

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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The Junior Baraca Class of the Walnut Street Baptist Church, Louisville, celebrates the fifth anniversary of its teacher, Robert L. Pogue, second from right, with 93 present. The president, Francis Coates, is shown in the front row on the left. Near the middle of the front row is shown Mrs. Otis Baker, pianist; the fourth from the right is Herbert Harmon, founder of the class. There are seven preacher boys in the class.

Mrs. Spence (Emma Baumgardner) Minor, office secretary in the Long Run Association, has been spending some days recently in the Kentucky Baptist Hospital.

Conrad R. Willard, fellow in the Department of Preaching in the Southern Seminary, Louisville, Ky., has accepted the pastorate of the Calvary Church of Kansas City, Mo., effective May 3.

Miss Mary Mills, a native of Knoxville, has been elected executive secretary-treasurer of the Tennessee W. M. U., succeeding Miss Mary Northington who retired after 30 years of service.

Since 1934, Americans have spent 118-billion dollars for alcoholic beverages. This is an amount large enough to build a \$10,000 home for every family in five cities the size of New York.

Porter Routh, executive secretary for the Executive Committee of the Southern Baptist Convention, is speaking in a Brotherhood revival in the First Baptist Church, Tucumcari, N. Mexico. Pastor of the church is W. D. Lawes.

The Pentagon has announced that clergymen may now volunteer for one year of active duty, instead of the previous 17-24 months. The Army has 200 chaplain vacancies unfilled at present, and another 200 will occur before the end of 1953.

Dr. W. R. Pettigrew, pastor of the Walnut Street Church, Louisville, has been preaching in evangelistic meetings at Versailles Baptist Church during recent days. Dr. V. L. Stanfield, of the Seminary faculty, preached for him during his absence on April 19.

According to UNW sources, the Vatican state treasure is estimated at several billion dollars, most of it in gold bullion. Little of the pope's wealth is held in the Vatican vaults. Some is invested in international stocks and bonds, and balance in gold ingots on deposit with U. S. Federal Reserve Bank.

Final plans for Transfer Church Membership Week, September 13-20, will be announced by Dr. C. E. Matthews, director of the campaign at the Houston Convention. During 1952, some 481,879 people joined Southern Baptist churches by letter or statement. Plans include increasing this number in 1953.

Members of the First Baptist Church, London, Kentucky, surprised their pastor, Brother George W. Phillips, and wife, with a reception in the basement of the church recently. The event was in recognition of their fifth anniversary at the London church. They presented the couple with a silver teapot and candle holders.

Pastor E. Keevil Judy, of the First Baptist Church of Newport, has been

assisting Pastor R. Trevis Otey in a revival at the Cadiz Baptist Church. Some of the greatest blessings are said to have come in the early morning services at 7:15. There were 273 in the final morning service on Friday, though the attendance was excellent at all of the services. The Sunday school attendance broke all records on the mid-Sunday of the revival. Ten were added to the church and the entire membership was revived.

Three States, a city paper of Middlesboro, Ky., tells the story of Brother Cecil Owsley leading a group of carpenters in the rebuilding of the home of Dr. and Mrs. T. D. Brown, destroyed by fire on February 13, near Pineville. Quite a few business men contributed materials, and carpenters on three different occasions have contributed a day's work each. It will be remembered by readers of the Western Recorder that Mr. Owsley was the gentleman whose picture we published several months ago because he had not missed a Sunday at the First Baptist Church of Middlesboro and his Sunday school class for the last 53 years.

Andy Reese, pastor of the Bates Creek Baptist Church in Bates Creek Association, resigned February 15, to accept the unanimous call of the Cave City Baptist Church, Cave City, Kentucky. Brother Reese's four year ministry with the Bates Creek Church was very fruitful and undoubtedly blessed of the Lord. Among some of the visible accomplishments was the advancement to full-time preaching, the purchase of a church bus, the starting of a fine prayer meeting with Deacon Virgil McMullin taking charge of it, and also, a building fund was started for a new educational addition. Brother Reese is already residing in the parsonage at Cave City, Kentucky.

Dr. Frank Stagg, professor of New Testament Interpretation and Greek at the New Orleans Seminary, will take a sabbatical year of study in Scotland beginning in July. He will do post-graduate work in the New Testament at the University of Edinburgh. Mrs. Stagg and the three children, Ted 11, Bobby 6, and Virginia 3, will go with him. They leave New York for Le Havre, France, July 7. They shipped a new car ahead of them and will tour parts of the continent in it, and then go to Jordan and Israel. They will be in Edinburgh October to May. Dr. Stagg will be the fourth from the seminary faculty to have spent a sabbatical year in study in the British Isles. Drs. J. Wash Watts, C. Penrose St. Amant and Ray Frank Robbins, each has spent a year there.

Rev. and Mrs. Erwin L. McDonald, formerly of Louisville and now of

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Earnestly Contend for the Faith which was Once for All Delivered to the Saints — Jude 3.

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Greenville, S. C., have announced the engagement and approaching marriage of their daughter Jeanine to Mr. Samuel Hovey Jones, Jr., son of Dr. and Mrs. S. H. Jones, Greenville, the wedding to be solemnized at First Baptist Church, Greenville, Monday, June 8. The bride-elect is a graduate of Barrett Junior High School and Atherton High School in Louisville, and was graduated from Furman University, Greenville, with honors with the class of 1952. She is now choral director of Southwest High School, Atlanta, and soloist at Druid Hills Baptist Church of that city. Mr. Jones, who is completing his first year as a medical student at Emory University, Atlanta, is also an honor graduate of Furman University with the class of 1952.

April 30, 1953

Report of Committee on Relations With Other Religious Bodies

To those who know the genesis and progress of the Committee on Relations With Other Religious Bodies, no defense of its work is necessary, but a review of the history of the Committee may not be out of place here. The Committee has never had in mind the proposal to make its findings legally binding on any of the churches of the Southern Baptist Convention. Its purpose rather has been to protect Southern Baptist Churches from a tendency to an elimination of doctrinal emphasis which could destroy doctrinal understanding on which is based the happy relationship of cooperation among Southern Baptist churches. A recital of the history of the work of the Committee and its approval by the sessions of the Southern Baptist Convention may help to see the true meaning of what the Committee has been trying to do and of the purpose it has in mind to help the churches of the Convention and their members who believe in the heritage of truth which has been committed in marked measure to Southern Baptists.

THE HISTORY OF THE COMMITTEE

The Southern Baptist Convention Annual of 1947 gives the history of the inception of the Committee. It says in part, the following:

"25. The recommendations of the Executive Committee that a committee of nine be named by the Convention to meet with a similar committee from the Northern Baptist Convention to study the problem of 'boundaries' was ordered tabled indefinitely by the Convention on a motion of Floyd Looney, California.

"70. On a point of personal privilege, President John Buchanan of the Executive Committee asked that more information be presented on the request of the Executive Committee for a committee to confer with a committee from the Northern Baptist Convention on matters of comity. After discussion by Paul Caudill, Tennessee, and R. C. Campbell, Arkansas, John Buchanan moved that the report of the Executive Committee be reconsidered. The motion was adopted.

"71. John Buchanan's motion that the matter regarding the appointment of the committee for the discussion with the Northern Baptist Convention be taken from the table was approved.

"72. John Caudill, Tennessee, moved the recommendation of the Executive Committee be amended to provide that a committee of seven be appointed to meet with a similar committee from the Northern Baptist Convention to consider our common problems. Adopted.

"72. John Buchanan moved that the report of the Executive Committee as amended be approved. Adopted.

"84. Duke McCall, Tennessee, moved that the entire report of the Executive Committee as amended be adopted. Adopted.

"111. Ralph Herring brought the report of the Committee on Committees which was adopted. (See page 15)."

The report of the Committee on Committees as adopted named the following committee: W. R. White, B. O. Herring, George Ragland, B. A. Pugh, C. Roy Angell, I. E. Lee and Ryland Knight.

The Southern Baptist Convention Annual of 1948 says the following, in part:

"116. W. R. White presented the report of the committee on 'common problems' without any recommendations. On motion of L. E. Barton, the Convention voted to continue the same committee to study 'common problems' for another year."

The Southern Baptist Convention Annual of 1949 says the following, in part:

"109. T. C. Gardner, Texas, presented the report of the Committee to Discuss Common Problems with Northern Baptists, which was adopted.

"110. James W. Merritt, Georgia, moved that the same Committee on 'Common Problems' be continued. Motion was approved."

The Southern Baptist Convention Bulletin of May 11, 1950, says the following, in part:

"18. T. C. Gardner, Texas, presented the report for the Committee of Common Problems with Northern Baptists with the following recommendations which were adopted."

The scope of the work of the Committee was enlarged when the name of the Committee was changed from "Common Problems" to "Relations With Other Religious Bodies."

The Southern Baptist Convention Annual of 1951 says the following, in part:

"13. T. C. Gardner, Texas, brought the report of the Committee on Relations With Other Religious Bodies, with the following recommendations which were adopted, after the report was amended on motion of E. D. Solomon, Florida, to continue the same committee."

THE COMMITTEE ENLARGED

The Southern Baptist Convention Annual of 1951 says the following, in part:

"125. H. W. Tiffany, Virginia, moved that the Committee on Relations With Other Religious Bodies be enlarged to include one representative from each state, with the understanding that the present committee would represent their state. Carried."

This action enlarged the Committee to consist of T. C. Gardner, Chairman, B. L. Bridges, I. E. Lee, B. A. Pugh, Edgar Godbold, C. W. Pope, George Ragland, Paul N. Jolly, Alden F. Norris, James E. Carroll, C. D. Matthews, J. C. Hutchinson, W. C. Stephens, M. F. Ewton, A. L. Carnett, J. Dean Crain, Albert S. Hale, Wade Bryant, S. R. Woodson and Robert S. Cooper.

The Committee which was appointed in 1947 held its first meeting in St. Louis, Missouri, with a similar Committee from the Northern Baptist Convention. It soon became evident that the "common problems" were largely doctrinal. After a long discussion a subcommittee from both Conventions was appointed to go further into the matter and report back to the combined Committee. This subcommittee met in Cleveland, Ohio, and discussed the matter further. Again it was evidenced that the "common problems" were largely doctrinal. The full Committee met again in St. Louis and it was agreed

that each Committee report to its own Convention concerning the matter.

Before the Southern Baptist Convention met in 1948 certain developments had come which prompted the Committee to report without recommendations and it so reported. The Convention continued the Committee. It was increasingly apparent that there was need for the Southern Baptist Convention to state definitely its convictions on some of the matters that had come up in the discussions and hence the Committee presented the report recommending an emphasis on indoctrination in the fundamentals of the faith. The Convention adopted the report of the Committee and again continued it.

The Committee, therefore, believed it had a green light from the Convention and brought its 1950 report concerning union with organized groups which had different scriptural convictions from those held by Southern Baptists. In its consideration of these differences it believed that it was necessary to take a definite stand against any religious group whose views menaced Southern Baptist conviction. Hence, it brought its 1952 report concerning differences between Baptists and Catholics. Again, the Convention adopted its report. Nowhere has the Committee acted except in line with Convention action and approval.

THE CONVENTION INSTRUCTS THE COMMITTEE

When the 1952 report was made, R. E. Milam, Oregon, asked that the Committee be instructed to study further the matter of doctrine and the amended motion was adopted and the same Committee continued. The Committee as it stands and the authorization given to it by the Milam amendment have been by Convention action and approval. It has taken seriously the work committed to it by the Convention and has appreciated the approval of the Convention at all its annual sessions. It has not shunned to express a need for an emphasis of the truth committed to Southern Baptists as a sacred scriptural trust. It covets, not commands, the support of the Convention and its messengers and its churches.

This reviews the matter up to date as far as Convention action and approval is concerned.

(Continued on Page 6)

God is plowing up the world for those of us who have a message. The world is in a revolution, but it has evangelical Christians who are waiting to join with us to bring this task to its culmination.—H. C. Goerner, at Foreign Missions Conference

The Riches of the Closeted Life

Association with the crowds offers opportunities. Normal people want to be with people. They get something, give something. It is a kind of mutual exchange. Through contacts life is enriched and broadened. One man takes what another has thought, then perhaps sees a little farther. There's something wrong with the mind which perpetually avoids people. No man lives to himself and prospers either mentally or spiritually.

But on the other hand, the life which does not have its enriching periods of aloneness, meditation, thoughtful quietness, soon becomes mentally and spiritually impoverished. The life lived too much in the crowd soon becomes a vacuum. Time must be had in which to appropriate, to digest what is good and to discard what is bad. Then, when this has been done, one is ready to give.

The old pagan philosophers, even in their darkness, practiced meditation. And they made surprising progress. What a tragedy that they did not know that *aloneness* is not enough. With all their philosophy, they did not understand the powerful depths of spiritual meditation—the richness that comes from meeting God face to face in Christ Jesus. Not just aloneness, but aloneness with Christ. That is the secret of power.

Jesus lived much with the crowds. He taught. Preached. Counseled. He was a lover of people. He was the God-man. But he also found the secret places and the face of His Father. There He met Him. Talked with Him face to face. Listened to what His great heart said. The Father is found in the quiet moments, in the secret places of prayer. Would that all of us knew this as we should!

