

# Western Recorder

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

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**Dr. George W. Truett's Grave, Dallas, Texas.**

## Gleanings From The Field

The new minister of music at the Carlisle Avenue Baptist Church, Louisville, is John W. Rodgers.

Professor David K. Bishop has been elected general superintendent of the Broadway Baptist Sunday School, 4000 Brownsboro Road, Louisville.

The 25th anniversary of the ordination of Dr. J. D. Grey was celebrated by the First Baptist Church, New Orleans, La., where he is now pastor, on November 24.

Dr. Wade H. Bryant, pastor of the First Baptist Church, Roanoke, Virginia, was elected president of the Virginia Baptist General Association at its recent sessions.

Mrs. B. H. DeMent has been sick for some time, and wants to express her joy over the many kindnesses shown her by her friends. She is the widow of the late president of Baptist Bible Institute.

Pastor E. A. Petroff was the evangelist in a series of meetings with Pastor E. M. Helton at the Highland Avenue Baptist Church, Cincinnati, Ohio, during October 30 to November 10.

Two deacons—H. T. Hadden and W. B. Hammock, Jr.—were ordained by the Severns Valley Baptist Church, Elizabethtown, on Sunday afternoon, November 19. Pastor W. Lloyd Cloud, Hodgenville, preached the ordination sermon.

After a pastorate of almost four years, Brother W. B. Watts has resigned as pastor of the First Baptist Church, Seebree, Ky., and has accepted the call of the Fredonia Baptist Church, Fredonia, Ky. He had his family moved there the last of November.

The Highland Heights Baptist Church, Memphis, Tennessee, Slater A. Murphy, pastor, conducted services in its new half million dollar sanctuary for the first time on Sunday, November 19. Some 2,000 gathered in the auditorium for the morning hour.

Little Martha Jo Thompson, weighing eight pounds and eleven ounces, with black hair and blue eyes, arrived at the home of Pastor and Mrs. James R. Thompson, Florida Street Baptist Church, 1110 Glenwood Avenue, Greensboro, N. C., on November 6 at 9:00 a.m.

Evangelist Connie L. Hargrove, Florida, held a revival meeting with Pastor J. Bill Jones at the Central Baptist Church, Paris, Kentucky November 20-30. Brethren William H. Dearing, Russell Pennington, Posey Gaines and H. B. Hodge have been elected deacons of this church.

After a pastorate of four and a half years at the First Baptist Church, Ludlow, Brother Thomas Hicks Shelton has resigned in order to accept the call of

the brethren at the Latonia Baptist Church, Covington, Ky. He starts his new duties December 1. A fine youth revival was held at Ludlow October 22-29, at which time "Shad" Rue and Tom Cole aided Pastor Shelton.

Rev. Mitchell Bennett, Utica, Ky., recently completed a two weeks' meeting with Pastor Gordon Thompson and the Six Mile Baptist Church, Blue River Association, near Kansas City, Missouri. This was the second meeting Brother Bennett has led in this church this year. During the two meetings there were 32 additions to the church—28 professions and 4 by letter.

During the General Association a dinner by the former students and friends of the New Orleans Theological Seminary was served in the National Hotel at Murray. H. L. Carter of Bowling Green was elected president for the Kentucky Alumni and Miss Grace Morehead of Third Baptist Church, Owensboro, was elected secretary. Dr. Fred Clark brought an informative and inspirational message to the group.

The ladies of the First Baptist Church, Lebanon Junction, Ky., gave a supper in honor of Miss Antonina Canzoneri, missionary on furlough from Nigeria, West Africa, and also made her a present of a cash love offering. She showed some slides of her work in Nigeria and told the ladies of many of her experiences. Miss Antonina is a daughter of Pastor and Mrs. Joe Canzoneri, of that church. Brother Paul Anderson recently assisted Pastor Canzoneri in a revival meeting.

Mr. and Mrs. Claude Johnson Lea, Shelbyville, Ky., have announced the engagement of their daughter, Miss Etta Violette Lea, to Henry Brown Stokes, Hartsville, Tenn. The wedding is planned at the First Baptist Church, Shelbyville, on January 2. Miss Lea is a former employee in the office of the Training Union Department at the Baptist State Board of Missions, Louisville, and attended the University of Louisville. Mr. Stokes is a son of Mr. and Mrs. Henry Straughn Stokes, Winston-Salem, N. C. He has graduated from the University of North Carolina and the Southern Seminary.

In bringing Dr. W. E. Burke, converted Catholic priest, of Christ's Mission, New York City, to Jeffersonville, Indiana, on Monday night, December 11, the BYKOTA CLASS of the First Baptist Church has sought the largest auditorium in the city. They have secured the use of the Wall Street Methodist Church, corner of East Chestnut Street and Wall Street, about half a mile east of Spring Street. The Bykota Class members are anxious for all interested persons to hear Dr. Burke, and are especially solicitous of people of

Louisville, and New Albany to go over to Jefferson for the lecture.

The President of the United States invited the following persons to attend the Mid-Century White House Conference on Children and Youth: Dr. T. B. Maston, Professor of Social Ethics, Southwestern Baptist Seminary, Fort Worth, Texas; Dr. Wayne E. Oats, Professor, Psychology of Religion, Southern Baptist Seminary, Louisville, Kentucky, Dr. Joe Burton, Editor, Home Life Magazine, Baptist Sunday Board, Nashville, Tenn.; and Dr. Hugh A. Brimm, Executive Secretary, Social Service Commission of the Southern Baptist Convention, Louisville, Ky. The conference is being held in Washington, D. C., December 3-7.

Dr. J. P. Allen was called to the First Baptist Church, Charlottesville, Va., last September, and two new workers have since been added to their staff. Robert C. Renfro, native of Knoxville, Tenn., and a graduate of Carson-Newman College and the School of Church Music, Southern Seminary, is the new director of music. He has formerly been with the Lonsdale Baptist Church, Knoxville; the Virginia Avenue Church, Louisville; and the Mayodan Baptist Church, in North Carolina. The other is Dr. Ralph Noonkester, Marion, Va., who is the new minister of education. He is a graduate of the University of Richmond, and a Th. M. and Th. D. graduate of the Southern Seminary. The wives of the two men have pursued studies in the School of Church Music.

### WESTERN RECORDER

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By the Late George W. Truett

## The Supper of Our Lord

There are two great ordinances set in the churches, and only two—baptism and the Lord's Supper.

They do not come from men. They are divine appointment.

Since the deep, gracious meanings of Christianity are symbolized by these ordinances, their observance is fraught with far-reaching moment to both the church and the world.

Our consideration here shall be given to one of these ordinances—the Lord's Supper.

The treatment it has often received at the hands of men has been unspeakably sad and amazing. Unceasing controversies have gathered about it for hundreds of years—controversies often of the most hostile and misleading tendencies. Awful has been the history that has gathered about it.

As we come, therefore, to consider its place in Christ's churches, and its meaning to his people, may our souls be steeped in prayer that we may understand it in its New Testament beauty and simplicity.

### Circumstances of Its Institution

In approaching this ordinance, it is well for us to notice the circumstances of its institution. The place, you remember, was Jerusalem. The time was evening before the crucifixion of our Lord.

At its institution some significant things occurred, as given in the Gospel of John. First, Jesus, before instituting his Supper, washed his disciples' feet. Then, in the presence of the eleven disciples, he instituted the Supper—our Lord's Supper. Following its observance, they sang a hymn and went out into the Mount of Olives.

### A Personal Question for All

And now I have a question to ask of every Christian. Do you not agree that nothing should be our criterion in this matter, save the Word of God? That long-established customs and peculiar tastes and personal sentiments must not decide our belief and practice in this solemn matter, but that this is the function alone of God's Word?

Conceding this, as all of us must, then let this question be put to all our hearts: Shall not you and I and every child of God agree to lay down every preconceived sentiment and opinion concerning this Supper for which we cannot find a positive "this saith the Lord"?

There are three vital questions growing out of this Supper that we need specially to consider: (1) Whose is this Supper? (2) To whom was it given? (3) What is its meaning?

WESTERN RECORDER

THEN THE FIRST PREREQUISITE in coming to this table is that one must be a true disciple of Jesus Christ. He must have been regenerated by the Spirit of God. No other can in spirit either partake of this Supper or be really baptized.

That it was committed to his disciples and not to the world is seen from this record in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread"—that is, to observe the Supper. This is the record of the early church now fully at work. Then clearly it was committed to Christ's people and intended only for them.

BUT AGAIN, not only was it restricted to Christ's disciples, but these same disciples must previously have been baptized. Do the Scriptures teach that baptism is prerequisite to the Lord's Supper? Plainly and fully they do so teach. In the Bible, baptism always comes before the Lord's Supper. Again, there is practically no disagreement among Christian people on this point.

### Only the Baptized

What then is the issue between our Baptist people and others concerning this ordinance? The answer may be stated in one brief sentence: The issue gathers mainly about the ordinance of baptism. We believe that only baptized people—and but one thing to us means scriptural baptism—may come to this table.

As we have observed, baptism always comes before the Supper. Baptists, then, are not alone who propose "close or restricted communion," as it is commonly called. Every great denomination of Christians throughout the world does identically the same thing. They, with us, demand that before one comes to the table, he must have previously been baptized. The issue, then, is not about "close communion," but about "close baptism." With Baptists, immersion alone is baptism, and the immersion of one who has already been saved.

HERE OPENS BEFORE US a tremendous field for thought. Our people are unyielding and immovable in their contention that a person, to be scripturally baptized, must first have believed on Christ and been saved by him, and then immersed. They believe that nobody can be scripturally baptized, even though his body be immersed, if he has not already been saved by Christ.

Therefore they are compelled to deny the scripturalness of sprinkling or pouring for baptism. To them, neither of these has even the semblance of scriptural baptism.

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Thy calmness bends serene above  
My restlessness to still;  
Around me flows Thy quickening life,  
To nerve my faltering will;  
Thy presence fills my solitude;  
Thy providence turns all to good.  
—S. Longfellow

Three

By Rudy Dell Baugher  
907 Judson Street  
Evansville 13, Indiana

## What the Extension Department Means to Me

Until August of 1945 I had not heard of the Extension Department of the Baptist Sunday schools. Until then, I, a bedridden invalid for twenty years, lived near Morganfield in Western Kentucky. My mother died in April of that year and, four months later, I came to a nursing home in this city, Evansville, Indiana. Unknown to me when I came, there was Calvary Baptist Church across the street from the nursing home. I was delighted when I learned that I was almost on the doorstep of a church of my faith. I felt that God had put me there.

It was a sultry Tuesday night when I was carried into the nursing home. The keen edge of grief over the death of my mother was still cutting me to the quick and I knew very few people in this town. But on Sunday evening after my arrival Tuesday, the superintendent of Calvary's Extension Department, Mrs. Waitman Brooks, came to see me. She told me about the Extension and asked if I would like to become a member. The Sunday school has always been my favorite department of the church. She enrolled me that night. It has been a source of joy to me from then until now.

The Extension carries Sunday school to those who cannot attend Sunday school. Just as in Sunday school in the church so is it in the Extension Sunday school at home; one gets out of it according to what he or she puts in it. Anyone who carefully reads *Altar Fires* in *HOME LIFE*, the magazine sent out by the Sunday School Board and the Bible passages suggested for every day, will know a good deal about the Sunday school lesson on Sunday morning. Mrs. Brooks or one of her workers tries to get the magazine out to each member by the first of the month. It has meant so much to me! Studying the Sunday school lesson is a part of my daily devotional. I feel that I am a part of that big class, made up of people all over the country, who will be discussing the Sunday school lesson on Sunday morning. When Sunday comes, I have studied it; I am not left out, even though I am lying here on my bed.

The Calvary Extension Department has 153 members. Each member has, at least, one visit each month from a representative of the Department. Once each month the workers meet with the superintendent. It is a business meeting in which they discuss ideas and plans. Every three months it is the desire to have as many members present in the meeting as is possible—members, work-

ers, and superintendent in real fellowship.

