

Western Recorder

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UNCONVERTED JOINERS



Unconverted joiners have removed the premium on church membership, reduced the dignity of the church body, created occasion for unfavorable criticism on the part of the outsider, and worse still, jeopardized their chances of salvation.

Beginning some years ago with an energetic program of enlistment, we are already far enough along the road of total church membership to see the many baneful effects of an unconverted membership. Dynamic is gone from certain organizations and congregational life, and spirit is deteriorating in missions, stewardship, education, discipline and fellowship.

Spiritual power is vouchsafed only to those churches manifestly concerned with purity and Christ-like living. Church membership is "exclusive" and not "inclusive."

Some have said that the New Testament church was a repellent church. The term is not derogatory. In fact it is complimentary for it calls for men and women of character, of courage, of fortitude. It repels the worldly wise, the weak, the selfish, the licentious, and it arouses opposition from every circle of folk too weak to embrace its tenets in faith and hope and love. People didn't join the church carelessly and such is positively forbidden today.—The Word and Way.

Gleanings From The Field

►Dr. Hendon M. Harris, Sr., and Mrs. Harris, sailed from Shanghai for the United States on January 20. They were refugees from Kaifeng.

►Dr. B. C. Land, Stewardship Director of Alabama, accepted the Executive Secretaryship of the Baptist Foundation of Mississippi, taking up his new work March 1.

►Dr. E. F. Estes, Louisville, Ky., will assist Dr. Walter Booher in a revival meeting at First Church of Booneville, Ind., during March 1-12. Walter Bruce, of the Broadway Church of Indianapolis, Ind., will conduct the music.

►Beginning Monday, April 19 and continuing five days, Baptist churches of Caldwell County Association will be engaged in a series of services dedicated to studying our cardinal doctrines. [This is a move in the right direction.—Editor.]

►Pastor Lewis Ward Stanger has resigned as pastor at the First Baptist Church of Morganfield, Ky., and has accepted the care of the Walnut Baptist Church, Walnut, Miss., taking up his work there February 8.

►Mrs. C. L. Anderson, Superintendent of the Nursery and Cradle Roll, of Victory Memorial Baptist Church, Louisville, made 1,080 visits for that department last year, although she was confined to the hospital and her home under medical care for two months.

►Pastor William Varble held a revival meeting with the New Bethel Church, Hardinsburg, Route 2, recently. Eugene Poston, a student in the Seminary, did the preaching. There were twenty additions, sixteen by baptism and four by letter.

►C. B. Jackson, Associate Superintendent of Evangelism of the Baptist General Convention of Texas, was with Pastor Arthur DeLoach at the First Church of Odessa, Texas, in an eight day meeting recently. 109 additions came to unite with the church. Seventy-one of these came for baptism.

►Rev. William F. McGibney has resigned at the First Church, Hodgenville, Ky., having accepted the pastorate of the First Baptist Church, Butler, Mo. A letter from Hodgenville states in part: "Rev. and Mrs. McGibney. . . have left a record of which they may be justly proud. . . Their moving away is a great loss."

►The First Church of Atlanta, Ga., had its centennial January 2-11. George M. Sparks, Chairman of the Deacons, delivered the historical address. Dr. Ellis A. Fuller, a former pastor, spoke on the first Sunday morning in the New Year, and Dr. C. Oscar Johnson, pastor of the

Third Church of St. Louis, spoke in the evening. Dr. James W. Middleton is pastor.

►Cecil Owsley and W. H. Gibson have both attended the Baraca Class of the First Baptist Sunday school in Middlesboro for the last twenty-five years without missing a single Sunday. Recognition of their splendid achievement was given at the church on January 11. Mr. Gibson was the first teacher that the class had, according to *Three States*, Middlesboro newspaper, and both men were active in its organization forty years ago. Mr. Owsley was the first vice president the class had.

►The Lee's Lane Baptist Church, just outside Louisville, has a new building with full basement and auditorium having a seating capacity of 250. The ground was broken for this building May 15, the work being done by the members of the congregation. There were twelve additions during January, eight of them for baptism. The Training Union averages more than 100 and the Sunday school more than 130. Baptismal services were held in January 18 and 25. J. B. Norris is the pastor.

►Rev. Walter C. House, 412 Broadway, Madison, Ind., has been given a six months' leave of absence from his work as Field Representative of the Indiana Anti-Saloon League while he is having several facial operations. During the periods while he is convalescing he is available for supply work and evangelistic services among the churches. He is native of Louisville, Ky., and grew up in the Grace Baptist Church under Pastor I. Ferd. Graves, and in the Eighteenth Street Church under Dr. M. P. Hunt.

►J. Foley Snyder, Assistant Executive Director of the Kentucky Unemployment Compensation in Frankfort, is the new Personnel Manager and acting Dean of Men of Georgetown College. Native of Whitley County, Ky., he graduated from Georgetown and took his Master's degree at University of Chicago. He has also studied at University of Kentucky and Columbia University. He worked with the Redpath Chautauqua, the Hood-Brain Dry Goods Company, and the Ellis Mfg. Co. He was teacher, principal and assistant superintendent of schools in Hazard for twenty-one years.

►The new president of the University of Florida, Dr. J. Hillis Miller, is a Baptist. He received his Ph.D. from Columbia in 1933. Before going to Florida he had served as Dean and Assistant Professor of Psychology of Bucknell University, a Baptist college in Lewisburg, Penna.; president of Keuka College, New

York (both operated by the Northern Baptist Convention); lecturer and teacher in Columbia University, New York, and Associate Commissioner of Education for the State of New York. Concerning him the Florida Baptist Witness states, "Dr. Miller is a profound believer in Christian Education. Florida welcomes this great educator, this earnest, praying and devoted Baptist deacon."

Rochester Clergy Back Church-State Separation

ROCHESTER, N. Y. (RNS) Two hundred Protestant clergymen of the Rochester area have leaped to the support of Protestants and Other Americans United for Separation of Church and State.

At a special meeting the Pastors' Union of Rochester and Monroe County endorsed the principles set forth in the newly-formed organization's manifesto.

In addition, the union upheld the five signers of the manifesto as "distinguished and responsible leaders" and declared "their Christian character and personal integrity are beyond reproach."

The organization is "not anti-Catholic," the Rev. Edwin McNeil Poteat, D.D., its president, declared in an address.

"We need intelligent understanding by the American people of this uniquely American problem," Dr. Poteat, one of the signers of the manifesto and president of the Colgate-Rochester Divinity School, said.

"An unemotional and creative approach to it will serve the cause of religious and political freedom for all groups, Protestants, Jewish, Catholic and others," he added.

FAME—Luke McLuke, famous columnist of the early 1910's, once said: "Fame is merely a pedestal on which the victim is placed in order to give the world a better chance to throw bricks at him."—*Phoenix Flame*.

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WESTERN RECORDER



One World, Or No World

The principle of human brotherhood—one world—was in the heart of Christ, in His teachings, a part of His spiritual goal.

The hatreds, aversions, malevolences, inter-human heartlessness of His earth-days wrung tears and took sleep from His eyes. There were those who could not see beyond their own boundaries, could not behold a world sick unto death with sin, and all because they were blinded by a localness which made them more sightless than the beggars at their own gates.

There were no Norths and Souths and Easts and Wests set out in John 3:16. The love of God went out to *the whole world*. There were no hemispheres in Christ's love on Calvary, "He died for all." No territorial limits in the scope of His command to His churches—"Go ye into *all the world*" . . . "In Jerusalem, and in all Judea and in Samaria, and unto the *uttermost parts of the earth*."

A love that stops at rivers and mountain ranges and oceans and languages and races is too small for the heart of God, and it is too small for the hearts of those who would be even a little like Him!

The world has suffered not so much because of barriers as it has from hearts that did not wish to cross them. The time has come for a reaffirmation of the truth, "For none of us liveth to himself, and no man dieth unto himself" (Rom. 14:7), "And hath made of *one blood* all nations of men to dwell on all the face of the earth" (Acts 17:26).

