these revivals in our churches to be accompanied by real Gospel preaching in which sin is denounced, a crucified Redeemer and the fact of salvation by faith in Him proclaimed. We want these revivals

to appeal to the will and emotions of men so that men will choose Christ as Saviour and Lord, and publicly confess that choice, and then unite with a church, and under the cleansing and empowering work of the Holy Ghost live a victorious Christian life.

THE SUCCESS of our evangelistic crusades will depend largely upon two things: first, all pastors—with prayer and faith, consecration, and enthusiasm—must lead their churches and challenge their people. Second, there must be thorough preparation on the part of the church.

ABOVE ALL and in all, there must be, on the part of all, repentance and prayer:

"Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2).

God's blessing is given to His people upon conditions of faith and obedience:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do

all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (Deut. 28:1-2, 15).

God answers prayer if we meet His conditions:

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:16, 18).

God is gracious and merciful:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." (Jeremiah 18:7-8).

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel 2:12-13).

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

I BELIEVE ALL THIS. So do you. Therefore, I implore every Baptist, east and west, north and south, young and old, to pray without ceasing to Almighty God for divine guidance, for spiritual power to be our possession, and for conviction to come upon the unsaved, that all shall repent and turn to God before it is too late.

As, in the long ago, the children of Israel "went up against the city, knit together as one man" (Judges 20:11)—as, on the day of Pentecost, they were "all with one accord in one place" (Acts 2:1), so let us go forth to be and to do all that is well-pleasing unto God. God forbid that we should be as trifling as was Ephraim concerning whom it is written: "Ephraim being armed and carrying bows turned back in the battle."

Extremes Meet

(Continued from Page 3)

If the first chapter of LUKE's history is so largely given over to 'old wives' tales,' how can we have any confidence in the rest? Even if there were no moving SPIRIT in the writing of LUKE, the historian, would he not, as a companion of PAUL for years, have learned to repudiate this supposed farce of the fake election of MATTHIAS for the place GOD reserved for PAUL? If PAUL did not know it and LUKE did not know it, how do the unionist fundamentalists know it?

Long before the salvation of PAUL, the inspired historian speaks to us, clearly and affirmatively, of THE TWELVE (Acts 6:2). His book begins with "the eleven apostles" (Acts 1:26). How came they to be "the twelve," with PAUL still a raving Pharisee, hating the LORD JESUS, persecuting unto the death? It just doesn't make sense. It is an irreverent or thoughtless repudiation of the divine Word, yielding its place to weak logic.

Weak Logic

The weak logic is that PAUL could not be an apostle unless he were one of the TWELVE. But who said so? He never once claimed to be one of the twelve. He put himself in deliberate contrast with the twelve, in I Cor. 15. The risen LORD appeared to CEPHAS, then to the TWELVE—MATTHIAS, later chosen one of the Twelve through divine guidance, saw him and thus qualified as a witness to the resurrection. Far after the appearances in that sphere, CHRIST appeared to PAUL, who by the grace of God wrought far more in His kingdom than the whole twelve put together, I Cor. 15:10. PAUL enters into a pact with two great leaders of the Twelve as to a division of territory (Gal. 2:9),—one reason why we are sure PETER never ventured beyond the Antioch line of division, toward Rome, while PAUL lived. DR. A. T. ROBERTSON said, of the time when PAUL rebuked PETER, that it was probably the last time they ever saw each other. They solemnly gave their plighted word to go to different fields, in different directions. PAUL was not one of the

Twelve. Primarily, Israel was their sphere. Primarily, too, the Gentiles were PAUL's sphere, even though for all of them the chronological order was: "to the Jew first, and also to the Greek."

Why should the "Fundamentalist unionist" want to tear out of the believable Bible this preface to Acts, when he so rightly censures the modernist for wanting to tear out the preface to LUKE's Gospel. There is no moral difference. One is an offense against the incarnate LORD; the other, against the risen CHRIST.

"A Handy Bit of Surgery"

Not long ago I read in a "book of devotions" (where they now often hide the worst and most insidious



poisons) that our New Testament really begins in Acts II. It brazenly relegated the four Gospels, and Acts I, to the Old Testament. For its doctrine, that is a handy bit of surgery. It wants no church before Pentecost, no gospel other than Acts 2:38, wrongly translated and perversely interpreted, no "Christian" baptism before Pentecost. Blot out the Gospels. Put them over with the Levitical Law. Then we won't be embarrassed by their doctrine of saving faith, repentance before faith and before baptism, demonstrated by good works that prove it, the baptism, not of infants, but of believers, baptism in a river, and church discipline as JESUS gave it to an existing church, for all future churches and the rest of true Christianity.

Since LUKE presupposes, in his sequel, what he has made clear in

his Gospel, if we banish the Gospels to the Old Testament, and the embarrassing church of Acts I, with its church roll and congregational deliberations and democratic election by the membership, then unionism has a clear path. Everything would thus begin with Pentecost, and all can make Christianity what they will, by putting out of sight and out of mind what it has already been so largely defined to be, by our living LORD HIMSELF, through His historians.

Great was the word of CARROLL, sent forth to the millions again by TRUETT at Atlanta: THE NEW TESTAMENT IS THE LAW OF CHRISTIANITY (including Acts I). ALL THE NEW TESTAMENT (including Acts I) IS THE LAW OF CHRISTIANITY. THE NEW TESTAMENT ALWAYS WILL BE THE LAW OF CHRISTIANITY, nor will it be set aside by either the "World Council of Churches" nor the "International Council of Churches."

Southern Baptists Not "Fundamentalists"

I read a book by a professor of the Northern Baptist Seminary, on "The Uneasy Conscience of the Fundamentalists," some time ago, in which he classified Southern Baptists as "Fundamentalists." A man who has no more intelligence and judgment than that ought not to write any thing. Let him learn the ABC of accuracy about contemporary history and facts, before starting out to teach others. Fundamentalism wants to cut down Christianity to a few pet doctrines, acceptable in Moody Bible Institute and its world-embracing plans of unionism. Southern Baptists choose "the whole counsel of God" type of Christianity. Any man who would call Southern Baptists "Fundamentalists" is either using an epithet maliciously or employs language irresponsibly.

It is just as grave an offense against the Bible to reject and sneer at the preface to one of LUKE's books as it is to repudiate the other. The Gospels contain the history of the birth of our LORD and of His first church. The "Acts of the Apostles" carry on from where the Gospels leave off. Hold fast to the unbroken continuity of the inspired history.

Now our wants and burdens leaving
To His care Who cares for all,
Cease we fearing, cease we grieving,
At his touch our burdens fall.

—S. Longfellow

Foreign Mission Board Withdraws From Foreign Missions Conference

A resolution calling for the withdrawal of the Foreign Mission Board from the Foreign Missions Conference of North America was presented by SECRETARY M. THERON RANKIN and adopted at the March 15 meeting of the Foreign Mission Board. The resolution follows:

"The Foreign Missions Conference of North America at its annual meeting in January, 1949, voted to reject a proposal that the Conference become the division of foreign missions of the National Council of Churches of Christ in America. Representatives of some of the church bodies which will have membership in the National Council of Churches voted against the proposal because they did not want to take action that would cause the Foreign Mission Board of the Southern Baptist Convention and other groups with a similar viewpoint to withdraw membership.

"This vote meant that the Foreign Missions Conference would remain a separate and completely autonomous organization as it had been through the fifty years of its history, and was so interpreted by all members of the Conference.

"Throughout the year following this action, officers and members of the Conference have sought earnestly to adjust its organization and functions to enable it to serve the large number

of its members who will have membership in the National Council of Churches, and, at the same time, to preserve the integrity of the vote taken at the January, 1949, meeting. The efforts of a year demonstrate that this cannot be effectively done. If the Foreign Missions Conference is to function effectively for its members who will have membership also in the National Council, it must maintain an organic relationship with the National Council of Churches which will not be in accord with the vote taken in January, 1949, and which will not be acceptable to our Board.

"Plans are now being made to call a special meeting of the Foreign Missions Conference in April to reconsider the relations of the Conference to the National Council of Churches. It is hereby voted that the Foreign

Mission Board of the Southern Baptist Convention withdraw its membership in the Foreign Missions Conference and thus leave the Conference free to make such changes in its structure and functions as a majority of its members may deem suitable to their needs.

"In making this recommendation, we wish to record our appreciation of the fairness of consideration that we have received at all times from the officers and members of the Foreign Missions Conference. This Board expresses its appreciation of the valuable services which we have received from the Foreign Missions Conference throughout the years of our membership. We regret to lose the benefit of such service, but we are happy to believe that the withdrawal of our membership will not cause us to lose the Christian fellowship which we have enjoyed with the members of the Conference."

BUSINESS: Failure—Since 1900 we have had 3 peaks . . . in the number of business failures, 22,156 in '15, 23,676 in '22, and the all-time high of 31,822 in '32. In '45, business failures reached an all-time low of 810. Since '45 the number of failures have increased each year, 1,130 in '46, 3,476 in '47, 5,252 in '48, and 9,247 in '49.—ROY A. FOULKE, "The Outlook for Small Business," *Banking*.

Wire Recorders At Convention

Arrangements have been made to service wire recorders at the Chicago Convention as was done in Oklahoma City last year, it was announced by the Radio Commission, S. F. Lowe, Director, Atlanta, Georgia. All pastors and others can bring their recorders with assurance that there will be a connection for everyone. A connection charge of \$2.00 will be made which will scarcely cover the expense of the service.

"It will be well for everyone who plans to bring his recorder to notify the Radio Commission at once so that his ticket can be attached to his connection and his place reserved for him," according to Dr. Lowe.



By H. M. Baggarly
News Editor, Tulia, Texas

Texas Brotherhood President Is Successful Evangelist

DALLAS, Texas.—How God moves in the lives of those He has called is the story of CLIFTON W. BRANNON, newly elected president of the Baptist Brotherhood of Texas and a successful independent evangelist wherever he goes.

His phenomenal rise from a Georgia farm boy, left with the responsibility of caring for his widowed mother and six brothers and sisters, to a successful corporation attorney, winning four of five cases which he ever argued before the U. S. Supreme Court, tops even the accomplishment of Horatio Alger. However, the joy which CLIFF BRANNON gets from preaching the gospel story outweighs all the glamor and prestige, not to mention financial remuneration, which went with his position as officer in fifteen industrial corporations.

The young president of East Texas Manufacturers Association severed all connections with his secular activities in the late spring of 1949 when he chose to answer a divine call to full-time Christian service as an evangelist. He is convinced that this was God's will despite the fact that as a volunteer Baptist Brotherhood worker he was already preaching more sermons and winning more souls than many ordained preachers. During 1948 he spoke before 226 groups while still serving as Secretary of R. G. LeTourneau, Inc., and General Counsel for the parent company as well as all its subsidiaries here and abroad.

After passing the bar examination in 1932, Brannon soon skyrocketed to success as an attorney. At the age of 22 he won his first case before the Supreme Court of Georgia. At 26 he appeared for the first case before the U. S. Supreme Court in Washington, D.C.

His career as a lawyer was filled with its colorful moments. He once appeared before the United States Senate Committee on Education and Labor along with the presidents of Harvard and Purdue Universities. It

was through his testimony and argument, according to front page stories in four Washington newspapers, that the National Youth Administration was extended for two years.

Before affiliating himself with LeTourneau enterprises, he served as counsel for a major oil company for several years.

Of the hundreds who have been



Clifton W. Brannon

brought to Christ as a result of his forceful and uncompromising preaching, these stand out:

JOHN ROBERTSON, a 20-year-old killer of a Houston, Texas, liquor dealer confessed Christ in Brannon's meeting in San Diego, California, and later voluntarily returned to Texas and surrendered himself to Houston officers. Already he has won more than half a hundred inmates of the Texas penitentiary where he is now serving a life sentence.

A dope peddler in Rochester, New York, was converted and according to latest reports is being used by the Lord.

In Dallas, Texas, a renowned atheist, author of a book on atheism, was converted.

But in spite of this feverish activity as a Christian layman for over ten years for the Lord, Bannon felt that something was wrong. Everywhere he went, someone would ask, "Cliff, don't you really feel that God wants you for full time Christian service?" The fact that persons hundreds of miles apart would ask this same question, even using identical phraseology, convinced him that this was indeed the voice of God.

It was not an easy decision to make. He thought of his wife and their three children. He faced financial insecurity.

After nearly five months of indecision, he made the choice. While preaching in Elk City, Oklahoma, during the late spring of 1949 he yielded everything to God, including his wife and children.

With nothing definite in sight, this prosperous attorney and industrialist who had just been listed in "Who's Who in American Industry" resigned as Secretary and General Counsel of R. G. LeTourneau, Inc.; president of Tournalayer Housing Corp.; vice president of Texas Casulty and Insurance Company; and director of Lone Star Steel, largest steel mill in the Southwest. He disposed of all other material interests to give full time to the Lord's work as an independent evangelist.

Having taken a brief rest, he returned to his home in Longview to find in the mail invitations for 23 weeks of revival meetings. Proof that God was leading was evidenced by the fact that in these 23 weeks of meetings not one conflict existed even though they were so closely scheduled that he spent only one night at home during the period. Visible results during that 23 weeks of preaching included 288 baptisms, 4,147 definite rededications, and 365 additions to the church.

BRANNON is booked for all of 1950 and for seven weeks in 1951.

Depending upon the Lord for all his needs, he goes anywhere the Lord leads, preaching only Christ and Him crucified, promoting no organizations, selling nothing, and refusing to discuss finances. He believes that where God guides he also provides.

The spirited preaching of the evangelist has drawn crowds wherever he goes. It is said that he prays, "Lord, set me on fire so the crowd may come to see me burn"—and his preaching reflects that he is truly on fire for God.

"The Christ Of God"

We have received an autographed copy of "The Christ of God"—a recent book by DR. ROBERT CLARKE, editor of *The Irish Baptist* and pastor of the Monkstown Baptist Church, Jordanstown, Ireland.

EDITOR CLARKE evinces fine scholarship: but even more, a profound religious experience with CHRIST and a reverent devotion to Him and His Word.

In winsome and convincing manner, he argues for the divinity of CHRIST and His centrality in all things. To him, as to us, JESUS is the God-Man, the self-emptied-Lord, the sinless Servant, the infallible Teacher, the supreme Example, the atoning Sufferer, the risen Redeemer, the coming King.

