

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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STATE-WIDE EVANGELISTIC CONFERENCE

January 13-14, 1948

Walnut Street Baptist Church

Louisville, Kentucky

TUESDAY, JANUARY 13

Morning Session

- Dr. George Ragland, Moderator General Association, Presiding
- 10:00 A.M. Song Service led byHarold Tallant
- 10:15 A.M. Scripture and Prayer
- 10:30 A.M. ADDRESS: "Simultaneous Revivals"Dr. C. E. Matthews
Superintendent of Evangelism, Home Mission Board
- 11:15 A.M. Hymn led byHarold Tallant
- 11:20 A.M. ADDRESS: "The Cross and Evangelism"Dr. R. C. Campbell
Pastor, First Baptist Church, Little Rock, Arkansas
- 12:05 P.M. Adjourn

Afternoon Session

- Dr. R. T. Skinner, Editor, Western Recorder, Presiding
- 2:00 P.M. Song Service led byJ. Perry Carter
- 2:15 P.M. Scripture and Prayer
- 2:30 P.M. Conference and Forum on EvangelismDr. C. E. Matthews
- 4:30 P.M. Adjourn

Evening Session

- Dr. W. C. Boone, General Secretary Executive Board, General Association, Presiding
- 7:30 P.M. Song Service led byMaurice Barnes
- 7:45 P.M. Scripture and Prayer
- 7:50 P.M. ADDRESS: "The Indispensableness of Evangelism"—Dr. Ellis A. Fuller
President, Southern Baptist Theological Seminary
- 8:30 P.M. Hymn led byMaurice Barnes
- 8:35 P.M. ADDRESS: "A Revival Today"Dr. R. C. Campbell
- 9:15 P.M. Adjourn

WEDNESDAY, JANUARY 14

Morning Session

- Dr. H. Leo Eddleman, Chairman Executive Board, Presiding
- 9:45 A.M. Song Service led byJoe Canzoneri
- 10:00 A.M. Scripture and Prayer
- 10:15 A.M. ADDRESS: "A Rural Church Revival"L. G. Frey
Tennessee Baptist State Board
- 11:00 A.M. Hymn led byJoe Canzoneri
- 11:05 A.M. ADDRESS: "Is Hell A Myth?"Dr. Robert G. Lee
Pastor, Bellevue Baptist Church, Memphis, Tennessee
- 12:00 N Adjourn

Afternoon Session

- R. B. Hooks, Superintendent Rural Church Program, Presiding
- 2:00 P.M. Song Service led byRalph Voris
- 2:15 P.M. Scripture and Prayer
- 2:30 P.M. Conference and Forum on Rural Evangelism led by L. G. Frey
- 4:00 P.M. Adjourn

Evening Session

- Dr. W. R. Pettigrew, Chairman State Committee on Evangelism, Presiding
- 7:30 P.M. Song Service led byBuell H. Kazee
- 7:45 P.M. Scripture and Prayer
- 8:00 P.M. ADDRESS: "Christ Above All"Dr. Robert G. Lee
- 9:00 P.M. Adjourn

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January 8, 1948
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WESTERN RECORDER

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[Editor's Note: The Western Recorder does not necessarily endorse an article to which the signature of the contributor is attached, and its appearance in our column indicates only that it has merit from the contributor's point of view, and for which the writer is primarily responsible.]

Gleanings From The Field

►Mississippi Baptists are said to be setting up a seven-station radio network.

►Glenn Manis, student in the Southern Seminary, is the new pastor of New Washington, Ind., Baptist Church.

►Chaplain David E. Weaver reports that his wife has arrived safely in Japan and she is now helping him with his work.

►Dennis Rush preached in a revival at the Laurel River Church recently in which there were 13 additions by baptism.

►Pastor W. E. Jones and Brother Steve Vandeventer preached in a revival at Salem Church recently. There were 18 additions by baptism.

►Central College is to be moved from Conway, Ark., to Camp Robinson, near Little Rock, according to the plans of Arkansas Baptists.

►Clyde R. Widick, Morristown, Tenn., is to assist Pastor J. L. Bill in a revival at Corinth Church, Laurel River Association, beginning January 12.

►Dr. Howard E. Spell, Professor of Bible at Mississippi College, Clinton, Miss., for the last five years, has been elevated to the office of Dean of the same institution.

►The new Book *Helps for Soul winners*, by L. E. Barton, is sold out and another edition, slightly enlarged, is expected off the press about the new year.

►Dr. E. C. Masden, Professor of Bible at Carson-Newman College at Jefferson City, Tenn., and Mrs. Masden were visitors among relatives and friends in Kentucky during the Christmas holidays.

►The Brodhead Baptist Church, Brodhead, Ky., has called J. K. Masterson, of the Fenton Road Baptist Church of Flint, Mich., as their pasotr. He took up his new duties on December 21.

►D. Wade Armstrong is the new pastor at Covert Avenue Church of Evansville, Ind., where he succeeds J. Leland Hall who recently went to be pastor at Anthoston, Ky. Brother Armstrong has resigned his pastorate at Irvington, Ky.

►President Harvey D. Bruce, native of Cave City, Ky., and now head of East Texas Baptist College at Marshall, Texas, preached in a revival with Pastor Louis Hendricks at the First Southern Baptist Church of Pasadena, Calif. There were 20 additions.

►The Emmanuel Baptist Church of Jeffersonville, Ind., has called Wallace R. Harless, graduate student in the Southern Seminary, to be their pastor. He succeeds C. C. Moman, who recently went to the West View Church in Indianapolis, Ind.

►Mr. and Mrs. Kenneth Wood, of Lexington, Kentucky, announce the arrival of a daughter, Carolyn Elizabeth, on November 29, 1947. Mr. and Mrs. Wood are active members of the Calvary Baptist Church in Lexington, where Mr. Wood is a deacon and director of the Training Union.

►The Second Baptist church in Bath County was dedicated on November 23 at Olympia, Ky., six miles east of Owingsville. L. E. Leeper, Morehead, delivered the dedicatory sermon and Dr. Harrison Howard offered the prayer. J. R. Rhodes of Frenchburg, Ky., is the pastor there.

►Resolutions have been passed by the Spring Hill Church, in Western Kentucky, regarding the going of their pastor, G. O. Cavanah, from their midst to assume the leadership of the church at Smithland, Ky. The resolutions were signed by the committee, composed of

Mrs. Joe Ward, Ealine Peery and Ira Bradberry.

►Pastor Robert R. Case has just concluded a revival meeting at Glenville Church in Daviess County, in which he was assisted by Pastor Robert C. Knipp of Gethsemans Church in Louisville. There were 11 for baptism, 13 by letter and 3 for definite service. Also there were 53 rededications.

►The First Church of Jellico, Tenn., where Francis R. Tallant is pastor, has just completed a revival with Pastor James Ivey of Americus, Ga., doing the preaching, and C. P. Kidd, LaBelle Church of Memphis, Tenn., leading the music. There were 20 conversions, 5 received by letter, 1 by statement and 4 rededications.

►Dr. George Ragland celebrated the beginning of his twenty-six years as pastor of the First Church of Lexington recently. The church is more than 130 years old and Dr. Ragland's pastorate is the longest in its history. There is a member in his church—Mrs. Mary E. Hukill—who is ninety-nine, and has held continuous membership there for eighty-three years.

►The King's Church, Long Run Association, ordained three new deacons recently. They were Messrs. Everette Fidler, Roy Smith and J. M. Thomas. The charge was delivered by W. E. Pound, pastor at Plum Creek Church and the sermon was delivered by Noah Benningfield, pastor at Mt. Washington. Pastor Wade H. Hale presided and offered the ordaining prayer.

►Chaplain David E. Weaver writes to express the gratitude of the Japanese people for the gifts of food and clothing that have been so generously contributed by Clifton, Virginia Avenue, Middleton, St. Matthews, Crestwood and Victory Memorial Churches in Long Run Association of Kentucky. These gifts have been distributed with the helpful advice of Rev. Ylya, pastor of Majiro-Ga-Oka (Southern) Baptist Church of Tokyo. He is co-operating with Chaplain Weaver in his work with the orphanage, a Japanese hospital, and with a weekly service for Japanese servants in their dormitory at the camp. There are now fourteen children in the orphanage ranging in age from three to fifteen years.

►Evangelist A. C. Baker, Louisville, Ky., assisted Pastor Harvey F. Morrison in a revival meeting at the Campbellsville Baptist Church during November 17-30. C. LaMar Alexander, Educational Director of the Highland Heights Church of Memphis, Tenn., led the music. Pastor Morrison, unfortunately, was sick at the time, and had to be absent from many of the meetings. However, the visiting evangelist and singer went ahead with the services. Pastor Morrison says that in many ways it was one of the finest meetings the church has had. Then on December 17 the Campbellsville church gave Pastor and Mrs. Morrison a pounding and shower of edible and other gifts.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, JANUARY 8, 1948

No. 2

The Mystery of Christ's Mastery

By A. D. FORMAN, JR.
Amarillo, Texas

NOW AND THEN there appears a life so completely and so differently Christian that it at once demands explanation and defies explanation. The cynical worldling or even the shallow Christian says that the whole-hearted Christian is a fool or a crazy man.

They said it of Jesus while he was here. The servant is not greater than his master. In Corinth, Paul's unusual life was drawing the fire of critics, both friendly and adverse. In their need to explain him they said, "He must be crazy."

If you really want to know the key to my faith and works, Paul answered, I will tell you. "The love of Christ constraineth us (me); for we thus judge: that one died for all, therefore all died: and he died for all that those who live should no longer live unto themselves, but unto him who for their sakes died and rose again" (II Cor. 5:14-15).

The Christian has readily accepted at face value Paul's answer to his critics. It was the love of Christ that had this great man under control. And the average Christian has both desired and feared to be under the control of so marvelous a love. He has feared it, lest he also be called a fanatic. He has desired it, lest he never be saved from his own littleness. The love of Christ Paul referred to was not Paul's love for Christ. It was Christ's love for Paul. The apostle did not say, "Behold how I love Christ." He rather said, "Behold, how Christ loves men,"—and all of us.

Paul loved Christ with all his soul. He said so, many times. But to him this was not the miracle. The amazing thing, the redeeming fact, the motivating assurance, was that Christ loved him.

This Experience Is a Spiritual Revolution

Paul's word "constraineth" is a strong word. It is variously translated: "Overmasters," "controls," "holds completely." It means, literally, to "hold together." Christ's love for Paul had become the force that held Paul together. Sin had torn him apart. Christ had put him together again, and was holding him with a mighty grip.

There is nothing weak or soft about the love of Christ. That love was and is the most powerful force in this universe. It is stronger in morals than the Mosaic Law; stronger in motivation than selfishness; stronger in momentum than man's habits of fear and greed and hate; stronger in sin's destruction than atomic power now is in war's deadly havoc; stronger in man's renewal than all our human striving multiplied by infinity. It can be resisted but not refused; it can be refused but not reduced.

The Experience of Christ's love is disturbing, intense; it exerts a pressure on the soul that is first revolutionary and then redemptive. President Truman said in August, 1945, when he announced the use of the atomic bomb, "We have utilized the basic power of the universe." Paul went higher in his assertion that the truly basic power of the universe, even Christ's love, had utilized him.

When the surety of that love of Christ is faced, there is but one question, "Lord, what wilt thou have me do?" and to it there is but one response, "Whereupon—I was not disobedient unto the heavenly vision."

This Experience Is a Spiritual Revelation

The outstanding love of Christ comes home to a person when he rightly construes the death of Christ. What lays hold upon me, controls me, presses me with divine urgency, Paul said, is a love I construe like this: "One died for all; therefore, all died. And he died for all . . . that we should live."

Christ died absolutely in the place of, on behalf of, as a substitute for, all. Nothing but love could have done that. This understanding of the debt we owe becomes the description of a constraining love that touches the fountains of gratitude until they spring up into a motive that sometimes makes a great Christian seem to the world to be beside himself. Light from the cross of Jesus has broken on the soul.

This Experience Is A Spiritual Release

The constraining love of Christ is not mere restraint. It does serve to hold in check the recipient's selfish nature. But it does more than restrain. It releases us from what we know is the most ghastly bondage imaginable, the compulsion to "live unto" ourselves. The constraining love of Christ, shown by his death for us, and made effective by that death for us, sets us free from that deadly restraint of having to be selfish. The bondage of being selfish, the curse of living with only the goal of self in view, is the most degrading, the most certain form of soul suicide there is. Nobody can be both selfish and happy. Even God can't make selfish people happy. They are doomed to live within shrinking, contracting walls from whose mirrored surfaces the hideous grin of their own crippled, starved selves is ceaselessly reflected.

The fact remains, though, that only the redeeming, controlling love of Christ can positively accomplish this release for one on a complete and permanent basis. The very purpose of Christ's death was to release power, to provide motivation that truly sets a man free from himself.

To "live unto Christ" is to live all over again. To miss this, to continue to live unto ourselves, is in reality to miss living. The crucified, living Christ becomes the new center for all that we have and are. His disturbing, challenging love brings the soul into a heavenly captivity where a strange yet glorious release is discovered. For the first time, freedom comes—the freedom of a soul made captive by divine love.

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New Glory for Old Glory

By PETER MARSHALL

THERE IS A HIGHER concept of freedom than something that can be conferred or withdrawn, something that is an accident of birth. Freedom is an endowment of every human soul.

This was the great idea that nurtured the young Republic struggling to be born in 1776.

It seems to be forgotten or ignored today, but history proves that the inspiration of this fundamental idea of our democratic faith came from the deep spiritual reservoirs of our religious heritage.

The source of democracy is Christianity, and liberty comes from God. This teaching is as old as the Bible. The Word of God declares that if a nation is to live it must depend on God; and if it refuses, it will die.

Our pilgrim forefathers believed this truth. The first thing they did in America was to dedicate their venture to God. The Mayflower Compact, the first civil document drawn upon these shores, acknowledges God in these words:

"In the name of God, Amen. We, having undertaken, for the glory of God and the advancement of the Christian faith, do by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together in a civil body politic."

Later, we find the compacts and charters of all the early colonies giving a very definite place to God. No better statement of the relationship of God to government is found anywhere than in the great law of Pennsylvania, passed December 7, 1692. This document said:

"Whereas the glory of Almighty God, and the good of mankind, is the reason and end of government, and, therefore, government in itself is a venerable ordinance of God."

Notice these two ideals: Government is for God's glory and is ordained by Him. Is it not true that we as a nation have largely forgotten these ideals today? We have government "of the people, by the people, for the people." But we lack a government of the people of God, by God.

Many examples might be cited from colonial history to show the close relationship which existed between God and the Government of that day.

This article is an adaptation of a sermon preached by Dr. Peter Marshall, chaplain of the United States Senate.

The entire sermon was printed in the Congressional Record, Proceedings and Debates of the Eighteenth Congress, First Session. Honorable Harley M. Kilgore, West Virginia, asked unanimous consent for its recording. Said Mr. Kilgore: "I have read this sermon several times and, in my opinion, it is a work of deep religious significance—a message of guidance not only for those of us who have the great honor to serve in the United States Senate, but also for all the people of this great land."

In the Declaration of Independence, the framers of that noble document three times emphasized God's part in their struggle for independence. The Declaration closed, "With a firm reliance upon the protection of divine providence."

This was a statement of the firm conviction that prevailed in the minds and hearts of the founding fathers. It is strange, and I believe tragic, that the Constitution makes no reference to God. It was not a perfect document, as all the amendments prove. It took nineteen years to insert the first ten amendments, which are known as the Bill of Rights. Public criticism and the grumbling of the men who had fought for freedom, finally forced the Congress to make constitutional provision for the rights of men, but no amendment has yet acknowledged the rights of God.

Forty-three of our States have already written into their constitutions vague religious acknowledgments. All make some reference to a higher power, but not one State honors Jesus Christ.

Christ said: "He that honoreth not the Son honoreth not the Father which hath sent Him." Christ said again: "All authority has been given unto me in heaven and earth."

