

# Western Recorder

KENTUCKY SOUTHERN COLLEGE  
LIBRARY



The Broadway Baptist Church Building at its new location, 4000 Brownsboro Road, Louisville, which was formally opened on September 10. Pastor E. F. Perry had with him Dr. James A. Stewart, a former pastor, and Professors Wayne E. Oates and Taylor C. Smith as speakers for that occasion.

## Gleanings From The Field

Arkansas Baptists have voted to close Central Junior College, Little Rock.

Hyman J. Appelman has been installed as president of the San Francisco Baptist College.

Henry Lee Spencer, Brownwood, Texas, has been elected head of the Mississippi Baptist Foundation.

Otis Strickland has been elected president of Decatur Baptist College in Texas to succeed Dr. J. L. Ward.

Thomas Henry Morrison, Jr., has been named administrator of the Valley Baptist Hospital, Harlingen, Tex.

Dr. Louis J. Bristow has agreed to serve as administrator of the Louisiana Baptist Hospital at Baton Rouge. He succeeds Dr. W. E. B. Lockridge.

Ministers attending the Southern Baptist Convention at San Francisco may purchase a round-trip ticket, with any clergy permit they may have, according to the Trans-Continental Passenger Association.

Dr. A. U. Boone, Memphis, father of General Secretary W. C. Boone of Kentucky, and Mrs. Frank H. Leavell of Nashville, was 90 years of age on September 7. He is a native of Elkton, Kentucky.

Missionary W. G. Potts, Ohio River Association, Marion, Ky., preached to the prisoners in the State Prison at Eddyville on Sunday morning, August 20. Eight souls were gloriously saved during the service.

The Italian Woman's Missionary Union sent to the Foreign Mission Board a gift of \$780 for the hospital in Joinkrama, Nigeria. The gift constitutes half of the Lottie Moon Offering of Italian Baptist women.

Carl and Robert Summar, brothers, were recently ordained as deacons of the Powell's Chapel Baptist Church, in middle Tennessee. This means that their father, Deacon Hall Summar, and five of his sons are now deacons in that one church.

The forty Baptist churches in Recife, North Brazil, are holding a simultaneous revival in September. A feature of the revival in the city of 500,000 people is a daily service in the business district with a native pastor preaching. Large open-air meetings are being held in other sections of the city.

Pastor Bertis Fair, Valdese, N. C.,

has been in two revivals during the past month. The first was in the Hartland Baptist Church, Paul Wilson, pastor, where there were 15 additions. The other was in the Kings Creek Baptist Church, R. L. Wilson, pastor, and there were 15 additions there also.

Albert Dobbins, porter and helper in the Western Recorder Print Shop, has matriculated in Simmons University, Louisville, this year as a ministerial student. The other employees of the Western Recorder gave the money for his first tuition in the school. He will continue to work in the Print Shop, and will attend classes at night.

Rev. J. R. Black has resigned as pastor of the Highland View Baptist Church, Oak Ridge, Tenn., where he has been located for the last five years. He and Mrs. Black have moved to a new field in Fulton, Mo. Dr. Black was Sunday school secretary for two years in Kentucky back about 1920, and Mrs. Black was Elementary secretary.

Dr. Taylor C. Smith, Associate Professor in the Southern Baptist Theological Seminary, was with Pastor L. N. Stamper at Union Baptist Church, Union, Ky., in a two week's meeting recently. Great interest was shown in his expositions of the Gospel. Pastor Stamper says: "Dr. Smith is a conscientious teacher and digs deep. The church was greatly helped, and we do thank God for sending this great teacher our way."

Bro. H. L. Malone resigned as pastor of the Long Ridge Baptist Church effective August 10. He has accepted a call to become pastor of the First Baptist Church of Madisonville, Tennessee. Bro. Malone has been a pastor in Owen County for the past six years, and served at the Cedar Hill Church two and one-half years before going to Long Ridge. For the past three years he has served as Associational Sunday School Superintendent of the Owen County Association.

Pastor Bertis Fair, formerly of Kentucky, is leading the Mount Calvary Baptist Church at Valdese, N. C., in the erection of an educational building which is costing \$50,000. There have been 195 additions by baptism in the two and a half years he has been there. Pastor R. C. Shearin, Drexel, N. C., is to do the preaching in their fall revival

September 24-October 1. Ed. Powell, Gastonia, N. C., is to lead the singing.

Little Sue Ellen Moody, 8-year-old daughter of Dr. Dale Moody, Associate Professor of Theology at the Southern Seminary, and Mrs. Moody, is confined to the Louisville General Hospital with a case of polio. Her condition was discovered on August 28. At this writing she is improving. Her physicians now think that she is out of danger as far as her life is concerned, though she will require much medical attention henceforth. Her trouble seems to be confined to her left side of her face and back of her neck. Dr. and Mrs. Moody have four children.

Pastor E. C. Dockery did the preaching and J. N. Croslin, church chorister, led the music in a revival held at the Mud River Baptist Church, near Russellville, which closed August 25. They hired a bus to furnish transportation to those who needed it. They plan to use the bus each Sunday. The results of the revival were four public professions of faith, two for baptism, two by letter. Also three men who are heads of families, pledged themselves to tithe their incomes, and one elderly woman and her two grandsons renewed their vows for a closer walk.

### WESTERN RECORDER

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September 21, 1950

# Western Recorder

"Earnestly Contend for the Faith"

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

Vol. 124 LOUISVILLE, KENTUCKY, SEPTEMBER 21, 1950 No. 37

By B. H. Duncan  
In The Arkansas Baptist

## The Ordinances . . . Baptism and The Lord's Supper

Destroy the Bible and every written word of gospel truth, but preserve the ordinances—Baptism and the Lord's Supper—and you will have enough gospel truth in picture form to save all the lost people of the world if they should accept that truth.

The ordinances are the depositories of the essential, the minimum, the irreducible gospel message of salvation by the atonement of Jesus Christ. These two ordinances picture to a sinful world a complete gospel, sufficient to save lost men and women from their sins.

Baptism pictures the death, burial, and resurrection of Jesus. You can preach a life-time on that three-fold theme and never exhaust it. In fact, if you preach any other theme, you are not preaching the gospel. Paul declared that he was determined to know nothing except Christ and Him crucified. Baptism declares the death of Christ and pictures His burial and His triumph over sin, death, and the grave.

What more do we want as the basis of our hope of salvation? Can we possibly satisfy our sin-guilt consciousness with anything less?

By submitting to baptism the penitent but trusting sinner declares his acceptance of the vicarious atonement of Jesus, he declares his faith in Jesus as his personal Saviour, he

declares his own death to sin and his awakening to a new life.

This ordinance is to be observed once; it is the initial act of obedience when one has trusted Jesus as Saviour and Lord.

The Lord's Supper is the recurring ordinance and commemorates the death of Jesus—the fruit of the vine representing His shed blood, and the broken bread, His body, broken for us. This ordinance is to be repeated until the Lord comes again and for the purpose of showing forth His death. Therefore, the Lord's Supper is intended to keep alive in our consciousness the vicarious death of Jesus for our sins, and also to remind us, with every observance of the Supper, that He is coming again.

\* \* \*

Since baptism is the initial act of obedience and constitutes the believer's public renunciation of sin and his faith in Jesus: and since it is not to be repeated, it would logically precede the Lord's Supper. The Scripture bears out this conclusion. The

scholarship of all denominations agree to this conclusion.

Therefore, before a person could qualify to partake of the Lord's Supper, he should first have been baptized.

Are the ordinances incidental? are they insignificant? and can they be dealt with according to our likes and dislikes? Remember they were instituted by Jesus who instructed His followers to make disciples and baptize them, and Who said of the Lord's Supper: "This do in remembrance of me." Can we take the specific instructions of Jesus so lightly as to maintain that the ordinances are non-essentials, that they may be observed or not as one likes, that their forms and meanings may be changed to suit man's convenience or adjusted to his whims?

Or shall we go to the opposite extreme and maintain that salvation depends upon the observance of the ordinances; that by being baptized, though the form be changed, one comes into possession of salvation; and that by partaking of the Lord's Supper one receives saving grace?

What shall we Baptists do about the ordinances? Why should that question be raised among Baptists? Yet it is a live question among Southern Baptists today.

If our premise is true—that Baptism and the Lord's Supper are the depositories of the essential, the minimum, the irreducible gospel message of salvation by the atonement of Jesus Christ—then it follows that to tamper with these ordinances is to tamper with the gospel of atonement.

Bear in mind that baptism pictures the death, burial, and resurrection of Jesus; and when administered to a believer, baptism becomes his public renunciation of sin and the declaration of his faith in Jesus: and being buried with Christ by baptism, the believer pictures his own death to sin and his resurrection to a new life in Christ Jesus.

The Lord's Supper pictures the shed blood and broken body of Jesus for the remission of our sins. Believers are to observe this ordinance, repeatedly, to commemorate the atoning death of Jesus and to keep alive, in their consciousness, the truth of His sacrificial death. This ordinance is to be observed in remembrance of Him and until His return. Therefore, it is the promise of His return, as well as the memorial of His death.

(Continued on Page 7)

WESTERN RECORDER

Three

By Herbert C. Gabhart  
Williamsburg, Kentucky

## "Singing Before The Baptist World Alliance Was My Greatest Thrill"

MISS ADELE NORMAN, a talented singer from Chicago, Illinois, says that the greatest thrill of her musical career thus far was singing for the Baptist World Alliance in Cleveland and meeting Christian people from all parts of the world. The nearly fifty thousand people who registered at the Alliance were thrilled with the beauty of her voice, the depth of her Christian character, and the consecration of her will. Of course, there is a story back of this young artist's life, and we are happy that she shared part of it with us.

MISS NORMAN says that she was fortunate to have been brought up in a church where the young people were encouraged to use their talents at an early age; and that if she had any advice to offer young people, it would be that they would become active in their own church and develop to the best of their ability the talents God has given them.

SHE SANG her first solo in 1929 in an Easter service in a Baptist church in Chicago when she was two and one-half years old. Ever since that time she has been called on to sing in the different departments of the church and when she was old enough she joined the Youth Choir. One Sunday evening when she was fourteen, the soprano soloist of the church heard her sing and offered her a six month's scholarship. She has studied voice ever since. She graduated into the Senior Choir and later into the position of soprano soloist of the North Shore Baptist Church, a position she still holds.

MISS NORMAN studied at the American Conservatory of Music and at the age of eighteen she won the senior voice contest at the Conservatory and was soloist at their graduation exercises in Orchestra Hall.

SHE HAS BEEN GUEST soloist on the Chicago Theatre of the Air and is a regular soloist with "The Northerners" on Station WGN. She has appeared as soloist with the Kraft Choral Club at the Civic Opera House, as well as with numerous choral groups and organizations.

The past seven summers Miss Norman has been soloist at the

Northern Baptist Assembly at Green Lake, Wisconsin, and has been called to sing at various state conventions from Connecticut to California, as



Miss Adele Norman

well as national conventions of the Northern Baptists.

When Dr. Arthur Rodzinski was planning to present the oratorio *Jeanne d'Arc au Bucher*, by Honneger, in Chicago he chose Miss Norman as one of his soloists.

She has also appeared as guest soloist on a Kraft Music Hall radio program.

The life of Adele Norman is a living testimony of how God can bless many people through consecrated talents.

## The Jacksonville Bus Company Gives Free Rides To Church

JACKSONVILLE, Fla.,—(RNS)—For the next 90 days at least, residents of this city may ride to and from church and Sunday school free of charge, Wiley L. Moore, president of Jacksonville Coach Company, announced.

All they have to do is tell the driver "I'm going to church," or "I have been to church," Mr. Moore told a luncheon meeting of local ministers. The free rides started July 30.

The company estimated the cost of the plan at from \$1,000 to \$1,200 a Sunday, but said it would secure advertising to defray part of the expense.

Mr. Moore said the program of free rides was taken under consideration after he had made a trip to Washington, D. C. and discussed the "critical" world situation with several Congressmen.

"The Church is the backbone of the nation," he said, "and if the churches fall by the wayside, we are finished."

Administration of the program will be strictly on the honor system, it was stated, with no special passes or identification necessary.

"There will be some cheating," Moore said, "but it will be on the conscience of the defrauding rider." He added that the individual's conscience might hurt him enough so that he would start going to church.

In a newspaper advertisement, Mr. Moore said that "the world today is divided into two armed camps—those who believe in God and trust in God, and those who, like the fool, 'hath said there is no God.'"

"We in the United States are thankful that the vast majority of our people are in the camp of God," he added.

"We cannot sit idly by and be followers of God in name only, but we must let God and our enemies know that we believe in Him and trust in Him by praying to Him in the church of our choosing.

"Never has there been a time when our country has had more need for Divine Guidance, so go to church and Sunday school on Sunday and pray for more brotherly love among nations and for more tolerance, kindness and understanding among ourselves."

Mr. Moore said the company hopes to make the program permanent after a trial period of 90 days.

By S. F. Dowis, Secretary, Department Of  
Co-operative Missions, Home Mission Board

## The Challenge of Alaska

ALANTA, GA.,—The writer attended the Alaska Baptist Convention which met with the Calvary Baptist Church at Anchorage, August 15-17, 1950. All their six churches were well represented and they received the seventh—the Faith Baptist Church of Anchorage—into their fellowship. The six missions of the Territory were also represented. The Northern Baptist Church at Kodiak attended with ten members as fraternal visitors.

The Convention was presided over in a fine spirit by Rev. Jimmie Bolton, Pastor at Juneau, Alaska, the capital city. The program and Christian fellowship were such as to stir the soul of a visitor. It was almost unbelievable that they could have grown from one church with seventeen members in 1943 to seven churches and six missions with a membership of almost 1,000 in 1950. Their program is evangelism centered.

The heroic spirit of the pastors and churches, together with their sacrifices and hardships, should challenge all Southern Baptists to join them in prayer and support for their work. When we are reminded that Northern Baptists have work on the Kodiak Islands, and that our Southern Baptists constitute the only Baptist work in all the rest of Alaska, we realize something of the responsibility our workers feel for its 135,000 people.

