

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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October

is the month for Sunday school, Training Union and other group schools with a stewardship emphasis. It is the month to start pushing the all-out effort to enlist "A Million More in '54." It is the month to lay the foundation for a still greater year for the Cooperative Program during 1954. It is the month to get ready for the greatest meeting of the General Association with the Third Baptist Church of Owensboro in November.

Calendar

1-30—Associational W.M.U. Quarterly Meetings

11—Layman's Day in the Churches

16-17—Southwestern Regional Training Union Convention meets with the First Missionary Baptist Church, Benton

18-25—Simultaneous Stewardship Revivals

20-30—W.M.U. Regional Meetings

25—State Mission Day in the Sunday schools and Offering

26-27—Training Union Associational Officers' Planning Meetings

29-30—Training Union Associational Officers' Planning Meetings

31-(November 1-2)—State B.S.U. Convention, Bowling Green

Plan now to send your pastor and as many messengers as possible to the General Association—November 17-19

►W. A. Moore, father of Dr. Merrill D. Moore, director of stewardship promotion for the Southern Baptist Convention, passed away September 1.

►More than seventy teachers, college and seminary professors, and other church leaders attended the first Family Workshop in Nashville, Tenn., Sept. 4-5.

►The final figure for registration at Southwestern Baptist Theological Seminary, Fort Worth, on Thursday, September 10, had reached 1,725. Of this figure, 523 were new students.

►Rev. and Mrs. Chester R. Young, Southern Baptist missionaries to Hawaii, announce the birth of Chester Raymond, Jr., on August 8 in Honolulu. Their address is 211 Merchant Street, Honolulu, Hawaii. Mr. Young is a native of Adair County, Ky. Mrs. Young hails from Williamsburg, Ky.

►The Bethel Baptist Church, five miles south of Elizabethtown, recently engaged in a successful evangelistic meeting. Evangelist Tom Dillon preached and the pastor, Ray Babb, directed the singing. The church was greatly blessed with twenty-eight professions. The church was organized January 18, 1953, with twenty-two members. Soon after it called Brother Babb as pastor and is now in the process of erecting a new edifice. The revival meeting, which was conducted in the open air in front of the church, more than doubled its membership.

►Brother Ben F. Mitchell, superintendent of missions and evangelism for Long Run Association of Baptists in Kentucky, brought soul-stirring messages in a revival meeting recently held at the First Baptist Church of Prospect, Kentucky. Christians came rededicating their lives, souls were saved, members were added to the church, and the entire work of the church was strengthened. Brother Gordon C. Sills, pastor at Prospect, reports: "Our people were inspired and challenged by Brother Mitchell's scriptural messages, and the spirit of revival continues within our church."

►James T. Luck, Tallahassee, Florida, took up his duties September 1 as assistant professor of church music education at Southwestern Seminary, Fort Worth, Texas. Mr. Luck, a native of Arkansas, holds the following degrees: B.M., Hendrix College, 1948; M.M.Ed., L.S.U., 1949; M.S.M., Southwestern Seminary, 1950. He studied at Chicago Musical College in 1951 and completed courses and residence requirements for the doctorate in music at Florida State University during 1952-53. Mr. Luck has served churches in Texas and Mississippi as minister of music and taught at Mississippi College, Clinton, in 1950-

52. Mr. and Mrs. Luck have one son, James T., Jr., age 2.

►A council of twenty-six ministers and deacons from churches in Bethel Association met and recognized the Trinity Baptist Church of Guthrie as a properly organized and constituted Baptist church Sept. 13. The young church has called Brother Richard P. Oldham as pastor. There were twenty-five charter members and twenty were added in a recent revival. Training Union, Sunday school and regular gifts through the Co-operative Program are a part of the church program. The council commends the Trinity Baptist Church to the District and General Associations and the Southern Baptist Convention, according to A. T. Acree, clerk for the Council.

►Joe Thomas Odle, Jr., preached his first sermon on Sunday morning, September 6, at Gulfport, Mississippi, where his father is pastor of the First Baptist Church. He used John 15:7 as his text and, at the invitation six people came, four for membership and two for rededication of life. Young Mr. Odle is just eighteen and has had one year in Mississippi College at Clinton, Miss. He has now re-entered that college after having worked all summer at Ridgecrest Assembly. It is to be remembered that Junior not only has a preacher-father, but also a preacher-grandfather in the person of retired Pastor L. R. Riley, of Mayfield, Kentucky. The young man was raised in Paducah, Kentucky, during the years his father was pastor in this state.

►Pastor W. F. Badgett, First Baptist Church, Richmond, Indiana, was a visitor in the Western Recorder offices recently. Pastor Badgett reports the Richmond church has had a good growth numerically and spiritually during his four and one-half years there. In the past year, attendance in Sunday school and church reached the highest point in the history of the church. The church also gave the largest amount to missions in its history. It has been necessary to go outside the church to find classroom space for the Sunday school, and at the present time funds are being raised for a new building in the near future. Pastor Badgett is originally from Kentucky, a graduate of Georgetown College, attended the Southern Seminary, and was pastor of the First Baptist Church, Hazard, Kentucky for five years before going to Indiana.

►A brief article concerning the death of Robert Augustus Jacob, Southern Baptist missionary, taken from the Franklin Favorite, Franklin, Ky., appears on page 18 of this issue of the Western Recorder. We learn from the Foreign Mission Board that he was appointed a missionary to China in 1917.



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

Vol. 127 No. 39 October 1, 1953

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly
R. T. SKINNER Editor
ROBERT L. POGUE Business Manager

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WESTERN RECORDER cannot assume cost
of making cuts. This must be borne by per-
sons or organizations sending pictures.

Entered as second-class matter at the Post-
office in Louisville, Ky., acceptance for mail-
ing at special rate of postage provided for in
Section 1108, Act of October 3, 1917, authorized
January 20, 1920.

SUBSCRIPTION RATES — Individual sub-
scriptions, \$2.25 per year; single copy, 5c;
Church budget rate, every resident family, 10c
per month; Club rate, ten or more in Club,
\$1.50 per family. All subscriptions payable in
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end of any quarter in the subscription year.

He resigned in 1918 to enter the U. S. Army, and was reappointed two years later. He served as principal of Laichowfu Boys' School, Shantung, China, and of Pingtu Christian Institute, Shantung. He was interned in 1941 and repatriated in 1943. He was educated at Georgetown College and at the George Peabody College for Teachers, the latter at Nashville, Tennessee. He taught school for a year in Winchester, Ky. He is survived by his widow, Floy Wright Jacob, a native of Simpson County, Kentucky.

Act and Subjects Of Baptism

By T. F. CALLOWAY

Baptism commanded by Christ: In discussing the act and subjects of baptism, we consider six, simple, scriptural propositions which, we trust, will follow in logical sequence, clarify any confusion, and reveal the teaching of the Bible in the matter.

The first of these six propositions is that there is such a thing as an act of baptism, commanded by Christ as one of the two ordinances given by Him to His churches.

As to this there is little debate. Practically the whole Christian world, including every denomination, except our Quaker brethren, is agreed that the Lord Jesus gave His churches two ordinances to be observed, one of them being the Lord's Supper, the other being the act of Baptism.

We need pause no longer on this first proposition than to refer to the Great Commission of Christ (Matt. 28:18-20), in which He commands His followers to do three things: first, to make disciples of all nations; second, to baptize all such disciples in the name of the Father, the Son, and the Holy Spirit; third, to teach them obedience to all of His commandments.

On the Day of Pentecost it is stated that "They . . . that received His word were baptized," while in many other places in the Book of Acts and the Epistles we find that this command of Jesus was carried out whenever and wherever the people believed on Him.

Obedience to His command important: If the Lord commanded baptism as one of the two ordinances of His church, the observance of His command must be a matter of great importance.

It breathes of blasphemy to suggest that any command given by the Lord Jesus Christ is to be considered as non-essential. More especially would this seem true to regard as inconsequential the instructions of the Lord concerning one of His two sacred ordinances.

To be sure, Baptists do not for a moment believe that baptism is essential to the salvation of our souls; but we do, with all of our hearts, believe that baptism is altogether essential to our sense of love and spirit of obedience. "If ye love Me, ye will keep My commandments."

It is the essence of selfishness for one to say: "Baptism is not essential to my salvation; therefore, I will not be baptized." Such a one says in effect: "I love myself so much that, if I could not be saved without being baptized, I would comply with Christ's command; but, since I can be saved without baptism, I do not love the Lord enough to

obey His command to me to follow Him in baptism."

To Baptists, baptism is "not the putting away of the filth of the flesh, but is [love's] answer of a good conscience" (1 Peter 3:21), and a sincere desire to do what our Lord commands in the way that He commands.

Only one scriptural mode of baptism: There can logically be but one scriptural mode of baptism. "One Lord, one faith, one baptism" (Eph. 4:5). It would be absurd to seriously claim that: "There are two or three kinds of Lords, either one of whom will do;" or, "There are two or three kinds of faith, either one of which will do." Yet, it is with about the same degree of consistency that many are claiming today that there are two or three modes of baptism, either of which is equally acceptable to the Lord. Clearly not. If sprinkling is right, pouring and immersion are wrong. If pouring is right, sprinkling and immersion are wrong. If immersion is right, sprinkling and pouring are wrong.

Immersion the scriptural baptism: The one scriptural mode of baptism is immersion.

Here, of course, we get upon controversial ground; but to the thoughtful student and open-minded Christian the Baptist position on immersion is as solid as the rock of Divine Truth upon which it rests.

There are many today who deny the Baptist position as to the meaning of baptism; but few are they who seriously attempt to gainsay today the Baptist position as to the method of baptism.

The voice of church history; the testimony of scholarship, and the New Testament itself cry out in unison in vindication of the Baptist interpretation that immersion, and only immersion, constitutes the mode in which baptism must be administered.

It will be reassuring the faith to consider five arguments that, to Baptists at least, justify our insistence that immersion alone is the scriptural method of baptism.

The voice of church history: Let us hear the voice of church history through the centuries, from the days of the early disciples. Tertullian, founder of the church at Carthage, in the second century, alludes to the practice in his day and says, "Hence we are plunged into the water of baptism."

In the Sacramentary of Pope Gregory the Great, one of the most noted Popes, born A. D. 550, we find immersion prescribed. It reads: "Let the priest baptize with immersion, with an invocation to the Trinity, saying, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.'"

Thomas Aquinas, in the thirteenth century says: "It is safer to baptize by immersion because it is the general practice."

In the little book by W. W. Everts entitled "Concise Comments on Baptism," he quoted John Calvin as saying, "The very word baptism signifies to immerse, and it is certain that immersion was the practice of the ancient church."

Martin Luther wrote: "Although the custom has gone out of use with most persons, yet they ought to be entirely immersed and immediately drawn out. The mode of baptism ought therefore to correspond with the significance of baptism, so as to set forth a sure and full sign of it."

In More's Life of Wesley, he says, "When John Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion, judging this to be the apostolic method of baptism."

Doellinger, the German Catholic, said: "Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century."

The Church of England at the Reformation in the sixteenth century retained immersion as the act of baptism. The baptismal service in the Book of Common Prayer says: "The priest must dip the child in water." Thus, at least in theory dipping is still baptism in the Anglican Church. A recent Arch-Bishop of Canterbury stated at the annual meeting of the British and Foreign Bible Society that the word "immerse" should be put in the margin of the New Testament wherever the word "baptize" occurs in the text.

It is significant that the Greek Catholic Church, which surely can translate correctly the Greek in which the New Testament is written, has from its beginning until today administered baptism in no form except by immersion. The most reliable church historians agree that pouring or sprinkling did not become general until 1311, when the Pope in Council made it equal with immersion as the act of baptism. The fact that every Pedo-Baptist denomination today accepts immersion as a form of baptism suggests strongly that one cannot go wrong in insisting that it be administered in that way.

(Continued on Page 6)

Concerning the Lord's Return

In his book, *Values That Last* (Abingdon-Cokesbury Press—p. 194, Dr. Clovis D. Chappell, prominent Methodist minister whose books of sermons have been widely read by ministers of nearly all denominations because of his usual clarity of expression and easy analysis of his subjects, made the following statement concerning the Lord's return:

"Expectation was a special characteristic of the early church. There was a word that was constantly upon their lips; that was 'Maranatha.' There was so much in this word that the translators did not put it into English. *Maranatha*, the Lord is coming! It was a greeting among the early Christians. At other times it was a password. When they met in their secret meetings, all one had to say to be admitted was 'Maranatha.' It was upon their lips as they went forth on their missionary journeys. It made them radiant, songful, unspeakably courageous. At any moment their victorious Lord might break in upon them.

"We have lost that expectation in large measure. One reason for this is that these early saints were mistaken as to the method of our Lord's coming. They, as some today [We are among those who expect His physical return—RTS.] expected a physical coming of Jesus. That they were wrong, the centuries have demonstrated. But that many of us have given up the expectation of the physical return of Jesus does not mean that we should give up the expectation of his return in any fashion. The coming of Jesus is spiritual and progressive. Constantly he is waiting to break in upon us with some new light and some new victory. But our hearts have grown dull and our eyes have lost their luster because we have lost our expectation."

Our Comments

Dr. Chappell speaks of a gradual and altogether spiritual coming of the Lord—that is, "to break in upon us with some new light and some new victory." Yet Jesus declared that His coming would be visible and sudden. For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the son of man be." Who ever heard of lightning coming gradually!

Again Jesus said, "But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the son of man be" (Matt. 23:37-39). Again He calls His coming *sudden*, and compares it to the breaking in of the thief: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the son of man cometh" (Matt. 24:42-44).

Dr. Chappell speaks of a mere *spiritual* return

of the Lord, as compared to His glorious and physical return. Has he overlooked the fact that Jesus rose from the dead physically; that He asked the disciple to touch Him and see that He was physical; that He ate before them; that He ascended physically; and that the angels said to the watching disciples who had seen Him go into heaven: "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus* [physical body and all] *shall so come in like manner* [in the body, visible, suddenly, in the air] as you have seen him go into heaven" (Acts 1:11)?

And Paul said that the saved who are on the earth at His return would be caught up to meet the Lord in the air. "For this we say unto you by *the word of the Lord*, that we which are alive and remain into the coming of the Lord shall not prevent [go ahead of] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort ye one another with these words" (1 Thess. 4:15-18).