We offer a part of DR. CLARKE'S OWN preface to his book:

The author . . . believes that Christianity is Christ. All its incomparable excellencies are bound up in Him, who was Divine Love and Truth Incarnate. All its inestimable blessings flow from Him, who is the Head of the New Creation, and the Consummator of all things. Without the Christ who became dead and who is alive for evermore, Christianity would be a dead religion. With Him as the risen Redeemer, and enthroned God-Man, it is a living dynamic, the redeeming Revelation of God, and the only hope of lost man.

Today, much that passes as Christianity is far from the New Testament, because it detracts from the glory of Christ's Person, and impeaches the all-sufficiency of His finished work.

The transcendence of Jesus Christ, and the uniqueness of Christianity, both taught in the inspired Word, need special emphasis today. Christian theology is Christo-centric. Without the knowledge of Christ as Saviour and Lord, there can be no understanding of the purpose of God, and no fellowship with Him as Father. Christ said: "He that hath seen me hath seen the Father" (John 14:9). He is the revealer of God to man, and the redeemer of man to God.

The Person of Christ has been the storm center of theological controversy. The first great controversies in the Christian church raged round this vital center, and, as it was in the beginning of the Christian era, so it will be towards the end. No well-informed person denies the historicity of Christ. He was a real person, who lived in Palestine nineteen hundred years ago.

Some well-meaning people say: "Preach Christ and never mind theology." This sounds simple enough, but it does not bear investigation. The question is: "What kind of Christ are we to preach?" If we preach Him as the unique God-Man Redeemer, the One who lived the perfect life, died the atoning death, rose again from the dead

as the Conquerer of sin, and who is coming again in power and in great glory, we preach the most profound theology. To repudiate theology in the interest of simplicity and uniformity is to reject the New Testament, the only infallible criterion of judgment. The great redeeming truths of Divine Revelation concerning the Person and Work of Christ need to be proclaimed in the power of the Holy Spirit sent down from heaven.

The truth of God may be fiercely assailed by its enemies, but ultimately it triumphs. It may be obscured by its friends, but eventually it shines forth in majestic and awe-inspiring splendour. The Christology of the New Testament is so exalted that it is impossible to magnify Jesus of Nazareth too much. He transcends our loftiest conceptions. He overflows all the moulds of human thought.

The Bible doctrine of the Person and Work of Christ is one of the most convincing arguments for the inspiration of the Book. Man, without the illuminating ministry of the Holy Spirit, would never have thought of the union of two natures, proper Deity and perfect humanity, in a single personality for the purpose of human redemption . . . The book is sent forth with the earnest prayer that God by His Spirit will bless it to the magnification of His sovereign grace, the glorification of His Beloved Son, the edification of His redeemed people, and the salvation of precious souls . . . "O come, let us adore Him, Christ the Lord."

This great book should have the widest possible reading and study here in America. This comprehensive study of the Person of the Lord Jesus Christ emphasizes the vital truths of the Word, and exposes dangerous heresies which threaten today. DR. CLARKE'S outlines are strikingly clear and forceful. It is loaded with sermon material as well as affording thoughts for worshipful meditation. It can be purchased from VICTORY PRESS, Clapham Vrescent, London, S. W. 4, England, or ordered through your Baptist Bookstore. The price in English money is 10/-net.

What's Become of the Pulpit Bible?

The old time pulpit Bible is about gone. When still found, it is usually tucked away inside the pulpit desk, not on top where it rested for generations.

Most preachers, including this writer, have nearly always wanted to use their own personal Bibles in the pulpit. They know the feel of them; they used them in preparing the sermon; there were marks in the margins; they were more easily handled than the pulpit edition.

Then, besides, and since the preacher had his own Bible, the space on top of the pulpit was need-

ed for other things—the watch he put down and usually forgot, announcement sheets, sermon notes if he used them, and what not. So, the big Bible was first tucked under the desk, then later carried to some cabinet in a side-room where it gathered dust until some older member found it and took it home for safe keeping, because around it centered sacred memories of faces and voices and a day that had all but vanished.

Something Else Has Happened

We don't think the passing of the pulpit Bible necessarily had anything to do with it, but something else has happened. In a few churches, here and there, the reading of the Scripture is no longer the heavily emphasized feature of the worship service it once was. There is an easily discernible tendency to get quickly through the reading of the Scripture and on to other matters in the packed program. It is read as a kind of ritual, a thing necessary to good form.

Frequently, in such instances, a short Scripture is selected, one that can be packed into a few moments. Perhaps a good many of us have, in the rush of a program which had far too much in it for the good of the worshippers, raced through the reading of the Scriptures. If so, may God forgive us! No amount of preaching can ever make up for the loss sustained by failure to read enough of the Word of God!

Prepare to Read the Scripture!

We reverently and humbly suggest that every man of God owes it to God and to the Word, and to the people, yea, and to himself, to prepare as thoroughly for the reading of the Scriptures in the pulpit as he does for the delivery of his sermon. The greatest preachers of Christendom have read their Scripture—the part to be used in the pulpit later—over and over dozens of times, until it literally melted into their souls and became a part of them. And when they later read it to the people from the pulpit, the hearers leaned forward to grasp every meaningful syllable.

If the people in the audiences have grown listless while the Scripture was being read, it was because the reading was done in such a way that only a part of the meaning shone through. It is better not to read the Bible aloud, than to read it in a way that is unworthy of its contents. We sin against God and the people and ourselves when we stumble through a form of reading the Bible. If the Scripture be well read, the sermon is half preached before it is begun.

Dr. Jeff D. Ray

During the dedication services at Southwestern Seminary last February PRESIDENT HEAD asked the venerable DR. JEFF D. RAY, retired professor, and now past ninety, to come to the platform and read the Scriptures before DR. R. G. LEE addressed the people. We thought it was a deserved compliment to a great teacher, a wise gesture to link a great past with a brilliant present.

But we soon discovered we were mistaken. PRESIDENT HEAD was doing far more than paying a deserved compliment to a great man, he was doing the audience a favor.

DR. RAY chose to read the entire story of the prodigal son.

In deepest respect to all we have ever heard read the Bible, we've never listened to anything like that which DR. RAY did that night. In fine voice and magnificent poise, and in life-giving warmth, DR. RAY led his hearers through the entire narrative. He had worked as hard on that Scripture as DR. LEE had on his sermon, and he threw as much heart-power into it. In very truth, it was itself a sermon.

There was no attempt at the showy thing. We couldn't think of DR. RAY; we saw only the lad as he became a prodigal; we grieved with him and his father when the parting came; we followed the lad to the strange city, and watched him waste his substance; we went with him into the swine pens; we felt the upsurge of his repentant will, when he turned eye and heart and feet toward the father's house: we shared in the confession and welcome, and we caught ourselves trying to put the ring on his finger and the new robe about him; we grieved along with the father, at the hardness of the elder brother's heart. Tears flowed freely down the faces of the listeners. There were reverent, subdued *Amens*. DR. RAY read the Bible like it ought to be read in every pulpit. And when it is read like that, it has the old time power.

We cannot say that we would revert to the big Bible for the pulpit use; but we need a re-emphasis on the high value and importance of a proper reading of the Bible in the pulpit.

►The final figures, revised, indicate that Southern Baptist churches contributed \$31,316,818 to missions and benevolences in 1949. The total gifts increased \$661,220, but the per capita gift to missions and benevolences dropped from \$4.72 to \$4.63.

By H. C. CHILES, Murray, Ky.

For April 2, 1950

Christians Suffering and Triumphant

I Peter 4:12-13; Revelation 7:9-17

A lesson on suffering is always appropriate and helpful because suffering is a perennial problem for the Christian. Through the centuries Christians have wondered why they have had to suffer so much for their faith. Some have thought that because they had accepted Christ as their Saviour, and had become the children of an omnipotent and loving God, they should be exempt from trial and suffering. When such was not the case they wondered if they were not out of fellowship with God.

I. The Trials of the Saved

(I Peter 4:12-13).

In the very nature of the case believers are called upon to endure hardship of one kind or another. Our Lord plainly said, "In the world ye shall have tribulation" (John 16:33). Many of the early Christians were hated by the Jews because they taught that Jesus was the Messiah. They were misrepresented by the Gentiles because they lived better lives and that reflected on them.

In those days the Christians lived in constant danger. They faced troubles of all kinds—the loss of property, the loss of liberty and even the loss of life. Perhaps some of them murmured because they were suffering more persecution than they had ever had as unbelievers. Under these circumstances they needed comfort and encouragement in their distresses, and this Peter tried to give them in these verses. Evidently they were on the eve of some kind of fiery trial, and Peter was writing to prepare them for the ordeal. He sought to enable them to meet it with faith, fortitude and fearlessness.

These verses contain two timely admonitions for us who are saved.

1. *Do not be surprised at trials* (v. 12).

We are prone to expect smooth sailing in the Christian life, whereas we should regard trials as normal to the Christian life. The natural inclination is to think it strange when suffering comes our way. But this verse teaches us that it is not strange

that God should allow His people to pass through sore trials, while they are in this world which is opposed to God and to all that comes from Him. Trials are not unusual for a Christian; neither are they a mark of disfavor with God. Rather, they are a natural sequence of the Christian experience. Conformity to God's will is not a guarantee of exemption from all suffering, for even Jesus suffered.

2. *Do not be disheartened by trials* (v. 13).

A note of rejoicing is sounded here because God has a blessing in store for those who suffer as Christians. Why is such suffering permitted? While there is no merit in suffering as such, God uses it as a smelting furnace in which to test our character and reveal our strength or the lack of it. Fiery trials come to us to test our sincerity, strength, patience and trust in God and His promises. Through suffering the reality of our faith is made evident, and we are enabled to prove to the unbelieving world that God is able to deliver those who put their trust in Him.

Peter is careful to warn us to distinguish between the suffering that comes from the hand of God and that which we have brought upon ourselves. Many would have us to believe that they are suffering for Christ's sake, when in reality they are but receiving the just recompense for their own evil deeds. Far too many like to make martyrs of themselves. It is easy to make martyrs of ourselves and ascribe to God what is strictly our own fault. Let us beware of that. If we step outside the will of God for us, we must suffer for it because sin inevitably brings suffering.

A Christian should not do something which would justify others in making him suffer. It is a shame when a Christian has to suffer because he has done wrong. We ought not to run away from suffering, if it comes to us unsought, neither ought we to invite suffering by placing ourselves in situations which concern us not. If we pry into the affairs of

others, we need not expect the Lord to deliver us from the consequences thereof or to honor us in the sufferings that result therefrom. While it is an honor and a privilege to suffer for Jesus' sake, it is shameful to suffer as an evildoer. If we will bear our trials nobly, others will want to know the secret of our joy and serenity of spirit and will be attracted to our wonderful Saviour.

II. The Triumph of the Saved

(Revelation 7:9-17)

This passage has to do with a specific time and a certain people in connection with an event yet to take place. Nothing like what is described here has ever taken place. It refers to a future ingathering of newly redeemed ones from every division of humanity then living on the earth.

Two significant things are here noted about the group: their great number and their coming from all nations in the world. Notice that it will be a multitude too great for any one person to count.

1. *The presence of the throng* (7:9-10).

This innumerable multitude will be standing reverently, confidently, and triumphantly before the throne, and before the Lamb. Their triumph will be the result of their salvation through the blood and of their consequent faithfulness and obedience to God. They will be standing in token of subjection and of service to Him who sitteth upon the throne. These redeemed ones will have immediate access to God's throne, offering their praise direct. They will be arrayed in white robes, the symbol of purity, freedom from sin and redemption by means of the blood of Christ. They will be waving palm branches in their hands as emblems of honor and victory over sin and trouble in the world from which they will have come. The struggle will be over, the conflict will be ended and the victory will be won. This is a glorious picture of complete redemption.

2. *The response of the angels* (7:11-12).

While the multitudes will be standing and shouting their gratitude and praise, the angels surrounding the throne will be prostrating themselves in the adoration and worship of God.

(Continued on Page 17)

Sunday School Department

W. A. GARDNER, State Secretary

Standard Sunday Schools

Are you interested in this growing list of standard Sunday schools? On March 20 we had 138 which is within thirteen of the total at the close of September last year.

Paducah, East—Pastor Sam Sloan; Superintendent J. H. Fitch.

West Liberty—Pastor Drexel R. Hankins; Supt. Charlie Dixon.

Lexington, Immanuel—Pastor E. N. Wilkinson; Supt. S. L. Cutter.

Valley View—Pastor Robert R. Case; Superintendent M. E. Cantrell

Hill Grove—Pastor Graff Parish; Superintendent E. C. Ramsey.

Millville—Pastor Ellery Hinson; Superintendent Hiram Sullivan.

Christian Recreation Leadership Conference

By Jerome O. Williams

A new feature will be added to the program of the Convention-wide assembly at Ridgecrest, North Carolina, this summer. It is a conference for leadership on Christian Recreation. It will be conducted in connection with the other conferences during the week of the Bible Conference, August 17-23. Dr. Jack B. Fellows of the Central Baptist Theological Seminary, Kansas City, Kansas, and the person who has had charge of recreation at Ridgecrest for the last three summers, will be the general conductor of the conference. He will be assisted by some of the best qualified persons among us in this field of service.

Owensboro, Third, Has Good School

Pastor H. B. Kuhnle and the Third Church in Owensboro have had a good training school with C. P. Hargis and other approved workers teaching. This church plans to erect an educational unit for an enlarged Sunday school.