Who are those 153 members? They are people who, for different reasons, cannot attend Sunday school. Some are old, perhaps most of them, too feeble to attend services. Some are invalids, such as I. They may be bedridden, in wheel chairs, or just shut in. Some are tied at home with those who cannot get out. Some are consecrated nurses, kitchen or dining room workers, bus drivers, or those following any occupation that keeps them away from the church on Sunday morning. Most of Calvary's 153 Extension members are church members, but some are not; anyone is eligible for membership who is interested in turning to the study of the lesson. The only requirement is the inability to attend Sunday school.

There is a blind couple in Calvary's Extension class, Mr. and Mrs. Percival Pritchett. They are members of Calvary Church. Mrs. Pritchett, who has been blind since she was four years old, is a graduate of a school for the blind. She reads Braille quite well and is capable of working with the blind. The Sunday School Board sends her *HOME LIFE* in Braille and she reads it to her husband. Members and workers of the Department have given her Books of the Bible in Braille, and Mrs. Hale, one of the workers, takes her to the quarterly meetings in which the members take part, reading from some portion of the Bible in Braille.

Another member of Calvary's Extension class is a man who is 77 years old. Recently an Extension worker led him to accept Christ as his Saviour. He is nearly blind and has only one leg. Situated as he is, he could not attend church or Sunday school without help. What if there had been no Extension worker coming to him to help him to a

realization of God's saving grace? He may be going into eternity before long, but thanks to God and an Extension worker, he "will not have to cross Jordan alone."

On the afternoon of October 2, the superintendent sent an ambulance to bring me to Calvary Church for their quarterly meeting. It was the first time I had been in one of the meetings for members, and my first time in Calvary church building. I shall never forget how I felt as I crossed the threshold. Of course, I shall be happier when I enter Heaven's gate because I shall have a greater capacity for happiness, but—perhaps not a great deal. If only Mrs. Brooks could know how grateful I am for her thoughtfulness and her generosity!

My ambulance cot was let down between the front pew and the rostrum where I could take in everything. I enjoyed the flowers beside the pulpit, the opening song which was the class song, "Throw Out the Life Line," another song, a prayer by a visiting minister, and a duet, "Be Still and Know that I am God," by Mr. Reet Brooks and his mother, which they sang beautifully.

Mrs. Pritchett, the blind member, read Psalm 46, which has in it that lovely keynote to all serenity, "Be still and know that I am God." Mrs. Hale led her to the Bible stand that had been placed there to hold her heavy Book of Psalms in Braille, then waited to lead her back to her pew. I noticed that Mrs. Pritchett was not reading as well as she usually does. I could feel her embarrassment and I found myself praying for her. That conscientious member, an immaculately clean housekeeper and the cook in her home, had cut her fingers on a tin can; she could have asked to be excused from reading that day because her sore finger could not readily pick up the words in Braille. But she did not. Her unflinching zeal in doing what she could, made her efforts all the sweeter.

After the service and business meeting, two of the women rolled my ambulance cot into the Junior room that was being used as a dining room that day. They rolled me alongside the table that looked so pretty with vases of pink and red roses, tokens for the occasion which were tiny pink and blue plastic baskets of mints, and pink and blue napkins. It had been so long since I had seen food served any way except on a tray! It was like coming home—at last. Before serving ice cream and cake, one of the members in a frail little voice, but sincere, thanked God for His presence and our fellowship. After twenty-two had enjoyed the refreshments, "Praise God from Whom All Blessings Flow" was sung; it served as the benediction for a very happy gathering.

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I would give nothing for that man's religion whose very dog and cat are not the better for it.—Rowland Hill

By C. Y. Dossey

## Crusading In Alaska

The department of evangelism of the Home Mission Board conducted its second simultaneous evangelistic crusade in Alaska, October 15-29. There were six churches and one mission engaged in the campaign. The results were 132 additions to the churches, 70 of this number coming on profession of faith as candidates for baptism. There were 73 new members enlisted in the Sunday schools and 45 new members in the Training Unions. It was a privilege of the writer to give direction to the campaign. In this article the reader will find a short estimation of the campaign and the work in Alaska by five members of the party from five different points in Alaska. Three of the revivals were Anchorage.

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Dick H. Hall, Jr.—Juneau

Thrilling stories have come out of the revivals. At Juneau one man was licensed to preach and plans to start a Baptist work at Seward. Some very unpromising prospects were converted and many were re-established in the faith. Wickedness and indifference cause us to make slow progress in these beginning days in Alaska. But all the churches give real promise. Alaska presents a tremendous challenge for Baptists. There should be at least seven more churches started at once. Let us remember the churches in our prayers and see that our Home Mission Board has the funds needed to carry out the directives of the Convention in helping to develop this great spiritual opportunity.

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J. Ralph Grant—Ketchikan

I am impressed by the size of Alaska. Twice the size of Texas—this is a vast mission field. I am impressed with the youth of our Southern Baptist work, begun by our chaplains in Anchorage eight years ago. Now we have six churches and one mission, small in number but great in spirit. From seventeen members, Baptists have grown to more than a thousand. Think of it—in less than eight years' time! I am impressed by the response to the gospel of Jesus Christ. I am impressed by the future of Alaska. Because of its strategic location and the present critical world situation, its population and importance are growing rapidly. Someone has said, "We can see the job ahead is bigger than the one behind."

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C. B. Jackson—Anchorage

From the standpoint of lack of interest and scarcity of workers, Alaska presents the greatest need it has been my privilege to witness. Because of the opportunity for homesteading and the enlarged defense program, thousands are making permanent homes in Alaska. Every type of worldliness and sin has rushed into the territory. The churches, which reveal the fundamental Bible doctrine of salvation by grace, have been slow in seizing the opportunity for evangelizing in the territory. If we are wise, we shall enter this field immediately by accepting the territory

McKinley Norman Leaves Dallas Pastorate To Be General Evangelist

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McKinley Norman

Evangelist McKinley Norman, 6511 Gaston Avenue, Dallas, Texas, is returning to his old work as general evangelist. He has served as pastor of such churches as the First Churches in Graham, Quanah and Waxahachie, Texas; First, Durant, Okla.; and First, Roswell, New Mexico. Also he has served on the staff of evangelists for both the Home Mission Board and the Texas State Board. While serving as pastor of the Kessler Park Baptist Church, in Dallas, which work he is now resigning, he has conducted revivals for the First Church, Joplin, Mo., Dr. B. A. Pugh, pastor; First, Carthage, Mo., Dr. H. C. Bass, pastor; First, Sedalia, Mo., Dr. Thomas W. Croxton, pastor; and Central Church, Muskogee, Okla., Dr. George C. Boston, pastor.

into the Convention and giving the Home Mission Board sufficient funds to meet the immediate need of these strategic centers.

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James N. Morgan—Palmer Mission

Alaska presents the greatest field for home missions that I have ever known anywhere. My work was in the Matanuska Valley with an estimated population of 5,000 people, and the only Baptist message is the Baptist Mission meeting in the Seventh Day Adventist building. Palmer is the center of this great valley, a great productive region with fertile soil and as promising a community as will be found anywhere. There are many faiths represented, but definitely no great evangelical-militant message such as is characteristic of Southern Baptists. We found three members of the mission upon our arrival, October 15, and the little mission grew to a total of ten members by the closing night, October 29, four by baptism and three by letter. This field will not be won to Christ until we send our message, by means of our missionaries, into the community and to every home within the neighborhood. It should not be long until this church is self-supporting in view of the good productive region. They are soon to construct a one-and-a-half million dollar high school in Palmer, where some six hundred students are now enrolled in school. They will soon build a one-and-one-half million dollar hydro-electro plant in the Valley.

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C. Y. Dossey—Fairbanks

The First Baptist Church at Fairbanks is four years old and is the largest non-Catholic church in Fairbanks. Catholic churches in Fairbanks, some of which have been there for forty years. Yet, the First Baptist in four years is ahead of them all. They have a beautiful building that can care for 300 in Sunday school. There are at least a dozen places near Fairbanks with from fifty to three hundred people living in them with no church of any kind. The First Church is planning soon to establish missions in some of these places. In almost every block of the business section there will be found from three to five saloons. Sin is everywhere. But the people respond to the gospel. It was our privilege to see an Eskimo man and his wife, seventy-three years of age, saved and baptized.

### MORE SCRIPTURES FOR BLIND

An increase of over 3,000 embossed volumes and Talking Book Records for the blind were distributed by the American Bible Society in the first six months of this year as compared with the similar period in 1949. Much of this increase may be laid to the fact that many veterans, wounded in the last war, are only now beginning to feel the effects of illness that results in blindness.

# The Supper of Our Lord

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Furthermore, they would also reject fundamentally unscriptural the immersion of infants, if that were even proposed in the place of sprinkling or pouring, because the Scriptures demand personality, voluntariness, and spirituality in all the duties of Christianity. Baptism and the Supper are for the saved alone, and only the saved can scripturally observe either ordinance.

\* \* \*

Though we are compelled thus to differ from others, irreconcilably, in our interpretation of God's Word, yet we differ in tenderest Christian love. God pity Christian men who otherwise differ and who magnify their differences by unchristian wranglings and spirit! He has shown unto us a more excellent way. Differing as we thus do fundamentally, we would be not only inconsistent, but we would be dishonorable also in the sight of God and men to ask those to come to this table who we solemnly believe have never been baptized.

\* \* \*

**BUT STILL FURTHER:** Not only did Jesus give this Supper to his disciples who had been previously baptized, but he gave it to the baptized disciples in their organized capacity.

That is to say, he gave this Supper to his church. Then, a third prerequisite to this table is orderly church membership. Note the order: regeneration, baptism, church membership.

To his churches, then, Jesus committed this ordinance. He did not commit it to preachers as such, no to individuals as such, but to his churches in their church capacity.

\* \* \*

**JUST HERE IS ANSWERED** another question: Why do not Baptists invite the immersed of other denominations to the Lord's table?

The answer is near at hand: Immersion only, as before said, does not constitute scriptural baptism. One must be immersed because he is already saved, and not in any sense to secure salvation.

AGAIN, baptism must be administered by a proper administrator. This ordinance, as well as the Supper, has been committed to the church. Then the church alone can legally administer it.

**BUT SUPPOSE** a body of Christian people inveigh against immersion as the scriptural act of baptism, and give their influence to writing against it; and if to secure a member, or for any other cause, immersion is administered by them, against their consciences and against what they conceive to be teaching of God's Word; and if, as is un-

waveringly held by Baptists, immersion alone is the proper act of baptism; then can such baptism be orderly, consistent, and scriptural? Our convictions of God's Word compel us to answer in the negative.

## What Is the Meaning of the Supper?

This is a question of great moment. Some of the most grievous evils that have ever afflicted the world have grown out of the perversion of the design of this Supper.

Three distinct views are held with regard to its nature. There is the view of the Romanist, called "transubstantiation," which view is that this bread and wine are literally changed by the consecration of the priest, into the very body and blood of Christ; and that, by thus eating Christ's body and drinking his blood, God's saving grace is received by the communicant.

The view of the Lutheran, and, perhaps some others, called "consubstantiation," is that though the bread and wine are not changed, yet along with them is present the real body and blood of Christ, so that both are eaten at the same time by the communicant.

So palpably do these two theories contradict the plain nature and purpose of this ordinance, and the whole gospel, that it is not necessary to stop and refute them.

## "In Remembrance of Me"

Let this simple statement of God's Word show us the Supper's meaning: "This do in remembrance of me" (Luke 22:19).

But someone asks: "Do we not come to this table to commune with one another, or to show our Christian fellowship for another?"

Such sentiment is widespread and has done incalculable harm. Only once is it called a "communion" in the Scriptures, and that by Paul, where he says, "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (I Corinthians 10:16)? A better translation of this word "communion" would be "participation," and it does not mean A, B, and C participating with one another, but participating with the "body and blood of Christ."

Jesus does not say, "This do in remembrance of certain loved ones, or to show fellowship for them," but, "This do in remembrance of me." It is the only thing he ever asked his people to do whereby they might remember him. Shall we deny him this simple request? It is not a question of Christian fellowship. There are other times and places for the tender and beautiful manifestation of Christian fellowship, but this is not the time nor place to be thinking of that. "This do in remembrance of me."

—Used by permission of Baptist Sunday School Board. May be obtained in tract form.