God can be honored only through His Son, the Lord Jesus Christ. All pious, vague affirmations about God as the Supreme Being, etc., are vain unless supreme honor is specifically given to Jesus Christ.

The classic lines of J. G. Holland were never more challenging than now:

"God give us men. A time like this demands
Strong minds, great hearts, true faith,
and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flattering without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

Yes, we need men like this, but our greatest need is for men *who know and believe God's Word; men who will rule in the fear of God.*

Christian rulers need to know their Bibles better than any other book. Large portions of the Bible are filled with instructions for the nations and rulers—what they are to do, and how they are to serve.

For the most part, this instruction is discarded by statesmen of the world today. It is time we put the Bible back into our Government; time that our statesmen began to make their decisions on all moral questions on the basis of the authority of God's Holy Word.

But of course Christ does not direct the ship of state until He is permitted to direct the lives of people. Were He permitted to do that, great changes would come about in our national life.

All religious practices, all church services and pious observances mean nothing at all unless they result in the willingness of individuals like you and me to surrender our lives to Christ, to let Him guide us in our decisions, to let Him lead in action, and to look to Him for the power to do His will.

There is a shoe manufacturer named Johnson who has no trouble whatsoever in his factory. His relations with labor are excellent. Strikes are unheard of.

And why? Because he determined in his business to do what was right and to treat his employees as Christ directed.

The spirit in his business is a model and an example for the nation.

The same thing could happen in other businesses if the owners thoroughly surrendered to Christ, began to operate according to Christ's guidance.

(Continued on Page 20)

SUCCESS—The father of Success is named Work. The mother of Success is named Ambition. The oldest son is called Common Sense and some of the boys are called Stability, Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm and Co-operation.

The oldest daughter is Character. Some of the sisters are Cheerfulness, Loyalty, Care, Courtesy, Economy, Sincerity and Harmony. The baby is Opportunity.

Get acquainted with the "old man" and you will be able to get along with the rest of the family.—*Royal Neighbor.*

The Responsibility Of The Newspaper

By LOUIE D. NEWTON, Atlanta, Ga.

IN BYGONE DAYS we occasionally heard some great newspaper editor acknowledge the definite responsibility which he felt toward the public. It was a wholesome attitude, and accounted for what we gratefully refer to as the golden area of American journalism.

There has been an alarming indication of complacency on the part of newspapers in these latter times—indication that they were chiefly concerned with profits rather than disinterested service.

Now comes a hopeful sign or two. Publisher Elzey Roberts of the St. Louis *Star-Times*, after reading a revolting story in his paper reporting the death of a teen-age girl as an aftermath of "tavern-hopping and sex orgy," wrote an editorial in which he said:

"Would it have been better to suppress this sordid story? It is time that society as a whole faced the fact that through negligence and apathy this postwar period has become a hog-wallow of eroticism."

He felt that the mud in this wallow was contributed by some movies, fashion designers, plays, radio programs, books, perfume advertisements and "unwholesome comic strips with provocative poses." He left it to his readers to tell him what should be done. **They told him—in more than 350 letters—to remove the beam from his own eye by cleaning out the dirty comics in his own paper. He replied that he couldn't very well do that, since his competitors would grab them, though he did drop two strips.**

Another Hint of Improvement

Then followed the Louisville, Ky., *Times* with the policy of printing the names of juveniles arrested for vandalism, which brought a quick decline in juvenile delinquency in Louisville, reflecting increased parental discipline.

The *Times* has also started printing the names of women charging rape if the defendant is found not guilty, "thus providing justifiable protection for men from frustrated women."

This suggestion from Louisville of printing the names of juvenile vandals may appear rather severe, but has the time not come when these youngsters must begin to suffer if lawlessness is ever curbed? One feels deeply for parents in every such instance, but maybe

the parents themselves need some discipline to arouse them to their duty.

"Revenue vs. Morals"

The finest expression of this sense of newspaper responsibility that I have lately come upon was the editorial in the Anderson, S. C., *Daily Mail*, December 3, in which Publisher Wilton Hall devoted his leading editorial to "Revenue vs. Morals," citing the fact that the City of Anderson takes in something like \$50,000 a year from liquor, wine and beer taxes, which is the equivalent of three mills of their present taxes.

"But," he asks, "aren't we paying a terrible price for those paltry thousands when an average of one in seven persons in the city's population is jailed in a year for drunkenness, or for crimes growing out of drunkenness? Isn't the saving of three mills of taxes a terrific price to pay for the social decay and moral decadence that is gnawing away at the vitals of our society through the continuing and unlimited use of liquor, especially by the young men and women of our community?"

That, I repeat, is the finest note I have anywhere come upon in a daily newspaper's acknowledgment of what is going on in this country. Perhaps I am forgetting all the strong and uncompromising editorials of that grand old editor, Mr. Josephus Daniels, of the Raleigh, N. C., *News and Observer*. I had just as well pause here to say that he has never once failed to ring true on every moral issue, letting the chips fall where they may.

Where the Water Hits the Wheel

With full appreciation of the slight intimation of responsibility on the part of the publishers of the St. Louis *Star-Times* and the Louisville *Times*, and the forthright position of men like Mr. Hall and Mr. Daniels, I am bound to say that the newspapers and magazines must continue to bear much of the blame of our present down-hill tumble in morals so long as they carry page after page of liquor, wine and beer advertisements. That is where the water hits the wheel. Also, of course, they are very definitely encouraging the downward trend so long as they carry obscene comics and play up the rotten films that daily flow from the "hog-wallows" of Hollywood. Nor am I for-

getting the responsibility of the radio chains in their putrid "soap operas" and other outputs of "dirt."

If the newspapers and radio will stop advertising the cause of crime and moral decay, they will not only be doing their duty, but helping very definitely to save this country from the doom that now confronts us. Will they?

Rural Church Rallies For Clothing Relief

By E. I. McDONALD

Louisville, Ky.—A short time ago the students of Southern Seminary were asked to assist in the "Clothes for a million People" drive. The Seminary emphasis was "Baptists Who Care—Share." This request was primarily for contributions of personal belongings from the student body. A committee was established to see that the clothing was gathered.

Eugene Enlow, student pastor of the Clover Bottom Baptist Church in Versailles, Kentucky, wanted to give more than just what he could share. So he took the challenge of "clothing for relief" to his rural church people. The announcement was made from the pulpit, and in the local consolidated school. On November 16, as the Friendship Train was rolling eastward with its food, this rural congregation was bringing clothing to their church as a token of their friendship to those in need. Suits, overcoats, dresses, shoes, hats, and a leather jacket were brought. The name of the donor and the return address was put in each article so that the receiver could make known his appreciation by sending a letter back to the giver.

The clothing was put in boxes in a large pile in front of the congregation and before the pulpit. At the evening worship, a special part of the service was given to a dedication. This was a vital spiritual experience in the hearts of the people as they stood in silent dedicatory prayer.

The pastor made the dedication of the people themselves to God as they joined in this Christian act. Then he dedicated the clothing that it would find its proper recipient and usage for the glory of Christ and the good of naked, suffering humanity. There was included in the prayer the dedication to God of those who are to receive these presents that they should be blessed physically and spiritually through the material side.

With the help of the men of the church, the pastor loaded his car with the clothing and brought it back to Louisville to be packed and sent to New Orleans along with clothing contributed by students and other churches who have seen the need as Clover Bottom saw it. From New Orleans it will be sent to our Baptist representatives in Germany to be distributed according to the need of the people.

Turn Back and Do It Yet!

By ELLIS A. FULLER, President
Southern Baptist Theological Seminary
Louisville, Kentucky

I WONDER if Southern Baptists as a whole have even a faint conception of the significance of the three-month tithing campaign. Some may be breathing a sigh of relief that the day of pledging is now over and will level out in their living and giving on the same old plane, but let me urge you to make that pledge even yet.

If every layman could visualize clearly the pattern and co-operate in supporting our entire program, he would see why this tithing campaign is so necessary.

During the war prosperity there has been no organized southwide denominational effort to provide for capital improvements, expansion, and new work on the part of our southwide boards and agencies. On account of the conviction that the Co-operative Program is the best way to provide maximum and equitable support for all phases of our work, it was thought by our leaders that money for capital improvements should be provided by the Co-operative Program. For that reason, they assigned the Co-operative Program an additional function.

In 1946 they agreed to distribute among the southwide agencies for operating expenses the first three million dollars of the co-operative receipts, and then to distribute among the southwide agencies and institutions on a different percentage basis all the money given above the first three million dollars, that the agencies and institutions might receive help for capital improvements. In 1947, this year, the convention raised the amount for the operating budgets from three million dollars to five million dollars. All the money given above five million dollars is to be distributed this year for capital improvements, but unless the tithing campaign succeeds, there will be little or no money to distribute. This means that the southwide agencies and institutions are still left with their capital needs unmet.

In 1948 the amount for operating budgets will be reduced from five million dollars to four million dollars. This means that the southwide agencies have a faint hope of getting a little additional money at the end of 1948.

Our trouble does not grow out of an

inequitable distribution of funds. It grows out of our failure to give as much money as our program demands and as much as our Christian stewardship will provide. If our people will tithe, there is not a phase of our work that will suffer for funds.

The thing which appeals to me about the three-month tithing campaign is that it is giving everything a lift. Many local churches are anticipating building programs. State institutions and programs are hoping for additional funds to

meet their needs. Certainly that is true of our great southwide boards and southwide institutions.

But promoting stewardship is not primarily to get money. When a Christian denomination goes out just to raise funds, it is to that extent not Christian. The real purpose of stewardship is to raise men and women to new levels of spiritual living and understanding that they may come to know what it means to be fellow workers who belong to God. To tithe for three months will mean the practice of tithing for twelve months on the part of many.

One deacon, with his face aglow because of the joy in his heart, came to me to report his great triumph in signing the pledge card. He said, "My conversion was the most brilliant experience of my life. I have had a kindred experience today. It came as a result of signing the tithing card just to try tithing for three months. Something without spoke to something within me saying, 'Not three months but for life.'" Then he said, "I have never been as happy as I have since I committed myself to do the minimum that any Christian should do in Christ's name."

Parade to Join Roman Catholic Church Is Not on A One- Way Street In The South

NASHVILLE, Tenn.—(BP)—Porter Routh, Southern Baptist statistician, has declared following a survey of Southern states that "The parade to join the Roman Catholic Church, advertised by national magazines through publicity given the reported conversion of several well-known Americans, is not on a one-way street in the South."

Mr. Routh's survey of Southern churches, covering the period from 1942 to 1947, indicates, he said, "that thousands of nominal Roman Catholics have renounced their vows to the Roman Church and have asked for membership in Southern Baptist churches."

Mr. Routh's figures are given in the First quarter, 1948, issue of *The Quarterly Review* published by the Baptist Sunday School Board.

The survey indicated that "the rethinking of religious values had brought many nominal Catholics into a new relationship with God," Routh said. He stated further, "the dispersal caused by the war brought many nominal Roman Catholics into contact with Evangelical faith for the first time, according to the testimony of a number of pastors. Several wrote of young men from Catholic homes in the North who attended Baptist churches while stationed

in an army camp in the South and became interested in Christianity as a personal religious experience. A number of chaplains reported the conversion of nominal Catholics while in the service."

Mr. Routh stated however that "without question, there are members of Baptist churches who leave and join the Catholic church." An Oklahoma church reported that nineteen Catholics had joined the church during the five year period, but that eleven members had been lost to the Catholics, nine of them through marriage.

"Records of many churches are incomplete, since no effort is made to indicate the church background of those coming on profession of faith for baptism," Routh continued. "All nominal Catholics are received in this fashion (by baptism) by Southern Baptist churches."

Then he declared, "No special effort is being made by Southern Baptist pastors to proselyte members of the Roman Catholic Church. But Baptist pastors have been willing to pray and confer with nominal Roman Catholics who desire a more vital religious experience. They have come in large numbers. The parade is not on a one-way street."

Mass Evangelism— Visitation Evangelism

By ARTHUR C. ARCHIBALD, Cleveland, Ohio

ONE CAN but view with sorrow and alarm a trend in certain quarters to set off mass evangelism as opposed to visitation evangelism; and in other quarters visitation evangelism excluding mass evangelism. So far has this gone that some of our brethren have come to regard each method as the child of a distinct theological background.

I have long been an advocate, a defender, and practiser of visitation evangelism. But I have in all my pastorates, save one, been equally as urgent in mass evangelism, having called to my aid at various times some of the most notable evangelists of our day. I have had the hardihood to write a book on the visitation aspect of evangelism, chiefly because this is our most neglected method. I could with equal conviction and enthusiasm write in defence of mass evangelism, for that, too, is the way of God. And to tear apart what God hath joined together is to sin against the guidance of the Holy Spirit.

Pentecostal Example

The pentecostal program has never been surpassed. It was threefold: first, everybody prayed; second, everybody witnessed; third, a man stood up to

Louisiana Baptists Will Move Headquarters

PINEVILLE, La.—(BP)—Louisiana Baptists in their 100th session adopted a record high budget of \$380,000 for 1948, authorized their three hospitals to borrow money to complete expansion programs already begun, and voted to move state headquarters from Shreveport to Alexandria.

Dr. W. H. Knight, executive secretary, reported total receipts by the Executive Board through the Co-operative Program, including budget and designated funds, \$1,033,393.11. He also reported that incomes of the several institutions, not cleared through the Board office, was \$1,331,585.38. "This," he said, "sets an all-time high for Baptist business for the Lord in lovely Louisiana."

The past year, also, was an all-time high in baptisms. There were approximately 14,000 baptisms during the year, about 3,000 more than the preceding year. The convention approved a statewide evangelistic campaign under the direction of Dr. J. D. Grey of New Orleans.

preach. That program in action shook the world for two centuries. That program in action will shake America of today to its foundation. But, unfortunately, the early churches before the fourth century had passed, began to crystalize into ecclesiasticism, exalting more and more the man at the altar as the medium of salvation, with the rank and the file ceasing to witness. That attitude increased until the reformers recovered the Christian doctrine. "The just shall live by faith," but they did not recover the primitive church method, "Everybody witnessing." Authority and the agency of salvation still continued to be at the altar. Gradually this crystalized into a subtle feeling that evangelism was a thing of the evangelist and the clergy.

We plead for a return to full New Testament evangelism, which is the fullest combination of pentecostal witnessing by the rank and file; and pentecostal preaching. To set one method, mass evangelism, over against visitation evangelism, and visitation evangelism over against mass evangelism, is unscriptural and specialization gone mad. If our brethren who advocate mass evangelism so ardently would but follow or precede with visitation evangelism, they would more than double the number reached for Christ and the kingdom, and if our warm advocates of visitation evangelism would either precede or follow their effort with a mass evangelistic meeting, they would be amazed at the increase of their returns from their visitation effort. Let us keep together what the Spirit of God put together at Pentecost.

Visitation Effective

There is no finer preparation for a visitation effort than a week or ten days of special services conducted by a visiting evangelist or a neighboring pastor, but a mass meeting effort which is not followed up by a visitation campaign falls short of the greatest opportunity for a harvest. In one campaign, we welcomed 154 through the mass meetings, but in the visitation campaign immediately following we received 164. Brethren, it is not "either/or," it is "both/and."

Mass evangelism has a noble contribution to make. It warms the heart of the church; it quickens the fellowship of the church; it creates the sense of strength from visible numbers which makes its impress upon both the church members and the unsaved element of

the community; it affords the Holy Spirit an opportunity to make Christ real. And how often down through history has the Spirit broken forth in power when men have been assembled together. It magnifies the preaching of the gospel and the preacher's function.

Visitation evangelism has a noble contribution to make. It puts responsibility where the early church placed it, upon the individual Christian. It develops Christian assurance and firmness of character through responsibility accepted and implemented. It stirs the whole church by reason of its laity being called into action. It gives expression to the efficacy of organization so stressed by our Lord's example in his sending out the seventy and the twelve. It gives opportunity to make evangelism a continuous feature in church life rather than being confined to a spasmodic effort. It multiplies a hundredfold the opportunity of reaching the unsaved, because instead of one we have multiplied evangelism. It opens doors of contact which, through fear or dread of publicity, will never be opened by the mass movement. Thousands of reserved people who could never be dragged into a revival meeting will sit down and face with the personal worker their spiritual problem.