And Jesus admonished His disciples, though He sent them out among the people, to find the values of the closet-life. They were to enter their closets and shut the world out for periods of fellowship with the Father. They were to pray to the Father Who seeth in secret, knowing that He would reward them openly—send them forth again with something they never would have possessed without the closet-life.

The poor, blind philosophers of ages past had their closets, but except for the faint light the mind can give, they were closets of darkness. The light grows brighter in the closeted life of the child of God. They not only think things through; they pray things through; they listen things through. The wisdom of the Father's heart is added to life's experiences with the throngs. In the closet they are given the thoughts they are to think, the truth

they are to believe. There they are made to understand the Word of the Living God. There the Holy Spirit guides them into all truth. There they are empowered for ministering to a needy, impoverished world.

Not just the ministers: all believers must find the enrichment of the quiet place with the Father. But especially is it true of those who minister in the things of the Word. People come to church to hear a man who has been with God. "There was a man sent from God, whose name was John," and the people swarmed in with hungry hearts to hear what he had to say. They were weary of voices which did not speak for God. Is it any less so today?

Ministers have been, for the most part, regarded as poor in the things of the world. But most of them have had meat to eat that the world knew not of. They have had long waitings in the heavenly places. Moses came down from the mountain with a shining face. Happy is the man of God who comes before his people with the glory of God shining through. What an impoverishing tragedy when churches keep their men of God so busy looking after mere things, that they do not have time for their transfiguration mountains. Soon, their hearts are empty and also their words. And the church has robbed not only the man of God, but itself as well. This editor pleads with all the heart he has, for the men of God. Let them have time for soul enrichment. And let them never fail to spend much time in the secret place, for the sake of their own souls, for the sake of God and the people!

►The fundamental reason for denominational loyalty is found in our fundamental principle. There are various ways of stating the fundamental Baptist principle. For practical purposes the best form of the statement is that it is obedience to Christ. This is the plumb-line for us which keeps the building of the wall in the right line; the ballast which holds the ship in an upright position.—E. Y. Mullins.

►Denominational loyalty makes for denominational efficiency, and denominational efficiency is the highest known form of organized Christian efficiency. Efficient people are those united by a common conviction, common purpose, and organized for a common end. Conviction, deep and strong, is a psychological necessity for real efficiency.—E. Y. Mullins.

►An objection frequently heard is that the divisions of modern Christendom are hurtful to the cause of Christ. This implies that every denomination should therefore be abolished. Undoubtedly it is true that a divided Christendom has many disadvantages. But other conditions might be worse. As between a divided Christendom where the divisions are based on conviction, born of a desire to obey Christ, and an artificial unity based merely on a desire that all should belong to one church, the intelligent Baptist will not hesitate. Better many denominations of conscientious people than one great organization of indifferent people.—E. Y. Mullins.

A Dream Coming True

By J. T. GILLESPIE

Few dreams are ever fully realized. Yet we continue to dream and rejoice in the progressive realization of what we dream.

The City Mission Program is now in operation in 43 Southern cities. This does not include any cities in the five western state conventions. For many years the program was nothing more than a dream in the minds and hearts of Dr. J. B. Lawrence, Dr. S. F. Dowis, and others. Enough of that dream has already been realized to show that it pays to dream.

The Dream

In their annual report to the Southern Baptist Convention in 1942 the Home Mission Board said: "We have also in the territory of the Southern Baptist Convention some thirty or forty cities with a population of over 100,000 each and in not one of these cities do we have an adequate mission program. In addition to these larger cities there are some thirty or forty cities with a population ranging from 50,000 to 100,000 each and no adequate mission program in any one of them. Here is a supremely important task for Home Mission work. We must save our cities if we would save our country."

Even in 1941 the report declares: "We have entered the country church field and also the city mission field."

The report of 1943 indicates crystallization of former dreams and plans. It declares: "We have also added new departments. Notably among these is the City Mission Department, of which Dr. S. F. Dowis is superintendent."

In the establishment of the City Mission Department the Home Mission Board again exhibited the Baptist policy of following the New Testament plans in mission work. Look at Paul's plan of going to the cities and establishing churches which would "sound forth the gospel" in the "regions round about." It is remarkable how much of Jesus' ministry was connected with the cities of Palestine.

It is not putting the matter too strong to say "we must save our cities if we would save our country."

The Dream Realized

The wisdom of the City Mission Program is seen in the phenomenal success of its efforts from the beginning. The first annual report of Superintendent Dowis (1943) covering the year 1942, includes work in four cities: Houston, Texas, Loyd Corder, Superintendent; Atlanta, Georgia, Solomon F. Dowis,

Superintendent; Washington, D.C., M. C. Stith, Superintendent; and Birmingham, Alabama, J. L. Aders, Superintendent. Five other cities were reported as entering the program during 1943, with five others having approved the program, elected their superintendents, and ready to go "as soon as these superintendents can be released from their present work." Still eight other cities were ready "when the superintendents can be found to lead the work."

These first four superintendents, during their first year (1942) among other results reported 71 mission stations set in operation, 8 new churches constituted, 562 professions of faith, 686 additions to churches, and 25 different "kinds of services" conducted.

This first report pointed out "five outstanding spiritual needs in our cities."



They are the non-resident Baptist members; the foreigners in our cities; the negroes that deserve our best interests; the neglected and underprivileged group; and the large group of those out in the suburbs of our cities not reached and used by the churches. More than 60% of the population of our cities is still unchurched. The City Mission Program provides a definite plan for reaching every one of these groups for the Lord and training them for Christian service."

Thus the program was launched with definite goals to meet definite needs, with definite plans with definitely placed responsibility, and met with definite results immediately.

During the first ten years of its operation (1943-1952), this City Mission Program has been expanded in scope of work and in the number of cities participating. Some of the results for the ten-year period can be tabulated: total number of cities reporting, 50 (approximately); new churches constituted, 653; mission services held, 599,248; professions of faith in mission service, 99,538; additions to churches, 91,201; institutional services held, 52,087; home fellowship hours, 99,364; and all at a total cost to the Home Mission Board of \$751,268.

This would indicate that for every \$7.55 expended by the Home Mission

Board in the City Missions department, it has been able to report one profession of faith. The greater portion of the evangelizing cost was provided by Baptist state and city forces, and is not included in this figure. This seems to show that a most fruitful expenditure of Home Mission money is in co-operation with state and associational forces.

Still Dreaming

In the first year of the second century of the life of the Home Mission Board (1946) its Executive Secretary, Dr. J. B. Lawrence, gave voice to his dreams. One of his potent remarks is as follows: "To Christianize America, therefore, means to bring the civilization of America under the sovereignty of Christ; it means to bring Christian influences to bear on the immigrant populations in our industrial centers, to help racial and underprivileged groups to realize the life of Christ; to build virile, vital, functioning New Testament churches throughout the land; to develop a Christian community life in cities and in country; to fence against the inroads of spiritual disintegration; to generate spiritual enthusiasm and to transfuse all the life forces of America with the spiritual potencies of the kingdom of God." Later in the same report Dr. Lawrence promises, "The Board pledges itself to ultimately blanket our homeland with the Gospel so that there will not be anywhere in our land a man without a chance."

Following this mission and bringing its part into a practical program, Dr. Dowis says in his 1952 report, "The City Mission Program consists of seven primary types of mission work: Home Fellowship Hour, mission stations, new churches, institutional services, program for juvenile delinquents, program of counseling for broken homes, and special ministry to minority groups. In addition . . . it supports evangelism, stewardship, and all the other promotional activities of the association and our denomination."

Working toward these goals in 43 cities the program is able to report for the year ending October 31, 1953: 366 mission stations, 88 new churches, total mission services 46,083, sermons and addresses 6,218, professions of faith 6,869, and additions to churches 8,984.

Thus the City Mission Program has been firmly established in our denominational life and bids fair to continue as an increasingly powerful agent in the Baptist effort to save our cities.

It pays to dream.

Mrs. R. T. Skinner is much improved in her physical condition at this writing from what she was several weeks ago, and has been moved from the Mid-state Baptist Hospital, Nashville, to a private home in Nashville. She is sitting up a part of each day, and as soon as she is able she will be removed to her home in Louisville.

Report of Committee on Relations With Other Religious Bodies

(Continued from Page 3)

Thus, it will be seen that the Committee on Relations With Other Religious Bodies was instructed by the Southern Baptist Convention at Miami, Florida, last year to seek information on this question: "How effective is the present teaching program of our denomination on the question of the church ordinances in the light of present day conditions?"

This committee is composed of twenty members, one from each convention state in our Southern Baptist territory.

Each of the committee members has sought information in his state on this question by presenting a simple questionnaire to the associational moderators, convention officials and pastors, or by writing letters to them.

CONVENTION HAS NO AUTHORITY OVER ANY OTHER BAPTIST BODY

It is the purpose of your committee to give to this convention our findings, as revealed by the survey recently made. Before giving our findings, however, we wish to make it clear that the committee in all of its reports has only attempted to call to the attention of Southern Baptists the importance of our distinctive doctrines and to urge a greater teaching program in order that all of our people might be informed. It has never been the purpose of this committee to impose doctrinal tests upon the brethren in our convention. We have simply presented New Testament principles and ideals with the hope that all of our churches would remain true to New Testament principles, doctrines, plans and programs.

A New Testament church is autonomous or self-governing. Jesus established his church when he was here on earth. The New Testament churches were independent and self-governing. The highest court was the church. Matthew 18:15-18. Its decisions were final. No general body can dictate to the local church. Christ is the head of his church. He established it. He loved it. He lived for it and he died for it.

The church is divine in its origin, purpose and government. It is self-governing under the Lordship of Christ. It cannot be federated with any other institution. It governs its own affairs, but its only lawgiver is Christ, its head and founder. His church is a full and complete spiritual democracy. No convention, church, group of churches or any other religious body has any power of control over a New Testament church. A New Testament church, as a spirit-

ual democracy, has the unquestionable right to receive or reject applicants for membership. But, by the same comparative reasoning, a Baptist convention has the same right to determine its membership. If a church decided to receive into its membership people from other faiths, it has a right to do so. If that church desires to have two types of members, that becomes a concern of ours only when that church seeks recognition as a sister Baptist church in the Southern Baptist Convention. Baptist conventions have no delegated authority over a church.

"While independent and sovereign in its own sphere, the Southern Baptist Convention does not claim and will never attempt to exercise any authority over any other Baptist Body, whether church, auxiliary organizations, association or convention." (Article 4, Constitution of Southern Baptist Convention.)

If a church adopts a program at variance with accepted Baptist belief and practice, and desires to maintain it, that is its own affair. No outside organization has a right to interfere with its affairs. The Southern Baptist Convention is not the guardian of Baptist churches. The Southern Baptist Convention, according to its constitution, "consists of messengers who are members of missionary Baptist churches co-operating with the convention."

Southern Baptists are confronted today as never before in their history with the problems growing out of inter-denominationalism and non-denominationalism. The whole genius and work of the Southern Baptist Convention as a connective type of organization is based on the conviction that local, visible, sovereign New Testament churches are the only divine and authoritative institutions for carrying out the Great Commission. Southern Baptists believe in a New Testament Church-centered, church-controlled program of stewardship, Christian education, missions and evangelism.

Southern Baptists believe that Jesus established his church when he was here on earth and that he gave to it its ordinances, its message, its mission, its program, and its commission.

SURVEY MADE BY STATES

The questionnaire used in securing the information and a compilation of the answers are as follows:

I. THE TEACHING PROGRAM OF YOUR CHURCHES

1. THE LORD'S SUPPER

(1) Question—What teaching program beyond that found in our Sunday school and Training Union literature do your churches

follow for the purpose of indoctrinating their church members concerning the Lord's Supper? Answer—Study courses, doctrinal sermons, classes for all new church members studying a doctrinal book, distribution of doctrinal tracts and the observance of a Baptist doctrine week.

(2) Question—How often each year on the average do the pastors of these churches preach on the Lord's Supper? Answer—60% preach on the Lord's Supper once a year, 10%—twice a year, 20% each time the Lord's Supper is observed and 10% never preach on it.

(3) Question—How many study courses in Training Union and Sunday school do your churches on the average have each year concerning the church ordinances? Answer—25% of the churches have doctrinal or semi-doctrinal books taught annually, 50% only have them taught occasionally and 25% never have books taught.

2. BAPTISM

(1) Question—What teaching program do your churches follow for the purpose of indoctrinating their church members concerning baptism? Answer—Observance of a Baptist doctrine week when doctrinal books are taught and doctrinal sermons are preached. Training Union and Sunday school study courses are taught annually. Tracts are distributed and brief discussions are given in Training Union on Sunday evening. Many pastors quote scriptures each time they baptize.

(2) Question—How often each year do the pastors of these churches preach on baptism? Answer—The average is one time a year.

II. WHAT YOUR CHURCHES PRACTICE

1. THE LORD'S SUPPER

(1) Question—How often on an average do the churches in your territory observe the Lord's Supper? Answer—19%—12 times; 66%—4 times; 5%—2 times; 5%—1 time each year; and 5% never observe it.

(2) Question—What percentage of the churches confine the participation of the Lord's Supper to their own members? Answer—37%

(3) Question—What percentage of churches invite other bodies of any faith or denomination to have part with them in this observance? Answer—5%.

(4) Question—What percentage of your churches do not observe the Lord's Supper regularly? Answer 5 1/2%.