Homes are inseparably tied up with the destinies of all other homes and what hurts one hurts all. Communities are linked with other communities, nations with nations. It must now be one world or there will be no world!

There must come into the heart of every man a sense of human brotherhood for every other, or this world is reeling toward annihilation!

More Dangerous Than Atom Bombs

We suffer today, not because we know so much, but because we love so little; not because we know so well how to kill, as because we are so willing to do it; not because man possesses new and basic knowledge of nuclear energy, as because he has such little basic knowledge of the nature and heart of God. The split atom is not one thousandth part as dangerous as the unregenerate heart of man which would aggressively use it to destroy his brother. You may outlaw the atom bomb but until the heart of man is made, in Christ, like God's heart, he will find other means of expressing his real nature.

We are doomed unless we can catch the world-vision of the Man of Galilee Who said, "If ye salute your brethren only, what do ye more than others? do not even the publicans so" (Matt. 5:47)? John, who had caught some of the truth from the lips of Jesus, said, "He that saith he is in the light and hateth his brother, is in darkness even until now" (I Jno. 2:9). And, "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I Jno. 4:20)?

No Power Without Vision

The vision given Abraham (Gen. 18:18) was, "All the nations of the earth shall be blessed in Him." We need not only the power of Pentecost, but we need something of the

world-reach of that day when, from beyond the boundary lines and languages they stood together in the common brotherhood of sin and need—"out of every nation under heaven"—to hear proclaimed a Christ Who loved and died for the *whole world*.

Perhaps we would have more of the promised power of Pentecost—the Holy Spirit—were our hearts big enough to take in the whole world for which He died and to which He sent us. Little "neighborhood and community hearts" are not big enough to hold the power of God. They must be enlarged to say, regardless of nationality, "My brother man," and then obey Christ Who commanded us to lead them to be *spiritual brothers* in Christ Jesus.

India's Great Leader Passes

Tragedy struck in New Delhi, India, January 30, removing the widely venerated Mohandas K. Gandhi, who fell before three shots from an assassin's gun.

Only a few weeks before, and near where he died, Gandhi declared he no longer wished to live to extreme age because of the civil strife into which his people had plunged.

Many months before he had said to a reporter, "I am ready to die when my Maker calls. But I hope He will spare me until I finish my life work, which is to make India free"—an ambition he realized.

Last April he told the Inter-Asia Relations Conference in New Delhi, "I would not live in this world if it were not to be *one world*, and certainly I would like to see that dream realized in my lifetime."

On his seventy-eighth birthday, last October, he said, "With every breath I pray God to give me strength to quench the flames (of communal strife in India) or remove me from this earth. I, who, had staked my life to gain India's independence, do not wish to be a living witness to its destruction."

Gandhi was born October 2, 1869, at Portbander. As a lad he was shy and backward—doing none too well in some of his studies.

Later, in London, he studied law with such success as to begin legal practice at twenty in South Africa. He turned away from his profession in 1908.

His Method of Warfare

Following the Boer War in which he espoused the British cause, he returned to India. There he adopted the spinning wheel as the emblem of economic independence, and garbed himself in cotton cloth—his perpetual dress to the end of his life. To him, homespun cotton cloth was the weapon against what he termed "British economic domination." Simplicity in dress and food for all India was his answer to the British, and non-violence his method of warfare.

Jesus' Sermon, His Inspiration

Gandhi freely acknowledged that he got much of his philosophy from reading Jesus' Sermon on the Mount. Said he, "It went straight to my heart on the first reading. I felt that it contained the truth that renunciation is the highest type of religion. Although I chose a path my Christian friends had not intended, I remain forever indebted for the religious quest they awakened in me."

The Christian world regrets that the great leader never really opened his heart to the living Christ, though he adopted some of His principles.

Adored by millions, and urged by one of his followers a short while before his death to declare himself the incarnation of Deity, Gandhi, so far as is known, never erred by claiming to be more than mere man.

Certainly, as is the case with all mere men, he is not to be classified alongside the Man of Galilee—the Son of God. Yet we observe that this one, too, who preached and practiced non-violence, simple genuineness, love as the basic law of

human relationships, had his "Judas"—one from among his own people who betrayed him.

How long Gandhi's influence will live in India none may foretell. But India and the rest of the world would have less of war and hate and international difficulties had those of us who have known the Prince of Peace, lived Christ's principles a bit more earnestly, preached and taught them more widely, sacrificed more that a sin stricken earth might have more of Jesus. That which made Gandhi great was the truth he gleaned from the Sermon on the Mount; that which can bring this world to the right is the Son of God Himself, and the practicing by His followers of the principles of the Prince of Peace.

Young People Point The Way

It is said that when William the Conqueror set sail for England he placed on the prow of his flagship the figure of a golden boy with outstretched hand pointing the way across the Channel. William fired the souls of his men with the challenge of youth, and with that daring they went into the Battle of Hastings and to victory.

With something of the same strategy, and in praiseworthy manner, the Sunday School Board secretaries are writing all denominational leaders asking that the full month of May be used to lead millions of people to oppose the use of alcohol as a beverage.

All monthly publications of the Sunday School Board will, through May, carry articles on the subject, in an effort to lead all enrolled to make a definite commitment against the use of alcoholic drinks.

Pledge Cards

Pledge cards will be furnished pastors and other leaders on request. Such cards read: "Because I love Jesus, and want my life to count for Him, and because I know that beverage alcohol is the foe of spiritual living and the destroyer of everything dear to the heart of my Lord, I promise myself that I will not use beverage alcohol, and that I will never sell, give, or serve it to others."

Atlanta Young People Sign Pledge

Three hundred and seventy-five members of the Training Union of the Druid Hills Baptist Church, Atlanta, have already adopted a resolution pledging to abstain from the use of alcoholic drinks.

They Went Further

The Druid Hills Training Union went further and pledged, "That we will abstain from attending any motion pictures or plays where the actors or actresses are portrayed as 'men of distinction' or 'women of charm,' and engage in drinking scenes.

This Goes After the Roots

The roots of the evil will have to be dug up before the correction can be made. The Sunday School Board begins at the right place, and the Druid Hills Training Union has set the rest of the nation a good example. Get youth lined up on the right side, and before many years pass, they will have blessed not only their own lives but the whole country as well.

A Last Ditch Fight

Liquor interests are in the midst of a last ditch fight in America. They know what thousands do not, that there is a decided recoil in America right now, against them, and that it is gaining momentum every day. The tragedies connected with drinking, and the high cost of immortality to communities and the States, is swinging the public toward sobriety.

They now seek to represent in tempting style to youth, that "men of distinction" and "women of charm" drink, and, therefore it is quite the thing. The reason they resort to this,

is not primarily to sell more; it is because they are frightened by the trend.

A secular writer indicated recently that should the question be put to a popular state-wide vote, it would be doubtful if the liquor forces could win. We, of course have no way of measuring the accuracy of his statement, but unquestionably, public opinion is moving in the direction of sobriety.

So, we congratulate the Sunday School Board and especially the Training Union of Druid Hills Church, Atlanta. If our pastors will rally to the program for May (and they will) the cause of righteousness will gain momentum.

Dean Hinton—Georgetown

Being a weekly publication, requiring considerable time to go to press, the *Western Recorder* is late reporting the death of Dean Robert Taylor Hinton which occurred at Lexington, January 24.

Mr. Hinton was born at Paris, Kentucky, July 11, 1878. He entered Georgetown College in 1894, graduating in 1899.

After additional study at Yale—Sheffield Scientific School—he returned to Georgetown in 1906, becoming coach of all athletic teams, an assignment he held through 1918 when, with the Y. M. C. A., he went overseas with the American Expeditionary Forces. Returning, he resumed his assignment at Georgetown.

In 1902 he was made faculty chairman of athletics, and the same year became head of the biology department. In 1934 he was made dean—the position he held until death.