SUNDAY SCHOOL ATTENDANCE

March 19 1950

Church	Missions	Total
Louisville, Walnut St. (4)	286	1,720
Louisville, Ninth and O (1)	216	1,345
Louisville, Carlisle Ave. (2)	221	1,272
Lexington, Ashland Ave. (2)	180	1,003
Louisville, Parkland (1)	66	978
Lexington, Porter Memorial (2)	315	964
Owensboro, First (1)	77	947
Evansville, Grace (3)	285	910
Bowling Green, First (2)	72	858
Louisville, Crescent Hill (1)	115	805
Covington, Latonia (2)	195	803
Frankfort, First (1)	72	777
Mayfield, First	750	750
Owensboro, Third	741	741
Murray, First (1)	38	726
Louisville, Victory Memorial (1)	100	722
Lexington, Immanuel	716	716
Danville, First (2)	88	705
Somerset, First	687	687
Louisville, Baptist Tabernacle	677	677
Louisville, Beechmont	666	666
Paducah, Immanuel (2)	90	665
Lexington, Calvary (1)	21	655
Hopkinsville, Second	652	652
Louisville, West Bdw. (1)	61	647
Evansville, Ind., Calvary (2)	203	623
Madisonville, First	622	622
Newport, First (1)	58	607
Elizabethtown, Severns Valley	605	605
Danville, Lexington Ave. (1)	68	604
Covington, Calvary	602	602
Middlesboro, First	587	587
Princeton, First	584	584
Ashland, Pollard (1)	45	583
Lexington, Grace	574	574

Louisville, Highland (2)	177	370
Hopkinsville, First	---	540
Glasgow (1)	22	538
Louisville, 23rd and Bdw.	---	538
London, First (1)	44	528
Louisville, St. Matthews	---	521
Louisville, Clifton (1)	79	519
Columbia (2)	65	236
Louisville, Gethsemane (1)	16	236
Ludlow, First	---	235
Jellico, Tenn., First	---	231
Hall's Gap, Fairview	---	230
Dayton, First	---	230
Louisville, Eastern Pkwy.	---	508
Louisville, Deer Park	---	507
Owensboro, Hall Street (1)	55	491
Shively	---	484
Fulton, First	---	471
Lebanon	---	469
Henderson, First	---	464
Pineville, First (1)	42	459
Paducah, First (1)	43	458
Campbellsville (1)	50	447
Henderson, Audubon (1)	43	445
Corbin, First	---	443
Louisville, West Side (1)	99	442
Louisville, Third Ave. (1)	25	438
Corbin, Central	---	437
Hodgenville, First (1)	16	428
Williamsburg, First	---	426
Louisville, Meadow Home	---	423
Loyall, First (2)	82	417
Morganfield (1)	36	414
Erlanger (1)	43	413
Henderson, Immanuel	---	393
Middlesboro, E. Cumberland Ave.	---	391
Bellevue	---	385
Central City, First	---	378
Paducah, East	---	378
Franklin, First (1)	39	373
Dayton, Ohio, Westwood (1)	38	359
Louisville, Immanuel (1)	50	359
Greenville	---	356
Paducah, Twelfth St. (1)	80	350
Versailles	---	339
Middlesboro, Old Yellow Creek	---	335
Cynthiana (2)	74	333
Winchester, Central	---	332
Owensboro, Eaton Memorial (1)	28	325
Jellico, Tenn., Crouches Creek	---	315
Louisville, South Side	---	312
Winchester, First	---	309
Evansville, Ind., Temple	---	302
Richmond, First (2)	23	295
Hima, Horse Creek (1)	46	294
Evansville, Ind, Walnut St.	---	291
Oneida (1)	49	290
Middletown, First	---	278
Bardstown	---	264
Owensboro, Seven Hills	---	263
Mt. Sterling, First (1)	56	258
Frankfort, Thorn Hill	---	250
Hazard, Petrey Memorial (2)	64	250
Paducah, Trinity	---	250
LaGrange, DeHaven Memorial	---	245
Pleasant Hill (near Campbellsville)	---	244
Vine Grove	---	244
Irvine, First (1)	83	243
Sand Spring (near Lawrenceburg)	---	243
Louisville, Baptist Temple	---	241
Marion Baptist	---	241
Albany (1)	29	225
Auburn	---	225
Lawrenceburg, First	---	220
Louisville, Lee's Lane	---	219
South Campbellsville	---	212
Lexington, South Elkhorn	---	211
High Splint (1)	29	209
Monticello, First	---	201
Hazel	---	200
Russell Springs, First	---	200
Mt. Washington	---	200

TAKE YOUR FAMILY TO SUNDAY SCHOOL



Take Your Family to Sunday school is the surest way to help increase the enrollment and attendance at Sunday school. Each Sunday school will do well to work on this for the next several months.

Baptist Training Union Department

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

State Convention Luncheon and Banquets

Story Hour Leaders' Luncheon—Thursday, 12:20 P. M., \$1.00; Intermediate Banquet—Thursday, 5:30 P.



Dr. J. Leo Green, Pastor First Baptist Church, Gainesville, Florida, who will speak Wednesday night April 12 to State Convention in Ashland.

M., \$1.00; Adult Banquet—Thursday, 5:30 P. M., \$1.50; Young People's Banquet—Friday, 5:30 P. M., \$1.50.

Note: For reservations for one or more of the above, please write at once (before April 1 for sure) to Dr. Donald L. Henning, 1617 Greenup Avenue, Ashland, Kentucky. Please state which one or ones of the luncheon or banquets you plan to attend.

Additional Hotels

For hotel reservations please write direct to hotel. Here are three in addition to the Henry Clay and Ventura already listed:

Imes Motel, 4750 Winchester Ave., Ashland, Ky., 7 units—2 with one double bed, 2 with one double and one single bed, three with two double beds. Rates—\$3.50 single; \$4.00 couple; \$6.00 for four. Private bath with each unit.

Adkins Tourist Home, 3209 Win-

Fourteen

JUNIOR JOTTINGS

Mrs. Byron C. S. DeJarnette
State Approved Junior Worker

Last Call for State Convention—There will not be another Junior Jottings before the meeting of the State Training Union Convention, April 12-14 in Ashland. Perhaps you would like to know something about the plans for the Juniors.

Thursday morning we are having a three hour session, beginning with a worship period and demonstration program. This will be given by the Catlettsburg Juniors. Following the demonstration we will go to conferences for one hour. Mrs. J. E. Lambdin will lead the conferences for Junior Leaders, Sponsors, and Department Officers. Miss Evelyn Jones will lead the 9 and 10 year conferences, Mrs. U. W. Franklin the 11 year conferences, and Mrs. Titus Aldridge will lead the conference for 12-year-olds.

After the conferences we will come together for a Junior talent program, at which time we will have testimonies, book reviews, special music and perhaps a playlet, all given by the Juniors.

Thursday at noon there will be a party for all Juniors.

Friday morning there will be conferences of interest to all. At 11:15 the Junior Memory Work Drill will be conducted. Following the drill the Junior Choir of First Church, Ashland will sing.

Of course the entire convention program will be of interest to all of us and we will want to attend all of the periods.

End of First Quarter 1950—Don't forget to check on the standard. (Did you know that Kentucky had more standard Junior unions the last quarter of 1949 than did any other state?) Send in your quarterly report.

Appoint nominating committee near last of month so new officers will be ready to take office April 1.

Ridgecrest is just around the corner, July 13-August 2. Make your reservations right away for one of the three weeks. Watch the Training Union Magazine for information concerning these weeks.

POWER—To have what you want is riches; but to be able to do without is power.—GEORGE MACDONALD, British Engineer, *English Digest*.

chester Ave., Ashland, Ky., 6 rooms—4 rooms, 2 people—double beds; 1 room, 4 people—2 double beds. 1 room, 3 people—1 double and one single bed. 2 baths—\$1.25 per person. Log Cabin Motor Court, 4920 Winchester Ave., Ashland, Ky., 2 rooms with 2 double beds—\$5.00 per day for 2 or 4 people. 1 room with 1 double bed—\$4.00 per day for 2 people—\$3.00 for 1 person. Private bath with room.

Home Reservations

Please write before April 5 to Mrs. W. E. Covington, 2655 Virginia Ave., Ashland, Ky. for free bed and breakfast in a home. Give names, addresses, and church, indicating those who must room together. State manner and time of arrival, and whether Story Hour children, Juniors, Intermediates, Young People, or Adults.

February Awards By Courses

In February there were 406 study course awards as follows: Administration diplomas 77, seals 6; Adult diplomas 24, seals 128; Young People's diplomas 11, seals 48; Intermediate diplomas 14, seals 36; Junior diplomas 20, seals 42.



Dr. J. P. Allen, Pastor First Baptist Church, Bristol, Virginia, who will speak to State Convention in Ashland on Thursday night April 13.

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

Abridged Program, State W. M. U. Meeting, Latonia Church, Covington, April 4-6, 1950

Tuesday, April 4, 1950 at 7:45 o'clock

Vibra-Harp Prelude Mrs. David Hughes
Hymn: "Christ for the World, We Sing" Wolcott
Devotional Period Miss Jane T. Kent
Greetings Mrs. W. E. Cottengin
"Reading for His Glory" Miss Christina Stokmann
Anthem—"My God and I" (Sergei) Latonia Church Choir
"The Indians for Christ Our Lord" Mrs. George Wilson
Closing Meditation Directed by Mrs. L. M. Polhill

Wednesday Morning—9:45 o'clock

Vibra-Harp Prelude and Hymn
Devotional Period Mrs. Henry Turlington
Business Session
Soprano Solo—"The Voice in the Wilderness" (Scott) Mrs. J. C. Williams
"Africa for Christ Our Lord" Miss Mary-Ellen Wooten
Closing Meditation Directed by Mrs. L. M. Polhill

Wednesday Afternoon—1:15 o'clock

Devotional Period Dr. W. C. Boone
Business
Duet: "Hark, the Voice of Jesus Calling" Dr. and Mrs. E. Lowell Adams
"Training for Christ Our Lord" Dr. Carrie U. Littlejohn
Closing Meditation Directed by Mrs. L. M. Polhill

Wednesday Evening—7:45 o'clock

"Our Youth for Christ Our Lord"
Miss Marjorie Jones, Presiding
Devotional Period Mr. Glendon McCullough
Pageant—"The Banner of Faith" Directed by Miss Edith Dority
(Given by Latonia Young People)
"Young People for Christ Our Lord" Miss Margaret Bruce
Closing Meditation Directed by Mrs. L. M. Polhill

Thursday Morning—9:45 o'clock

Devotional Period Miss Sarah Frances Dias
Business
"Guiding Youth for Christ our Lord" Miss Margaret Bruce
Contralto Solo: "O Sacred Head" (Adams) Mrs. C. W. Higdon
Memorial Meditation
Inspirational Message Dr. W. O. Vaught, Jr.
Closing Meditation Directed by Mrs. L. M. Polhill

New State Mission Study Chairman

Mrs. W. L. Trabue of Hopkinsville, who was outstanding in her work as a Vice-President of Kentucky Woman's Missionary Union for four years has been appointed by our President as State Mission Study Chairman. Mrs. Trabue has accepted the position and is already at work.

She will direct the Mission Study

Conferences at the State meeting and present the Mission Study Report.

Mrs. Trabue succeeds Mrs. Harvey F. Morrison who served so capably but left us to move to Florida.

It is a joy indeed to welcome Mrs. Trabue, and we are sure that, under the leadership of the Holy Spirit, she will lead us to greater knowledge and vision through Mission Study. Call on her freely for the help you need.

WESTERN RECORDER

Inspirational Speaker at Latonia



Dr. W. O. Vaught, Jr.

Pastor W. O. Vaught, Jr., is a native of Versailles, Kentucky. His early childhood was spent in this state and in Indiana. His school days were spent in Mississippi, finishing graded school, the Caledonia High School and Mississippi College there. He completed his Th.M. work at the Southern Seminary in 1935, and then became B. S. U. Secretary for five years in Missouri.

He has been pastor of Bethany Baptist Church, Kansas City, Mo. (1940-1941); University Baptist Church, Abilene, Texas (1942-1945); and he has been at the Immanuel Baptist Church, Little Rock, Arkansas, since April 15, 1945.

Widely traveled, he visited Europe and the Near East, and attended the Baptist World Youth Congress at Zurich, Switzerland, in the summer of 1937. Ten years later, in 1947, he attended the Baptist World Alliance in Copenhagen, Denmark, and while on the continent, took trips into Germany, England, Norway and Sweden.

Last Minute Reminder

If you have Posters, Year Books, Programs, Officer's Note-books, etc., that you would like to place in the Exhibit Room at the State Meeting, mail or bring them to Mrs. Jane Fagin, at Latonia Baptist Church, Covington, Ky.

Fifteen

March 30, 1950

Religious Liberties Endangered

(Editorial)

People of evangelical faith rejoiced because of the forced resignation of MYRON C. TAYLOR as PRESIDENT TRUMAN'S personal representative at the Vatican.

However, though millions wanted this done, there seems to be, now, a wide-spread indisposition to follow up the partial victory to make it permanent.

Following MR. TAYLOR'S resignation, we are reliable informed, the President received 10,000 letters requesting that a successor be named: but in the same period only 200 letters went to the President congratulating him on his decision and requesting that the official relationship with the Vatican be permanently ended.

There is far more to this issue than appears on the surface. Those who have gone beneath the surface know, to a certainty, that a representative at the Vatican points to much more than a mere temporary expediency. Separation of church and state and religious freedom in America are most definitely involved in the ultimate outcome. This is not idle talk.

This paper, along with Baptist people everywhere, would grant and contend for the right of Catholics and all others to have liberty to worship and serve God in their own way and to propagate their doctrines in any manner which does not trespass against the same rights for others. This has been and is the historic Baptist position. Baptists have, from earliest days until now, been the outspoken enemies of religious coercion and oppression and all the kindred evils which stem from the union of church and state.

However, we quote from the April, 1948 issue of *La Civiltà Cattolica*: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone . . . In some countries, Catholics will be obliged to ask freedom for all, resigned to being forced to cohabit where they alone should rightfully be allowed to live. The Church cannot blush for want of tolerance."

This statement from high sources in the hierarchy (mind you, we do not say the great masses of Catholics who have no authoritative, democratic voice in the affairs of their religious government) reveals clearly that

the *hierarchy* would, if it had the authority and opportunity, make Catholicism the state-religion in America, and indeed, in all nations of the earth. This has been its aim for centuries: and this it has done whenever and wherever it had the power. This is the case in Spain today, to name only one land.

The only real and substantial assurance that evangelicals will have religious liberty in America is the absolute and perpetual separation of church and state.

A personal representative from the President of the United States to the Vatican, is, in reality, a Trojan horse at the gates of religious liberty. Complacency, now, means an unlocked door or the "hole in the wall" through which the entering wedge can be plunged. Such complacency has expressed itself in America with: "It can't happen here." And such complacency is now affording the long-sought opening.

Ugliness of spirit and bitterness of attack upon the faith and rights of others has no place among Baptists. This kind of attack has, in the past, done a great deal of harm to the cause of religious freedom: and it has even strengthened the hands of the enemies of absolute religious liberty throughout the world.

However, and on the other hand, we must not adopt the other extreme—a dangerous complacency which remains silent in the presence of real danger. We must face the facts as Christians and in Christian spirit: and we must close, for all time, the breach in the wall. We need no representative, of any kind at the Vatican. The United States has no business, nor has the President, sending any official voice to any religious court. It is in plain violation of the Constitution of the United States: it is a trespass against American liberties and the future of our people. We ought to cry out against it from one end of America to the other.