Therefore, let us end contrasts and effect the marriage between the two which both our Lord and the New Testament by precept and example indicated. Let us use all means, if by any means we may save some.—*Watchman-Examiner*

Kentucky Preacher Now Pastor Of Three Tennessee Churches

By Kermit A. Lovelace

White Plains, Ky.—Rev. Chester Moore, who was ordained a few years ago by the Concord Church, near here, is now engaged in a ministry among rural and village churches near Clarksville, Tenn. He is in his fifth year as pastor of the Immanuel Baptist Church, and his second year at Gum Springs, both being near Cunningham, Tenn. A wave of evangelism led to a number of professions and additions during the late summer months, which was climaxed by a successful revival in each church. The Immanuel Church recently built two Sunday school rooms, while the Gum Springs Church has just completed a new six-room parsonage. They have also installed this year an independent electric light plant at the church. The Immanuel Church has a membership of approximately 125 and Gum Springs 250. Pastor Moore has accepted a call for the coming year to Southside Church, Southside, Tenn., which, like his other two churches, will be on a half-time basis, preaching there on Saturday evenings and Sunday afternoon, and on fifth Sundays.

The Unpardonable Sin

By J. W. BRADBURY

IT IS NECESSARY that we should have clear views on this subject, because so many erroneous ideas about it prevail. Some say that every deliberate sin is unpardonable. Others declare it as a peculiarly atrocious sin, such as the denial of Christ by those who have lapsed from the faith. Others would include all post-baptismal sin. People of tender consciences often are unnecessarily tortured with the fear that they have committed this sin. While they are in such a morbid state, it is most difficult to deal with such persons.

There is such a sin, otherwise the Scriptures would not refer to it, therefore every approach to it should be avoided and dreaded. Let us seek to understand it.

The doctrine of the Trinity is the foundation of Christianity. As Christians, we stand in special relation to the several persons of the Trinity. The Father is the foundation of law and the author of the scheme of redemption. He devised the plan, he elects and calls. The Son redeems. The Spirit applies the redemption purchased by the Son. In our sinful attitudes, we disobey the Father; we disbelieve the Son; we resist, grieve, blaspheme the Holy Spirit. All sin as against the Father or the Son may be forgiven, but the sin against the Holy Spirit can never be forgiven.

There is sin of such a nature that it is unpardonable. It is an open sin; not a sin merely of the heart. It is blasphemy. It requires to be uttered and carried out in act. It is directed against the Holy Spirit, specifically. It consists in blaspheming him, or doing despite unto him.

When is this the case? When men regard and pronounce the Holy Spirit to be evil, ascribing the effect which he produces to Satan or to an evil, impure spirit. It is extended to the rejection of the Holy Spirit's testimony as false. For instance, the Holy Spirit testifies that Jesus is the only begotten Son of God. Men who are guilty of sin defy the Spirit so as to make of Jesus only a man. The Spirit testifies that Jesus is holy. Sinful men are in some cases determined to make him out as an ordinary malefactor. The Spirit testifies that the blood of Christ cleanses from all sin. Sinful men speak of it as an unclean thing, as a disgusting smile, and they trample it under foot. The sin against the Holy Spirit includes the conscious, deliberate, malicious resistance of the soul to him and the gospel and a turning away from both with ab-

horrence, cold indifference, or deliberate malice.

The unpardonable sin supposes that there is, first of all, a knowledge of the gospel. Second, it presumes conviction as to its truth. Third, it goes so far as the experience of its power. It is the determined rejection of the whole testimony of the Holy Spirit. When men turn away from this life, where is there for them to go except into outer darkness? When they reject the cleansing he offers through the blood of Christ for their sins, what is there for them to do but to bear their sins eternally? When men blaspheme the Holy Spirit of God and despise him by their resistance and hard malice, what is there left for them but never to know the secret of Christian grace of the love of God being shed abroad in the heart by the Holy Spirit?

The consequence of the unpardonable sin is reprobation, or a reprobate mind. It is a fixing of the psychology of a person in a state of unbelief and rejection of the mercy of God which may evidence itself in stolid unconcern. It may be associated with utter indifference to God and His declaration. On the other

hand, it can be associated with great distress of mind and the upbraiding of a guilty conscience, as well as a fearful looking for of judgment. Everything which the lost experience the man guilty of this sin may experience. But nothing experienced by the people of God or by those with whom the Spirit still strives can be experienced by one thus reprobated.

Therefore, men should be careful as they approach the holy things of God. All making light of religion, all speaking against the truth, all resisting the work of the Spirit all hardening of one's heart and the steeling of mind against God are things against which we must warn the deliberate sinner. Reverence for the Holy Spirit is essential, for in this our spiritual life depends. The man who is reverent in this respect, faithful and humble and pliant in the hands of the Holy Spirit, who earnestly seeks to carry out His holy leadings, will never know the pain and anguish belonging to those who commit the unpardonable sin.—*Watchman-Examiner*.

FRIENDSHIP—A friendship begun with an end in view, soon comes to an end.—*National Canvass Goods Manufacturers Review*.

"You ought to feel highly honored, young man," boomed the pompous executive, to the life insurance agent. "Do you know that today I have refused to see seven insurance men?"

"I know," sighed the agent. "I'm them."

BAPTIST COLLEGE PRESIDENTS IN LOUISVILLE



Presidents of sixteen Baptist Colleges of the South, in Louisville, Ky., for the annual meeting of the Southern Association of Colleges and Secondary Schools, were guests at a dinner in their honor given by the Southern Baptist Theological Seminary:

From the front, and left to right, are: Dr. Carlyle Campbell, of Meredith College, Raleigh, N. C.; Dr. Paul M. Cousins, Shorter College, Rome, Ga.; Dr. Edgar Godbold, Louisiana College, Pineville, La.; Dr. J. H. Warren, Carson-Newman, Jefferson City, Tenn.; Dr. Thomas H. Taylor, Howald Payne, Brownwood, Tex.; Dr. G. M. Modlin, University of Richmond, Richmond, Va.; Major H. G. Davis, Howard, Birmingham, Ala.; Dr. O. L. Elliott, Gardner-Webb, Boiling Springs, N. C.; Dr. J. L. Plyler, Furman University, Greenville, S. C.; Dr. W. F. Jones, Union University, Jackson, Tenn.; Dr. L. T. Lowrey, Blue Mountain, Blue Mountain, Miss.; Dr. H. C. Garwood, Stetson University, Deland, Fla.; Dr. John I. Riddle, Judson College, Marion, Ala.; Dr. R. N. Richardson, Hardin-Simmons University, Abilene, Tex.; Dr. I. E. Rouse, Mississippi Women's College, Hattiesburg, Miss.; and Dr. S. S. Hill, Georgetown College, Georgetown, Ky.

American GI's Sponsor German Sunday Schools

By MELBA MARSHALL, Baptist Press

The scene is a very familiar one—a room full of bright-faced children singing "Jesus Loves Me," or learning memory verses from a New Testament, or reverently bowing their heads in prayer, or listening intently as the teacher tells them a story from a Southern Baptist Sunday school quarterly.

It appears to be just another class in one of our Southland's churches. But the words of their songs and memory verses are in a different language, an interpreter is necessary for the teacher to be understood, their meeting place is a chaplain center instead of a church.

It is the "Deutsche Sontag Schule," the first Sunday school of record to be started by GI's in Germany.

Heretofore denied a religious education, the children of Wiesbaden, Germany, eagerly attend this Bible school each Sunday. From a small group the first few weeks, the attendance has grown by word of mouth to an average of 250 to 300. Army truck loads of neat, well-scrubbed children, ages five to sixteen, are brought into Wiesbaden from neighboring villages. None have been begged to come. They come because they like it.

The school was originated in an effort to give the German children something better to do than loaf on the streets. Miss Linnea Bloom of Iron Point, Mich., and Miss Ellen Heliste of Detroit are given credit for the original idea. A group of American WAC's and GI's, and civilians serving as teachers and officers are responsible for its success. At present twelve Americans are assisting in the school.

The school is divided into three classes, but there are plans for dividing it into smaller groups to assist in further personalizing the teaching. Literature used includes pictures and Primary Teacher quarterlies published by The Sunday School Board of the Southern Baptist Convention.

Pfc. Herman D. Stout, chaplain's assistant, translates the lessons into German, condenses them to a few paragraphs, and prints them on the picture cards. Other literature is also translated into German for the children's reading. Each child is presented with a Testament or Bible.

"We cannot begin to tell of our appreciation to you, our Baptist brethren of the Southern Baptist Convention, for

your aid in God's work here in Germany," wrote Pfc. Stout with the last order. Herman and his twin brother, Herbert, of Hobbs, N. M., have played a large part in the success of the school.

The songs which the children like to sing are those that have always been the favorites in American Sunday schools; "Jesus Loves the Little Children," "Into My Heart," "In My Heart There Rings a Melody," and "Jesus Loves Me."

Hearing of the success of this first Sontag Schule, other soldiers are organizing more schools. And these schools will touch indirectly many more lives, for the children carry to their homes the songs and stories they have learned. "Train up a child in the way he should go: and when he is old"—we shall have a better Germany.

Bethel Students Give Christmas Pageant

By JUNE BAKER, Publicity Director
Bethel Woman's College

Hopkinsville, Ky., December 17—The music and dramatic art departments of Bethel Woman's College co-operated in presenting the annual Christmas pageant, "The Christmas Story" in song and drama, before a capacity audience in the college auditorium Sunday afternoon.

Miss Evelyn Morgan of Covington, Miss Martha Dublin of Mayfield, and Miss Helen Neill of Russellville, were soloists for the program.

The string ensemble, directed by Miss Marian Shook, was composed of townspeople. Choral readers included Misses Tylenne Allen, Owensboro; June Cavanah, Smithland; Betty Field, Dickson, Tenn.; Mary Frances Freeman, Cadiz; Rosaly Goldberg, Ellen Heller and Susie Pendleton, Newark, N. J.; Juanita Kurtz, Lancaster; Jeanne LeBoeuf, Glasgow; Marilyn Ogden, Milton; Jean Richey, Glasgow; Dorothy Sanford, Gracey; Geraldine Smith, Shelbyville; Aveline Swafford, Pineville; Ella Louisa Wiedenberg, Mayfield; Mary Regina Wilkins, Russellville; and Harriett Jones, Dudley, Ga.

The chorus, directed by Mrs. Deva Howard of Bethel, was composed of Misses Virginia Brown, Beaver Dam; Martha Dublin, Mayfield; Anne Fisher, Ft. Lauderdale, Fla.; Ann Garrott, Pem-

broke; Marthann Giles, Lawrenceburg, Tenn.; Dorothy Glick, New Richmond, Ind.; Evelyn Graves, Franklin, Tenn.; Pat Gray, Effingham, Ill.; Sue Hamby, Dawson Springs; Viola Hawkins, Glendale; Betty Sue Hill, Nebo; Betty Hinton, Princeton, Ind.; Alliene Jones, Harrodsburg; Harriett Jones, Dudley, Ga.; Phyllis Kelley, Corbin; Dale Ladd, Eddyville; Joyce Landon, Cairo, Ill.; Patricia Lee, Oil City, Pa.; Ernestine Lewis, Herndon; Madeline Marshall, Mt. Summit, Ind.; Mary Sue Meuth, Smith Mills; Ruth Miller, Ft. Wayne, Ind.; Myrtle Lou Mitchell, Princeton; Evelyn Morgan, Covington; Helen Neill, Russellville; Bettye Sipes, Buffalo; Florence Takahashi, Hawaii; Betty Thompson, city; Jo Ann Vertrees, Cecilia; and Katherine Wasson, Carrier Mills, Ill.

The people of Israel were Misses Joyce Bender, Ft. Thomas; Carol Rhymer, Cairo, Ill.; Betty Schonceit, New York; Marybelle Smith, Lancaster; Peggy Smith, Murfreesboro, Tenn.; Willie Belle Waldrop, Mayfield; Gabriel: Mary Frances Freeman; Mary and Joseph: Conchita Gonzales and Margaret Stewart, Cuba and city, respectively. The Shepherds were misses Martha Cloud, Pembroke; Betty Durrett, Clarksville, Tenn.; Catherine Major, Slaughters; and Jane Sanford, Gracey. Wise Men were Misses Dorothy Sanford, Frances Waggener, Burgin; Katherine Weber, Frankfort; Jeanette and Isabella: Ellen Heller, Aveline Swafford. The Inn keeper was Willie Belle Waldrop. The children were Peggy Lynn Caudle, Robert Cayce and Dianne Wood.

Miss LeNelle Buckley of the faculty directed the pageant; Miss Sally Orndorff of Adairville was manager and her assistants were Misses Phyllis Gough, Pembroke; Lucky King, Tupelo, Miss.; and Anne Nalley, Chattanooga, Tenn.

CORRECTING AN ERROR

There appeared a typographical error in a part of the edition of last week. In the article by C. D. Cole, on page five, near the middle of the page, the first part of the edition contained the sentence, "Of course all who live and die in unbelief are forgiven—" etc., whereas this should have read: "Of course all who live and die in unbelief are unforgiven," etc. This mistake was detected a short time after the paper went to press, so it was promptly corrected. Hence most of the edition carried the corrected line. If the reader received an uncorrected copy, he will please insert the negative "un-" before "forgiven," as the author intended, so that anyone else reading your copy will not be misled. We regret the error.

EDUCATION—After every great war in the last 100 years the defeated nation has turned to its educational system to strengthen itself. Perhaps the time has come for the victors to be wise.—Edgar Dale, *News Letter*.

Editorials

GOD'S PEOPLE, AROUSSED

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12).

Editor A. L. Goodrich, *Baptist Record*, Mississippi, commented recently on the obvious fact that over the land there are signs of spiritual awakening.

One of the first signs is that churches are becoming increasingly dissatisfied with themselves. Not that any faithful church or any true disciple of Christ was ever completely self-satisfied. Surely not. But there is a **concern** now rising to a crescendo among the people of God. It is finding voice on every side.

And, this concern has to do, not merely with achievements which enable us to set down larger numbers. Certainly no group of godly men and women could be satisfied with just that. It is rather for a deepening of the spiritual life, the bringing of ourselves closer to God, the filling of our lives with the **power** of the Holy Spirit to the end that we may become flaming evangelists.

From all quarters the cry is rising for a Pentecost—the giving of His promised power to His people, "Ye shall receive **power** after that the Holy Ghost is come upon you" (Acts 1:8). God's people are becoming increasingly conscious of the fact that **they cannot effectively witness unto Him until they themselves are kindled into spiritual flames.**

Said Dr. Goodrich: "When we read the New Testament we are struck with the fact that the early Christians made a terrific impact upon the pagan world. . . We be-

lieve it is a good sign that people are becoming aroused over the lethargy that seems to bind some of the churches, and we predict a great spiritual revival will sweep the land if enough of the members in the pews become evangelists of the power of God."

Dr. R. G. Lee, writing on Acts 1:8 said recently in the *Southwide Baptist Digest*: "After the day of Pentecost, we have a new word brought into the Christian vocabulary, which is used over fifty times in the New Testament. It is the word translated **power**."

"Perhaps there is nothing of greater importance for us as Christian believers called to be witnesses, than to discover the meaning of that remarkable word—not etymologically, but *experimentally*. It is a word which is frequently upon the lips of the most earnest Christian people in their prayers, and yet how little most of us seem to know of its true significance.

"The word is closely associated with the mission and ministry of the Holy Spirit. We read in Luke 4:14: 'And Jesus returned in the **power of the Spirit**. . . and there went out a fame of him.' In the thirty-second verse of the same chapter we are told that the people 'were astonished at His doctrine: **for His Word was with power.**' Again in chapter 5:17: 'And **the power of the Lord** was present to heal.' And in chapter 9:43 we read that 'they were all amazed at **the mighty power of God.**' These passages suffice to show that 'the power of the Holy Spirit' is a dynamic which operates in a great variety of ways, and always for the glory of our Lord Jesus Christ.