## First Anniversary of Franklin Association Y. W. A. Organization

FRANKFORT, Ky., Nov. 21.—The Y. W. A.'s of Franklin Association, Frankfort, Kentucky, are celebrating their first anniversary this month. We feel we have received much information about our missionaries and an inspiration from our personal services in the community. We now have ten members and are growing under the leadership of Miss Laura Van Meter. One of our achievements of our organization is the sponsoring of a little girl from Spring Meadows. As we go into our second year we hope to do more and greater things for our Master.—AMARYLLS CATLETT.

Beloved, if our heart condemn us not, then have we confidence toward God.—1 John 3:21.

## WESTERN UNION

RICHMOND, VA., NOVEMBER 17, 1950

DR. R. T. SKINNER  
WESTERN RECORDER  
LOUISVILLE, KENTUCKY

FUNDS FOR FOREIGN MISSION ADVANCE MUST REACH EXECUTIVE COMMITTEE, NASHVILLE, BY DECEMBER 31 TO BE COUNTED ON 1950 CO-OPERATIVE PROGRAM GOAL. FOREIGN MISSION BOARD RECEIVES ALL RECEIPTS BEYOND \$6,872,000

BAPTIST FOREIGN MISSION BOARD

By Duke K. McCall  
Executive Secretary, Southern Baptist  
Convention Executive Committee

# Israel: An Immoral Miracle

[EDITOR'S NOTE: Dr. Duke K. McCall (Nashville, Tenn.) and Dr. W. A. Criswell (Dallas, Texas) are back from a special mission to various existing and prospective Southern Baptist mission fields of the world. Following is one of Dr. McCall's reports from Nazareth, Israel.]

The new nation Israel is a miracle. In honesty I must add it is an immoral miracle.

For the people who have built a nation in just two years I have profound admiration. For the future of the nation I have great hope. For the way the nation began there must be some atonement.

Legally the Jewish claim on the land of Palestine is exactly the claim the descendants of the Indians, who sold Manhattan Island for some beads, now have on New York City. Most of Palestine belonged to Arabs who had inherited it for dozens of generations.

In the 1930's the Jews began to buy back the land. To protect the Arabs the British forbade such sales. The Jews resorted to terrorism to secure the land.

That over-simplified statement of the background sets the stage for Dier Es Siem. That is a little Arab village just outside of Jerusalem. The Jewish Stern Gang turned it into a slaughter house. The story of it belongs alongside of Lidice and Dachau. Hitler never sank lower.

Responsible Jewish leaders have disclaimed the Stern gang. I am sure they are sincere, but during the war with the Arabs they did not hesitate to use the story of Dier Es Siem to frighten the Arab population out of the land. The Jewish radio blared "Remember Dier Es Siem" and the Arab leaders fell into the trap. They ordered the Arab people to abandon their businesses, homes, farms, and flee for their lives.

Thus the visitor to Palestine is amazed to find whole villages and adjoining orchards abandoned. Homes, shops, goods, everything was left to be appropriated by the new nation.

Across the border the once prosperous Arabs live in refugee camps. These camps make the European D.P. camps, from which a million Jews have come to Israel, seem like a summer spent on a dude ranch. Unfortunately for themselves the Arabs are stupid propagandists. For example, they let me go where I pleased, talk with whom I pleased, but provided a police escort to see that I did not take any pictures of their horrible refugee camps. They are doing almost nothing for the Palestinian Arabs who fled to them for refuge, and

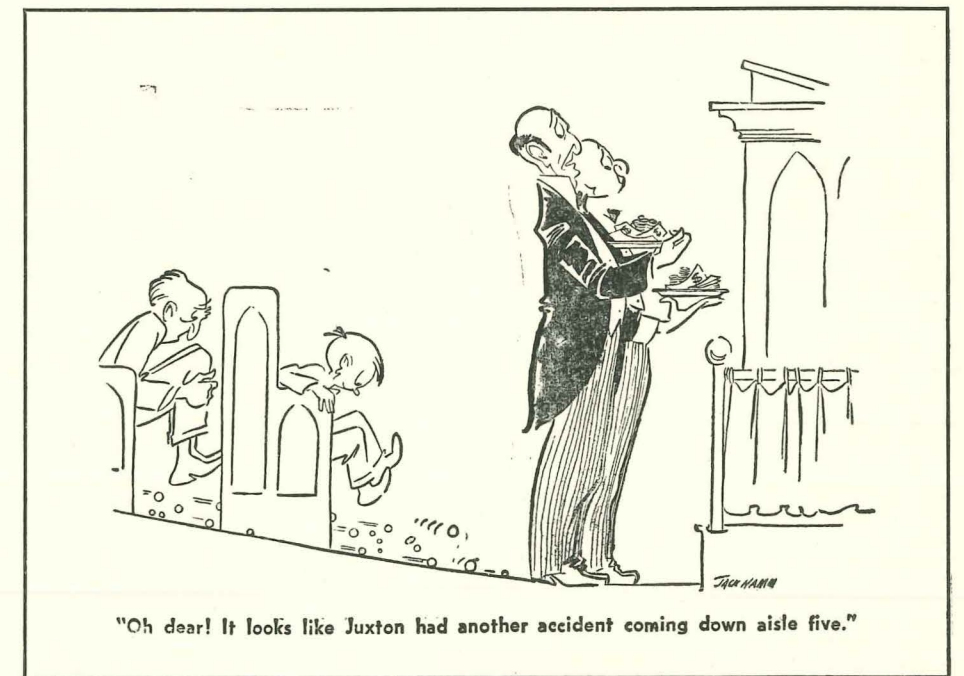
With most Christians I look upon the Jewish people as especially chosen and favored of God. I visited Israel not because I was interested in the new nation. I visited it because two thousand years ago in that land "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus of Nazareth was that Son.

I wish there was more religion in the new Israel. As Joe Cohen from Philadelphia told me in the Kibbutz, a collective farm, near Nazareth, "I am not here for any religious reasons. This is just the best way to live." Privately Joe's wife whispered to me, "Do not believe him. We both want our baby to be born here and grow up and help build a new nation." I believed her. There is a tremendous amount of idealism which I hope is going to find a religious channel.

P. S.—The Christian workers in Israel are all pro-Israel. The Christian workers among the Arabs are all pro-Arab. That I advance as proof that there are two sides to the whole matter of Israel-Arab relations.

## PILOT DISTRIBUTES SCRIPTURES

During the war Ralph Rice was a flying officer. Now, as a field worker for the American Bible Society distributing Scriptures in Honduras, he pilots a plane making landings in farming country that formerly was reached only on foot or by muleback. Sometimes he spends eight to ten minutes in flying from one town to another, but has to circle the field for some twenty minutes or more trying to clear the field of cattle before he can land.



"Thou Hast Asked A Hard Thing"

The foregoing words were spoken by Elijah to Elisha just before the old prophet's ascension. Elisha, his servant, had followed him, refusing to turn back even though Elijah had given him the opportunity. But men with the "turn back" in them never get to be Elishas.

Just before the "chariot of fire and horses of fire... parted them both asunder, and Elijah went up by a whirlwind into heaven" (2 Kgs. 2:11), "Elijah said unto Elisha, Ask what I shall do for thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so" (Kgs. 2:9-10).

"THOU HAST ASKED A HARD THING!" It was not hard for God to give power to the young prophet, for nothing is hard for the omnipotent God. He could empower the young preacher's life and work even as He had Elijah's, and He could double what Elijah had. It was not hard for Elijah to want his successor to have double the spiritual power which he had experienced with God. We have never known an older servant of God in the ministry who did not earnestly desire that those who came after him should have a "double portion" of the power and grace of God.

WHERE, THEN, lay the "hard thing?" It lay in the trials which come to the faithful servants of God. The Spirit of God does not lead His warriors, always, among roses and where the sun shines and where the birds sing sweetly. There are rugged, dangerous roads to climb, and there are many dark nights, in the blackness of which the enemy lurks.

The man of God who would pray for a "double portion" of the spirit of Elijah must know, of a certainty, that if God grants his petition he will have great trials, trials which humanly speaking are insurmountable. "In the world ye shall have tribulations" applies to every soul that would follow Christ wholly. But we are to hear Him say also, "Fear not, I have overcome the world."

Elisha, hearing Elijah's warning, could have turned back to live just the average life. Many do, even today. But Elisha couldn't turn back to ordinary things and still be a man of power.

May God give us men who have double portions of the power and presence of the Spirit of God. How we need them in the pulpits and pews!

Prayerless Leaders, Prayerless People

One of the gloomiest comments we've seen comes from Clyde Kluckhohn in "Morrer of Man" (McGraw). He said:

"More than half our people still occasionally go through the form [of religion], and there are ethnic islands in our population where religion is still a vital force. But very few of our leaders are still religious in the sense that they are convinced that prayer or the observance of church codes will affect the course of human events."

Human Escape Fails

The tragedy of that statement lies in its truth, especially as regards our national leaders. We are being slowly infected with the deadly virus of a mere humanism—the human ideal, the human culture and the human method of escape

from crises are being substituted for the divine ideal, the divine revelation set forth in the Bible. More and more it is coming to be what man thinks and what man can do, not what God thinks and what God says in the Book.

We are rapidly nearing the point in our history at which nation after nation has been destroyed in the past. We have come now into a day and circumstances from which only God can deliver us. Yet, we are NOT a praying nation. Gloomy as it may sound, most of the churches in America are NOT praying churches. Formalism has taken the place of spiritual power. One has but to look around a bit to know the truth of that statement.

How Long Will God Wait?

As Kluckhohn says, "there are ethnic islands in our population where religion is still a vital force." It is a question, now, of how long God will wait before the day of wrath begins.

A wise Presbyterian layman, visiting in this office recently, remarked to this editor, "The armed forces of the United Nations are now, at the most, fighting only a delaying action. Unless the spiritual forces of America arouse themselves and take the vital message of Christianity to the world, we are doomed as a nation and as a world."

Perils Ahead

On the part of every one of us there ought to be daily periods of humble, repentant, heart-searching, sin-confessing prayer. America has never faced the difficulties which now confront us. We are in great peril as a nation—peril from enemies within our borders, perils from without. Against us are arrayed millions of power-drunk, atheistic minds.

Again we say, as in other editorials, our churches should become primarily praying bodies. "It is written, My house shall be called of all nations a house of prayer." When we pray better, we will do all things better. There is no other route to power with God, and there is no other door through which God's power can come to us.

Love Is The Answer

(By LOVE we do not mean the cheap, shallow attraction of which some think when the word is used. Satan has stolen holy words to decorate his tabernacles of sin, thereby confusing his benighted worshippers "who are taken captive by him at his will" (2 Tim. 2:26).)

LOVE is the word and experience about which the world knows so little. And because it knows so little about divine love, destruction reigns.

LOVE, at its highest level, is perfection. Only God can love perfectly, for only He is perfect. As we grow nearer and nearer like God, in the process of sanctification, the more we love Him and our brethren, and the more we yearn for the salvation of the lost—even our enemies.

Love Reveals Our Likeness to God

Our likeness to God is revealed more by LOVE than by any other characteristic. And not only does LOVE reveal the degree of our likeness, it makes fruitful all other Christian graces and service. "Though I speak with the tongues of men and of angels, but have not love, I am be-

come a sounding brass, or clanging cymbal....." (1 Cor. 13:1-3).

LOVE MAKES MEN DIFFERENT FROM THE WORLD.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own....." (1 Cor. 13:4-8).

Divine love is not a native of the human heart. It comes only from God. "In him was life" (Jno. 1:4), and in Him alone is love. He imparts, though Jesus Christ and for His sake, divine life and His love-nature. "And we have known and believed the LOVE that God hath to us. GOD IS LOVE: and HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM" (1 Jno. 4:16). "Beloved, let us love one another, FOR LOVE IS OF GOD. And every one that loveth is born of God, and knoweth God. And he that loveth not, knoweth not God, FOR GOD IS LOVE" (1 Jno. 4:7-8).

LOVE IS ALWAYS A GIVER. Hate thinks only of self and self-things. Love is at the far-end of life, away from hate. The nearer a man is to the hate-end of life, the more Satanic, the more dangerous he is to himself and others. "It is more blessed to give than to receive" because the true giver is more like God. "God so loved... that he gave...." (Jno. 3:16).