There are perhaps 250 churches in all of Alaska. The Catholics have fifty of these with about 14,000 members. Other denominations besides Baptists have 193 churches with perhaps 10,000 members, and Baptists have eight churches with about 1,100 members including the Northern Baptists at Kodiak. So we have about 250 churches with nearly 25,000 members in all of Alaska with its 135,000 people. Of these approximately 35,000 are natives and have little religious opportunities. A large per cent of the Alaskan population is from the States, and have manifested little concern about anything except the money they can make there. Many of them do not intend to live there permanently.

The challenge of this pioneer field presents itself from the angle of rapid

development and progress going on there now. Alaska now has one good railroad system, four steamboats, many river boats and thirty-five airline carriers. In addition to these is the Alcan Highway that goes into Anchorage; the Richardson Highway from Anchorage to Fairbanks being completed rapidly; and still another highway being built south from Anchorage. Transportation has been a great problem, but is increasing in service every month. There are twenty-seven incorporated towns of 1,000 up to 25,000 in Alaska, and only four of these have Baptist churches. However, one of these, Anchorage, with 25,000 population, has three Baptist churches. Besides these there are a number of smaller villages with no church of any faith. The Christian people who pioneer here with the gospel will have a great field ripe unto harvest tomorrow. Southern Baptists have the largest obligation here because a large per cent of the new people in Alaska are from our Western States and are Southern Baptists already. Many of the military are Southern Baptists and the military is on this outpost to stay.

The opportunities of this new land which will soon be a state of our United States present another challenge to us to take the land for Christ. It is truly the "Great Country" from their native Eskimo word Alakh-Skhak. In its 590,000 square miles of territory are included the islands of Aleutia, Kodiak, St. Lawrence, Numivak, and Pribilofs. On its 378,165,760 acres of land there are now 623 farms with 1,775,750 acres in cultivation, valued at \$3,841,045.00. Many homesteads of 160 acres are being taken and improved. On the new Richardson Highway there will be hundreds of these. It is of interest to know that 21,447,457 acres have been set aside for educational purposes in Alaska, because they are providing for the future.

The climate of Alaska in the areas that are at present inhabited is not so bad as many think. In five of the six largest livable areas of Nome, Fairbanks, Silka, Anchorage, and Juneau we find an average yearly

temperature of 36 degrees, with the lowest average in January of 20 degrees below, and the highest in July and August of 56 degrees. Many fine vegetables are grown here, and the University of Alaska at Fairbanks is making progress in experiment and demonstration work every year.

The other industries of Alaska such as hunting, fishing, export shipping, lumber business, and gold-mining, make it a rich land for prospective business enterprises. Alaska is truly a great country in the pioneer stage now, but with great possibilities opening up every year.

Southern Baptists are there on the ground floor. Pioneer laborers in their days of need deserve full support.

There is need for at least four strong missionary representatives for the following fields at once: Ketchikan, Juneau, Anchorage, and Fairbanks. These men may be pastors of the Baptist churches in the centers, as Rev. B. I. Carpenter is now at Ketchikan, or may give their entire time to mission work as the need demands. There is one such missionary now, but three others are needed.

There is also need for help in church-building. If these two things are done for ten years in Alaska we may have fifty new churches.

Another need is among the natives of Alaska, who should have twenty-five mission stations among them now. This work could be approached through a ministry of health and education. Many can be reached through a health program, for they have nothing to help here. There are two vital Southern Baptist men in Alaska who would be glad to help in this work. One is a building-contractor-preacher, who would help get buildings at the smallest possible cost. The other is a dentist who spends much time with the natives ministering to their health needs.

Baptist beginnings in Alaska are the result of varied interests. Designations and representatives from individuals, churches, and associations pioneered. Their work deserves commendation. The Home Mission Board has been instructed by the Southern Convention to direct mission work in Alaska. There is need for a solid front as Baptists continue to pioneer. Funds for Alaskan missions, channeled through the Home Mission Board, will strengthen the cause and guarantee full co-operation.

Alaska is a great pioneer challenge. Southern Baptists have a good beginning but a greater responsibility.

## Ground Broken at White Sulphur Church



PRINCETON, Ky.—At the close of the regular morning worship on August 6 the White Sulphur Baptist Church observed a ground-breaking service marking the beginning of a building program. The picture above shows the present building which was constructed approximately 40 years ago, and the picture below is that of the group attending the ground-breaking service. Mrs. J. L. George, who is the oldest member of the church, is shown turning the first spade of soil, while Pastor Shirley DeBell, standing at her left, and the congregation look on. Members of the committee are: Douglas George, Robert Young, Lacy Keel, Robert Fralick, Logan Lowery, Leslie Paris, Marshall Guill, Tom Brown, James Son and Luther Cartwright.

### A Pastor's Salary

By Bruce H. Price, First Church, Newport News, Va.

A successful pastor stood at the church door visiting with a small group of members as they left the service. A faithful matron from a well-to-do family made the following observation which took the minister by surprise:

"Baptist pastors are much better paid than Roman Catholic priests. The father across the street receives a very small income. He gives himself freely and receives not one-fourth the salary paid other pastors of larger churches in the city."

Having heard this from the minister I had opportunity to ask the pastor of a prominent Roman Catholic church concerning the salaries of his brethren. His reply verified what the Baptist woman had said. His salary was only \$499.00 a year.

It was this particular priest's custom to take a vacation trip in the winter and another in the summer. The car was at his disposal when wanted and in his own words, "When I go on vacation many of my members hand me gifts of money which care for my expenses."

To this may be added he has no wife and children for which to provide and no children in college with all the expenses of preparation for life. No insurance program is necessary for him as there are no dependents. No income or personal taxes come due. In short the church cares for every need and luxury in life and for burial expenses in the end.

The security of his position in the church is never questioned as long as he is in accord with his superiors. No priest is asked to resign without a place to go.

No denomination offers the security to its pastors which is found in the Roman church. Few pastors in Baptist churches receive \$499.00 a year above living expenses. Many serving in large pastorates will never have the income and security of the Roman priest.—*Florida Baptist Witness*.

### E. L. Edens Retires From Pastorate; Will Reside In Powell, Tenn.

POWELL, Tenn.—Dr. and Mrs. E. L. Edens have moved into their new home they recently built here. Dr. Edens retired from the active pastorate some days ago when he resigned from the First Baptist Church of Powell. As his health permits, he hopes to remain in service, supplying pulpits and teaching in training courses in the Knoxville area.

He graduated from Carson-Newman College and the Southern Baptist Theological Seminary. He has held the following pastorates: Sonora, Ky.; Pembroke, Ky. (1915-17); First, Athens, Ala. (1917-19); Calvary, Tuscaloosa, Ala. (1919-22); First, Versailles, Ky. (1922-24); Unity, Ashland, Ky. (1924-36); Central, Corbin, Ky. (1936-41); First, Aliceville, Ala. (1941-43); First, Lawrenceburg, Tenn. (1943-44); Siam, Elizabethtown, Tenn. (1944-48); First, Powell, Tenn. (1948-50).

Mrs. Edens is the former Miss Mayme Rutledge. They have two sons, Don and Jack, both of whom serve as deacons in their respective churches in Nashville, Tenn.

## The Ordinances . . . Baptism and The Lord's Supper

(Continued from Page 3)

It is a matter of authenticated history that the departure from the simple gospel truth of the all-sufficient atonement of Jesus began with changing either or both the meaning and the form of the ordinance.

Jesus instituted Baptism and the Lord's Supper as *symbolic ordinances*, but they were changed by Rome to *sacraments* by means of which saving grace is received by the participant. The meaning was changed first in the case of baptism, and the change in form logically followed. The idea that baptism is necessary to salvation began to spread among those who were not well grounded in the truth. So, persons who were ill and expected to die, both infants and adults, were baptized. Since baptism was the immersion of the individual in water, this created a problem in the case of persons who were ill, for such immersion of sick people, besides being very inconvenient, might hasten their death.

THEREFORE, sprinkling or pouring was substituted for immersion only in the case of sick people at first. Since this form of so-called baptism was easily administered and caused a minimum of inconvenience, those who assumed the authority to change the meaning of baptism were not long in deciding to change the form permanently. So sprinkling or pouring became the accepted form of baptism.

\* \* \*

If baptism is necessary to salvation, it was concluded that the Lord's Supper must also be necessary to salvation. So the bread and the wine were administered to sick people to make more certain their salvation in case they should not recover from their illness. It was inevitable that this departure from a *memorial* to a *means of saving grace* should become a permanent change in the meaning of the Lord's Supper.

The Roman Catholic Church, which originated these changes in the two ordinances which Jesus instituted, has added five other sacraments, making seven in all. This was entirely logical:

for if the Roman church could assume the authority to change the meaning and the form of the ordinances which Jesus gave, it could assume the authority to add others to the list and make them mean anything it might want them to mean.

\* \* \*

The change in the ordinances, from memorials and symbols to sacraments and means of saving grace, gave rise to other assumptions which inevitably followed. If Baptism and the Lord's Supper are necessary to the salvation of the soul, then the administrator of the ordinances holds the power of life and death over the souls of men. The Roman Catholic Church assumed the sole authority to administer the ordinances through its priesthood. This authority headed up in the Pope who claimed, and still claims, to have the power to forgive sins, that he is Primate of the Church, Chief Shepherd of the Apostles, Holy Father, Vicar of Christ, Vice Regent of God.

These assumptions are impossible except on the basis of the prior assumption that the ordinances are essential to the salvation of the soul. **No priesthood, with the power to forgive sins, can possibly be built up unless it is assumed that the rites and sacraments administered by the priest are necessary to the salvation of the soul. Set the soul free to approach God directly through Jesus without the aid of priest or sacrament, and the power of life and death over the souls of men, assumed by the priesthood, is broken.**

The Reformation, in its final effects, produced an extreme opposite assumption—the assumption that, since the ordinances are *not* essential to the salvation of the soul, they may be treated as unimportant and non-essentials. Protestantism, which is the result of the Reformation and includes all Christian denominations which have come into being as a result of the Reformation, has retained some of the things which it carried with it when it came out of the Roman Catholic Church. Sprinkling for baptism is one, and a centralized form

of government is another. So, Protestantism has accepted the change in the form of baptism but generally rejects the meaning with which sprinkling is invested by Rome.

Therefore, Protestantism claims to be very broad and liberal, and attaching to baptism an anemic sort of dedication significance, will accept any kind of ceremony that passes for baptism, whether sprinkling or pouring, or immersion. And in many cases, no kind of baptism is required, if the candidate objects.

Therefore, we submit that the original significance, with which Jesus invested baptism, is completely lost in the Roman Catholic Church on the one hand and in Protestantism on the other. For in neither case is the all-sufficient atonement of Jesus pictured. Rome, on the other hand, has said: **you need more than the atonement of Jesus, you must have the church and the priest and all their prescriptions. Protestantism, on the other hand, has generally said: you don't need that much; just be good, join the church, enter into social uplift programs, and try to better the lot of human kind. Such is the logical trend of Protestantism, and this trend is very pronounced in our day.** This is not saying, however, that all Protestants have dispensed with the atoning work of Jesus—far from it. But it is true that the trend is in that direction, and, to be logical, Protestantism must come to that conclusion.

A certain distinction should be made just here. While all non-Catholics are popularly known as Protestants, strictly speaking only those Christian bodies which came out of the Roman Catholic Church are Protestants. Baptists and some other Christian bodies were never in the Roman Catholic Church and therefore are not Protestants. That distinction should be kept in mind as you read this discussion.

Protestantism has dealt with the Lord's Supper after the same fashion that it has dealt with baptism. That is, repudiating the sacramental efficacy of the Lord's Supper. Protestantism has tended to make it a love feast, and so has invited everybody to partake of the Supper. Protestantism has made of the Lord's Supper a communion of believers. Since Protestantism does not require New Testament baptism, it cannot insist upon the New Testament significance of the Lord's Supper.—*Arkansas Baptist*.

### Is The Sermon On The Mount For Unsaved People?

Not long back, and in a public utterance intended for millions, a prominent man urged all men everywhere to make the Sermon on the Mount their guide, to live by it as a means of improving human relationship, and, in so doing, bring in a new day for the world. It was a beautiful thought and a high compliment to the truth contained in that sermon. It would make a great change in the world if all people could and would live that sermon.

However, the speaker might as well have told his hearers to spread wings and fly.

The unregenerated heart cannot, even by the wildest effort, live the Sermon on the Mount! And the fact is, until the sinful human heart is moved by the Holy Spirit, it will not even wish to live it.

#### For Spirit-Changed People

The Sermon on the Mount is a set of *spiritual* principles and ideals for Spirit-changed people.

In man's natural state he is *dead* to the righteous principles of the Kingdom of God set forth in that sermon, as, indeed, he is to all spiritual truth. "Dead in trespasses and sins . . .," the natural man walks "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:1-2). The man still "dead in trespasses and sins" will not and cannot do the will of God; nor will he ever do it until he has been convicted by the Holy Spirit, and until he repents of his sins and trusts Jesus for salvation. "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and hath made us to sit together in heavenly places in Christ Jesus . . . For by grace are ye saved through faith; and that *not of yourselves*: it is the *gift of God*: not of works lest any man should boast" (Eph. 2:4, 5, 6, 8).

#### "Alienated from the Life of God"

The sinner, by nature, is a rebel against God: he loves neither God nor His way. God describes the natural man as "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). In another place he is described: "But the *natural man* receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

If a man be "dead in trespasses and in sins", if he be "alienated from the life of God", if he regard the "things of the Spirit of God" as "foolishness" then we ask, How can such a man "live by the Sermon on the Mount?" It is pure jumble!

#### "He Taught Them, Saying . . ."

Not only the content of the Sermon on the Mount makes plain that it is only for the saved, but the opening words of the sermon declare it: "And seeing the mul-

titudes, he went up into a mountain: and when he was set, his *disciples* came unto him: and he opened his mouth and taught *them*, saying . . ." (Matt. 5:1-2). The multitudes (people in general) had gathered, and they no doubt heard what was said, for they were "astonished". But it was the *disciples* who came near Him and received his teachings meant for the saved.