"It is pathetic to see the utter powerlessness of the church today in her individual and corporate witness to the great fundamental verities of 'the faith once for all de-

livered unto the saints' (Jude 3). How many churches can truthfully say: 'With **power** we are His witnesses of these things,' with reference to the truth of the Scriptures, the ruin of man by the fall, the redemption of the world by the blood of Jesus Christ the Son of God? With His **power** we give a clear, ringing, powerful testimony to the fact of Christ—his miraculous conception and virgin birth, His sinless manhood, His vicarious death, His victorious resurrection, His triumphant, bodily ascension into heaven, His prevailing intercession and His glorious coming again.

"As surely as saved people are God's instruments of evangelism—as surely as our commission and command from Christ is to 'make disciples' and is given to all followers alike—as surely as the infallible, authoritative, living, all-sufficient Word of God is the only means ordained of God for the conviction of the unsaved and the salvation of the repentant and believing soul—just so surely is the Holy Spirit the Agent in the one great business of the church—making disciples of all nations, baptizing them, teaching them to observe the 'all things' of Christ's command."

Yes, there is an awakening. The lost note is being recovered and sounded. We are recognizing the futility of human endeavor without the empowerment of the Holy Spirit. No man is winsome enough, wise enough, knows enough, can do enough to be victorious for Christ without this power Jesus promised His disciples when He said: "Ye shall receive power **AFTER** that the Holy Ghost is come upon you." In the might of the Holy Spirit we conquer the world because "greater is He that is in you than he that is in the World." It is not primarily how **MUCH** we are, and how **MANY** we are; it is rather, **WHO** is in us, **WHO** is working through us. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

How rich we are, and how powerful we may become for Him and in Him, as we understand "What is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of HIS **MIGHTY POWER**, which He wrought in Christ when He raised

Him from the dead, and set Him at His own right Hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is the body, the fulness of Him **THAT FILLETH ALL IN ALL**" (Eph. 1:18-23). "The gates of hell shall not prevail against" the power of God.

LAYMEN GETTING INTO ACTION

A recent letter from Mr. Lawson H. Cooke, executive secretary of the Baptist Brotherhood of the South carried this statement: "I wonder if our people realize that Baptist business and professional men are figuring so prominently in our denominational work."

With Mr. Cooke, we wonder. More and more of our laymen are coming into their rightful place in the life of our churches and the denomination. The *Baptist Brotherhood Bulletin* in a recent issue points out that great laymen are moving to the line of action. L. Howard Jenkins is president of the Foreign Mission Board; G. Frank Garrison is president of the Home Mission Board; William Gupton is president of the Sunday School Board; Lowry B. Eastland is president of the Board of Directors of New Orleans Baptist Theological Seminary; Earl Hankamer is president of the Board of Directors of the Southern Baptist Hospital; Charles D. Johnson is chairman of the Education Commission; John W. McCall is chairman of the Executive Committee of the Brotherhood of the South; Edwin S. Preston is chairman of the "Baptist Hour" Committee of the Radio Commission; George B. Frazer is president of the Executive Committee of the Southern Baptist Convention; Maxey Jarman is president of the Southern Baptist Foundation, and Porter Routh is senior secretary of the Southern Baptist Convention.

This list could be extended much further if the state programs were set out. **And why should it not be so?** Too long have our great laymen been in the background. Our pastors themselves are leading out

in the magnifying of the work of the laymen. Every church should have a Brotherhood. Our men should be up front in the work of the Kingdom.

When God would move against the sin of the people before the flood, He laid his hand on a great layman. When He would begin the family through which His work would advance, He laid his hand on a great young layman in Ur of the Chaldees. To preserve His witness in the earth He appeared to a young layman in a dream of the angels ascending and descending on a ladder. When He would turn Israel back from the iniquities into which they had fallen under Saul, He laid his hand on a young layman, the son of Jesse. When trouble came to the early church at Jerusalem, the ministers saw the need of great laymen who were full of the Holy Ghost and wisdom, and the people chose the seven.

Only eternity will reveal what the laymen have meant to the Kingdom of God, and happy is that pastor who knows how to appeal to them and enlist their hearts and service. Back of every great pastor have stood strong men who have held up his hands and furnished the force with which to carry on.

But laymen are not going to be interested in small things. When they see that the task is big enough to attract a real man and to demand a real man, they move in for the conquest.

MORE POWERFUL THAN ARGUMENT

All honor to, and gratitude for, the man who knows how to reason effectively concerning Christ and His righteousness. There is a wide place for the Christian logician, the man who knows how to give a reason for the faith that is within him.

Yet, for some strange reason, and perhaps because of the kind of hearts we have, most of us listen more intently to the voice which tells, in simple, child-like language, of experiences with Christ, the joys of the pilgrimage of grace.

Was this not Paul's way, whether he stood before Kings, or preached to the common people such as you and I? The gentle heart of John said: "That which we have seen and heard declare we unto you" (1 John 1:3). The soul which has had a dynamic experience with Christ

and which has walked with Him along life's way, gains quick entree into hearts that hunger, which labor and are heavy-laden.

Charles Spurgeon exemplified this in the closing words of his last sermon preached June 17, 1891: "How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see your Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. *It is heaven to serve Jesus!* I am a recruiting sergeant, and I would fain find a few recruits at this moment.

"Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Saviour. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him meek and lowly in heart, and you will find rest unto your souls."

"When the wind blows cold, He always takes the bleak side of the hill. *These forty years and more I have served Him, blessed be His name! and I have had nothing but love for Him.*"

Christian winsomeness and spiritual eloquence are tender plants, that grow only in the dark soil of experience, but they bloom in rich and fragrant profusion along the path of those who "walk in the light as He is in the light."

It is a sad day in a church when socials are better attended than the prayer meetings, when members go in larger numbers to a lawn supper than they do to the Lord's Supper, when it is easier to raise money to beautify a class room than it is to send missionaries to the lost, when men and women and children find a way to go through the rain on Monday but feel they had better stay in out of the damp on Sunday. Again and again we are driven back to the question of our Lord, "Why callest thou me Lord, and doest not the things that I say?"

►The Calvary Church of Nashville, Tenn., has called **Carl H. Barrett**, recently at the Lexie Baptist Church, near Tylerton, Miss., to be their pastor and he has accepted. He is a 1938 graduate of Union University, and has attended New Orleans Baptist Theological Seminary.

G. I. Generosity

The following information, gleaned from Chaplains' Reports of the last war year, pertains to the charitableness of American soldiers on duty all over the world. This report does not attempt to list or summarize the countless acts of G. I. kindness. These instances of G. I. generosity, mentioned by chaplains in their reports, represent but a small fraction of their numerous charitable deeds. The greater good has not been recorded.

Army units continually provided holiday meals and parties for the children in their areas. Orphans and refugee children received top priority in G. I. attention. Millions of candy bars, tons of candy, cookies and fruit juices were lavished upon these little ones. Additional gifts included vitamins, chocolate, toys, shoes, garments, soap sewing kits, sweaters, towels, bed clothing and toilet articles.

G. I.'s donated more than half a million United States dollars in support of churches, schools, hospitals and orphanages. A list of recipients of this assistance includes:

- Orphanages (Number one on the list).
- Money put in trust for care and education of orphans.
- Schools for natives in Pacific Islands.
- Medical education for natives.
- Refugee relief.
- Scholarships for students to study in United States for Ministry.
- Leper and Tuberculosis hospitals.
- Kindergarten schools.
- Purchase of ambulances.
- Missionary help to local missionaries.
- Rebuilding and repair of churches.
- Bibles and tracts for distribution.
- Theological schools.
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A geographical survey of G. I. generosity shows the following tangible evidences of good neighborliness. In all of the instances listed below, the donations of money were in addition to the food, clothing and other gifts mentioned. The non-currency gifts came from the rationed P-X supplies of military personnel. Soldiers voluntarily shared rations, purchased from their own personal funds, which the needy and destitute.

Teheran—40,000 rials for the destitute.
Russia—\$4,780. Parties for poor and

SPECIAL ANNOUNCEMENT

The special State Mission Board issue, due to come out January 15, has been delayed until January 22. This was made necessary by our failure to receive a special shipment of paper.

orphans at which candy and cakes were distributed.

Poland—5,000 rubles. Refugee Christmas party at which 20,000 bars of candy and other items were distributed.

Czechoslovakia—\$2,602.57. Children's parties arranged at which soap, candy, toys and fruit juices were distributed.

Italy—\$18,407.60. Parties at orphanages at which food and clothing were distributed. On one occasion 3,000 children were given more than two tons of candy.

Belgium—\$9,096.00. Children's parties arranged—food and clothing distributed.

France—\$35,750.00. Parties for poor and orphans. Food and clothing given to clergy for needy.

British Isles—\$29,344. Orphans and school children given sweets and clothing.

Germany—\$27,683. Toys, clothing and food provided orphans, displaced persons and refugees. In one area 17,000 children (Covering 50 schools) were given a party.

General European Relief—\$47,895.

Austria—\$12,905.86. Parties arranged for orphans—food and clothing distributed.

India—210,000 rupees.

Korea—800 yen. Food and clothing provided.

Japan—79,680 yen. Orphans provided food, clothing and candy.

China—\$11,394.00 plus \$79,000.00 chi-

nese national currency. Parties arranged—food, clothing and candy distributed.

Pacific Isles (Including Phillippines and Hawaii)—\$33,767.37. Food and clothing distributed—parties arranged.

Alaska—\$7,712.00. 1200 packages of food and clothing provided crippled children.

Iceland—\$4,670.34.

Panama—\$165.00. Contributions of supplies to Leper Colony.

Brazil—\$100,000. Gifts of food, candy and clothing presented to local hospital.

United States of America—\$244,000.00.

The foregoing is evidence of the unselfish generosity and goodness of American Military personnel. Army chaplains are very proud of the G. I.'s record.

REFORM—Current philosophies vary widely and disagree violently on many points, but each of them is based on the assumption that man is fundamentally good and that the cause of all his ills and woes lies outside himself—in the social structure, in the economic system, in the educational scheme, in sun spots or something else—not within the nature of man. Hence, redemption is sought in outward improvements rather than inner changes.

The Chinese knew better than that! When an aviator said, "We can now fly over five hundred miles per hour and travel from Tokyo to Calcutta in a few hours," a Chinese replied, "Yes, my friend, but you are still the same man at the end of your journey!"—David L. Stitt, "Broken Things," *Christian Observer*.

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Applications are now being received for the January classes.

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WESTERN RECORDER

The Pawned Book

Dr. W. P. Mackay left home to attend college at the age of seventeen. His mother gave him a Bible, writing her name, his name and a verse of Scripture on the fly leaf. He graduated with very high honors and became the head of a large hospital. He also became the head of an infidel club where they practiced everything that was licentious and vile. He was open in his ridicule of God and the Bible. The only thing that gave him any thrill was when an ambulance would unload some patient in a critical condition.

One day they brought in a man on a cot, the lower part of his body had been horribly crushed. On his face, however, was a look of calm and peace so pronounced that it amazed Dr. Mackay who was accustomed to seeing people suffer. With a smile the patient asked what the verdict was.

"Oh, I guess we will pull you through and fix you up," replied the Doctor.

"No, doctor, I don't want any guess," the man said. "I want to know if it is life or death. Just lay me down easy, anywhere, doctor. I am ready. I am saved and am not afraid to die." With a face fairly shining with radiance, he continued: "I know I am going to be with the Lord Jesus Christ.

"He says, 'Him that cometh to Me I will in no wise cast out,' John 6:37, and I have come and accepted Him as my own personal Saviour. But I want the truth. Just what is my condition?" Whereupon the doctor replied,

"You have at the most three hours to live."

The doctor was touched and thinking there might be relatives to notify asked:

"Is there anything you would like to have us do for you?" Thanking him the injured man said,

"In one of my pockets is a two weeks' pay check. If you can get it, I wish you would send it at once to my landlady, and ask her to send me the book."

"What book?" inquired the doctor.

"O, just the book," the man answered. "She will know."

Dr. Mackay arranged for the man's request to be cared for, and then started on his rounds through the hospital.

But those words kept ringing through his ears.

"I am ready, doctor." "Just lay me

down easy, anywhere, doctor." "I am ready."

Dr. Mackay had never been known to inquire about a patient from any personal interest, but for the first time in his life he wanted to know how this one was getting along. He returned to the ward where the man had been placed, and seeing the nurse whom he had assigned to the case, he inquired as to his condition.

"He died just a few minutes ago," the nurse informed him.

"Did the book get here?" asked the doctor.

"Yes, it arrived shortly before he died, the nurse answered.

New Pastor At Central Church Of Winchester



T. Emerson Wortham

Pastor T. Emerson Wortham recently left the pastorate of the Franklin Baptist Church, in Simpson County, to become the pastor of the Central Baptist Church of Winchester, Kentucky. He is already on the field.

Call For Chaplains!

The Army is requesting approximately 130 additional Reserve chaplains from Southern Baptists.

Former chaplains desiring the Reserve Chaplains Corps should apply directly to the Chief of Chaplains, 4E470 The Pentagon, Washington, D. C., and of accepted, apply to the Chaplains Commission for denominational endorsement.

New applicants to the Reserve Chaplains Corps must be between the ages of 24 and 34, college and seminary degrees required. Those interested should apply to the Army Headquarters in their area, and, if accepted, apply to the Chaplains Commission for denominational endorsement.

"What was it?" asked Dr. Mackay, "his bank book?"

"No, it wasn't his bank book," replied the nurse. He died with it under his pillow."

"What was it?" asked Dr. Mackay.

"It is still there. Go and look at it," said the nurse.

Dr. Mackay went to the bedside, reached under the sheet and drew a Bible from under the pillow. As he did so the Bible opened and the pages turned over to the fly leaf. There in his mother's handwriting, was Dr. Mackay's name, his mother's name, and a verse of Scripture. It was the Bible given him by his mother when he left home to attend college. In a drunken brawl he had pawned it years before in order to get whiskey.

Dr. Mackay slipped the book under his coat and rushed upstairs to his private office. He asked God to have mercy upon him and in repentance accepted Christ as his Saviour. He came into the realization that,

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8, and that,

"By grace ye are saved through faith; and not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9.

God had His eye on that Bible, and planned it so that it would get back to the person to whom it was first given, to be used for his salvation.

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and the intents of the heart." Heb. 4:12.—*The Evangel*.

ACTION—A veteran in one of my classes, who served under Patton, recalls that before the Normandy invasion the general called his officers together. "If you get into a tight spot," he said, "do something, no matter what. The more foolish your decision, the more it will surprise the enemy, and surprise is what wins battles. . . Besides, when the battle's won nobody will see that it was a foolish decision, and historians will show how it was the only thing to have done." —*Andre Maurois, "A Journal From Missouri," Town & Country.*

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CATALOG ON REQUEST

BOOK Reviews

The Suffering Savior, Meditations on the Last Days of Christ, by F. W. Krummacher, published by Moody Press, Chicago, 444 pages, price \$3.50.

The Moody Press has undertaken the publication of what they have chosen to call **The Wycliffe Series of Christian Classics**, under the management of the general editor, Dr. Wilbur M. Smith. Dr. Smith, in his biographical introduction, says: "... not as a scholarly treatise or commentary, but as a devotional interpretation of the episodes which cluster about the last few hours of our Lord's life here on earth occurring during Holy Week [sic], I believe that the greatest single volume written during the entire nineteenth century is **The Suffering Savior**, by Frederick Wilhelm Krummacher." The nineteenth century produced a cluster of scholars; it is no small thing to produce a lasting and outstanding work during such a century. This F. W. Krummacher was able to do.

Dr. E. C. Dargan, in his **History of Preaching**, Vol. II, written back in 1912, on page 412, said: "Here in this volume Krummacher is at his best. The firmness of his faith in the atonement of Christ; the depth of his feeling, the richness of his imagination, the power of his appeal, the clearness and popularity of his style, and chiefly the warmth and force of his eloquence are all in full evidence."