(5) Question—What percentage of your churches is nothing said publicly about who shall, or shall not, partake of the Lord's Supper? Answer—18%.

2. BAPTISM

(1) Question—What percentage of the churches accept members to full fellowship who have been immersed by other bodies than Baptist churches? Answer—11 1/2%.

(2) Question—What percentage of the churches in your territory believe that all Christians should be baptized that baptism is the immersion of a believer in water by authority of the church; that it is an act of obedience, but in itself has no saving power? Answer—97%.

(3) Question—What percentage of the churches in your territory practice open church membership? Answer—1/2 of 1%.

(4) Question—What do you believe Southern Baptists should do to safeguard their doctrinal purity and denominational integrity? Answer—Refrain from ordaining any candidate to the ministry who cannot wholeheartedly subscribe to all of our New Testament Baptist doctrines and practices. Do more expository and doctrinal preaching. Observe a Baptist doctrine week every year. Maintain a class in New Testament Baptist doctrines for all new members. Encourage more doctrinal lessons and programs in Sunday school and Training Union quarterlies. Carefully select men and women for all church organizations who are doctrinally sound. Enlist all members in Training Union and Sunday school. Teach the Word and practice New Testament principals and ideals.

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Some who would make first rate candles are just fizzles as arc lights.

Southern Baptist Convention Democracy

By C. EARL COOPER,
Pastor Earle Street Baptist Church,
Greenville, South Carolina

Each year when the Southern Baptist Convention meets, one hears again complaints that the Baptist body has grown so large and spread over such a great territory that no longer are the old methods able to maintain a spiritual and efficient democracy.

Matters of long-range policy, great issues, officers—and thus important Convention committees—are too greatly influenced by where the Convention meets, it is felt.

That Baptists seek the will of God in these matters is not gainsaid, but it is quite obvious that even the most high-minded Christians are still subject to the weakness of the human touch and the personal bias.

If the Southern Baptist Convention were to meet in California, then in Illinois, then in Washington, D. C., then in Florida, then in Texas, although these Conventions would be made up of similar Baptists, the tone, temper, and personalities would be somewhat different.

This writer feels that a committee should be appointed by the Convention to make a study of these problems and report a proposed solution. The following is a somewhat unrefined illustration of a possible alternative to the present set-up:

(1) Allow each state in the Southern Baptist Convention a certain number of Votes—the number to be determined possibly by the number of Baptists in a given state plus the number of dollars contributed by that state to South-wide causes. This is certainly not a new or untried policy among Baptists.

(2) Allow each state to determine how it will cast that state's votes. Perhaps, for instance, the state of South Carolina might determine that all messengers from the state attending the convention as messengers might have a hand in casting the state's votes. In this way, while at the convention, hearing all the arguments, the messengers could determine how to vote. The Chairman of the South Carolina delegation—or the equivalent derived from "messenger"—might call a caucus between the time of the debate on a question and the actual voting. And a convention program could be arranged with this in mind.

(3) It might be determined that only such matters as affect the total life of

Southern Baptists—long-range programs, Convention officers, etc., would be voted on in this manner. For instance, parliamentary and functional issues might be voted on in the old way.

There are several reasons for believing that a change in the Convention's method is necessary:

(1) The spread of Southern Baptist territory makes it difficult for many far away from the meeting place to attend.

(2) The spread of Southern Baptists into strange territory and the movement of people north and south and east and west are gradually introducing a different psychology and temperament among sections of Southern Baptist people. There are certain dangers in this fine thing unless power and policy making are kept spread out over the whole convention territory in a democratic manner, rather than being allowed to accumulate into sections, thus tending to divide the people.

(3) To a degree, this danger has already been off-set by a gradual delegated authority in the hands of committees; but there is a terrific danger in committees.

(4) Such a technique of voting would lessen the power of pure emotionalism.

(5) Unless some method is found, Southern Baptists will be forced to divide, perhaps into sectional meetings. [This is printed purely as a matter of information. Obviously the suggestion of Brother Cooper would have its weaknesses, too.]

Certificate of Merit Awarded T. V. McCaul

GAINESVILLE, Fla. — (BP) — A "certificate of merit for outstanding leadership and distinguished service to the people of Florida" was awarded to Thomas V. McCaul, pastor emeritus of the First Baptist Church, of Gainesville, Fla.

This award was made by the University of Florida during the centennial ceremonies of the University, March 18-21, 1953.

Dr. McCaul offered the prayer at the ground breaking of the \$500,000 Century Alumni Tower during the celebration, and a copy of this prayer will be placed in the corner stone of the tower.

Let Us Qualify

By O. W. Taylor

A deacon in a doctrinally "liberal" Baptist church and a Southern Baptist layman were engaged in conversation. The deacon said of his pastor: "Dr. So and So is a wonderful personality. He is scholarly, brilliant and interesting. But I wish he would preach the old gospel. I am a sinner and I need to be taught how to be saved." Of course, he used the pronoun "I" representatively to include all anywhere who needed to know how to be saved. While many have "itching ears," there are many others who are hungry for "the old gospel." Here is a test of a New Testament church: Can sinners learn how to be saved in its services? Or do they hear practically everything except the gospel Biblically presented?

A man and his wife from "liberal" area heard a Baptist preacher deliver a message which stressed the reality of miracles and stressed the revelation of saving truths in Christ and emphasized that genuine saving faith accepts the Word of God in its revelation of miracles and of saving truths in Christ. This man and his wife said: "Such as this needs to be preached all over the country, doesn't it?" By hard and painstaking study and burdened prayer, we must be qualified to declare the truth of the Book in a Christly spirit.

A tourist man and wife said to a filling station attendant: "We are strangers passing through and we are looking for a church where the Word of God is preached so we can worship there. We have heard all sorts of theories and lectures and essays until we are fed up. Can you direct us to a church where the Word of God is preached?" And the attendant said: "Well, I guess you had better go to that Baptist church over there," pointing in the direction of the church. What a tribute to that church! If some one comes to our area inquiring for a church where the Word of God is preached, let us be qualified so that the party questioned about it may be able to direct the questioner to our church.

A minister said: "I preached more Bible in my sermon today than I have for a long time." But I was struck by his ineptness in the use of the Scriptures and by his embarrassing pauses as he tried to find certain passages. Above all others, Baptist preachers should be at home in the Scriptures. Thus when hungering saved "sheep" and hungering "lost sheep" come to hear they shall not have to look up and not be fed. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Things you failed to pray over may become the things you sin over.

Youth Week Highlights in London

JO ANN ENSSLIN
Youth Church Clerk



Left to right, First Row—Roy Don Baldwin, Youth Pastor; Rev. George W. Phillips, Pastor; Second Row—Ruth Stillings, W.M.U. President; Jeanette Harrison, Publicity Chairman; Mary Katherine Lovelave, Bulletin Committee Chairman; Janice Spivey, Social Chairman; Jo Ann Ensslin, Clerk; Patty Higgs, Pianist. Third Row—Ed Taylor, Trustee Chairman; Byron Thompson, Sunday School Superintendent; Jimmy Jones, Chairman of Deacon Board; Bob Durham, Usher Chairman; Jack Noe, Choir Director; Wilford Watkins, Treasurer; Payton Parman, Training Union Director; Our organist, Peggy Pickle was absent when the picture was taken.

The young people of the First Baptist Church in London, Kentucky are grateful for the benefits resulting from youth week observed in our church April 5-12. We are happy to join the great host of churches in the Southern Baptist Convention in the observance of the week that placed emphasis upon the life of young people in the church. Our Pastor, Rev. Geo. W. Phillips, and the Training Union Director, Mr. R. C. Miller, gave full co-operation in making Youth Week beneficial and a blessing to all of its participants.

The Youth Week officers were installed at a general assembly of the Training Union on Sunday night, April 5. The Pastor gave a charge to the youth officers to discharge the duties of the church in a way that they deem wise.

Monday's activities found the bulletin committee busy in preparation of the church bulletin. This was a new experience to the young people.

Wednesday evening prayer service was in charge of the young people throughout. Roy Don Baldwin, Youth Pastor, led in the devotional and presided over the regular business meeting of the church. The regular monthly reports were read by the young officers.

A social for the young people of the

church was held in the church dining hall on Friday evening from 7 to 9 o'clock. The social hour proved to be a highlight of the week.

The Youth Week officers climaxed their duties on Sunday. They had charge of the morning and evening worship services. This was an experience that will not be forgotten by us. The only adult who took part Sunday morning and evening was our Pastor who brought two wonderful messages directed to youth.

Another social hour was held following the evening worship service in the basement of the church.

The following observations I found to be true in the observance of Youth Week:

1. It was a new experience for all of us in Christian service.
2. It caused us to be more conscious of our responsibilities in our church.
3. It revealed that church life is busier than anticipated.
4. We were conscious that the responsibility of running a church and winning souls to Christ lies not only in the care of the pastor, but each member.
5. We realize in a fuller measure, not

too far in the distance we must shoulder the responsibilities of the church.

6. The culminating factor of all was the joy of serving our Master.

Convention Program

By E. H. Westmoreland, Chairman
Committee on Local Arrangements

The suggested order of business for the Houston Convention is meeting with almost unanimous favor across the entire Convention territory. The plan of having only two sessions each day is being lauded by the Baptists of Houston and we believe it will meet with general acceptance on the part of the thousands of messengers expected here May 6-10.

There are two other changes that ought to be made in future programs. First, a change in the Constitution that would declare that "no business would be transacted by the Convention after the close of the morning session on Saturday of the annual session." For all practical purposes that rule is already in effect now, but there is a possibility that at some future date a motion could be passed determining Convention policy at a Saturday night or Sunday session when many of the messengers have already left for their homes. The program after Saturday morning is of an inspirational nature and it should be definitely stated that no matter of business could be introduced during these sessions.

A second change would provide that the Committee on Order of Business for the annual session would work out the "week-end sessions" in co-operation with a committee from the local Baptist Pastor's Conference of the entertaining city. Although the local pastors are now consulted, it is only after the program has been worked out in detail and the request made that they promote the program by urging the attendance of their members. There would be far more enthusiasm on the part of the local pastors if they had some voice in determining the number of sessions to be held over the week-end and some voice in the personnel of the program. As it now obtains the program is handed down and the pastors are asked to "fall in line" regardless of their local programs or their wishes in the matter.

Let me assure you that this is not written in complaint regarding the program to be held in Houston. We are delighted with the program which has been worked out by the Committee on Order of Business. But as a permanent policy of the Convention, we believe that the above changes would be for the good of all concerned. Let us discuss the matter among ourselves and if such changes appear necessary or desirable, someone should introduce such amendments to the Constitution at the Houston Convention or at some subsequent session.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Provide More Space for "A Million More in '54"

It is a well accepted fact that when Southern Baptists enrol a million more additional people in Bible study there will have preceded that tremendous number an extensive building enlargement campaign. Many churches are now in the process of adding additional room to care for the expected increase. It has been well stated that the building determines the program of work. A building may be overcrowded but it will not remain in that condition. How many more people will your buildings care for? Every church in Kentucky should ask this question and seek to answer it honestly before the Lord. It will be necessary for each church to increase their enrolment about 20 to 22 percent, if we reach our share of a million more in '54, which is 70,000.

1. THE NEED FOR MORE SPACE. There is hardly a church building large enough to adequately care for their present enrolment if all should attend at the same time. Just to care for those already enrolled is a crying need. In order to teach more people the Bible, it is necessary to provide more classes. Approximately 12,000 Southern Baptist churches have fewer than ten classes and many churches will have to look for more building to care for new classes. As churches provide more classes they enrol more people and win more to Christ. In many cases it will be a sin to wait longer to provide for more classes. Nineteen fifty-three is the time to provide more floor space for more people.

New departments are needed now. Seldom, if ever, does a Sunday school grow beyond ten or twelve classes until it is organized on a departmental basis. About 10,000 churches are operating on a class basis that could go to department schools immediately if they had floor space. When the space is provided these schools will about double their attendance. Many schools which are organized on the department basis need to add more departments. Perhaps your school needs another Adult department, or another Junior, or Intermediate. Will you check to see what new department your church must have to reach more people and then set out to get that new department?

2. MORE SPACE CAN BE ADDED NOW. Many present buildings can and should be remodeled. In some cases two rooms can be made out of one, in others, two floors out of one, in others,

two departments can be in the same space occupied by one.

For a long time some churches have realized the need for building a wing to their present building.

Some have realized that their old building is inadequate in every respect and are building new buildings with the proper floor plans to provide a large number of classes and departments.

Your church may be in the position to buy a building next to your church building. This will eliminate some of the pressure and will add to your Sunday school enrolment.

We all agree that more building, along with a good organization and a good visitation program will add more people. LET'S DO IT NOW!

South-Wide Sunday School Clinic

At the time of the writing of this article, the South-wide Sunday School Clinic was in progress. On Saturday, April 11, about 400 clinicians and campaign directors met in the Calvary Church in Kansas City, Missouri, to receive assignments and instructions for the following two week's work. The entire staff of the Southern Baptist Convention Sunday School Department from Nashville, headed by Dr. J. N. Barnette, executive secretary, was present and directed the clinic. The activities of the clinic included a Sunday school enlargement campaign in each participating church the first week along with conferences each day held at the Calvary Church. The second week conferences and sessions were held with the Bethany Church and also with the Calvary Church simultaneously.