Dr. Chappell admitted that "our hearts have grown dull and our eyes have lost their luster because we have lost this expectation." Why lose it, when it is in the Word of God? Why lay it aside?

Paul never taught that Jesus would return in the days of the early Christians. Some had gotten the idea—without any statement to that effect—that the Lord would come back to the earth in their day. Paul wrote and corrected that idea. He said:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter from us, as that the day of the Lord is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, and that is worshipped; so that he, as God, sitteth in the temple of God, and showeth himself that he is God. Remember ye, that when I was with you, I told you these things" (2 Thess. 2:1-5)?

Peter spoke of the fact that some would despair of the Lord's return and would say, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation . . . But the day of the Lord will come as a thief in the night . . ." (See 2 Peter 3:3-10).

As for this writer and millions of others, we shall keep watching for the return of the Lord. We shall keep right on witnessing to His saving grace, trying to be used of the Holy Spirit to get men ready to meet Him—whether they meet Him at death, or are caught up to meet Him at His return. Some day He is coming, and it may be soon! We can say with the ancient believers, "Maranatha!"

Whose Is the Bible?

By W. A. Criswell, Pastor
First Baptist Church
Dallas, Texas

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is, written in big, black, bold-faced letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some of the people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church toward it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for by the Hebrew people. The Hebrew Bible is our Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add to or take away or to transpose anything in the sacred Scriptures."

The Canon of the Old Testament seems to have been largely closed soon after the time of Ezra the Scribe who flourished about 450 B.C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "Waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament is a mystery indeed.

There remains the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated.

The canon of the New Testament is the received and accepted Books revealing the mind and will of our Lord Jesus Christ, and is accounted so not by one sect only but by practically all of the Christian peoples of all time.

Dr. Criswell, pastor, First Baptist Church, Dallas, Texas, received the Ph.D. degree from the Southern Baptist Theological Seminary, Louisville, and is pastor of the largest Baptist church in the world.

The churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect—even the Unitarian sect—all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The Books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was already received among the Christian people as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that Book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament books occurred during the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop at Rome pretending to be the papa (pope) of all the heritage of the Lord.

During those days the church at Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern Bishop of Rome and his papal sect to lay claims to the New

Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds and hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people.

What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Scriptures. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Baliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dung-hill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

It is their own avowal that "Rome never changes." Pope Pius VII in 1816 issued a Papal Bull declaring that organizations for the distribution of the Scriptures are "a fiendish instrument for the undermining of the foundations of religion." His successor, Pope Leo XII, in an encyclical epistle dated May, 1824, mournfully complains of Bible societies "which violate the traditions of the fathers (!!!) and the Council of Trent, by circulating the Scriptures in the vernacular tongues of all nations." This particular pope continues: "In order to avert this pest, our predecessors have published several constitutions tending to show how pernicious for the faith and for morals this perfidious institution [the Bible Society] is." From another of the Bulls of the Bishops of Rome is this sentence: "It does not belong to the people to read the Bible."

(Continued on Page 16)

Dr. S. F. Dowis of the Home Mission Board announces that the Southwide Rural Church Conference will be held with the First Baptist Church, Decatur (Atlanta), Georgia, May 11-13, 1954.

Act and Subjects Of Baptism

(Continued from Page 3)

Meaning of the word "baptize:" That immersion alone is the scriptural method of baptism is conclusively shown by the manifest meaning of the word "baptize." Even the casual student of the Bible knows that in the King James version, due to certain obvious ecclesiastical influences, did not attempt a translation of the Greek word for baptism, but rather the word was transliterated, brought over without translation, into the English Bible.

Our word "baptize" is the Greek word "baptidzo," which occurs seventy-six times in the New Testament, and means to dip, to plunge, to immerse. The Greek word for pouring is "echeo" and the Greek word for sprinkling is "rantidzo." All Greek lexicons and scholars agree on this. It is significant that not one time in the New Testament is the Greek word for sprinkling or pouring used in connection with baptism, but invariably it is the Greek word for immersion.

Setting of New Testament baptism implies immersion: The descriptions of the baptisms administered in the New Testament can but impress the inquirer with the fact of immersion as the act of baptism.

John the Baptist, we read, was baptizing in Enon "because there was much water there" (John 3:23). Also we note that the converts under John the Baptist were baptized by him "in" the River Jordan (Mark 1:5).

The Lord Jesus Christ, who both gave the command and set the example for Baptism, "was baptized of John in Jordan and straightway came up out of the water" (Mark 1:9-10).

In Acts 8:36-39 we read several emphatic statements concerning the baptism of the Eunuch by Philip, to three of which we call attention here as describing the method of baptism: First, they "went down both INTO the water." Second, Philip "baptized (baptidzo) him." Third, "they came UP OUT OF THE WATER." These descriptions of baptism are not lightly waved aside by those who desire to follow the command of Christ to be baptized in the manner of His own example and as practiced by His early disciples.

Other methods destroy its meaning: The significance of the ordinance of baptism is such that any attempt to administer it by any method other than immersion would destroy its very meaning.

The primary significance of baptism is that it is a picture of the burial and resurrection of the Lord. Baptism is not an act of regeneration. The second

significance of baptism is that it is symbolic of the Christian's death to sin, his burial with Christ to the old life and resurrection with Christ to walk in newness of life.

The candidates and congregation are reminded in baptism that when the new believer goes down into the liquid grave, he is not only setting forth in symbol the burial and resurrection of Jesus, but is expressing his own determination to die and to be buried to the old way of living and to arise to live with Christ a life of resurrection victory.

This two-fold conception of the significance of baptism is strikingly emphasized by Paul in Romans 6:3-5, where we read: "Know ye not that so many of us as were baptized into Christ, were baptized into His death. Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection."

Shown by its relation to Lord's Supper: That immersion only is baptism also seems conclusively implied in the connection and consistency of the two church ordinances—the Lord's Supper and Baptism.

The Lord's Supper, as is universally recognized, is the picture of Christ on the Cross. Every denomination sees in the broken bread the symbol of the broken body of Christ and in the poured-out wine the picture of His spilt Blood. Baptism completes the picture.

In baptism we see in picture Christ off the Cross, in the grave, and risen in resurrection power. Thus, when we put the Lord's Supper and baptism together we have pictured in divine symbol the very central truths of Christianity—Christ crucified, Christ buried and Christ risen from the dead. Clearly neither sprinkling nor pouring but only immersion can complete the significance of the Lord's Supper.

If we agree that the Lord's Supper pictures Christ on the Cross but take the position that baptism is only a symbol of cleansing for sin, we are left with only a picture of a suffering Saviour. But if we accept the fact that baptism is primarily a picture of the burial and resurrection of the Lord, we have not only the picture of the suffering Saviour but of a living, conquering Christ. How necessary, then, is immersion to the truths Jesus would remind us of in His two church ordi-

nances. What He has united, let no man put asunder.

Persons entitled to baptism: The New Testament teaches *believer's baptism* and only they who have believed on Christ unto the salvation of their souls have a right to the ordinance.

That no one but a believer in Christ is scripturally entitled to be baptized is clearly taught in many places in the New Testament.

John the Baptist would not baptize those that desired it until they had "brought forth fruits meet for repentance."

When in Acts 8 the Eunuch said to Philip: "See, here is water, what doth hinder me to be baptized?" Philip replied: "If thou believest with all thine heart, thou mayest."

The jailor in Acts 16 was first converted, as was his household, and the same hour they were baptized.

There is not one instance in all the New Testament where any one received the ordinance of baptism until he had first believed on the Lord Jesus Christ.

Baptists do not believe in baptismal regeneration. There is no soul-saving efficacy in the ordinance. We are not baptized to be saved, but wish to follow our Lord in loving obedience to His command.

Neither do Baptists believe in what is known as Infant Baptism. Suffice it here to say that infant baptism is not commanded in the Bible. It arose in the erroneous idea of baptismal regeneration and the fear that the baby would be lost if it died without baptism. The infant is saved at death through the atonement of Christ, who put away the Adamic sin, which is the only defilement a baby could have. Infant Baptism reverses the divine order in that it puts baptism ahead of faith.

Infant baptism is dangerous in that it produces a false hope of salvation in the multitudes today who feel that they are saved because they were sprinkled when they were babies. We do not deal here with what is known as Alien Immersion of Church Authority in baptism as this, too, will be dealt with in another chapter.

Every Believer should obey the Lord in baptism: If it be true that our Lord, has commanded baptism as one of His two church ordinances, and if it be true that immersion is the scriptural method of baptism, no human consideration should be sufficient to keep us from being immersed.

Many reasons—all putting self-will before obedience—are given today by those who deep in their hearts believe that Christ was immersed and that only immersion is the scriptural baptism, but do not pay the price of responding to the call of conscience and of full obedience to the Word of God.

(Continued on Page 10)

The Evil of Wrong Judgment

Editor John W. Bradbury, Watchman-Examiner

[We offer here an editorial which appeared in the August 6 issue of The Watchman-Examiner. Dr. Bradbury discusses the recent effort to prove that many of the non-Catholic ministers in America are friends of Communism and therefore enemies of the American way of life. The editorial is offered to give our readers as accurate a picture as possible of what is being said on this much-discussed matter.]

For approximately six years in this country, we have known a period of suspicion, slander, gossip, and defamation of personalities unprecedented in our history. Not even in the era of Ku-Kluxism was there anything like what we have been passing through and, unfortunately, which still holds front-page interest.

The appearance of Bishop G. Bromley Oxnam before the House Un-American Activities Committee ought to cause many to hesitate regarding the validity of the charges which now fill the air. Oxnam has been charged with everything, it seems, from being an atheist, a modernist, a socialist, and a communist. So much gossip had been peddled around the country concerning him that one of his own denomination, a member of Congress, described him as "having served God on Sunday and the Communist front for the balance of the week. . . ." He got his opinion from the files of the Committee, [headed by Joseph McCarthy] which Bishop Oxnam challenged in their entirety as being false or inadequate or presented unfairly.

I

Before the Committee, Oxnam declared his faith, saying, "When I declare, 'I believe in God, the Father, Almighty,' I reaffirm the basic conviction upon which this Republic rests." Theologically he described his "belief in God" and "that moral law is written into the nature of things. There are moral absolutes; Marxism, by definition, rules out moral absolutes. Because I believe the will of God is revealed in the Gospel of Christ, I hold that all historically conditioned political, economic, social, and ecclesiastical systems must be judged by the gospel, not identified with it. This is to say, I reject Communism, first because of its atheism."

Bishop Oxnam then went on to amplify his confession of faith, stating, "When I declare, 'I believe in Jesus Christ, his only Son, our Lord,' I am reaffirming faith in a spiritual view of life. By so doing, I repudiate the philosophy of materialism upon which Communism is based, and thereby undermine it. I reject the theory of social development. . . . When I accept the law of love taught by Christ and revealed in his Person, I must, of neces-

sity, oppose to the death a theory that justifies dictatorship with its annihilation of freedom. . . . As a result of long study and prayer, I am by conviction pledged to the free way of life and opposed to all forms of totalitarianism, Left or Right, and to all tendencies toward such practices, at home or abroad. Consequently, I have been actively opposed to Communism all my life; I have never been a member of the communist party. . . . Loyalty to my family, my church, and my country are fundamental to me; and when any man or any committee questions that loyalty, I doubt

Miss Waite, California
Book Store Manager
Transferred to Nashville



NASHVILLE, Tenn. — (BP) — Miss Lizzie McCall Waite was transferred from the managership of the Baptist Book Store, Oakland, Calif., to the Book Store Department of the Baptist Sunday School Board, Nashville, Tenn. In making this announcement, John H. Williams, director of the Book Store Department, stated that Miss Waite, who assumed her duties September 1, will be in charge of the sales and promotion of general religious books, including books for youth.

that I would be worthy of the name 'American' if I took it lying down."

For ten hours Bishop Oxnam was grilled on the various elements of his charges against the Committee concerning the unveracity, even slander, of its file regarding him. After the Committee was through with its cross-examination, there was nothing left for it to do but to exonerate Bishop Oxnam from any charges whatever and to declare that neither his Americanism nor his Christianity were in question or subject to any doubt.

II

Every Christian should be jealous of the reputation of the church. The evil world always knows how to exploit every situation to the church's disadvantage. We ought, therefore, to be most careful lest we bring the gospel into disrepute through the unjustifiable vilification and persecution of the servants of Christ.

There are not lacking those who would interpret the cause of fundamentalism as being relentless in persecution of those it regards in disagreement with itself. This is not true fundamentalism. The fundamentalists who have so lost the love of Christ that they can descend to the level of vilifying his servants for the purpose of group exploitation have departed from their tradition, which has been so used of God in the past to overcome the heresies of modernism and to re-emphasize the things pertaining to New Testament Christianity.

III

We are not called upon to justify any man who is justified by his faith, but we certainly owe our fraternal love to all whom Christ has received. Our very sense of Christian loyalty, however, ought to lead us to take a fraternal stand with those who are maligned for their zeal for Christ in the way they interpret his love for mankind. The New York Times fittingly describes the experience of Bishop Oxnam when it says, "The Bishop is among the more prominent of the loyal Americans who have been victimized by one or another of the congressional inquisitions, and he deserved congratulations in refusing to take the implications of disloyalty lying down. . . . Favorable data indicating devotion to American institutions were not mentioned, even though highly pertinent to any investigation, while he stood condemned by a 'paste and paper process' of cutting out derogatory clippings." The flaw which may exist in a man's associations is not necessarily a test of a man's loyalty. The Times wisely states, "One of the most alarming aspects of the heresy-hunting investigations that have been conducted in recent years is that loyalty is so frequently confused with wisdom."

(Continued on Page 23)

A Visit to Panama

By W. C. BOONE

From Quito, Ecuador, it is a flight of some four hours in a big plane to Panama. We stopped at Cali, Colombia, just long enough to put our feet on the ground, and to note that the cool weather of the higher altitudes was missing in the tropics, near sea level. It was a wonderful sight from the air, approaching the Isthmus of Panama and seeing the ships coming out from the Canal and heading out into the Pacific. When we landed at the airport we found it was 19 miles from Panama City.

There are two surprises for the newcomer at Panama City. One is the size of the city: which has over 200,000 people, with much business, heavy traffic and crowded streets. The other is the magnificent Hotel El Panama, which for modern architecture and luxury surpassed anything we had seen. This hotel cost \$6,000,000 and is the show place of this "Cross Roads of the World." A glance at the map shows how the Isthmus turns to the east and the Pacific Ocean is here south and east. The next morning I looked from my hotel window and saw something most amazing—the sun rose right out of the Pacific!