There is a vividness and clearness of style found in Krummacher's writing, together with a crystal-clear simplicity, that will impress itself immediately upon the reader. There is no theological difficulty for the average reader to wrestle with in **The Suffering Savior**. Both the student and the average reader will find this book fascinating, informative, and spiritually stimulating.—Barney R. Freasier.

One Hundred Bible Stories, published by Concordia Publishing House, St. Louis, Mo., single copy \$1.65; dozen copies, \$1.32 plus postage.

Each story, illustrated by a beautiful

picture in color, has explanatory notes at bottom of page, and a suggested memory verse. The book is of lasting value to children and an aid to parents in teaching Bible stories to the young, a thing of beauty. May be secured from Baptist Book Store.

The Christian Hope of Immortality, by A. E. Taylor, published by the Macmillan Company, price \$2.00.

This brief exposition of the doctrine of immortality was written by a scholar of universal recognition. He was Professor of Moral Philosophy in the University of Edinburgh. The book deals with the nature of the future life and seeks to correct the distortions and confusions that abound in the minds of many concerning the future state. There

are eight divisions in the book but they are without chapter headings.—J. Perry Carter.

On the China Road, by Martha L. Moennich, published by Saunderton Publishing House, Grand Rapids, Mich., price \$2.00.

A very helpful contribution to missionary literature in which several outstanding illustrations of the Power of the Lord in human hearts are related. Describing conditions in China and Japan, the author paints vivid pictures of individual victims of vice and adverse social customs who were redeemed through the blood of Christ and transformed in life. There are many word pictures worthy of the place of illustration material.—J. Perry Carter.

INITIATIVE—Very few of the big jobs are held by men who will lie and shiver rather than get up and hunt for an extra blanket.—Josephus Henry, Scottsbluff (Neb.) *Star-Herald*.

District Associations That Have Already Voted To Have A Simultaneous Revival In 1948

SOUTHWESTERN REGION—C. F. Hinds, 2416 Broadway, Paducah (Regional Leader)	
Association	
Blood River	Gordon Gray, Cadiz, Kentucky
West Union	Rev. C. F. Hinds, 2416 Broadway, Paducah
WESTERN REGION.....R. A. Slinker, 602 Poplar, Murray	
Caldwell Association	(No Chairman)
Daviss-McLean	Rev. J. Ray Dobbins, 1314 Walnut St., Owensboro
Ohio River	Rev. W. G. Potts, 303 E. Depot St., Marion
Ohio Valley	Rev. Wallace V. Dorris, 1213 N. Elliott, Evansville, Ind.
CENTRAL REGION	
East Lynn	W. H. Curl, 127 E. Broadway, Louisville
Goshen	Abraham Berry, Greensburg, Kentucky
Henry County	John Hammatt, Caneyville
Long Run	Rev. R. M. Thompson, Baptist Seminary
Salem	Geo. E. Hays, Jr., 831 W. Main St., Louisville
Severn's Valley	C. B. Hastings, Brandenburg, Ky.
.....	L. E. Martin, Elizabethtown, Ky.
NORTH CENTRAL	
Boone's Creek	M. M. McFarland, Rt. 3, Covington
Elkhorn	Rev. Willis Bennett (Seminary)
Elkhorn	Edward Walker, Swigert Ave., Lexington
Franklin	George Ragland, First Baptist Church, Lexington
North Bend	Rev. Roy Lyons, Frankfort
Union	A. B. Colvin, Southside Church, Covington
Whitewater	T. R. Brown, Cynthiana, Kentucky
.....	Rev. C. L. Hammond, Cleves, Ohio
NORTHEASTERN	
Bracken	L. W. Benedict, Catlettsburg
Greenup	Rev. Ira McMillan, Carlisle, Kentucky
Greenville	Dewey H. Jones, Catlettsburg
.....	Rev. Don Creech, Stanton, Kentucky
SOUTH CENTRAL REGION	
Lincoln County	Quinn Cooper, Liberty
Rockcastle	Rev. Charles Hall, Halls Gap, Kentucky
Wayne County	(No Chairman)
.....	Rev. R. E. Sasser, Steubenville
SOUTHEASTERN REGION	
Booneville	J. S. Dick, 708 W. 4th, Corbin
East Union	F. R. Walters, Manchester
Goose Creek	Rev. John S. Davis, Corbin, Kentucky
Irvine	Rev. A. B. Lewis, Crab Orchard, Ky.
Jackson County	F. R. Walters, Manchester
Laurel River	Roscoe Hunter, Annville
Mt. Zion	Geo. D. Park, Lexington, Ky.
North Concord	Glynn Harwood, Corbin
South Union	R. S. Voris, Gray, Ky.
Three Forks Association	Alfred Jones, Williamsburg
Upper Cumberland	W. F. Badgett, Hazard
Middle Fork	V. M. Hailey, Harlan, Ky.
Lynn Camp	G. L. Hamblin, Dunraven
Bell County	Wesley Shotwell, Corbin
.....	(No Chairman)
SOUTHERN REGION	
Freedom	Reed Rushing, Greenville
Liberty	Rev. John Gilliland, Albany, Kentucky
.....	Rev. J. D. Herndon, Horse Cave, Kentucky

(We rejoice in this number of associations that have already planned for the Revival Campaign. If your association has voted and is not listed, please send this information to Kentucky Baptist Building, 127 E. Broadway, Louisville 2, Ky).

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The Mystery of Christ's Mastery

(Continued from Page 3)

A Spiritual Revelation of Our Fellow Man

The controlling love of Christ brings one into fellowship with others. That love could never divide Christian men. Its very genius shows a person that he does not live unto himself. Its very genius shows a church that it is not sufficient unto itself. Its very genius shows a Christian denomination that the Kingdom of God cannot be, must not be bounded by its narrow limitations.

We who glory in being Baptists should first glory in being Christians. We cannot, must not, be narrow and little in a day like this. The love of Christ constrains us to love, and to try to understand, all our Christian brethren. It impels us to appreciate them, to labor with them, to honor them as men for whom Christ died. It must unite Christendom into a spiritual solidarity in this day that may be its last opportunity, as surely as Paul sought to unite the Corinthian brethren and to win them back to himself as their friend and leader under Christ.

One does not become a Christian man, and a church does not become a Christian church, in a vacuum. Great Christianity must be expressed in solid, tangible ways. To know Christ's redemptive love is to worship him and to worship him is to serve him. We worship a living Lord, but we can serve him only in contemporary, earthly relationships. To serve him is to serve and save people. Could it be that our hungry, lost neighbor across the street or across the ocean is in this sense Christ himself? To serve others for Christ's sake is to serve Christ. One day he shall say again, "He did it unto me"—because that controlling love caused us to love and serve our contemporaries.

The experience of the constraining love of Christ will transform us, as by logic and leading it transformed Paul, into ambassadors for Christ. The glorious reach and reality of the crucified and risen Christ in his day made Paul beseech men to be reconciled to God. He came to be one through whom God was

entreating. His gospel voice was really the voice of God, as it pleaded with men who were lost.

The constraining love of Christ made Paul a missionary and an evangelist. On the back drop curtain of the platform of the Baptist World Alliance convention hall were these words in Danish and English: "Every Baptist a Missionary." It is not yet true. It should become true: we must share so wonderful a gift.

The motive for missionary and evangelistic giving is the constraining love of Christ. The motive for missionary and evangelistic witness is the constraining love of Christ. Nothing less will suffice. Nothing more is possible.

The presence or absence of great Christian motive is everything. If present, it clarifies and explains men. It precedes method and movement. It impels Christians into right methods: it challenges them into movements that save and bless mankind. It honors and crowns Christ king and Lord everywhere.—*Baptist Standard*.

Liquor Review And Morals

The following appeared editorially in the *Anderson, South Carolina Daily Mail*. Mr. Wilton Hall, editor of the *Daily Mail* is a deacon in the First Baptist Church. He served an interim term as U. S. Senator from South Carolina, by appointment, and as president of the South Carolina Press Association.

Mr. Hall has done something for the cause of sobriety. We are indebted to Dr. Louie D. Newton for seeing the editorial and sending it:

"This week a routine news story reported that the city treasurer had received over \$6,000 as the city's share of the current wine, beer, and liquor tax.

"The county also receives a portion of this revenue, but the largest share is reserved for the state, which earmarks the money for the operation of South Carolina public schools.

"Last year the city received \$16,700 as its part of the wine, beer, and liquor tax. But that is not all.

"Each year police arrest about 3,000 persons on the charge of drunkenness, driving cars under the influence of liquor or for drunkenness and disorderly conduct.

"Fines imposed in these cases aggregate some \$33,000, which brings the city's direct or indirect revenue from alcoholic beverages to approximately \$50,000 per year.

"Since the city government annually

takes in some \$400,000 from all sources, liquor accounts for about one-eighth of the total income.

"If the revenue from liquor taxes were removed, the city might therefore, be forced to increase its property tax levy by three mills to make up the deficit.

"Any decrease in police fines resulting from less drinking would also increase the burden upon other revenue sources.

"And so in Anderson and in South Carolina a great many people, including a majority of our lawmakers, have come to regard licensed liquor sales as a necessary requirement in the financial operation of city, county and state governments.

"This state of mind on the part of lawmakers and a great many private citizens has been actively promoted by those interested in the liquor business.

"It was not a mere accident that the revenue from the beverage tax was originally "earmarked" for schools. Our public schools, of course, claim first place in public support.

"If the tax had been pledged to the building of roads, for instance, it would have been easy for those opposing it to have said: 'We will do without the roads,' but who could say that we will do without schools?

"Thus was an evil thing imposed upon the people of the state, and thus it has continued year after year.

"But, after all, are not we selling our birthright for a mess of porridge.

"We may, in Anderson, be reducing the tax levy by a few mills by permitting the sale of liquor, but aren't we paying a terrible price for those paltry thousands when an average of one person in seven in the city's population is jailed in a year for drunkenness, or for crimes growing out of drunkenness?

"Isn't a three and one-half mill tax a terrific price to pay for the social decay and moral decadence that is gnawing away at the vitals of our society through the continuing and unlimited use of liquor, especially by the young men and young women of our community?"

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BAPTIST TRAINING UNION

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MISS AVA ALBRO, Assistant to State Secretary and Story Hour Worker
MISS MAURITA MORRIS, Intermediate Worker
W. NEVILLE CLAXON, Director of Associational Work

127 East
Broadway
Louisville 2,
Kentucky

REPORT TO GENERAL ASSOCIATION TO OCTOBER 1 (CONCLUDED)

SOME PRESENT VITAL NEEDS

1. Knowledge of and application of principles, plans and methods of Training Union work as outlined in the Manuals and successfully used in churches and associations.

2. More time for better reports and discussions of Training Union in every church and association.

3. All associations fully and permanently organized and functioning with responsible officers serving long enough to plan the work and work the plans.

4. Every church with a fully graded Training Union for all its members.

5. Not only should all Adults be in the Training Union as Officers and Leaders or as members of Adult Unions, and all Young People, Intermediates, and Juniors in their respective departments, but all the children should be brought to the Story Hour.

6. Every association and church conducting a Training Union Enlargement Campaign and studying the Manuals each year.

7. Every church conducting a church wide Training Union Study Course each year for all ages, using the books, other than methods, in the Training Union Course. For March 1948 it is suggested that each church observe such a week calling it "Baptist Doctrine Week" and studying doctrinal books.

8. Every church providing for Training Union needs by doing what is necessary in the way of new building, remodeling, or rearranging.

9. All unions doing evangelistic, missionary, and extension work.

10. All unions adopting and using the Standard of Excellence as a program of work.

11. To see that Training Union and Sunday School are the only organized agencies of the church for the whole resident church membership and should be given equal consideration.

CONCLUSION

We wish, in closing, to express again our thanks to God and to Kentucky Baptists for the joy and privilege of serving as State Secretary of this vital and important department of our work. We are grateful for all who have contributed in any way to the support and progress of the work. We know that God has a greater year for us ahead. With this in mind we dedicate our all to Him in this work, feeling strengthened by His power and the prayers and active interest and service of our people all over the state.

LEBANON BAPTIST CHURCH ORGANIZES TRAINING UNION

Under the leadership of the Pastor, Rev. Frederick G. Schlafer, assisted by five state workers, the Lebanon Baptist Church, Lebanon, Kentucky organized a graded Training Union during the week of November 16-23.

On Sunday, November 2 the writer and his wife held a preparatory conference with the Pastor and his wife and a group of other workers in the church to plan in detail the work from then on. For the next two weeks splendid work was done by the Pastor and volunteer workers of the church. Prospect lists were made, the number of units needed determined, and prospective officers and leaders were secured.

It was the privilege of the writer to speak at the morning hour, Sunday, November 16. A splendid number, 180, came to the meeting from 6:00 to 7:15 P. M. that night for the departmental meetings and the General Assembly. The work for the week was outlined and the response of the people was most encouraging. During this week the visiting workers who taught and led in the organization were as follows: Miss Ava Albrow, Story Hour; Mrs. Byron C. S. DeJarnette, Juniors; Miss Maurita Morris, Intermediates; Rev. J. Estill Jones, Young People; and the writer, Adults. Provisions were made for General Organization, Department Organizations, and the individual units as follows: three Story Hours, three Junior Unions, two Intermediate Unions, one Young People's Union, and three Adult Unions. The average attendance in the classes Monday night through Friday night was 130. The attendance Sunday night, November 23 was 193.

The church is very happy in the organization of this their first fully graded Training Union. The Pastor is rejoicing in the fine response and interest of the people and in what the Training Union will do for them and the church. It was an unusual joy for the visiting workers to work with him and the church that week.

TRAINING UNION AT BERRY

Rev. Clarence Hanshaw, pastor of Berry Baptist Church recently reported to the Training Union Department that his church now has an efficiently functioning Training Union. Rev. W. Neville Claxon, Director of Associational Work, preached a revival at Berry, his former pastorate, in the summer and conducted a study course for eight evenings preceding the preaching service, leading interested members in the study of *The Baptist Training Union Manual*.

The Baptist Training Union Manual. Organize and officers were elected. The pastor says that the regular attendance is now between 30 and 40 each Sunday evening. Noting the inadequacy of a one-room building, work has been started on an educational building. We congratulate the church and pastor on this fine new work.

Standard Units

STORY HOURS—Baptist, Sand Spring.

JUNIOR UNIONS—Baptist, Mt. Pleasant; Baptist, Sand Spring.

INTERMEDIATE UNIONS—Baptist, Sand Spring; Baptist, Mt. Pleasant.

Young People's Unions—Baptist, Mt. Pleasant.

ADULT UNIONS—Baptist, Sand Spring.