The three-fold purpose of the clinic was to: (1) Expand the Sunday school organization in the local churches and missions; (2) to provide a two-week's period of concentrated training for the group of four hundred clinicians; and (3) provide on-the-spot expert training for Sunday school officers and leaders in Sunday school enlargement and promotional work. Each of the participating churches was provided with a campaign director and in most cases a worker for each age group in the church.

As a result of this great effort there were thousands of personal calls made in homes of prospects in the Kansas City area; many new departments and classes were formulated and plans were made for the enlargement of many buildings. All the clinicians who had the privilege of attending as well as the churches greatly appreciated the wonderful instruction and information which was received.

If you have never attended a like clinic will you plan now to attend the very next time an opportunity is offered?

"The man who will not allow his religion to interfere with his business usually allows his business to interfere with his religion."

ATTENDANCE FOR APRIL 19, 1953

Church	T.U.	S.S.
Ashland, First	111	665
Pollard	---	489
Unity	141	509
Barbourville, First	---	759
Bardstown Baptist	---	384
Bellevue	---	332
Berea	---	412
Bowling Green, First	281	1,116
Burlington	90	236
Cadiz	---	215
Campbellsville	281	567
Pleasant Hill	128	270
Central City, First	171	436
Clay, First	---	223
Corbin, Central	98	494
First	135	433
Covington, Calvary	---	582
First	97	314
Latonia	181	850
South Side	114	484
Cumberland	---	204
Cynthiana	---	336
Danville, First	---	736
Gethsemane	---	229
Dawson Springs	---	236
Dayton, Ohio, Westwood	---	652
Elizabethtown, Severn's Valley	125	343
Erlanger	56	637
Evansville, Calvary	237	899
Grace	---	430
Walnut Street	---	205
Falmouth	---	61
Fort Thomas, First	161	892
Frankfort, First	102	322
Franklin Hill	---	359
Franklin, First	---	460
Fulton, First	---	680
Glasgow	117	330
Glendale, Gilead	178	---
Greenville, First	149	---
Harlan	206	611
Harrodsburg	212	852
Bruner's Chapel	106	239
Deep Creek	---	204
Hawesville	63	263
Hazel	62	275
Henderson, Audubon	79	336
First	162	439
Bellfield	114	---
Immanuel Temple	173	621
Hima, Horse Creek	---	230
Hodgenville, First	146	536
Hopkinsville, First	109	611
Second	149	752
Ebenezer	79	---
Jackson	---	318
LaGrange, DeHaven Memorial	---	273
Lancaster	69	434
Lawrenceburg, First	83	367
Sand Spring	---	309
Lebanon	116	461
Lexington, Ashland Avenue	---	1,184
Calvary	---	748
Felix Memorial	75	322
Grace	148	808
Hillcrest	76	265
Immanuel	211	856
Porter Memorial	145	892
Rosemont	60	203
Ludlow, First	81	---
London, First	195	591
Louisville, Baptist Tabernacle	191	626
Audubon	63	231
Baptist Temple	---	303
Beechland	128	500
Beechmont	168	841
Bethlehem	59	242
Buechel	---	268
Carlisle Avenue	250	1,207
Clifton	153	557
East Audubon	92	282
Eastern Parkway	---	546
Eighteenth Street	134	448
Farmdale	---	349
Fairdale	159	364
Harmony	155	372
Highland Park, First	---	467
Immanuel	70	413
Lynn Acres	105	247
Meadow Home	---	423
Ninth and O	222	1,189
Parkland	298	1,009
St. Matthews	---	507
Shively	---	595
South Jefferson	108	497
Southside	81	419
23rd and Broadway	167	674
Victory Memorial	265	694
Virginia Avenue	101	243
Walnut Street	300	1,678
West Broadway	147	631
Loyall, First	---	227
Ludlow, First	---	317
Lynch	96	---
Madisonville, First	223	864

(Continued on Page 21)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Sunday School Board Worker

Raymond M. Rigdon Joins Training Union Editorial Group

Raymond M. Rigdon, editor of *Sunday School Young People* and associate editor of *The Teacher*, was transferred by the Sunday School Board to the Department of Training Union Curriculum on April 1, where he will serve as editor of Training Union lesson materials. He will edit the *Baptist Adult Union Quarterly* and the *Baptist Young People's Union Quarterly*. He will be associated with J. E. Lambdin, editor-in-chief of all Training Union publications, and will work with the group of editors who work on Training Union lesson periodicals. Mrs. J. E. Lambdin is Junior and Intermediate editor, and Mrs. Doris Monroe is editor of *The Nursery-Beginner Leader* and *The Primary Leader*.

Raymond Rigdon is a native of Georgia, the son of a Baptist preacher, Rev. R. M. Rigdon, Sr.

Mr. Rigdon received his B.A. degree from Mercer University, from which he was graduated in 1939. The first year out of college he was principal of Taylor County High School, Butler, Georgia, where he also coached basketball. Following this he served as adult approved worker in the Sunday School Department of the state of Georgia. From March, 1942, until November, 1945, he was in the Army Air Force, serving in the Intelligence Division. He spent three years overseas, eighteen months of which were in Hawaii and eighteen months in combat areas of the Pacific.

Dr. Rigdon attended the Southern Baptist Theological Seminary from November, 1945, to December, 1949, during which time he served as educational director in the Crescent Hill Baptist Church of Louisville. He has been connected with the Baptist Sunday School Board since December 1, 1949.

By doing additional work at George Peabody College in Nashville, Mr. Rigdon completed his requirements for the Th.D. degree from the Southern Baptist Theological Seminary, which he received in 1952.

On May 28 1948, Doris Davis and Raymond Rigdon were married. Mrs. Rigdon received the B.A. degree from Furman University in 1943, the M.R.E. degree from the W.M.U. Training School in 1946, and served as Baptist Student Union secretary, Winthrop College, Rock Hill, South Carolina, 1946 through 1948.

Dr. Rigdon reveals that he felt the

definite call to enter full-time religious educational work during his Junior year in college. He says he has never wavered from that call. He is a layman but has a deep sense of mission in this work to which he has been called.

We are happy to welcome Raymond Rigdon to the Training Union fellowship.—J. E. Lambdin.



Raymond M. Rigdon

YOUTH WEEK REPORTS

Evarts

During the week of March 29-April 5, the Evarts Baptist Church observed Youth Week with 20 Intermediates and 14 Young People holding Youth Week offices. This was the first time the church observed Youth Week but it is planned to make it an annual event.

The pastor, Rev. Arthur L. Walker, writes: "This has been one of the greatest experiences in the life of our young people and of our church. Youth Week just hasn't been observed in this area previously. More young people have been attracted and used in the services than we ever imagined possible. We incorporated with Youth Week a 6 night week day revival, with the young people in complete charge, but with a visiting young pastor from Georgia. There were 11 decisions for Christ, 5 baptisms into our church, 1 by letter, 2 to other Baptist churches."

Fulton, First

Youth Week was observed April 5-12 by the First Baptist Church, Fulton. Holding Youth Week offices were 15 Intermediates and 5 Young People. This was the first time the church had observed Youth Week but it will be made an annual event. The pastor, Rev. John D. Laida, writes that everyone enjoyed it.

Author-Counterspy Says Communists Want U. S. Churches

One-time "Communist" Herbert A. Philbrick warns that the red evil is attempting to capture America's churches by "using" unsuspecting Christians:

New York, N.Y. — Herbert A. Philbrick, the government's surprise witness against top-drawer Communists, declares in the April issue of *Christian Herald* that Soviet agents are using the Clergy and "good church members" to carry out their destructive and anti-God policies.

In an article entitled, "The Communists Are After Your Church!", Philbrick shows how the Communists capture the hearts and minds of clergymen and laymen. He says that government prosecution and Congressional investigations have sent "thousands of comrades scurrying for respectable disguises. As a disguise, the church offers . . . the perfect cover for Communist agents, the perfect place for the recruiting of unsuspecting puppets."

Describing his nine years of "loyal" work for the Party—while he was actually a volunteer "agent" for the FBI—the author of "I Led Three Lives" tells how he was ordered to sew red seeds in his church. In his top-level Party cell, he states, were many highly respected doctors, lawyers, teachers, authors and business men. "But," he continues, "The most shocking fact . . . was a special subversive cell of hardened, disciplined, trained agents of Stalin, men who were ministers of the Gospel!"

Most ministers, he points out, are loyal citizens, but there is an active, dangerous minority that is "prostituting the Christian ministry to the evil ends of atheism and oppression."

He cites the hundreds of prominent Americans—ministers and church leaders—who were tricked into signing petitions to "Save the Rosenbergs" and the eleven convicted Communist leaders. These documents were written under the sponsorship and name of Communist-inspired "Reverends." Many of these duped signers, he states, "didn't read" what they signed or else the published statement differed radically from the original.

To guard against being "used" by Communist forces, he advises all church people to find out exactly "what the Communists believe and advocate." He suggests that they write for reports of the Congressional investigations of Communist activity.

"Don't sign a petition," he warns, "simply because the name of a prominent preacher already appears on the list." The churches shouldn't open their doors, Philbrick continues, to every "social betterment" group without first checking its authenticity.

Kentucky W.M.U. Celebrates Fiftieth Anniversary

Reported by Mrs. Paul Stewart, Paducah

On April 7, 1953, members of Woman's Missionary Union of Kentucky from north, south, east and west turned their faces toward Immanuel Baptist Church in Lexington to become a part of our Fiftieth Anniversary State Meeting.

One could not help but feel the wrath of welcome as we were so cordially received by the fine ladies of the host church. Every detail had been perfected to make our stay a most pleasant and helpful one.

As we entered the beautiful auditorium for the opening session and saw the huge baskets of gorgeous lilies as they completely surrounded the speaker's platform, we were made to say with the writer of old, "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Then as we lifted our eyes above the choir loft, a beautiful scroll with the words, "Ye shall hallow the fiftieth year." Lev. 25:10, caused us to pause for a moment of thanksgiving for God's blessings on the work of the Woman's Missionary Union of Kentucky through fifty years.

At 7:30, Tuesday evening, two women wearing glistening white robes approached the platform with golden trumpets, heralding the call to worship. This was followed by our anniversary scripture so ably quoted by our president, Mrs. Encil Deen, officially opening our fiftieth annual meeting. Georgetown choir under the direction of Mr. Don Searles led our music and rendered several special numbers, including "The Woman's Hymn."

Mrs. W. C. Tyler, recording secretary of Woman's Missionary Union of the Southern Baptist Convention, stirred our souls each session as she led us in our meditations to "Look upward in praise; look inward, searching our hearts; look outward, as we look on the field; look forward, as we press on with our task," closing each message with Dr. Crandall's (pastor of Calvary Church, Washington, D. C.) prayer as the congregation joined her in, "Take my eyes and see through them, take my lips and speak through them, take my heart and set it on fire, take my shoes and walk in them, for Jesus' sake, Amen."

Mrs. Roy F. Williams, president of Immanuel Church W.M.S., extended greetings, expressing to us the privilege of entertaining that great body of women.

Judge Eugene Siler, moderator of the General Association of Baptists in Kentucky, was presented and expressed liberally his appreciation of the work women are doing for the Master's cause.

Miss Edith Dority, newly elected President of Kentucky Federation of Business Woman's Circles, gave her

word of greeting in the form of a poem that was most fitting.

Miss Beulah Wingo presented three young ladies: Miss Phyllis Wigginton, of Lexington, who represented the local Y.W.A.; Miss Lillian Riegler, of Georgetown College, the Ann Hasseltine Y.W.A.; and Miss Mary Lou Mas-sengill of Baptist Hospital, Louisville, who represented the Grace McBride Y.W.A. Each told what the Y.W.A. had meant to her personally. The latter, dressed in her nurse's uniform, said she would sail for Japan in December as a missionary.

Mrs. Earl Parker, returned missionary from China, expressed appreciation for the gifts the missionaries receive through the Missionaries' Library Fund, after which an offering was taken for this cause, amounting to \$329.59.

Mrs. George R. Martin, President of Woman's Missionary Union of the Southern Baptist Convention, brought the main message on Tuesday night on the subject, "The Fiftieth Year." How she lifted us to His throne in thanksgiving as she told of Baptist women all over the world, through the years, trying to serve their Lord!

The Musical Benediction, the Anniversary Hymn, was sung by Miss Doris Overall.

Wednesday morning's session opened with several selections played by Mr. William Enete on the marimba. We were led in singing "Faith of Our Mothers" by Mrs. Robert Mills, choir director of Immanuel Church, who directed our music through the meeting. After moments of meditation led by Mrs. Tyler, Mrs. O. B. Mylum, chairman of our Anniversary Committee, presented Mrs. Ada Boone Brown, the writer of our new history entitled, "Golden Remembrances of Woman's Missionary Union of Kentucky." Mrs. Brown asked that as we use this book, may we use it to strengthen our Christian living.

A group of Superior Sunbeams, under the direction of Mrs. C. C. Ross gave a beautiful demonstration of what eight year old Sunbeams can do.

Mrs. Hugh Peterson laid State Missions on our hearts as she presented the writers of our State Mission Week of Prayer Program and gave us some of the highlights of the program.