Brother R. G. VanRoyen, superintendent of missions in Panama for the Home Mission Board of the Southern Baptist Convention, met us and gave us much of his time, in helping us see as much as possible of Panama in twenty-four hours.

For many years I had heard of the First Baptist Church of Balboa Heights, long a self-supporting church. So I was pleased to be invited to preach there on Sunday morning. The membership is made up largely of Americans who are there on government service, or who are connected in some way with the Canal and its operation. To one young man, who spoke to me after the sermon and told me he was from Kentucky, I said, "Are you in government service?" He replied, "I certainly am; I am in the Air Force!" This church has a large, attractive building, in a beautiful location near the Administration Building and in the center of the American Zone. They have 450 members and about 400 in Sunday school. Pastor William H. Beeby is doing a good work there. To all intents and purposes we might have been in any city in the Southern Baptist Convention on Sunday morning.

There are several other American churches in Panama, the Cocoli Church, organized by Paul Bell ten years ago, with J. E. Warren as the present pastor; and the Atlantic Church in Cristobal, which is only two and one-half years

old. They are meeting in a small army building, but have recently secured an excellent lot and plan to build soon. These American churches are self-supporting and should grow, considering the many possibilities on their fields.

There are also five West Indian (negro) Baptist Churches in Panama, Calvary, Red Tank, Gatun, Bethany, and First Isthmian at Cristobal. The last named is the largest of these, with a membership of 550, and is self-supporting under the leadership of Pastor Scarlett. The Home Mission Board has purchased an excellent piece of property near Avenida Central in Panama City for the Calvary Church and will help them erect a new building soon.

The Redemption and LaChorrera Churches are Panamanian (Spanish speaking); the first is the larger and hopes soon to have a new building, with the help of the Home Board. There are two other small churches in the interior of the Republic of Panama.

The Canal Zone cuts across the Isthmus and is under American supervision, whereas the rest of Panama is under the government of the Republic. It is less than forty miles from the Atlantic to the Pacific at the Canal. Part of the country is jungle, but there is a good highway and a railroad, as well as the ship lane through the canal.

Ships go through the canal by means of lakes and locks. The Gatun Lake is 85 feet above sea level and the ships are raised and lowered through three sets of locks, to go up to the lake, and then down again to sea level on the other side. The locks are double, and ships may pass through in opposite directions at the same time. The capacity of the Canal is 48 ships a day, or 17,000 a year.

The United States has invested many millions in the Panama Canal and it requires a great deal more to keep it in operation and ready for defense against any enemies. Many people live there, to make all this possible. It was a great engineering feat and it is a vital place in international trade and commerce.

Leaving Panama shortly after midnight we flew across the Caribbean Sea to Miami. The big plane went up many thousand feet and at early dawn crossed the Island of Cuba. As the day broke and the sunrise began, the words of Psalm 139:7-10 came forcibly to mind: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold,

thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

I am grateful I could travel to Latin America and see many wonderful things, and meet our Baptist brethren. As a result of this visit my esteem and appreciation of our missionaries has been greatly increased. Thank God for them, and what they are doing for Christ. And let us in favored America, beloved and blessed of the Lord, and home of millions of believers, reconsecrate and rededicate ourselves to Him, who loved us, and who commanded us to be His witnesses even to the uttermost part of the earth.

Honoring Dr. Rankin Through The Cooperative Program

In the homegoing of M. Theron Rankin, Southern Baptists lost one of their greatest leaders in the history of our Convention. From our college days until his final summons came, I had an ever increasing admiration for him. Through the years I have not known a man whose life more accurately approximated the Christian ideal, but no words of mine can now add to the esteem in which he was held by all who knew and loved him.

Various suggestions are being made as to how we might honor Dr. Rankin's memory and express our appreciation of his contribution to our Lord's kingdom. May I pass on to you one which I confidently believe would be most pleasing to him.

It appears now that we will reach the Advance portion of our Cooperative Program in early November. This means that out of the contributions received in our Nashville office during November and December, 75 per cent will go to foreign missions and 25 per cent to home missions. These offerings, of course, would have to be in the state offices by December 1 in order to reach the Nashville office during December. Instead of sponsoring another special offering or providing a tangible memorial, why not increase our gifts all that we possibly can during October and November and dedicate this Advance portion of our 1953 contributions to the memory of our beloved leader? Since the launching of the Advance program in 1949, "advance" in a special sense became the keynote of his life. If, from heaven's "grandstand," he notes the manner in which we carry on, what could be more pleasing to him than a great over and above surplus offering to the cause which was nearest and dearest to his heart?—C. C. Warren, Chairman, Executive Committee, S.B.C.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

ENLARGEMENT CAMPAIGNS HELD IN SOUTH UNION AND McCREARY COUNTY ASSOCIATIONS

"Most successful" describes the two enlargement campaigns held recently in the South Union and McCreary County Associations. These campaigns were promoted under the leadership of Rev. Alfred Jones, associational missionary of South Union, and Rev. Roy Lewis, associational missionary of McCreary County, in co-operation with Chester A. Igleheart, Sunday School Department.

In South Union the following churches participated: Bethel, Crouches Creek, Fairview, High Cliff, Mountain Ash, Oswego, Pleasant Hill and Wolf Creek. The total resident church membership for the eight churches is 943 and the Sunday school enrolment is 1,119. The census revealed 2,027 total possibilities, 45% of which are prospects, or 908, and 658 above nine years of age were unsaved. As a result of the study, 111 new workers, 20 new departments and 70 new classes were recommended.

The directors in South Union were: Kenneth Fendley, Owensboro; Rev. C. B. Robbins, Corbin; Rev. J. S. Dick, Williamsburg; Rev. Aubrey Eckenroth, Stanford; Rev. Hobart E. Beck, Somerset; Rev. Roy Lewis and Chester A. Igleheart.

Churches participating in McCreary County were: Bethel, Greenwood, Marshes Siding, Pine Knot, Pleasant

Rock, Stearns, Whitley City and Wolf Ridge. Walker's Chapel is cooperating by having its campaign a week later.

The eight churches with work completed in McCreary County revealed 988 resident church members; 1,208 Sunday school enrolment; 2,850 total possibilities; 1,642 were prospects, which is 58% of possibilities; and 810 above the age of 9 years of age were unsaved. The directors pointed out the need for 22 new departments, 57 new classes, and 99 additional workers.

Rev. J. E. Darter, Upton; Wayne Buck, Somerset; Rev. Aubrey Eckenroth, Stanford; Rev. A. H. Keith, Corbin; Rev. Fred Hill, Clairfield, Tenn.; Rev. Dan Thomas, Sunday School Department; Rev. Roy Lewis and Chester A. Igleheart served as directors in the McCreary County churches.

An enthusiastic spirit was reported in all the churches and a willingness expressed to add additional rooms, form new departments and classes, enlist and train new workers, which will go a long way in helping these associations to reach their part of "A Million More in '54."

We wish all the churches in both associations could have participated but feel that much lasting good will come to these seventeen churches which spent a week studying how to reach more people for Bible study.

The purpose of an enlargement campaign is to discover the total possibilities of the Sunday school, visualize the opportunities, enlarge the organization and set up a visitation program to reach larger numbers for Christ.

The State Sunday School Department will be glad to help any association plan and promote enlargement campaigns in their churches.

STEWARDSHIP WEEK — OCTOBER 18-25

WHAT? Stewardship Week is one week designated in our churches to study four books:
Adults "Found Faithful"
Young People "Good Stewards"
Intermediate "Partners With God"
Junior "The Talking Penny"
And to seek to develop a greater consciousness on the part of God's people in the matter of being faithful in everything committed to their trust of our Father.

WHO? Every Baptist church should take advantage of this wonderful opportunity. Every church member should avail himself or herself of this privilege.

WHEN? October 18-25. If this week cannot be used in your church for Stewardship week then choose another close to this time.

HOW? Set the date. Plan well and secure the teachers well in advance and encourage them to make adequate preparation. Advertise throughout every department and class in your Sunday school. When the week is over send to the Sunday School Department, 127 E. Broadway, Louisville, Ky., the names of the ones desiring Sunday school credit. (Sunday school credit will be given for the books for young people and adults to all fifteen years of age and above.)

RESULTS: A deeper devotion to the cause of Christ on the part of each one participating. A church better equipped to carry out the great commission. A greater evangelistic zeal, resulting from study and prayer.

YOUR CHURCH cannot afford not to promote a Stewardship Week Program.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 20, 1953

Church	T.U.	S.S.
Arlington, First	80	462
Ashland, Unity	134	462
Bellevue	---	340
Berea	---	526
Blackford	---	226
Bowling Green (2)	443	1,372
Buffalo	---	230
Burlington	80	235
Cadiz	74	214
Campbellsville, Pleasant Hill	134	---
South Campbellsville	---	216
Carrollton, First	---	215
Central City	262	466
Clay, First	---	228
Cloverport	---	214
Corbin, First	125	412
Central (1)	121	474
Covington, Calvary	---	639
First (1)	91	310
Latonia (2)	218	980
South Side	80	462
Cox's Creek, New Salem	174	209
Cynthiana	---	343
Danville, First (3)	223	728
Gethsemane	121	200
Lexington Avenue (1)	---	486
Dayton, First	---	250
Dawson Springs	---	230
Elizabethtown, Severns Valley (2)	124	637
Erlanger	57	350
Evansville, Ind., Calvary	89	523
Grace (2)	262	848
Keck Avenue	110	269
Walnut Street	---	401
Falmouth	---	208
Ferguson	75	209
Fort Thomas, First	66	257
Frankfort, First	145	824
Thorn Hill	---	257
Fulton	---	419
Glasgow (1)	109	676
Glendale, Gilead	---	344
Harlan	158	530
Harrodsburg (2)	232	843
Bruner's Chapel	101	209
Deep Creek	---	215
Hawesville (1)	---	271
Hazel	89	262
Henderson, Audubon	63	308
Bellfield	---	---
First	129	402
Immanuel Temple (1)	103	494
Hima, Horse Creek	---	254
Hopkinsville, First	122	661
Ebenezer	---	---
Second	133	757
Hudgins, Aetna Grove	---	204
Independence	131	216
LaGrange, DeHaven Memorial	70	282
Lancaster	---	335
Lawrenceburg, First	102	358
Lebanon, First (1)	111	395
Leitchfield	---	220
Lexington, Ashland Avenue (2)	---	1,267
Calvary (1)	211	887
Felix Memorial	81	361
Grace	---	756
Immanuel	230	881
Porter Memorial (1)	160	603
London, First (1)	154	556
Louisville, Baptist Temple	---	257
Beechmont (1)	174	814
Bethany	---	227
Bethlehem	75	213
Broadway (1)	---	246
Buechel	85	271
Carlisle Avenue	214	1,008
Clifton	111	415
Crescent Hill (2)	319	1,063
Deer Park	---	530
Eastern Parkway	71	507
Eighteenth Street	105	410
Fairdale	151	346
Farmdale	---	289
Harmony	121	273
Hazelwood	---	335
Immanuel	86	347
Lee's Lane	79	216
Lynn Acres	77	236
Ninth & O (1)	254	1,226
Okolona	---	437
Parkland	266	878
St. Matthews	195	640
Shively	100	640
South Jefferson	77	465
Southside	---	420
Third Avenue	72	398
Twenty-third and Broadway (1)	157	634
Victory Memorial (2)	241	813

(Continued on Page 17)

Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

In Appreciation

On September 5, 1952, Miss Bobbe Kahne became our full-time employed State Nursery, Beginner, Primary Worker. On September 15, 1953, she left us to enter the School of Religious Education of the Southern Baptist Seminary, Louisville.

This paragraph is written to express our deep appreciation of Miss Kahne and her splendid work in this department. It was a joy to have her as one of our workers and she rendered most valuable service. Our prayers and best wishes go with her as she prepares for larger service.

Welcome

On September 14, Mrs. Robert G. Jones joined the State Training Union Department as full time employed worker in the office, as the successor to Mrs. William R. Ashby.

We are happy to welcome Mrs. Jones to this work. She has been in various Departments of the Training Union. Her home church is the First Baptist Church, Bowling Green. She was graduated from the Bowling Green High School and Georgetown College. Her husband is a law student in the University of Louisville.

October

(State and Convention Schedule)

Theme: The Meaning of Stewardship.

Scripture: "Occupy till I come" (Luke 19:13).

Aim: To Help Us to Be Faithful Stewards of Christ.

Song: "Trust, Try, and Prove Me."

Denominational Emphases

1. Sunday School Training Courses
2. State Papers and Missionary Magazines
3. Church Sunday School Planning Meetings
4. Layman's Day, October 11
5. Christian Stewardship Week, October 18-25
6. State Mission Day in the Sunday school and Offering, October 25 (as promoted by the states)

Suggested Activities for Churches

1. Set up new unions and departments as needed in the Training Union.
2. Enlist all of the Training Union members to take the stewardship study course the week of October 18.

3. Co-operate in the church plans for the every-member canvass.

4. Lead all Training Union members to make an offering to state missions on Sunday, October 25.

5. Continue to promote extension work.

Suggested Activities for Associations

1. Associational executive committee meeting this month. Check on the number of churches planning to conduct stewardship study courses in October. Work out the associational calendar for 1954, following the pattern of the Baptist Training Union Calendar.

2. If your state planning meeting for associational officers is held this month, have all of your officers to attend.

3. Plan to observe Southern Baptist Associational Training Union "M" Night on December 7. Order the filmstrip for presenting the themes for next year. Get it from the Baptist Book Store.

4. Continue extension work.

Southwestern at Benton

The Southwestern Regional Training Union Convention will be held with the First Missionary Baptist Church, Benton on October 16 and 17. The Convention President is Rev. Joe Williams, pastor of the First Baptist Church, Hickman. The Host Pastor is Rev. J. Frank Young.

A splendid program has been prepared for all ages. Last year the attendance at Mayfield was 450. Please get as many as possible of all ages to come to Benton. Let's make the attendance there 500.

For banquet reservations, please write to Mrs. Robert Redmon, Benton, Kentucky.

For free room and breakfast in a home, please write to Mrs. Homer Miller, Benton, Kentucky. Please state sex, age group, and time and method of arrival in Benton.