#### "Let Your Light So Shine"

Our great need now is for the disciples of the Lord Jesus Christ to incorporate the Sermon on the Mount into *their* daily living. They are "the light of the world"; they are the "salt of the earth"; they are the only gospel thousands will read or hear; they are to show forth the resurrected life, their oneness with Christ. Christians can shine away, by Christ-like living, the darkness of this sinful world as they go on from their Jerusalem and Judea and Samaria unto the uttermost parts of the earth to make disciples and teach them, in turn, to let their "light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

### Special Sunday School Lessons Available

Three special Sunday school lessons on Stewardship are now available for use by our churches.

For Adults and Young People, there is a leaflet named, "I Believe In Giving"; for Intermediates, "Count On Me To Give"; and for Juniors, "A Pledge To Keep".

These lessons are well written and are to be used, if the churches wish them, in connection with the enlistment of tithers and givers this fall.

They are published by the Sunday School Board as suggested by the Promotion Committee of the Southern Baptist Convention and in keeping with a request from the various State Secretaries.

These lessons are available in any quantity from the Sunday School Board only, and the price is only one and a half cents each.

### Life Magazine Should Blush

*Life Magazine* deserves a rebuke by all Americans everywhere.

In the September 11 issue, and hiding behind the name, *Art*, there is vulgarity of the lowest type. Under the caption, "Great Loves of Great Artists" (Page 104) the magazine carried pictures which are unfit to lie on the tables of Christian homes. Pages 106-107—double spread—carried the picture of an absolutely nude woman in full color—"A Dutchess Who Ensnared Goya"—the Maja Nude.

If Christian people write the *Life Magazine* by the thousands, protesting this public sin against decency, and if all of us make our minds known in protest in such matters, then *Life* and all other such publications will quickly discover their blunder. In the interest of our young people—no matter what it does to so-called *Art*, a large part of which has already gone to the devil—this sort of thing ought to be stopped, once and for all.

## Sunday School Department

W. A. GARDINER,  
State Secretary

#### Standard Sunday Schools

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

**Franklin**—Pastor Bailey F. Davis; Superintendent John Butts.

**Pleasant Ridge**—Pastor G. H. Clark; Superintendent Ivan Wallace.

#### Special Lesson On Stewardship

For the Young People and Adults there is a special lesson on stewardship available for use in October. We suggest that this lesson be used on or before October 22 in order to tie in with the State Mission offerings. Perhaps you will want quantities of the lesson leaflet which may be purchased from the Baptist Book Store.

BROTHER SUPERINTENDENT, BROTHER PASTOR, LET US URGE THAT YOU USE THIS LESSON ONE SUNDAY. It will help your church finances as well as your mission offerings. THE NEED FOR ALL MEMBERS TO TITHE IS STILL GREAT.

#### New Building At Westside, Hamilton

Pastor E. A. Petroff and the members of the Westside Baptist Church in Hamilton, Ohio, are happy in their new building. Many years have been spent in hoping and in giving that the building might be a reality.

#### MORE! MORE! MORE!

THIS YEAR (October 1, 1950—September 30, 1951) the word that shall be before us all the time is, MORE. More what?

MORE BIBLE STUDY FOR MORE PEOPLE.

MORE COMPLETE FAMILIES ENLISTED IN SUNDAY SCHOOL.

MORE FULL-TIME CHURCHES.

MORE PERSONAL SOUL-WINNING.

Is your Sunday school organization geared to this idea? Along with this each superintendent should see that he has a sufficient number of workers to measure up to the call for MORE people and MORE BIBLE TEACHING.

"TAKE YOUR FAMILY TO SUNDAY SCHOOL" will be used throughout the year to help bring about "MORE." This may call for more classes and certainly will call for Cradle Roll and Extension Departments if you do not have them.

WHAT ABOUT THOSE SEVENTEEN YEAR PUPILS TO BE PROMOTED TO THE YOUNG PEOPLE'S DEPARTMENT? WILL YOU MAKE THE MISTAKE OF PUTTING THEM IN CLASSES OF OLDER PEOPLE OR WILL YOU START NEW CLASSES WITH THEM? REMEMBER that these young people have had their own classes for at least eleven years in the Primary, Junior and Intermediate Departments and now to send them into classes of older young people will cause them to lose interest and cause you to lose them from attendance and usefulness.

What about the young people who have become twenty-five years of age? Will you try to put them into classes of older adults or will you start new classes of young adults for them? Here is one of our greatest opportunities to hold these young adults and work them into the life of your church.

The word MORE, MORE, MORE, should keep ringing in our minds until we provide for MORE people and, through training, more improvement in teaching. LET US LAUNCH INTO THE NEW YEAR OF WORK WITH ALL THE ENTHUSIASM, INTELLIGENCE AND CONSECRATION WE CAN MUSTER. KENTUCKY BAPTISTS, LET US MAKE THE YEAR FAR, FAR GREATER THAN ANY PREVIOUS YEAR IN BOTH NUMBERS AND EFFICIENCY IN SPIRITUAL THINGS. MORE! MORE! MORE! OF INTEREST, CONSECRATION AND WORK.

#### 60,000 Children

Sixty thousand Cradle Roll children will be promoted to the Beginner departments and classes in Southern Baptist Sunday schools the last Sunday in September. At least that number should be promoted and should be brought into the Beginner classes. Let us not overlook a single baby who should be promoted.

#### Make Much of Promotion Day

Plans should be made to make much of Promotion Day, September 24. Every one who should be promoted should be promoted and information about him should be passed on to the teacher who is to receive him. Visits should be made in the homes by the teachers who are to receive those who are to be promoted. Such contact will get the pupil and teacher acquainted and make it easier for the pupil to adjust to the new room and the new teacher. LET US NOT LOSE A ONE ON PROMOTION DAY.

### Two Senators Oppose Ambassador To Vatican

Louie D. Newton

When I read the statement in the press that President Truman would likely nominate to the Senate "a regular minister to the Vatican," I immediately wrote Senators Walter F. George and Richard B. Russell, our Georgia Senators, urging their opposition to such an effort, and asking them for an expression of their position on this vital issue.

Senator George replied:

"Let me thank you for your letter of August 12. I have noted the statement of President Truman to the effect that he expected to establish regular diplomatic relations with the Pope. I regret this decision. I will not vote to approve it."

Senator Russell replied:

"I have not changed my opinion. I could not consent and approve of any Presidential nomination of a regular minister to the Vatican, nor to the seat of any other religious group or organization."

Since the President's latest move makes the Senate the battleground in this fight for separation of church and state, I earnestly and fraternally urge Baptists in every State to write their Senators, petitioning them to vote against the President's effort to establish diplomatic relations with the Vatican. It may be later than we think.

### A Certain Lawyer—Modern Oddity

Over in Louisville lives a man who has practiced law for a number of years. Recently he received fame because of some achievement in his profession—and in the usual way, the newspapers sent for an interview.

With pencil poised the young woman reporter asked the stock question: "To what clubs do you belong?" "None," was the reply. "Member of what lodge, please?" "None." "Hobbies?" "Oh, once in a while a little fishing." With a puzzled expression the reporter asked, "What on earth do you do, Sir?"

Here's the oddity—"Young lady, by the time I tend to my business and fulfill my work at the . . . Baptist Church, I have no time left for the social groups." We would say, at least, we wish we had more men who put their church first.

## Baptist Training Union Dept.

BYRON C. S. DEJARNETTE,  
State Secretary

### BEST WISHES

On August 6, our Director of Associational Work, Rev. George Fletcher, and our former Intermediate Worker, Miss Maurita Morris, were married in the First Baptist Church, Murray. Our very best wishes are extended to Brother and Mrs. Fletcher for their happiness and success.

### TOMORROW AT SCOTTSVILLE

Tomorrow at Scottsville the Southern Regional Convention begins with the banquet at 6:00 P.M. and closes Saturday night. If you haven't done so, please get in touch with Mrs. B. O. Hinton, Scottsville, Ky., at once for free bed and breakfast. It may be too late to get a banquet reservation, but you might get in touch with Mrs. S. H. Massey, Scottsville. Plate \$1.00.

### NEXT WEEK AT OLIVE HILL

The Northeastern Regional Convention will meet with First Baptist Church, Olive Hill, beginning with the banquet at 6:00 P.M. Friday, September 29, and closing the next night. For free bed and breakfast please write to Homes Committee, care of Rev. Louis Ader, Olive Hill, Ky. For banquet reservation, write Banquet Committee, care Pastor Ader.

### SOUTH CENTRAL AT LEBANON

South Central Convention will meet with the Lebanon Baptist Church, Lebanon, beginning with the banquet at 6:00 P.M. Friday, October 6, and closing on Saturday night, October 7. For homes reservations, write Mrs. Ralph Isaacs, High St., Lebanon, Ky. For banquet reservations, write to Miss Winnie Cocanougher, High St., Lebanon, Ky.

### CENTRAL AT WALNUT STREET, LOUISVILLE

Central Convention will meet with the Walnut Street Baptist Church, Louisville, beginning with the banquet at 6:00 P.M., October 13, and closing Saturday night, Oct. 14.

### SOUTHEASTERN AT HARLAN

Southeastern Regional Convention will meet with the Harlan Baptist Church, Harlan, beginning at noon, Friday, October 20, and closing at noon Saturday, October 21.

## Story Hour Corner

Miss Ava Albro  
State Story Hour Worker

On Monday morning, August 14, Mrs. O. C. Markham, our State Approved Beginner Worker, walked into the dining room at Clear Creek. She knew that that was the place where she was to meet the other Story Hour Leaders who were there on the grounds for the week. She had been there only a few minutes when Mrs. Shirley DeBell, of White Sulphur Church in Caldwell County, walked in. She was followed shortly by Mrs. S. E. Poole, of Baptist Tabernacle Church in Louisville, and Mrs. Foster B. Reed, of the First Church, Pineville. Miss Christine Hesse, our Primary Approved Worker, and I joined the group a few minutes later.

On that first morning, Mrs. Markham allowed us to browse through some articles and material concerning our work. Of course, there was a "catch" to it. The next morning we had to report on one of these articles to the rest of the class.

At the same time that we were busy in the dining room, Mrs. R. H. Glazier, of Bowling Green, was with the eight or ten Beginner children in the auditorium and Mrs. David Czachurski was with about twenty Primary children in the little stone office. Every time I peeped my head in the door or window, they seemed to be having a very happy time.

On Tuesday morning we had an opportunity to share in that happy time. We did some planning with Mrs. Czachurski, and on Wednesday we worked with her in the Primary group. Mrs. Markham and Miss Hesse helped with the opening activity period and Mrs. DeBell told a story.

After planning with Mrs. Glazier on Wednesday, we met with her and the Beginner children on Thursday morning. It was so much fun!

On Friday we talked about what we had done in the various groups and enjoyed a creative time together—we spatter painted!

Each morning, our devotional thought was taken from Mr. Middleton's book, *Take Time*—and presented by a different person.

Doesn't it sound like fun? Won't you plan to join us next year?

## Report Washington Has Highest Liquor Consumption

WASHINGTON, D. C. (RNS)—Consumption of liquor in the District of Columbia is the highest in the nation, the Board of Temperance of The Methodist Church reports.

Total consumption of whiskey and other distilled spirits in the District totalled 4.44 gallons per capita in 1949, based on the population 15 years of age and over, the board said. This is nearly 18 quarts of whiskey or other liquor per person.

Figures on 1949 consumption of wine and beer are not yet available, but in 1948 per capita consumption of wine was 2.25 gallons and of beer 27.16 gallons, or more than 200 pints of beer per person per year.

The Board of Temperance said that such a record consumption of alcoholic beverages in the nation's capital is cause for alarm. It added that 14,151 commitments were made to jail in 1949 for intoxication in Washington, 71.1 per cent of all jail sentences levied.

## John E. Huss Writes Of Success In South Carolina Church

PASTOR JOHN E. HUSS, Southside Baptist Church, Spartanburg, S. C., and formerly of the Latonia Church Covington, writes that since January 22—the date he assumed his present pastorate—there have been 347 additions to his church.

In every service in which the pastor has presided—Sunday mornings and nights and Wednesday nights—there have been additions. PASTOR HUSS states that the secret is in having a group of soul-winners in the church, who, in addition to the pastor, will "witness to win folks or enlist the unenlisted in every service... *Doing enough personal work for every service to insure one person coming.*" He concludes his message with, "The Lord hath done great things for us; whereof we are glad."

the door that folds like an accordion



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## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON  
Executive Secretary

STATE FEDERATION  
B W C CAMP — 1950



Miss Edna Moody  
New President—State Federation

Ninety-six busy business women left their desks, offices and places of daily toil to draw apart for spiritual and physical refreshing at beautiful Clear Creek over Labor Day weekend for our State Business Women's Camp, directing their attention to "The Way Ahead," the theme of the meeting, and the words of Jesus, "I am the Way" (John 14:6).

The meeting opened with a delightful banquet arranged by Miss Pauline Utterback of Owensboro and presided over by Miss Velna Scheible, Louisville, in her inimitable way.

The music added much to the inspiration of the camp and was provided by Miss Mary Pat Kent, song leader; Miss Mary Bassett Connaway, pianist and m'imbist; and Miss Ruth Edwards and Mrs. Bert Sparks, vocalists. All the musicians were from Frankfort. However, Miss Kent, whose home is really Bagdad, is to be among the Kentucky students at the W.M.U. Training School this fall.

Miss Mary Elizabeth Howard, Owenton a Training School student and state missionary, helped us to see mission opportunities in our state in a much clearer, more challenging way. Rev. Coleman Clark of Japan held the group almost spell-bound as

he talked of his native land. Lengthy after-session conference proved his ability to create within his listeners a real thirst for more information concerning this country that is so much our responsibility today. Mrs. Clark and the children were most enjoyable guests, also.

Mrs. Harold J. Purdy, President of Kentucky Woman's Missionary Union, brought us inspiration on Sunday morning at the Morning Watch and entertainment during our "Howdy Hour."