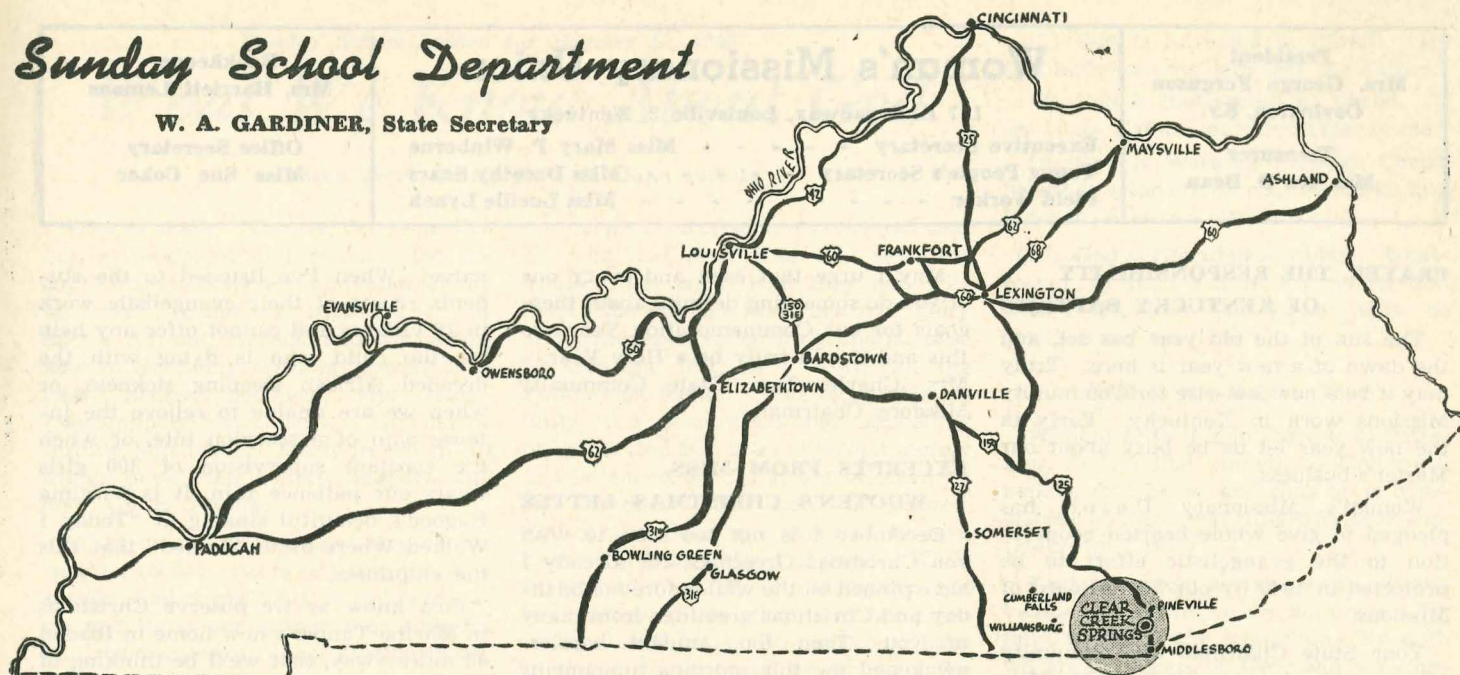
ASSOCIATIONS—Baptist.

AWARDS FOR NOVEMBER

Association	Methods	Other Books	Total
Bell County			
Pineville, First		81	81
Bethel			
Post Oak	31		31
Breckenridge			
Corinth		1	1
Caldwell County			
Eddyville, First		28	28
Kuttawa		35	35
Campbell County			
Fort Thomas, First	1		1
Central			
Lebanon	18		18
Christian			
Hookinsville, First		31	31
Daviess-McLean			
Bethabara		41	41
Franklin			
Baptist Chapel	1		1
Bellepoint	7		7
Bethel	4		4
Buck Run	7	7	14
Crestwood	8	6	14
Evergreen	8	7	15
Forks of Elkhorn	10	2	12
Frankfort, First	16	3	19
Lebanon	5	3	8
Memorial	7	4	11
North Benson	2	2	4
North Fork	11	10	21
Providence	1		1
Thornhill	2	5	7
Greenup			
Ashland, Unity		65	65
Laurel River			
Hart	37		37
Litt'e Bethel			
Nebo		4	4
Long Run			
Carlisle Avenue	22		22
Central Baptist Mission	20		20
Highland	21		21
Immanuel		20	20
23rd and Broadway		29	29
Victory Memorial		1	1
Walnut Street	1		1
Weaver Memorial		10	10
Muhlenberg			
Bethlehem	35		35
Greenville, First		30	30
Ohio County			
Peaver Dam	51	18	69
Ohio Valley			
Evansville, Calvary	1		1
Owen County			
Squiresville		33	33
Russell Creek			
Columbia, First	12		12
South District			
Bruner's Chapel		8	8
Tate's Creek			
Red House		40	40
Three Forks			
Lothair, First	19	35	54
Warren			
Bowling Green, First		16	16
West Union			
Paducah, Calvary		67	67
Olivet	8		8
TOTAL	366	642	1008

Sunday School Department

W. A. GARDINER, State Secretary



Many Roads Lead To Clear Creek Springs This Summer

Sunday School Conference

July 26-30 will be big days at Clear Creek Springs when Sunday school officers, teachers and pupils will assemble for a week of conference and good times. Please put this date on your calendar and make plans to be with us. Get your church to pay the expenses of several of your people. It will be a good investment for your church in its Bible teaching work.

Think of the fine personalities on the program: Dr. W. R. Pettigrew, Dr. T. D. Brown, Mr. J. N. Barnette and a number of choice department leaders as well as musicians.

We suggest that those who play instruments bring them and help make a great musical program each evening. There are those who play the violin and other stringed instruments, and then there are those who play the trumpet or the cornet, the saxophone, trombone, etc.

Standard Sunday Schools

The new year was started off with several applications for the Standard award. Some of the following were received in December but after the copy for the paper of last week was given to the printers:

High Splint—Pastor S. R. Helton, Superintendent Earl J. Lovett.

Louisville, Franklin Street—Pastor I. Ferd Graves; Superintendent J. E. Miller.

Lexington, Porter Memorial—Pastor O'Ray Weeks; Superintendent Ben C. Bond.

Teaching Ephesians

Many pastors will teach the book, *Studies in Ephesians*, before the end of January. The churches all over the South have been invited to join in such a Bible study. Some will use only the Bible book, *Ephesians*, and others will use this and also Dr. E. Y. Mullins' book, *Studies in Ephesians*, as a guide. Those who participate in this study

and answer questions the teacher will give from *Studies in Ephesians*, and will read the book, will be given an award in the Sunday School Training Course. This should be a great month for such study in many churches. We suggest that you have your class meet ten 45-minute periods, or the equivalent thereof, and give a test, that awards may be granted.

A Sunday school officer or teacher should always be dedicated to the Lord for service. It should not be necessary for any of us to have special consecration services to get us to live close to the Lord under the leadership of the Holy Spirit. Yet, some Christians live all too far from the Lord and seem to need special appeals to them to live as they ought. One who works in the Sunday school or in any phase of church work should live daily in a spirit of unselfish love and nearness to the Master. This is true of any Christian. To be a Christian should mean that one is living daily closer to the Lord and is growing daily in the knowledge of the grace of our Lord Jesus Christ.

What Is Your Class Doing?

Of course your class is studying the Sunday school lessons and devoting thirty minutes to the lesson in the class on Sunday. This means thirty minutes in addition to the time given for records and recognitions. This calls for at least forty minutes and preferably forty-five minutes in the class.

Do you, in addition to the lessons, have in mind any definite things your class should be doing? Let me suggest that you carefully examine what we call a class standard and see if it will not give you splendid help. It will serve as a guide. It will keep your class on the main line. It will lead to more personal work and all that comes from personal endeavor. It will keep your class from getting on a sidetrack. Use your

class standard to help you do better work.

SUNDAY SCHOOL ATTENDANCE

DECEMBER 28, 1947

Church	Mission	Total
Louisville, Walnut Street (3)	146	1,153
Louisville, Ninth & O (1)	169	975
Indianapolis, Broadway	---	772
Owensboro, First (1)	38	771
Lexington, Porter Memorial (2)	215	676
Carlisle Avenue	66	764
Louisville, Crescent Hill (1)	97	612
Owensboro, Third	---	552
Lexington, Ashland Avenue	---	552
Frankfort, First	---	549
Lexington, Calvary (1)	48	545
Louisville, Baptist Tabernacle	---	535
Bowling Green, First (1)	19	507
Evansville, Grace (2)	110	506
Newport, First (1)	45	504
Louisville, Victory Memorial (1)	100	500
Evansville, Calvary (3)	129	490
Louisville, West Broadway	---	490
Paducah, Immanuel (2)	52	468
London, First	---	449
Ashland, Pollard (1)	31	447
Somerset, First	---	445
Lexington, Immanuel	---	441
Harlan (3)	112	424
Louisville, Clifton (1)	63	395
Louisville, Eastern Parkway	---	387
Danville (1)	11	374
Madisonville, First	---	367
Louisville, Franklin Street	---	356
Henderson, First	---	342
Hopkinsville, Second	---	340
Louisville, Deer Park	---	332
Glasgow (1)	32	323
Covington, South Side	---	320
Paducah, Twelfth Street (1)	101	315
Corbin, First	---	315
Louisville, Third Avenue (1)	32	315
Winchester, Central	---	312
Bellevue	---	309
Lexington, Grace	---	306
Paducah, East	---	302
Barbourville, First (1)	13	284
Georgetown	---	280
Greenville	---	273
Hazard, First (2)	59	267
Fulton, First	---	253
Evansville, Walnut Street	---	243
Louisville, Meadow Home (1)	26	243
Henderson, Immanuel Bapt. Tem.	---	236
Jellico, Tenn., First	---	230
Beaver Dam	---	226
Louisville, Farmdale (1)	60	216
Owensboro, Eaton Memorial	---	213
Evansville, Temple	---	208
Paducah, Baptist Tabernacle	---	206
Fairview, Halls Gap, Ky.	---	204
Lebanon	---	203
Louisville, Baptist Temple	---	202

BUSINESS—Business is a curious mixture of human nature and arithmetic. Just when you begin to think arithmetic is the more important factor, you bump into human nature, and vice versa.—*Management Briefs.*

President Mrs. George Ferguson Covington, Ky. Treasurer Mrs. Ira D. Bean	Woman's Missionary Union 127 E. Broadway, Louisville 2, Kentucky Executive Secretary - - - - Miss Mary P. Winborne Young People's Secretary - - - - Miss Dorothy Sears Field Worker - - - - - Miss Lucille Lynch	Bookkeeper Mrs. Harriett Lemons Office Secretary Miss Sue Coker
--	---	---

**PRAYER, THE RESPONSIBILITY
OF KENTUCKY BAPTISTS**

The sun of the old year has set, and the dawn of a new year is here. Truly may it be a new sun-rise for Community Missions work in Kentucky. Early in the new year let us be busy about our Master's business.

Woman's Missionary Union has pledged to give whole-hearted cooperation to the evangelistic effort to be projected in 1948 by our State Board of Missions.

Your State Chairman of Community Missions urges every Community Missions Committee of every Woman's Missionary Society throughout the State to plan for the study of books on soul-winning and also "The Guide for Community Missions" as a means of helping to encourage personal witnessing.

Another goal we are projecting in our Commemoration Year is that we faithfully promote the plan to have our Woman's Missionary Union members read the entire Bible during 1948, using Dr. John R. Sampey's plan for this daily Bible reading. Order these leaflets from W. M. U. Headquarters, 127 East Broadway, Louisville, Kentucky, (5c each) and start your daily Bible reading according to this plan on the very first day of the New Year.

Please continue with your efforts to help enlist members in the One Million Prayer League.

May we try to harness for the cause of Missions the prayer power of our constituency by urging the establishment and maintenance of Family Altars and the observance of all the special Seasons of Prayer. Your chairman urges that each member of every W. M. S. start the new year with a definite prayer list, praying daily for such objects as—

1. A revival to come into your own heart.
2. A rveival in your church.
3. A revival to come to Southern Baptists.
4. A spiritual awakening to come to this world.
5. Pray for pastors, evangelists, religious leaders, and missionaries, both home and foreign.
6. Pray for the power of the Holy Spirit to come upon all leaders.
7. Pray for the next meeting of the Southern Baptist Convention at Memphis, Tennessee, in May, 1948.
8. Pray for a burden to come to your heart for a lost world.

What a power for the Kingdom these prayers would be!

May I urge that each and every one of you do something definite about these goals for our Commemoration Year. Do this and it will truly be a Holy Year.—Mrs. Charles Ison, State Community Missions Chairman.

**EXCERPTS FROM MISS
WOOTEN'S CHRISTMAS LETTER**

December 1 is not too soon to wish you Christmas Greetings, for already I have pinned on the wall before me birthday and Christmas greetings from many of you. Then too, student carolers awakened me this morning announcing the beginning of Christmas month and of our Lottie Moon week of prayer.

Many people, including myself, know little about Africa. It is not the differences that startle one, but the great similarities. And even when I am conscious of a difference in custom I wonder which is better—Africa or the U. S. A.

Last night I sat in the reverent hush of the crowded Ago-Owu Baptist Church and watched 32 of our girls buried in beautiful baptism, and then later listened to them recite Romans VI. (I could not help but remember hysterical baptismal services in America which were excused because it was an African's nature.) Previously 77 had accepted Christ as their Lord during the school revival; 45 had passed their teachers' questioning, but only 32 had satisfied Rev. J. T. Ayorinde, May Perry our principal, and the other members of the baptismal committee. As I listened to the question "Whom have you told of Jesus," asked as a proof of their faith, I wondered if it would ever be said of Nigeria that 95 per cent of her professing Christians had never won anyone to Christ.

No one could hope and pray for Susan Anderson's return to Idi-Aba more than I, especially since Ada Lois Newman is due home. Our first college dormitory is being built and I feel like a Pharoah as I watch the mud bricks being made—and no straw. Even with mud walls and cement floors, timber, nails, and iron sheeting for the roof will cost \$28,000—and \$15,000 is all we have. But we can no longer sleep in class rooms, says the Government. Did you know a mud building can be beautiful? Ask Dr. Salder, Mrs. Martin, Miss Blanche White, and Dr. Dodd. They know—they were our guests. Or better still, see Dr. Goerner's pictures he took while with us.

Our new library with over 2,000 books is our pride and joy and this teacher's life saver as she prepares the students for their Government Teacher's exam. Everyone has been so good to me. Then too the organ is another safety

valve. When I've listened to the students report of their evangelistic work in 16 villages and cannot offer any help for the child who is dying with the dreaded African sleeping sickness, or when we are unable to relieve the intense pain of a scorpion bite, or when the constant supervision of 300 girls wears our patience thin, it is Virginia Hagood's beautiful singing of "Today I Walked Where Jesus Walked" that fills the emptiness.

Just know as we observe Christmas in Martha Tanner's new home in Ibadan 48 miles away, that we'll be thinking of you. On beautiful moonlight nights as I pedal my bicycle from the Girl's School to the College with Elizabeth Truly's dog "Jill" in the bicycle basket and a bottle of boiled water in one hand, I wonder if you're half as happy as I am. Thank God for radios, magazines, airplanes, and airmail that make of the world a neighborhood. Thank God for Jesus Christ and prayer that can make of the neighborhood a brotherhood. Much, much love,—Mary-Ellen Wooten, Baptist Woman's Training College, Abeokuta, Nigeria, West Africa.

American Baptists, We Thank You

Your gift parcel arrived here a few days ago to my great surprise and joy. Thank you so much. I gave two underwears to Miss H., one to Mrs. H., and two underwears and one spool of cotton to Miss Y., who I believe will be led to Christ some day. Everybody, practically all Japanese people are in great need of food and clothes, and how to distribute your gifts on your behalf is hard to decide upon. I am determined to use your gifts as a means of winning the hearts of my friends to Christ, instead of just giving them away to anybody around me. And I hope you will not object if I keep some by myself and for my family. Prunes are what my mother is especially fond of. You should see her beaming face as she eats them like a child. I am giving the cans of food to my sister-in-law who gave birth to her second child two weeks ago. It is very, very kind of you to be sending me so many nice things.—from Tokyo, Japan.

A gentle Quaker heard a strange noise in his house at night. He found a burglar busily at work. In plain sight of the visitor he walked quietly with his gun to the door and said:

"Friend, I would do thee no harm for the world and all that is in it, but thou standest where I am about to shoot."

The burglar didn't linger.—*Santa Fe Magazine.*

What We Know About God

Lesson Text: Isaiah 40:28-31; John 14:8-14

Who is God? "The one Supreme Being, self-existent and eternal; the infinite maker, sustainer, and ruler of the universe" (Standard Dictionary). "A Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth" (Westminster Catechism). "God is the infinite and perfect Spirit in whom all things have their source, support, and end" (A. H. Strong).

What do we know about God in his relation to us? He is our Creator Who sustains and strengthens, as Isaiah teaches; and He is our Father Who redeems and regenerates, as Jesus graciously reveals.