The convention will begin with a banquet for everybody at 6 p. m. (CST) Friday, October 16. It will close with the Life Dedication Service on Saturday night. Registration will begin at 4 p. m. Friday.

Mr. George E. Hays, Jr., Louisville will speak Friday night. The Young People's Speakers' Tournament will be Saturday morning. The Junior Memory Work Drill and the Intermediate Sword Drill will both be Saturday afternoon. Rev. Jack Merritt, pastor of First Baptist Church, Mayfield will bring the message and conduct the Life Dedication Service on Saturday night. Mr. Ralph Bayless will lead the convention in song and Rev. Bruce Willis will be the devotional speaker.

Act and Subjects of Baptism

(Continued from Page 6)

Some presume to say that to a person of refinement the act of immersion is immodest. Others say, "My health will not permit me to be baptized." Others say, "I am convinced that immersion is right, but I am too old now to change." Yet others frankly confess their fear of the censure of friends who reject immersion, and say, "I just can't stand the criticism involved in my being immersed." Sentiment vibrates its notes in the hearts of many, who say: "My attachment for my church, which frowns upon immersion, is so tender I cannot leave it in order to follow Christ in baptism."

Sentiment is the controlling factor, too, with those who say: "Well, I do in my heart believe that immersion is the one scriptural baptism; but my loved ones—my mother, my father, my husband, my wife, my children—do not feel as I do." In order not to offend them, these shrink away from what they feel is the command of the Lord, who said: "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me" (Matt. 10:37-38).—*Re-thinking Baptist Doctrines.*

Is Your Pastor A Communist?

However sure you may be that your pastor is not a Communist, and however sure he may be that he is not one, someone may brand him as such almost any day now.

No, this statement is not meant to be funny; it is made after sober reflection.

Did not J. B. Matthews, chief investigator for Senator Joseph R. McCarthy, declare in a magazine article recently that the largest single group backing communism in this country are Protestant clergymen?

That broad generalization, do not forget, may easily include your own pastor!

Of course the charge is absurd, and ridiculous, and slanderous. But it remains a charge, apparently made in all seriousness and published in a national magazine, the *American Mercury*.

Unfortunately, witch-hunters and character-assassins have little regard for truth, even when they are operating in the name of democracy.—*Missions.*

One of the greatest assets we have for world peace is our mission program which stresses the fatherhood of God and the brotherhood of man. A contribution to missions is an investment in world peace.—Florence J. Dunstan, professor, Agnes Scott College, Decatur, Georgia.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

MY FIRST B. W. C. CAMP AT CEDARMORE

By Lula Dalton

Cedarmore—just another name until I "discovered" it during the recent BWC Camp! From the time Mrs. Mylum in her poke bonnet and calico dress rang the cow bell Saturday night until we were "spooning" our bread Monday at noon, the hours were filled with inspiration and information well mixed with fun and fellowship.

As we were seated around the stockade for the pioneer banquet, we were given a calico-bound menu booklet listing such "vittles" as shuck beans, spoon bread, and milk from the springhouse. Coal oil lamps, flowers in iron kettles, and music from unnamed instruments reminded us of the early days of Kentucky. The singing of old time melodies ended with the song, "Faith Of Our Fathers," reminding us of our heritage.

An unusually cold night found the dormitory residents sleeping in house coats, using bags for their feet instead of their shoes, and making various uses of the extra mattresses. Linen, pillows, and blankets are needed at Cedarmore in order to keep the campers from arriving looking like pack mules. (BWC's please take note.) The chilly winds that blew on the newly-constructed Chapel were tempered by the inner glow caused by the inspiring messages and Christian fellowship.

The Camp's theme, "My Saviour, My State, My Self," was depicted on the cover of the program booklet by means of a likeness of Christ, a map of Kentucky, and a personal photograph. Miss Christian Stokmann of the Baptist Book Store added "My Store" to this alliteration. Mindful of the Chinese proverb, "One see is worth a thousand tells," Miss Mary Gould and Reverend Oz Quick used colored slides and oriental objects to bring before us their mission fields, Thailand and Taiwan respectively. We truly "lifted up our eyes and looked on the fields for they are white already to harvest."

As we saw the "business woman" of Thailand working in the rice paddies or peddling her wares on the canals with Baby-on tied on her back, we could appreciate more fully our Saviour and our State. Miss Gould demonstrated the dress of the Siamese women and the yellow-robed priests. When asked how the women managed to tie the babies on their backs, she replied, "The mothers just can. I haven't had much practice myself."

Reverend Quick used his own children to illustrate the fact that sometimes when a father tells his child to do something, he just goes on "piddling" without taking notice of the command. When such as this happens, the father and child must come to an understanding. In the same way, the Heavenly Father expects his children to stop their "piddling" and heed his commands. A youngster, after seeing Miss Gould's curios and hearing her tales of the Orient, said, "Gee, you sure are lucky!" This consecrated missionary said that she could think of a lot of things she had rather do if God would just leave her alone.

The BWC clinic reminded us that we had work to do for the Master. The able conference leaders brought us information on the various phases of the work in our missionary societies. In the stewardship skit, such patients as "Mrs. Stingy" and "Mrs. Faithless" were given Scripture reference prescriptions by Dr. Stewardship. Reverend Quick showed us a gold locket and rings that had been given by Chinese Christians for the erection of a church building. These examples of sacrificial giving served to jolt us out of our complacency toward our own gifts.

A guided tour of Cedarmore was an enlightening experience for the BWC "explorers." Mr. Byrdwell enthusiastically told us of the beginnings of our Kentucky Baptist Assembly grounds and of plans for the future. We saw the lake that is three and one-half miles long, the log fishing cabin, barbecue grill, picnic tables, lodge made of northern pine logs, and the main house made of native stone.

The BWC Camp, the last of the summer camps, ended with the Byrdwell's young son ringing the call bell with wild abandon. (It seems that he had been waiting a long time to get to ring that bell as much as he wanted to.) We went "home to serve" echoing the words of a little nine-year-old boy who said, "Wasn't God good to us to give us Cedarmore!"

[Editorial Note: Miss Dalton is B.W.C. Chairman-elect from Deer Park, Louisville. She is the author of the popular book, "A School Marm and a G. I." You will want to read it.]

YOUNG WOMAN'S AUXILIARY HOUSEPARTY

The second annual Young Woman's Auxiliary Houseparty will be held on the campus of Georgetown College, October 23-25. All young women from the age of 16-24, who are interested in

Young Woman's Auxiliary, and counselors are invited to attend. Reservations may be made by sending one dollar to the State Office by October 15. The cost at Georgetown will be two dollars plus meals which will be served in the college cafeteria. Complete information and reservation blanks have been sent to each counselor. Watch the Western Recorder for announcements concerning the program personnel.

OCTOBER W.M.S. PROGRAM

The following list of suggested speakers for the W. M. U. Christian Education Emphasis in October were recommended by the Presidents of our Colleges and Schools.

Anderson, Mr. D. C., Winchester
Baldrige, Prof. P. B., Pineville
Beard, Rev. H. Third Ave. Church, Louisville
Beard, Rev. Bill, Star Route, Lebanon
Belew, Rev. Wendell, Mt. Vernon
Benedict, Rev. L. W., Ashland
Bernard, Bro. and Mrs. Jerome, Pineville
Black, Rev. Marshall, Harrodsburg
Boswell, Dr. and Mrs., Williamsburg
Boulard, Rev. Rudy, Paducah
Bridges, Rev. George, Williamstown
Burton, Dean W. E., Hopkinsville
Burts, Mr. R. M., Jr., Hopkinsville
Carter, Dr. and Mrs. John M., Campbellsville
Chiles, Dr. Harley C., Murray
Chumbler, Dean Roy O., Campbellsville
Clendaniel, Rev. K. S., Jackson
Crutcher, Mr. Jimmy, Springfield
Curry, Mr. D. P., Campbellsville
Daley, Prof. C. R., Georgetown
Dance, Rev. and Mrs. J. C., Oneida
Davis, Rev. Bailey, Franklin
Davis, Rev. E. D., Marion
Deck, Rev. J. S., Williamsburg
Devine, Rev. C. W., Central City
Druen, Rev. D. L., Campbellsville
Dunlap, Rev. Tom, Beaver Dam
Edwards, Dr. O. E., First Church, Corbin
Fields, Dr. Carl, Georgetown
Fried, Rev. Clyde H., Williamsburg
Gatton, Dr. Harper, 317 Fincastle Building,
Louisville

Hastings, Dr. L. T., Pineville
Hays, Mr. George E., Jr., Louisville
Hedgepath, Mr. Henry, Central City
Hill, Dr. Sam S., Georgetown
Hinton, Miss Jean, Oneida
Holland, Mr. Robert, Chambers
Horner, Dr. Paul G., Campbellsville
Hubbard, Dr. Carroll, St. Matthews Church,
Louisville

Hurd, Rev. and Mrs. Walter B., Pineville
Jacobs, Rev. Harry, Mt. Sterling
Jones, Rev. D. T., Melber
Kelly, Dr. and Mrs. L. C., Pineville
Koon, Mayor A. S., Hopkinsville
Larimore, Rev. Leon, Horse Cave
Leath, Rev. Dalton, Winchester
Leavell, Frank, Campbellsville
Lochridge, Prof. James T., Pineville
Mahon, Rev. T. E., Williamsburg
Masden, Dr. E. C., Hopkinsville
Mattox, Rev. T. H., Hopkinsville
May, Mrs. Georgia, Winchester
McPhearson, Mrs. Emma, Williamsburg
Mullikin, Prof. H. Y., Georgetown
Mylum, Rev. O. B., Berea
Nisbett, Rev. Alexander, Pineville
Park, Rev. James A., Pineville
Parker, Rev. Hankins F., Highland, Lou'ville
Pettigrew, Dr. W. R., Walnut St., Louisville
Phillips, Rev. George, London
Pierce, Dr. Rice, Georgetown
Porter, Ira, Lou. Trust Co., Louisville
Puckett, Mr. Gene, Summersville
Pursley, Mr. Gilmer, Hopkinsville
Redding, Dr. George, Georgetown
Rhoads, Mr. C. W., Williamsburg
Richardson, Dr. W. E., Hopkinsville
Rose, Miss Bess, Williamsburg
Shelton, Rev. Tom, Latonia Church, Covington
Siler, Mr. Eugene, Williamsburg
Singleton, Mrs. Nancy L., Pineville
Snyder, Mr. Foley, Georgetown
Sparks, Rev. and Mrs. D. C., Oneida
Spencer, Mr. Offert, Owensboro
Starkey, Miss Anna, Mountain Valley
Tallant, Rev. Harold, Madisonville
Taylor, Mr. Rumsey, Princeton
Thurman, Rev. Peyton, Hopkinsville
Turner, Mr. and Mrs. George, Mountain Valley
Voyles, Mr. Clyde, Chambers

(Continued on Page 18)

What Letty Missed

By BETH SLATER WHITSON

Like a great many little girls, Letty was not always obedient, and her Aunt Helen, who was visiting Letty's mother, began noticing this fault in her little niece, of whom she was very fond.

Letty was so pleasant and sunshiny Aunt Helen thought it too bad that she wasn't also obedient.

Letty and her sister Hetty were going visiting one afternoon, and Aunt Helen said, "Now I want you to be sure to come back promptly at five o'clock, no later, little folks."

The two sisters had a nice afternoon and when it was almost five o'clock Hetty reminded her sister of Aunt Helen's command to come home.

Letty was having such fun playing with the white rabbits just then. She couldn't really see why she should go just because Aunt Helen had said to come at five. Her mama hadn't told her to come, so she said, "Oh, let's play a little while longer."

Hetty said she was going on, and getting her hat, she told her little friends good-bye and then went away, leaving Letty with the rabbits for company.

It was getting quite late when Letty reached home and ran up the steps, eager to tell what a good time she'd had. But no one was in the hall or mother's room, and finally when she ran out to the kitchen she found Mary, the cook, sitting by the window, crocheting, and nothing being done about cooking supper.

Mary looked up in surprise. "Well, well, and didn't yer get back in time to go with the rist av them, Letty?"

"Go where?" asked Letty, looking very much like she was going to cry.

"Why, out to your Aunt Milly's, to be sure. Wasn't ye knowin' she called up an' asked the whole family out for supper?"

"They—they didn't t-t-tell me," quavered Letty.

"But I heard yer Aunt Helen cautionin' ye to be back by close after five," said Mary.

"But s-she didn't say we—we were going anywhere," answered Letty, a big tear rolling down one cheek.

"Well, maybe she thought tellin' ye was enough, an' that ye was obedient like Hetty. It is too bad, too bad—an' myself just havin' a cup o' tay and sometin' cold, rather than cook. But there's a glass of buttermilk in the refrigerator, and some bread an' butter, so run along an' get ye a bite, Letty."

The buttermilk was sour and the

bread stale, and Letty was rather silent when the family came home at nine o'clock in high good humor, everyone having enjoyed the evening at Aunt Milly's.

"We were sorry you didn't get back in time to go with us," said Aunt Helen, "but we're going again next week."

"I won't be late next time, Aunties," said Letty eagerly. And she wasn't.

—Our Little Ones

Fifth Annual R. A. Round-Up at Jefferson County Forest

By Joe Conley, Louisville, Ky.

The fifth annual R.A. Round-up of the Long Run and Central District Associations will be held October 10, 1953. Here is an excellent opportunity to treat your boys to fun, Christian fellowship, worship and recreation. Here is a good opportunity for your boys to meet boys of other chapters all over Louisville. The boys and counselors will leave the Baptist Fellowship Center, 1107 West Chestnut, at 8:00 a. m., for transportation to Jefferson County Forest, where the Round-up is to be held. The day's activities will be concluded about 4:00 in the afternoon.

Featured on the program will be students and missionaries from other countries who will stimulate the interest of the boys in the people of other lands. The R.A. chapter is primarily a missionary organization and here is a good opportunity for the boys to meet actual missionaries and to learn first hand concerning these people and the service that can be rendered. No one would want to miss such speakers as Emanuel Dahunsi, native born Nigerian, student at Southern Baptist Seminary. Games, recreation, singspiration and study of the R.A. ranking system will complete the day's program.