So, again, the nearer we come in grace to God's likeness, the more we love. And the more we love, the more we give. And the more we give, the more we really live.

JESUS BROUGHT THE FATHER'S LOVE into the world by the sacrifice of Himself for our sins. His love becomes a power in the world as it is "shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). He makes repentant and trusting sinners into the sons of God, and He imparts to them the love-nature of God.

\*\*\*

LOVE, AT ITS HIGHEST LEVEL, will solve the problems which endanger the world. Human ingenuity will not bring peace. Only LOVE will stop war. Love will put truth on the tongue of the liar. Love will make the would-be murderer lay down his weapon and extend his hand. Love will make the slanderer's tongue speak gently. Love will take the lust out of the adulterer's gaze. Love will turn the idolater to the living God. Love silences the backbiter, the destroyer, the scatterer of distrust and confusion. Love that comes from the heart of God will make an Eden out of this world which, now, is anything but an Eden!

"As I Was... So I Will Be"

These are God's words of encouragement to Joshua as he was undertaking in Moses' stead: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee."

Israel's progress under Joshua's leadership was sure, neither because Israel was Israel, nor because Joshua was Joshua; but because God is GOD!

Human, even Christian, eyes are too easily blinded by lesser lights. We fasten our eyes on men and consider who THEY are and what THEY have done and what THEY propose to do. And all the time GOD is there. Are there not those of us who need to hear again the words spoken by Jacob as he thought on his dream?—"Surely THE LORD is in this place, and I KNEW IT NOT" (Gen. 28:16).

Writers of histories have left God out of their lines, and heaped praise at the feet of men, and attached total credit to what MEN have done. But we ask, "Are they alone in this robbery?" God put his question on the tongue of Malachi, "Will a man rob God?" and then He gave them His answer, "Yet ye have robbed me." We have stolen more than the tithe. We have stolen His praise.

Our God must have priority—unconditional priority! He is the glorious, omnipresent, omnipotent Antecedent. And Jesus Christ—His only begotten Son, the Eternal Word, God in human flesh—was described by Paul as "the image of the invisible God, the firstborn of every creature: for by HIM were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or powers: all things were created by HIM and FOR HIM: and HE IS BEFORE ALL THINGS, and BY HIM all things consist" (Col. 1:15-17).

Modernistic minds (and America has them in high religious places, aplenty) have not only sought to rob God of his personality, and Jesus Christ of his deity, and the Bible of its miraculous element, and the Lamb of God of his atoning death on the cross: they would exalt man to the place of a god, bow down to human reason instead of divine wisdom, look to human ingenuity to pull this runaway planet out of the mess into which they have thrown it. Those who would erase God from the face of his universe and write therefor, mirrored by inanimate law, will find that His hand has lost none of its strength—the strength to destroy; they will find that the hand which would have blessed can smite; they will find that the Lord of Glory who died for man's sins will sit as Judge on those who "love darkness rather than light."

"As I was... so I will be!" Only God can say that. It is only He that "changeeth not", who is "the same, yesterday, today, and forever." And His immutability, which everlastingly stalks the destroyer, walks as Unchanging Omnipotence by the side of those who, like Moses and Joshua, put their trust in Him. To such He says, "As I was with Moses, so I will be with thee."

►Cedric Adams says of Eleanor Roosevelt, "She manages to read I Corinthians, 13, every morning." That's a good start for Anybody's Day.

►Bernard Barton is said to have remarked, "Obstinacy and vehemency in opinion are the surest proof of stupidity." This is one of Satan's pet philosophies. How he dreads the man in the pulpit or before the Sunday school class who knows what he's talking about and says it with deep conviction.

►The WATCHMAN-EXAMINER reports Prof. Fred Eastman as saying that Catholic publications in the United States have a circulation of 6,283,773, while non-Catholic publications have a circulation of 5,426,209. Catholics are a minority group in America, but they push their magazines and newspapers. Evangelicals, including Baptists, in too many instances permit their people to go without. Who is wise?

►Southern Baptists have been donated a hospital in Transjordan. Those operating it were unable to continue because of limited finances.

►The Foreign Mission Board has received a gift of 1,000 acres of valuable ranch land on which to launch a missionary undertaking in Southern Rhodesia. The gift came from a wealthy rancher belonging to another denomination.

## Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,  
State Secretary

December 1950

THEME: Does God Supply All of Our Needs?

SCRIPTURE: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

AIM: To Help Us to Trust God Completely to Supply All of Our Needs.

SONG: "Jesus, Saviour, Pilot Me."

### Denominational Emphasis

1. Foreign Missions.
2. Every-Member Canvass (completed).
3. Southern Baptist Simultaneous Associational Training Union Meetings, December 4.
4. W. M. U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 4-8.
5. Student Night at Christmas, Dec. 31.

### Suggested Activities for Churches

1. Build your Training Union Calendar for 1951. If you have not yet received a copy of the 1951 TRAINING UNION CALENDAR, write to your state Training Union Department or to the Training Union Department of the Baptist Sunday School Board, Nashville, Tennessee. It will be sent free of charge.
2. Plan to launch in January the crusades for Bible reading and prayer meeting attendance in 1951.
3. Attend Training Union "M" Night in the association on December 4. This is a great Southern Baptist event.
4. Lead every member to make an offering to foreign missions in December.
5. As a climax for the year's work seek to lead every member to do personal soul-winning.

### Suggested Activities for Associations

Attend associational "M" Night on December 4, and seek to have every church in the association represented, making a special effort to get churches which may not have Training Unions to be represented. Launch a great Training Union program for 1951. Present your associational calendar of events and activities for 1951, and ask the association to adopt it.

(State and Southern Baptist Calendars)

THEME: "Choose You This Day"

SCRIPTURE: "Choose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord" (Josh. 24:15).

AIM: To Help Us to Make All of Life's Choices in the Light of God's Will.

SONG: "Guide Me, O Thou Great Jehovah"

### THE ADULT CHALLENGE

By D. E. Jones  
State Approved Adult Worker

#### Life Interests

Many of us as Adults find ourselves as we begin to grow older losing interest in the vital things of life. There is a danger that we will close ourselves up into a very small sphere of life and that life will become dull and distasteful to us. There are so many who have become warped and unattractive in their personalities because of a loss of the true interests of life. If we keep a diversity of interests, it will help us to grow old gracefully and joyfully.

Let me mention now a number of focal points of interest which every adult Christian should have.

First of all comes the church. The church should hold a very vital place in our thinking. This will keep us alive to the needs of the world and of our friends round about us. The church presents a great program of life for everyone of us if we follow the pattern laid down by the Lord Jesus. It will help us develop into full grown Christian personalities. We should give it first place in our time and talents.

The second one of these great focal points of interest should be the home. The church and the home are the two institutions established by the Lord himself. They stand side by side in providing a legitimate way of life. We need an awakened interest in the home and especially in producing a Christian home.

Thirdly, we mention the vocation we have chosen. Don't lose the spark of attainment, keep pressing on seeking to be the best in your field.

In the fourth place comes self. Many have lost self respect. We are not to be proud, but we are to stand up and be somebody looking the world straight in the face and never giving up.

Then each one should have a hobby of some kind. Something they do as play or recreation when the mind and body relax and we are able to be just our natural selves. These hobbies may include reading, art work, sewing, hunting, woodworking, hiking or whatever you like to do; but find time to do something. It will help to keep you young.

Now, what does all this have to do with Baptist Adult Union work. Well, perhaps a great deal. Your participation in the Adult Union will help you to hold a real interest in your church, it will help you build a real Christian home, it will awaken new zeal in your own sphere of life by pointing out your talents and abilities, it will make you want to be young and useful to the very end of your days. Frankly, I think it is a very worth while organization to have part in. And I hope this little suggestion may help somebody to awake and live more fully than before. Keep your eyes open and your heart receptive!

## Where Do We Go From Here?

By L. C. Lelly, Pineville, Ky.

The Kentucky Baptist General Association in its session at Murray, Kentucky, decided to move its state summer assembly camps from Clear Creek to CEDARMORE in order that they might have a more central location and be free to develop their own program without any interference by a school program as was experienced at Clear Creek. In this undertaking we bid them God-speed and pledge our full support in undertaking to build a great central, statewide, full program, summer assembly.

The next question is where do WE go from here? The action of the General Association left the way open for regional assemblies. Clear Creek desires to continue only its all-the-year-round school program but to fulfill one of the purposes for which it came into being, that of a summer camp and assembly program, especially designed to meet the needs of mountain people.

With this in view we are happy to announce that Clear Creek will operate and maintain a bigger, broader, and more helpful summer program than ever before.

We plan to provide a summer camp for boys and girls from the Appalachian mountain area. A place where boys and girls may come for an enjoyable recreation program and receive spiritual benefits at the same time.

We also plan a great Bible conference of some eight to ten days' duration for the purpose of spiritual uplift. A place where people may come for a vacation and recreational purposes in mid-summer and at the same time enjoy a great spiritual feast.

Along with these purposes we hope to extend our school program so that our men may continue their work through the summer months. Definite plans and dates for these programs will be announced in the near future.

Brother F. G. Schlafer completed his fourth anniversary with the Lebanon Baptist Church on November 26.

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## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON  
Executive Secretary

Royal Ambassador Congress,  
Bowling Green

November 10 and 11, 1950

Royal Ambassadors from chapters all over Kentucky climaxed their Focus Week by attending the R. A. Congress held at the First Church, Bowling Green, November 10 and 11. The total registration was 315.

Two hundred and thirty-five were guests at the banquet held on Friday night at 6:30. Dr. Harold J. Purdy, pastor of the entertaining church, gave the invocation and Linden McLellan, a member of the chapter in this church, welcomed all the boys. Edward Begley, Ambassador-in-chief, Southside Church, Louisville, gave the response. During the banquet the R. A.'s enjoyed a song period led by Dr. Edward A. McDowell, professor at Southern Seminary and a chalk talk given by Rev. S. P. Burkhalter, pastor of Auburndale Church, Louisville.

Following the banquet in the church dining room all guests assembled in the auditorium of the church where Mr. J. I. Bishop, South-wide Royal Ambassador Secretary, showed slides of Baptist work in Hawaii.

The theme for the Congress was "Christ for the World," and a banner on which were these words, hung high above the choir loft calling attention to a huge painting of the world hanging below it.

The Saturday morning session was called to order at 8:30, beginning with the Royal Ambassador hymn and Pledge of Allegiance. After the devotions, Mr. J. C. Ballew, State Royal Ambassador Secretary, recognized the groups present. The following state officers were elected as recommended by the nominating embassy: Wallace Sanders, Ambassador-in-Chief, who holds the rank of Ambassador Plenipotentiary at Parkland Church, Louisville; Milton Loder, First Assistant Ambassador, who is Ambassador at First Church, Covington; Edwin Bondurant, Steward, a Knight, Fulton Baptist Church; Danny Thomas, Herald, an Ambassador, Princeton; Billy Schmidt, Recorder, an Ambassador, Elsmere Church, Florence.

Mrs. Harold J. Purdy, State W. M. U. President and Miss Marjorie Jones, State Young People's Secretary, brought greetings from the W. M. U., after which the R. A. chapter from Parkland Baptist Church gave an "Ambassador Life Presentation." Missionary guest speakers were Rev. Arthur R. Dailey, missionary to Bogota, Colombia and Rev. Vance

Vernon, missionary to Brazil. Edwin Bondurant, Howard Robbins, Blue Ash Church, Blue Ash, Ohio and Alfred Towell, Central Church, Louisville gave interesting accounts of what R. A. camps have meant to them. Conference leaders for the Congress were Mr. J. I. Bishop, Rev. Vance Vernon, Mr. Dwight Wilhelm and Mr. Walter Nunn. Mr. Wilhelm and Mr. Nunn are students at the Seminary.

After a song period led by Mr. Wilhelm, Dr. Edward A. McDowell climaxed the morning service with his challenging message, "Ambassadors at Home."