Our Federation President, Miss Jane T. Kent, was her usual charming, efficient self, seeing that no detail for our pleasure, comfort and inspiration was overlooked.

At the business session we rejoiced to learn of the formation of three new Associational Federations during the year—West Union, North Bend, and Baptist-South District.

Goals for the new year were set as follows: Fifty new B. W. C.'s (we had twenty-six last year); one hundred and fifty at camp, six new Associational Federations.

It was voted that the state paper, the "BWC EXCHANGE-DIGEST" would be co-ordinated with the quarterly bulletin to be distributed from the State Office.

A resolution was also adopted asking that close contacts be maintained between the State Community Missions, Mission Study, and Stewardship Chairmen and the Associational B. W. C. Federations.

Election time always brings its joys and its regrets. We greatly appreciate the work done by Miss Jane Kent during the past eighteen months which were beginning days for our State Federation. We are sorry to lose her as our president. However, we joyously welcome Miss Edna Moody as her successor. Miss Moody has had much valuable experience in leadership in her own circle at St. Matthews Church, Louisville, and in Long Run Federation. We are confident that under her splendid direction our work will progress rapidly. In the business world Miss Moody is *Recruiting Supervisor* of the Louisville District for the Southern Bell Telephone Company.

Those who have served us so capably and faithfully as Vice-president and Secretary will continue to serve. They are, Mrs. H. D. McBrayer, Lawrenceburg, Vice-president; and Miss Nellie Lawrence, Lexington, Secretary.

## The Baptist Hour

Speaker: Dr. Forrest C. Feezor

Subject: "Maran-Atha"

Stations:

WLB, Bowling Green	
WZIP, Covington	2:00 P.M.
WHIR, Danville	12:30 P.M.
WKAY, Glasgow	
WLAP, Lexington	2:30 P.M.
WKTM, Mayfield	7:30 A.M.
WFTM, Maysville	2:00 P.M.
WVJS, Owensboro	2:30 P.M.
WPAD, Paducah	4:00 P.M.
WLSI, Pikeville	12:30 P.M.
WMTC, Vancelev	2:30 P.M.
WSON, Henderson	
WSIP, Paintsville	

For times not shown please consult your local newspapers.

## Pennsylvania Candidates Are Queried On Sunday Legislation

PHILADELPHIA (RNS)—Candidates for the Pennsylvania Legislature have been asked by the Lord's Day Alliance here to state their position on such legislation as Sunday liquor sales, Sunday sports and gambling.

The Rev. Melvin M. Forney, general secretary of the Alliance, said the answers would be published in the organization's information bulletin to be distributed before the fall election.

"We are neither Republican nor Democratic in our view of prospective candidates for public office," he said. "We are primarily concerned in the maintenance of the Christian Sabbath and a State free from gambling."

Evangelist Billy Graham, Minneapolis, Minn., will broadcast on the ABC network each Sunday, starting November 5. He has signed a 13-week contract for a cost of \$92,000.

LEE E. CRALLE, Jr., President  
ARTHUR W. GARRETT, Vice-Pres.

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WESTERN RECORDER

Eleven

# Receipts For Third Quarter of Year, 1949-1950

November 1, 1949 to July 31, 1950

W. C. Boone, General Secretary and Treasurer

(CONTINUED FROM LAST WEEK)

	Co-op. Program	Designated		Co-op. Program	Designated		Co-op. Program	Designated
<b>LITTLE RIVER</b>			Ormsby Avenue	1,373.78	135.63	Corn Creek		2.50
Locust Grove	35.20	63.80	Parkland	6,117.36	2,551.31	Gold Bug	11.10	16.00
Mt. Pleasant	25.00	250.00	Parkwood	6.50	74.24	Greenland	102.50	79.16
Oak Grove	694.93	109.50	Parkwood	6.50	74.24	Hopewell	15.00	
Pleasant Hill		25.00	Pleasant Grove, B. C.	420.33	154.17	Jack's Fork	12.00	12.36
Pugh Flat	82.44	21.00	Pleasant Grove, J. C.	779.51	19.42	Lime Green	8.91	
Rock Front	83.34	26.75	Plum Creek	127.62	96.19	New Mt. Zion	15.00	58.47
Rocky Ridge	117.18	26.50	Portland Avenue	16.50	93.55	New Zion	7.80	18.45
Turkey Creek	132.85	63.00	Prospect, First	453.02	77.14	Pleasant Grove		16.00
Wallonia	291.85	42.77	Ralph Avenue	195.08	50.06	Rockhold	60.00	60.00
			Remount Mission	70.10		Twentieth Street	4.00	11.00
<b>LOGAN COUNTY</b>			St. Matthews	6,407.98	2,160.52	White Oak Mission		3.40
Associational		278.16	Shawnee	448.25	342.33	Williamsburg, First	3,932.74	1,968.41
Antioch	286.03	75.08	Shively	1,896.50	786.95	Williamsburg, Main St.	53.00	187.49
Beechland	137.74	83.57	South Jefferson	2,595.66	1,240.62	Williamsburg, Main St.	43.96	7.45
Bellevue	27.16	19.00	South Side	888.92	348.30	Wofford	61.74	11.00
Britmart	3.61		Taylorville	726.61	372.22	Woodbine		
Cave Spring	102.50	55.20	Third Avenue	3,525.65	739.48			
Center	55.56	18.00	23rd and Broadway	1,953.89	2,083.21	<b>MUHLENBURG</b>		
Cliff Hill	17.00		Valley View	570.36	59.42	Association		174.74
Concord		50.00	Van Buren	12.50	33.80	Beech Creek	478.73	155.03
Elk Lick	227.37	177.23	Victory Chapel	247.02	26.20	Bethlehem	292.11	19.01
Green Ridge	134.58	23.47	Victory Memorial	5,675.95	1,945.03	Browder	47.30	
Gupton's Grove	159.20	50.00	Vine Street Chapel	76.92	5.00	Carter's Creek		42.33
Lewisburg, Mt. Pleasant	1,452.34	844.53	Virginia Avenue	1,829.16	897.18	Cave Spring	38.00	28.00
Liberty	1,222.63	760.38	Walnut Street	40,823.47	17,032.89	Cedar Grove	184.49	58.29
New Cedar Grove	578.24	30.87	West Broadway	2,001.78	7,225.92	Central City	3,144.60	556.67
New Friendship	143.14	64.76	Weaver Memorial	1,676.82	365.03	Cherry Hill	14.83	134.00
Oak Grove	234.84	20.11	West Side	1,463.22	811.13	Drakesboro	142.50	117.45
Pleasant Hill						Dunmor	70.18	59.14
			<b>LYNN</b>			East Union	125.45	233.62
<b>LONG RUN</b>			Aetna Grove	194.51	205.00	Ebenezer	17.50	60.00
Associational		118.19	Aetna Union	20.96		Forest Grove	85.30	74.51
Auburndale	448.75	55.50	Boiling Springs		90.26	Friendship	389.48	152.68
Audubon	542.50	308.47	Buffalo	2,246.47	1,570.13	Graham	255.59	204.28
Baptist Tabernacle	2,140.02	3,105.57	Good Hope	139.33	63.55	Greenville, First	4,400.09	2,380.86
Baptist Temple	2,796.93	392.01	Knox's Creek	177.06	52.50	Greenville, Second	514.60	215.28
Baxter Avenue Chapel	348.25	115.94	Leitchfield	22.01		Hazel Creek	21.54	63.50
Beechland	1,948.95	814.84	Lucas Grove	621.55	262.90	Macedonia	61.05	13.25
Beechmont	3,574.39	2,974.20	Magnolia	21.45	105.59	Martwick		75.00
Bethany	439.01	318.90	Mt. Moriah	26.74		Mercer	29.53	21.00
Bethel	5.03		Mt. Pisgah	16.10	39.30	Mt. Carmel		30.00
Bethlehem	170.25	64.23	Mt. Tabor	761.07	398.45	Mt. Pisgah	170.00	210.00
Broadway	2,091.40	505.50	Mumfordsville	761.07	398.45	Nelson Creek	109.50	74.11
Buechel	1,589.55	249.44	Oak Hill	213.72	175.85	New Cypress	280.75	100.00
Calvary	2,047.07	826.47	Pikeview	50.50	59.53	New Harmony	49.00	35.00
Carlisle Avenue	6,663.45	3,040.15	South Fork	7.31	167.25	New Hebron	118.26	
Cedar Creek	593.87	233.37	3 Forks of Bacon Creek	361.09		New Hope	104.85	213.85
Central Baptist Mission	234.28	103.25	Upton	542.12	168.72	Oak Grove	246.99	17.56
Clarksville, Indiana	271.92	19.32				Paradise	10.00	24.00
Clifton	6,537.71	788.82	<b>LYNN CAMP</b>			Penrod	88.00	
Clifton Heights	277.90	142.67	Callahan		38.21	Pleasant Hill	4.00	
Crescent Hill	13,969.15	7,968.93	Callahan		32.16	Powderly	39.85	51.40
Crestwood	2,530.81	815.15	Calvary		47.20	Riverside	24.15	16.80
Deer Park	10,716.63	9,586.26	Good Hope		47.20	Riverside	53.13	30.00
East	571.25	393.98	Hawk Creek		10.00	South Carrollton	36.62	26.11
East Audubon	678.78	579.09	Lynn Camp		132.12	Unity	38.04	90.08
Eastern Parkway	2,010.14	92.38	North Corbin		60.00	Vernal Grove		209.77
Eastwood	204.78	783.52	Piney Grove		153.97	Woodland	141.05	
Eighteenth Street	700.00	138.27	Pleasant Grove		18.45			
Elk Creek	138.00	166.20	Poplar Grove		11.00			
Fairdale	409.75	289.27	<b>MCCREARY COUNTY</b>					
Farmdale	1,315.78	283.45	Bethel		2.96			
Fisherville	4,122.22	4,242.95	Blue Herron		8.97			
Fourth Avenue	1,354.76	3.90	Green Grove		1.28			
Franklin Street	8.00	23.00	Greenwood		40.00			
Garfield Avenue	196.00	21.76	Hickory Knob		4.50			
Gethsemane	980.58	157.51	Marshes Siding		29.52			
Grace	590.01	6.00	Neely's Creek		2.00			
Harmony	2,863.61	760.78	Mt. Union		28.11			
Hazelwood	7,297.84	7,244.27	New Zion		16.47			
Highland Park, First	2,882.84	664.67	Pleasant Rock		5.00			
Highland Park, Second	194.74	60.40	Pine Knot		23.43			
High View Mission	157.18	35.79	Stearns, First		551.89			
Hopewell	150.00	20.50	Walkers Chapel		2.40			
Immanuel	944.07	1,150.92	Whitley City		214.99			
Jeffersontown	1,002.57	128.08	Wilson Ridge		1.57			
Kenwood	2,679.46	383.57	Worley		7.95			
Kings	629.89	216.82	Yamacraw		28.19			
Knob Creek		10.00	<b>MIDDLE FORK</b>					
Lake Dreamland	209.42	28.75	Size Rock		6.67			
LaSalle Mission		25.00						
Lee's Lane	572.00	40.47	<b>MT. ZION</b>					
Little Flock	1,624.50	116.07	Bacon Creek		10.00			
Logan Street Chapel	134.38		Bethlehem		11.25			
Lyndon	1,497.53	578.30	Buffalo		8.00			
Manley Memorial		36.35	Cedar Gap		3.75			
Meadow Home	768.35	242.60	Chapel Grove		6.25			
Middletown	1,377.97	488.60	East Corbin		2,727.45			
Mt. Hermon	103.13	39.31	Corbin, Central		3,308.03			
Ninth and O	12,881.40	532.10	Corbin, First		3,308.03			
Oakdale		53.37	West Corbin		72.34			
Oakview Mission	5.00	47.95	Corinth		6.00			

	Co-op. Program	Designated		Co-op. Program	Designated		Co-op. Program	Designated
Bellview	334.35	85.51	Pinckneyville	30.63		Flat Rock	5.30	31.25
Big Bone	186.28	36.43	New Prospect	3.25		Freedom		133.66
Blue Ash	289.90		Salem	293.32	235.22	Hummel Grove		7.00
Builtsburg	242.20	283.31	Smithland	73.21	121.90	Livingston	36.67	21.77
Burlington	870.50	105.51	Sugar Creek	53.25		Mt. Pleasant	41.69	75.86
Calvary	500.00		Sulphur Spring	34.23		Mt. Vernon	442.97	182.80
Covington, First	1,329.84	208.85	Union	396.27	129.97	Mt. Zion	8.30	13.85
South Side	2,887.24	729.63	<b>OHIO VALLEY</b>			Pine Hill		70.00
Crescent Springs	985.58	105.61	Association		900.00	Poplar Grove	11.26	28.00
Decoursey	47.21	93.43	Bethany	60.07	311.39	Round Stone		5.50
Dekoven		60.00	Blackford	81.37		<b>RUSSELL COUNTY</b>		
East Bend	158.63	13.12	Black Grove	69.00	36.25	Association	2.00	58.11
Elsmere	2,578.58	387.29	Clay, First	1,382.28	223.80	Clear Fork	160.24	21.73
Erlanger	2,920.96	526.10	DeKoven	76.02	11.00	Clear Spring	18.00	6.60
Florence	1,404.78	271.31	Georgetown	6.62	88.47	Fairview	85.84	82.19
Fl. Mitchell	1,899.38	961.96	Grove Center	33.52	13.00	Flanagan		2.00
Hickory Grove	209.95	119.93	Little Bethel	80.18	40.00	Friendship	240.76	97.77
Immanuel	1,163.00	762.29	Morganfield	2,212.94	1,443.53	Jamestown	273.46	143.98
Independence	1,070.07	143.79	Mt. Olive	5.05	48.20	Liberty	75.00	
Kentoooboo	15.90		New Harmony	15.35	75.06	Mt. Calvary	20.71	16.6
Kenton	144.45	14.00	New Hope	44.27	10.00	Mt. Olive	1.95	3.55
Latonia	9,542.42	1,526.20	New Hopewell	67.35	100.00	Mt. Vernon	68.19	19.75
Ludlow, First	2,046.00	713.20	Old Bethel	15.00		Oak Grove	25.00	
Madison Ave.	3,619.48	864.30	Poole	107.75	171.03	Poplar Grove	490.46	254.73
New Bank Lick	7.70		Pride	196.82	197.80	Providence	85.02	23.96
New Bethel	161.86	63.81	Providence	309.56	559.44	Russell Springs	685.03	265.60
Oak Ridge	309.56	258.68	Sebree, First	307.75	202.68	White Oak		37.23
Petersburg	143.07	115.17	Sturgis, First	3,311.40	482.64	White Oak		37.23
Sand Run	801.62	204.69	Sullivan	585.77	494.50			
Union	437.12	54.05	Tabernacle	883.06	368.95	<b>RUSSELL CREEK</b>		
Visalia	324.93	184.34	Uniontown	152.36	107.23	Association	15.00	77.75
Watton	1,017.19	623.57	Woodland	315.65	170.62	Beech Grove	220.00	234.10
						Brush Creek	35.50	108.70
<b>NORTH CONCORD</b>						Campbellsville	6,156.35	2,609.37
Apple Grove	20.59	3.00	<b>OWEN COUNTY</b>			South Campbellsville	623.68	109.60
Artemus	61.89	48.27	Association		75.00	Cane Valley	18.00	
Baptist Highway Miss.	3.00		Beech Grove	710.15	114.75	Columbia	1,120.71	1,371.65

# "I'll Pay You For That!"

Once there was a careless old hen in a farmer's barnyard. Without watching, she stepped on a duck's foot. She did not mean to do it, and it did not hurt the duck; but the duck got peeved and said, "I'll pay you for that!" So the duck flew at the old hen, but as he did so his wings struck an old goose which was standing near.