Registration and food fees add up to 50c a person; registration closes Monday, October 5, so get your registrations in early. The Long Run chapters will please send to Mrs. T. J. Donlon, Long Run W.M.U. Royal Ambassador co-ordinator, 3705 Michigan Drive, RA. 1856, to register; the Central District Chapters will please send to the Baptist Fellowship Center, 1107 West Chestnut, JA. 0547, to register.

The Round-up last year was a smashing success. Let us make this one even greater. We are expecting to have some

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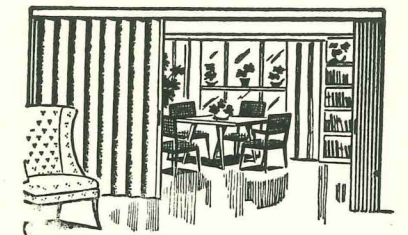
wonderful fellowship. Don't fail to take advantage of this wonderful opportunity for valuable training. Give your boys this chance to grow physically and spiritually.

Long Run to Celebrate 150th Anniversary in This Year's Sessions

The Long Run Association of Baptists will meet with the Immanuel Baptist Church, Clay and Oak Streets, Louisville, Kentucky, October 15, for day and night sessions. The morning session begins at 9:30 o'clock; the evening session at 7:30.

On the second day, October 16, the day sessions will be held in the Long Run Baptist Church—the third oldest church in the association and the site where the body had its organization in 1803—beginning at 9:30 a. m. The afternoon program will begin at 1:30.

The climax will be a Sesquicentennial Pageant depicting the 150 years of the association's history, to be held in the Alumni Chapel of the Southern Baptist Theological Seminary.



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FALLEN ASLEEP

Miss Irene Miller

Whereas, God in His infinite wisdom suddenly called from our midst our dear member and friend, Miss Irene Miller, and;

Whereas, we desire to express our gratitude to God for her beautiful life and faithful service in all departments of our church and;

Whereas, Heaven's gain has caused a great loss to our church and community;

Be it resolved:
That the W. M. S. of Baptist Tabernacle will ever remember her readiness to serve her Lord with her substance, service and smile.

That her life be an example for other young people who want to live an abundant life for Christ.

That we extend our deepest sympathy to her sister and brother in this great loss.

That a copy of these resolutions be recorded in the minutes of our W. M. S. and that copies be sent to the family and to the Western Recorder for publication.—Respectfully submitted, Mrs. T. J. Donlon, Mrs. J. R. Miller, Mrs. C. P. Gunther.

Mrs. J. R. Shacklette

Since God in His infinite wisdom called home our dear friend and fellow-member, Mrs. J. R. Shacklette, on the evening of July 28, 1953, we, the members of the Woman's Missionary Society of Fourth Avenue Baptist Church, of Louisville, Kentucky, desire to express to the family and to put on record a statement of our high regard and affection for her.

Mrs. Shacklette was a faithful member and tireless worker of the church and our society, serving in many capacities. She had served as teacher of the Woman's Bible Class and as President of the Woman's Missionary Society. Whenever asked to help in any way, if it were physically possible, Mrs. Shacklette's answer was always "yes." Her cheery smile and pleasing manner will be missed but her memory will ever be present.

We knew Mrs. Shacklette also as a faithful and devoted wife, mother, and sister. She gave of herself unstintingly and sacrificially to her own and to all who called upon her. We wish to extend our heartfelt sympathy to these dear ones in their time of

sorrow, but we wish to remind them that their loved one has just gone on to be with her Lord and there to await their coming.

We have the promise that although "weeping may endure for a night, joy cometh in the morning."—Mrs. George H. Weise, Mrs. J. Mittlebeeler.

W. W. Lawson

WHEREAS, Our Heavenly Father in His infinite wisdom called from our midst, on July 9, 1953, our beloved Brother in Christ and fellow worker in our church, and;

WHEREAS, his shall ever associate his name with the First Baptist Church of Corbin of which he was for many years a faithful Deacon, Sunday School Teacher and earnest Christian: being teacher of The Lawson Bible Class at the time of his death and;

WHEREAS, his abounding faith and cheerful disposition in and toward God's will always, and;

WHEREAS, he exemplified at all times to all of us our Lord Himself;

Now Therefore, be it herein resolved:
First: That we humbly submit to the will of our Heavenly Father.

Second: That we will ever remember Bro. W. W. Lawson as having been one of God's choice children working with us.

Third: That a copy of these resolutions be spread upon the minutes of the Board of Deacons and on the minutes of the First Baptist Church and that a copy be sent to each of the following: Mrs. W. W. Lawson, Mrs. Jean Ockerman, Mr. Carl Lawson, Mr. Tye Lawson, Corbin Times Tribune and Western Recorder.—By Cecil W. Vayes, Witnesses: Oscar K. Herren, Wentz Reasor, E. M. White, and E. P. Edwards.

Mrs. Louise Medaris

CARROLLTON, Ky. — Whereas, God in His infinite wisdom has called from our midst our beloved leader, Mrs. Louise Medaris, who served so faithfully in many positions of leadership in the First Baptist Church of Carrollton: and

Whereas, in her passing, her family, her church and community have suffered a great loss; therefore

Be It Resolved, that the Claudia Walne

Anniversary Scholarship Offering By Churches

(Continued from September 17 Issue)

Salem	24.00	Salem	27.00
Hill Grove	7.25	Shelbyville, First	34.00
New Salem	12.12	Simpsonville	32.88
Raymond	20.00	Waddy	62.50
West Point	4.00	Simpson Association	67.37
Wolf Creek	1,020.28	South District Association	50.00
Severn's Valley Association	29.00	Burgin	14.50
Blue Ball	11.00	Danville, First	184.18
Cecilia	12.00	Doctor's Fork	6.00
Gilead	5.00	Harrodsburg	50.00
Hodgenville	2.00	Lancaster	89.69
Mill Creek	6.00	Lexington Ave.	150.00
Round Top	25.70	Perryville	88.00
Stithon	118.56	Shawnee Run	58.23
Shelby County	35.89	Casey County	
Bagdad	48.50	Liberty	28.00
Burk's Branch	37.58	South nUnion	
Clayvillage		Crouche's Creek	5.00
Cropper		Sulphur Fork	8.50
Shelby	17.50	Sligo	30.00
Dover	25.00	West Port	
Elmburg	44.00	Tates Creek	
Grafenburg	25.00	Berea	296.81
Hempridge	23.80	Liberty	3.00
Indian Fork	39.70	Mt. Tabor	56.00
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Mt. Moriah	16.80	Rosedale	13.00
Mt. Pleasant	10.90		
Mt. Vernon	12.65		
Pigeon Fork			

Ten Mile	10.00	Hyland	37.00
Mt. Zion	25.00	Immanuel	122.70
Warsaw		Mt. Pleasant	23.86
Union		New Bethel	47.00
Beaver	16.81	Walnut St.	55.00
Blanket Creek	10.00	Zion	41.30
Brooksville	21.09	West Kentucky	
Cynthiana	299.35	Bethlehem	6.14
Falmouth	104.67	Crutchfield	12.55
Forest Hill	9.50	Hickman, First	100.00
Union	27.61	Liberty	27.00
Willow	20.70	Mt. Carmel	18.34
Upper Cumberland		West Union	
Black Mountain	27.00	Antioch	16.95
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Evarts	43.31	Barlow	18.00
Harlan	421.10	Harmony	23.77
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Kelly Ave.	13.00	Lone Oak	30.00
Lenarue	35.00	Oaklawn	6.58
Liggett	6.00	Paducah, First	25.00
Loyall	53.06	Twelfth St.	6.00
Willow Grove	7.00	White's Run	
Warren		English	2.75
Bowling Green, First	50.00	Association	10.00
Forrest Park	13.17	Carrollton	6.00
Highland	20.00	Jordan	3.00
Oakland	12.00	White's Run	
Wayne County		Sanders	61.00
Monticello	32.50	Worthville	25.00
West Kentuckiana		White Water	
Audubon	42.35	Hamilton, Westside	50.00
Bellefield	20.00	Miscellaneous	
Bethel	18.00	Oneida Camps	230.00
Calvary	125.00	Southern Seminary	
Cash Creek	34.60	W. M. S.	21.29
Corydon	6.00	State Meeting	
Geneva	11.85	Offering	266.83
Grace	38.13	Oneida Y. W. A.	5.00

Circle express its appreciation of her life of unselfish service, not only to this Circle but as Superintendent of the Junior Department of the Sunday school, and as Chairman of the Flower Committee of the church: that we express to her husband our deepest sympathy, and remember with profound appreciation the devotion of Mrs. Medaris, the inspiration she has been to us, and her faithful service.

Be It Further Resolved, that a copy of these resolutions be sent to her husband, the Western Recorder, and that a copy be made a part of the minutes of this Circle.—Respectfully submitted, Mrs. T. J. Beggs, Mrs. Bernard Mokley, Mrs. Gerald Eckler.

Miss Bertha Proctor

God in His infinite wisdom called to her heavenly reward Miss Bertha Proctor, a dearly beloved member of Baptist Tabernacle.

Her life which was spent in faithful service to her Master indicated a motto: God first, others second, self third.

She is greatly missed by all who knew her, but we sorrow not as those who have no hope.

Her joy in serving her Lord, her pleasant manner, deep humility and great faith shall ever inspire us to greater service for our Lord.

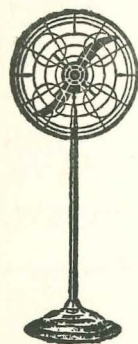
Be it resolved that the members of the W. M. S. of Baptist Tabernacle extend our deepest sympathy to her sisters and express our love and appreciation for her who will long live in our memory.

Be it further resolved that a copy of these resolutions be recorded in the minutes of our W. M. S. and that copies be sent to the family and the Western Recorder for publication.—Respectfully submitted, Mrs. T. J. Donlon, Mrs. J. R. Miller, Mrs. C. P. Gunther.

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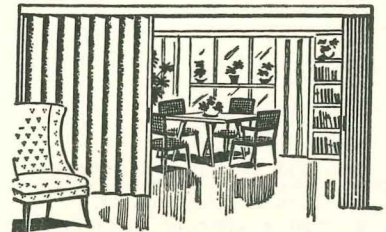
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Louisville Area News

Long Run Association Training Union Holds Elimination Drills

The Elimination Drills for the Long Run Association were held at the Associational Training Union Meeting August 24 at Ninth and O Baptist Church, Louisville. The meeting opened with a devotional delivered by Dr. Roy C. McClung, pastor of the host church.

The winners of the drills were: Miss Ann Meador, Parkland, Junior Memory Work Drill; Miss Janie Read, Parkland, Intermediate Memory Work Drill; Miss Naomi Lucas, Harmony, Young People's Speakers Tournament.

The Beechmont Baptist Church Orchestra added much to the meeting bringing special music between the Drills and helped to soothe the nerves of the contestants.

Dr. W. C. Boone took them on a short flying trip to South America and ended with an impressive announcement of Stewardship Emphasis Week.

We were proud then, that two of our Long Run Contestants were also winners at the Central Regional Convention—Miss Janie Read won the Intermediate Sword Drill and Miss Ann Meador won the Junior Memory Work Drill. These will participate in the drills at the State Training Union Convention next April at Madisonville.

Weaver Memorial's B. B. Fletcher in Sarasota Revival

SARASOTA, Fla. — Pastor B. B. Fletcher, of Weaver Memorial Baptist Church of Louisville, Ky., was the evangelist in a revival at Friendship Baptist Church, Sarasota, recently, with Pastor David Elmore. The music was in charge of Brother Johnny Sible, Osprey Baptist Church.

There were seventy-three decisions during the meeting, twenty-nine conversions, fourteen added by letter, and thirty rededications. Many indifferent church members came back and a general spirit of revival prevails. There was a high attendance of 245 in Sunday school on the middle Sunday for Friendship and her two missions at Beverly Terrace and Tatum Ridge.

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mother church, which was started in 1949, was dedicated in the afternoon, after everyone had enjoyed a barbecue beef dinner. Pastor Fletcher delivered the dedication sermon.

Clyde T. Francisco Spending Sabbatical Year at Golden Gate

BERKELEY, Calif., Sept. 8 — Dr. Clyde T. Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary in Louisville is spending his sabbatical year in Berkeley, California, studying at the University of California, Pacific School



Clyde T. Francisco

of Religion, and serving as visiting lecturer at Golden Gate Seminary. Along with his studies and his service at Golden Gate, Dr. Francisco hopes to continue writing on some manuscripts he has been preparing. He will offer a course in Old Testament Prophecy, give the series of messages for the Bible Conference in February, and be the chapel speaker on occasion.

Professor Francisco is a graduate of the University of Richmond and Southern Seminary. He has taught at Southern since his graduation there and was given the title of full professor only last March by the trustees of the Seminary. He is the author of "Introducing the Old Testament," a textbook which is used widely in the study of the Old Testament.

Besides representing the seminaries at the western state conventions, it is expected that Dr. Francisco will be called on to appear before many groups as a speaker during his stay on the West Coast.

Ministers Opposed to Kinsey Works

WASHINGTON, D. C. — (CNS) — The forthcoming publication of "Sexual Behavior of the Human Female," by Dr. Alfred C. Kinsey (who has visited the nation's capital in recent days) and pre-publication condensation-reports of it have drawn strong condemnation from both Roman Catholic and Protestant leaders in the nation's capital, with reports from across the country indicating that both Protestants and Catholics are opposed to such frank exposure about sex activities.

Dr. George M. Docherty, pastor of the New York Avenue Presbyterian Church here, pointed out that the report on the human female appears to indicate that the modern theory of free sex discussion leads to "uglier" results than Victorian reticence.

Representative Louie B. Heller (D.-N.Y.) issued a statement here urging Postmaster General Arthur Summerfield to bar the book from the mails when it is published in mid-September. He said that the law prohibits the movement, by U. S. mails, of obscene, lewd, lascivious or filthy books and that, judging by all reports, the Kinsey book certainly fits this description. Senator Robert Kerr (D.-Okla.) said that Dr. Kinsey and Senator Joseph McCarthy (R.-Wisc.) have one thing in common—they both tried to prove there is a lot of domestic disloyalty.

"Humble Layman" Gives to Seminary Work Grant Fund

A Tennessee layman who desires to be known to the public as a "humble layman of a small town Baptist church" gave Southern Baptist Theological Seminary 100 shares of common stock of the United States Steel Corporation, the income of which he designated to be used for Work Grants funds.