Notes Analytical and Expository

1. THE CREATIVE FATHER OF ALL MANKIND is God. Everybody, therefore, should worship Him in reverence, work for him in reliance, and wait upon Him for renewal. (1) **Reverence for God.** Vivid is the contract (vv. 18-29) between the everlasting God, the Lord, the Creator who "sitteth upon the circle of the earth, and . . . stretcheth out the heavens, as a curtain" and an impotent idol, whether of metal smelted, gilded, soldered, riveted, chained, and nailed hard and fast so that it cannot move, or of wood chosen and cut from a tree that will not rot, carved by a skilful carpenter and set up powerless in its place. (2) **Reliance on God.** False worship is altogether debasing. It is weakening to physical, intellectual, moral, and spiritual fiber. The strength of youth not only cannot withstand it but actually falters, faints, and falls before it without any ease from pain or rest from weariness. (3) **Renewal from God.** Those who wait on the Lord, reverent in devout worship and ready for designated work, shall thereby renew their strength for any and every service, whether soaring like eagles or trudging along the prosy path of the commonplace. Wait, therefore, on the Lord for "he giveth power to the faint; and to them that have no might he increaseth strength."

2. THE REDEMPTIVE FATHER OF ALL BELIEVERS is God. (1) **By faith in Christ** we recognize the parenthood of the Heavenly Father and become His children. The unity of Father and Son is asserted and claimed. Recognition of Jesus in His true nature includes knowledge of God. The disciples' discernment had not been clear. Philip, therefore, desired that Jesus should reveal the Father to the little group around Him. He may have expected some supernatural display, like the Shekinah cloud which would dazzle away their darksome questions. In sorrowful, perhaps

reproachful, surprise Jesus declared that all who had seen Him had seen the Father; that is, in Him they had witnessed the Father's mind and will, glory and grace, abhorrence of sin and purpose to save the lost; in a word, all the Father's perfection. This most intimate unity, this penetration and indwelling of Father and Son is a matter not merely to be claimed by Christ but believed by the disciples. The Lord of heaven, Father and Son, was revealed to men in the words and works of Jesus. While these sublime facts of redemption are to be accepted implicitly, they are given an intelligent basis. No man could have produced His thought or wrought His works; hence they afforded indisputable proof of the deity of Jesus.

(2) **By prayer through Christ** we receive the power of the Heavenly Father. The word "believe" occurs about one hundred times in the Gospel of John, and usually it fell from the lips of Jesus. He longed to win the faith of men, for thus alone could they be saved to spend eternity with Him in heaven. But He saves us in order that we may serve, and He grants the same power which He possessed. In the apostolic age, miracles were wrought like those performed by Jesus; and the greater works involve the evangelization of the world. It is estimated that Jesus won about a thousand disciples while on earth, but on the day of Pentecost three thousand were added to the church under the preaching of Peter and his associates. Many ministers have won thousands to Christ. Thus His promise has been fulfilled because, having gone back to the Father, He left His work in faithful human hands. Christian work in the world is not to be done except in vital and continual touch with God as the source of power and wisdom. Hence, we have the privilege of prayer. We are assured of unfailing answer when we ask in the name of Jesus, in accordance with His will, and to the end that the Father may be glorified in the Son.

The Lesson of the Lesson

What We Know About God Now

- (1) **God is Creator.** "The Creator of the ends of the earth."
- (2) **God is Lord.** "The Lord."
- (3) **God is Everlasting.** "The everlasting God."
- (4) **God is All-Powerful.** "Fainteth not, neither is weary. . . He giveth power . . . he increaseth strength."
- (5) **God is All-Wise.** "There is no searching of his understanding."
- (6) **God is Merciful.** "They that wait upon the Lord shall renew their strength."

(7) **God is Revealed in Christ.** "He that hath seen me hath seen the Father."

(8) **God is Redeeming by Christ.** "I am in the Father, and the Father in me."

(9) **God is Working Through Christ.** "He that believeth on me, the works that I do shall he do also."

(10) **God is Glorified in Christ.** "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Gold in the Golden Text

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6).

Faith is defined as assurance and conviction. By faith we see the unseen. By faith we touch the intangible. By faith we are conscious of God, and we commune with Him. Faith is not blind; it is alert and real. It is not inactive; it seeks and strives and succeeds. And why? Because it pleases God.

Such faith is abundantly illustrated: its sacrifices by Abel; its walk by Enoch; its preparation by Noah; its guidance by Abraham its dependence by Sarah, its benediction by Isaac; its vision by Jacob; its command by Joseph; its conquest by Moses; its strategy by Rahab its heroism by several victors; its endurance by many martyrs. The life of faith includes its vision, wisdom, energy, examples, and triumph.

[Editor's Note: The preceding treatment of the International Sunday School Lesson is from "Points for Emphasis" by Hight C. Moore, and is used by permission of the Baptist Sunday School Board, Nashville, Tennessee.]

LINCOLN'S PLEA

A visitor to the White House during the days of the Civil War said: "I had been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the Battle of Bull Run—I was restless and could not sleep. It was coming near to the dawn of the day, when I heard low tones proceeding from a private room where the President slept. The door was partly open. Instinctively I walked in, and there I saw a sight which I shall never forget. It was the President kneeling before an open Bible. The light was turned low in the room. His back was toward me. I shall never forget his tones so piteous and so sorrowful. "O Thou God, that heard Solomon in the night when he prayed and cried for wisdom, hear me! I cannot lead these people, I cannot guide the affairs of this nation, without Thy help. I am poor and weak and sinful. O God, Thou didst hear Solomon when he cried for wisdom—hear me and save this nation." God heard, and He answered him then and there.—*Christian Beacon*.

BOOK Reviews

The Gist of the Lesson, by R. A. Torrey, Fleming H. Revell Company, price 50c.

The 1948 edition of this popular treatment of the Sunday school lessons is now available. Vest-pocket and purse size, it is widely used by busy people who study on the run. Can be ordered from the Baptist Book Stores.

Points For Emphasis, by Hight C. Moore, published by The Broadman Press, Nashville, Tenn., price 50c.

POINTS FOR EMPHASIS is now available at your Baptist Book Store. Dr. Moore's accurate, pungent treatment of the Sunday school lessons have, throughout the long years of its publication, remained one of the important "musts" with teachers and students alike. This 1948 edition is up to the widely envied standard of other years.

New Glory For Old Glory—

(Continued from Page 4)

I am not suggesting that the whole responsibility for labor unrest lies with employers. Certainly it does not. But I do say without fear of contradiction that where employers are God-guided men, where they are filled with the spirit of Christ, and where they are willing to run their businesses as Christ would run them, many of their problems are moving toward solution. It has been demonstrated that where laborers come face to face with the true Spirit of Christ, their own spirits are changed.

"It is a beautiful theory" you may say, "and it would be fine if that were so. But it isn't so, human nature being what it is."

But human nature can be changed, and human nature must be changed if this nation is to survive, and if she is to become what the founding fathers intended she should become. But I know perfectly well that there can never be a new spirit in America until it begins with you and me.—*Congressional Record*.

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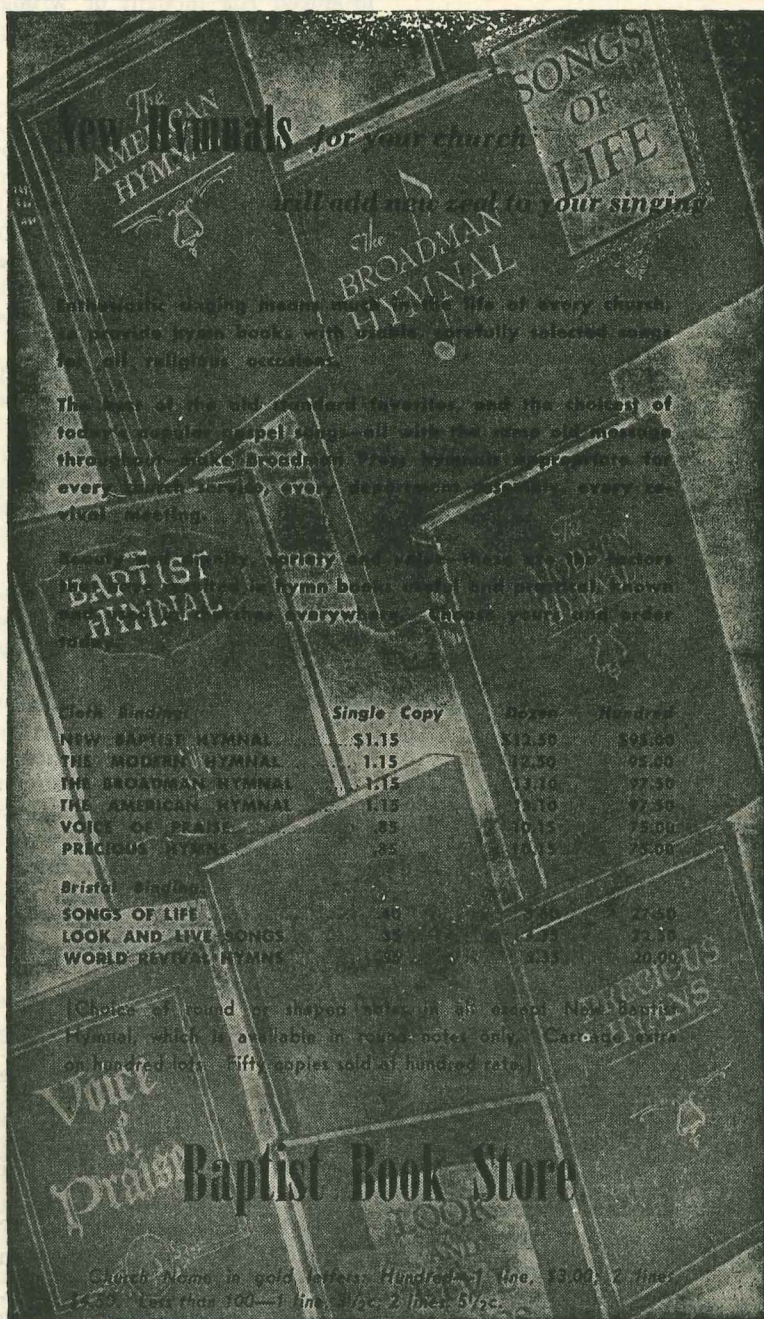
**FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.**

Building Better Churches, by Gaines S. Dobbins, published by the Broadman Press, Nashville, Tenn., price \$3.75.

BUILDING BETTER CHURCHES, by Dr. Gaines S. Dobbins, is attracting wide and deserved interest. This monumental work represents the best in the life and experience of this greatly loved teacher of religious education and church administration in the Southern Baptist Theological Seminary. Throughout the book Dr. Dobbins has sought to magnify and apply New Testament principles, urging that, during this period of change, churches return to the original pattern. He covers with a thoroughness that is characteristic of his teaching

and writing the whole field of church and pastoral effort. Few ministers will be willing to remain unacquainted with BUILDING BETTER CHURCHES. It is a Broadman Press Book, and can be secured at any of our Baptist Book Stores for \$3.75.

CRITICISM—King George VI made an earl of the man who, as a boy taught himself law in a poverty-stricken village hidden in the hills of Wales. Vigorously active in political reforms as a young man, the slender chap crept into the back of halls where the fighting opposition was holding rallies against him. David Lloyd George wanted to hear his opponents' criticism—a good foundation for the more than 50 years he served in parliament. He could take their criticism because we have been trying to learn.—Donald A. Laird, "Criticism," *Household*, 10-47.



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Christian Focus Week to be Held On Campbellsville Campus

By J. CHESTER DURHAM,
State Secretary of Student Work

LEXINGTON, Ky.—The dates included in the period January 11-16 inclusive are perhaps the most significant dates at Campbellsville College at Campbellsville, Ky., this year. During this time a Baptist Student Union Focus Week will be held in their campus. These Christian Focus Weeks are sponsored only on our denominational school campuses, and this is the first such week ever held in Kentucky. There is no question but that it is one of the greatest things that can come to a denominational school campus.

A Religious Focus Week is an enlargement of what is known as Religious Emphasis Week. Its purpose is to make a decided impact upon every phase of college life and in every area of the campus activity.

A service is to be held every morning and every evening, Monday through Friday, in the Chapel. Seminars are to be held at various times. Their purpose is to enable students to raise questions in a group discussion led by the visiting faculty. The Campbellsville College faculty have invited members of the visiting team to classes for the purpose of relating Christianity to the various subjects. President W. M. Caudill and the professors are giving splendid co-operation in the matter of classroom visitation and assignments. Anyone desiring a personal conference with one of the leaders will have special arrangements made through a student who is sponsoring this phase of the work.

This week's program is being sponsored jointly by Campbellsville College and the Southwide Department of Student Work. Mr. Robert S. Denny, a

former Kentuckian, and now Associate in the Southwide Department of Student Work, is in general charge of the week. Other members of the visiting faculty are: Dr. Elwyn N. Wilkinson, Pastor of the Immanuel Baptist Church of Lexington; Dr. H. Leo Eddleman, Pastor of the Parkland Church of Louisville; Miss Jenny Lind Gatlin, Associate in the Southwide Department of Student Work, Nashville, Tenn.; Dr. Wayne E. Todd, Pastor of Modniel Baptist Church of Jackson, Miss.; Rev. Walton Connelly, student at the Southern Baptist Theological Seminary; Rev. R. H. Falwell, Jr., graduate student at the Southern Seminary; Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Nashville; and the writer.

The week's emphasis is to be started on Sunday, January 11 at the First Baptist Church, at which time the writer will speak on "When People Forget." The Sunday evening emphasis message is to be delivered by Mr. Denny. The morning chapel hours will be in charge of a different person each day. Miss Gatlin will center her thoughts around "Maximum Christianity" on Monday. On Tuesday Mr. Connelly will discuss The Reality of Christ; on Wednesday Dr. Holcomb will answer the question, "What Can We Believe?" Dr. Wilkinson will talk about "His Way Mine" on Thursday; and Mr. Denny will discuss the subject, "Follow Me" on Friday.

The evening services are to be conducted on Monday by Dr. Eddleman, Who is to speak an "Seeking Survival Values." Tuesday the writer will talk about "Tomorrow Will Not Be Yesterday;" Wednesday Mr. Falwell, "Today;"

and Thursday, Pastor Todd, "Christ The Answer."

Seminars on Monday and Wednesday are to be conducted on "Soul Winning" by Dr. Wilkinson; and "Changing Doubts to Certainties" by Dr. Eddleman. Other Seminars will be "Daily Campus Problems" by Miss Gatlin; "Christianity and Modern Social Trends" by Pastor Todd, and "Christian Leadership" by Mr. Denny. On Monday and Thursday seminars on "Love, Marriage and the Home" are to be conducted by Miss Gatlin and Secretary Durham.

Other seminars conducted will be: "World Missions and World Conflicts," by Eddleman; "The Work of the Student Secretary," by Denny; "The Past, Present and Future of Youth Revivals," by Connelly; "Vocational Choice by Falwell; and "Problems of the Pastorate," by Wilkinson.

There is no question as to the value of such a week. We look forward to the time when such weeks will be conducted on every one of our denominational school campuses in Kentucky.

MARRIAGE—Marriage is a community consisting of a master, a mistress, and two slaves, making in all, two.—Ambrose Bierce, quoted in *Magazine Digest*.

INVENTIONS—National Patent council says many great inventions have been created, and patented, by individuals outside scientific laboratories. A minister invented a photo film. The telephone was invented by a teacher of the deaf, the telegraph by a portrait artist. Celluloid, the first plastic, was discovered and patented by a printer. A painter developed the torpedo, launched steam navigation. A piano maker developed the automatic sprinkler for fire protection. A dentist discovered anesthesia. Government in World War II spent over two billion dollars on research, created about two hundred devices. During 1946 alone the patent office held patentable about 24,000 inventions.—*Labor Unions*.



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Swinish Drinking Threatens Dire Consequences

(Editorial, Richmond Times-Dispatch)

It seems to happen after all wars, but the present letdown in moral standards, and especially with respect to excessive drinking on the part of young people and women, is one of the shocking phenomena of our time.

Boys from 16 on up are packing hip flasks—when they don't have fifths of liquor sticking out of their pockets, as is frequently the case—and are guzzling in a manner to make one wonder for their sanity. It seems to be routine for several young persons, both boys and girls, to get thoroughly drunk at dances, and not infrequently to "pass out."