(Continued Next Week)

NEW HISTORY OF KENTUCKY W. M. U. NOW READY

The new history of Kentucky W.M.U. is now coming from the presses. It is entitled "Golden Remembrances of Woman's Missionary Union of Kentucky" and is written by Ada Boone Brown (Mrs. Cecil) of Harrodsburg. It is on sale at the Baptist Book Store, price \$1.00 (paper bound) and \$3.00 (cloth).

Mrs. Brown is especially fitted to

write our history as she has a rich historical heritage, being descended from the famous Boone family, so prominent in Kentucky history, and having wide experience in missionary work.

Her leadership ability was recognized early in her youth as she served in the various organizations (including W. M. U. auxiliaries) in her home church in Winchester. She later attended the



Ada Boone Brown
Author

W. M. U. Training School and was Young People's Leader of Boone's Creek Associational W. M. U.

Following her marriage she moved to Harrodsburg and continued to serve in positions of leadership there.

In Associational and State W.M.U. work she has held the following offices: Vice-President of Southwestern District, Vice-President of South Central Region, Superintendent of South District Association, Trustee of the W. M. U. Training School, writer of the program material for a Week of Prayer for State Missions and writer of the pageant used during the Fortieth Anniversary of Kentucky W.M.U.

We are deeply grateful to Mrs. Brown for the very fine service she has rendered in preparing this history for us. It has required many, many hours of arduous labor in research and other difficult tasks in addition to actual writing time. It has all been a labor of love for the Master and for Kentucky W.M.U. as she has insisted that there be no financial remuneration, counting it an honor to serve. Such a spirit of loyalty and consecration merits our profound appreciation.

This history has been awaited with keen anticipation and will be read with rare pleasure and profit.

Order your copy today. It will be a valuable addition to your personal library for constant reference.



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“THE GOOD SAMARITAN PAID THE BILL”

Report of Committee on Relations With Other Religious Bodies

(Continued from Page 6)

SOUTHERN BAPTIST PROGRESS DUE TO DOCTRINAL EMPHASIS

Our survey, as given above, reveals the fact that in one small section of our Convention territory, ninety percent of the churches are practicing both alien immersion and open communion. We find in other sections of the territory that a few churches have both associate and regular members. The associate members may come from any faith but are given all the privileges of a regular church member. A small percentage of our churches accept members to full fellowship who have been immersed by other bodies than Baptist churches. We likewise found that a very small percentage of our churches practice open church membership. These percentages are given in the above survey sheet.

Our survey also reveals that a minority group of our churches never observes the Lord's Supper. It likewise reveals that 18% of our pastors never say anything publicly about who shall, or shall not, partake of the Lord's Supper. A small percentage of our churches in the Convention territory invite religious bodies of any faith to have part in the observance of the Lord's Supper.

Our survey reveals, however, that by far the majority (97%) of Southern Baptists believe that all Christians should be baptized; that baptism is the immersion of a believer in water by authority of the church, that it is an act of obedience, but in itself has no saving power. The survey likewise reveals that 89% of the churches practice restricted or so-called "close communion." Southern Baptists also believe, as revealed in this report, in total salvation by grace. They believe in one Lord, one faith and one baptism.

Southern Baptists are known far and wide for their spirit of unity and cooperation. This spirit of unity and cooperation is due to what Baptists believe and practice. The progress Southern Baptists have made in evangelism, Christian education and missions is due to their unity in Christian doctrines.

The majority of our preachers and our churches accept, believe and preach our traditional viewpoint on doctrine. There are a few among us who are extreme in their interpretation of the truth, but they are so overwhelmingly outnumbered by those who continue to believe and practice the faith of our forefathers that the spiritual, evangelistic and missionary witness of our Southern Baptist Convention is constantly widening and being blessed of God. The strength, spiritual force, power and influence of Southern Baptists lie within

the fact that we are united, that we are thinking, praying, winning and working together.

We believe that Southern Baptists should ever be on the alert to safeguard our doctrinal purity and denominational integrity. This procedure calls for a great program of expository doctrinal preaching, teaching and training. It calls for a united effort in magnifying the church, in winning the lost and indoctrinating the members. This committee, based on its survey, believes there ought to be a continued study of our doctrines looking to the strengthening of our Baptist life.

The survey that your committee has completed convinces us that Southern Baptists have been raised up for such a time as this. The people of this world are in need of a loving Saviour. They are in need of the gospel of Jesus Christ. Moreover, they need New Testament churches to train, indoctrinate and develop the saved.

When our Baptist doctrines are properly understood and applied in all realms of life, Communism will be demolished, dictators dethroned, ecumenicalism destroyed and liberalism defeated.

Moreover, when our Baptist distinctives are preached and taught with conviction, Democracy will be advanced, our liberties protected, believers multiplied, life lifted to a higher level and the peace that passeth understanding will prevail. Therefore, we recommend:

1. That the teaching agencies of our Convention continue their effort with renewed vigor to strengthen Baptist conviction with reference to the dangers of interdenominationalism and non-denominationalism.

2. That the Southern Baptist Convention through its teaching agencies continue to cooperate with the churches affiliated with our Convention in magnifying the scriptural, authoritative position of local, sovereign, New Testament churches, defined in the constitution of the Southern Baptist Convention as "regular Baptist Churches" in administering the church ordinances.

Respectfully submitted,
T. C. Gardner, Texas,
Chairman

Committee Members by State are:

Roy O. Beaman, Louisiana; B. L. Bridges, Arkansas; Wade H. Bryant, Virginia; Albert L. Carnett, Florida; James E. Carroll, California; Robert S. Cooper, Washington, D. C.; J. Dean Crain, South Carolina; M. F. Ewton, Oklahoma; Albert S. Hale, North Carolina; J. G.

Hutchinson, Alabama; Paul N. Jolly, Colorado; I. E. Lee, Illinois; C. DeWitt Matthews, Georgia; Alden F. Norris, Maryland; C. W. Pope, Tennessee; B. A. Pugh, Missouri; George Ragland, Kentucky; W. C. Stephens, Arizona; S. R. Woodson, Mississippi.

W.M.U. Convention To Meet in Houston

NORFOLK, Va. — (BP) — Mrs. George R. Martin, president, Southern Baptist Woman's Missionary Union, has announced that their annual convention will convene May 3 in the Music Hall, Houston, Tex., and that the theme for the program will be "A Story to Tell."

The first session of the meeting will open in the Music Hall on Sunday afternoon at 3:00. The evening session will begin at 7:30 p.m. There will be three sessions on Monday, two in the Music Hall and the evening service in the Coliseum, adjacent to the Music Hall. Three Tuesday sessions will all meet in the Coliseum. The convention will end with the Tuesday evening service.

Mrs. Troy Campbell, Houston, is chairman of music. D. K. Harrell, Houston, will be song leader, and Mrs. George Wilcox, Corpus Christi, soloist.

Choirs from Baylor University and Southwestern Seminary will give special numbers.

Houston headquarters for the Woman's Missionary Union will be the Lamar Hotel.

Among the speakers for the W.M.U. convention are J. D. Grey, New Orleans, La.; Miss Helen Falls, New Orleans, La.; Mrs. T. C. Jester, Houston, Tex.; Mrs. H. P. McCormick, Honolulu, Hawaii; Mrs. Maxfield Garrott, Tokyo, Japan; Mrs. Julius Hickerson, Colombia; Dr. Floy Barnard, Southwestern Seminary; Mrs. de Lerin, Mexico; Miss Pearl Johnson, China; Mrs. N. H. Eudaly, Mexico; Mrs. Charles Whitten, Spain; Mrs. Carlos Paredes, Austin, Texas; Dr. Emily Lansdell, Louisville, Ky.; Miss Mary Lee Rankin, Richmond, Va.; Miss Ladora Murfin, New Orleans, La.; Paul C. Bell, Jr., Honduras; Bill Cooper, Argentina; Miss Douglas Oliver, Richmond, Va.; Dan Ray, Korea; Theodore F. Adams, Richmond, Va.; Chaplain Ivan Bennett, Washington, D. C.; Mrs. J. L. Moye, San Antonio, Tex.; and Miss Margaret Hutchison, Oklahoma City, Okla.

Dr. A. M. Vollmer, Secretary of Kentucky Baptist Foundation, preached in revival services April 1-10 at the First Baptist Church of Clay, Kentucky. Rev. G. R. Abernathy is pastor of the church.

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Louisville Area News

Caneyville Church Observes Its 68th Anniversary



The Caneyville Baptist Church observed its 68th anniversary March 15, 1953. The highest peak of the day came in the afternoon service, following a basket lunch at the noon hour, when the note on the recently purchased parsonage was burned.

The church purchased a seven room house April 7, 1952, remodeled it and it has paid for it all in eleven months. This is the first time the Caneyville Church has ever had a home for its pastor.

Pastor Lester Roach, Jr., said he was proud of the church in achieving this fine project and that he and Mrs. Roach deeply appreciated the lovely residence.

Rev. Louis M. Bratcher, Jr., missionary to Brazil, was the guest speaker at both morning and evening services. Brother Bratcher was pastor of the Caneyville Church in 1939. His father, Dr. Louis M. Bratcher, Sr., was pastor in 1917 before going to Brazil.

Other former pastors present were: Rev. Elbert Duvall (1949-51) who now teaches the Men's Bible Class and is chairman of the deacons; Rev. W. C. Harrell (1918-22), now pastor of the Clarkson Church and this year retired as associational missionary of Goshen and Edmonson Associations; and Rev. W. H. Curl (1922-25), director of mis-

sionary training and stewardship revivals for Kentucky Baptists, who has been back again and again to preach at Caneyville.

The Caneyville Church went on a full-time program January 1, 1952. As always, several people said it could not be done, but the Lord has truly blessed their efforts. They have worked together and they have carried on a full time program. With it all they have purchased, remodeled and paid for a parsonage at the same time.

Brother Roach is pursuing his post-graduate studies at the Southern Seminary, and is a fellow in the Department of Missions, associated with Dr. H. Cornell Goerner.

Gleanings

Pastor Gordon Craig Whiteley, West-side Baptist Church, Louisville, spoke to the Baptist Brotherhood at the First Baptist Church of Bowling Green, Kentucky, Tuesday, April 21 on "The Fellowship of Service."

The Farmdale young people, led by Pastor James Borders, put on two Sunday afternoon programs recently for the Good Samaritan Baptist Mission, 17th and Bank, Louisville. They brought a young preacher, young song leader,

pianist and teachers for all classes. One lady was converted at the conclusion of one of these services. Also the young people and older intermediates of Ninth and O Street Church sponsored a sunrise service at the mission.

A short time ago the treasurer of the English Baptist Church, Ammons, in Breckenridge County, Kentucky, gave the report for the year 1952. There came through this church treasurer a check to the Foreign Mission Board for \$4,730 from the estate of the late Mrs. Etta (English) Steger in memory of her parents, Mrs. Mary English and Mr. H. S. English, Sr., for whom the English Church was named. Mrs. Steger passed away in January, 1950. She and Mrs. Mary English were both former Sunday school teachers.

Mr. P. G. Settle, Louisville, died Monday night, April 6. He has been ill for more than a year, and because of that illness in the past years he had retired from active business. He was a member of the First Baptist Church of Shelbyville, and was taken to the Shannon Funeral Home at Shelbyville, where his funeral service was conducted by Pastor Rollin S. Burhans, of the Crescent Hill Baptist Church of Louisville, on Thursday, April 9. Burial was also in Shelbyville. He is survived by his wife, Mrs. P. G. Settle, who is the mother of Mrs. Byron C. S. DeJarnette, of Louisville; and by one sister, Mrs. J. O. Bryant of Lexington.

Robert Gene King was ordained to the Gospel ministry by Stithton Baptist Church on the afternoon of March 29. William C. Dobbs, pastor, presided, and James C. Haskins, pastor at Vine Grove, acted as the interrogator. Chaplain Gillenwaters, of Fort Knox, offered the ordaining prayer, and Pastor Gordon Craig Whiteley, West Side Church of Louisville, preached the ordination sermon. Mr. King preached that morning and night at Stithton. He had been baptized by Pastor Whiteley some years ago, and the West Side Church of Louisville licensed him to preach. He went four years to Georgetown College, graduating there in 1951, and this is his second year at the Southern Seminary.

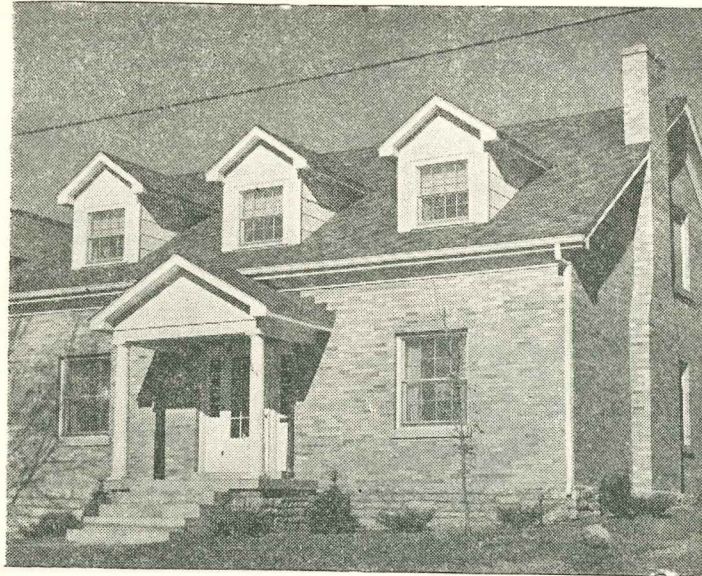
It is hard to keep one's balance on the pinnacle of fame.—N. A. Reiten.