Funds received for Work Grants are used to enable Seminary students to work at jobs around the campus and earn money to help pay expenses.

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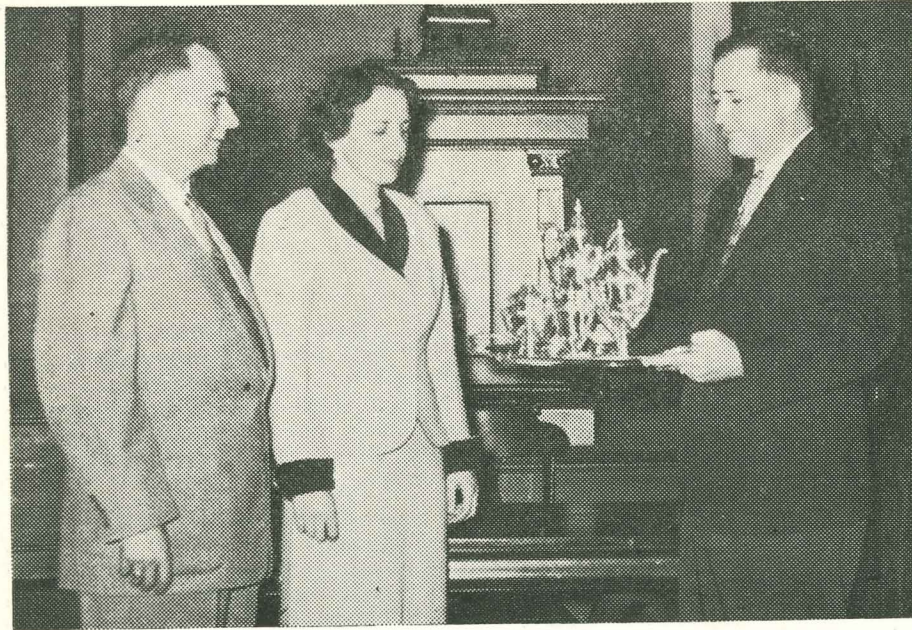
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WESTERN RECORDER

Silver Service Set Given Pastor and Mrs. W. Austin Roberts



T. Robin Toadvine (right), chairman of the deacons of the Cynthiana, Baptist Church, Cynthiana, Kentucky, is presenting a silver service and a check on behalf of the church to Pastor and Mrs. William Austin Roberts before they take their departure for First Baptist Church of Aiken, South Carolina. Present also for the occasion were Pastor R. E. McElmurry and the congregation of the Belmont Baptist Church, which body was organized under the leadership of Pastor Roberts during his pastorate at Cynthiana.

Local Frankfort Friends Create Memorial for the Late D. LaMar Kitson

Last week appeared the substance of an article prepared by the Men's Bible Class of the First Baptist Church, Frankfort, regarding the passing of Pastor D. LaMar Kitson of the Crestwood Baptist Church in that city.

Gene Franklin wrote a feature story in the local Frankfort newspaper telling of the fine work Mr. Kitson did throughout his ministry there. He succeeded in raising \$40,000 for the erection of the Crestwood Baptist Church, but raised and saved nothing for himself. The utter unselfishness of the man and his altruistic spirit in every act have so impressed the friends of his community—Baptists, other local church and civic organizations—that they undertook to create a memorial for him. A part of the memorial is to erect a residence for Mrs. Kitson and her family of girls.

The movement was started by the East Frankfort Kiwanis Club. They set as their minimum goal the raising of \$5,000 in cash for the materials and volunteer labor to complete the job right away. As soon as it was suggested 21 carpenters offered their services, and many

firms and individuals offered to do the plumbing, and donate building materials.

Newspaperman Franklin quoted Dr. Fred T. Moffatt, pastor of the First Baptist Church, as saying: "Brother Kitson filled a role that was unique in Franklin County. The friend of all, with a friendly smile and wave of the hand, to console or share your happiness, he gave his money to those whom he considered more needy than himself, and risked his family's future to serve others, even though he was denied insurance because of his health."

BOOK REVIEWS

Two new Study Course Books on Stewardship are recommended strongly—GOOD STEWARDS by J. E. Dillard, and FOUND FAITHFUL by Merrill D. Moore.

The first is for young people and the second for adults. These excellent books were prepared as a result of action taken by the Southern Baptist Convention in San Francisco (1951), looking toward a board and sustained emphasis on stewardship in the fall of 1953. That time is now on us and many of our churches have already made plans for such a study course with these books as texts. All the churches, for the sake of individuals and the local and Southwide and worldwide programs, should have such a course.

The books are published by the Broadman

Press, Nashville, and can be purchased from your own Baptist Book Store.

TWO NEW STEWARDSHIP STUDY COURSE BOOKS FOR INTERMEDIATES AND JUNIORS ARE NOW AVAILABLE—Partners With God, by Elizabeth Evans Terry (for Intermediates), and The Talking Penny, by Bethann F. Van Ness (for Juniors). The books are published by Broadman Press, Nashville, and are strongly recommended for Training Union and W. M. U. credits. They can be purchased from your Baptist Book Store.

A HISTORY OF BAPTISTS IN KENTUCKY, by Frank M. Masters, published by the Kentucky Baptist Historical Society, 127 East Broadway, Louisville 2, Ky., 640 pages, price \$4.95.

Among Baptist histories of state bodies this is distinguished. It is carefully written and well documented. A competent scholar has not only recorded historical events in the order of their occurrence, but has given them in true perspective against their backgrounds in a fascinating way.—J. M. Dawson, Executive Director, Baptist Joint Committee on Public Affairs, 1628 Sixteenth Street, N. W., Washington, 9, D. C., in Report from the Capital.

Whose Is the Bible?

(Continued from Page 5)

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many centuries, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

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Crowds Attend Baptist Youth for Christ Crusade



COVINGTON, Ky. (Special) — The North Kentucky Baptist Youth for Christ during the week of August 17 sponsored a "Crusade for Christ" with Mel Dibble as the speaker. Mel Dibble (as Mel "Martin"), formerly starred as a nationally known radio and television personality, but recently renounced show business to go into the gospel ministry.

The first meeting was held on Monday night in the Boone County Fairgrounds at Burlington, Ky. Quoting Judge Cropper, "The attendance of 1,800 made this the largest gathering to hear a religious service in the history of Boone County." The services moved to Devou Park, Covington, for three more services. Crowds here ranged from 1,200 on Thursday night to an estimated 4,000 on the last Saturday evening of the

Crusade. There were more than 100 decisions for Christ.

Approximately \$1,000 was spent for publicity in newspapers, television, and radio. This significant religious event, sponsored by the youth of the 52 Baptist churches in Northern Kentucky, made a tremendous impact upon the people of the Greater Cincinnati area.

The Rev. Bob Brown, pastor Visalia Baptist Church, was general chairman for the Crusade. The writer served as publicity director working with Oscar Jones, of First Baptist Church, Newport, the Youth Chairman of publicity. The chairman of the Youth Council is Robert Campbell of Florence Baptist Church. Tom Cole, of Latonia Baptist Church, directed the Youth Choir at all services of the Crusade.—Darrell C. Richardson.

R. T. Daugherty is Re-elected Moderator of Campbell County

NEWPORT, Ky. — R. T. Daugherty, associate pastor of the First Baptist Church of Newport, was re-elected moderator of the Campbell County Baptist Association in its meeting with the Cold Spring Baptist Church, August 27-28. J. R. Armstrong, pastor of the Grant's Lick Baptist Church, was elected assistant moderator, and John Meyer, layman of the Bellevue Baptist Church, was elected clerk-treasurer.

The 20 churches of Campbell County reported a net gain of 132 members, making a total membership of 6,678. The total value of church property reached \$1,164,978—a gain of \$195,929 over last year. Not including amounts contributed for the Baptist Home of Northern Kentucky, the Bethel Baptist Encampment and the Baptist Radio Hour of Northern Kentucky, \$48,235 was given to missions and benevolences.

In this connection, an editorial appeared in The Kentucky Edition of The Cincinnati Post, under the title, "Baptists to be Welcomed." The last paragraph of this editorial read: "Missionary

and evangelism programs are on the schedule, and in these days of Hell-Bomb, crime and vice stories in our papers, we feel northern Kentucky not only welcomes with open arms but is in need of some of the spirit to be offered at the gathering of Baptist leaders."

The association is to meet with the Oak Island Baptist Church next year on Thursday, August 26, and with the Wilmington Baptist Church, Friday, August 27.

Salem Church In Christian County, To Have Homecoming Sunday

PEMBROKE, Ky.—The Salem Baptist Church, Pembroke, Ky., is to have a Homecoming October 4, and Miss Lucy Wimpy wishes to extend a cordial invitation to former members who have belonged to Salem Church in former years to attend.

The occasion will be an all-day meeting, starting with Sunday school at 9:45. Dr. E. P. J. Garrott, of Arkansas, will preach. The afternoon service will feature special singing.

A basket lunch will be served at noon. Miss Wimpy and her committee would like to hear in advance, if possible, from those who expect to attend and how many will come with each party. Bro. C. Homer Robinson is pastor of the Salem Church.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 20, 1953 (Continued from Page 9)

Virginia Avenue	254
Walnut Street (4)	1,678
West Broadway	166
Ludlow, First	74
Madisonville, First	269
Marion	94
Middlesboro, First (3)	84
East Cumberland Avenue	300
Monticello, First	77
Morganfield, First	384
Mt. Washington	50
Murray, First (1)	205
Newport, First (2)	123
Trinity	68
Owensboro, Buena Vista	90
Eaton Memorial (1)	129
First (1)	272
Hall Street (1)	443
Seven Hills	108
Third (1)	363
Paducah, First (2)	118
Immanuel (1)	162
Oaklawn	219
Twelfth Street (1)	389
Paintsville, First	65
Paris, Central (1)	59
Pikeville, First	236
Pineville, First (6)	165
Prestonburg, Irene Cole Memorial	248
Princeton, First	141
Northside	206
Second (1)	137
Russellville, First (1)	411
Somerset, First	637
Sonora	299
Springfield, First	457
Stanford	96
Sturgis, First	264
Versailles	109
Whitesburg, First	484
Williamsburg, First (1)	87
Main Street	73
Willisburg	111
Winchester, Central (1)	89
First	131

Russell County Baptist Association Meets at Welfare, near Jamestown

JAMESTOWN, Ky. — The regular annual meeting of the Russell County Baptist Association was held at Welfare Baptist Church, near Jamestown, Ky., Wednesday and Thursday, September 9 and 10.

This organization, which was formerly known as the South Cumberland River Baptist Association, embracing parts of Russell and some adjoining counties, thirty-seven years ago, was changed to the present name when it was held at Mt. Vernon Baptist Church, in the old Denmark community, some six miles west of Jamestown. This body is now composed of twenty churches all in Russell County, other than two or three.

Most of the churches sent messengers and letters, the letters showing some of the churches as having a fairly good record during the previous year, but not very much gain in membership and spiritual uplift. To this report some of the brethren pledged their word to put forth an extra effort during the next year hoping to be instrumental in bringing about a greater harvest for Thy Lord and Kingdom.

In addition to ministers from over the country and two or three neighboring counties, the following were present from out in the state: Dr. B. B. Hilbun, chaplain Kentucky Baptist Hospital; Baynard F. Fox, ministers' retirement, Relief and Annuity Board, both of Louisville; R. A. Slinker, Murray, state enlistment worker and missionary; Brother Stearman of the Glendale Home; and Abraham Berry, Greensburg, enlistment worker and missionary for the Russell Creek and Russell County Baptist Association; also Wm. R. Bradshaw, pastor of Hustonville Baptist Church.

The introductory sermon was preached by Pastor Jesse A. Parker, of the Jamestown Baptist Church, and the doctrinal sermon by Pastor Joe E. Stotts, of Sparksville. At the noon hour each day a bountiful dinner, augmented with coffee, ice water, lemonade and grape juice, was served from specially prepared tables in the grove, the Welfare group doing themselves proud on this part of the program.

On the afternoon of the first day Moderator Rowe asked that D. G. Grider, messenger from Jamestown Baptist Church who will soon be 88 years old, to stand and be recognized as the oldest person present. Seventy years ago from that date, Bro. Grider as a young man represented Welfare as one of the messengers to the then South Cumberland River Baptist Association held at Mt. Vernon Baptist Church.

Pastors S. B. Rowe, of Russell Springs, and J. W. Hubbard, of Webbs Cross Roads, were re-elected moderator and assistant moderator, respectively; while Bro. A. Smith, Jr., and Pastor Leo Chrisman, both of Font Hill, were re-elected clerk and assistant clerk.

Pastor Rowe has served six years as moderator, making a fine record, and if Bro. Smith lives to serve out his term as clerk, he will have served the body faithfully and well for a quarter of a century.

The association requested that Clerk Smith send a letter of sympathy to Dr. R. T. Skinner, editor of the Western Recorder published in Louisville, whose dear wife and companion recently died suddenly.

The association will be held next year at the Jamestown Baptist Church. Pastor Drewry Meece, of Font Hill, was selected to preach the introductory sermon and Pastor Henry Parrot, of Adair County, the doctrinal sermon.—Alva Grider, O. D., Jamestown, Ky.

Robert A. Jacob, Long A Missionary, Dies at His Franklin Home

FRANKLIN, Ky. — Robert A. Jacob, Baptist missionary to China for 34 years, died at his home on North College street Sunday night, September 13, following a long illness. He was 60.

Funeral services were held at the Franklin Baptist Church Tuesday afternoon. The Rev. Bailey F. Davis, pastor, officiated. Burial was at Greenlawn Cemetery.

Mr. Jacob, who returned to the United States in 1943 from China, was scheduled to go to Hawaii and a missionary in August 1952. However, ill health then prevented him for taking duties of the post. He spent several months in the hospital here and in the Baptist Hospital at Louisville before returning to his home a few weeks ago.

A native of Louisville, Ky., Mr. Jacob was the son of the late George Jacob and Lydia Huckaby Jacob. He came here with his parents at the age of 17 from Scottsville, Ky., and had made this his home since.

He remained active in his missionary work after returning from his tour of duty in China. He was a veteran of World War I.

Surviving are his wife, Mrs. Floy Wright Jacob; four daughters, Miss Elizabeth Jacob, West Point, Miss., Miss Lydia Jacob, Louisville, Mrs. Austin Wade, Bowling Green, and Miss Mary Jacob, Blue Mountain, Miss., and a

brother, Lawrence Jacob, Madison, Ind.—Franklin Favorite.