Wallace Sanders, newly-elected Ambassador-in-Chief, presided at the afternoon session, using a gavel made by the Glendale chapter. David McLellan of Horse Cave, led the devotions, after which Royal Ambassadors from Kentucky Baptist Children's Home in Glendale presented a skit, "Better Chapters for Kentucky." Billy Schmidt, newly-elected Recorder, gave a report of the Young Men's Mission Conference at Ridgecrest and Mr. J. I. Bishop brought the closing address, "Ambassadors to Every Nation."

The Resolutions Embassy presented several resolutions which were adopted by the Congress. Following are parts of these resolutions:

1. That we endeavor to enlist 400 new members by R. A. Focus Week, 1951, thus increasing membership to 4,800.
  2. That we have better chapters in 1951, having 300 charter chapters, an increase of 150 over last year.
  3. That we enlist 500 additional subscribers to Ambassador Life.
  4. That we increase our mission offerings by \$350.00 raising it from the 1950 level of \$949.18 to the 1949 level of \$1,126.05.
  5. That we have our R. A. Congress in 1951, with the time and the place to be designated and the program to be planned by the State R. A. Officers.
- J. C. Ballew.

### "THE TALKING BIBLE"

Early risers in New York City and vicinity can hear the Bible read every Sunday morning, starting at seven o'clock and continuing for one half hour. This program is sponsored jointly by the American Bible Society and Station WNEW. The program began with the Book of Genesis. The Talking Book Records, which the Bible Society has prepared for the use of the blind, are being used. The reading is by Alexander Scourby, an actor appearing in The Detective Story. It is expected that it will take a period of three years to complete the reading of the entire Bible.

SERVICE—It is sometimes harder to be a follower than it is to be a leader. Too many of us are willing to be used of the Lord provided we are used in an advisory capacity only.—Wesleyan Christian Advocate.

## T. B. Grissom Raises Good Question

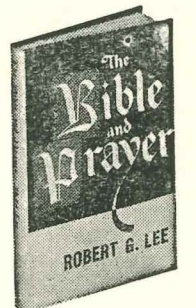
In a letter from Mr. T. B. Grissom of Burnside, Kentucky, to the editor, a question is raised concerning the possibility of a special train to and from the Southern Baptist Convention which meets in San Francisco next June. Deacon Grissom says:

"While it is a long time until the Southern Baptist Convention meets in San Francisco, it occurred to me that it might be wise to start making plans. And in this connection I have been thinking it would be a fine thing to have a Convention-special train.

"No doubt a great many folk will attend and would prefer to go by rail. This special train could be made up along the way—at Chattanooga, Atlanta, etc. We could go over the Southern route and return via the Northern route. I think we could have a fine time enjoying the fellowship, with plenty of preaching and singing along the way."

We pass this word on to the readers, thinking that perhaps some such arrangements might be made. On a protracted trip such as the journey to and from San Francisco will be, it is good to have Christian company and fellowship. Write your feelings about the matter to T. B. Grissom. Perhaps some arrangements could be made.—Editor.

Prepared for Southern Baptists'  
Special Bible Study Week,  
January, 1951 . . .



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**General Association Decides  
Several Progressive  
Measures At Murray Session**

(Continued from Last Week)

On Wednesday morning Secretary W. C. Boone revealed that gifts to the Co-operative Program amounted to \$1,233,-149.43—a gain of \$176,136.26 over last year, or a 16-2/3% increase. Designated receipts were \$66,729.35, or a loss of \$40,434.21 from the previous year. The total receipts, he said, were \$1,910,466.-98, a gain of \$131,705, or 7½% increase—the largest amount ever given by Kentucky Baptists. "We fell short of our goal of \$1,250,000 for the Co-operative Program by a slight margin," said the General Secretary, "but we fell short because some treasurers of the churches did not get their money in to us in time to be counted." Dr. Boone concluded by saying, "The most gratifying thing about the report this year is the increasing proportion of people who are making their gifts through the Co-operative Program."

On Dr. Boone's recommendation the Green River Baptist Association was taken back into the fellowship as a co-operating group.

Five percent of the Thanksgiving Offering is to be set aside for the eastern Kentucky orphanage, and it will be operated under the Spring Meadows board.

The General Association looked with favor upon shifting the statewide assembly from Clear Creek to Cedarmore.

The recommendation that January be "Will-Making Month, during which time the pastors would be requested to stress the importance of conserving life's resources in this manner for the extension of God's Kingdom," was adopted.

The Constitution and By-Laws were changed, but their length precludes their being included in this hurried report.

A memorial was read by Secretary E. D. Davis from the South District Association proposing a Baptist University in Kentucky. On motion by Ellis M. Ham this memorial was referred to the Department of Christian Education. The matter of the West Kentucky Baptist Bible Institute, Clinton, was likewise referred to them.

Splendid addresses were made by many brethren, but brevity requires that we limit ourselves to mentioning Arthur Renich Dailey, Kentuckian now a missionary to Colombia, South America; Lewis W. Martin, Kentuckian long associated with the Home Mission Board; and W. Peyton Thurman, pastor at Hopkinsville, who spoke with complete mastery on the subject of Foreign Missions. All of these messages were splendid. A fitting climax came at the end of the session when Pastor James W. Middleton, of the First Baptist Church, Atlanta, put the icing on the cake by his statesmanlike utterance and sent the messengers back to their fields of labor much inspired to proceed with their tasks.

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**What the Extension  
Department Means to Me**

(Continued from Page 4)

One of the bouquets of roses on the table went to the oldest one present, Mrs. Clopton, an Extension member. She is 87, has been a Christian 75 years, and has read her Bible through from cover to cover 57 times. It is her leading pastime now in the sunset of her life's day while she lives alone, so far as earthly companions are concerned.

There is nothing glamorous about the work of the Extension Department. There is not a single way in which it makes a big showing. If Mrs. Waitman Brooks did not have a heart almost too big for her little body, the work of the Extension would hold no appeal at all for her and her consecrated workers.

It is easy for ministers and other departments of Baptist churches to forget they have an Extension Department. Many of the members, because they are Christians and therefore not in need of salvation, get very few ministerial calls. How welcome is the Extension superintendent or worker, who, in the name of Christ, goes out alone to the almost forgotten ones—to visit, to cheer, to bless! Sometimes they will hear the glad "Well done, good and faithful servants" from the Lord of heaven and earth.

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# The Survey Bulletin

By Porter Routh

## FACTS OF INTEREST

..... The U. S. celebrated Thanksgiving Thursday, Nov. 23, and Arkansas and Texas celebrated a second Thanksgiving on November 30. Gov. Alan Shivers said Texans had enough to be thankful for to take two days.

..... During the first nine months of 1950, there have been 2,643,000 births reported compared with 2,669,000 for the same period in 1949. There have been 1,086,812 marriages during the first eight months, a gain over the 1,067,883 reported during the same period in 1949.

..... In the 16 states reporting divorces, there were only 95 per cent as many divorces in the first eight months of 1950 as reported during the same period in 1949.

..... Dividend payments of American corporations issuing public reports aggregated \$1,152 million in September as compared with \$721 million in September, 1949.

..... It is reported that 7,213,000 American families now own television sets.

..... A recent survey shows that the average urban family makes 131.1 trips away from home during a 30 day period.

..... And a study of 159 corporations reveals that 36 per cent of the presidents spent their entire working lives with just one company. Of the presidents who worked for a single company, the average number of years it took them to attain the position was 26 years.

## IN THE WORLD OF RELIGION

..... Nov. 28-December 1 marked the organization of the National Council of Churches with 29 denominations cooperating in a movement which will bring into one organization the International Council of Religious Education (1,872); the Missionary Education Movement (1,902); the Federal Council of Churches (1,908); the Home Missions Council (1,908); the Protestant Council on Higher Education (1,911); the United Stewardship Council (1,920); and the United Council of Church Women (1,941). The constituting convention was held in Cleveland.

..... U. S. newspaper men attending the meeting of Associated Press managing editors in Atlanta agreed that there was a revival of interest in religion in the U. S. Paradoxically, the editors said they thought moral standards were lower.

..... Two congressmen, on opposite sides of the political fence, Rep. Walter H. Judd and Rep. Brooks Hays, have started a joint speaking tour to mobilize Americans on the need for moral leadership in a just Christian peace. Mr. Hays is vice-president of the Southern Baptist Convention.

..... The American Council of Christ-

ian Churches is holding its ninth annual convention in Cleveland.

..... And a Canadian church has called a Scottish minister after hearing his "trial" sermon on a recording.

## BAPTIST HIGHLIGHTS

..... Mississippi Baptists elected a layman and newspaper man, Perser Hewitt, president of their convention, voted to keep Mississippi Woman's College at Hattiesburg open, and voted to close their Baptist Temperance Department.

..... Kentucky Baptists voted opposition to exemption of taxes on church property used for business, elected Dr. E. N. Wilkinson moderator.

..... Alabama Baptists elected Brady Justice, Enterprise, president, voted more support for Howard and Judson colleges.

..... North Carolina Baptists elected Grover H. Jones, High Point, president, approved plans to complete campaign for \$700,000 for hospital, and groundbreaking for new Wake Forest at Winston-Salem in 1952.

..... Tennessee Baptists elected Harold Stephens, Nashville, president, approved

\$2 million dollar budget, and adopted East Tennessee Baptist Hospital.

..... Louie D. Newton was elected president of Georgia Baptists. Campaign was launched for evangelism, stewardship, and against social evils.

..... Edgar Godbold, president of Louisiana College, was named president of Louisiana Baptists. A department of evangelism was set up with C. E. Autry as head.

..... Florida Baptists elected Earl B. Edington, St. Petersburg, president, increased Cooperative Program to \$862,900.

..... Wade H. Bryant, Roanoke, was elected president of Virginia Baptists. Decision was made to develop Eagles Eyrie as state assembly grounds.

..... An ample supply of water has been found available for all needs at the Glorieta Baptist Assembly in New Mexico.

..... The first quarter issue of *The Quarterly Review* of 1951 contains a study of U. S. zoning laws as they affect churches.

—o—  
Though waves and storms go o're my head,  
Though strength and health and friend be gone,  
Though joys be withered all, and dead,  
Though every comfort be withdrawn,  
On this my steadfast soul relies,—  
Father! Thy mercy never dies.  
—Johann A. Rothe

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## Louisville Area News Ground is Broken for New Stone Building at Clayvillage

SHELBYVILLE, Ky., Nov. 22.—The members of the Clayvillage Baptist Church, Shelby County Association, met on Monday, September 4, 1950, for a groundbreaking service for a new church building. Senior Deacon W. R. Kent turned the first shovel of soil. Dr. Clyde T. Francisco, member of the faculty of the Southern Baptist Theological Seminary, brought a most inspiring message on that occasion, basing his remarks on the first chapter of Haggai. The Clayvillage Baptist Church was organized in 1845, the present building being erected in 1886. The new building is being erected on the same site and will be constructed of Bedford limestone. Rev. William A. Gafford, from Camilla, Georgia, a graduate of Mercer University, Macon, Georgia, and at present a student in the



Senior Deacon W. R. Kent (wearing hat) leans on shovel. Dr. Clyde T. Francisco, on his right, wearing the double breasted suit, was the speaker on the occasion of the Clayvillage groundbreaking.

Southern Baptist Theological Seminary in Louisville, Ky., is pastor of the Clay Village Baptist Church. He is shown in the light suit, with folded hands, the second man from the right of the picture.

## Elizabethtown Baptists Vote to Erect an Entirely New Church Building

ELIZABETHTOWN, Ky., Nov. 16.—After weeks and months of planning, the Severns Valley Baptist Church here last night in business session voted to enter a building program which calls for the erection of an entirely new church—new auditorium and education

building. The building plan adopted was drawn by Joseph H. Kolbrook, architect, Louisville. The entire cost will be about \$473,500, and will accommodate more than a thousand in the auditorium and the same number in Sunday school.

Dr. L. E. Martin and Elizabethtown Baptists do not plan to start building right away. First they will enter upon an extensive money-raising campaign in order to have the necessary money on hand in advance.