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Parsonage of the Versailles Baptist Church



The above is the parsonage of the Versailles Baptist Church, Versailles, Ky. This was the first of Versailles' recent projects, the other one being the erection of the new Educational Building, picture of which was shown in the Western Recorder several weeks ago. Pastor and Mrs. T. J. Powers occupy the domicile above.

Gleanings

Robert A. Jacob, former missionary to China, has recently been in the Kentucky Baptist Hospital, but has now been

moved to the Nursing Home at 833 Barrett Avenue, Louisville, waiting to get in the Veterans' Hospital. He will appreciate visits from friends.

To further its Man-and-Boy Move-

Hickory Church Makes Many Improvements In 2 1/2 Years



The Hickory Missionary Baptist Church, Near Mayfield.

The Hickory Missionary Baptist Church, Hickory, Kentucky, is located on Highway 45, five miles north of Mayfield. It has been growing in the past two and a half years, its Sunday school

increasing during that time from 37 to 108. Also, there have been some 65 additions to the church.

The church is operating on a full-time schedule. Brother Ellis Rogers is the

ment, the Brotherhood of Grace Baptist Church, Lexington, will sponsor a banquet in the basement of the church Friday, May 15, at 6:30 p. m. Pastor George M. Trout will be the speaker. An effort is being made to get each man in the church to attend—provided he is accompanied by a boy six-to-sixteen years of age who is not presently attending a Sunday school. John L. Medley says they hope this affair will be the means of enrolling many youngsters in Sunday school who are not now attending.

Mary Johnson Leaves Grace, Lexington, to Become Tennessee's Elementary Worker

LEXINGTON, Ky.—Miss Mary Johnson, for two years secretary of the Grace Baptist Church here, has resigned to accept the office of elementary secretary with the Tennessee Baptist Convention. A graduate of Georgetown College, Miss Johnson was with the Kentucky Baptist State Board for two years in the office of Rev. L. O. Griffith.

This resignation came as bad news to the many friends Miss Mary has made in Central Kentucky and Louisville, as well as in Ashland where she came from, but we are all proud that she has the opportunity of stepping into this place of service in our sister state of Tennessee. Kentuckians wish her well as she goes to her new field.

"The strange thing is that some who demand so much of others are satisfied with so little in themselves."

superintendent of the Sunday school. He has his heart and soul in the Lord's work, and he is surrounded with an organization of consecrated teachers who love the Lord and His Word, and teach their classes and pray with them each Lord's Day.

The Hickory Church has a visitation program which is getting results. The Lord has blessed it to the end of bringing the lost to know Christ as their Saviour and enlisting God's children in His great program.

In the past two and a half years Hickory Church has remodeled its house of worship, shown in the accompanying photograph. A basement was dug under the church which added seven new class rooms and provided space for the new furnace to be installed. The new baptistry is a great inspiration for the people to look upon each time those who have trusted Christ as their Saviour are buried with their Lord in the watery grave.

Hickory has its own parsonage so that its pastor, Rev. E. R. Taylor, and his family can live on the field and carry on a perennial witness for the Lord.

Pastor Taylor came to Hickory with his good wife in October, 1950.

Informed Baptists Are Cooperative Baptists

Northern Kentucky News

Somerset's Gerald Ford Going to Pastorate in Wadsworth, Ohio

SOMERSET, Ky.—Pastor Gerald K. Ford has resigned as pastor of High Street Baptist Church, Somerset, effective June 1, to assume the pastorate of the Main Street Baptist Church of Wadsworth, Ohio, located near Akron. In addition to his pastoral duties, he will also assist Dr. Ray Roberts, pioneer missionary, in establishing Southern Baptist work in Northeastern Ohio. Bro. Ford is a graduate of Wheaton College, in Illinois, and received his master's degree from Southern Seminary, Louisville. He is a veteran of World War II, having served over four years in the Armed Forces as a chaplain. Three years were in overseas duty.

During the four and a half years that Brother Ford has served the High Street Baptist Church of Somerset, there have been 240 additions to the church. Of this number, 141 coming by baptism. There has been a substantial increase in the total gifts of the church with the total gifts for the four year period amounting to \$71,110.52 and \$12,877.17 going to the Cooperative Program, missions and benevolences. A beautiful \$22,500 parsonage has been constructed. Property was purchased across the street from the church on which a Youth Center and parking lot have been constructed. The Youth Center is equipped with playground facilities—picnic tables, swings, shuffleboard court, basketball backboards and a softball diamond. The grounds also are equipped with floodlights so the center may be used at night. Hundreds of young people have availed themselves of these facilities.

Bro. Ford has led the church in a

progressive program of evangelism, stewardship and missions, supporting all phases of our Southern Baptist life and work. Under his leadership a vigorous and enthusiastic youth program was inaugurated. Besides the Youth Center program, the young people are encouraged in the Sunday school and Training Union work and on Mondays "Youth Day" is observed when over 125 young people gather in the afternoon and evening to pray, study and play as they are led by the pastor and consecrated W.M.U. leaders.

Brother Ford has been active in state and associational work. He has served



Gerald K. Ford

the Executive Board of the General Association for the past three years and has served Pulaski County Association as assistant clerk, assistant moderator, chairman of evangelism and stewardship, and organized the present Associational Training Union work, serving as director of Associational Training Union Work since July, 1949.

Pastor Ford has also been active in the civic life of Somerset. He has served for two years on the Board of Directors of the Somerset Community Council (a community development and betterment organization), a member of the Kiwanis Club, serving on the Boys and Girls Work Committee and chairman of the music committee. He also has served on the committee for rehabilitation of juvenile delinquents and has championed the cause of law enforcement and righteousness in local government.

Mrs. Ford, a former student at the Woman's Missionary Union Training

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FOR SALE—Auditorium size Victor 16 M.M. S.O.F. projector with silent speed; 1600 foot reel, heavy duty 12 inch speaker with cord; microphone and phonograph jack; 750 projector lamp. Operates on 60 cycle 105-125 volt A.C. with automatic record changer. Used about 600 hours. Priced, \$375.00. C. M. Edgington, Box 261, Maysville, Kentucky.

School, Louisville, has also been active in the local church and county work. Besides her duties as a pastor's wife, she served for the past two years as associational superintendent of Woman's Missionary Union of Pulaski County and one year as Associational Young People's leader.

The Fords have two sons, G. Kenneth, Jr., 14, and Frederick (Rickey) William, II, 8.

Brother Ford and his family and Mrs. Ford's mother, Mrs. W. A. Cross, will leave Somerset on June 2 to assume the duties of their new field of service.

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J. V. Case Returns to His Native Kentucky to Become Greensburg Pastor

GREENSBURG, Ky. — Rev. J. V. Case, of Rose Hill, North Carolina, is the new pastor of the Greensburg Baptist Church. He will commence his pastorate there May 1, succeeding Dr. B. B. Hilbun, new chaplain of the Kentucky Baptist Hospital in Louisville.

Pastor Case is a native of Harrodsburg, Kentucky. He is a graduate of the Southern Seminary in Louisville. In earlier years he was pastor of the church at Lebanon Junction. He and Mrs. Case have a fifteenth months' old baby.

He has spent nine years as pastor of the church at Rose Hill, N. C.

G. H. Christerson, For Forty Years Clerk of the Central Association, Dies

The newspapers carried the story of the death of Mr. George H. Christerson, 85, a retired Washington County farmer, on April 15, following four years of illness. He also conducted a large general store. From 1894 to 1934—a period of forty years—he was clerk of the Central Baptist Association, and he also served as assistant moderator at a later time. He is said to have missed only one annual meeting of the Central Association in fifty years.

Benjamin A. Hubbard Ordained to Ministry by Stony Point Church

CARTWRIGHT (Clinton County), Ky., Apr. 4. — The Stony Point Baptist Church of Cartwright met on Tuesday evening, March 26, at the request of Blanket Creek Baptist Church for the purpose of considering the ordination of Benjamin A. Hubbard to the Gospel Ministry. Nearby sister churches sent messengers to help form the council.

The presbytery was organized and the candidate questioned in the privacy of the class room. The opening prayer of the council was led by Pastor Edward Haun, pastor of the Steubenville Baptist Church. Roy M. Tippet, pastor of the local church, was chosen as moderator; B. A. Hubbard, father of the brother being examined, was chosen clerk.

Pastor Roy M. Tippet led in the interrogation of the candidate and found him to be sound in the faith. The council voted to present him to the church for ordination. The closing prayer of the council meeting was led by Pastor J. Chester Badgett, Campbellsville.

Upon recommendation of the council,

the church voted to proceed with the ordination. Pastor Badgett read John 5:17, and preached the ordination sermon on the subject, "A Sense of Mission."

The ordination prayer was offered by Pastor Arnold Cool, Cave Springs Church. Following the laying on of hands Associational Missionary Isaac Hucaby, Freedom Association, gave the charge to the candidate and to the church, reading 2 Timothy 4:1-5, as a basis for his remarks. Pastor Edward Haun presented the Bible. After song and a Christian handshake, Benjamin A. Hubbard led in the closing prayer.

Gleanings

Pastor Harry L. Carter is back at his home in Bowling Green again after spending ten days in the Baptist Hospital at Memphis and twenty-one days in the Thayer Veterans' Hospital at Nashville. He is considerably improved, and expects to carry on his work as pastor of the Calvary Baptist Church.

Dr. Stanley Williamson, educational director of Trinity Baptist Church, Oklahoma City, has been elected superintendent of Intermediate Sunday School Work, Baptist Sunday School Board, succeeding Miss Mary Virginia Lee, who retires in June. He is the son of Dr. Edgar Williamson, state Sunday school secretary of Arkansas.

Mr. Eldon Poore, superintendent of the Post Oak Baptist Sunday school, near Russellville, surprised Mrs. C. E. Daniels, the teacher of one of the adult Ladies' Classes, by placing a tape recorder in her class room a short time before she started teaching the lesson. Then that afternoon that recording was taken into the homes of the members of the Extension Department and was played at each visit.

Associational Missionary Hobart E. Beck, Somerset, gives some reports of mission Sunday schools in Pulaski County Association. Calvary Church started a mission Sunday school the first Sunday in December. It started off with an attendance of 44, and has maintained an average of 52 ever since, and has given \$258.44 in the four months since. Its prayer meetings on Thursday nights have exceeded the Sunday school attendance. Pleasant Hill No. 2 started a Sunday school at King Bee the first Sunday in January, this year. They held two services in a home and then moved into a store building. Missionary Baptists had not had a service in nearly ten years in that community. They started out with 8 and have had an average of 36 for three months. North Side Church of Science Hill started a Sunday school at Jackson

School House April 12. They began with 50, and hope to hold a Vacation Bible School this Summer. Pleasant Hill No. 1 plans to start a mission soon.

"The World's Best Doctor"

By George D. Roberts, U. S. Navy

I recently read a story in a leading magazine with the above title. As I glanced at those four words my thoughts went to the New Testament and the many accounts of the healing ministry performed by Jesus of Nazareth both spiritually and physically. In the fourth chapter of the book of John we find recorded an account of His spiritual healing when he spoke these words to the Samaritan woman: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In this same chapter an example of His healing power in the physical body is given through the healing of the son of a nobleman.

Then, I thought of His ever-present healing power in the world even today. When a doctor patches the wounds or replaces the broken bones of a human body today, the Great Physician takes over and lovingly heals the flesh and bones. Still in another way Jesus continues to heal the sick as He did in the days of His ministry on earth by taking the hopeless, wounded, broken life of an individual, forgiving his sins and cleansing his soul through the saving power of the Lamb of God which taketh away the sins of the world.

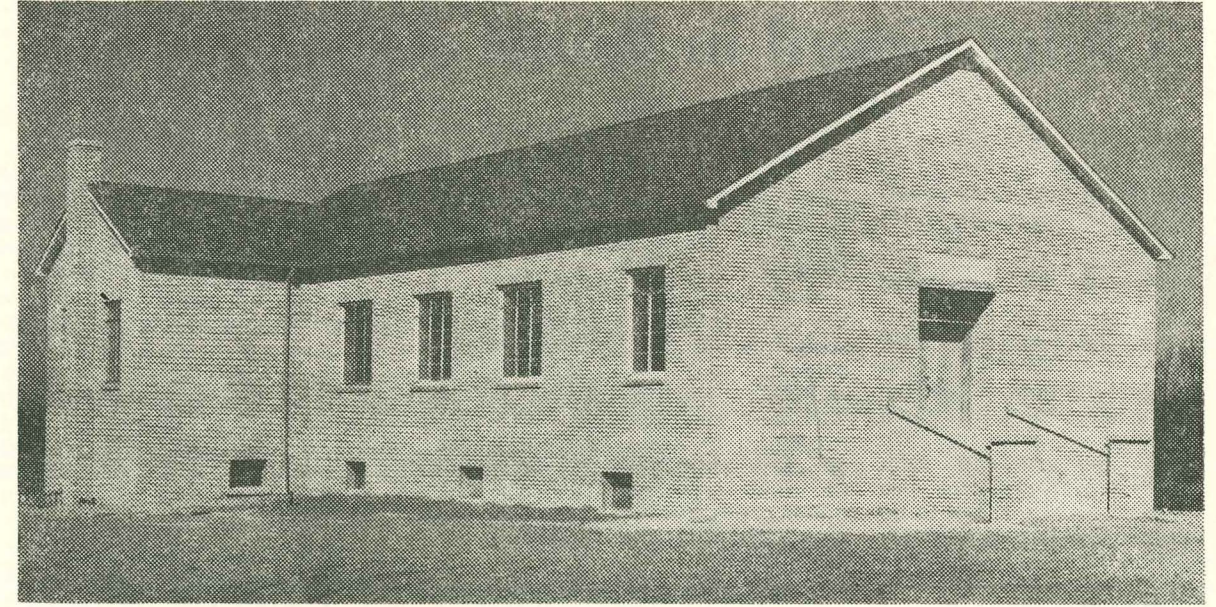
I am led to believe that this great Doctor referred to in the magazine article fully realized this, because he was a minister, the son of a minister and he studied under more than one professor who had much faith in God.