In addition to his work as professor and dean at Georgetown he served on various committees of the Southern Association of Colleges and the American Association of Colleges. He was also a member of the American Association for the Advancement of Science and of the Kentucky Academy of Science. In the Kentucky organization he served as vice-president and as chairman of membership committee of the department of biology.

He was leader of the movement to form the Southeastern Inter-Collegiate Athletic Association, forerunner of the Southern and Southeastern Conferences, being its first secretary, a position held until last year when he was elected president.

According to President S. S. Hill, Georgetown College, Mr. Hinton was offered the deanship of Baylor University, Waco, Texas, in 1943, which he is said to have declined because of his long connection at Georgetown.

In 1945 Mr. Hinton retired from teaching duties but continued as dean. He is survived by his wife, Mrs. Ina Woolford Hinton, and one son, Robert T. Hinton, Jr., of Louisville.

Attention Radio Preachers!

Anxious to extend the Baptist message, the *Western Recorder* will soon begin publishing weekly a list of the Baptist pastors using the radio for their worship services.

Please send us by letter or card, your name, church's name and location, station's call letters and time of your broadcast.

Without charge we will publish the entire list weekly in an effort to increase your listening audience. Of course it will be necessary for you to keep us informed as to the duration of your radio contract that lists may be accurate.

We shall urge not only that the readers of the *Western Recorder* listen to your messages but that they keep in touch with you by mail.

* * * * *

Cordell Hull once, as judge, fined his own father five dollars for wearing a hat in court. Most of us feel that the world would be better off if more men were blind to blood and friendship lines when they sit in places of responsibility.

Western Recorder

"Earnestly Contend for the Faith

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

Vol. 122

LOUISVILLE, KENTUCKY, FEBRUARY 12, 1948

No. 7

What Did He Join?

By LEVON MOORE, Pastor
Ormsby Avenue Baptist Church
Louisville, Ky.

THE SPIRITUAL atmosphere of the service was wonderful. The congregation entered heartily into the singing. The choir had done better than usual. The preacher's sermon was simple, clear, dynamic.

He had preached on the necessity of accepting Christ as Saviour, and had appealed for those who would trust Christ to come to the front. He urged that the saved should be baptized into church membership.

In response, one came forward. He gave evidence of having trusted Christ and indicated desire to be baptized into church fellowship. His name was presented to the church by the pastor, and by unanimous vote of the congregation he was approved and baptized.

All his life he had wanted to be a member of this wonderful organization—the church. He was happy in his new relationship as a complete, duly recognized member of a Baptist church. How good it was to belong to the body of Christ!

He was happy until a few weeks later when he began to be disillusioned. One of his fellow church members, a Sunday school teacher, asked him if he would not join the Sunday school. Shortly after this the Training Union director invited him to become a member of the Training Union. Then confusing him all the more, the Brotherhood president asked him if he would not join the Brotherhood. Shortly thereafter the pastor asked him to join the Prayer Meeting. By this time his confusion was complete!

The pastor had preached that the church program was a unit; a living or-

[This thought-provoking statement by one of the young pastors, raises a vital question. Pastor Moore insists that when one joins a church, he should be reminded, and he should recognize that he actually joins the whole church program, not just a part. We believe Brother Moore would be willing even to go further in his statement and contend that when one joins a church—following his Lord in sacred Baptism—he should regard that he commits himself not only to support the several departments of the church's life, but pledges under the leadership of the Holy Spirit to become a personal soul-winner.—Ed.]

ganism, composed of certain necessary parts: Sunday school, Training Union, Brotherhood, Woman's Missionary Union, and Prayer Meeting.

The new church member had grown up to believe that all these were the church in action in its several aspects, but he now wondered if he had not been mistaken. Of course he had joined the church that Sunday, but now he had to join all the other organizations separately, he thought surely they must not be a part of the church. He thought "if I have to become a member of all these organizations later, what did I join in the first place? If they are to be joined later, then the church is not any of these things. Just what is the church which I joined? There is only one thing left—the Sunday morning preaching service. That must be what I joined. I suppose that is the church, and by attending this one service on

Sunday I am an active member and supporter of the church. These other things are optional, and left purely to the choice of the individual. They must be separate from the church and non-essential. Therefore I will just be faithful to the church I joined (morning preaching service) and not bother about the other things."

That man's experience can be duplicated many hundreds of times. The question in his mind is a perpetual question with thousands of Southern Baptists: "What did I join when I joined the church?"

The answer which this man arrived at may account rather largely for the multitude of inactive church members within our denomination. Because they do not see that these are all essential parts of the whole unit, the whole program, they are not giving them their support.

I contend that if these organizations are not a part of the church in action then by some united agreement we should discard them. If they are a part of the church life, and I believe they are, then why should we not unite in making ourselves clear to all the people that when they join the church, they join everything in it; including the budget! It does not help much for one church to be strict in these matters, for the careless member will leave it and go to another where he can be a good member and support nothing.

Instead of asking one several weeks after he has joined the church to join the organizations, would it not be better to take a moment when one presents himself for a membership and say "Since you are a member of the church, you are a member of the Sunday school, the Training Union, etc. Here is your literature. Your class will look for you next Sunday." Rather than allow one to feel that his financial support of the church is purely optional, why not say to him the day he joins, "Now you are a member of the church, and you will want to assume your part of the financial obligations. Here is your package of offering envelopes. May you be faithful in your stewardship."

If we thus took more time to impress these facts on our people, they would know how to be faithful church members. Above all, they would know what they joined when they joined the church.

—o—
WORRY—A lady whose life was unhappy because of fears, made for herself a table of her worries; 30% were over others' criticisms of her, most of them untrue; 40% of them were events she knew never would occur; 10% of them concerned her health. Only 8% of her worries were legitimate; and she knew that when she faced this 8% with her inner resources, the help of friends, and the aid of God that these experiences taught her something and also made her something!—Thos. S. Kepler, "How Can I Get Along With Myself?" *Christian Advocate*.

Shall Churches Concern Themselves with Society's Problems?

A Message You Should Not Read Unless You Can Face Self-Criticism

By DR. WILLIAM WARD AYER
Pastor, Calvary Baptist Church, New York City
in The Moody Monthly

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him.—Luke 10:30-34.

SHOULD THE professing churches make their influence felt in world life? Do our marching orders shut us up to simple evangelization, or should the Christian churches, through their leaders, defend the truth of God against all error in every department of our national life? I think it should and must.

A life-and-death struggle is going on in the world today, and the churches cannot, like the priest and the Levite in the parable of the Good Samaritan, "pass by on the other side" in indifference. In many places multitudes of people have fallen among thieves, been severely beaten by prevailing conditions, and left near dead.

Shall we merely sing pious hymns and thank God that we are not as other men, and let the world worry about its own problems? Drunkenness, juvenile delinquency, gambling, and racial intolerance are rampant among us. Shall we be satisfied with the ivory-tower seclusion of our Gothic and stained-glass cathedrals where, presumably, "God is found in the silences," and where we may easily forget the outer turmoil and strife that needs the "salt of the earth" as a preservative for society?

We must prayerfully consider biblical guidance in all that we do. For we must not plunge off the deep end in an emasculated "social gospel" program. The churches must decide how far they can profitably go in facing society's problems.

The familiar parable of the Good Samaritan should help us. We have known the story from childhood, but perhaps we have not analyzed it to discover how stern and searching is its teaching. Most sermons make only a symbol of it.

We have been told repeatedly that

the Jericho road symbolizes the way of sinful, worldly living, and that the thieves represent sin: drunkenness, gambling, and whatever else we may think of.

The narrative is a simple one, but some expositors have complicated its meaning by wide use of allegory. Preachers have insisted that Priest and Levite are the modernist and ritualistic religionist, and that the Good Samaritan is Jesus, the Saviour. We can see the Christlikeness of the man, and as an allegory it is a splendid illustration of gospel truth; but certainly Jesus had something more immediate in mind.

We don't need passages like this for evangelistic sermons; the Word of God is full of evangelistic material. Christ gave this parable that the children of God might diligently search their hearts and check their conduct.