Sit down now and write the President: congratulate him on the decision he made, and urge him strongly against appointing a successor to Mr. Taylor at the Vatican.

Foreign Mission Advance

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

RELIEF CENTER HANDLED MORE THAN FIVE MILLION POUNDS

The Southern Baptist Relief Center, New Orleans, shipped overseas more than 5,000,000 pounds of relief goods valued in excess of \$4,250,000 during its three years of operation. Final reports issued by Rev. Clovis A. Brantley and Mr. Charles R. Gage reveal that this tremendous amount of material was processed at a cost of 5c per lb. (not including freight).

Diminishing receipts for relief compelled the Relief Committee of the Foreign Mission Board to close the New Orleans Center on February 28, 1950. An earlier closing date had been announced to our constituency generally, but the flow of goods and the urgency of the present world situation led the committee to continue operations two months longer.

The Relief Center came into existence October, 1946, in the four-car garage of the Baptist Rescue Mission at 740 Esplanade Avenue. Rev. Clovis A. Brantley, superintendent of the Home Mission Board's Rescue Mission, became acting director. He soon gave the permanent directorship.

As the relief program gained in momentum, the director enlisted the services of capable co-workers who share with him much of the credit for the success of the undertaking. These included Mr. Charles R. Gage, director of Promotion; Mr. Wallace Goetzman, warehouse manager; Rev. Eugene Howard and Rev. H. A. Hunderup, Jr., field workers; and several office secretaries. When relief activities were at their height, more than seventy people were employed at the center. Mr. Charles R. Gage became Director, January 1, 1950, upon the resignation of Mr. Brantley.

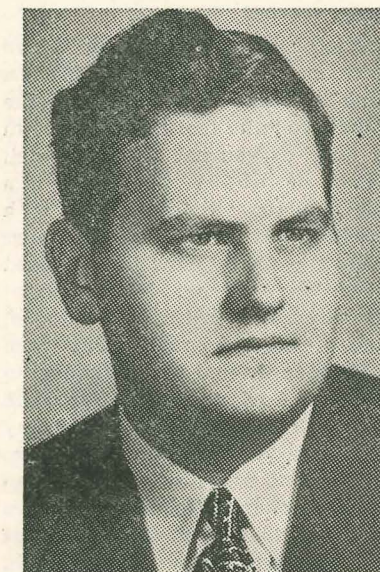
All goods received from Baptists were shipped to Baptist approved consignees who made actual distribution of the materials. Thousands of letters were received by the Relief Center and by donors of relief goods, attesting the fact that the goods were gratefully received overseas.

Germany received the largest amount of relief goods from the New Orleans Center. China came next. Other nations receiving more than 10,000 pounds were Austria, Burma, Denmark, England, Finland, Hungary,

Italy, Japan, Malaya, Pakistan, Palestine, Philippine Islands, Poland, Siam, and Yugoslavia. Shipments of under five hundred pounds each went to Norway and Paraguay.

Bill Cody Of Texas Becomes Student Sec'y. In Heart Of Bluegrass

LEXINGTON, Ky.—Recently Mr. Bill Cody came to join the Kentucky staff of Baptist workers as student



Bill Cody

secretary at the University of Kentucky. Bill comes to us, along with his wife, Betty Ann, from Farmersville, Texas. Both are graduates of Baylor and studied at Southwestern.

Mr. Cody has a rich background of BSU experiences: he served three years on the local Baylor BSU Council, two years on the Texas BSU Council, one year as student secretary at Texas Wesleyan College, and four summers with the Texas BSU Department in youth revivals. He has also served as youth director of the Columbus Avenue Baptist Church in Waco, Texas, and of the Polytechnic and Travis Avenue Baptist Churches of Fort Worth.

The work at the University of Kentucky is well under way and Kentucky Baptists are indeed fortunate to have the Codys' in Lexington to work with the Baptist students at the University of Kentucky and the Good Samaritan Hospital.—*Marian Smith.*

Sunday School Lesson (Continued from Page 12)

3. *The identity of the throng* (7:13-14).

Where will this mighty host come from? They will be those who are saved out of the period of the great tribulation. They will have been cleansed by the blood of the Lamb, which is the way all men must be saved in every dispensation.

4. *The Blessedness of the throng* (7:15-17).

(1) They will be serving God continually (v. 15). This proves that heaven will be a place of activity and not idleness.

(2) They will enjoy His abundant provision (v. 16). Thus in the beauty of figurative speech we are assured that God's provision for His children will satisfy completely every need of theirs.

(3) They will have divine guidance and everlasting joy (v. 17). There will not be anything to cause anyone to shed a single tear.

HELP GATHER IN THE EGGS!

Eggs supply an important part of the food supply for the active, growing children being cared for by Kentucky Baptists at Spring Meadows. At this time of year we depend on our friends throughout the state to furnish our supply for a year. We have adequate cold storage space at the new Home.

Plan an "Egg Offering" NOW in your church. Write for empty egg cases.

SPRING MEADOWS

SAM ED BRADLEY, Superintendent

Middletown,

Kentucky

"BOWSER"

By LONA P. MacDORMAN

"Bowser" is only a horse, but he knows how to behave when he has his Sunday clothes on! This is more than some children know. Some little girls and boys run out and get dirty after they are dressed for Sunday school. "Bowser" never does.

"Bowser" pulls a cart on week days. On Sunday, he goes to church and pulls a buggy, for "Bowser" belongs to an old colored man who cannot afford an automobile. When old John puts the heavy work harness on "Bowser," he goes to the cart and backs in. When he has on the buggy harness, he steps up proudly and gets under the shafts of the buggy, waiting for his master to fasten him in. He never makes a mistake.

One day "Bowser" had to have a new set of shoes. You know horses must have shoes as well as boys and girls. When the blacksmith put them on he drove a nail into the tender part of "Bowser's" foot by mistake. You see, horses must have their shoes nailed on. Old John did not notice until they were nearly home, that "Bowser" limped and he thought he would lead the poor horse back as soon as he got him away from the cart.

But just as soon as "Bowser" was free, he trotted off, and would not come back when his master called to him. He went straight to the blacksmith, and held up the lame foot. Then the man removed the shoe and put it on so that it did not hurt. He thought "Bowser" had a great deal of sense for a horse.

One Sunday morning, old John did not get out to the barn as early as usual, and the bell had rung for church. When he did go, "Bowser" was whinnying and anxious to be out of his stall. When he walked out of the barn door, he went straight to the little shed where his master kept the buggy. He looked at old John as if to say: "Hurry, or you will be late." Old John could not understand why "Bowser" wanted to trot so fast until it came to his mind, that "Bowser" too, had heard the bell, and wanted to be there on time. Old John

says he would not sell "Bowser" for any price, and I do not blame him, do you?—Our Dumb Animals.

Purr When Pleased

Do you purr when you are pleased? That is what "Timothy" always does. Timothy is my cat. He is very much a member of our family, and is loved by all who know him. Loved not only because he is a fine looking fellow—but loved especially because he purrs happily.

Purring is his way of saying, "I love you. I thank you for my fine dinner. I think it is so nice to sit before the fire with you and feel the kindness in your hand as you pat me, or scratch my nose, or rub my chin, which is a special delight. I think ours is a splendid world to live in! So I purr and purr again to show how pleased I am with everything. I have special purrs for special occasions. Most often I purr a 'song of contentment' with life in general and all blessings in particular. I purr when I go to sleep because I feel snug and safe with my human folk. I purr when I wake up to the joy of a new day. I purr when the door is opened for me, or when a fascinating string with a button at its end is held out for me to play with.

In fact I am so busy purring that most people call me 'The Purr Box,' and then they always smile and give me an extra pat. Purring is a confirmed habit with me and brings me big dividends. Why don't you learn to purr when you are pleased? You will be lots happier, and soon you will purr yourself into everybody's heart. Do learn to purr!" says Timothy.—A. D. K. Shurtleff.

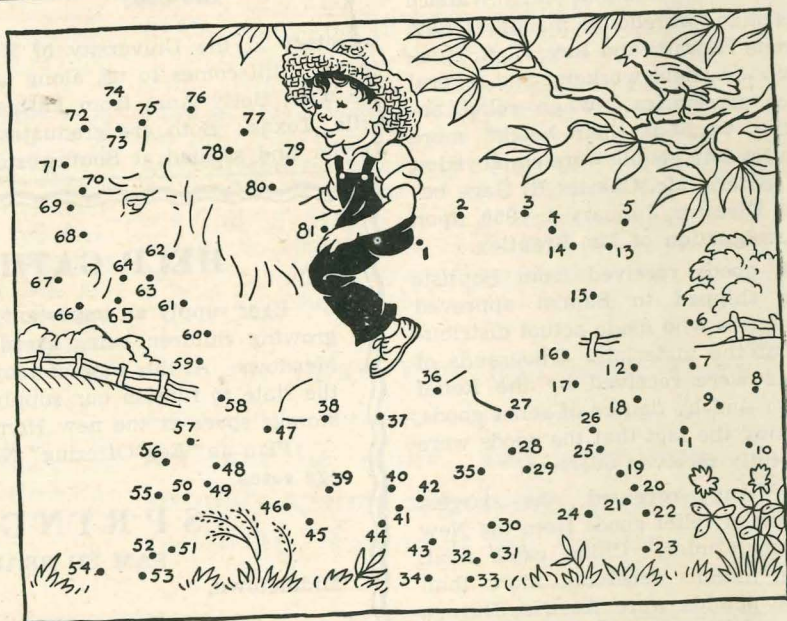
Armored Guard

"Blondie," a shepherd dog, guard and errand-girl of her home for years, was owned by Mike, proprietor of a busy restaurant that had been plagued with costly burglaries.

In desperation after several losses, Mike tied the day's cash receipts in a small pack inside an old dishcloth and handed it to "Blondie" for safe-keeping. Blithely she set out for home alone, carrying the dirty rag in her mouth as if she had found a grubby morsel to nibble. Whether minutes or hours later, when Mike reached home, "Blondie" was waiting for him in the yard, faithfully guarding the bit of cloth with its precious contents.

From that time on, each evening near the same hour "Blondie" scratched at the restaurant door for entrance. Then, tugging a dishcloth from its rack, she would drop it suggestively at Mike's feet, softly nudging him until he heeded, to wrap up the day's receipts.

This partnership proved a happy solution to Mike's problem.—Ruth A. Pray.



Animals are great friends for boys and girls.

March 30, 1950

Shively Church Is Going To Build Again On Its Large Front Lot

Twice already the young Shively Baptist Church, on the southern edge of Louisville as one drives out the Dixie Highway toward Fort Knox, has entered into building programs, only to find that they have not built large enough for their prospective needs. Now they are ready for a third venture in that direction. Pastor Ben F. Mitchell and his people have already secured a proposed sketch of what the new building will look like, situated immediately in front of their present structure, and a building fund is being accumulated.

New Church Organized At Van Buren, In Anderson County

GEE, Ky., March 11.—Under the leadership of Brother Lewis E. Searcy, student at Campbellsville College, a council met at Van Buren, Anderson County, on March 10, 1950, for the purpose of organizing a Baptist church at that place. For several months the congregation has met in private homes.

The church, organized with eleven charter members, is in a village not served by any Baptist church; and it has been hoped for many years that a church could be established there.

Brother Clarence Hanshaw was elected moderator of the council. After the organization was completed, Brother Edgar Burkes preached to a crowd which taxed the capacity of the building. Preaching from Matthew 16:18, he brought an impressive message on Baptist Distinctives.

Churches represented on the council were: Mt. Salem, Friendship, Pleasant Grove, Bethlehem, Glensboro and Middleburg.—Wyatt Shely.

Two Deacons Ordained At Chaplin Fork Church

BARDSTOWN, Ky.—A council, consisting of twenty-six ordained ministers and deacons, met with the Chaplin Baptist Church on Friday night, March 10, for the purpose of examining two brethren, Carl Burns and Orville Strainze, for the office of deacon with that church. The

churches represented were: Chaplain, Chaplin Fork, Bloomfield, Cox's Creek, Mill Creek, Riverview and Little Union. Laverne Butler, the pastor of the Chaplin Church, conducted the period of questions. After examination of these two brethren, Brother W. D. Hundley, Cox's Creek, moved that the council recommend that the church proceed with the ordination. This was seconded by T. H. Gordon, Little Union. The motion was adopted without dissent.

The ordination service immediately following was conducted by the Chaplin pastor and was very impressive. The charge to the church was delivered by Pastor W. D. Hundley, of the Cox's Creek Baptist Church, speaking on the importance of the individual separation from the world, using Romans 12:1 for his text. Following singing, Pastor Roy Mitchell, Riverview Church, delivered the charge to the candidates, using I Timothy 3:8 and Acts 6:3, 4 as bases for the requirements and duties of deacons. At the close of this message the pastor of the Chaplin Church called the candidates to the front of the church and, while kneeling, the council passed by with the laying on of hands.

An interesting commentary on this service is that these two brethren have been Christians just about a year. Their faith was strong and their conviction clear as they expressed themselves. Truly the Chaplin Baptist Church set aside two real deacons.—H. M. Johnson.

Girls' Auxiliary Has Coronation Service At New Brandenburg

BRANDENBURG, Ky.—Recently the Patsy Lawton Girls' Auxiliary of the New Brandenburg Baptist Church held an impressive Coronation Service. The church was beautifully decorated for the occasion, which was conducted by the GA Counsellor, Mrs. Stanley Cain. She was assisted by Mrs. Ray Griffie, WMS Secretary. The devotional message was given by Rev. E. B. Stewart, pastor and RA Counsellor.

Those given recognition in the service were five maidens: Barbara Raymer, Lily Rose Benham, Carolyn Blair, Glodine Bishoff, and Rozina Russell; one lady-in-waiting, Sarah Thomas; and one queen, Edna Cain.

Thelma Pack, who was received into the GA's from the Sunbeams, was flower girl, and Vivian Griffie, a Sunbeam, was the crown-bearer. Joe Bondurant accompanied the pianist with his trombone for the march.

Gleanings

Brother George E. Hays, Jr., Louisville, recently spoke to the Brotherhood meeting at the First Baptist Church of Owensboro.

A Father-and-Son banquet was held at the Franklin Street Baptist Church, Louisville, on Friday night, March 24. The class of D. E. Taurman had charge.