So, without taking any credit from the fine tribute paid to the late doctor in the above mentioned article, any of our doctors of the past or those in the present I must say Jesus Christ, the Great Physician, who died that you and I may live, is the world's best doctor.

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April 30, 1953

Bethlehem Church, in West Kentucky Association, Enters New Building



CLINTON, Ky. — Just a little more than a year after plans were made to erect a new building, the Bethlehem Baptist Church in West Kentucky Association, under the leadership of its pastor, Rev. Leo Galey, entered its new meeting house for services on Sunday morning, February 8, 1953.

The new structure is valued between \$30,000 and \$40,000, and there is now

only a small indebtedness thereon, and this does not amount to much.

The auditorium was filled on that first Sunday, and chairs had to be placed wherever there was a vacant space. The offering was more than \$1,000 without any special drive.

Bethlehem is doing great things for the Lord. They have had 84 additions during the past twelve months—32 of these since February 8 of this year.

Rev. Gardner Burden was with the church for four nights in a revival February 15, resulting in 26 professions of faith, 10 rededications, 4 by letter and one surrendered for full-time Christian service.

The average attendance in Sunday school the first months was 182. Twenty percent of the offerings are given to missions.

Albert Wallace Resigns 34-Year Job as Treasurer Of the Cadiz Church

CADIZ, Ky. — Albert Wallace, prominent Cadiz business man, last Wednesday night resigned as treasurer of the Cadiz Baptist Church after 34 years in that office.

According to church figures Mr. Wallace received approximately a quarter million dollars during his term in office and kept a correct record of all money received and disbursed. In addition to keeping an accurate record of all the church financial activities, Mr. Wallace made and read to the church 408 reports, only missing a few monthly business meetings. He also assisted with the church report for the yearly associational meetings; taught a Sunday school class of boys 20 years, and was Sunday school superintendent for several years. He served under eight pastors.

During these 34 years that Mr. Wallace has so faithfully served his church he has also built two of the outstanding businesses in Cadiz—The Albert Wallace

Grocery Co., and the Albert Wallace Furniture Co. He has proven himself to be one of the most public spirited men in the county.—Clipped from a Cadiz Newspaper.



Albert Wallace

"It takes as much grace to make a saint out of a Pharisee as it does to make one out of a Publican."

Visit the Radio-TV Booth At the Houston Convention

All of those attending the Southern Baptist Convention in Houston May 6-10, are cordially invited to visit the Exhibition Booth of our Radio and Television Commission. We will have on display a scrapbook with pictures of all of our Baptist Hour speakers through the years, a display of stories that have been published about our work in a number of our denominational publications, and a number of other things that all of our friends will be interested to see.

While visiting the Radio-TV Booth in Houston, be sure to pick up several copies of the various printed materials on display. One of these folders gives a complete picture of all the activities of our organization; others give information as to how pastors and other church leaders can use radio and television most effectively.

Pastor Hoge Hockensmith, Painesville, preached in a revival at the Magoffin Baptist Institute, recently.

For May 10, 1953

By H. C. Chiles

Paul Under Guard in Rome

Acts 28:14-31

This lesson completes the series of five now being studied on the exceedingly interesting life and activities of the Apostle Paul.

I. Paul's Longing To Go To Rome. Acts 28:14-15.

Paul had often wanted to go to Rome, but for years he had been prevented from doing so. He yearned to see the Roman Christians and to impart to them such spiritual help as would establish them in the faith and strengthen them for better Christian service. He also prayed that God might allow him to go to Rome, from which strategic center he could reach all parts of the empire with the gospel message.

When the Lord finally opened the way for Paul to go to Rome, and the paramount desire of his heart was about to be gratified, he resolved to devote his physical strength, mental powers, compassionate heart, and numerous talents to the faithful proclamation of the glorious gospel of Christ in the capital city.

Paul's trip to Rome was quite different from what he had anticipated, for he went as a prisoner rather than as a free man and an esteemed minister of Christ. His journey from Jerusalem to Rome was one of thrilling adventure and grave peril, but the Lord was with him all the way. As they approached the city, groups of believers in Christ, who were eager to see the author of that wonderful Epistle to the Romans, went out to meet him and to welcome him. One group was so anxious to see him that they met him about forty miles from Rome, and the other group about ten miles nearer. This friendly gesture was highly commendatory in them and immensely appreciated by Paul. Such courtesy, love and loyalty encouraged him very much. Because he was received so warmly, "he thanked God, and took courage." The presence of these brethren thrilled him as he realized through them the presence, the purpose, the promise, and the power of God. Strength, gladness, and gratitude were the immediate results of their meeting.

II. Paul's Living For God In Rome. Acts 28:16-31.

When Paul finally entered the city, it was in a manner quite different from what he had expected, but, after all, God's way is always best. How wonderfully God arranged everything! Due to His providence and the resultant generosity of the Roman officials, Paul

was not incarcerated in the common prison, but was permitted to dwell in a private house in company with a soldier, to whom he was linked by a chain.

Since Paul could not go to any of the seven synagogues in Rome, because such freedom was not permitted to a prisoner, when three days elapsed he called the leading Jews to the place where he was confined. After he had explained to them the circumstances of his imprisonment, he preached Christ, the long-expected Messiah of the Old Testament, to them and pleaded with them to accept Him as their personal Saviour. Some of them believed and became Christians, but the majority continued to disbelieve and to oppose Paul bitterly. How similar to the results of preaching today!

Even though Paul was chained, he was not silenced. Instead, he was allowed to speak with the utmost freedom. Though a prisoner, he had a glorious ministry. Taking advantage of the situation, he preached to the guards who were chained to him in rapid succession. His gracious character, noble life, and powerful preaching won their admiration and resulted in the salvation of many of them. In the course of their duties, some of these men entered the palace and various others were sent throughout the empire. Thus the Lord gave His faithful servant the opportunity and honor of witnessing through others where none had ever spoken about Christ.

Chained continually to a soldier, Paul carried on an extensive evangelistic ministry, and did some of the most important work of his life and achieved some remarkable things. For example, it was during those two years that he wrote his epistles to the Ephesians, the Philipians, the Colossians, and to Philemon. Furthermore, the Lord sent many people to him in order that they might hear the plan of salvation.

Although Paul was not permitted to go out to others, all visitors had unrestrained access to him. He made his prison-house so warm and bright and attractive with Christian love that the people would not stay away. Each caller was able to assure all others that a warm welcome was awaiting any and all who went to Paul. Of those who went to see him and to hear him, many believed and were saved. Whether his audience consisted of one or many, he was careful to preach Christ as the one

and only Saviour. From our study of his experience we learn the important truth that circumstances need never prevent any Christian from witnessing for Christ. Are you as faithful as was Paul in telling others about Christ and what He can do for them?

Ridgecrest Assembly Undergoes Changes

RIDGECREST, N. C. — (BP) — Ridgecrest Baptist Assembly in the Land of the Sky is undergoing changes that will greatly improve its beauty and increase its facilities, Williard K. Weeks, manager, announced this week.

Mr. Weeks stated that work is progressing on an enlargement of the auditorium to take care of 3,500 and it will be ready for the first conference June 3. Gifts for this enlargement total about \$35,000; however, \$50,000 is needed to complete the work. Every dollar given to this cause will be matched by the Sunday School Board.

A new girls' staff house and a new guest house has been built and the lobby of Pritchell Hall has been revamped, Mr. Weeks said.

A new highway has been graded through the former recreational area and a new recreational field is being built across from the Boys' Camp entrance. A walk underpass has been built just west of Kitazuma Road. Mr. Weeks also stated that about a mile of roads is being paved on the grounds from Lake Dew up the hill past Eagle Cliff to Sunrise Heights and to Johnson Springs. Several intermediate roads are being paved.

To improve the beauty of the campus Mr. Weeks announced that 300 trees and shrubs have been set out and the campus has been graded.

"We can assure our guests that the dining hall will have the same high standard of service and food as we had last year," Mr. Weeks said.

SBC Cooperative Program Increases 12.26 Per Cent

NASHVILLE, Tenn. — (BP) — Southern Baptists have put \$269,920 more into Convention-wide Cooperative Program missions so far in 1953 than in the same period for 1952, Porter Routh revealed today in making his monthly treasurer's report. He said that the gain reflected a 12.26 per cent increase from \$2,200,867 last year to \$2,470,787 this year.

Designated offerings are 85.07 per cent greater or \$1,610,435 ahead of last year's figure of \$1,893,108. The 1953 figure is \$3,503,543.

Total offerings including both Cooperative Program and designations are up 45.93 per cent or \$1,880,356 from \$4,093,975 for last year to \$5,974,331 for this year.

♦ ♦ Informed Baptists Are Cooperative Baptists ♦ ♦

Eastern Kentucky News

Military Man Bears Many Responsibilities In the Grayson Church

GRAYSON, Ky.—Because of ill health, Brother W. L. Kouns, Sr., resigned as superintendent of the Sunday school of the First Baptist Church here on March 1, 1953, after being the head of the school for twelve years.

For eleven of the twelve years he was superintendent, the Sunday school met the requirements of a Standard Sunday School. In addition to being Sunday School Superintendent, Brother Kouns served his church as clerk for four years, as deacon for twelve years (a position he still holds), and as Northeastern Extension Department Leader.

Besides serving his church, Brother Kouns has served on the City Council of Grayson for two terms and served thirty years in the United States Army, entering the service on October 27, 1905. He served in the Philippine Islands from July 4, 1907, to February 10, 1910, and saw service on the Mexican Border from February, 1913, to June, 1917. He was awarded the Mexican Campaign Medal of Honor. He was in service in France from June 27, 1917, to January 6, 1919, and was awarded four Bronze Stars representing four major engagements in battle. He was also awarded the Silver Star as a citation for gallantry in action and the Purple Heart for wounds received twice during World War I. He served in Panama from November 30, 1929, to January 12, 1932, and was retired from the Army on December 31, 1934, with the rank of Master Sergeant.

Brother Kouns has been a very busy man since his retirement from the Army. He has spent his time serving his church and his God. These came first in his life. For the past five years he has not missed a Sunday school service. We think a perfect attendance record of

five years is a very good record. His loyalty and faithfulness has meant much to our Sunday school and church. We are sorry that his health forced him to resign this important position, but we are still counting on him to serve as deacon. We know that he will support the church in every way possible just as he has for the great number of years he has been in the church.

Bro. Kouns has borne much of the load of our church in years gone by. We, as younger deacons and members



M/Sgt. W. L. Kouns, Sr.

of the church, owe a debt of gratitude to him for his untiring efforts. He has always been level-headed in making decisions and has stood for what was right and good for the church, as a devout Christian gentleman and a true soldier of the cross.

May our church produce many such men as Bro. Kouns, who will help carry the load and shoulder the responsibilities of furthering the Master's Kingdom throughout the world!—B. O. Satterly, Chairman of the Deacons; Bishop Giles, Church Clerk; Rev. W. T. Durham, Pastor.

ATTENDANCE FOR APRIL 19, 1953 (Continued from Page 9)

Church	T.U.	S.S.
Marion Baptist	238	
Mayfield, First	373	1,020
Middlesboro, First	105	714
Mt. Washington		244
Murray, First	137	808
Newport, First	85	725
Trinity	70	209
Nicholasville	84	
Owensboro, Buena Vista	104	407

Owensboro, Eaton Memorial	159	415
First	285	1,071
Hall Street	184	466
Seven Hills	96	276
Third	388	1,303
Paducah, East	158	457
First	137	673
Immanuel	200	720
Trinity	96	274
Twelfth Street		380
Paintsville, First	84	268
Pikeville		280
Paris, Central	77	263
First		205
Prestonsburg, Irene Cole Memorial		255
Princeton, First	129	559
Second	124	280
Russellville, First	86	402
Scottsville, First		210
Somersett, First		657
Pleasant Hill No. 2	70	283
Sonora	116	247
Springfield		419
Stanford	152	275
Sturgis, First		257
Taylorsville, First	73	241
Versailles	99	388
Clover Bottom	107	
Waynesburg, First	74	259
Williamsburg, Main Street	78	215
Williamson, W. Va., East	41	353
Winchester, First	172	413
Central	86	485
Whitesburg, First		394

Sixty-one Baptist churches participated in the Nashville simultaneous revival campaign during March. A total of 1,332 additions were reported, 938 for baptism. Dr. C. Y. Dossey, Department of Evangelism, Home Mission Board, directed the campaign, and Dr. Gaye L. McGlothlen, Nashville, was chairman of the steering committee.