Jesus is here teaching neighborliness, an important tenet of any creed for Christian living. It is surprising that Jesus turned the lawyer's spiritual question, "What shall I do to inherit eternal life?" into a social discussion with a racial angle. The man was thinking about heaven, and Jesus brought him back to earth with this lesson on neighborliness, saying, "Go thou, and do likewise." This introduces our theme.

Shall the Churches Be at All Social Minded?

TWO UNFORTUNATE attitudes toward society and its problems are often taken by religious people. The first pays no attention to needed regeneration, but emphasizes only moral reform and social service. The second is so completely "other-worldly" that it is utterly oblivious to earthly conditions.

The group that overemphasizes moral reform dotes on this parable. Those who dislike the churches, their ministry, and

their programs, love to call attention to the fact that the villains are the priest and the Levite. They argue that all religious leaders are similarly hypocrites.

These are the people who are ever calling for a creedless religion without theology, without a church, a priesthood, a sacrifice, or anything but nebulous philosophy and the practice of human kindness. They say:

"I have no creeds;

They but confuse the mind,

For all the creed this old world needs
Is that of being kind."

There is this much truth in the quatrain: kindness is a much-needed virtue for modern-day living. But kindness is always relative. What may be kindness to one level of life would not be kindness to another. Kindness to a dog might consist in merely taking him out of the alley and putting him in your home, feeding him well with a good bone to chew on. This is sufficient for a dog, because he is a dog.

But that would not be kindness to a human being, for every human being is a person made in the image of God, with an eternal soul, and to be kind to an eternal being only in a physical and temporal sense, while ignoring his eternal welfare, denying him the knowledge of the saving power of Jesus Christ, is not kind at all. It is unspeakably cruel.

Man's chief need is God. Man's unique privilege is to know God through our Lord Jesus Christ, and to be saved for time and eternity. While it is hypocrisy to refuse a man clothing and food when he is in need and at the same time think you can minister to his soul, it is infinitely more tragic to minister to his body and mind and then deliberately or carelessly neglect the fact that he may be brought into contact and fellowship with the true and living God and be made His child.

Isolationist orthodoxy might well remember that most of the teachings of Jesus put social responsibility upon His followers. It is encouraging to note that many fundamentalist leaders are discovering this anew.

Our Lord promised blessing for such simple humanitarian acts as giving a cup of cold water in His name. He spoke of visiting people in prison. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." He never divorced creed from conduct, nor worldly duties from heavenly aspirations.

The church that has shown this human kindness has always ingratiated itself with the people of the world. The Salvation Army and the Roman Catholic Church have made much headway in recent years. Each has won its way with deeds of human kindness and social service. The medical missionary on the foreign fields finds that alleviating suffering opens hearts and homes of pagan people to the gospel.

(Continued on Page 9)

Mid-Week Multitudes For the Master

By JOHN E. HUSS, Pastor
Latonia Baptist Church
Covington, Kentucky

[Pastor John E. Huss has attracted nation-wide attention by his phenomenal success in conducting mid-week prayer services. In 1945 he published a book—*The Hour of Power*—telling his prayer meeting story. It was bought all over America. On last New Year's Eve came the record attendance to his prayer meeting at Latonia—1,422 by actual count. On eleven occasions they have had over 1,000 present and have averaged above 500 for 340 weeks. Feeling that ministers and laymen alike would welcome this statement from Pastor Huss, the editor requested that he take time from his busy schedule to write this article—giving something of the "what" and the "how" of his program. We appreciate his help and so will our brethren over the state.—Editorial Note.]

ONE DAY PHILIP BROOKS made this remarkable statement: "Sad is the day for any man when he becomes so satisfied with the life he is living, the thoughts he is thinking, and the deeds he is doing; when there ceases to beat at the door of his soul a desire to do something larger which he feels and knows he was meant and intended to do." Let it be known that this pastor's efforts to build a spiritual ministry, undergirded by a great mid-week prayer service, is simply an effort to do that which God intended for him to do.

I have often been amazed at the genius and the achievements of my fellow-ministers. Their success in doing Kingdom work has been a constant incentive to do better work myself. Are we not all immeasurably richer because of R. G. Lee's eloquence, C. Oscar Johnson's sense of humor, Ellis A. Fuller's pulpit ability, John L. Hill's dignity, and Hyman Appelmann's tireless energy? Does it not provoke all of us to good works when we hear of how others are succeeding? Doesn't it do us good to know how John M. Carter, now at Campbellsville College, went about building Sunday schools, how Harold D. Tallant could have such an efficient, well attended Training Union; how C. Roy Angell could have such a splendid evening service?

Since Christianity is a sharing process, and since there is such wonderful joy that comes to us when we do share, this pastor is glad to give others some of the ideas that have produced a great mid-week service in his church. It is hoped that my preacher friends will find some merit in the suggestions which have enabled Latonia Baptist Church to average 500 over a period of 340 weeks. *Multitudes for the Master* have become a reality at the mid-week service. On eleven occasions our church has had more than 1,000 people present. Our record attendance came on New Year's Eve when there were 1,522 present by actual count.

There is nothing magical or sensational about what has happened at Latonia. The same thing could be emulated on a proportional basis most anywhere. A prayer meeting can do many things for a church all at the same time. It can supply power for all the organizations, it can reduce friction, it can bring about more democratic processes, it can be a tremendous soul winning medium, it can put people to work and keep them happy.

But how can you go about having one? How can you attract multitudes in the middle of the week? Try out the suggestions that follow and see what happens.

CULTIVATE THE PROPER MENTAL ATTITUDE. There must be a strong desire for a great mid-week prayer

Benton Church Celebrates Anniversary

According to information received, Rev. C. L. Niceley, pastor of the Benton Baptist Church, Benton, Kentucky, celebrated his first anniversary there Sunday, February 8 with three services.

Rev. L. W. Carlin, Paducah preached at eleven; Rev. C. Ford Deusner, Paducah at 2:30; Rev. Reed Rushing, Greenville, 7:30.

Our informant states that during the year a considerable amount of remodeling has been done and a new parsonage contacted for.

Prior to his going to Benton, Pastor Niceley was engaged in evangelistic work, into which he went from his pastorate at Sturgis, Kentucky which he resigned in 1946. Prior to the Sturgis pastorate he was at Vine Grove, Kentucky, and Dresden, Tenn. Pastor Niceley throws his heart into whatever he does, not only on the local field but in support of the Co-operative Program. The brethren will congratulate him on the occasion of his anniversary and wish him many years in the service of the Master.

service, there must be a contagious enthusiasm in order to convince others, and there must be FAITH that your plans will become a reality. It is possible to have a desire and still not succeed. However, it is practically impossible to attain success without desire. The building of the dynamic prayer service is not done by accident. The man who says, "Our church never has had crowds on Wednesday, we have a *peculiar situation* here, and this church never can have crowds," will find that he is absolutely right. On the other hand were he to say, "Just because we've never had crowds in the past is no reason to think we can't have them. Let's try," that man can conceivably change the situation. Remember the words of Jesus, "IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH."

SELECT AN ATTRACTIVE NAME. It has been proved time and time again that there is something in a name. For a long time church people have associated the term, *mid-week prayer service*, with a small group of older people who enjoy boredom. It need not be that way. We call our prayer service, "THE HOUR OF POWER." When you invite people to a service with a name like that it leads them to believe that there will be a service that is interesting, instructive, helpful, and filled with the power of God. Many churches are now using the name, "THE HOUR OF POWER." Not selfishly, but for God's glory, this pastor wishes there would be an "HOUR OF POWER" in every Southern Baptist Church. There are other good names such as, "THE SWEETEST HOUR," "GOD'S QUIET HOUR," "THE HOUR OF PRAYER," but some of these names lack a "punch." To create interest it might be a good idea to have the members of the Church submit names and then let a committee, which includes the pastor, select the most suitable name suggested.