The Mt. Zion Baptist Church, near Elizabethtown, Ky., has a fifteen minute program, 8:00-8:15 A. M., each Monday morning on Radio Station WGRC—Louisville. Brother Jesse A. Hatfield is pastor at Mt. Zion, and will be the speaker.

FALLEN ASLEEP

MRS. MILDRED JANE CHILTON

TURNER'S STATION, Ky.—Again the Death Angel has entered our church and community taking Mrs. Mildred Jane Chilton, at the age of 83 years. She was the widow of the late Wm. Preston Chilton.

She was one of the oldest members of the Turners Station Baptist Church, with which she united in early girlhood, and was a true and faithful member as long as her health permitted. She enjoyed attending church services.

Therefore be it resolved—That in her passing the church and the community have lost an honored and devoted member and citizen, the family a kind and devoted mother and sister.

Be it further resolved, that we as a church extend to her family our sincere sympathy. "To live in hearts we leave behind is not to die." Here is a memory that cannot be erased.

Resolved that a copy of this resolution be sent to her family, the church minutes, and for publication in the Western Recorder.—Alice Cannon, Press Committee.

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Grace Church, Lexington, Holds Its Second Sunday School At Night

LEXINGTON, Ky., March 15.—April 23 through April 30 marks the date of the second *Sunday School at Night* to be held in Grace Baptist Church here. The school will be conducted much as the one held last year, which was one of the most successful meetings ever held.

At 7:30 P. M. each class convenes in its room, the teacher takes a quick count, then spends fifteen minutes in prayer or devotions. The number of contacts, inviting people to attend, that were made that day is also recorded.

At 7:45 P. M. all classes meet in the auditorium, seated by classes. Special music, congregational singing and special choirs will provide the music period for fifteen minutes.

The pastor, George W. Troutt, will bring a strong evangelistic message for about fifteen minutes, after which the invitation will be given. On five nights, the sound motion picture, "The Life of Paul," will be shown in installments.

This *Sunday School at Night* is a popular means of reaching our people, and is extremely effective. The school this year is expected to be even better than the one held last year.—Travis L. Nash.

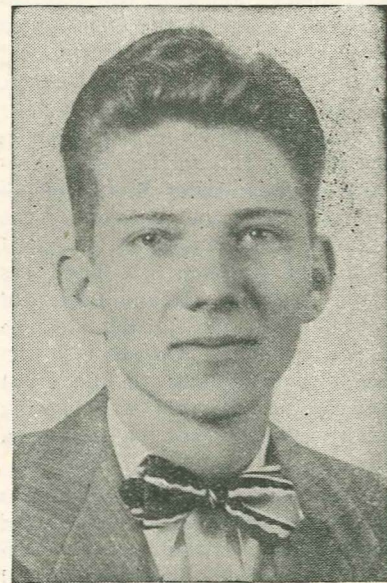
Winchester's North Side Church Calls William Reid As Its Pastor

WINCHESTER, Ky., March 21.—The North Side Baptist Church, Winchester, extended a call on March 19 to Rev. William ("Bill") Reid, a student at Georgetown College. Brother Reid is to succeed Samuel Dennis, who resigned recently due to ill health.

The church is young, but with a promising future. The new pastor likewise is young, being twenty-one years of age, but one of the most promising of our young men. He began his college career at Eastern State Teachers' College, and transferred to Georgetown in January of this year.

Brother Reid is the former pastor at Conway, Kentucky, and is resigning a church in Boone's Creek Association

to accept this one. He has done commendable work in each of his former pastorates. At Conway he led the church to go from half to full-time work. In 1947 he represented Kentucky in the Public Speaker's Contest at Ridgecrest, and placed third. The Lexington Piolet Club rated him the most outstanding Youth Speaker in Lexington. The National Forensic League named him one of the eight best Youth Speakers in the nation. For one year he was BSU Director at Eastern State Teacher's College. He had a high scholastic standing and is



William Reid

one of the most consecrated, Spirit-filled and Spirit-led young men I have ever known.

The Elkhorn Association congratulates the church upon their wise choice, and extends a most cordial welcome to him in becoming a member of our fellowship. We shall watch with pleasure and pride the growth and progress of church and pastor.—Edward A. Walker, Associational Missionary.

Students from Georgetown College Are Given Merit Recognitions

GEORGETOWN, Ky., March 17.—Prof. C. R. Alexander, head of the Chemistry Department at Georgetown College, announced this week that Walter Wharton, a senior from Big Bone, Ky., has received a teaching fellowship in the Graduate School of

the University of Kentucky. This fellowship is a means whereby outstanding students in various fields work on their master's degree while at the same time teaching courses in their chosen subject. Wharton plans to work on his M.S. in chemistry and then continue work on his doctorate, before ultimately becoming a college professor.

Professor Alexander also announced three other appointments going to science majors. Harold Joslin, senior from Owensboro, has been accepted for the fall first-year class at the University of Louisville Medical School. Likewise has James Rich, senior from Covington majoring in biology. Charles Smith, junior from Fonde, Kentucky, has been accepted for the fall class of 1951.

The Science Department of Georgetown College this week held Open House for the students of Garth High School. The Open House offered the public its first opportunity to see the new chemistry and physics class rooms and laboratories. These new rooms have been built in the upper floor of historic Giddings Hall. The enlargement is part of a plan for the development of the Science Department of Georgetown College.

New Automobile Given Pastor George M. Trout By Grace Baptist Church

LEXINGTON, Ky., March 6.—The people of the Grace Baptist Church here yesterday presented Pastor George M. Trout with a new automobile to use as he sees fit. The members were aware of the fact that he had worn out his own car in a short time, taking care of the business of the church, and felt that they wanted to ease his burden in this respect. The movement to present this automobile originated in the Brotherhood.—T. L. Nash.

Our PERSONAL DIRECTION
is assurance that every possible measure of comfort will be provided for family and friends.

KERR BROTHERS
L. S. U. MEMPHIS
609-606 EAST MAIN STREET
MEMPHIS, TENNESSEE

Gleanings

Word comes from Covington that Dr. J. W. Black is much improved over what his condition was a week ago. His physician is much encouraged.

The third anniversary of Pastor R. Don Gambrell was observed by the Erlanger Baptist Church on March 5. Many gains have been made since he went there.

Pastor Thomas Hicks Shelton, First Church, Ludlow, Ky., is filling the Latonia Church's program on Station WZIP, Monday through Friday, 7:30 A. M.

A new organ has been installed at the Silver Grove Baptist Church recently. The purchase of this instrument was the answer to the prayers of both the choir and the church. Whereas many churches have difficulty keeping one good organist, Silver Grove Church has three—Mr. Gene Riggs, Mr. Jack Koch and Mrs. Emogene Jones—and they are all three members of that church.

Pastor R. T. Daugherty, Silver Grove Baptist Church, during the simultaneous revival campaign in Northern Kentucky last fall, asked Mrs. Leo R. Goodwin, a member of the local church, to write a poem on "Christ is the Answer," the slogan of the campaign. She wrote two poems: One on the subject requested, and another call, "The Answer." We regret that we do not have much room for poetry. Mrs. Goodwin writes a poem on the Sunday school lesson for each Sunday.

J. G. Chapman arrived on Okinawa in March to work as a Department of the Army Civilian. He is assigned as Culture and Religious Adviser with Military Government, an unit of the Army of Occupation in the Ryukyus Command. A former student at Carson-Newman College, the University of Tennessee, Southwestern Seminary and Harvard University, Mr. Chapman served as a missionary in Japan for ten years before World War II. During the war he served with the Army in Europe, participating in four campaigns and holding the Bronze Star medal for valor in action. From 1945 to his present assignment on Okinawa, he worked as advisor on General MacArthur's staff. His wife, Mrs. Vecie Chapman, and children, John and Valna, reside at 317 West Sahnier, Houston, Texas, during his absence.

Tom Cole, Of Dayton, Becomes Minister Of Music At Ludlow Church

LUDLOW, Ky., March 20.—Rev. Thomas Cole has recently come to the First Baptist Church, Ludlow, Ky., as Minister of Music. He has already started his new work and is being accepted by the people in a gracious way.

Mr. Cole is a Northern Kentucky boy, his home being in Dayton, Ky., where he was graduated from high school in 1942. His father, Dr. Walton R. Cole, is the pastor of the Dayton Baptist Church. Young Mr. Cole



Thomas Cole

studied music in Baylor University, Waco, Texas. He received his B.M. degree there in 1949, majoring in composition and choral technique. He has served as Minister of Music in the First Baptist Churches of Brenham and Cameron, Texas.

Mr. Cole served in the Air Force during the war as a radio operator on a B-17 bomber, flying twenty-seven missions over Germany.—Thomas H. Shelton, Pastor.

Dallasburg Church "Begins At Jerusalem" To Reach Uttermost Parts

WHEATLEY, Ky., March 18.—The Dallasburg Baptist Church is paying \$1,000 toward the support of Missionary Neville Claxon, a native of Kentucky, but now located in Africa. The Dallasburg Church has built an educational building and a parsonage

within the last two years. These additions have played a great part in making the church program strong enough to enlarge the mission gifts. The church feels that it is good to begin at home in order to reach the uttermost parts of the earth. The people know that an enlarged program at home means an enlarged vision and program around the world.—Eugene Poston, Pastor.

BLUEGRASS NEWS

Chancellor Smith Secures Series Of Books For Georgetown Library

By Philip S. Cox, Publicity Director
GEORGETOWN, Ky., March 19.—Chancellor Leonard C. Smith of Georgetown College presented the school with the Bollingen Series of books upon his recent return from New York City. John D. Barrett, vice president of the Bollingen Foundation of New York, made the grant to Georgetown College of this valuable and unusual set of books.

The series contains books of "the past and present that are considered to be contributions to the development of human consciousness." The books are chiefly in the fields of anthropology, archaeology, mythology, philosophy, religion, sociology, and the arts.

The Bollingen Foundation was incorporated in Virginia in 1945 by anonymous donors. The purpose of the foundation is to supply assistance to "such religious, charitable, scientific, literary, or educational purposes as, in the furtherance of the public welfare, tend to promote the well being of well doing of mankind in general, regardless of race, color, condition or creed in the United States."

A limited number of fellowships and grants-in-aid have been awarded to outstanding scholars and students to enable them to do research and study in before mentioned fields. A limited number of grants for educational projects have also been made to established educational organizations or institutions.

The foundation also arranges for the publication of certain educational books and manuscripts of interest to students and scholars which, because of their nature, would not necessarily be published as commercial enterprises. These books and manuscripts have been published as the "Bollingen Series."

Friendship Church Sets Good Example

JAMESTOWN, Ky.—The Friendship Baptist Church here has set a good example for many other churches throughout the state. Feeling that the church needed a good marker, one that passers-by could easily recognize and read, and which would establish the church in the thinking of the public, a beautiful brick bulletin board was erected, complete in every detail.

The board, well located near the

church building, is lighted with Neon tubules and connected with a time-clock which automatically turns the lights on and off.

The bulletin board not only identifies the church building, but announces week-by-week its program and extends a hearty welcome. WILLIAM R. BRADSHAW is pastor, H. W. SMITH is Sunday school superintendent, and A. SMITH, JR., is Training Union Director.



Roger Ragle, son of Mr. and Mrs. Artist Ragle, stands before the new bulletin board of the Friendship Baptist Church, Jamestown. The boy's father is one of the young deacons at Friendship. Roger has a sister, Janet, just older, and a brother, Bobby, just younger. He is six years old, and is a regular attendant at Friendship Church and Sunday school.

Pianos, Organs And Automobile Presented By Anonymous Donor

COLUMBIA, Ky.—A lady who is a member of the First Baptist Church of Columbia, and who does not wish her name divulged, recently presented her church with a beautiful grand piano for the auditorium, and three other new pianos for three of the departments of the Sunday school. Also she presented three new organs for the beginners, primaries and nursery classes. In addition, she presented a new automobile to her pastor and his wife, Dr. and Mrs. W. H. Moody. An eleven o'clock hour was marked by a dedication service of the musical instruments and the automobile.

Dr. Moody has been with the Columbia Church three and one-half years, going there from the Bardstown Baptist Church.

Gleanings

Loyalty Day was observed on March 26 at Roundstone and Livingston, where W. T. Gardner is pastor.

Thomas Halsell, pastor of Walnut Street Baptist Church, Evansville, Ind., began a series of meetings with Pastor F. G. Schlafer at the Lebanon Baptist Church on March 26.

A Training Union study course was held in the Springfield Baptist Church recently. There were 213 enrolled, with an average of 189-plus each night. W. Lloyd Hellams is pastor there.

J. Frank Davis has been engaged in a revival meeting recently with Pastor Ray Roberts at the First Baptist Church, Danville, Ky. Mr. and Mrs. Revis McGrew are helping with the music.

The First Church of Bowling Green has elected four new deacons. They are: James Hall, Furman Wallace, Melvin Potter and G. D. Milliken, Jr. The ordination service was held by Pastor Harold J. Purdy on March 19.

Jackie Robinson, of Texas, member of the famous Baylor basketball team which made the Olympic finals last year, is to be with Pastor R. R. Couey at the Lexington Avenue Baptist Church, Danville, Ky., July 10-16. The Southern Seminary School of Church Music choir will sing in Danville on May 9.

Calhoun Church Now Having Its Centennial

CALHOUN, Ky., March 12.—This year—1950—is the Centennial Year of the Calhoun Baptist Church. The church hopes to make this an outstanding year under the leadership of our pastor—John Hammatt.

The auditorium has recently been redecorated at considerable cost. The first service to be held in the beautifully finished auditorium was the first service of a revival. The entire church was benefitted by the messages of the visiting minister—Pastor H. G. M. Hatler, First Baptist Church, Princeton, Ky. Pastor Hammatt had charge of the song service. There were twelve additions to the church, six by profession and six by letter.—Mrs. H. A. McDowell, Church Reporter.

Gleanings

Mrs. Della Haynes, 84, died at the Kentucky Convalescent Home in Owensboro on Saturday, March 11. She was a member of the Eaton Memorial Baptist Church, Owensboro.

Loren R. Williams, until recently Minister of Music at the First Baptist Church of Owensboro, Ky., has assumed his new duties in a similar work at the First Baptist Church of Tulsa, Okla., where Dr. J. W. Storer is pastor.

Speakers at the Bible Institute at Ledbetter Baptist Church included: D. W. Billington, Pastor Bonnell Key, Thomas Ed. Adams, Otis Jones, A. M. Hawley, J. H. Thurman, Bernie Boren, John Stringer and E. A. Somers, during March 17 and following.