## Son-In-Law Of The Late Rev. F. F. Soren Dies In Louisville

Mr. Gus A Daeub'e, Jr., vice president of the Henry Vogt Machine Company, died suddenly at his residence, 2229 Alta, on November 26. His wife is Mrs. Frances Soren Daeuble, daughter of Mrs. Jennie Filson Soren, Rio de Janeiro, Brazil, and the late Rev. F. F. Soren, pastor for many years of the First Baptist Church, Rio; and sister

of Rev. John Filson Soren, also long pastor of the same church in Rio. Besides his wife, Mr. Daeuble is a so survived by two sons, Filson Daeuble and Gus Daeuble, III. Mrs Daeuble and the two sons are members of the Deer Park Baptist Church, Louisville.

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**Regarding J. J. Rucker,  
For Whom The Portrait  
Has Been Unveiled**

The unveiling at Georgetown College of the portrait of the late Dr. James Jefferson Rucker, the gift of a relative, J. J. R. Briscoe, Dunedin, Fla., brings to mind the life story of one of the stalwart men who helped in his generation to make Georgetown. He was born in Randolph County, Missouri, October 14, 1833. He attended Howard College in his native Missouri, and then came in 1852 to Georgetown College as a student. He had a connection with the school from that year—1852—until his death August 24, 1910—fifty-eight years in all.

He graduated with his bachelor's degree in 1854—the honor graduate of that year—and immediately the trustees elected him to the faculty. He taught one year, and then, in 1855, he was made principal of the reparatory Department of Georgetown College. Shortly thereafter he was made head of the Department of Mathematics. His teaching connection spanned from 1854 to his retirement in 1908, in which latter year he was made professor emeritus, and retained that honor until his death ten years after the turn of the century.

During a part of the time he served with the college as a teacher he also held a contemporary position as president from 1869 to 1892—twenty-three years—of the Georgetown Female Seminary, whose campus adjoined that of Georgetown College, but was a separate school. The institution for girls was merged with Georgetown College in 1892. A new girls' dormitory was erected in 1895 further up the campus, across the street from other college buildings, and was named Rucker Hall in honor of our subject. The "Old Sem" building was used as a boy's dormitory 1893-1922. The property is now a local high school.

The interests of Dr. Rucker were not confined to the class room nor with the deals of administration. Two of his major concerns were (1) the promoting and organizing of Sunday schools during the years that cause was fighting for its existence, and (2) for temperance, the latter at a time when it was not popular to advocate total abstinence.

Georgetown gave him an A.M. degree in 1857, and Richmond College conferred upon him an LL.D. degree at a still later time.

The commencement in the year 1905 was an occasion for the college, its alumni, the old Female Seminary, and friends to pay tribute to his fifty years of labor among them. Accompanying the speeches and testimonies in his behalf, the college alumni gave him on that occasion an engraved medal, and the alumnae of the Female Seminary gave

him one hundred dollars in gold. His fifty-eight years' connection with the school reached back to the point where he was a contemporary with most of the early men connected with the institution, and reached forward to touch the lives of many men and women who are still living in this year of 1950.

When he died in 1910 all the stores in town closed their doors out of respect to their useful citizen, and men and women poured into Georgetown from many parts of the state and beyond. Chief among the mourners were at least 150 Negro citizens who had been his friends throughout his long and useful years.

If the oncoming generation is anxious to know for whom the portrait is hung, and for whom the girls' dormitory on the campus is named, this is the man.

**Teacher - Officer Clinic  
Conducted At Grace  
Church In Lexington**

LEXINGTON, Ky., Nov. 21.—A Sunday School Teacher-Officer clinic was conducted by Grace Baptist Church Tuesday evening, November 7. Brother Luther Hundley, superintendent of Grace Sunday School, directed the clinic. An invitation was cordially extended to all teachers and officers in and near Lexington, with the result that teachers and officers also came from Davids Fork, Immanuel, Hillcrest and Porter Memorial Churches. There were 139 present. Practically all teachers and class officers in Grace Church were present.

Classes were conducted for the following groups: Bro. O. C. Amis, a teacher in Immanuel school, taught a class for presidents, group captains, and membership and fellowship vice presidents. This was one of the largest classes, and Bro. Amis did an excellent job.

Bro. Jimmy Burris, a member of Immanuel school, taught a class for all class secretaries. Secretarial work is one of the most neglected responsibilities in all of our Sunday school organization. Few know anything about our record system. Those who attended this class had a chance to know how it should be done, and to acquire a deepened appreciation of its importance.

Bro. Tom Pritchett, a member of Immanuel school, taught a class for Stewardship and personal ministries vice presidents. Rev. Ira McMillen, Pastor of Hillcrest Baptist Church, had in charge all teachers and officers in the young people's department. Bro. Ben Bond, a member of Porter Memorial, taught a class for intermediate workers, and Mrs. Travis L. Nash, a member of Grace Church, conducted a class for all junior workers.

Superintendent Hundley has caught the vision. A spark has been ignited that

we trust will not be extinguished. Everyone knows that good results can not be expected from those who do not know how and what to do. Well, here is one Sunday school superintendent who has highly resolved that his teachers may no longer excuse themselves by the trite assertion, "I'm doing the best I know how."

Brother Hundley also believes that every teacher and officer wants to improve the type of work they are doing for our Master. This philosophy was proved to be true by the way the teachers and officers of Grace responded with their attendance. This was an experiment, and the initial step was received so enthusiastically, and the results seem to be so apparent that plans are now being considered for an annual school to include all of the teachers and officers of the Elkhorn Association.—EDW. A. WALKER, Elkhorn Association Missionary.

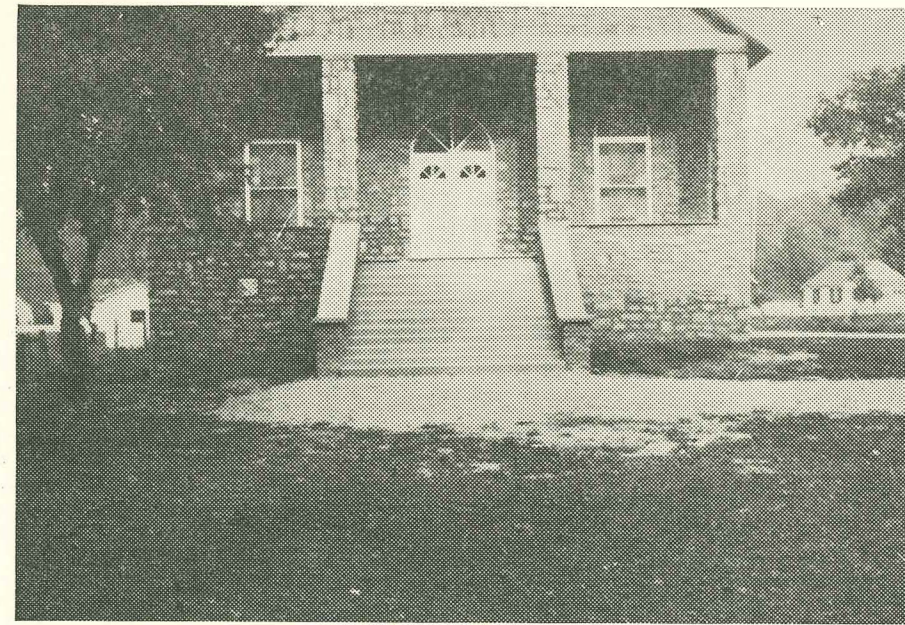
**Miss Betty Joan Massey  
And Charles Shacklette  
To Be Married Soon**

Announcement has been made of the approaching wedding of Miss Betty Joan Massey and Mr. Charles William Shacklette at the First Baptist Church, Somerset, Ky., on December 16. Miss Massey is a daughter of Mr. and Mrs. William Otis Massey, Somerset, and attended the University of Kentucky. Mr. Shacklette is a son of Mrs. Clarence H. Whitaker, Louisville, and is attending Georgetown College.

**Mrs. Benjamin Covington,  
93, Dies In Georgetown**

GEORGETOWN, Ky., Nov. 24.—The funeral services for Mrs. Mary Etta Covington, 93 years of age, were conducted by Pastors Orlie Hale and Carl J. Wainwright at the Sadieville Baptist Church on Monday, Nov. 20. She was the widow of the late Benjamin Covington, and she died at the home of her daughter, Mrs. Thomas B. Mallory, here. In addition to Mrs. Mallory, she leaves one other daughter, Mrs. Ben Wilson, Sadieville, 9 grandchildren, 21 great grandchildren, and one great-great-grandchild.

**Old Cedar Basks in the Splendor of its Building**



The photographer started out to take a picture of the Old Cedar Baptist Church in Owen County, but it almost became a picture of the church lawn instead.

MONTEREY, Ky., Nov. 27.—Sunday, October 1, 1950, was a day for which the people of Old Cedar Baptist Church and community had prayed, and to which they looked forward for many years. That date was the dedication day of the present church building containing both the worship auditorium and the Sunday school class rooms.

Old Cedar Baptist Church is located on U. S. Highway 35, two miles south of Monterey Ky. The church was organized in 1839—just ten years after the founding of Georgetown College. The new building we now have was started in the summer of 1929 under the pastorate of Rev. E. N. Lawson. The bottom floor was completed then and used for both Sunday school and wor-

ship services until August 1949. We now have class rooms on the lower floor, and the auditorium on the second floor.

Due to the prayers of the membership, God gave us our pastor, Rev. W. M. Wilson. He came to the church in June 1949. Under his inspiring leadership we have erected the new structure. Many people interested in Old Cedar Church have given sacrificially of their time and money. But our present pastor has, without doubt, made the greatest contribution of all. He worked day and night during the construction of the new meeting house. Only eternity will reveal the reward that awaits him for his untiring work in this phase of his earthly ministry.—A. B. C.

**Georgetown Students  
Conduct Revival At  
Williamstown Church**

WILLIAMSTOWN, Ky., Nov. 27.—The Dry Ridge Baptist Church held a youth's revival November 15-19 inclusive, under the direction of Mr. Kenneth Cole. The revival was in charge of a team from Georgetown College, composed of Rev. Robert Brown, evangelist; William Cowley, song leader; Miss Helen White, organist and pianist; and Miss Carolyn Williams, chalk artist and violinist.

On Friday night the B. S. U. Choir of Georgetown College sang several num-

bers. The revival was very successful as the young people of the church had put forth every effort to make it a success. There were five additions for baptism and one by letter, and one rededication. Rev. G. R. Henson is the pastor.—R. P. Hedges, Clerk.

**Associational Training  
Union Work Started  
In Whites Run**

WORTHVILLE, KY., Nov. 20.—The Whites Run Associational Baptist Training Union held its first meeting at the Worthville Baptist Church, Sunday, November 12. Its next meeting is planned for December 2, at 7:30 p. m., at which

time a speaker from the Baptist State Board of Missions in Kentucky will be on the program, and arrangements are being perfected to have regular quarterly meetings.

**Louisville Pastor To  
Speak At Campbell  
County "M" Night**

DAYTON, Ky., Dec. 6.—Pastor Rollin S. Burhans, of the Crescent Hill Baptist Church, Louisville, addressed the "M" Night at the Campbell County Association Training Union at the First Baptist church, Dayton, Ky., on December 5 at 7:45 p. m. His subject was, "Life's Greatest Choices," under the 1951 theme, "Choose You This Day."

Rev. Maurice L. Bates, 17 Court Place, Newport, Ky., has been speaking in the various churches of northern Kentucky on "The Cold War," or "Communist Propaganda vs. Truth." He also hopes to preach in revival meetings.

**Five San Francisco Hotels  
Reach Reservation Limits  
For Southern Convention**

SAN FRANCISCO, Calif.—Carl M. Halverson, chairman of the San Francisco Publicity Committee, has issued a statement for immediate release to all Southern Baptist publications concerning reservations for the Southern Baptist Convention to meet here in 1951. His statement follows:

"No more requests for reservations are to be sent to the three headquarters hotels: the DRAKE-WILTSHIRE, the SIR FRANCIS DRAKE, and the CHANCELLOR. Also, reservations are no longer available in the ALEXANDER HAMILTON and the SHAW. As other hotels become full we will keep you informed.

"Please inform your readers that if their reservation is sent to a hotel whose reservation list is filled their request will be turned over to the San Francisco Convention and Tourist Bureau which will forward it to another hotel.