[EDITORIAL NOTE. — From his pastor, Dr. Bailey F. Davis, of the First Baptist Church of Franklin, comes the word: "He was a faithful member here and was a devout Christian." Continuing, he says: "Brother Jacob realized some months ago that he did not have long to live and called me in to discuss funeral plans. He emphasized that he wanted it to be a 'joyous occasion' and gave me various passages that he wanted read. His attitude was refreshingly wholesome throughout the months of hospitalization and illness."]

OCTOBER W.M.S. PROGRAM (Continued from Page 11)

Wainscott, Rev. Harold, Corbin
Wall, Mr. John, Buffalo
Waltz, Rev. Joe, Ludlow
Webb, Mr. A. H., Williamsburg
Wells, Mr. John, Mountain Valley
White, Rev. Pollard, Hopkinsville
Younts, Miss Kathy, Mountain Valley
In addition to these speakers from the schools, our State W. M. U. officers and all the missionaries of the Baptist State Board of Missions have signified their willingness to speak in these meetings.
Mr. Ben C. Fisher, Secretary of Christian Education and Dr. A. M. Vollmer, Secretary of Promotion will also serve. Study our Baptist Schools in October!

New Orleans Seminary Dedicates New Campus

NEW ORLEANS, La. — (BP) — New Orleans Baptist Theological Seminary dedicated its new \$4,000,000 buildings and grounds last week.

The 75-acre campus, located in one of the finer residential districts, is on the Gulf highway to Mobile.

Seven major buildings in the academic quadrangle are of French Colonial or early Louisiana architecture but no two are alike. The library, located in the quadrangle, has a capacity of 100,000 volumes and can accommodate 400 students.

The purchase of the campus in 1947 for \$247,752 was made possible by the 1946 Cooperative Program capital funds allocation of \$209,189.44, plus some designations. Approximately \$3,000,000 has been invested in buildings. About four out of every five dollars of this has been from Cooperative Program capital funds.

►Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church, Campbellsville, Kentucky, is now the evangelist with Pastor W. Frank Badgett at the First Baptist Church, Richmond, Indiana. The meetings began September 28 and will continue for two weeks. Pastor Frank Badgett says: "This is his second meeting in Richmond, Indiana, in recent years, and he comes at the request of the church because of his compassion for souls and great Bible preaching."

Harold E. Ingraham Receives Doctorate



DeLAND, Fla. — Harold E. Ingraham, business manager of the Baptist Sunday School Board of Nashville, Tennessee, center, received the honorary Doctor of Christian Education degree from Stetson University. (Left to right) Harry Crawford Garwood, dean emeritus of the College of Liberal Arts; Ingraham; and J. Ollie Edmunds, president of Stetson.—Baptist Press.

Mission Hospital Ministers to 1,724 During First 6 Months

The Baptist Hospital, Asuncion, Paraguay, ministered to 1,724 patients during its first six months. The outpatient department served 1,436 with 2,946 consultations. The inpatient department hospitalized 288 persons for 2,139 total patient days. There were 84 births and 40 operations.

Ninety per cent of the hospital's care and treatment is gratis, according to Leland J. Harper, missionary administrator. "Our primary desire is to serve those who cannot afford medical attention," Mr. Harper said. "This desire is easily realized as the majority of Paraguayans have never known other than poverty."

Religious activities form a vital part of the hospital activities. The gospel is presented daily in music and preaching by means of a public address system. Each room and corridor has a loud-speaker. One national worker comes daily to dedicate her time to personal work among the patients and a corps of nurses' aides witness faithfully.

In July alone there were 16 manifestations of faith in Christ made in the hospital.

The following is quoted from a hospital report:

"This report cannot show the great interest of many who have not yet manifested their faith in the Saviour, but who appear extremely interested and attend the chapel services regularly.

"And only in the 'comments' can we

begin to relate the interesting experiences, both joyful and sad, that we have had.

"We think of the family across the street who said they would never set foot in the hospital, even if dying. But, when disaster struck and a kerosene heater exploded in the face of the little girl, they came promptly; and we rejoice that recently this little girl returned home, not only sound of body, but also renewed in spirit because she accepted Christ as Saviour.

"We think of two extremely grave cases when the doctors prayed and worked constantly all night long fearing that they were to lose both; but later both left the hospital with renewed health and with Christ as their personal Saviour.

We think of an employee of the archbishop of Paraguay, who interned his wife in the hospital and who now sends his little girl to our Sunday school.

"We are saddened as we think of the woman who entered for serious surgery and turned a deaf ear to the pleading of the nurses' aides . . . She went out into eternity without Christ.

"We think of the woman who attended the outpatient clinic and asked about our religious services, stating that she desired her son to have religious instruction. They now attend regularly our chapel services; and recently she asked for a fuller explanation of giving oneself to Christ." [Dr. William Skinner, nephew of the editor, is a physician in this hospital.]

L. D. Ferrell, Formerly Of Fulton, Ky., Given Honorary Degree

WALNUT RIDGE, Ark. — Pastor Lewis D. Ferrell, of the First Baptist Church, Paragould, Arkansas, was honored with the Doctor of Divinity degree by the Southern Baptist College here at its Fall Convocation. Also recipient of the honorary Doctor of Laws degree was George W. Schroeder, executive secretary of the Baptist Brotherhood of the Southern Baptist Convention.

Doctor Ferrell was formerly pastor of the First Baptist Church, Springfield, Tennessee, and the First Baptist Church of Fulton, Kentucky.

W. H. Curl Helps E. C. Dockery in Meetings at Liberty, Near Fulton

FULTON, Ky. — Brother W. H. Curl, director of missionary and stewardship training in Kentucky, was the evangelist for a revival meeting at Liberty Baptist Church, seven miles west of Fulton, August 24 through September 1. There were four for baptism on profession of their faith.

Brother Curl brought spirit-filled and well prepared messages each morning and night. The church has taken on new life as a result of the meeting. Several are taking jobs in the church for the new years. Some have even volunteered for work in places where it has been hard to get workers.

The song service was conducted by the pastor, E. C. Dockery.

►Dr. William H. Morton, teacher of archeology at the Southern Baptist Theological Seminary, addressed the Baptist Brotherhood at the Calvary Baptist Church, Friday, September 18. Having just returned from the Holy Land, he spoke on "Religious Conditions and Missionary Opportunity in the Holy Land."

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For October 11, 1953

By H. C. Chiles

God's Design For New Men

Jeremiah 31:31-34; 1 Peter 1:13-16, 22-23

Even before the foundation of the world, God had a design for man. From the time that he fell into sin, which action was foreseen clearly by God, man's life has not been in conformity to the will of the Heavenly Father. This being the case, naturally man has been the loser. Through his disobedience he has brought much displeasure and dishonor to God.

I. THE NEW COVENANT Jeremiah 31:31-34

1. The Promise of the New Covenant.

These words contain the promise that God would make a new covenant with His people. Since a new covenant is promised, one is warranted in concluding that there was a previous one. At Sinai God had previously made a covenant with the nation of Israel. Since it was national in nature, it could bring blessing to the other nations of the earth only indirectly.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. It was a covenant that had two parties to it. The people had a part to do, and when they did their part, God could be depended upon to do His part. But, alas, the people disregarded the will of God and went farther and farther away from Him. Even though God was patient, tender, forgiving, and always trying to effect their restoration, they continued in their disobedient ways. The former covenant was broken because of man's impotence, due to his degeneracy and disobedience. It was just and good, but man was incapable of keeping it.

2. The Prospectus of the New Covenant.

It was encouraging to learn that the new covenant was to be entirely different from the old one. Whereas the old one had been external, the new one was to be internal. Wherein the old one had failed, the new one was to succeed. It would succeed because God alone was the responsible One, and He would do what needed to be done and supply what man lacked and needed so very much. Since He was to do everything this time, there could not be any failures, because He is not in the failing business. In the old covenant the people said, "All these things will we do," but they did not. In the new covenant

the people are the recipients. As an expression of His marvelous grace, God makes all of the promises, and He is quite capable of keeping and fulfilling them.

Perhaps the prospectus of the new covenant of grace can be summarized briefly but clearly in four words:

(1) Regeneration.

"I will put my law in their inward parts, and write it in their hearts." Thus God is pledging Himself to give a new heart to all who enter this new covenant. He will work into their hearts a strong desire to conform to His expressed will. All of those who are regenerated by the spirit of God will have created in them a disposition to walk in the ways of the Lord and according to His blessed will. We must ever remember that those who are truly regenerated delight to do the will of God in their lives.

(2) Relationship.

"I will be their God, and they shall be my people." When one has come into this new, wonderful and blessed relationship, he is no longer related to God as a creature only, but as a child also; not as a slave, but as a son.

(3) Revelation.

"They shall all know me." From the least to the greatest, every person shall know God when the new covenant reaches its fulness in the Lord Jesus Christ. His instructions will fall, like the sunshine and the rain, upon all hearts alike.

(4) Remission.

"I will forgive their iniquity, and I will remember their sin no more." This message of cleansing and forgiveness through the substitutionary work of Christ at Calvary was sorely needed.

II. THE NOTEWORTHY CHALLENGE 1 Peter 1:13-16, 22-23

Writing to believers in Christ, whom he described as "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," the Apostle Peter challenges each of them to live righteously. As children of God they were under obligation to mold their lives according to the will of God.

Peter exhorted his brethren to gird up the loins of their minds. It was a custom in the East for people to wear flowing robes. When it was necessary for them

to make speed, they lifted their robes and fastened them to their belts, lest they should cause them to trip and fall. Lest they permit their minds to indulge in such thinking as would hinder their progress in the Christian life, Peter urged them to control their thinking and to think high and helpful thoughts.

Because we live in a world whose spirit is antagonistic to Christ, and where subtle temptations abound on all sides, such an exhortation is exceedingly important. To counteract these temptations and tendencies he bids us to live soberly and hopefully, looking to the coming again of our blessed Saviour.

Because God is holy, those of us who are His children are exhorted to be holy also. And He most assuredly has a perfect right to demand that His people be characterized by holiness. It is good to know that we can certainly depend on Him to provide the necessary power for us to live in a manner acceptable to Him.

Having been redeemed by a price so costly as the precious blood of Jesus Christ, we should live for Him. This was certainly a tremendous price to pay for the work of redemption. The unsaved man usually figures that he can buy his salvation, either with his gifts of money or by his works. However, this idea is foreign to the teachings of God's Word. Man is not redeemed with corruptible things, such as silver and gold (verse 18). Consequently, all of the wealth in this world is insufficient to redeem a single soul. All of the so-called good works that man can do during an entire lifetime cannot procure his salvation. Man is totally unable to pay the price to redeem his soul.

In the light of man's utter helplessness and hopelessness, apart from Christ, isn't it wonderful that God gave His only begotten Son to pay the penalty for man's sin and to bridge the gulf that lay between man and God! His work of redemption was complete and perfect. Christ's death is also a transforming force in the lives of true believers, causing them to love the things they formerly hated and to hate the things which they formerly loved. Having been redeemed and regenerated, believers ought to give abundant evidence of their Christianity.

►The First Baptist Church, Middlesboro, took notice of the Golden Anniversary of Senior Deacon Wade H. Gibson on September 13. He has been a member since September 13, 1903. He was the first teacher of the Baraca Class. "We appreciate what Mr. Gibson has meant to our church," read the bulletin article, "and his faithfulness and loyalty for these fifty years. Best wishes on your church anniversary, Mr. Gibson, and we hope that you have many more of them."

Arthur L. Walker Completes His Third Year with the Evarts Baptist Church

EVARTS, Ky. — Evangelist James Baker, Riceville, Tenn., will assist Pastor Arthur L. Walker and the Evarts Baptist Church in revival services September 27-October 9. Pastor Walker will be with the Black Oak Baptist Church at Clinton, Tenn., and Pastor O. Doyle Denny in a revival October 12-23.

The Evarts Church recently observed the third anniversary of Pastor Walker. In the last three years the church has received 178 new members, 114 of them being by baptism. The membership of the church now stands at 392. The church led Upper Cumberland Association in baptisms last year, and was second only to the Harlan Church in gifts to missions and in Sunday school attendance.

Bell County Association Holds 58th Session At The Riverside Church

PINEVILLE, Ky., September 7.—The Bell County Baptist Association has just closed its fifty-eighth annual session with the Riverside Baptist Church, where Dr. Ralph S. Voris is the pastor. Pastor Wendell H. Rone, First Baptist Church, Middlesboro, was elected moderator; Pastor F. D. Robinson, assistant moderator; and Pastor W. T. Robbins, for 39 years pastor of the Wasioto Church, was elected clerk for the 49th term. Pastor Robbins and Deacon C. G. Turner helped to organize the Bell County Association 57 years ago, and both brethren were in attendance at this session. Only one more person now living helped in the organization of the association 57 years ago, and that is the Hon. H. H. Fuson, now living at Chagrin Falls, Ohio.

The first session of the Bell County Association showed 11 churches with a membership of 704. This 58th session shows 80 churches with a total membership of 13,237. That first session showed a total church property value of \$3,425, while this 58th session shows a total property value of \$839,100.

The First Church, Pineville, has a great pastor in the coming of Rev. Raymond Sanderson, to this great church.

A strange coincidence happened in the

TITHING FILM

'GOD IS MY LANDLORD'

The Story Of "DYNAMIC KERNELS" in 45 minute color sound

Write Perry Hayden, "The Michigan Miller" Tecumseh, Michigan, Department WR

First Church of Middlesboro and the First Church of Pineville. Both were constituted in 1889 by Rev. R. C. Medaris, now deceased. First Middlesboro Church shows a membership of 1,187 and the First Pineville shows a membership of 1,965, a difference of only 22. I call this a strange coincidence.

However, Middlesboro has a number of large congregations of Baptists near the great First, among which are: East Cumberland with 1,003, Old Yellow Creek with 858. The youngest church in Middlesboro is Binghamtown with 444. Rev. W. B. Bingham is pastor of this church. Rev. Wint Bolton is pastor of East Cumberland Avenue, and Rev. F. D. Robinson, is pastor of Old Yellow Creek.

The first session of the Bell County Association 1896 showed baptisms 25, this year we showed 525 baptisms. However, a number of our churches show no baptisms at all for the past year. This is a sad report to make.