Whereas as recently as the late 1930's, it seldom occurred to a boy in high school or preparatory school to drink habitually, those in the senior class who do not do so seem now to have become exceptions. We heard recently of a party given in a Northern State by the graduating class of a high school. It is an old custom to have this celebration, and in earlier years it never occurred to any member of the class to get drunk. But at these ceremonies several of the graduates "passed out cold."

At an institution of higher learning recently, two young women from a nearby women's college came over to the dances. When the time came for them to go to the dance, they were called for by two young men who were obviously drunk. The lady of the house refused to allow them to go out with these escorts, and demanded that others be sent. They were, and the girls departed for the dance. They returned in the wee hours drunk themselves, and had to be put to bed.

This sort of thing is happening with such frequency that the time unquestionably has come to call a halt. The people to take action are, primarily, the parents of the young people who behave in this outrageous and disgusting fashion. But the trouble here is that so many of the parents aren't behaving much better. That is often true of the mothers, who in many instances have begun drinking heavily, and hence are in no position to correct their offspring. Indeed, it may well be that the children acquire such habits from their parents.

The *Times-Dispatch* believes in temperance, and in the power of education, rather than compulsion, to promote moderation and sane living. But this newspaper must lift its voice in solemn warning against the probable consequences of current trends, if they are long-continued.

Federal and State prohibition were brought on a generation ago by excess of one sort or another. People became so nauseated that almost anything seemed preferable to the numerous low-grade saloons with drunks reeling in and out of the doors. Now we are heading gradually in the same direction again. Young people and women are drinking more than they ever have in our experience. Virginia appears to be no worse than many other parts of the country in this respect, but it is bad enough. John Gunther thinks other areas of the South surpass us, for he says in *Inside U. S. A.*: "Never in Port Said, Shanghai or Marseilles have I seen the kind of drinking that goes on in Atlanta, Houston or Memphis every Saturday night—with officers in uniform vomiting in hotel lobbies, 17-year-old girls screaming with hysteria in public elevators, men and women of the country club category being carried bodily off the dance floor by disinterested waiters." Gunther calls the South "the hardest drinking region I have ever seen in the world, and the area with the worst drinking habits, by far."

This sort of thing is not only swinish, but it is likely to bring stern retribution in the form of legislation, unless a halt is called. Are we going to cut it out, or aren't we?

Co-operative Program

Exceeds \$5,000,000

For Year

NASHVILLE, Tenn.—(BP)—The Executive Committee of the Southern Baptist Convention announced December 11 that the denomination's undesignated receipts for Southwide and worldwide co-operative work have exceeded \$5,000,000 for 1947.

This is the first time in history that Southern Baptists have given as much to general co-operative Southwide and worldwide work of the denomination.

Undesignated receipts in 1944 were \$2,797,171.08; in 1945, \$3,860,708.37; and in 1946, \$4,602,212.48. Total 1947 receipts to date, including both designated and undesignated gifts, are \$7,111,293.04.

It was a check from California, newest state in Southern Baptist member-

ship, that sent undesignated gifts over the \$5,000,000 mark. The contribution was only \$723.25, but it shoved the total \$336.96 over the top.

Dr. Duke K. McCall credited a tithing appeal, climaxing in the last three months of the year, for the large increase in receipts. Taking a chart of receipts for both 1946 and 1947, he pointed out that while every month in 1947 showed an increase over the comparative month in 1946, that increase averaged \$41,810.60 per month for the January to September period and then skyrocketed to an average of \$115,666.88 for the months of October and November after the tithing appeal came into play.

Dr. McCall estimated that more than a million members now pay the tithe into their churches. Total gifts to the churches are expected to reach \$134,000,000 for the year.

LIKE CAESAR'S WIFE

Certain educational institutions have accepted grants of money for alcohol research which come to them indirectly from the liquor traffic. Of this they are aware. The sums are considerable.

Yale University has declined to accept gifts from this source for the support of its School of Alcohol Studies, which is maintained solely by grants of the Yale Corporation, tuition fees and money of other origin.

It is no reflection upon the honor of the old and respectable institutions which have accepted liquor money with which to finance alcohol research, when we say that their decision to do so is regrettable.

Both the conscious and sub-conscious attitudes of the men undertaking this work should be protected from any influence which might hamper the complete objectivity of their investigations, and conclusions, and their unquestioned acceptance by the entire public.

Like Caesar's wife they should not only be blameless, but above suspicion.

Yale follows the wiser policy.—The Clipseet.

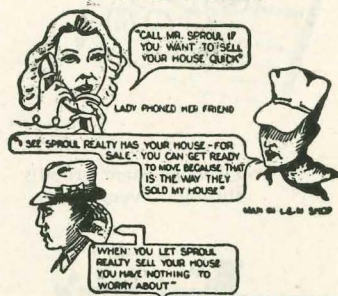
SPEECH—Words, like clothes, should be washed clean before they are hung out to dry.—Marcelene Cox, *Ladies Home Journal*.

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Long Run Baptists Ship Carload of Clothing For European Relief

LOUISVILLE, Ky.—Various individuals and churches in Long Run Association of Baptists collected suits, dresses, shoes, overcoats, hose, mattresses, bed-sheets, towels, and many other articles last month. These items were collected into a central depot rented for that purpose.

in the bounds of the Long Run Association. This freight was moved to Europe, where it will be distributed by various Southern Baptist missionaries now organized for that purpose.

Baptists gave this clothing and other materials, and many of them gave money

for the spread of Christianity among the people of the Far East."

As soon as the war ended and before missionaries could be sent back to their posts, the Japanese Christian leaders requested of the American Bible Society 150,000 Japanese Bibles and 2,500,000 Japanese New Testaments. The Society started work immediately to fill this order and so far have forwarded 1,200,000 Japanese Testaments and in addition about 700,000 separate Gospels in Japanese.



Pastor George W. Cummins, of the Beechmont Baptist Church of Louisville, and chairman of the Long Run Relief Committee, tacks a cloth sign on the carload of relief articles being sent to Europe by Baptists of the Louisville Area. He is being supported in his sign tacking efforts by Robert L. Pogue, Business Manager of the Western Recorder, who also served with him on the committee.

pose. The materials thus contributed for European Relief were then transported to the railroad yards where they filled to maximum capacity one large box car.

Pastor George W. Cummins was Chairman of the Relief Committee, and he was assisted by co-ordinating committees from most of the churches with-

for the purchasing of articles, but we are all under lasting obligation to Mr. Harry Sanders, Vice President of the O. K. Storage and Transfer Company, and his organization for making the gift of their services in moving all of these materials and loading them in the box car provided for their shipment to the Crescent City.

One Hundred Fifty Thousand Japanese Bibles

The first Japanese Bibles printed in the United States are now ready for shipment to Japan. This edition of 150,000, produced by the American Bible Society, is not only the first edition printed in the United States, but it is also the largest edition of Japanese Bibles that has ever been printed.

Because no Japanese Bibles have been printed in Japan since 1941 these books are being anxiously awaited.

The books measure 5 3/8 x 8", contain

1696 pages and weigh almost three pounds. They are bound in black cloth. It took 440,000 pounds of Bible paper to produce this one edition. The Japanese Bible contains 50% more paper than an English Bible. This printing utilized more paper than in a normal prewar year the Bible Society might have used for all the Bibles they printed in various languages in a year's production.

General MacArthur has said recently that, owing to the vacuum left by the changes which have occurred in Japan "there now exists an opportunity without counterpart since the birth of Christ

American Baptists, We Thank You

We have received from CARE a package which your organization have made for me. I thank you very much, and my two sons thank too. You have no idea how much pleasure the little boys (7 and 5 years old) have during unpacking your kind box. I am the teacher. Now the teacher's salary is so small that we cannot buy any sweet for our children. During the German occupation the teachers were in very hard situation, the children had neither fruits nor vitamins and now they are weakling! Therefore once more I thank you for the children's joy.

We have the great request and please don't be angry if it is perhaps ask too much. The older boy like the puzzles. Have you perhaps any old, useless toys for the children? Please to send him.

And still one request for myself. I should like to have an English dictionary and the most I should like to have one of Webster's, because by us it is difficult to get one. I haven't a penholder. It is too dear for me. Have you perhaps an old one?

Very Sincerely,

HELEN MASSAKKA Kielce, Poland.

Tadeus, the older son, sends you his darling greeting.

In Chicago, Willard Motley, author of *Knock on Any Door*, took Henry Ehrlich, who was preparing lead articles on the book for *Look Magazine*, on tour of Windy City slums. The prison warden allowed Ehrlich to sit down in the electric chair to try it out. Suddenly Ehrlich saw the warden go over to a switch and push a button. There was a whirring sound. "Just the ventilator," laughed the warden. But Ehrlich didn't hear him. He came to some minutes later.—Bennett Cerf, *Saturday Review of Literature*.

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Liquor Trade-Sponsored

"Alcohol Education"

In perfectly sober and apparently dispassionate fashion, "a national drive to substitute medical treatment instead of jail cells in caring for the 750,000 'problem drinkers' in the United States," was announced on June 30, 1947, in the New York Herald-Tribune and other papers by the Research Council on Problems of Alcohol, which is described as "an associated organization of the American Academy of Science."

The announcement estimates that \$200,000 will be needed "with which to attack the problem," and in doing so, makes the flat assertion that, "while 3,000,000, or 1 out of 20, drink to excess, and 750,000, or 1 out of 80, are 'sick people, unable to control their appetite for alcohol' . . . , the vast majority of 60,000,000 persons in the United States who, it is estimated, use alcoholic beverages in some form or other, 'present no problems to society!'"

The \$200,000 program as announced "will embrace the establishment of college research courses, clinics, the opening of general hospitals to acute and chronic drinkers and the enactment of a model State law dealing with chronic drinking," etc., etc.

Nothing is said in the announcement in the "Herald-Tribune" as to the source of the funds which it is expected are to underwrite this ambitious program, but the official bulletin of the Research Council on Problems of Alcohol, which is appropriately called "Alcoholism," in its May, 1947, issue, Page 1, tells its readers that "research programs to be undertaken in medical centers by medical schools and their affiliated hospitals" are already under way," the first of several such centers having been initiated in January of this year for a minimal five-year period by Cornell University Medical College—The New York Hospital—under a grant of \$150,000 made available by the Research Council."

And, the Research Council Bulletin notes that "other centers are tentatively planned for New York University College of Medicine; Bellevue Hospital, New York City; the Langley Porter Clinic, the University of California and the University of Southern California, etc."

"The problem drinker will be studied from every possible angle,—psychological, sociological and physiological."

The work at the Cornell center is described as "the first fully integrated research program of its kind."

The measure of academic, unbiased, and dispassionate study of the alcohol problem which these courses will em-

brace, is qualified rather sharply when one reads the concluding paragraph of the Research Council story on page 1 of its May issue, viz.:

"The funds for the Cornell project were contributed by the membership of the Research Council together with funds from special grants for scientific research from the National Association of Alcoholic Beverage Importers, Inc.; Park and Tilford Distillers, Inc.; Glenmore Distilleries Co.; National Distillers Products Corporation; Schenley Distillers Corporation; Sagram Distillers Corporation; Brown-Forman Distillers Corporation; and Hiram Walker & Sons, Inc."

Yale University NOT on List of Liquor Trade Beneficiaries

It is a matter of significance not to be overlooked by thoughtful students of the alcohol problem, that Yale University is conspicuous by its absence from the list of liquor benefactions to colleges.

When in a recent Congressional hearing at Washington on a bill to establish alcohol clinics in the District, a reference was made which implied that Yale University was among those afforded liquor funds for research purposes, Dr. Jellinek of Yale, Director of Alcohol Studies in the Laboratory of Applied Physiology, promptly challenged the statement made by Milton S. Kronheim, well-known Washington liquor leader.

As a result, on June 18, in a signed letter to Dr. Jellinek, Kronheim, speaking for the trade, said in part: "I regret any misinterpretation that may have been placed upon my testimony; . . . I did not state, nor do I know of any financial aid given by my associates to the work at Yale. I am sorry that you gathered the impression from reading my testimony that I intended anyone to believe that they had."

The clinching fact in this connection is that when, four years ago, the Research Council blandly announced its initial acceptance of liquor money to help set up its supposedly scientific projects for the study of the alcohol problem, Dr. Jellinek, with others at Yale, promptly protested and served notice upon the project that Yale University would not give its support to such an anomalous undertaking.

Those who believe that scientific research should forever be above reproach and should never become suspect through financial obligation to the trade whose products it studies and appraises, will be thankful for the publicity given the amazing participation of whiskey makers in framing curricular

research in the alcoholic problem field.
—The Foundation Says.

HANDICAPS—When a person alibis that he could have amounted to something if it had not been for his race, creed or religion, one should call attention to Epitetus, the slave who lived in the first century in Greece and became one of the world's most profound scholars and philosophers. He should be reminded that Disraeli, the despised Jew, became Prime Minister of Great Britain; that Booker T. Washington, who was born in slavery in this country, became one of the nation's greatest educators; and that another Negro slave, George Washington Carver, became one of the greatest scientists of his generation. Lincoln, born of illiterate parents in a mountain cabin in Kentucky, lived to be acclaimed one of the greatest statesmen of all time.—Phil Conley, *Cincinnati Enquirer*.

In Memoriam

MRS. FANOLA CARR ALCORN

JEFFERSONTOWN, KY.—Mrs. Fanola Carr Alcorn was called to her Heavenly Home from her earthly tabernacle near Fern Creek on November 18, 1947, after six months of illness.

Born near Campbellsville, Ky., on June 17, 1892, she spent her earthly life there and was educated in the graded school and Campbellsville College, and later taught in Adair, Shelby, Spencer and Jefferson counties.

She was married to Mr. Julian Alcorn of Fairfield, Ky., in April, 1924, and moved to Jeffersontown in 1927, where they affiliated themselves with the Jeffersontown Baptist Church. Mrs. Alcorn was teacher of the Gleaners Class of young married ladies when she was stricken with illness.

Besides her husband, she is survived by her aged father, Mr. John B. Carr, a son, J. T., and a daughter, Virginia. Burial was in Brookside Cemetery, Campbellsville.

In her Homegoing the Jeffersontown Church and Sunday School have lost a valued member. Therefore be it resolved that we deplore her passing and shall miss her from the services of our church.—Mrs. L. T. Wright, Mrs. W. B. Helt, and Mrs. F. F. Radcliff, Committee

MRS. SARAH WILSON BROWN

NEW LIBERTY.—Our hearts were made sad on October 3, 1947, by the passing of a faithful and devoted member, Mrs. Sarah Wilson Brown. "Miss Sara," as she was affectionately called, was born September 18, 1881. She was married to Mr. J. E. Brown on February 1, 1909, and to this union was born one devoted son, Joseph Wilson Brown.

At the age of fifteen she gave her life to Christ and united with the New Liberty Baptist Church, where for 45 years she was a Sunday school teacher and the pianist. We feel a great loss in the going of "Miss Sara," because of her great love for God and her service to this church. She moved gently in every circle that she touched, ministering to loved ones, opening her home to friends and the servants of Jesus and contributing to every cause dear to the heart of her Lord. In our memories she will linger as a beautiful flower that gives new meaning to our lives. She quietly entered the rest which is granted to all of the children of God.—Committee from the W. M. S. of New Liberty Baptist Church.

REV. E. E. BREWER

CORBIN, KY.—Rev. E. E. Brewer died on October 9, 1947, in Knox County. He had preached for forty-four years, and had retired from the active pastorate on account of ill health a few years ago, but preached fairly regularly on up even to the Sunday before he died. He was a great missionary spirit, and would have been Chairman of the Evangelistic Campaign in Lynn Camp Association had he lived. Funeral was conducted by his pastor, Rev. Wesley Shotwell, assisted by Rev. M. R. Lovett, the latter a son in the gospel of the deceased. He was born May 20, 1885, in Laurel County. He had served as a missionary in Mt. Zion and East Union Associations, and also was pastor in East Union Association for a number of years.—J. S. Dick.

WESTERN RECORDER