"Please state in your release that no requests for reservations are to be sent to Fred A. McCauley. Mr. McCauley is chairman of the Housing Committee and IS NOT HANDLING HOTEL RESERVATIONS. ALL REQUESTS FOR RESERVATIONS ARE TO BE SENT EITHER TO THE HOTELS THEMSELVES OR TO THE SAN FRANCISCO CONVENTION AND TOURIST BUREAU. The Committee's mailing address is 1908 ADDISON, BERKLEY CALIFORNIA."

ADVERSITY—Adversity has made many a man great who, had he remained prosperous, would only been rich.—Maurice Switzer, quoted in Forbes.

**Pastor Carl Jones Assisted By Joe Richie In Revival Meetings**

SCOTTSVILLE, Ky., Nov. 18.—The Liberty Missionary Baptist Church had its revival October 30-November 7, with Rev. Joe Richie helping Pastor Carl Jones. Eleven persons were converted and joined the church. On the last night the members were asked to testify, which they did gladly, telling where they were saved and who first pointed them to Christ.

Carlene Williams, superintendent of the Sunday school, always makes a talk after the classes are over. His talks are always uplifting and spirit. He spoke on the last day to the edification of all who heard him.

**Rural Church Conference To Be Held In Bowling Green, December 14-15**

BOWLING GREEN, Ky., Nov. 20.—A Rural Church Conference for our Southern Region will be held in the new Educational Building of the First Baptist Church here from 10:00 a.m., on December 14, until 3:30 p.m. on December 15. We are quite thrilled over the speakers we have been able to enlist for this conference, as outlined on this page last week.

This is a RURAL Church Conference, rather than a PASTOR'S Conference. This means it is for laymen as well as preachers. I hope that pastors will bring a group of laymen with them.

Bed and breakfast will be provided for all pastors who remain in Bowling Green over the night of December 14.

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We regret that this complimentary entertainment must be limited to preachers but laymen will be able to secure accommodations at reasonable rates. Lunch will be provided by the host church both days, for all who attend.

In order that we may know just how many pastors to expect, it will be necessary for those expecting to come to notify us by December 9.—H. L. Carter, Rural Church Worker, Southern Region.

**Assistant Organist At First Church, Bowling Green, Goes To Missouri**

BOWLING GREEN, Ky., Nov. 18.—Charles Skiles Lively, assistant organist for the last two years at the First Baptist Church here, left today for Cisco, Missouri, where he has accepted a position as instructor in elementary music in the consolidated school.

Mr. Lively was also staff organist at Radio Station WLB, and was musical director for the Bowling Green B. S. U. for four years, and pianist of the Kentucky State B. S. U. council.

Pastor Pitt Woodroof and the First Baptist Church, Florence, Alabama, have voted in business session to sending unanimous thanks to Pastor R. R. Couey at the Lexington Avenue Baptist Church, Danville, Ky., for the recent series of meetings he held with them.

**Well Repaid By DP's With Work, Loyalty, And Appreciation**

STANTON, Texas—A sponsor here is so well pleased with two displaced families on his farm that he has submitted assurances to sponsor three more families and is hoping to get someone "to come teach them English and the Bible."

"One of our families has been with us 13 months and the other 10 months," the sponsor, Harry Billington, boasts. "They have saved from \$40.00 to \$75.00 every month. We find them to be good, dependable help. Although we have done lots for them, giving them bedding, household linens, clothing, groceries and farm produce, bought them medicine and deducted nothing from their salaries, not even their transportation, we do not feel that it has been a one sided affair. We have been well repaid by their work, loyalty and appreciation."

Mr. Billington and his son operate a large farm and dairy and plan to enlarge the dairy and go into registered stock just as soon as the three new families arrive. "We feel that we could use and care for several additional families," they said. "We want to help them spiritually and have in mind a Baptist

preacher who was educated for the priesthood in Germany and who was sent to San Antonio where he was converted at a Baptist mission for Mexicans."

At present, Mr. Billington is paying the "New Americans" \$135.00 per month and provides free housing with all utilities. The houses are furnished with butane gas stoves, electric refrigerators and comfortable furniture. Certainly, this is an example of "successful resettlement."

There are nearly 8,000 Baptist displaced persons living in Germany today who have just been made eligible for entry into the United States by the newly amended Displaced Persons Law. They look to Baptists in the United States to give them the chance to show that they are able to work, and want to work, for a living. Displaced Persons are not perpetual beggars—many of them are former land owners, some of them are highly educated—but are, in the words of Dr. J. D. Franks, "the most unfortunate victims of the war." There is little time left in which to help them. If you can furnish a job to one of these deserving persons, write today to Charles R. Gage who is handling Displaced Persons resettlement for the Southern Baptist Foreign Mission Board. A post card to him at 2940 Napoleon Avenue, New Orleans 15, Louisiana, will bring complete details. Just state what kind of a job you have to offer and a suitable family will be recommended to you.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Romans 15:1.

**Peloubet's**  
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**Glenn Butler Ordained A Deacon By Trinity Church Of Paducah**

PADUCAH, Ky., Nov. 22.—The Trinity Church recently called for the ordination of Glenn Butler as a deacon. Among those participating in the work of the presbytery were Pastors R. B. White of the Twelfth Street Church, Pastor B. R. Winchester, Lone Oak Church, who led the examination; Dr. Paul Weber, Trinity Church, who was moderator; and Pastor G. C. Lovan, West End Church, who preached the sermon; and a large number of deacons.

Pastor Weber reports an interesting feature of the ordination was the fact that ten of the twelve active deacons of the host church were present and participated in the service. Of the other two one was at a funeral and the other obligated elsewhere.

The Trinity Church has just completed a "Six Weeks' Loyalty Emphasis." During one of those weeks the members of the church went into all the homes of the immediate locality with a friendly greeting from the church and information concerning its program. The last week was one of doctrinal emphasis with seven study classes and preaching by Dr. L. W. Cleland of Missouri; Dr. H. C. Chiles of Murray; Brother H. W. Hargrove of Tennessee; Dr. W. H. Horton of Mayfield; and Assistant State Secretary L. O. Griffith of Louisville. Attendance was exceedingly good and all felt the week to be profitable. Dr. Paul Weber is pastor of the Trinity church.

**Centennial Observed And Education Annex Dedicated At Macedonia**

PRINCETON, Ky., Nov. 22.—The Macedonia Baptist Church, in Caldwell Association, dedicated its new Sunday school annex on October 29, 1950—just one hundred years after the church was organized October 29, 1850. This dedication took place at the morning service, at which time G. R. Pendergraph, rural worker for the Western region of Kentucky, preached the dedicatory sermon.

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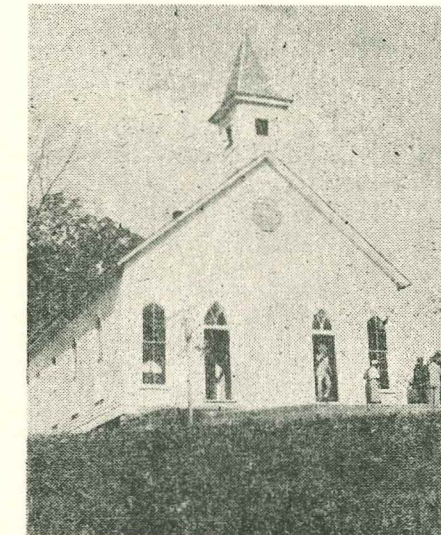
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The afternoon service was given over to the celebration of the centennial. Pastor Reed Rushing, Oak Lawn Baptist Church, Paducah, and a former pastor at Macedonia, brought the message of the hour. Another former pastor, Rudolph Lane, was present and brought a brief message, which was followed by a message in song from a quartet.

Rev. Lester Terrell, another former pastor, preached at the evening service.

The present pastor of the Macedonia Church is Rev. M. T. Robertson, a native of this section of Kentucky. He was called to his present church field just before finishing his work at Union Uni-



Macedonia Baptist Church

versity in Jackson, Tenn. Since coming to Macedonia he has led the church to complete its Sunday school plant, to change from half-time to full-time services, and to conduct a revival which resulted in sixteen additions.

**Bruce Wills Returns To Wickcliffe Pastorate; And Enters Southern**

PADUCAH, Ky., Nov. 20.—Pastor Bruce Wills resigned the care of the Wickcliffe Baptist Church the last of September and moved to Dallas, Texas. He planned, along with his other work, to attend Southwestern Seminary. Brother Wills had been at Wickcliffe three years. In that time the Sunday school enrollment had doubled—reaching the 300 mark. A new addition to the church had been completed, with seventeen new classrooms, kitchen, recreational facilities and the auditorium partly rebuilt and redecorated. The improvements were paid for down to a balance of \$6,826.

A new Business Women's Circle and

a new Brotherhood had just been organized with 20 members each. The church and community appreciated Brother Wills and his wife, and were deeply grieved at their going. They could not find God's will for another leader. The members communicated with Brother Wills many times after he left them, and, following prayerful deliberation on both sides, a business meeting was called. The church building was packed to the doors, and, under the consecrated leadership of one of the deacons, Doctor Cooper, the congregation was directed to close their eyes and bow their heads, and those impressed of the Lord to vote for a return of Brother Wills were asked quietly to stand to their feet. The vote was unanimous.

So, after six weeks' absence, Brother Wills and family returned to Wickcliffe. What a warm welcome greeted them from the church, town and community! Many came to worship with them and to rejoice in the Lord.

Pastor Wills plans to enroll in the Southern Seminary at Louisville and continue his education while he serves the Lord in the Wickcliffe pastorate.

West Union Association extends a hearty welcome to Pastor Wills, and prays God's blessing upon both the pastor and the people of Wickcliffe.—Charles F. Hinds, Associational Missionary.

Pastor J. H. Maddox, Second Baptist Church, Hopkinsville, Ky., has been in a revival recently at LaFayette, Kentucky.

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**Sunday School At Stearns Has A New Superintendent**

STEARNS, Ky., Nov. 27.—On Thursday evening, November 6, we had one of the most enjoyable meetings in our beautiful new building. It was our first Officers and Teachers' Meeting to be presided over by our new superintendent, Mr. Hearstle Creekmore, and our special guests were the members who came in during the fall revival.

We had just closed what is perhaps the best revival the church has ever had. Rev. R. A. Hill, State evangelist for Arkansas, was the speaker, and Pastor Robert E. Connelly led the singing. There were an even 100 who went forward for baptism, by letter and rededication of life.

After the dinner our former superintendent, Herman Litton, presented plans for 1951 illustrated by pictures. There were between 90 and 95 present.—Mrs. D. C. Reed, Sr., Secretary.

**Joel H. Ponder Becomes Pastor At Harrogate**

HARROGATE, Tenn.—Rev. Joel H. Ponder is the new pastor at the First Baptist Church, Harrogate, Tenn., succeeding Rev. J. C. Dance. He is a native of Mars Hill, North Carolina. He is a graduate of both Carson-Newman College in Tennessee, and the Southern Seminary, and holds a master's degree in theology from Eastern Baptist Theological Seminary in Philadelphia.

The new Harrogate pastor was pastor of the Diexel Hill Church, Philadelphia, for some time, and since returning south to Tennessee has been pastor of the First Baptist Church, Athens; the First Baptist Church, Elizabethton; and the First Church on Mountain City. For three years in World War II he was in the U. S. Army as a chaplain, during which time he spent fifteen months in the European theatre.

Pastor and Mrs. Ponder are the parents of three daughters: Mrs. R. F. Neighbors and Mrs. J. T. Jenkins, both of Kingsport, Tenn.; and Miss Geraldine, in her third year as a student at the University of Tennessee.

**The Organ Rested From Its Labors While The Wedding Bells Pealed**

ASHLAND, Ky., Nov. 26.—Wedding bells rang for the organist and choir director, Miss Romona Compton and Mr. Edward Buchanan, at the home of Pastor Carroll Hubbard, on Thursday, November 23, according to the First

Baptist Church bulletin. They do say that "music hath charms," and that which comes from the belfry may be even sweeter than that which comes from the console. Perhaps the bride and groom can tell us.

**Missionary A. Reinick Daily to speak in London's First Church**

LONDON, Ky., Nov. 30.—Missionary Arthur Reinick Daily, Columbia, South America, will be the speaker at the First Baptist Church of London, Kentucky, on the morning of December 17, according to an announcement made by Pastor George W. Phillips. He is expected to give a recountal of his missionary labors in the northmost country of the southern continent.