USE NUMBERS AS A MEANS TO AN END. Of course, numbers can be over-done! Likewise, they can be used so as to detract from spirituality! But numbers can be used to spur people on to higher levels. The congregation is counted each week at Latonia Baptist Church in an unpretentious way. No one knows it is being done. At the close of the invitation hymn, the head usher presents the pastor with a slip of paper containing the attendance for the evening. This is then read to the congregation. The size of the crowd has plenty to do with the happiness of the people, and the success of the program. Publish the attendance each week in the bulletin.

(Continued on Page 14)

CHILDREN—Children are a great comfort in your old age—and they help you to reach it faster, too.—Lionel Kauffman, *Chicago Tribune Magazine of Books*.

The Slave of Sin

By L. O. CALHOUN
Eagle Lake, Fla.

MAN HAS A NATURAL tendency to camouflage unpleasant truth. He frequently seeks to evade unpleasant issues rather than face them. He would rather deny certain facts than do something about them. He resorts to beautiful phrases to soften the grim aspect of death.

The weakest sinner will often loudly affirm he is free. He may be helpless in the clutches of a bad habit, but he resents any intimation that he is not free. It is quite true that he commits certain sins because he wants to do so, but he is a slave to wicked desires just the same.

Our text affirms that those who practice sin are the slaves of sin, and careful observers of human conduct see the truth taught in the text. It is not rational conduct that repeats the same mistakes day after day. Men and women often do things against better judgment. They admit certain practices are wrong, and still continue them.

Nor is it true that these things done contrary to the dictates of common sense are always done under strong temptation or provocation. Men and women deliberately court temptation, and that along the lines of peculiar weaknesses. If they were not the slaves of sin, they would not engage in practices which they know will bring them to grief.

It is our purpose to discuss the bondage of sin by showing how men are enslaved thereby. *Sin enslaves by disarming the sinner; sin enslaves by disabling the sinner; sin enslaves by discrediting the sinner.*

While no treatment of the sin question can be considered exhaustive and complete, these observations will be helpful to the thoughtful reader. They will enable the soul winner to understand why it is so hard to lead sinners to accept Christ as their Saviour.

Sin enslaves by disarming the sinner. Someone has said that conscience makes cowards of us all, and it is true. "The wicked flee when no man pursueth; but the righteous are as bold as a lion" (Prov. 28:1).

When Adam and Eve sinned in Eden they went into hiding. Their innocence had been an asset to them, but now it was gone. In the conflict with evil in all of its forms, Grace is the only weapon, greater in efficiency than innocence.

A trial of accused persons in our courts will illustrate what we mean. The defence must either enter a plea of "not guilty," which is a plea of innocence, or,

"Whosoever committeth sin is the servant (slave) of sin" (John 8:34).

it must seek to justify the act. If the defence admits the act, it must seek to justify it, or plead extenuating circumstances. When guilt is clearly established, the accused is completely disarmed; he has no defence. He may make a plea for mercy, but he is certainly exposed to all of the exactions of Justice.

Every claim we can have upon either God or man, is based upon our innocence, or else, upon the Grace of God. *Since we are considering the effects of sin, we omit for the present, all consideration of Grace.* It is acknowledged as a principle of justice that guilt forfeits our rights and exposes us to the penalty of a broken law. Every sinner is without defense or excuse, since all sin is inexcusable. Sin obtains mastery over every sinner since all sin is indefensible. The guilt of every sinner leaves him completely disarmed, without defense or excuse, and exposed to the wrath of a just God. Only the Grace of God can reach him in the depths to which he has fallen.

But sin also disables the sinner. Human character tends toward fixity. We tend to repeat our former actions. Every time we do anything, whether good or bad, it becomes easier to do it again. We call this characteristic "habit," or sometimes we call it "experience." If repeating a thing over and over does not make it easier, experience is of no value. Habit is nothing more than a practice persisted in until it crystallizes into character. Sinful habits produce a wicked character. The more we sin, the less resistance we have. The drunkard will illustrate this: There was a time in his life when he could have refused a proffered drink, but not any more. Sin is habit forming. And nothing disables a man morally, more than wicked habits. Bad habits will close the door of business opportunity to you, but they will do worse than that; they close the door of spiritual service to you. Every indulgence in sin weakens resistance to temptation.

Sin disables because each added indulgence means additional defeat to good resolutions. In any realm, to be defeated is to be weakened more and more. The drunkard sobers, and resolves never to take another drink; but, let him violate this resolution and he is in worse condition. Finally, he gives

himself up to follow the line of least resistance, which means he has ceased to fight at all. In such a case, all of his resistance is gone. His disability has become total.

Then sin discredits the sinner. Sinfulness destroys a man's reputation. A good name is one of the finest assets. A world of sinners has very little patience with the sins of others. The thief has no mercy for the man who steals from him. The adulterer is ready to kill the man who seduces his wife or daughter. If you go astray, your bitterest critics will be men and women fully as bad as yourself. Their sinfulness will not make them more tolerant of you, but less so. The Jews who brought the adulterous woman to Christ were as bad as she, but that did not make them kindly disposed toward her. They would gladly have stoned her to death, had they dared. Don't let the world get anything on you; it will make the most of it.

Now slavery implies helplessness. The slave is at the mercy of his master. If this were not true, he could not be a slave. Sin is a merciless task-master. David discovered this when he became an adulterer. Adultery drove him to murder, and if God's grace had not intervened, no one knows to what extremes he would have been driven. *Blackmail is nothing in the world but sin asserting its mastery over a sinner.* If a man has nothing to hide, you cannot blackmail him. The Devil is a master blackmailer.

Since every slave of sin is helpless in himself, his help must come from the outside. He is doomed to unending slavery unless a Liberator appears. In setting captives free, the Deliverer must be stronger than the captor of the slave. He must be able to bind the strong man before he sets his captives free. Since sin is the sinner's master, only sin's master can help us. Jesus is the only man Who has met sin and conquered.

When we face temptation, we come into conflict with sin. Jesus was in all points tempted like as we are, yet without sin (Heb. 4:15). He paid the redemptive price on the cruel Cross, and now offers to liberate all who trust in Him. You can be free only as the Son makes you free. Only the God-man can loose our bonds and set us free. It is foolish to remain sin's captive and do his bidding when deliverance is available through faith in Jesus Christ. All who reject His proffered mercy will forever remain the captives of sin.

—o—
SERMON—Application—An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the Kirk!"

Seeking to test her sincerity he asked, "And what was the text?"

"Ah, meenister! I dinna ken the text or the words. But I came home and took the false bottom out o' my peck measure!"—*Watchman-Examiner.*

Shall Churches Concern Themselves With Society's Problems?

(Continued from Page 6)

Yes, we need neighborliness. Jesus condemned its lack in the religious leaders of His day.

Let us observe the attitude of the priest and Levite more closely. The priest "chanced to come by that way." We must excuse him if he was going to Jerusalem to minister, because if he were to come near a dead body he would be ceremonially unclean and unable to perform his service. But if he was going down from Jerusalem to Jericho, there is no religious reason we know of that he should not have ministered in kindness to this prostrate, wounded man. He was unfeelingly negligent.

Leaders of the churches have been accused of this all through the centuries. Soldiers in Europe have told us that multitudes of the common people believe in the churches, but have no respect for their leaders.

The Levite represents the religious layman. All priests were Levites, but not all Levites were priests. Levites belonged to a special religious group closely related to the priesthood. This Levite stopped and looked and passed on. Like many laymen in the presence of serious social problems, he shirked his responsibility, or assumed that nothing could be done about such a bad situation.

There is vastly too much of this attitude among conservative Christians today. It has a tendency to weaken the "love life" of the Christian. Many of us should be shamed by our lovelessness. There has been too much divorcing holiness from charity, and religion from morality, in recent years. The challenge of the parable is that a despised, non-religionist should be the one to show true concern for the unfortunate man.

The Samaritan had love for his fellow man and genuine heart compassion. He took the man to an inn and actually spent some money on a fellow whom he did not know, but for whom he felt responsible.

With What, in All the Social and International Chaos, Shall the Churches Deal?