The Little Bethel Associational Sunday School workers' conference was held Sunday, March 12, at the Charleston Baptist Church at 2:00 o'clock. The speaker was Brother George R. H. Gass, who spoke on "The Sunday School and Church Music."

Pastor Gordon Craig Whiteley, West Side Baptist Church, Louisville, Ky., supplied the Fordsville Baptist Church on Sunday, March 12. The Fordsville Church has called George Cartwright, of the Geneva Baptist Church, in the West Kentuckiana Association.

The Memorial Baptist Church, Murray, Ky., had its annual Bible Institute, March 15-19, under the direction of Pastor Wendell H. Rone. Thomas Ed. Adams spoke on Wednesday night; George Shaver and J. Frank Young on Thursday; D. W. Billington and H. C. Chiles on Friday; T. G. Shelton and M. M. Hampton on Saturday; and Pastor Rone on Sunday.

THE HOPKINS COUNTY TIMES, Madisonville, is running a series of articles on the nearby Baptist churches in its vicinity, recently. In its issue of March 16 there appears an article on page 1 of the Nebo Baptist Church, which celebrated its 37th anniversary on March 19. Frank Mitchell is the present pastor. C. O. Simpson spoke at the eleven o'clock hour. After dinner, and a thirty-minute musical program, Pastor C. D. Cole, Morton's Gap, the first pastor of Nebo Church, addressed the congregation. Also Pastor Benjamin Connaway, Providence, who was the church's first clerk, was present to read the history of the church.

Robert Bozarth Is Ordained With 2 Deacons At Nelson Creek Church

GREENVILLE, Ky.—The Nelson Creek Baptist Church ordained Robert Bozarth into the Gospel ministry on February 26. He had been called to the pastorates of the Ebenezer and Powderly Baptist Churches prior to the ordination, which was requested by the former. Two deacons, Darrell Browning and Richard Moore, were ordained by the Nelson Creek Church at the same time. A council of forty-five, representing twenty-seven churches, found the three men capable and qualified for the tasks ahead of each. Nelson Creek was crowded with Christians who proved their love to God's work by coming to such a service as this.

Rev. Fred Fox was moderator and

Sol Wess the clerk. The sermon was delivered by Roy M. Gabhart, the charges by John S. Jennings; the presentation of the Bible by Charles Wilcox; ordination prayer by O. P. Bush. The interrogator was Pastor David H. Mefford. The song leader was Raymond Mefford; while Nelda Mefford was pianist.

Brother Bozarth, who has a wife and two children, plans to enter college next fall.

FALLEN ASLEEP

MRS. R. E. HALE

OWENSBORO, Ky., March 14.—In loving memory of Mrs. R. E. Hale who departed this life on January 27, 1950, the Yellow Creek Baptist Church, Owensboro, Kentucky, R. R. 1, wishes to acknowledge the loss of our faithful and consistent member as one who loved her Lord, her church, family and community.

Mr. Hale came to be with us several years ago when her husband became principal of the Thurston Consolidated School, and at once she became engaged in the work of her Lord. She was an active member of the WMS, a leader of young people's organizations at various times, a teacher in the Junior Department of Sunday school from the time she enrolled with us, and, at her death, was superintendent of our enlarged Intermediate Department.

She was also an artist with the collection and arrangement of flowers for the church. On each Sabbath Day and every special occasion she brought artistically arranged baskets or vases of flowers from her own garden, from the neighbors or sometimes wild flowers that she had gathered from the fields or highways.

We therefore as a committee representing the various organizations of the church do hereby resolve that

1. The Yellow Creek Baptist Church has lost a friend that will long be remembered not only by the adult members of the church but of the younger members as a perpetrator of their faith in God.

2. That the community has lost a long-time friend who in her quiet manner went about doing good.

3. That the family has lost a guiding and steadying hand, a faithful companion and a loving mother.

We do desire that a copy of these resolutions be sent to the family, a copy to the Western Recorder, and a copy placed on file in our church study.—Miss Helen Turner, Mrs. Harold Cook, Mrs. Katherine Griffin, Committee.

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Bert E. Blevins Is Ordained To Ministry By Geigerville Church

ASHLAND, Ky., March 12.—Eighteen ordained men from ten churches of the Greenup Association met at the call of the Geigerville Baptist Church, Rush, Ky., for the purpose of considering the ordination of Brother Bert E. Blevins to the work of the Gospel ministry.

After a song service, beginning at 2:30 P. M., the group prayed for the Lord's blessings upon the service. The council of ordained men elected Missionary Bert Caldwell as moderator, and selected other men for the ordination program.

Brother L. H. Tipton, pastor of Unity Church, led in a thorough and satisfactory examination in regard to his Christian experience, call to the ministry, and views of Bible doctrines. Pastor J. M. Brickey, Summit Church, charged the church and pastor to work, love and serve the Lord Jesus Christ together. He used as his text, "Let this mind be in you which was also in Christ Jesus."

Brother Clay Caudill, pastor of the Central Church, presented the Bible for the church, after which the council kneeled with Brother Blevins, and Deacon William H. Mills, Wildwood Church led in prayer. Following the laying on of hands, the entire congregation came forward to shake hands with Brother and Mrs. Blevins. This couple has done a great work for the people of this church, and for their Lord. Brother Bert is highly respected and loved by the members and pastors of the churches in Greenup Association.—Clel B. Rodgers.

J. S. Aiken, Evarts Pastor, Going To Jacksboro Church

EVARTS, Ky., Mar. 13.—J. S. Aiken, pastor of the Evarts Baptist Church for the past five years, resigned his church Sunday morning March 12, to become pastor of the Jacksboro Baptist Church, Jacksboro, Tennessee.

During the five years at the Evarts Church the membership has more than doubled. A beautiful eight room parsonage has been erected, nine class rooms have been built on to the

church making a total of seventeen class rooms. A new heating plant was installed to heat both the parsonage and church. A new piano was purchased and recently a minshall estey organ was installed.

Aside from his pastorate he was assistant moderator of Upper Cumberland association, associational Bible school superintendent and a member of the state board.

Rev. Aiken and his family will move to their new field April 10.

During Rev. Aikens' pastorate at Evarts two men have been ordained to the gospel ministry and are both pastors, doing a very five work. On the day of his resignation two more fine young men dedicated their lives to preaching the unsearchable riches of Christ.

The Junior Royal Ambassador chapter was organized by Pastor J. S. Aiken, Evarts, in the Liggett Baptist Church recently with about twenty boys joining. Since that time the Intermediates have also organized.

FALLEN ASLEEP

MRS. A. S. CORBIN

PIKEVILLE, Ky., March 13.—Mrs. A. S. Corbin, wife of Senior Deacon A. S. Corbin, both of the First Baptist Church of Pikeville, Ky., went to be with her Lord on January 23. She was one of the really great women of Kentucky, or the world as to that matter. She was born in Anderson County, Kentucky, April 21, 1870. She was married to A. S. Corbin, of Owen County, February 16, 1888. To this union were born twelve children, six of whom preceded her in death.

Sister Corbin was a Baptist from conviction and had been a member of the First Baptist Church, Pikeville, since 1906, when, with her husband and family, she removed to this place. About forty years ago the man who was then pastor was surprised one Sunday when she presented herself for baptism. Knowing that she was already a member of the church, he asked her what the trouble was. She replied that she had previously been received on her alien immersion into a Baptist church, and that she was not satisfied with that. "I have since learned that baptism is by church authority," she said, "and I come asking baptism of this church." Of course she was baptized.

Besides her devoted husband, who is now past eighty-five, she leaves four daughters: Mrs. R. M. Bagenstoce, Richards, Va.; Mrs. Lacy Fields and Mrs. Arthur Fields, Pikeville, Ky.; and Mrs. George Aaron, Frankfort; and two sons: Clyde Corbin, Ashland; and Marion Corbin, Lick Creek, Ky.

Her funeral was conducted by her pastor, assisted by the pastor of the nearby Methodist Church. May God raise up many more mothers in Israel to take her place, is the prayer of her pastor, who misses her more than any one else but the family.—E. L. Howerton, Pastor.

Society in which she took an active part and repeated some scandle about someone. Mrs. Corbin asked, "Oh why did she have to tell that?" and then she gave me this rule which she had made for herself before she told me anything she heard: "(1) Is it true? (2) If it is true, will it do any good to tell it? (3) If it was concerning me or mine, would I want it told?" Then she added, "I try in my life to practice the Golden Rule in my daily life."

As the wife of our senior deacon for the past twenty-nine years she always baked the unleaven bread for our every observance of the Lord's Supper except once when she was out of the city. She was in the true sense of the word a deacon's wife, meeting every Scriptural qualification. One day recently her husband said, "No gossip ever goes out from my home about any one. How I miss her, and still find myself wanting to go to her for advice!"

I suppose she had fed more Baptist preachers than any other lady in Kentucky. Seldom did a minister come to this church or to any other community here when she and Brother Corbin lived, that the minister was not a guest at her home. She delighted to tell about how the late Dr. Jonathan G. Bow, then Corresponding Secretary of Kentucky Baptists, came to their home unexpectedly after church, and she had cornbread, turnip greens and buttermilk, and how he said he enjoyed it! She was a woman who made one feel at home. Some of the members of the family told me she always was inviting someone in to eat. She never seemed to go to much extra trouble for any one, but always had plenty. She was one of Kentucky's best cooks. She always kept one or more boarders even until the day of her death.

She was a great worker in the church, as Sunday school teacher in her earlier days, and in the Missionary Society. She was a regular attendant and a faithful tither for possibly fifty years. She was Treasurer of the Adult Union at the time of her death.

Mrs. Corbin passed on as she wanted to go. She was confined to her home for only a day or two, and she quietly slipped away with a heart attack. Her passing brought a sudden upsurge of emotional feelings on the part of her many friends, beautifully expressed in the largest floral display ever offered in a Pikeville funeral.

Sister Corbin was an ardent worker for the cause of temperance and a loyal member of the WCTU. She hated the evils of strong drink, but loved and prayed for those it had blighted. She also was an active member of the Pikeville Hospital Guild.

Besides her devoted husband, who is now past eighty-five, she leaves four daughters: Mrs. R. M. Bagenstoce, Richards, Va.; Mrs. Lacy Fields and Mrs. Arthur Fields, Pikeville, Ky.; and Mrs. George Aaron, Frankfort; and two sons: Clyde Corbin, Ashland; and Marion Corbin, Lick Creek, Ky.

Her funeral was conducted by her pastor, assisted by the pastor of the nearby Methodist Church. May God raise up many more mothers in Israel to take her place, is the prayer of her pastor, who misses her more than any one else but the family.—E. L. Howerton, Pastor.

Chicago Baptists Plan For All Baptist Evangelistic Service

By C. E. MATTHEWS

Following the tradition of the last two meetings of the Southern Baptist Convention, the closing session of the Chicago Convention—Friday night, May 12—will be an evangelistic service. Because the Convention meets out of the bounds of Southern Baptist Convention territory, this will be an all Baptist service which will include Southern, Northern, Conservative, Regular, Swedish, German, American (all white) and Negro Baptists of Chicago.

There will be a Negro choir of one thousand voices singing spirituals, and messages by Dr. J. H. JACKSON, pastor of the Olivet Baptist Church, Chicago (colored) and DR. ROBERT G. LEE, President of the Southern Baptist Convention.

A steering committee, composed of representative laymen from Chicago churches, has been set up and for weeks has been active in making great preparation for this service. DR. WELDON WILSON is chairman of this committee.

Enthusiasm is growing in the interest of this evangelistic service. Chicago Baptists are praying that this may be the greatest service of its kind ever held in America. The hope is not only that many souls may be saved in this service, but that this service may be the beginning of a genuine revival in the great city of Chicago.

Below is a letter to Southern Baptists written by DR. WELDON M. WILSON, pastor of the North Shore Baptist Church, Chicago:

To our Southern Baptist Friends and Churches:

Dear Brethren:
On February 7 the local steering committee invited Baptist

ministers of the city to come together for a breakfast at the North Shore Baptist Church of Chicago. This meeting was entirely in the interest of the great united Baptist evangelistic rally to be held the closing night of the Southern Baptist Convention. Fifty-five ministers were present. It was one of the largest gatherings of Baptist ministers we have had in the city in many years. Enthusiasm was high. There was absolute harmony and accord from every group represented.

There were many expressions to the effect that the Coliseum, which seats 12,000, would be too small and that we should secure a larger place. God seems to be working mightily in our midst. I believe this rally will be the start of a great evangelistic crusade in our city.

We are announcing everywhere

here that DR. ROBERT G. LEE is to be the preacher for the occasion. He has preached many times in Chicago, always with great power and effectiveness. Two or three years ago he preached in my own church. As a result it will be very easy to bring my entire congregation to the meeting.

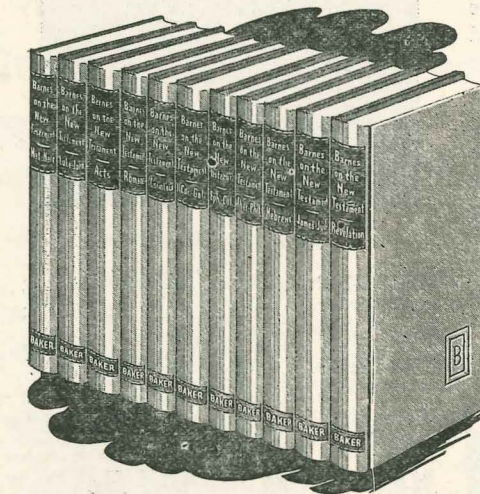
At the next meeting of our committee we are organizing prayer bands to undergird this rally and the entire convention with prayer. I am sure that I do not need to request all the delegates from the Southern Baptist Convention and all Southern Baptists who cannot come to join us in prayer for a great spiritual awakening in Chicago.

WELDON M. WILSON

Artemus Pastor Marsee To Preach In Revival At Cumberland's Central

CUMBERLAND, Ky., March 17.—A. S. Marsee, pastor of the First Baptist Church of Artemus, Ky., is to begin a meeting with Pastor Bailey Sadler at the Central Baptist Church, Cumberland, on Sunday night, April 9.

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Duke K. McCall to be Radio Speaker on Abundant Living

Announcement has been made by the Baptist Radio Commission in Atlanta, Dr. S. F. Lowe, Director, that the theme for the Baptist Hour messages during April, May and June will be "Avenues To Abundant Living." The speaker of this series of sermons will be Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention.