Pastor Wesley Shotwell, Piney Grove Baptist Church, Corbin, was the evangelist in a revival with Pastor Lynn Mays at the Rockhold Baptist Church recently.

**C. M. Covington, 96 Dies At Stamping Ground**

GEORGETOWN, Ky., Nov. 21.—Funeral services were conducted today for Mr. C. M. Covington, 96, at the Long Lick Baptist Church. Pastors Orlie Hale and Robert Shannon preached at the services.

Mr. Covington died at the home of his daughter, Mrs. Lizzie McDowell, at Skinnersburg, on November 18. A farmer, he had spent his entire life in Scott County, and was a member most of that time of the Long Lick Baptist Church.

Besides his daughter already mentioned, he is survived by one son, L. Spurgeon Covington, Stamping Ground. Also he leaves 19 grandchildren; 25 great grandchildren; and four great-great-grandchildren.

**SUNDAY SCHOOL ATTENDANCE**

Church	Missions	Total
Louisville, Walnut Street, (4)	213	873
Mayfield, First	---	741
Murray, First	---	586
Owensboro, First (1)	55	574
Louisville, 9th and O	---	536
Evansville, Ind., Grace (2)	108	529
Louisville, Parkland (1)	43	517
Hopkinsville, Second	---	478
Owensboro, Third	---	461
Madisonville, First	---	461
Louisville, Crescent Hill	---	431
Evansville, Ind., Calvary (1)	127	385
Glasgow (1)	18	374
Fulton, First	---	369
Paducah, Immanuel	---	353
Paducah, 1st (1)	40	335
Danville, First (2)	30	326
Owensboro, Hall Street (1)	23	271
Harlan (2)	49	256
Morganfield, First (1)	25	246

**CLASSIFIED ADS**

Advertisements under these headings cost only five cents per word including initials and addresses.

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Paducah, Twelfth Street	54	238
Louisville, Clifton (1)	39	220
Louisville, Deer Park	---	210

**The Frontispiece**

On page one of this issue we carry the picture of Dr. George W. Truett's grave, located in a beautiful cemetery in Dallas, Texas.

Carved in the upper part of the stone is the likeness of the building of the First Baptist Church which he served so many years as pastor. Always close to his heart was the church; but closer still was his Lord, the Head of the church.

Just under the bas relief, the printed text on the gravestone reads: "Geo. W. Truett, Pastor, First Baptist Church, Dallas, Texas, from 1897 to 1944. . . "My greatest desire is to help the people and to magnify the matchless Name of Christ." . . . His wife, Josephine Jenkins Truett. . . Thy Will be Done. . . TRUETT."

In this issue we carry an article by Doctor Truett, "The Supper of our Lord." We need to hear his voice again on this vital theme, and we need to stand by the simple, clear statements of truth contained therein.

We are indebted to Mr. William E. Young of Dallas for this picture of the grave.

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**First Church, Madisonville Experiences Great Revival**

MADISONVILLE, Ky.—The First Baptist Church of this city has just experienced a revival which will long be remembered for the large crowds, superb singing, powerful preaching, gratifying results, and continued spiritual edification.

Rev. Earl Stallings, pastor of the Ridgedale Baptist Church of Chattanooga, Tennessee was the preacher, and the pastor, Harold D. Tallant, led the music.

Great crowds attended all the services with the morning service being held each day at 7:30. On Sunday morning the attendance was 1,034 and the preaching service started at 10 and did not conclude until 12:30. One of the deacons, who is the son of a Baptist preacher, said he had never seen a more spiritual service. There were 38 decisions for the Lord on Sunday morning. Most of these for baptism.

There was a total of 478 in Training Union during the revival. Four choirs assisted the pastor in the music with more than 100 in these choirs. These choirs consisted of Junior, Intermediate, Young People, and Adult singers.

Visible results were gratifying with 72 decisions for the Lord being made during the revival. Fifty came for baptism and 17 by letter and statement. Five others came on other decisions for the Lord. The three Sundays following the revival a total of 17 others united with the church. The church has had 613 additions in the past three years with 339 of these coming for baptism.—Mrs. James D. Prow, Church Secretary.

**Fourth Annual Evangelistic Conference**

It is by no means too early to start thinking about and stressing the Fourth Annual Kentucky Evangelistic Conference to be held next January 15-17 in the buildings of the Walnut Street Baptist Church of Louisville.

Every church should make it possible for its pastor to attend this all-important annual meeting, as well as others in the church who need the inspiration and information to be gathered in such meetings.

These meetings in the past have proven to be power-days in the evangelistic life of Kentucky Baptists. This one will be even stronger.

Dr. R. G. Lee, pastor of Bellevue Baptist Church of Memphis and presi-

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dent of the Southern Baptist Convention will be one of the speakers at the Conference. He will speak on the theme, "Preaching and Evangelism." Dr. B. B. McKinney of the Sunday School Board will direct the singing and speak on "Music and Evangelism." Dr. W. H. Knight, executive secretary-treasurer of Louisiana Baptists will speak on "State Missions and Evangelism." Dr. Roland Q. Leavell will discuss "Teaching and Evangelism." Dr. C. E. Matthews, evangelistic secretary of the Southern Baptist Convention will speak on "The Simultaneous Crusade." Where could you find a stronger program?

**HOTEL RESERVATIONS SHOULD BE MADE NOW!** As all know who travel much these days, it is not easy to get a hotel room in a city unless reservation has been made in advance. Those expecting to attend the Conference should make reservation now at the hotel of their choice.—Editor.

**National Temperance League Formed**

DES MOINES, Iowa. An epoch making event in the field of Temperance was held in Des Moines, Iowa, organizations were united. The National Temperance Movement with headquarters in Chicago merged with the Temperance League of America, Washington, D. C. to form the National Temperance League. The merger climaxed months of study and planning by a committee from each organization.

Dr. R. G. Lee, president of the Southern Baptist Convention, was elected president of the new organization. Rev. James Swedenberg, Bessemer, Ala., another Southern Baptist, was elected secretary. Offices will be maintained in both Chicago and Washington.

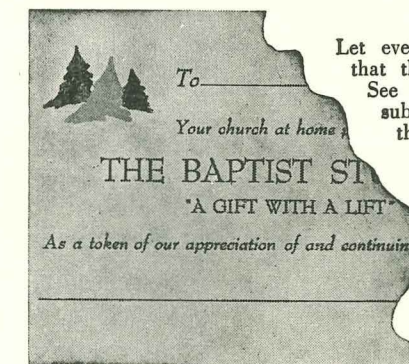
He giveth power to the faint; and to them that have no might He increaseth strength.—Isaiah 40:29.

**Every Church—ATTENTION! Send The BAPTIST STUDENT Magazine to your College Students**

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Send an accurate list of the names and addresses of the students who are to receive the magazine. Remit at 65 cents per subscription.

An attractive gift card will be sent to you to be mailed to the students or handed to them during the Student Night program at your church.

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# YOU DID IT!

By L. O. GRIFFITH

"I don't want you all to cry like that. If it's the Lord's will for me to get well I'll be back; if it isn't it's all right."

This statement was made by Ray McIntosh to friends who had come to his little mountain home, out from Booneville, Kentucky, to bid him God's speed as he left for the Kentucky Baptist Hospital. Ray continued, "I have been to the Baptist Hospital before, and they sure did straighten me out in a few days and I know that if anything can be done, they'll do it."

Saturday night I drove into the little county seat of Owsley County, Booneville, to find "the strong arm of the Law, Sheriff Harlan McIntosh, waiting to take me to his home over on the hill from the Kentucky River. When we arrived we found Deacon and Mrs. Wendel Carmack waiting for us. In a short time Mr. Carmack unburdened his heart about one of their church members who was sick and needed hospital care. "You know," he said, "Ray was saved here in our church some months ago, and I believe he has won more boys to the Lord, and influenced more people than anyone else in the church."

I began to think, "You did it"—Kentucky Baptists went to Owsley County a few years ago through a county missionary. There was no church in Booneville. Today, there is a beautiful brick church building and an excellent group working in it. Through the work of the missionaries of the past and your present workers, Mr. and Mrs. John Bass, at Booneville, you, through your mission offerings, won this mountain boy to the Lord.

Early Sunday morning Superintendent Dobbs and Mr. Weatherstone, at the Baptist Hospital, were contacted; and after proper requirements were met they promised there would be a bed waiting for Ray. Dr. W. H. Gibson, local physician had said, "I've done all I can do. Unless he gets hospital care he'll not live long. I believe something can be done for him, and he is a boy who is really worth saving. Ray is a good boy." He assured me that Ray could make the trip all right in the car and arrangements were made to leave after the evening service.

It was a most touching sight when we got over to the house, some distance off the highway, to find a large number of friends who had come to see Ray off.

Some placed money in his mother's hand as she got in the car and all were saying, "We'll be praying for you."

I frequently asked Ray how he was getting along from his improvised ambulance bed in the back seat of my car. Even though I had just gone around a curve that had caused me to meet myself, Ray would always say he was just fine.

When we arrived at the Kentucky Baptist Hospital we were greeted by

Mrs. Goodrich who said, "Yes, we were expecting you." Immediately Ray was taken to his room and examination was started by Doctor Morgan. In the meantime the receptionist, Miss Goodrich, said, "We'll have coffee for you and Ray's mother while you are waiting." I inquired if there was some place the mother could get a room for a day or so near the hospital. Immediately, a number was produced. I called it, and secured a room. After that long drive over crooked road and through the fog I was a bit tired. The receptionist doubtless noticed that and said, "Now if you want to go on home, I'll see that our night watchman shows the mother where her room is when they are ready for her to leave the hospital."

**You did it!** Through your work at Booneville you won this boy to the Lord, and interested him in service. Mr. Ernest Hughes, Sunday school superintendent, said, "Ray is just the best boy in our church. He always knows his Sunday school lessons." **You did it** in providing a hospital for Ray, who didn't have the money. Your love offering on Mother's Day made possible this healing service.

"Guess who has been to see me?" asked Ray when I first visited him. "Chaplain Bond," was his answer before I could guess. He sure did help me.

Tests, blood transfusions, vitamin injections, oxygen tent mixed with prayers; but it was not the Lord's will. So Ray died quietly after six days of constant care. But what comfort to his mother and friends just to know that so much was done to save his life!

*You are invited . . .*



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# Catholics and Their 200 Year Plan for Rural America

HUGH A. BRIMM

"It is not an ignoble and impossible plan to push other people off the land to purchase it for Catholics." Thus writes Monsignor Ligutti on page 13 in a recent publication, **A Survey of Catholic Weakness** (The National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines, Iowa, \$1.00).

This statement is a part of the proposed 200 Year Plan to strengthen the power of the Roman Catholic Church by concentrating activity in rural areas where, admits Monsignor Ligutti, their greatest weakness lies at the present time.

The survey points out the fact, long known to those who have studied population trends in America, that urban centers are not reproducing themselves.

Modern urban life actually has become an important sterilizing factor where human beings are concerned. Only in the rural areas are larger families accounting for our population increase. Cities are growing only as people migrate to them.

Ligutti points out that, if Catholics continue to depend upon the wealth and numerical strength of the cities, they are only "caring remotely for a cemetery, because eventually 'cities kill.'" It is to rural areas that Catholics must look for strength in the future, he continues. "Protestants may prefer South Americans," but he concludes, "our special endeavor should be to work among rural unchurched Americans."

What do we as Baptists intend to do with our rural church opportunities? As a denomination we are predominantly rural with 53.1 per cent of our churches in the open country, 18 per cent in villages (1-500 population) and 12.7 per cent in towns (501-2500 population). Thus 83.8 per cent of our Southern Baptist Churches are classed as rural churches; only 16.2 per cent are classed as urban or city churches.

Shall we as Baptists stand by while Catholics "push us and others off the land" to purchase it for themselves? Are we going to stand idly by while they build churches and schools in rural areas supporting them with money from their urban strongholds until they become self supporting?

It is not time now for us as Baptists to turn to our great stronghold, the rural areas of the southland, study our needs, train our leadership, build our churches and without "pushing anyone off the land" win the countryside for Christ? The time is now—it's later than you think!



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