The old goose got mad, and thought it was done on purpose, so he said to the duck, "I'll pay you for that!" and with that he flew at the duck. And as he did so, his foot tore the fur of a cat which was taking a sun bath.

"I'll pay you for that!" meowed the cat, as she started for the goose; but as she jumped her foot struck a ram.

"I'll pay you for that!" bleated the ram, and he made a dash for the cat, but just then a dog ran that way and the ram ran over the dog.

"I'll pay you for that!" barked the dog, and with that made pell-mell after the ram, and he ran so fast that he could not avoid the cow which stood by the gate, and ran against her.

"I'll pay you for that!" bellowed the cow, and started after the dog. But the dog ran behind a horse, and the cow, in her haste, scratched the horse with her horn.

"I'll pay you for that!" neighed the horse, and rushed at the cow.

What a tumult there was! The duck chased after the hen, the goose after the duck, the cat after the goose, the ram after the cat, the dog after the ram, the cow after the dog, and

the horse after the cow. And all because the hen accidentally stepped on the duck's toes.

"Hi! hi!" yelled the farmer, as he saw the great commotion, "What's all this?" He ran into the midst of them and stopped the chase. Then he caught the hen and put her into a coop. "You can stay there," he said, "until you promise to be more careful where you go and what you do. And you," the farmer said to the duck and the goose, "you can go to your pen and stay there the rest of the day." Then he drove the cat into the shed and locked it, and shut the dog in the doghouse, sent the ram to the fold, and put the cow and the horse into the barn.

And so all their good times were over for the day, all because they would not overlook a little hurt which was not intended at all.—From *The Watchman*.

## A Good Helper

A sunny heart is one of the best helpers a boy or girl can have. No other assistant can do so much to get things done. Whether it be cleaning the yard, carrying papers on the route, or writing a school essay, a sunny heart is always able to make the hardest job seem easy.

One with a sunny heart never feels disagreeable. For him, everything is simply a part of the day's work. A young person with a sunny heart wastes no time grumbling about things.—*Sunshine*.

## BOOK REVIEWS

**THE LIFE OF THE APOSTLE PAUL.** By Albert Barnes. Baker Book House, Grand Rapids 6, Mich. 496 pages. Price \$3.50.

The Life of the Apostle Paul takes the reader through the history-making epoch of this great apostle's life, devoting a chapter each to the main events. The author aptly applies the incidents in Paul's life to problems of present day living. Minister, student, teacher, layman, will find the book scholarly written and very readable.

One of the most searching and helpful messages ever addressed to those who would be used in bringing people to Christ, *Words to Winners of Souls*, has just been reprinted in an attractive modern format by the American Tract Society, 21 West 46th St., New York 19, N. Y., as the second in a series of helpful booklets.

Written by Horatius Bonar, the noted Scottish preacher and hymn writer, this impassioned appeal to Christian workers is as timely today as it was when it first appeared. Addressed primarily to ministers, its pungent paragraphs apply with equal force to all who engage in personal work.

The booklet would make an excellent gift for a pastor, a Sunday school teacher, or a young person in Bible School. The new edition contains 48 pages, has a brightly colored paper cover, and retails for 30 cents. It contains a preface by Dr. Samuel M. Zwemer, veteran missionary to the Near East, and is printed in large, clear type, with generous use of sub-heads for the sake of readability.

### KINDLING FOR REVIVAL FIRES

Whenever a great thinker and servant of God, as is Dr. J. B. Lawrence, speaks or writes, wise are they who listen or read. Therefore I urge a wide reading of "Kindling For Revival Fires."

The messages in this book are as fine as one could hope to read on the subjects selected. For those who are hungry for doctrinal truth, these sermons are bread from the finest scriptural flour and meat that is without taint of error. For those who would seek to kindle for revival fires, these sermons are torches to apply to the stubble and refuse that needs to be burned away. For those who need to fight valiantly against the evils of our day these sermons are weapons from God's armory. For all who have a tendency to grow complacent or lethargic in evangelistic endeavour, these sermons are scripturally sound, sane and sweetening stimulants. For all who thirst for real revival results these sermons are refreshing water like the waterbrooks for which the hart panteth. For those who need to be enriched by the wisdom that is from above these sermons have a mine of truth.

Worthy is this book to be placed in every library. Many will be blessed themselves and will bless others if my wish, that these sermons be read and utilized by many, becomes a reality and not just a wish.

—Dr. Robert G. Lee

## Revival at Hopewell



Sam L. Branham

PORT ROYAL, Ky., Aug. 30.—Hopewell Church of Henry County Association has just closed one of the best revivals in the history of the church. Twelve people were baptized, most of them being adults. There were five other additions by letter during the meeting. Rev. W. T. Edwards, Jr., is now pastor of the church, and had charge of the music, the preaching being done by Missionary Sam L. Branham. The house was practically filled every night.

Hopewell Church, after being closed for several years, was reopened last October. Sunday school, preaching services and mid-week prayer services have been held weekly since. The Sunday school has grown until the attendance runs above 70.

The Lord has richly blessed the efforts put forth to restore worship at this place. Many souls have been saved, and many people are in church

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services who otherwise would be in no service at all. There have been 46 additions to Hopewell since it was opened last October.

## Mrs. E. C. Farmer, Daughter of The Late T. T. Eaton, Dies

Mrs. Maria Eaton Farmer, 70, widow of the late Mr. Edward C. Farmer, and daughter of the late Dr. T. T. Eaton, long pastor of the Walnut Street Baptist Church and editor of the Western Recorder, died in Oak Ridge, Tennessee, September 6, 1950, while on a visit to her daughter and son-in-law, Mr. and Mrs. Henry B. Ruley. She resided at 1622 Cherokee Road, Louisville, Ky., and was a member of the Walnut Street Church.

Her funeral was conducted by her pastor, Dr. W. R. Pettigrew, at Pearson's Funeral Parlors, 1310 South Third Street, on the afternoon of September 8. Burial took place in Cave Hill Cemetery.

She is survived by one son, Edward C. Farmer, Jr., San Pedro, Calif., and three daughters—Mrs. Henry B. Ruley, Oak Ridge, Tenn., already mentioned; Mrs. Coleman Ledbetter and Mrs. Raymond P. Laib, Louisville; and by eight grandchildren.

Her passing marks the last of the immediate family of Dr. Eaton. Her brother, Mr. Joseph H. Eaton, died in Los Angeles in March, 1942, after having divided the last forty years of his life between Denver and California.

## G. C. Whiteley In Revival At Webster

HARDINSBURG, Ky., Sept. 6.—The climax of the revival at the Raymond Baptist Church, Webster, Ky., came on August 11, for upon this day several were added unto the Lord as the series of meetings were ended. Pastor Gordon Craig Whiteley, West Side Baptist Church of Louisville, assisted the pastor, C. R. Lassetter, Guided visitation during the day, and pre-service prayer meetings, highlighted by Evangelist Whiteley's moving evening messages attesting God's claim upon the totality of the individual were instrumental in leading nine persons into the Lord's service, six by profession of faith and three by letter and statement.

## Ex-Priest to Give Story Of His Life At Seminary Alumni Chapel



WILLIAM E. BURKE

Rev. William E. Burke, ex-Roman Catholic priest, now Field Representative of the Converted Catholic Magazine, and connected with Christ's Mission, New York City, will address a mass meeting under the auspices of the Associational Brotherhood of Long Run Association at the new Alumni Chapel, Southern Seminary, 2825 Lexington Road, Friday evening, September 29, at 7:30 P.M. Mr. Burke was for ten years a priest in the Scranton, Pennsylvania, Diocese, and is now a member of the Calvary Baptist Church, New York City. He will give his life story in his talk, "From Darkness to Light." Mr. Ray Bensing, President of the Long Run Associational Brotherhood, says that ladies are invited for this occasion.

## Gleanings

The Manly Memorial Baptist Church, Louisville, has called as its pastor, J. Cody Stone, formerly pastor of the Long Run Baptist Church. Brother Stone succeeds Pastor Arthur L. Walker, now gone to Evarts, Ky.

Miss Miriam Agnes Cooper and Mr. Richard Rollings Moore were married at the Fourth Avenue Baptist Church, Louisville, on the afternoon of September 5. The bride is a daughter of Dr. Manuel A. Cooper, pastor of the Fourth Avenue Church, and Mrs. Cooper. Her father performed the ceremony. The groom is a son of Mr. J. D. Moore, LaCenter, Ky. They will make their home in Detroit.

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**THE MINISTRY OF JOHN BAPTIST**

BUT WHEN HE SAW MANY OF THE PHARISEES AND SADDUCEES COMING TO HIS BAPTISM, HE SAID UNTO THEM:

YE OFFSPRING OF VIPERS, WHO WARNED YOU TO FLEE FROM THE WRATH TO COME? BRING FORTH THEREFORE FRUIT WORTHY OF REPENTANCE; AND THINK NOT TO SAY WITHIN YOURSELVES, WE HAVE ABRAHAM TO OUR FATHER: FOR I SAY UNTO YOU, THAT GOD IS ABLE OF THESE STONES TO RAISE UP CHILDREN UNTO ABRAHAM.

THE PIETY OF OUR KIN WILL NOT BE SUFFICIENT FOR OUR SALVATION. IT IS A PERSONAL MATTER.

I INDEED BAPTIZE YOU WITH WATER; (IN WATER) BUT THERE COMETH HE THAT IS MIGHTIER THAN I, THE LATCHES OF WHOSE SHOES I AM NOT WORTHY TO UNLOOSE: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE.....

JOHN REFERRED TO A CUSTOM OF A SERVANT REFRESHING HIS MASTERS FEET—AN ORIENTAL CUSTOM—

WHOSE FAN IS IN HIS HAND, THOROUGHLY TO CLEANSE HIS THRESHING-FLOOR, AND TO GATHER THE WHEAT INTO HIS GARNER: BUT THE CHAFF HE WILL BURN UP WITH UNQUENCHABLE FIRE.....

AND EVEN NOW IS THE AYE LAID UNTO THE ROOT OF THE TREES; EVERY TREE THEREFORE THAT BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN, AND CAST INTO THE FIRE

CONTINUED

Youth Team In Revival At Oneida Baptist Institute

ONEIDA, Ky., Aug. 18.—A student revival is held at Oneida Baptist Institute annually about two weeks after school opens. This is sponsored and arranged jointly between the Kentucky Baptist Student Department and the administration of the Institute. The revival is held at the Oneida Baptist Church.

The Student Department selects the evangelistic team which this year was composed of Walt K. Price, evangelist, and Miss Mary Ann Crum, personal worker, both University of Kentucky graduates; Milt Hughes, Georgetown College, in charge of the music; and Miss Wenona White, Western Kentucky State College, pianist. These four young people were with us from Sunday through Friday night. There were 36 professions of faith and 28 have been baptized to date, and 7 more are approved for baptism. There were 13 additions by letter.

Walt Price is one of the most gifted and promising young evangelists in Kentucky. He is marvellously endowed and capable of leading a soul-winning revival. He is as orthodox as the Bible and as full of the Spirit as was Paul. Each of the other three young people rendered beautiful and efficient services.

The whole week was one of great spiritual refreshing, and left us stronger for the year ahead. We thank God for the ministry of this group among us. We hope that Bro. J. Chester Durham will keep them busy in the great work they did with us.—Lyn Claybrook, pastor.

South Irvine's Pastor J. S. Gaines Becomes Pastor At Waco Church

IRVINE, Ky., August 1.—The Waco Baptist Church, in Tates Creek Association, Waco, Ky., has called Brother J. S. Gaines, of the South Irvine Baptist Church, to become its pastor and he has accepted.

Brother Gaines came to the South Irvine Church in 1946. Since that time the church has grown in a wonderful way. One of the outstanding things of his ministry has been the mid-week prayer service. South Ir-

vine had been a half-time church prior to his coming, and so had no mid-week prayer service. He also led in the organization of a Training Union, WMU and a fine Brotherhood now four months' old. The Sunday school has grown from 36 average attendance to 102, and has been Standard for two years. The church has gone from half-time to full-time, poured concrete for a new basement floor, repaired Sunday school rooms, installed automatic heating system, is now completing a new addition of three Sunday school rooms, pastor's study, and a large assembly room. The new plant will provide adequate space for the present organization. The offerings have increased from \$900 a year to \$5,000. There have been 85 additions to the church—56 for baptism and 29 by letter.