THE SOCIAL TASK looks so hopeless at times we scarcely know where to start. What can the churches do against the liquor trust? Liquor has such a large place in press and radio advertising, and people are so indifferent to temperance. Yet the churches once ran liquor out of open public life, and a generation grew up that knew little about drunkenness.

If we had a Frances Willard today,

we would do something about it. If we had another Billy Sunday to go up and down the land fighting it fearlessly, we would find town after town drying up and whole states outlawing drink. If we had a William Jennings Bryan, who dared to stand in the political arena against the damning liquor traffic, we would see something done in high places. The churches can still do something about this unprecedented evil.

What can we do about juvenile delinquency? Christians are the only ones who can do anything permanent. The Sunday school and its teaching is the best antidote. Christian homes will prevent it. We can preach the gospel to children and young people, then give them the moral teaching of the Bible. The churches must face this problem or miserably shirk their duty.

What can be done about the international situation? Here is a harder problem. It is not easy for the ordinary Christian to know what is best in international affairs. He must realize that political leaders often do the smart thing rather than the right thing. He can therefore bring his moral influence to bear and demand decency and righteousness. If churches are to exist in the world, they cannot draw their skirts of self-righteousness and self-satisfaction about them, sit down amid the debris of a destroyed civilization, and expect to be a true representative of the living Lord.

Church leaders should stand together and protest the godlessness of the day in national and international affairs. The churches in America must rise in their might and protest, with all the vigor and virility they can muster, a materialistic, humanistic, and atheistic view of life, which, if it becomes general, will be as destructive to American institutions and ideals as the atomic bomb would be to her cities.

Churches Must Take Correct Attitudes

OUR CHURCHES must assume certain attitudes toward the problems of Society. These are pre-requisite and basal in order that we may face them squarely. I mention three:

1. We must recognize that society's supreme need is Christ's salvation. Our primary task is to take the gospel of life, and transforming power through the shed blood of Christ, to a lost world.

2. We must give ourselves more fully to "doing good" without barrier of race or creed. As much as lies in us, we must do good to all men, especially those of the household of faith.

3. We must not limit ourselves to personal convenience. Something of the old-time spirit of "laying ourselves out for the cause" must come upon us. We have become lethargic in our Christian living today. We don't want to be troubled. We shun personal responsibility and shun it off on institutions.

We must confess that the majority of Christians are just "hangers on." A few lead the way and perform the tasks that really bring the kingdom to the hearts of men. Only a handful are earnestly active for the cause of Christ.

Shall We Be Concerned With Society's Problems?

SHALL THE churches concern themselves with society's problems? I think they should. I believe they must, if they are to be faithful to Christ and do the full work of the gospel.

An appalling impotence has crept over the evangelical churches in America. We have blamed the condition on Modernism, and certainly the denial of the faith in many churches is responsible for pathetic powerlessness.

But orthodox Fundamentalism has something to answer for, and stern accusation is being brought against us in many quarters. We are accused of being negative in our message. We are told that in an hour of world crisis we are preaching a detached gospel and an innocuous program that has no interest in the crying social problems of war, race, class, liquor, imperialism, crime, and juvenile delinquency.

Is it true that we are standing aloof while the world bleeds? Can we be rightfully accused of indifference to human suffering while other institutions are rolling up their sleeves to tackle the things that threaten the very existence of truth and righteousness?

Many godly, conservative Christians are waking up to the fact that the churches are often "passing by on the other side." We need to rethink carefully our attitudes and obligations. We need to study anew the parable of the Good Samaritan to learn how much Jesus thought of genuine neighborliness, and how much it might contribute toward the establishment of the kingdom of God in the hearts of men.

"Thanks A Lot, But No More Cards, Please"

On behalf of my father, Dr. L. M. Bratcher, I want to thank all the friends who sent Christmas cards for the work in Brazil. The response has been gratifying and we now have as many as he can take back with him. Your time and effort have been greatly appreciated.—E. B. Bratcher, 306 Rice Hall, S. B. T. S., Louisville 6, Ky.

AGE—YOUTH—Never lose sight of the fact that old age needs so little, but needs that little so much.—Margaret Willour, *Nylic Review*.

Relief Brevities

By JOHN W. LOWE

"EVANGELISM OR RELIEF AND EVANGELISM: They are inseparably linked in our program ahead. In Europe, we saw many who were cold and hungry. Hungry souls plead with us not to cheat them on the Gospel."—Dr. C. O. Johnson.

HEARING THE MASTER TALK: Give to others and you shall hear the talk of the Master by the sea: "Inasmuch as you do it unto others you do it unto me."

LIVING LIKE CHRISTIANS: Jesus said, "Love your enemies and do good to them that hate you." In England the British gave 5,000 hungry workmen a Christmas dinner.

THE SITUATION ON FAMINE FIELDS is more tragic than we have thought. Hopelessness, hunger, and hate abound. The physical and spiritual needs of this hour should cause us to bow our heads in shame for our sinful indifference.

SAD PLIGHT OF BABIES: Last year all still-born or have died since!

SORROWS OF CHILDREN: In Europe, Mr. Hoover found thirty million children starving, and in addition, eleven million ORPHANS. In India and China the need is infinitely greater.

YOUNGSTERS WILL NEVER GROW UP: Mrs. Theodore F. Adams told us that pastor Ronchi's son, in Rome, is just the same age as their son John, but is only half the size. John told me that he lost ten pounds. "Why?" "No eggs, no milk."

NOT ENOUGH FOOD TO LIVE ON: Dr. Warweka, director of eight children's clinics in Vienna, has reported, "For several years the greater part of Europe has been hungry. Many millions are suffering. . . on a diet of 1,500 calories or less a day—not enough to live on, but just too much to die on. Chronic hunger, he adds, does not make itself felt in the stomach alone. . . the mind is affected. You become a man of but one idea—food."

THE ENORMOUS TOLL OF T B IN EUROPE: Fifty per cent increases—in China 700 per cent reported! Little children and old folk fall easy victims to communicable diseases.

OUR LOSSES TERRIFIC: On famine fields the boys become prodigals and the girls sell themselves. Thus they suffer physically, mentally, and morally.

STUDENTS AND MALNUTRITION: President Lin of Shanghai University told us that our students whom he trains

are too weak to put the ball in the basket—lack of food.

SOUL-WINNING AND RELIEF: We sent Ivan Larson, Tsingtao, China, a check for \$100 to feed the hungry and treat the sick among 1,000 students where he teaches English. Ivan reports thirty-six inquirers enrolled in his Bible class, Saturday. Kate Murray says, "Relief NOW will influence the mind and heart of the Chinese more toward Christianity and Christ than fifty years of preaching sermons."

THE PASTOR'S POD OF PEAS: A praying pastor preaching in his pulpit

New Treasurer Of The Southern Seminary

Appointment of P. F. Bufkin, Jr., of Louisville, Ky., to the position of treasurer of Southern Seminary has been announced.



P. F. Bufkin, Jr.

nounced by Dr. Ellis A. Fuller, president of the Seminary.

Mr. Bufkin succeeds J. O. Anderson, who resigned to return to Atlanta, Ga., and re-enter business as a building contractor. He is a native of Collins, Miss., a graduate of Perkinson (Miss.) high school, and of Bowling Green (Ky.) College of Commerce, from which he received the B.S. degree in Commerce. For the last eight years he has been a member of the staff of Haskins & Sells, Louisville, firm of certified public accountants.

Mrs. Bufkin is the former Miss Frances Green, of Taylorsville, Ky. The Bufkins have a daughter, Nancy, 11.

with missionary passion and power, will presently produce in the pew a people praying, paying, and progressing with missionary passion and power. It works.

Scotch Evangelist Bob Munro Preaches In Calvary, Lexington

LEXINGTON, Ky. Jan. 21.—Rev. Bob Munro, noted Scottish evangelist, has concluded a successful campaign with Calvary Baptist Church, Lexington, of which Dr. F. Russell Purdy is pastor. There were seventy professions of faith during the two weeks concluding Sunday, January 18. Despite inclement weather the congregations were uniformly large. Mr. Munro impressed the church and community with his sincerity, Biblical ministry, and eloquent sermons. The campaign was free from cheap tricks and objectionable methods of getting responses from the congregation.