Dr. McCall has a world-wide reputation as a speaker, educator and a religious leader. He is a member of the Baptist World Alliance Executive Committee, and Treasurer of the Southern Baptist Foundation. He has spoken on the Baptist Hour several times previously.

A native of Mississippi, Dr. McCall is the son of Judge and Mrs. John W. McCall of Memphis, Tennessee. He graduated with honors from Furman University, Greenville, S. C., and received the Th.M. and Ph.D. degrees from Southern Baptist Theological Seminary in Louisville. He also holds honorary degrees from Furman, and from Baylor University, Waco, Texas.

Dr. McCall left the pastorate of Broadway Baptist Church, Louisville, in 1943 to become president of New Orleans Baptist Theological Seminary. He held the latter position until May of 1946 when he became executive secretary of the Southern Baptist Convention Executive Committee. His tasks now include the leading of six million Southern Baptists in their

worldwide evangelistic educational, and benevolent work.

Dates and subjects: April 2, "Prepare for the Unexpected"; April 9, "A Miracle for You"; April 16, "Fool-proof Faith"; April 23, "The Escape to Heaven on Earth"; April 30, "Turning Sorrow Into a Song"; May 7, "Getting Along With People"; May 14, "Faith in Technicolor"; May 21, "Recovering Life's Zest"; May 28, "The Hero in Your Soul"; June 4,



Duke K. McCall

"The Myth of the Average Man"; June 11, "How to Multiply Yourself"; June 18, "Missing Heirs"; June 25, "The Peace Terms of Satan."

Southern Convention Messengers Should Be Properly Certified

By Joe W. Burton
Sec'y., Southern Baptist Convention

Registration cards for the certification of messengers who will attend the annual meeting of the Southern Baptist Convention are now available from the office of the executive secretary of each state Baptist convention.

Messengers should be appointed by the churches according to the following provision of the Constitution in the Southern Baptist Convention:

"Article III. Membership: The Convention shall consist of messengers

who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

2. One additional messenger from each such church for every 250 members; or for each \$250 paid to the work of the Convention during the fiscal year preceding the annual meeting.

3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10)."

Louise, a little girl who had begun life in a happy-go-lucky household, went to spend a few months with a very strict aunt.

One evening, after a trying day when she had been scolded more than ever, she knelt for her evening prayer.

This is what her aunt heard as she passed the open bedroom door: "Oh, dear angels, make all the bad people good and all the good people easier to live with."—Mrs. A. DUNN.

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T. F. Callaway Resigns Thomasville Pastorate; Enters Evangelism

THOMASVILLE, Ga., March 15—Dr. T. F. Callaway has tendered his resignation as pastor of the First Baptist Church of Thomasville, Georgia, effective June 30, after twenty-three years as pastor. Dr. Callaway plans to re-enter evangelistic work. He was engaged for eight years before going to Thomasville as Evangelist of the Georgia Baptist Convention.

God has signally blessed his ministry during these twenty-three years. The present commodious church building has been erected. Three branch churches have been built in strategic sections of the city, two of which are now independent and the third will become an independent church in a few weeks. The membership had grown from 741 to 2,346, despite the members given the new churches. For three of the past four years 52% of all money raised has gone to missionary causes.

Dr. Callaway has served two terms as President of the Georgia Baptist Convention. Previously he served two

terms as President of the Georgia Baptist Sunday School Convention. For five years he was a Trustee of Mercer University. For seventeen years he was the Georgia representative on the Sunday School Board. For many years he served as a member of the Georgia Baptist Executive Committee.

The members of the church and other outside friends made the gift of a seven-room brick home to Dr. and Mrs. Callaway upon the acceptance of his resignation.

New Mission Worker Starts In Hazard At Jeff Mission

HAZARD, Ky.—The First Baptist Church of Hazard and the Baptist State Board of Missions in Kentucky are sponsoring jointly a new mission program for Baptists of Perry County, and the worker for that field is Rev. W. L. Franklin. He has started his new work at the Jeff Mission. Mr. Franklin is a native of Kentucky, but has recently been making his home in Oklahoma. He and his wife will reside at 626 Broadway, Hazard, Ky.

A Trail Of Light

A friend of mine, when he was a little boy, used to sit at the window every evening in the twilight and watch for the lamplighter.

The old man always came from the same corner and zigzagged his way down the narrow street, lighting the lamps as he went.

He seemed as certain and regular as the sunset itself. To that boy there was something fascinating about this silent old man of the shadows. He never came to that street except at lamplighting time. He was too old to do other work, but his stooped shoulders and white hair seemed to fit perfectly into the picture of the eventide.

Now and then he would look up at the little watcher in the window, but the lad never knew the lamplighter's name. He remembers him now only because wherever he went he always left a light.

It is a glorious occupation to be a lamplighter in life. Indeed, all Christian workers can be lamplighters. Let your light shine, and you will always be remembered for the things you did for others.—SIDNEY W. POWELL, Bulletin, First Baptist Church, Paducah.

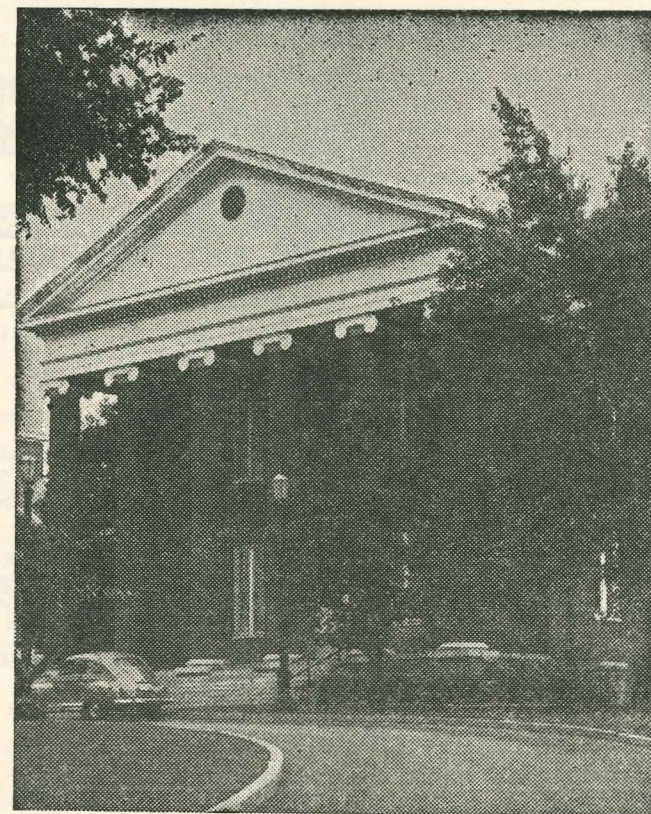
Georgetown College

Founded in 1787

Georgetown is a four-year, co-educational college. Its purpose is to aid students in their intellectual, physical, social, spiritual, and vocational development. While specialized training for professional and other occupational fields is offered and emphasized, the college holds to the ideal of educating students as broadly informed citizens qualified to function in a democratic society and who are concerned with the application of Christian principles to social, political and economic life.

We suggest that you visit Georgetown, talk with the students and members of the college staff, and see for yourself how completely Georgetown meets your needs.

DR. S. S. HILL, President
GEORGETOWN COLLEGE
Georgetown, Kentucky



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Book Reviews

Gray and Adams Bible Commentary. By James Comper Gray and George M. Adams; the Zondervan Publishing Company, Grand Rapids, Michigan; each volume costs \$4.95.

Volume 4 of this great Bible Commentary is already out—Matthew—Acts; Volume 5—Romans—Revelation—will be out in May; Volume 1—Genesis—Second Kings—will be out in July; Volume 2—Chronicles—Proverbs—will be out in September; Volume 3—Ecclesiastes—Malachi—will be out in October, all in 1950.

Charles Spurgeon said of this Commentary: "It is surpassingly useful. . . . Buy the work at once. . . . most helpful in suggesting outlines and furnishing anecdotes. . . . Our opinion of it is very high. It is not critical, but popular." Each volume contains thousands of usable, helpful illustrations. It is complete, unabridged, fully indexed, and a most desirable set. No matter what commentaries you have, this old classic will add strength to your library.

Ten Famous Missionaries. By Basil Miller, Zondervan Publishing Co., Grand Rapids, Mich., price \$1.00.

This small book of only 80 pages contains ten pen-pictures of as many religious leaders: William Carey, William Bagby, John G. Paton, David Livingstone, J. Hudson Taylor, David Brainerd, Robert Moffatt, Jonathan Goforth, Adoniram Judson, and Francis of Assisi. His material is presented in interesting fashion; but Miller's assertion that, at the time Francis of Assisi went to Rome (about 1209), there were no others than Catholics—"all Christians serving under the one Church"—is without foundation in fact. This is an unpardonable blunder for one attempting to deal with religious history. Even Catholic leaders of those days admit that there were those who did not have fellowship with the "Catholic Church," but who pursued their own courses of religious faith and practice, often persecuted by the dominant religious power—Catholicism. However it is an interesting book and contains information that can be used.

Ten Famous Evangelists. By Basil Miller, Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

This book will kindle evangelistic fires. The author devotes a chapter each to George Whitefield, John Wesley, Jonathan Edwards, Robert Murray McCheyne, Chas.

EAST TEXAS BAPTIST COLLEGE
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Regular Session: September 11
Information on Request
H. D. BRUCE, President

G. Finney, Peter Cartwright, D. L. Moody, Charles Spurgeon, Billy Sunday, and R. A. Torrey. You need this book.

The Apocalypse—Lectures on the Book of Revelation. By J. A. Seiss, Zondervan Publishing House, Grand Rapids, Mich. Price \$4.95.

Dr. Wilbur Smith calls this work, "the most famous exposition on Revelation in our language."

Formerly in four volumes, this series of lectures now comes to the public in one great volume.

Old Testament Studies. By Wm. R. Newell, Moody Press. Price \$3.00 (Genesis to Job).

This book is reverent to the heart. The author of these studies believes the old Book. His work abounds with rich sermon suggestions. He finds Christ in all of it and magnifies Him as the Eternal and Divine Word.

The Life of St. Paul. By James Stalker, Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

Hundreds of books have been written about the Apostle Paul. James Stalker, in ten chapters and 160 pages offers a close-up of the great preacher-missionary which we have not seen in any other book about him. The work is splendidly organized and well written.

The Person and Work of Christ. By Dr. Benjamin B. Warfield (edited by Samuel G. Craig). The Presbyterian and Reformed Publishing Company, Philadelphia, Pa. Price \$4.50.

This great book of nearly 600 pages should be in the library of every minister and teacher. It contains the principal articles written by the late Benjamin B. Warfield having to do with the person and work of Christ.

Dr. Warfield contended for the divinity of Christ—that He was perfect deity and complete humanity in one person. He at-

tached primary significance to the Biblical data.

Mel Trotter—A Biography. By Fred C. Zarfes, Zondervan Publishing House, Grand Rapids, Mich. Price \$1.50.

This book will strengthen the faith of the reader in the goodness and grace of God. You will want this book.

Southwestern's New Memorial Building

On the Western Recorder's cover page this week is shown the main entrance to the new Memorial Building on the campus of Southwestern Baptist Theological Seminary, Fort Worth, Texas, which was dedicated several weeks ago, as was also the J. M. Price Hall.

This magnificent entrance is only the center of three stately units which make up the complete structure. As one walks into this Rotunda he may turn to the left and enter the Fleming Library; or he may go straight ahead, and enter the George W. Truett Auditorium; or he may turn to the right and enter the Scarborough Hall. Fleming Library has a shelf capacity of 150,000 volumes, and a seating capacity of 300. Truett Auditorium has a seating capacity of 1,250. Scarborough Hall provides administrative and faculty offices, and classes for the School of Theology.

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EGGS WANTED!

Paster—Sunday School Superintendent, Missionary Society President, plan an "egg collection" now in your church. Your people, especially the children, will welcome this opportunity to help gather in the eggs for homeless children.

The big Spring Meadows family of well over a hundred needs a great many eggs to last through the year. We have adequate cold storage space. To build young bodies strong and well eggs are used in some way every day.

Write today for the number of cases holding 30 dozen you will need. Set a day for receiving the eggs and announce frequently.

SPRING MEADOWS

SAM ED BRADLEY, Superintendent
Middletown, Kentucky

Not Wrong At All

(Continued from Page 4)

May I close with one other observation that comes out of an anxious heart? Has the day come upon us when one cannot advocate any change in our *modus operandi*—our way of doing things—without being accused of being an enemy to established agencies? Have Baptists reached the point in their growth where their institutions are so set that they will not consider adapting themselves to social movements which will never be set except under the domination of some cruel totalitarianism? Why should one who advocates a special type of theological school for a special group of Baptist workers be accused of opposing institutions that are, or of belittling their ministry?

A few well-placed Bible institutes, providing facilities for from 200 to 400 students in each, will put within reach of multitudes of small village and open country fields men who, because trained there and for the type of work demanded by such fields, will devote their lives to such pastorate.

Baptists are not wrong as far as they have gone in providing theological training for their ministers; they just have not gone far enough, and the day before us demands that they take the further step by pro-

viding a new type of training which the standard theological seminary should not and, I insist, cannot give.

Mrs. Booth Lowrey Dies At Blue Mountain

BLUE MOUNTAIN, Miss., March 3.—Mrs. Booth Lowrey of Blue Mountain died this morning in the home of one of her sons, Perrin H. Lowrey, at the age of 87. She was born at Lena.

As Miss Patti Lowry she graduated from Blue Mountain College in 1884 and later became the bride of Booth

Whodunit?

Dodge is my name. No, I'm not one of the car manufacturers. I get my name from the way I dodge and squirm when I can't remember people's names I'm supposed to know.

It would never do in the world for them to know I can't recall their names, so I set in hedging and dodging to keep them from catching on until I can pick up a clew that will pull me out of the hole.

I try to pick up some leads by asking: "Well, how's everybody back home?" or, "How long have you been in town?" or, in desperation, "Let's see now; how is it you spell your name?" These are just a few.

What I don't realize is, I am a first-rate entertainer. The people just love to see me flounder around, though they don't let go with even a smile. Sometimes I really go off the deep end when I ask someone how he spells his name and he answers, "J-o-n-e-s." Or, when I ask, "How're the folks back home?" and he answers with a wry face, "We've all lived here for generations."

Well, guess everyone has his tough moments.—I. M. P. Culliar.