In addition to the fine work he has done in his own church, he has also been active in the associational work of Boone's Creek. He has held the office of Training Union Director for three years, and is now serving as assistant chairman of the Executive Board. He has led his people to sponsor the work of the association. Brother and Mrs. Gaines will be missed in the Boone's Creek Association. Mrs. Gaines has been active in the WMU work, and resigned as Associational WMU Superintendent to take her place alongside her husband in their new field of labor.—J. C. Stephens, Moderator, Boone's Creek Association.

Ashland Pastor L. H. Tipton And Son In Revival At Evergreen

FRANKFORT, Ky.—Pastor L. H. Tipton, Unity Baptist Church, Ashland, was the evangelist in a revival meeting with Pastor Raymond Sanderson at the Evergreen Baptist Church, Franklin Association. The meeting resulted in 20 additions by baptism, 10 by letter and 8 rededications.

A Homecoming was held on August 20. This was attended by an overflowing crowd. The Sunday school reached its record attendance of 226 on that day. Pastor Sanderson delivered the morning message and Dr. W. Peyton Thurman, Hopkinsville, Ky., a former pastor, preached a challenging message in the afternoon. A basket lunch was served beneath

the cool trees that dot the spacious lawn.

Evergreen Church has completed redecorating its church auditorium, and new pews, rugs, books and fluorescent lights have been added. Shirley Tipton, son of the visiting evangelist, led the congregational singing.

The office of the Central Baptist Hospital has been moved from High Street, in downtown Lexington, to 1720 South Limestone Street, a short distance below the University of Kentucky campus, according to Dr. O. W. Yates, Executive Secretary.

Five Southern Baptists Named On Administrative Committee of B. W. A.

WASHINGTON, D. C.—(BP)—Five Southern Baptists are included in the Baptist World Alliance Administrative Committee, according to information released here this week by Dr. Arnold T. Ohrn, executive secretary. The appointments are as follows:

Southern Baptists: Louie D. Newton, Atlanta, Ga.; George E. Fraser, Washington, D. C.; Theodore F. Adams, Richmond, Va.; Mrs. George R. Martin, Norfolk, Va.; and Duke K. McCall, Nashville, Tenn.

Members from churches affiliated with both Southern and American (Northern) Conventions: C. Oscar Johnson, St. Louis, Mo., and Edward H. Pruden, Washington, D. C.

Other members: W. H. Jernagin, Washington, D. C.; J. B. McLaurin, Toronto, Canada; and Reuben E. Nelson, New York City.

The term will be for the ensuing year. The Administrative Committee is an advisory body selected from the Executive Committee. Members must live within reasonable distance of Washington, D. C.

Cooperative Program Money Now Goes To Capital Needs

NASHVILLE, Tenn.—(BP)—Southern Baptists moved into the capital needs section of their \$10 million budget exactly thirty days earlier in 1950 than in 1949 according to Dr. Duke K. McCall, treasurer, Southern Baptist Convention.

On July 25, the budget passed \$4 million, current needs budget, which means that all money received by the various agencies and institutions from now to January 1, must be allocated to permanent mission gains.

Receipts for the first seven months for the Cooperative Program totaled \$4,185,103 as compared to \$3,730,700 for the same period last year. This is a gain of \$454,403 or 12.18 per cent.

Gifts to designated objects were up 1.43 per cent or \$39,702, to make the 1950 total \$2,821,717 as compared with \$2,782,015 in 1949.

Total gifts were up 7.59 per cent or \$494,105, to make the 1950 total \$7,006,821.87 as compared with \$6,512,716 in 1949.

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Hamilton, Ohio, Church Opens New Building



HAMILTON, Ohio, September 1.—The new building of the West Side Baptist Church of Hamilton was formally opened on August 27 by Pastor Ernest A. Petroff. Costing more than \$67,000, the new structure is 52x80, and is made of brick. It has a seating capacity of 700. The background of the baptistry was painted by the pastor himself, showing water spilling over the rocks, giving the Jordan scene something approaching reality to the onlookers in the audience. People who have seen it say that it surpasses any baptistry picture they have ever seen. Pastor Petroff had with him as speakers at the opening two former pastors—H. H. Welch and V. B. Castleberry. Started as a mission of the First Baptist Church of Hamilton in 1918, the body became an independent church in 1929.

Evangelistic Team In Revival At Independence

INDEPENDENCE, Ky., Sept. 1.—A revival sponsored by the young people of the Independence Baptist Church was held August 20-25 under the leadership of Walter K. Price of Lexington as evangelist; Lloyd Burch of Louisville as song leader, and Miss Wenona White, also of Louisville, as pianist. Cottage prayer meetings were held in various homes and organized visitation was carried out prior to the revival.

The W.M.S. had charge of the entertainment of the revival team. Miss White was entertained in the home of Mr. and Mrs. Alf B'Hymmer each night and breakfast each morning, while Mr. and Mrs. Frank Cox did likewise with the young men. The other meals were given by the women of the church in their homes. The Brotherhood did a fine job of appointing young men each evening to be ushers.

These young people were on Radio Station WZIP each morning at 7:30, sponsored by the Latonia Baptist Church. Pastor W. Maners arose early each morning to drive these young people twelve miles for the broadcast.

Brother Price met each evening before the service with the Christian

people in the basement for prayer, while Miss White and Mr. Burch met upstairs with the junior choir for rehearsal.

Throughout the week the power of the Holy Spirit was evidenced by the dynamic preaching of the Gospel presented by Brother Price as 22 walked the aisles to make decisions, 12 coming on profession of faith, one by letter, and nine to rededicate their lives.—Mrs. Thomas Cain.

Gleanings

Indian Creek Baptist Church, Rev. Robert Wallace, pastor, is in the midst of a revival. Prof. Daily of Georgetown College is doing the preaching.

The First Baptist Church (Colored) Falmouth is in the midst of a VBS. M. M. McFarland is the principal and is assisted by the ladies of the Falmouth Church.

Rev. Barney Freasier, pastor of the Powersville and Willow Baptist Churches, baptized sixteen candidates in the Powersville baptistry recently. Both churches had conducted Vacation Bible Schools and a majority of those baptized made professions of faith in the VBS's. The Powersville Church had their VBS during the revival, while the Willow Church had their VBS's the two weeks preceding the revival.

September 12, 1950

Church	Missions	Total
Louisville, Walnut St. (4)	264	1,733
Louisville, Carlisle Ave. (2)	200	1,137
Louisville, Parkland (1)	76	976
Evansville, Ind., Grace (3)	331	942
Lexington, Porter Mem. (2)	330	929
Harrodsburg (4)	298	928
Covington, Latonia (2)	243	917
Owensboro, First (1)	88	907
Bowling Green, First (1)	61	849
Louisville, Crescent Hill (1)	112	806
Mayfield, First	710	710
Murray, First (1)	35	695
Louisville, West Bdwy (1)	57	652
Madisonville, First	645	645
Danville, First (2)	144	636
Lexington, Immanuel	631	631
Louisville, Victory Mem. (1)	90	629
Lexington, Calvary (1)	26	620
Frankfort, First (1)	62	587
Somerset, First	569	569
Hopkinsville, Second	567	567
Covington, Calvary	557	557
Princeton, First	555	555
Paducah, Immanuel (2)	73	554
Glasgow (1)	42	554
Newport, First (1)	35	548
Middlesboro, First	540	540
Henderson, Immanuel	529	529
Louisville, 23rd & Bdwy	528	528
Louisville, Eastern Pkwy	519	519
Evansville, Ind., Calvary (2)	143	515
Louisville, St. Matthews	505	505
Lexington, Grace	491	491
Pineville, First (4)	99	491
Elizabethtown, Severn's Valley	490	490
London, First (1)	32	472
Danville, Lexington Ave. (1)	27	469
Paducah, First (1)	53	461
Louisville, Deer Park	458	458
Henderson, Audubon (2)	134	453
Barbourville, First (1)	80	449
Hopkinsville, First	440	440
Williamsburg, First	439	439
Louisville, Highland Pk, First	432	432
Hodgenville, First (1)	35	417
Lebanon (1)	54	417
Dayton, Ohio, Westwood (1)	64	415
Shelbyville, First	412	412
Owensboro, Hall St. (1)	30	405
Henderson, First	404	404
Shively	397	397
Fulton, First	394	394
Franklin, First (1)	56	390
Louisville, Meadow Home	380	380
Winchester, First	376	376
Willisburg	373	373
Winchester, Central	370	370
Beechland (near Valley Sta.)	362	362
Bellevue	361	361
Morganfield (1)	45	351
Cynthiana (2)	70	325
Louisville, Harmony	322	322
Middlesboro, Old Yellow Crk.	311	311
Erlanger, Elsmere	308	308
Corbin, First	306	306
Corsaires	298	298
Huntington, W. Va. Wmoreland	290	290
Owensboro, Buena Vista	288	288
Evansville, Ind., Temple	286	286
Pleasant Hill (near Campbellsville)	284	284
Owensboro, Eaton Mem. (1)	13	281
Jellico, Tenn., Crouches Crk.	279	279
Louisville, Gethsemane (2)	35	270
Greenville, First	269	269
Middletown, First	269	269
Sturgis, First	267	267
Vine Grove (1)	29	265
Mt. Sterling, First (1)	78	264
Louisville, Shawnee	254	254
Bruners Chapel (near Harrodsburg)	252	252
Evansville, Ind., Walnut St.	251	251
Frankfort, Thorn Hill	251	251
Louisville, East	248	248
Auburn	245	245
LaGrange, DeHaven Mem.	242	242
Louisville, Baptist Temple	241	241
Lexington, So. Elkhorn (1)	35	240
Columbia (2)	62	239
Mackville	235	235
Ft. Thomas	235	235
Ludlow, First	231	231
Fairdale (near Louisville)	226	226
Lee's Lane (near Louisville)	224	224
Albany (1)	36	221
Lawrenceburg, First	220	220
Hazel	220	220
Nicholasville	220	220
Jellico, Tenn., First	216	216
Dayton, First	215	215
Bardstown	213	213
Pikeville, First	211	211
Monticello, First	207	207
Farmdale (near Louisville)	206	206
Prestonsburg, Irene Cole Mem (1)	42	204
Marion Baptist	203	203
Clay, First	200	200

**Tent Revival At The Lebanon Baptist Mission**



The upper picture shows the tent spread behind the Lebanon Baptist Mission where a revival was recently held.

The lower picture shows many of those added to the membership of the Lebanon Baptist Church, coming in the revival held at the mission, together with the workers.

**FRONT ROW** (left to right): B. E. Settles, Evangelist; G. F. Schlafer, pastor; Clarence Harmon, Sunday school Superintendent; Jennings Crowds, Chairman of Deacons; Wiliam R. Bradshaw, song leader; W. B. Hall, superintendent of mission.

**SECOND ROW:** Billy Joe Humphrey, Glen Sandusky, Lacky Peavy, Harold David Slack, Henry Peavy, Anthony Bright, Lee Roy Wayne, Martha L. Slack, Viola Land, and Shirley Ann Skaggs (All received by baptism.)

**THIRD ROW:** James R. Mattingly, Henry C. Mattingly, Thomas F. Mattingly, Ronald Farris, Charles Slack, Jr., Howard Payne, Jr., Bobby Bugg, Betty Fay Atwood, Ruth Hill, Anna Pauline Rakes, Geneva C. Mattingly, and Mary Mattingly (All by baptism.)

**FOURTH ROW:** Juanita Kinder, Nancy Walston, Mrs. Harry Wright, Mrs. Houston Eubank, Houston Eubank, Mrs. Joe Fowler, Mrs. Gilbert Tungate, J. T. Harmon, Jr., and Mrs. Elijah Deering (All by baptism.)

**FIFTH ROW:** Mrs. William Raney, William Raney, William Skaggs, James A. Murphey, James Tharp, John Q. Rodgers,

Thomas Loy, Mrs. Frances Lee Mattingly (All by baptism.)

**SIXTH ROW:** Earl Bugg, Tommy Peavy, Earl Sandusky, James A. Mattingly, Mrs. Eliza Hudson, Mrs. Jennie Shaufner (letter), Mrs. Carrie Reynolds (letter), Mrs. Roy Farmer, Estleen Skaggs (letter), Floyd Skaggs, Roy Farmer, Mrs. Floyd Skaggs, Mrs. Lois Lawrence (Educational Director). (All received by baptism except as otherwise indicated.)

**SEVENTH ROW:** Turner Skaggs (letter), Mrs. Turner Skaggs (letter), William Peavy (baptism), Omer Cochran (baptism), Mrs. Charles Slack, Mrs. Omer Cochran (baptism), Earl Harmon (letter), Ed Davenport (bus driver). (Those not having baptism or letter by their name in this group did not join during the revival. They are just in the picture.)

Others who were baptized, but are not shown in the picture were: Owen Deering, Jr., John Henry Deering, Jessie Seals, Robby Skaggs, Billy Skaggs, Tom Tharp, Barbara Wicker.

Those received by letter, but not in the picture: Mrs. Lester Carroll, Mrs. Luther Murphy, Mrs. John Q. Rodgers, Miss Louise Skaggs, Mrs. Paul Goodin.

Six who rededicated their lives were: Lizzie Hill, Hubert Cox, Mrs. J. T. Harmon, Jr., Mrs. Charles Carney, Mrs. William Peavy, and Dearil Roution.

Phillips, Leonard Jackson, Leonard Dalton, Glenn Cheek and Blymer Saltzman as deacons. The council was formed of ministers and deacons from neighboring churches. Pastor Clyde Voyles called the council to order after he was elected as moderator. Brother Dennis Walker was elected clerk; Clyde Voyles was chosen to question the candidates; and J. T. Miller gave the charge to the church and candidates. The ordination message was delivered by Ben Taylor, and Irlan Snyder led in the ordaining prayer. After the laying on of hands by all the members of the council, Hilly Harrison offered the closing prayer.