Harry Hampsher, director of music for the Porter Memorial Church in Lexington, was in charge of the song services during the Munro meetings.

Evangelist Munro is a native of Glasgow, Scotland. For five years he ministered in his native city as superintendent of the famous Tolboth Mission. Upon coming to Canada he served as missionary in the western plains country, later becoming pastor of the Point St. Charles Baptist Church in the city of Montreal. For several years he has been ministering on both sides of the Atlantic in evangelistic meetings and Bible conferences. During the war he worked with the troops in Canada and the United States. He had charge of service centers in Halifax, Nova Scotia, and Philadelphia, Pennsylvania. This was his fifth campaign with Dr. Purdy. It was climaxed with a baptismal service on the last night of the meetings.

Calvary Church is rejoicing over the success attending the effort in developing a Junior church worship service. Assistant Pastor Herbert C. Zachry is directing this ministry to boys and girls. From forty to fifty between the ages of seven and twelve gather in the chapel every Lord's Day morning at eleven o'clock for a worship service.

AGE—In China, the first question a person asks the other on an official call is, "What is your glorious age?" If he replies apologetically that he is twenty-three or twenty-eight, the other comforts him by saying that he still has a glorious future, and that one day he may become old. Enthusiasm grows in proportion as the gentleman is able to report a higher and higher age, and if he is anywhere over fifty, the inquirer drops his voice in humility and respect. People actually look forward to the celebration of their fifty-first birthday.—Lin Yutang, *The Importance of Living*. (John Day Co.)

Who Said Men Won't Work?



New Year's Eve night three hundred Baptist laymen went into action stenciling between three thousand and four thousand street corners in Memphis with—1948 GIVE GOD A CHANCE THIS YEAR. This inaugurated what promises to be the greatest program of religious advertising in the history of this country.

According to Lawson H. Cooke, Brotherhood leader of the Southern Baptist Convention, three hundred Memphis laymen inaugurated, New Year's Eve night, "what promises to be the greatest program of religious advertising in the history of this country."

On New Year's morning, Memphis citizens saw stenciled on nearly four thousand street corners, "1948—Give God A Chance—This Year." They saw also, seventeen standard size billboards carrying the same slogan.

The program attracted the attention of Memphis papers to such extent that they carried pictures and stories of the laymen stenciling the corners and posting the boards. News releases were sent out over AP and UP wires as well as through RNS. Also prominent mention was made over radio stations.

It seems that in addition to the billboards and stenciling, five hundred cards, 11x28 inches will repeat the message in strategic locations—shop, offices, hotels, etc., throughout the city. And then more—Forty thousand copy cards will carry the message into the homes of Memphis. That is really doing it!

The effort will not die down with the passing of the New Year period. Each

month through the year new billboard and copy cards will be put out in new form, thus giving enormous and sustained Christian advertising.

It is estimated that the campaign will cost approximately eight thousand dollars for the year. This amount is provided for in the regular budget of the Shelby County Association.

The slogan used in Memphis is copyrighted by Cummings Advertising Agency, Leader Federal Building, Memphis. Other slogans can be adopted and used in various communities, or, communities wishing to follow the Memphis

form can contact that firm. Mr. Cummings remarked, "By spreading the Memphis program throughout the Southern Baptist Convention, one out of every four persons can be reached every day. We figure this means 10,500,000 individual impressions for Christianity every twenty-four hours."

In the judgment of many, the value of advertising by churches has been overlooked. There is value in keeping the cause constantly before the people.

GENEALOGY—Every man is an omnibus in which his ancestors ride.—Oliver Wendall Holmes, quoted in *Pageant*.

SOUTHERN BAPTIST CONVENTION

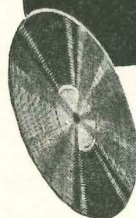
Memphis, Tenn., May 19-23

Requests for all room assignments should be addressed to Dr. Mark Harris, Chairman, Rooms Reservation Committee, 601 No. Bellevue, Memphis 7, Tenn. Only rooms in private homes are now available. Room assignments will be made beginning April 1, 1948. Indicate your mode of travel.

MANPOWER FOR CHRIST

BROTHERHOOD BIBLE CLASS
Teacher GEO. E. HAYS, Jr.
Walnut Street Baptist Church
Louisville, Ky.
Visitors Cordially Welcomed

Now in YOUR HOME — GOSPEL MUSIC on RECORDS by Blackwood Bros. Quartet...



1. "Heaven Now Is In View"
2. "On The Jericho Road"
3. "When He Put A Little Sunshine In"
4. "Can He Depend On You"
5. "There's A Little Pine Log Cabin"
6. "Kneel At The Cross"
7. "Won't We Be Happy"
8. "The Love Of God"
9. "If We Never Meet Again"
10. "I Won't Have To Cross Jordan Alone"
11. "I've Been Listening"
12. "I'm Winging My Way Back Home"
13. "In The Garden"

14. "A Beautiful Life"
15. "Keep On The Firing Line"
16. "When He Calls I'll Fly Away"
17. "The Old Rugged Cross"
18. "Tis Wonderful To Me"
19. "When They Ring The Golden Bells"
20. "When God Dips His Love In My Heart"
21. "I Can Tell You The Time"
22. "I'm Satisfied With Jesus"
23. "Did You Ever Go Sailin'?"
24. "O Little Town Of Bethlehem"
25. "Hark The Herald Angels Sing"
26. "Silent Night, Holy Night"
27. "O Come All Ye Faithful"

28. "Joy To The World"
29. "It Came Upon A Midnight Clear"
30. "Give The World A Smile"
31. "Were About Jesus"
32. "I've Never Been Sorry"
33. "Precious Memories"
34. "How Beautiful Heaven Must Be"
35. "All The Day Long"
36. "Where Could I Go?"
37. "When The Saints Go Marching In"
38. "Life's Railway To Heaven"
39. "I'll Be Somewhere Listening"
40. "This World Is Not My Home"
41. "Beyond The Shadows"

Rich, inspiring music with a blessing and a message... by these widely loved Radio and Concert singers of Gospel Songs.

Send your order today. Add 25c per order for postage and packing. Dealers write for prices.

10 inch records, \$3.69
Three in album
Six records
Per Album \$6.69
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records \$1.00

Blackwood Brothers Quartet
Box 163—Wf
Shenandoah, Iowa

We'll Help You EARN EXTRA MONEY

Use our generous cooperative plan to earn extra money. There's no easier way of raising cash than by selling Gottschalk's Metal Sponges. Housewives know about, need, want—will buy from you—these grand little cleaning and scouring helps which lighten their labors. You'll be amazed at the quick, easy profits. Don't delay... write today for full information—Metal Sponge Sales Corporation, 3650 North 10th St., Philadelphia 40.

**Gottschalk's
METAL SPONGES**

Doctors Describe

Effects Of Liquor

PITTSBURGH (RNS)—No responsible American medical opinion would advocate prescribing liquor for nursing mothers, the 35th national convention of the Anti-Saloon League was told here.

Dr. Haven Emerson, former president of the American Public Health Association, declared that, from a medical standpoint, the effect of liquor on women was the same as on men.

He said the practice of giving beer or wine to nursing mothers was an old European custom started because of a scarcity of good water, milk and other beverages.

He maintained that while alcohol might increase the flow of milk in nursing mothers, the milk would be of inferior quality.

Declaring that the health of no normally healthy person of any age "was ever improved by adding alcohol to the diet," Dr. Emerson, a lecturer at Columbia University, New York, said that the "social pattern of alcohol drinking" must be attacked through education rather than by law.

Bishop Oldham Returns

From Trip To Australia

ALBANY, N. Y. (RNS)—Australia's need for friendly relations with the United States was outlined by Rev. G. Ashton Oldham, who is back here after a three-month trip in the Pacific areas.