Lowrey, head of the physical education department of the college and nationally famed lyceum lecturer. She taught music in the college for a while and then became college librarian, which position she held for 34 years. Funeral services will be held at 2:00 o'clock Saturday afternoon in the home of Dr. Lawrence T. Lowrey. Rev. Clifford J. Smyly, pastor of the Lowrey Memorial Baptist Church, will officiate.

She is survived by two sons, Perrin H. and Lawrence T. Lowrey, of Blue Mountain, and two sisters, Miss Gertrude Lowry Gallman, and Mrs. Claudia Fay, Newport, Ark.

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word, including initials and addresses. Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

FOR SALE: Here they are, used theater seats for your church \$3.50 while they last. Call A. B. Prince, 2063, Paris, Tennessee.

When touring Kentucky, stop at Lincoln Stone Modern Court and see Lincoln's birthplace near by. Mr. and Mrs. R. W. Routt, Prop., Hodgenville, Ky.

Georgetown Bible Professor In White Water Conference

DAYTON, Ohio, March 21.—Dr. George W. Redding, Professor of Bible at Georgetown College, will be the guest speaker in the White Water Association Bible Conference April 2-9 at 7:30 each evening. This Conference will be held in the Westwood (formerly West Side) Baptist Church of Dayton, Ohio, where John W. Kurtz is the pastor. The theme for the meeting is, "The Wonderful Teachings of Jesus."

Shawnee Baptist Church, Louisville, is planning a series of evangelistic meetings each evening during April 2-9. Pastor John D. Boykin is to bring the messages.

"Tis Better That A Man's Own Works Than Another Man's Words Should Praise Him."
Kentucky Baptist Foundation
Incorporated
127 E. Broadway, Louisville, Ky.

BAPTIST NURSES WANTED
Baptist nurses holding college degrees and interested in securing positions as instructors, supervisors, and head nurses are requested to write
DR. FRANK TRIPP, Supt.
SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana

Receipts For First Quarter of Year, 1949-1950

November 1, 1949 to January 31, 1950

W. C. BOONE, General Secretary and Treasurer

In this exhibit the name of the church and the amount contributed for the first quarter of the Associational year, November 1, 1949 to January 31, 1950, is given. The first column is the amount raised for the Cooperative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Cooperative Program.

In some instances church treasurers failed to give the name of the contributing church in remitting funds and credit had to be given to the association as a whole.

(Continued from last week)

	Co-op Prog.	Designated		Co-op Prog.	Designated		Co-op Prog.	Designated
PULASKI—			Phillips Memorial	650.24	495.37	Mitchellsburg	15.29	50.25
Pleasant View		50.00	Raymond	12.42	85.65	Mt. Freedom		18.00
Pulaski	20.40		Rockhaven	9.00	52.75	North Rolling Fork	249.61	306.83
Quinton	20.00		Salem	473.63	110.50	Parksville		60.25
Rock Lick		20.42	West Point	213.00	316.60	Perryville	200.00	97.46
Sinking Valley		26.62	Wolf Creek	13.75	40.20	Pleasant Hill		5.00
Slate Branch		21.92				Salem		600.00
Somerset, First	2,483.70	1,600.38	SEVERNS VALLEY—			Salt River	6.00	68.00
Sunny Side		29.58	Barren River	75.91	259.00	Shakertown Mission		14.00
Sunny Grove		25.78	Cecilia	160.80	161.17	Shawnee Run	82.85	96.49
Zion	30.86	21.15	Franklin Cross Roads		28.50	Valley Grove		9.00
			Gilead	308.32	161.17	Chestnut Grove	8.70	65.58
ROCKCASTLE—			Hodgenville	1,986.51	896.11	Grove Ridge		36.31
Association	9.97	20.00	Middle Creek	93.84	145.80	Liberty	104.50	31.25
Brindle Ridge		121.20	Mill Creek		192.54	Middleburg	116.10	46.00
Brodhead	146.65	5.75	Mt. Zion	18.15	100.00	Poplar Grove		150.00
Clear Creek		19.82	New Salem	21.25	100.00	Rocky Ford		82.83
Conway		31.25	Rineyville	10.35	41.31			
Flat Rock		9.00	Round Top	18.00	1,303.31	SOUTH UNION—		3.30
Freedom		6.76	Severns Valley	2,870.43	1,303.31	Bethel		38.75
Livingston		45.00	Sonora	27.88	235.35	Clairfield		9.95
Mt. Pleasant		55.73	Stithon	72.73	92.57	Crouches Creek	20.00	310.00
Mt. Vernon		70.00	Stithon Creek	22.00		Cumberland River	6.00	14.08
Pine Hill		2.15	Vertrees		2.00	Good Hope	12.59	48.55
Poplar Grove		13.00	Vine Grove	321.59	253.06	High Cliff	1.00	3.51
			Youngers Creek	55.20	37.77	Jellico Creek	23.60	2.00
RUSSELL COUNTY—						Nevisdale		1.00
Clear Fork	49.68	11.43	SHELBY COUNTY—			Patterson Creek	1.00	1.00
Clear Spring	8.00	38.70	Bagdad	313.64	248.31	Pleasant Hill	5.00	11.00
Fairview	12.25	86.49	Beech Ridge	6.41	2.20	Rock Spring	2.65	16.25
Friendship	69.55	124.62	Bethlehem	17.07	6.20	Young's Creek		
Jamestown	84.42	50.00	Buffalo Lick	229.00	206.19			
Liberty	50.00	8.75	Burks Branch	61.58	45.41	SULPHUR FORK—		20.25
Mt. Calvary		1.95	Christianburg	19.00	60.00	Antioch	20.25	15.00
Mt. Olive		23.29	Clay Village	161.52	294.99	Ballardsville	197.98	145.86
Mt. Vernon		17.55	Cropper	108.97	168.05	Bedford	9.00	41.70
Poplar Grove	170.77	215.75	Dover	181.17	69.57	Corn Creek		68.35
Providence	25.93	17.50	Elmburg	15.50	103.33	Covington	7.85	37.07
Russell Springs	317.20	205.59	Finchville	428.21	143.26	Harrods Creek	60.42	16.20
Welfare	19.51	26.86	Graefenburg	193.19	161.80	LaGrange	643.41	865.70
White Oak		31.83	Hempridge	8.00	29.60	Liberty	3.00	12.05
			Indian Fork	16.64	30.25	Milton		6.50
RUSSELL CREEK—			Little Mount	13.88	45.26	Pleasant View	23.63	7.65
Association		22.50	Mt. Moriah	177.25	248.21	Poplar Ridge	12.00	57.80
Beech Grove	80.00	153.10	Mt. Pleasant	2.00	68.00	Providence		189.00
Brush Creek		76.89	Mt. Vernon	6.00	82.33	Sligo	198.30	13.00
Campbellsville	1,043.15	1,727.30	Pigeon Fork	70.25	262.41	Union Grove	41.70	
Columbia	500.00	987.17	Salem	352.06	333.52			
Elkhorn		223.00	Shelbyville, First	1,552.17	615.51	TATES CREEK—		5.50
Friendship		29.20	Simpsonville	252.40	297.80	Association		8.75
Fry	12.03	30.50	Waddy	279.62	546.26	Beech Grove	8.75	4.70
Greasy Creek		154.50				Berea	825.00	618.14
Greensburg		57.26	SIMPSON—			Broadway	7.00	70.34
Harrods Creek		51.84	Association	19.82	18.68	Calvary	237.35	19.12
Liberty		37.50	Cedar Grove	12.05	93.36	Freedom		28.42
Lone Valley		27.82	Franklin, First	811.27	953.64	Good Hope		93.36
Macedonia		25.00	Middleton		104.86	Hays Fork	53.31	106.00
Milltown		25.96	New Salem	4.00	29.00	Kirksville	130.28	157.40
New Salem		94.69	Providence	89.22	31.01	Liberty		54.23
Palestine		58.14	Shady Grove	82.60	133.33	Middletown	12.00	11.00
Pikes Ridge	136.00	453.40	Sulphur Spring	182.98	216.11	Mt. Tabor	105.25	121.00
Pleasant Hill		3.26	Whippoorwill	22.50	75.16	Peytontown		7.42
Pleasant Ridge		135.25				Pilot Knob		1.00
Pleasant Valley		40.00	SOUTH CONCORD—			Red House	70.10	50.53
Robinson Creek		102.00	Cooper	30.00	67.42	Richmond, First	450.00	728.55
Salem		101.45				Rosedale		50.55
South Campbellsville	183.69	34.90	SOUTH DISTRICT—			Silver Creek		6.04
Summersville	22.35	20.00	Association		10.00	Tates Creek		7.10
Trammel Creek	44.87	55.00	Beech Grove	309.00	205.80	Valley View		16.50
Zion			Benton	169.10	72.89	Viney Fork	71.37	50.56
			Bethel	154.80		Waco	78.32	97.92
SALEM—			Bruners Chapel	857.14	423.26	Wallaceton	66.67	109.50
Association		14.50	Calvary	363.08	839.28	White Lick		50.00
Big Spring	3.00	6.25	Cornishville		80.00			
Blue River Island	21.80	22.75	Danville	323.81	610.00	TEN MILE—		72.27
Buck Grove	79.20	215.16	Deep Creek	165.00	548.80	Association	27.00	46.00
Cold Spring	10.00	46.55	Doctors Fork		68.00	Clark's Creek	1.70	33.60
Ekron	99.47	24.75	Forks of Dix River	588.30	83.00	Concord	194.48	156.00
Guston	28.53	235.20	Friendship		40.96	Glencoe	149.43	318.43
Hill Grove	56.76	117.40	Gethsemane		175.58	Macedonia		108.96
Muldraugh	125.00	224.64	Harrodsburg	216.00	459.37	Mt. Tabor	256.32	18.10
New Brandenburg	35.60	3.35	Junction City	91.46	43.25	Mt. Zion		65.00
New Highland	8.00	174.74	Lancaster	724.92	543.09	Oakland	87.77	
New Salem	34.17	47.37	Lexington Avenue	450.00	2,860.25	Paint Lick		49.15
Paynesville		46.75						

President Provokes Pacelli

By LOUIE D. NEWTON

ATLANTA, Ga.—Pacelli (Pope Pius XII) is thoroughly provoked with PRESIDENT TRUMAN and any and all others who had anything to do with MYRON C. TAYLOR's resignation, according to dispatch from Rome, February 24, 1950, signed by C. L. SULZBERGER.

"It was made clear that the Vatican was disturbed and even affronted by the manner in which TAYLOR's resignation was announced. There had been no hint of its imminence the last time TAYLOR saw the Pope. It came as an unpleasant surprise here," writes SULZBERGER.

But read on from BROTHER SULZBERGER: "Verbally the Holy See has let it be known to the American Government that it would refuse to allow the embassy in Rome (meaning, obviously, the U. S. Embassy) to handle Vatican affairs as well as relations with the Italian Government. It is also now absolutely plain that it (Vatican) does not wish to see an-

other presidential personal envoy sent here, but might conceivably even prefer to have no formal diplomatic relationships if it cannot have a regular permanent mission accredited."

NOTE: Let us not be tempted into complacency about TAYLOR's successor by the pope's anger at PRESIDENT TRUMAN's failure to confer with him before withdrawing TAYLOR and closing the Embassy at the Vatican. Anything can happen yet. Keep your letters and telegrams going to the White House, please.

Retired Indian Missionary Continues Active In Lord's Work Through Prayer

(Continued from Page 5)

"When the date of the offering came the river was high, so John Miles, who speaks no English, yet is one of the finest deacons I ever saw, got on his horse and rode to all the

members on the north of the river to collect the contribution that each would make. The next morning he came to the river, undressed, held the offering and his clothes above his head while he waded about a half mile, feeling his way with a stick for the pools of quicksand as he crossed in order to get the money to the mission board as promptly as possible. He felt that the Lord's work required haste."

First Convention President

Brother Willett was one of the leaders in the beginning of the organized Southern Baptist work in Arizona. He was in on every meeting, except the first small committee meeting to discuss the Southern Baptist work. He was elected the first president of the Baptist General Convention of Arizona.

We take pleasure in giving part of the story of this great man of God to our readers and of paying tribute to a great soldier of the cross while he is yet with us. Mr. Willett is at home with his daughter at 945 E. Coronado Rd., Phoenix, Arizona (phone 4-2466), and he would be delighted to hear from his friends.

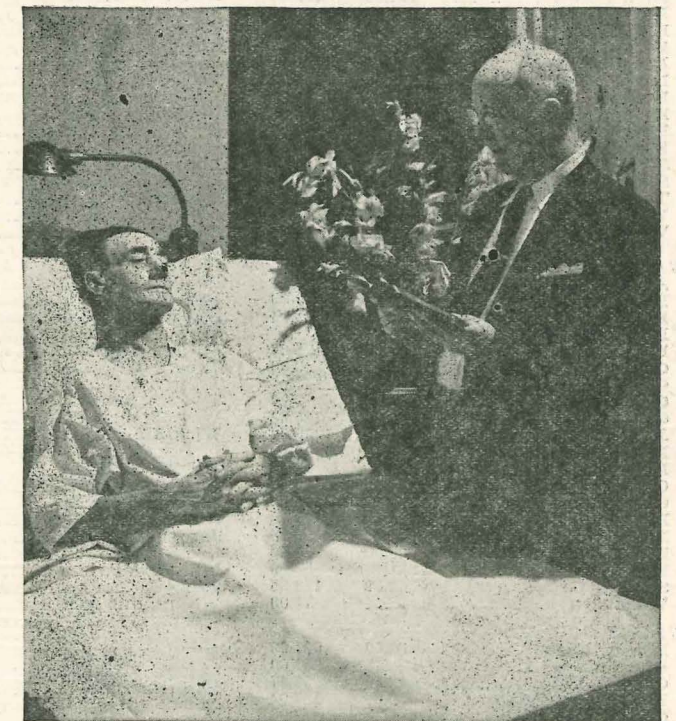
MAY
14
1950

You be the Judge!

HERE ARE THE FACTS

Mothers' Day, Sunday May 14, is Kentucky Baptist Hospital help these suffering people? The special joining together to help provide funds for the sick and suffering who are unable to pay for hospital care.

What greater service can you, your church and Sunday school render to mankind than to help your Hospital help these suffering people. The special offering for the Sunday School Charity Fund deserves an important consideration on your church calendar.



KENTUCKY BAPTIST HOSPITAL—*Charity Fund*