**Tom Lewis Elected Moderator of Simpson**

FRANKLIN, Ky.—The fifty-first session of the Simpson Baptist Association was held Wednesday and Thursday, August 2-3, at the Franklin Baptist Church. The attendance was good on both days. D. T. Jones preached the annual sermon on Wednesday, and Tom Lewis had the doctrinal sermon on Thursday. Tom Lewis, pastor of the Lake Spring Church, was elected moderator; and Millard Brackin was re-elected clerk. The next meeting will be with the Cedar Grove Baptist Church, August 1 and 2, 1951.—Robert A. Jacob, Moderator.

RUSSIA—The average Russian probably won't live as long as you will—if you happen to be an American. He won't make as much, or eat at much. He's three times as likely to have tuberculosis, and has only about one-half your chance to get a doctor to take care of him.

These comparisons were based on statistics compiled by the State Department.—U. P.

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the mountains around Berea. While he was away from Franklin the members did some "plotting" which resulted in one new automobile for Pastor Davis.

**Five Deacons Ordained By Zion Baptist Church**

REYNOLDS, STATION, Ky.—The Zion Baptist Church met recently for the purpose of ordaining Hayword

**Franklin Baptists Present Automobile to Pastor Bailey F. Davis**

FRANKLIN, Ky.—Pastor Bailey F. Davis, of the First Baptist Church, Franklin, has recently been in a revival meeting with Pastor Eugene Dobbs at the Mt. Tabor Church, Paint Lick, Ky. The Mt. Tabor saints are erecting a parsonage which overlooks

**Owensboro's Third Church Has 633 in Training Union Services**

OWENSBORO, Ky., August 11.—This is what a Training Union looks like when there are 633 present, as happened in the Third Baptist Church here on July 16. There is an interesting story connected with this achievement.

As usually happens during the summer, Training Union attendance slumps. Miss Grace Morehead, the director, decided to do something about it, and kept building up sentiment during the year. The third Sunday night in July of each year was chosen as the night when Training Union attendance would be the lowest, due to vacations, heat and a dozen other reasons. The Union also wanted to show the church it had something definite to contribute to the life and activity of the church. This began in 1945, when there were 98 present on the third Sunday in July. In 1946 this



number was increased to 208. The figure jumped to 299 in 1947; to 473 in 1948; to 598 in 1949, and 633 this year. What will it be

next year? This thing has become a tradition in Third Church. There are 17 units in the Training Union of Third Church, which had an average attendance during the first six months

of 1950 of 242. This does not include the record night in July.

Miss Morehead is already making plans for a bigger and better one for the third Sunday night in July 1951.

**Funeral Of William McMurray Conducted In Springfield, Tenn.**

PADUCAH, Ky.—William McMurray, pastor of the Baptist Tabernacle here and formerly pastor in Tennessee, and later at Huntington, W. Va., died unexpectedly recently. His funeral was conducted in Springfield, Tennessee, by Dr. William R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville, Ky.

his life to preach the gospel. Another dedicated his life to full-time Christian service. There were about 25 to 30 young people in the prayer groups each night. The Nebo Church has a full-time program under the leadership of Pastor Frank Mitchell.

A. L. Meacham, pastor at Dawson Springs Church, did the preaching, and Otho Tippet, First Baptist Church of Madisonville, led the singing.

powerful proclaimer of gospel truth in his sermons. His messages were graphically clear and strikingly pungent. He is an uncompromising preacher of the tenets of faith which Baptists cherish so dearly. He is a sound, safe evangelist.

Brother Smith's direction of the music was of a high order, and the special numbers in song which were sung were inspiring.—J. Holland Thomas, Pastor.

**Dawson Springs Pastor Meacham In Nebo Revival**

NEBO, Ky., August 1.—The Nebo Baptist Church has just closed its annual revival meeting. It was a revival in every sense of the word. There were nine professions of faith, two by letter, and numbers of rededications and consecrations. One young man—Frankie Dorris—surrendered

**Marion's Pastor Gilbert In Fredonia Revival**

FREDONIA, Ky., Sept. 1—A soul-searching and spiritually edifying revival came to a close in the Fredonia Baptist Church last night. Pastor Leslie Gilbert, Marion, was the evangelist and Cecil Smith, Princeton, had charge of the music. There were eleven additions to the church, five by baptism and six by letter.

Brother Gilbert proved himself a

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Fonde Church Enrolls 234 In Vacation Bible School



FONDE, Ky., Aug. 18.—The Vacation Bible School of the First Baptist Church, Fonde, Ky., was held August 7-16 with an enrollment of 234, and the average attendance for the eight days was 190. The highest daily attendance was 210, and the lowest was 177. Pastor Willie Hubbard acted as principal. Pastor Hubbard said that the workers were the best group of workers he has ever had in Bible school. These workers were: Beginners—Mrs. Hiram Russell, Superintendent, Mrs. Charles Welch, Phyllis Maples, Charlene Carr, Primary—Mrs. Lee Walker, Superintendent,

Katie Belle Hodge, Barbara Faye Zoochi, Jeanette Hubbard, Betty McCullough, Juniors—Mrs. Frank Carr, Superintendent, Betty Mace, Secretary, Mrs. Ralph Marcum, Mrs. Roy Cornelius, Mrs. Glen Friar, and Helen Oliver. Intermediate Workers—Mrs. Willie Hubbard, Superintendent, Clayton Garland.

The Junior and Intermediate Boy's Workshop Directors were Herbert Murrell and Jerry Zoochi.

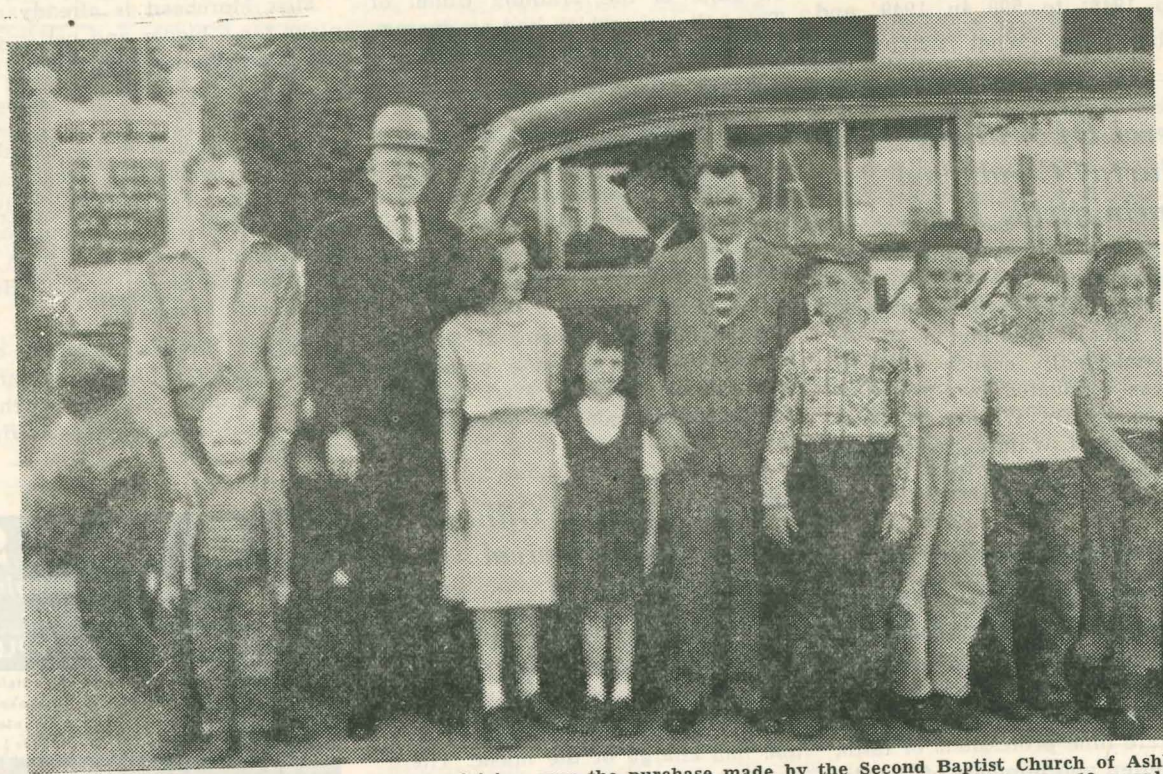
There were 30 rededications.—Mrs. Ralph Marcum.

Revival Held In Lancaster Church

The Lancaster Baptist Church recently closed an eight-day Youth Revival with Andy Blane of Hopkinsville preaching. Ray Moore, Music Director of the First Baptist Church, Danville, was leader of the song services. There were 23 additions to the church, all but two of whom were received for baptism.

Elvis H. Egge, the new pastor of the church who came recently from the faculty of Georgetown College, says, "This meeting, a new venture in our church life, has proved to be a blessing to us. Bro. Blane, a graduate of Centre College, was preaching in his first revival. The presence of the Holy Spirit was evident in the services. Seldom have I seen as deep conviction of sin as was shown by several of the new converts. The song leader, Bro. Moore, a recent graduate of Georgetown College, was tops. Our people are deeply grateful and thankful for the efforts of these young men with us. They had as their theme 'Turn Your Eyes Upon Jesus,' and they truly sought to do that very thing throughout the meeting."

Ashland's Second Baptist Church Secures New Station Wagon



ASHLAND, Ky., Pastor M. C. Denney is now rejoicing over the purchase made by the Second Baptist Church of Ashland of a new station wagon for transporting members to Sunday school and church. The new vehicle will carry 18 people on a single trip. The grown-ups shown above are (left to right): H. K. Distel, adult superintendent; Pastor M. C. Denney; C. R. Kirtley (at the wheel) Sunday school superintendent; and D. W. Lemaster, the Men's Bible Class teacher. Pastor Maurice Barnes, Southside Baptist Church, Louisville, has just concluded a revival at the Second Church of Ashland.

Sunday School Lesson

For September 24

By H. C. CHILES

Paul, The World Evangelist

Acts 26:9-20

Paul inherited Hebrew blood and Roman citizenship, both of which contributed much to him. His references to his Roman citizenship indicate that he was justly proud of it.

Speaking before Agrippa, Paul revealed that in his home he was trained to live a very strict life—the life of the ardent Pharisee. Another great influence in his early training was that of his native city. He was born in Tarsus, and there spent his childhood. Tarsus was a great commercial center, teeming with business life. It was also a great educational center—one of the three great University cities of that age, Athens and Alexandria being the other two.

Tarsus was a cosmopolitan place, with influences ever changing, and with scenes ever varied. In keeping with the Jewish custom of having every boy learn a trade, Paul became a tentmaker. However, he was not destined for business. He was to be a rabbi or teacher; so he was sent to Jerusalem to study under Gamaliel. At the feet of this great teacher we find him learning the law, and becoming thoroughly acquainted with the Scriptures of his people. As a result, we see a man intensely religious, learned in the law, and inspired by an ardent ambition.

In his early manhood, when he found Jerusalem full of controversy concerning "the Way," he gave himself to the persecution of the Christians with honest and passionate enthusiasm. He never did things by halves. Whatever he entered into, he did whole-heartedly. He believed that whatsoever his hand found to do was worth doing with his might. After all, little is accomplished by anybody apart from enthusiasm.

Paul had felt the thrill of the world's busy and far-reaching life in the impressionable years of childhood and of youth; he was thoroughly versed in the law of God, and devoted to the religion in which he had been trained; he was strong in convictions, tenacious in purpose, willing to stand alone for the truth that he knew.

I. His Conscientiousness. Acts 26:9-11

We admire Paul's transparent honesty and genuine sincerity. He

said, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews." His life had been lived in the open. He did not live a double life. In him there was a strong individuality, the product of his intense conviction. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." In his efforts to oppose, hinder, persecute and kill the Christians, he really thought he was rendering a great service to God. He claimed that he was as conscientious before his conversion as he was after it. In the light of his example, it is very evident that it is not enough, as some suppose, for a person to be sincere. Neither is conscience a safe guide. Though sincere and conscientious in his conviction that he ought to persecute the Christians, Paul was absolutely wrong and definitely anti-Christian.

II. His Conviction. Acts 26:12-13.

In Paul's judgment Christianity was harmful to the Jewish people and very injurious to their religion, so he thought it ought to be abolished. Filled with hatred for all believers and bent upon their persecution, Paul was journeying along the road to Damascus, on a mission against the Christians, when a light shone about him and a supernatural, startling and sudden revelation of the Lord came to him. When this brilliant, heavenly light came upon Paul, it brought him a two-fold conviction: first of the holiness of God, and secondly, of his own sinfulness. Thus it has ever been when men have been brought into the conscious presence of the holy God. Just as dust particles are revealed in the sunshine, so Saul's sinfulness, until then unsuspected, was revealed to him for what it really was.

III. His Call. Acts 26:14.

Stricken to the ground by the brilliant heavenly light, humbled and helpless, he heard a voice in the gentle expostulation of wounded love saying, "Saul, Saul, why persecutest thou Me?" It was the love which rang through that utterance that broke his heart. When he inquired

who was calling, he was informed that it was Jesus, the name that speaks of grace, love, forgiveness and salvation. The Master's question, "Why persecutest thou Me?" indicated that He was so closely identified with His people that when they suffered He also bore their hurt. Therefore, all should beware of bringing untrue accusations against or laying unkind hands upon any of God's children.

IV. His Conversion. Acts 26:15.

Instead of further striving to obtain salvation through his own efforts, he simply believed on the Lord Jesus Christ, and trusted Him to do everything for him that needed to be done. Because of his simple trust in Christ, he ceased to be a lost sinner and became a child of God. By God's grace the old life was displaced by the new life in Christ, and he passed from a state of condemnation to one of safety. This change was wrought by the will and the power of God. One is impressed with the plain language with which Paul related his Christian experience and told what happened to him on the Damascus Road. There is no sermon like that. If Christ has saved us, we can at least tell that, even though we cannot preach like Paul. Paul's Christian experience brought about a complete right-about-face in both his beliefs and his actions. Ever after, he was a different man.