Dr. Baker James Cauthen, of the Foreign Mission Board, addressed the Joint Mission Rally of the Campbell County and North Bend Associations Sunday, April 26, at the First Baptist Church, Covington.

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As An Office Secretary Sees It

By MISS DORIS YEISER
Secretary in the Department of Missions
and Evangelism

"There is joy, joy, joy down in my heart!" Since coming to the Kentucky Baptist Building to share in the work of Kentucky Baptists as one of the office secretaries, I have experienced much wonderful joy in my heart.

However, to place one's feelings into written expression is almost more than this inexperienced writer can do. But having been requested to do so, I put this finite brain to work, and this is it.

Since coming in July, 1951, I find very untrue the suggestion, "You'll die behind those four walls" (meaning you'll lose the challenge and zest for your work because of the lack of close contact with people and immediate visible results). Of course, one does not see results as quickly or experience the nearness of the people as was experienced while church secretary. But, nevertheless, being office secretary in the Department of Missions and Evangelism with the Reverend Eldred M. Taylor as superintendent, also has its advantages and rewards.

The duties of an office secretary are many and varied. At least mine are; and after all, "You are to speak for yourself, Doris. That is what you were asked to do." Duties! Yes, duties, but somehow it is more than duties, more than just a job. To me it is an opportunity to serve not only Kentucky Baptists, but rather an opportunity to serve my Christ and Saviour.

I do not die behind these four walls, for I do not stay behind this desk and these walls. For each letter prepared for mailing, each phone call, each preparation and plan for a conference to be held either here in the building or somewhere in the state which comes through our office is, if I may term it thus, my touch with the work among the missionaries, pastors, and churches. Each day as I sit at my desk, interest in the work deepens. Why? Perhaps these are a few of the reasons why. Being in the Department of Missions and Evangelism there is the privilege of not only writing the missionaries, but also studying their reports, reading the account of an unusual experience reported thereon, an expression of a problem encountered, or a goal or project desired to see accomplished. Seldom a week passes without one of these men coming into the office, and it is always a joy to greet them.

Preparation of this article was interrupted by a long distance call concerning a student being placed in the Summer Mission Program. As secretary I received the call which is frequently necessary when the Superin-

tendent of Missions is out of the city—usually in conference with a missionary about that workers field.

During the week of this writing, there came the wonderful privilege of talking with three young men (and, incidentally one was single) who are considering mission work in eastern Kentucky, the mountains, if you please. Of course, they had previously talked with Brother Taylor, but had either stopped by the office or phoned to ask another question or secure further information and details, and in the absence of the superintendent, I tried to help them. Should these young ministers accept, then cannot I, too, delight in their decisions because of a brief conversation with them concerning these mission fields.

Returning to the office from a trip out in the state, Brother Taylor usually relates the results and other interesting incidents connected therewith. This is done for two reasons—one is that the secretary may know the circumstances behind the dictation and letter writing, and the other is that she, too, may realize the necessity of her efforts within the office and her share in the results derived therefrom.

The many, many detailed duties performed both before and during the State Evangelistic and the State Workers' Conferences each year and the additional hours required become delightful deeds and hearty moments of rapture while witnessing men of God speak to congregations who yield heart and soul in a renewed, determined spirit to be more effective servants.

Mere words are rather inadequate to convey accurately the happiness experienced during these past months. The fellowship with co-laborers here in the Building has been most pleasant and an inspiration to my heart. Meeting fellow-Baptists—you whom we serve—either here in the Building or elsewhere, is ever a joyous privilege. Thus, it is with deep sincerity that I say my work is not just a job but rather a happy privilege of serving where my Christ would have me serve. The result is joy, wonderful joy, within my heart.

Dramatic Broadcasts Available for Christian Home Week

The Radio and Television Commission of the Southern Baptist Convention, Atlanta, Georgia, has announced the availability of six 15-minute dramatic pro-

grams on the *Christian Home*. These broadcasts have just been produced and recorded by the Commission, and the transcriptions are available to any station or pastor interested in using them in connection with Christian Home Week the first of May.

Dealing with current problems, the titles of the six programs are:

1. "Where Can You Find Happiness?"
2. "Children the Heart of the Home."
3. "Stitch in Time."
4. "His Father's Shoes."
5. "Too Far in the Future."
6. "When the Bough Breaks."

Additional information on these programs, or the transcriptions themselves can be made simply by writing to the Southern Baptist Radio and Television Commission, Station E, Box 8, Atlanta, Georgia.

What Cedarmore Meant to Me

(A testimony from Sonny Webb, twelve year old member of Victory Memorial Baptist Church, Louisville, Kentucky.)

I didn't realize how much fun you could have at Camp Cedarmore until I went there last summer. We had wonderful activities such as swimming, soft ball, and woodwork. All of these things were well supervised.

We had a period every day to study our ranks. We had four church services during the day, where we had prayer and sang songs and heard messages from our camp pastor.

The day that meant the most to me was the day I helped win a boy to Christ and I surrendered my life to Christ for full time Christian service.

The last night there we had a candle light service. The boys carried candles to light the way to the lake. That night we had our service on the lake. Across the lake a big cross could be seen. This service was the most inspiring one of all. I hope to go back this summer.

—Sonny Webb

"Some men who feed a dozen puppies in the kitchen are too hard up to go to church."

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An Analysis of Corporation Income

By Robert M. Hopkins
The Golden Rule Foundation
60 East 42nd Street
New York 17, N. Y.

The National City Bank of New York has released a tabular statement showing the net income after taxes for 1951 and 1952 of 3,440 leading corporations. This is one of the most revealing reports on general economic conditions that has come from private sources.

The combined net income for the entire group in 1952 was \$12.6 billion after taxes, compared with \$12.9 billion in 1951, a decrease of 2%. The principal decreases are in mining, wholesale and retail trade, and manufacturing. The principal increases are in transportation, finance, and public utilities. About 54% of the companies report decreases while 46% report increases in the income of 1952 over 1951.

It is interesting to note that 33 companies engaged in building aircraft report a total increase in net income after taxes of 99%. Real estate companies had increases of 52%, fire and casualty insurance 40%, carpets and floor coverings 34%, and restaurants and hotels 21%. The principal decreases were sustained by the companies engaged in the manufacture of cotton goods 52%, textiles 48%, hosiery 45%, silk and rayon 37%. The distillers report less net income by 31%, and brewers and tobacco products each had 5% less than in 1951.

Among the corporations with the largest assets petroleum products, iron and steel, chemical products, paper and allied products had less net income after taxes ranging from 3% to 22%. Class I railroads, manufacturers of autos and trucks, and electric power companies made gains of 19%, 10% and 13% respectively.

The net worth of these 3,440 companies at the beginning of 1952 amounted to \$122.3 billion upon which the net income for the year represented an average of 10.3%. This is the lowest return shown in these annual tabulations made by the National City Bank of New York since 1946 when the average was 9.5%. In spite of this slightly lowered net income, only three of these groups of companies had an average income above taxes of less than 5%. In many cases the net income was above 15%. And it must be remembered that taxes were at their highest.

It is difficult to determine the approximate amount in dollars involved, but it is apparent that this group of 3,440 companies alone could have made contributions from the 5% of net income deductible from their taxes far in excess of the total amount that has been given to philanthropy in any one year by all the corporations in this country. They have never given more

than 1% except once, in 1945 when their gifts amounted to 1.24% of net income. And it must be remembered that a goodly number of the corporations can make gifts for philanthropy at a cost not to exceed 18 cents to the stockholders for every dollar given.

Newspapers Spurn Liquor Advertising

CHICAGO, Ill. — An increasing number of daily and weekly newspapers are rejecting liquor advertising according to the American Business Men's Research Foundation.

In an initial Foundation study conducted in 1950, some 199 daily newspapers in 183 cities and 29 states banned all liquor advertising. Latest reports show that today 193 dailies exclude all alcoholic beverage ads, 121 permit beer advertising only, and 185 permit beer and wine advertising only. In addition to the 193 dailies excluding all liquor advertising, 345 daily papers exclude this advertising from the daily comic page.

The number of weeklies excluding all liquor advertising has grown from 1,751 in 1940 to 2,068 in 1952.

Twenty-eight states recorded significant gains ranging from 6% to 35%. Kansas, which in 1940 recorded only 27 per cent of its weeklies as banning liquor and beer ads, now shows 48 per cent, despite the fact that its prohibition law was repealed. Weeklies refusing liquor ad money in twelve other states are:

Per Cent of Weekly Newspapers Banning Liquor Ads	1940	1952
Alabama	34%	47%
North Carolina	11	46
South Carolina	25	42
Mississippi	16	41
Texas	21	39
Georgia	17	38
Arkansas	21	37
Iowa	20	37
Kentucky	19	35
Tennessee	22	34
Indiana	24	33
Illinois	21	27

Some 85 consumer magazines and 143 farm and home publications also exclude liquor advertising.

Seventy Biblical scrolls believed to be 2,000 years old have been unearthed in caves overlooking the Dead Sea. They have been described as "the most sensational archeological event of our time." The scrolls are in Greek, Hebrew and Aramaic.

Pastor Kirtley Jolly, Independence, Kentucky, will assist Pastor Floyd Collins in special meetings at the Kings Baptist Church, Taylorsville, Kentucky, August 3-14. The visiting preacher was in former years pastor of the Chaplin Baptist Church, Chaplin, Kentucky.

New Probe of Obscene Literature May be in Prospect on Capitol Hill

WASHINGTON, D. C. — (CNS) — There is a strong possibility that the 83rd Congress may re-open an investigation of salacious and obscene literature, expanding the probe begun by the Democrats, headed by Representative E. C. Gathings (D-Ark.) last fall.

Representative Carroll D. Kearns (R-Pa.) is the sponsor of a resolution setting up a five-man special committee to conduct the investigation. If approved, it would include also an investigation of such things as the interstate shipment of pornographic films. Representative Leo Allen (R-Ill.) is chairman of the House Committee on Rules, and he has been "sitting on" this, as well as many other projected investigations. The Republicans are fearful that they might lose some campaign contributions from the big comic book and other publishers if they delve too deeply into pornographic racket.

Church representatives of all faiths here seem to favor a renewal of such an investigation, some with more fervor than others. In spite of some ridicule in magazines and newspapers, it is said that a steady flow of mail, primarily from religious groups and persons, is coming into the offices of legislators, demanding a "watchdog" committee, to make certain that publishers do not wait discreetly for a few months, then begin flooding the newsstands with more pornographic literature.

Committee members of the now-famous Gathings committee declared that lack of time and money precluded them from going into many phases of their investigation, and from running down many leads. In particular, they want to pursue the ramifications of the "tie-in" racket, by means of which some publishing houses, such as the Curtis Publishing Company, require newsdealers to accept publications bordering on the obscene in order to obtain the right to sell such reputable magazines as *The Saturday Evening Post*.

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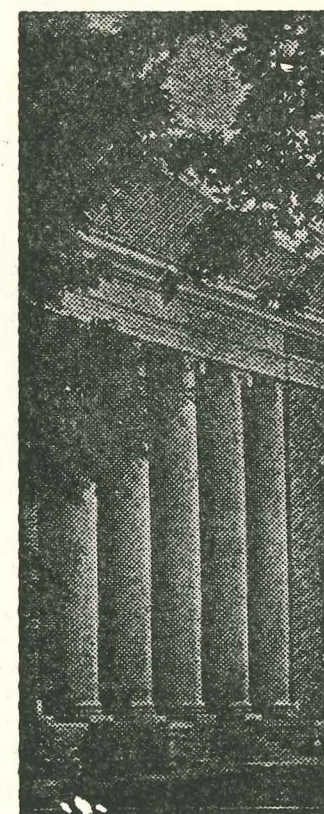
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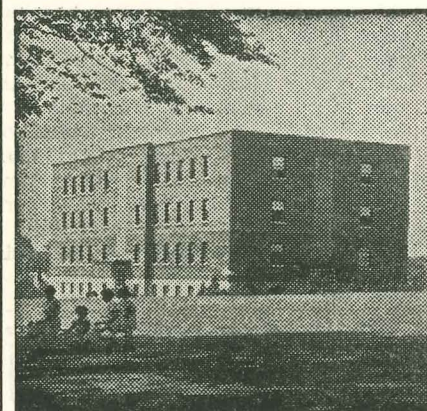
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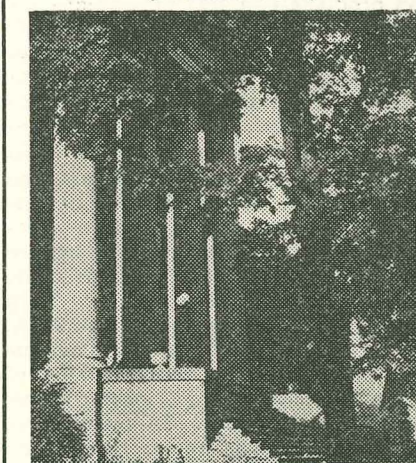
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