A NOTE OF APPRECIATION

The children and I desire to express our deepest gratitude to the multitude of friends all over the state and far beyond who remembered us in our great sorrow. We lost our hard battle to keep Mrs. Skinner with us. It seemed not to be the will of God. But we have found that God's grace is sweetest in the valleys, and that He Himself is there—our Shepherd.

Devotedly,
R. T. Skinner
Editor

W. R. Cole and Clifford Jackson Ordained Deacons at Wildwood

ASHLAND, Ky.—The Wildwood Baptist Church of Ashland, Ky., ordained W. R. Cole and Clifford Jackson to the office of Deacon on Sunday, September 6. The Scripture reading was given by Deacon Curtis McComis showing the needs and qualifications of a deacon. Following a thorough questioning by William Mills the charge was brought by W. R. Litteral. The sermon was preached by Rev. J. M. Anderson, who is a member of the Wildwood Baptist Church. The pastor, Quentin Lockwood, led in the pledge of the two candidates and the ordination prayer was given by J. R. Keach, after which the laying on of hands was participated in by all of the ordained men present.

The Wildwood Church uses the ro-

tating system of deacons and the two brethren were ordained to fill vacancies.

The church is in the midst of a building program, erecting an auditorium. The building is nearly ready to be plastered and it is anticipated that the new structure, seating 400, will be ready for use, by the middle of November.

The church has called Dr. D. L. Henning to be its music director.

Clifton Baptist Church, Louisville, To Have Sixtieth Anniversary

The sixtieth anniversary of Clifton Baptist Church will be observed October 11. Dr. T. L. Holcomb, executive secretary of the Southern Baptist Foundation, Nashville, Tenn., will speak at the morning service, and Dr. E. N. Wilkinson, pastor of the Parkland Baptist Church, Louisville, will be the afternoon speaker at 3:00 o'clock.

Pastor J. Kenneth Allaby and the Clifton congregation plan a reception at 4:30 following the afternoon program.

Commencing that evening a two weeks' revival is to be started, with Dr. W. Peyton Thurman, pastor of the First Baptist Church, Hopkinsville, Ky., doing the preaching. Dr. Thurman grew up in the Clifton Church, and his father is one of Clifton's life deacons.

Marion L. Hayes, director of music and education of the Central Baptist Church, Oak Ridge, Tennessee, since his graduation from Carson-Newman College two years ago, took up his new duties in a similar capacity with Pastor J. Kenneth Allaby at the Clifton Baptist Church, Louisville, on September 20. His wife's name is Mrs. Thelma Jacqueline Hayes, and their daughter's name is Jeannine.

Pastor and Mrs. Allaby are the proud parents of a new baby boy, Gordon Keith Allaby, born September 8 at the Kentucky Baptist Hospital. They have two other children, Bryan Kenneth and Carolyn Ruth.

►Pastor Jesse O. Matlock has resigned at the Wallacetown Baptist Church, Madison County, Kentucky, effective Oct. 11.

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Dr. Caudill Writes From Japan and Korea

By R. PAUL CAUDILL, Pastor
First Baptist Church
Memphis, Tennessee

Tokyo, Japan
August 18, 1953

It is hard to believe, but it is nevertheless true: Christianity has experienced little more than a small beginning in Japan. The dominant religion is still Buddhism with nearly fifty million adherents. Moreover, Shinto probably claims another fifteen million. On the other hand, Christianity, according to Missionary Edwin B. Dozier, has approximately five hundred thousand adherents inclusive of Catholics (Roman and Greek).

All together, there are 96 missionary societies operating in Japan with the major denominations being: Presbyterian and Reformed Churches, Methodist, Congregationalist, Episcopalian, Lutheran, Nazarene, Assembly of God, Church of Christ, and Baptists—there are ten separate Baptist groups.

There are 1,473 missionaries in Japan, but only 100 of these are Southern Baptists—one out of 15. The Seventh Day Adventists, Mormons and Russellites have more than this—they have 170.

In Tokyo, a city which boasts 5,981,722, exclusive of suburban areas, Southern Baptists have only six churches. Drive over Tokyo as I have done these past few days, and look in the face of the moral and spiritual needs of the people as I have looked, and it will break your heart. But this is not all there is to break our hearts as we think of our world mission as believers.

According to the 1952 Book of Reports, Southern Baptists have, for instance, less than 900 foreign missionaries on all the fields of the world. Of this number only 332 are men! The rest of them are women—wives of missionaries and other workers. And yet Southern Baptists report 28,865 churches with 7,634,493 members.

It would probably be safe to say that for every missionary we have on the foreign fields, we have another fifty paid, full-time workers in our Southern Baptist Churches. And it also might be said, conservatively, that for every dollar we spend on the foreign field, we spend another thirty dollars in the homeland, to be sure, relates to the foreign mission program—how could it be otherwise?—but the disturbing comparison remains.

The pitiful fact is that the great advance is still ahead of us—something yet to be realized—something barely begun.

Somehow, someday, we shall have to change the picture. God giving us grace and wisdom and strength, we will!

Seoul, Korea
August 22, 1953

I may live a long time, but I shall hardly forget the experience that was mine on yesterday when I visited Freedom Village and had fellowship, for the first time, with our own men who have been prisoners of war in Communist Korea.

Freedom Village is located near Panmunjon, and there is little about the place to suggest the memorable events that are taking place daily under the covert of the huge tent and the lesser tents that have been erected there in the valley as a reception center for our beloved men who are being brought back from the horrors of Communist prison camps.

The journey to Freedom Village, from Seoul City, was made by car, and I had as my companions Chaplain (Colonel) Mert M. Lampson and Mr. O. S. Mueiting of KCAC (Korean Civil Assistance Command) who has been by my side constantly since I reached Korea, looking after my itinerary and keeping me on schedule for all engagements.

Upon reaching Freedom Village we were met by Colonel Raymond W. Begges, the officer in Command, and he very kindly escorted us throughout the Village, explaining in great detail the various steps and stages of processing whereby the returnees are made ready for the long journey home to loved ones and friends.

The men, following the exchange, are first brought by ambulance to the village where they are immediately checked for medical problems. If they are in need of immediate medical attention, they receive it.

The second step has to do with identification. They move into the AGC, (Adjutant General's Command) area where files are available on all men reported missing in action or as prisoners. Here the identity of each man is verified.

The third step takes the men into an enclosure where they meet the chaplains of the various faiths, and where they have the opportunity to pause for worship in the little improvised chapels that have been provided alongside the larger area room. I was informed that not more than two men out of fifty fail to avail themselves of this opportunity of worship, and that many of them are visibly affected by their worship experience.

I had to fight hard to keep the tears back myself, as I observed it all. There were the neat rows of New Testaments

and other religious printed material that had been carefully arranged on a table inside the enclosure for the men. There were the imprints left by their knees on the drab khaki cushions where they had knelt in prayer. There was that indescribable look of peace in their faces as they moved forward in the various other steps of the processing.

The patient, kind manner in which our men received the returnees was beautiful to behold. The consideration and gentle care seemed to me almost as real and as full as that of a mother for a child. It did something to me to watch them. I was never so proud to be an American, and never more full of solid resolve to do all within my power, henceforth, to live up to the responsibilities that are mine as a citizen of our land.

One other thing: I must confess that I was surprised to find many of the men appear to be in fair condition physically. Of course they had not yet had their physical examinations, and I do not know what the story will be when the records are complete. I talked with numbers of them, and their response was wholesome.

A wonderful group of men, I must say—these returnees.

I felt like kneeling at the feet of each one of them and thanking God for his return, and for the sacrifices he had made in my behalf, and in yours—to the end that our land might ever be a gate to Freedom!

Southern Baptist Hospital Made Beneficiary in Will

NEW ORLEANS, La. — (BP) — Southern Baptist Hospital was made one of the beneficiaries in the will of Theodore G. Bruning and a check for \$50,000 was presented to the hospital.

The money is to be applied on the cost of air conditioning of the seventh and eighth floors of the old building.

We are happy to be back in Argentina; for after thirty-one years in this country we realize that we have no other home on earth.—*Mr. and Mrs. Paul Freeman, missionaries to Argentina.*

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Baptist Growth in America

By DR. C. PENROSE St. AMANT
New Orleans Baptist Theological Seminary
(Sent us by Dr. Norman Cox, Historical Commission)

"The lost radiance of the Christian religion," the title of a recent book, describes what has happened to Christianity when one compares many of its historical expressions with the mighty movement that came alive in the first century. What is the secret of the radiance and why did it lose its luster? The secret is the living Christ, whose Spirit is a contemporary fact and whose universal sovereignty will be realized. The luster was lost because Christianity was institutionalized and formalized in the Catholic development.

The Baptists, standing in spiritual succession to the anti-churchly sects (who rejected the Catholic pattern), appeared in England and America in the seventeenth century. Here the Baptists have grown from a mere handful in the beginning to about 10,000 at the time of the American Revolution. From 1776 to 1953 we have increased to seventeen million. This incredible growth has had a parallel in our tremendous institutional development. But there are other areas where, until recently, our growth has been slow. These areas of recent growth are evidences of a historical consciousness among us. We have seen that we must look backward if we are to go forward. We are facing problems now that can be solved only in the light of our history.

We have seen that the task of communicating the Gospel has become more complicated because of the complicated character of our contemporary civilization. The Baptist movement in this country was really forged on the frontier. We must not forget this and allow our churches to become clubs for the comfortable. But we must remember that the frontier is largely past and that education is increasingly widespread. We are a democratic people. We have a responsibility to all segments of the community—to the university professor as well as the farmer.

The doctrine of salvation must be seen in its true breadth and depth. We must start with men's souls, but realize that salvation involves past, present and future. It contemplates the whole life

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of man. Our historical emphasis upon evangelism and missions must be continued, but the range of our concern must be as wide as the vast needs of the world. Such groups among us as the Christian Life Commission deserve our vigorous support.

We are a prophetic people. Let us project our prophetic concern into the great issues that confront this confused modern world.

We must grow theologically. We have not produced our share of first-rate theologians. As our theological seminaries grow, we must grow theologically. Calvinism has influenced us more than other schools, but we have no creed. We believe in the open Bible and the open mind. We believe in the Word of God and in the freedom of every man to understand it for himself, guided by our teachers, to be sure, but supremely by the Holy Spirit, who will guide us into all truth. The task of our theologians is to bring our distinct understanding of Christian truth to bear upon the needs and problems of today's world. Jesus Christ is our Lord and we are the servants of His Word. We must continually catch and communicate from Him the radiance which broke into the world when He came.

Prominent Indiana Baptist Woman Dies In Indianapolis

INDIANAPOLIS, Ind. — Mrs. Eliza Becker Spencer, mother of Mrs. Carleton W. Atwater, passed on to heaven, August 9, 1953. She was born near Marietta, Ohio, March 27, 1860.

After her marriage to John R. Spencer, M. D., she moved to Cincinnati, Ohio, where Dr. Spencer was one of the leading physicians for many years. Both Dr. and Mrs. Spencer were leaders in Christian work in the Cincinnati area, serving as teachers and officers in the Lincoln Park Baptist Church and in the Miami Baptist Association.

Since the death of her husband, Mrs. Spencer lived with her daughter and husband, Dr. and Mrs. Carleton W. Atwater, in Anderson, and then in Indianapolis, where Mrs. Spencer was a member of the First Baptist Church. She was also an active member of the Loyal Bible Class and of the Women's Society.

Until a few weeks ago she read her Bible, the *Baptist Observer* and *Missions*, with remarkable alertness of

mind. She was a sister of the well-known Captain Mary Greene of the Greene Line Steamers. Her brother, Dr. John P. Becker, is a dentist in Cincinnati. She was the grandmother of Dr. S. Atwater, of Atlanta, Georgia, and of Mrs. Charles L. Smith, of Des Moines, Iowa.

Her son-in-law, Dr. Atwater, conducted beautiful services in her memory in Indianapolis and in Cincinnati, where she was buried.—The Baptist Observer.


The Evil of Wrong Judgment

(Continued from Page 7)

We would find ourselves at variance with some of Bishop Oxnham's views, and there is no doubt that he would be at variance with some of our views. But muddled opinion is not the moral principle of divine judgment. Both opinion and wisdom are qualified by our state of experience and knowledge. Both are subject to change and improvement. We, therefore, do not believe that to be a proper Christian practice which assumes to judge our brethren without adequate evidence and with no semblance of fair treatment.

We trust that this era of hysteria, suspicion, and malicious treatment of one another in the area of Christian profession will soon be brought to an end. We believe in the corrective forces within the fellowship of the people of God. These can take care of their own affairs and are wisely able to bring any man to the place of correction whereby, in his freedom, he may become a better servant of the Lord. Until that is tried, have any the right to judge or condemn? (Galatians 6:1).

"A lot of people want faith as big as a mountain to move a mustard seed."



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GEORGETOWN COLLEGE

THEN (1942)

210 enrolment
Faculty members 26
Faculty members holding the doctor's degree—6
Ill repaired buildings
No sidewalks
No shrubbery
Plumbing in only 3 buildings
Poor approach from Main Street

No chapel
No campus accommodations for faculty
Depleted library

No little theater
Scant student accommodation

Inadequate kitchen and dining room

No couples' accommodations

No separate music building
Buildings inadequate for growth

Degrees offered: A.B.

All Cooperative Program funds impounded
Budget—\$118,802.52

NOW (1953)

842 enrolment (300 per cent increase)
Faculty members 48
Faculty members holding the doctor's degree—17
Reinforcement to structures, renovations
Concrete walks to all points of campus
Shrubs and hedges set out
Rest rooms in all buildings
Memorial Drive with 26 beautiful commemorative lamps
John L. Hill Chapel
Faculty apartment building
Library well stocked and well equipped (Approximately 30,000 volumes)
Lewis Auditorium
Addition to Rucker Hall; new boys' dormitory; other houses
Modern kitchen, new dining room and double-line cafeteria
Warrendale Trailer Court and "barracks;" four cottages
Nunnelley Music Building
Have acquired: Sigma Kappa House, Lambda Chi Alpha House, Kappa Delta House, Adams House, Lewis House, Commerce Buildings
Degrees offered: B.A., B.S., B.M.Ed., B.S. in Commerce and B.A. with major in Religious Education
Gifts from Cooperative Program—\$137,117.72 (for 1952)
Budget—\$335,373.11

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