V. His Commission. Acts 26:16-18.

Our Lord had a great commission awaiting Paul as soon as he was ready for it. He appointed him to be a minister and a witness. He had an experience to relate, and the world needed to hear it. He commissioned him to proclaim man's inherent sinfulness and utter ruin, and to offer redemption to all who would exercise faith in Christ. He was entrusted with a glorious message and was assured protection as he went forth to deliver it. He was to go to the Gentiles for a definite purpose, namely "to open their eyes"—for they were like blind men feeling their way while the sunlight was all around them; "to turn them from darkness to light,"—from the darkness of ignorance and sin to the light of knowledge and righteousness; and "to turn them from the power of Satan unto God." Note how clearly the Lord reveals the spiritual condition of those to whom Paul was to minister. It was one of blindness, darkness, bondage and sin. He went to both Jews and Gentiles.

(Continued on Page 24)

## Associational Meetings For October

OCTOBER	
3-4 WEST KENTUCKY—Columbus	Rev Curry O Simpson—Rev O C Markham Clinton Ky Clinton Ky
3-4 BETHEL—Dripping Springs	Rev W G Wellborn Russellville Ky
4-5 LITTLE BETHEL—Suthards Chapel	Rev Harold D Tallant—Mr C R Morton First Baptist Church 42 W Noel Madisonville Ky Madisonville Ky
4-5 LITTLE RIVER—Buffalo Lick	Rev M R Ramey—Rev Hurley Gray Rt 1 Lamasco Ky Rt 4 Cadiz Ky
4-5 WHITES RUN—Bramlett	Mr Elwyn Deatherage—Mr S J McNeal Eagle Station Ky Carrollton Ky
5-6 LONG RUN—St. Matthews	Rev E F Estes—Rev Roy L Puckett West Broadway Baptist Eastern Pkwy Church, 40th and Broadway Louisville Ky
6 SOUTH CONCORD—Cooper	Rev S F Corder—Mr Lonzo Bertram Monticello Ky Monticello Ky
6-7 LAUREL RIVER—Mt. Zion	Rev Heston Hatcher—Mr Chas A Chestnut Rt 4 London Ky Rt 4 London Ky
11-12 DAVIESS—McLEAN—Third, Owensboro	Rev Henry W Schafer—Mr H M Watters 1624 Cary Owensboro Ky 101 W 23rd Street Owensboro Ky
11-12 WEST UNION—Providence	Rev E D Davis—Rev R P Atherton Benton Ky 621 Main St Paducah Ky
17-18 W. KENTUCKIANA—Mem., Vanderburg, Indiana	Rev E Keevil Judy— Box 432 Henderson Ky
18-19 OHIO COUNTY—Pond Run	Mr J L Brown Box 194 Beaver Dam Ky
18 BLOOD RIVER—Hazel	Mr Buron Richardson—Mr H M Perry Murray Ky Murray Ky
25-26 GRAVES CO.—First, Mayfield	Rev Artell Wright—Mr Herman Luter Mayfield Ky Mayfield Ky

### Conservative Baptists May Seek SBC Fellowship

SAN FRANCISCO, Calif.—(BP)—Conservative Baptists have been advised to seek fellowship with Southern Baptist churches on the local level by Dr. Gabriel R. Guedj, one of the Conservative leaders. He made the suggestion in a recent address before the Conservative Baptist Fellowship meeting at Boston. Dr. Guedj is pastor of the Memorial Baptist Church, Fresno, Calif.

He said, "It is not our part here to direct our association as such, to seek fellowship with them (Southern Baptists), but as individual churches we should know that it is possible, without sacrificing one iota of our loyalty to the Word of God, for they are loyal to the same Word; without sacrificing one iota of our loyalty to the Lord Jesus Christ, for they are just as loyal to Him as we are; without sacrificing

### MANPOWER FOR CHRIST

Brotherhood Bible Class  
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Louisville, Ky.

Twenty-two

## Dormitories Full At Wayland College

PLAINVIEW, Texas, — Wayland College, located in Plainview, Texas, recently established a policy of admitting only those students who do not smoke, dance, drink or gamble, and now the college has more applications for admission than it can accommodate.

Dormitory space for men has now been sold out, President J. W. (Bill) Marshall declared. All space for girls was taken earlier in the summer. At the end of August it was estimated that many more students would have come to Wayland if there had been space enough.

Officials are trying to get financial help to buy houses for more boarding students. "If prospective students anywhere share our convictions and want to study here," Dr. Marshall said, "tell them to get in touch with us and apply for reservations for the spring or summer terms."

There has been some opposition to the college's high standards. On the other hand, some have expressed a desire to help Wayland financially because of the stand it has taken.

A capacity enrollment of 500 is expected again. The teaching faculty will number about 35. Registration will begin September 11.



### The WAYLAND WAY is working!

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Plainview, Texas  
J. W. Bill Marshall, President



"Our mission-minded college needs your prayers and support."

September 21, 1950

## Religious News Service

### IRELAND'S PROTESTANT POPULATION DECREASES

DUBLIN (RNS)—Ireland's Protestant denominations showed substantial membership decreases between 1936 and 1946, according to figures issued here by the Central Statistics Office of the Irish Republic.

Statistics of the 1946 population census showed that the Church of Ireland (Anglican) in that year had 124,829 members a loss of 13.9 per cent over 1936.

Presbyterians dropped 15.0 per cent to 23,870; Methodists 13.4 per cent to 8,355; and Baptists 35.4 per cent to 462.

Roman Catholics, on the other hand, increased 0.4 per cent, and Jews 4.2 per cent. The 1946 Catholic total was 2,786,033, while the Jewish one was 3,907.

The proportion of Catholics in the whole population rose to 94.3 per cent in 1946, as compared to 93.4 per cent in 1936 and 92.6 per cent in 1926.

### LANGER BILL KILLED BY 7-6 VOTE

WASHINGTON, D. C.—(RNS)—A bill proposing to ban liquor advertising from interstate commerce was killed by the Senate Interstate and Foreign Commerce Committee. The committee, by a 7 to 6 vote, decided against reporting to the floor the measure sponsored by Sen. William Langer (R-N.D.).

Earlier in the session the committee had voted 6-3 against reporting the bill to the floor. Three members who were absent at that time protested that they did not get a chance to express themselves as favoring the bill.

Although the second vote definitely kills the legislation for this session it indicated the possibility that Congress may act to curb liquor advertising if a bill somewhat less comprehensive than the Langer measure is pressed.

Bishop Wilbur E. Hammaker, executive vice-president of the Methodist Board of Temperance, has indicated that temperance leaders will call a meeting early in the fall to plan a unified strategy for the election campaign in November.

### CZECH GOVERNMENT OUTLAWS SALVATION ARMY, IMPRISONS OFFICERS

WASHINGTON, D. C.—(RNS)—The Salvation Army made known here that its organization in Czechoslovakia has been outlawed, all its property confiscated and its principal officers imprisoned.

General Albert Orsborn, international commander of the Salvation Army, issued a strong statement of protest in London. He said that his organization had recently learned of a decree of the Czech government on June 17 outlawing the Army for "subversive activities."

General Orsborn denied "that any Sal-

vation Army officer in Czechoslovakia has been engaged in any action which the government of that country could accurately describe as subversive." He said the labors of the Salvation Army are devoted solely to bringing the gospel to those in need. "How can such activities be deemed subversive unless the very gospel itself be regarded as such?" he added.

### PRIMITIVE BAPTISTS TO ESTABLISH FIRST COLLEGE

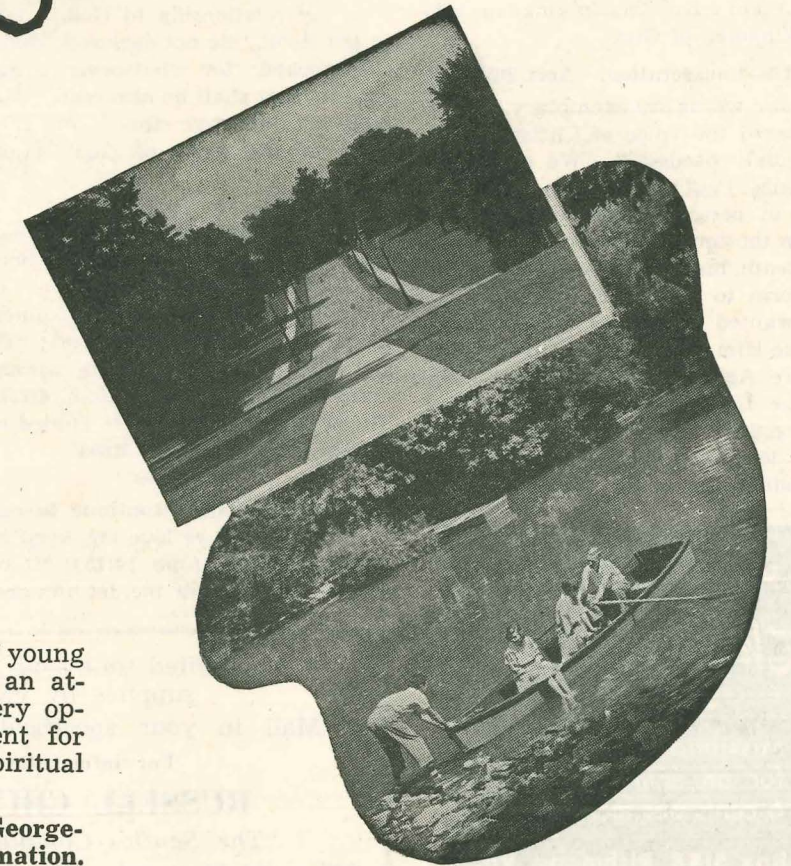
THOMASVILLE, Ga.—(RNS)—The first Primitive Baptist College in the United States will be established here, probably next spring the college executive committee of the denomination announced here.

A building and site for the college with more than 48 acres of land including a main dwelling, work shop, and out-buildings, have been acquired. In full use, the college is expected to accommodate 75 to 100 students.

PRESIDENT PATTON, of Princeton, said that he had spent his life in reading the philosophy and science that rejected God's Son and His Word, but that he never found anything that he considered a sufficient reason for not receiving Christ as his Saviour, and the Bible as the Word of God. He had seldom read anything in their defence.

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the beauty of the  
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Write S. S. Hill, President, Georgetown, Ky., for further information.

WESTERN RECORDER

Twenty-three

## Dr. W. H. Davis Goes To His Reward

News has just reached us that Dr. W. H. Davis, head of the Department of New Testament Interpretation at the Southern Baptist Theological Seminary, Louisville, died Sunday evening, September 10 while on the way (in his car) from Holden Beach to Elizabeth City, N. C.

Dr. Davis had taught New Testament interpretation at Southern Seminary since 1920 and had been head of the New Testament department since 1934. Few men among Southern Baptists have ever been so universally respected and loved. Though he has been in poor health for months, his death comes as a shock to all of us.

Next week's issue will carry an article by Dr. Ellis A. Fuller, President of Southern Seminary, giving a full account of the great service rendered by Dr. Davis to Southern Baptists and the world.

## Sunday School Lesson

(Continued from Page 21)

He preached to all classes of people, for all had the same spiritual malady for which there was only one remedy. The gospel which he preached was to lead them from Satan's kingdom into the kingdom of God.

### VI. His Consecration. Acts 26:19-20.

These words are exemplary. When he heard the voice of Christ he immediately heeded it. We should do likewise. Paul's outstanding trait was that of personal devotion to Christ. From the time of his conversion until his death, his consuming desire was to conform to the Lord's will for him. He wanted to be like Christ and to please Him in all things. In speaking before Agrippa, about his surrender to the Lord, Paul said, "I was not disobedient to the heavenly vision." The deciding factor in every call to Christian service lies in obedience or

disobedience in the one called. The measure of obedience to the call will be the measure of power given in fulfilling the commission. Paul's vision comforted, inspired and strengthened him greatly, and the remainder of his life was characterized by faithful obedience to the vision received.

Paul is a remarkable illustration of the power of God in the life that is fully surrendered to Him. God does not intend to use every individual in the same way as He used Paul, but He does have a plan for every life and He will do great things through any life that is fully given over to Him.

In the light of Paul's willingness to serve the Lord, of his forgetfulness of himself, and of his complete surrender to the Lord's will, it is easy for some to conclude that it is impossible for them to emulate his example; but he exhorts all such, saying, "Be ye followers of me, even as I also am of Christ."

## What The Bible Means To Me

By W. W. Richardson, Buechel, Ky.

What does the Bible mean to me? It is a guide in my relationship to God and to my fellowman.

In my relationship to God, I read in the Book, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7); "For all have sinned, and come short of the glory of God" (Rom. 3:23).

\* \* \*

I was a sinner and needed a Saviour! I continue to read in the Book, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8); "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23b). The truth of the Scripture guided me to God through Jesus Christ!

\* \* \*

As a Christian, I continue to read in the Book, "If ye love me, keep my commandments" (Jno. 14:15); "If any man will come after me, let him deny

## CLASSIFIED ADS

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**WANTED TO RENT**—House: Four or five rooms and bath; unfurnished, vicinity of Parkland Baptist Church. Wish to send 8 year old daughter to the Baptist Elementary school. Good references. Phone SHawnee 7602-J.

**FOR SALE**—1941 Mack bus, good condition—58 passenger—\$450.00. John Gilliland, Whitley City, Ky. Phone number 1702.

**BAPTISTERY PICTURES**—Oil painted murals based on photographs of the Jordan river. For free estimates send dimensions and other data to Malcolm Arnett, Corydon, Ky.

himself, and take up his cross daily, and follow me" (Luke 9:23).

A Christian chiropractor settled in a south Georgia town and was almost at the point of starvation for lack of funds. In his office and down on his knees he prayed about God's will for him, and promised a tenth of all his income. It wasn't long before he was putting \$30 to \$50 a week in his offering envelope. This emphasizes a material blessing which God does not promise; however, if a man's relationship to God is what it ought to be, He promises to bless him.

\* \* \*

ALSO, the Bible is a guide Book for me in my relationship to my fellowman. We are commanded to "love one another," to "bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Jesus said, "Love thy neighbor as thyself" (Matt. 22:39) and "Love your enemies, bless them that curse you, and persecute you" (Matt. 5:44). The Bible is the Book of all books to guide us in social and eternal relationships.

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