"The Australians feel they must keep their ties with Great Britain," he said in an interview, "but they also feel that favorable relations with the United States are essential to their economy. They know they cannot stand alone."

"I was told by church leaders there are but six million persons in Australia, while the country needs, and could support, 20 or 30 million," he said.

The Speaker said he was given a "warm reception by warm-hearted people, who need and want friendly relations with the United States."

Baptist Hour Speaker

ATLANTA, January 21—"Youth's Great Investment" is the subject of "The Baptist Hour" for February 15, with Charles Wellborn of Fort Worth, Texas as speaker, it was announced today by the Radio Commission of the Southern Baptist Convention, Atlanta, S. F. Lowe, Director. "The Baptist Hour" is considering "Church, Youth, and the Home"



Charles Wellborn

in February, under the general theme, "Divine Light for Daily Living."

Mr. Wellborn, a first year student at Southwestern Baptist Seminary, Fort Worth, was formerly a teacher of Political Science at Baylor University, Waco, Texas, and has been with the Department of Student Work in Texas Youth Revivals the past two years, having spoken in fifteen major city-wide revivals.

A feature of the February 15 program will be the seventh favorite hymn, as determined by a poll among six and a half million Southern Baptists, and other interested listeners.

The Baptist Hour may be heard in Kentucky at 7:30 A. M. Sundays over radio stations WHAS, Louisville; WSM, Nashville, and WPLH, Huntington. Also over radio station WKNA, Charleston the following Sunday at 10:30 A. M.

Bars Sunday Bingo

Games In Louisville

LOUISVILLE, Ky. (RNS) City Safety Director Joseph A. Murphy has ordered that all Sunday bingo games cease by February 1.

He issued the order, he said, because he felt that playing bingo on Sundays is not proper. (Kentucky statutes bar gambling of any kind at all times).

"People should be going to church on Sundays instead of playing bingo," Mr. Murphy said. He added that he had no objections to week-day bingo games conducted by churches, veterans' organizations, and other groups for charitable purposes. [Why doesn't Mr. Murphy go all-out in support of the law at all times?—Editor]

Church Leaders Predict

Presbyterian Union

Following Joint Session

ATLANTA, Ga. (RNS) Prospects of uniting the Presbyterian Church in the U. S. (Southern) and the Presbyterian Church in the U. S. A. are "excellent," Dr. Dunbar H. Ogden, of New Orleans, chairman of the Churches' joint drafting committee said immediately following adjournment of a two-day classes session of 12 Presbyterian leaders who met here to revise a union constitution.

"Representatives of both Churches have made an agreement on all points under consideration," Dr. William B. Pugh, of Philadelphia, secretary of the joint drafting committee, corroborated. "It may be two years or it may be five, but I think union is coming soon."

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

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J. M. Dawson Answers Archbishop McNicholas

WASHINGTON, D. C. (RNS) Dr. J. M. Dawson, acting secretary of the newly-formed Protestants and Other Americans United for Separation of Church and State, answered charges leveled at the organization by Archbishop John T. McNicholas of Cincinnati in a prepared statement made public here.

The archbishop's lengthy criticism of the Protestant group's manifesto was released through the National Catholic Welfare Conference here of which he is chairman of the administrative board.

In reply, Dr. Dawson said "Our positive aims distinctly forbid us from entering the sort of controversy" which the archbishop "launches."

"We have proclaimed to the world," he said, "that it is no part of our purpose to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other.

"Our controversy is not with any Church, but with law makers and administrators who permit the Catholic Church or any other to infringe on the First Amendment of the United States Constitution which embodies the principle of separation of Church and State.

"Frankly, of course, we could not be expected to deal with an issue so great as this without doing so forthrightly with situations from which violations of the First Amendment originate.

"We stand quite ready to answer the

National Catholic Welfare Conference statement point by point, but we feel that to do so now would be to fall for the very religious disputation which it unfortunately incites."

Dr. Dawson said his organization prefers to "deal with specific encroachments on the principle of separation of Church and State as witnessed in New Mexico, Cincinnati, and other localities throughout the nation as of the moment, and particularly to clarify and strengthen in the minds of the American public the exact meaning of this constitutional doctrine."

San Quentin Prisoners Give Clothing For Relief

NEW YORK (RNS) Six thousand pounds of clothing have been donated by the inmates of San Quentin prison in California for overseas relief, it was announced here by Church World Service, which will distribute the offering.

After learning that prison employees planned to gather clothing for the needy abroad, the convicts started a movement to donate the garments they wore when first committed to the prison.

NEW CHURCH LISTS RECEIVED IN JANUARY

NAME OF CHURCH	PASTOR	ASSN.	NO. OF SUBS.
Port Royal, Port Royal, Ky.,	Lewis H. Brazell	Henry County	85
Heselton, Glen Springs, Ky.,	J. T. Miller	Bracken	12
Sonora, Sonora, Ky.,	Melvin Faulkner	Severn's Valley	105
Immanuel, White Plains, Ky.,	L. B. Wice	Little Bethel	10
Bellepoint, Frankfort, Ky.,	J. B. Lunceford	Franklin	67
Calvary, Lexington, Ky.,	F. Russell Purdy	Elkhorn	382
Covert Avenue, Evansville, Ind.,	D. Wade Armstrong	Ohio Valley	32

OFFICERS AND TEACHERS

Mt. Zion, Elliston, Ky.,	L. N. Stamper	Ten Mile	14
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Mid-Week Multitudes for the Master

(Continued from Page 7)

USE THE CHURCH AUDITORIUM, OR SOME ROOM THAT IS LARGE. It is poor psychology to invite "everybody" to prayer meeting and then admit in advance that you don't expect them by announcing the meeting in some small room. Let the people know you expect a crowd by meeting in the largest room you have.

ADVERTISE THE MID-WEEK MEETING. There are scores of ways to publicize the service through the organizations of the church. Certainly there should be announcements in every department of the Sunday school, every Union of the Training Union, every worship service of the church. A church must be made prayer meeting conscious. A church can advertise by (1) letters to the membership, (2) penny post cards with a printed message, (3) telephone toilers, (4) Classes or Departments sponsoring attendance, (5) Bulletin announcements, (6) word of mouth, etc.

USE THE YOUTH OF THE CHURCH. We have had the blessings of a young people's choir of thirty-five voices. What finer way could you use young people? Youth likes to sing. Youth likes to do things. It should gladden any pastor's heart to have a part of his youth singing each week at the prayer meeting. Young people can be used in other ways: (1) ushering, (2) counters, (3) passing out hymn books, etc.

MAGNIFY THE WORD OF GOD. Peo-

ple hunger to hear the word of God explained. A twenty or twenty-five minute exposition of some portion of God's word is more satisfying than any other type of message at prayer meeting. The very informality of the service lends itself to Bible teaching, the asking of questions, the use of the Bibles. With proper preparation the church will get as much or more good out of the Bible study than the sermons on the Lord's Day.

LET THERE BE TIME FOR PRAYER. In addition to the pastor's prayer early in the service, and the benediction, we have a prayer meditation period. During this time the sick list is read, opportunities given to mention other names, or special objects for prayer. There are a few moments of silent meditation. Then the pastor will call on one or more to close the period. I have had people say, "Your service really isn't a prayer meeting as you don't spend all the time in prayer." The answer is that I've never attended a mid-week service in my life that all the time was spent in prayer. We spend as much time in prayer as any prayer meeting does. I admit it would be wonderful if a great crowd would assemble and do nothing but pray. I am afraid if we didn't have singing, teaching, testimonies, and if we didn't vary our program that we would only have a few on Wednesday.

START ON TIME AND END ON TIME AND DON'T LET THE SERVICE LAG. Need more be said?

"EXPECT GREAT THINGS FROM GOD AND ATTEMPT GREAT THINGS FOR GOD." If these ten suggestions are conscientiously tried out there is no doubt but what there will be a transformation in the mid-week service. After people get in the habit they will find it as easy to attend on Wednesday night as they do at either service on

Sunday. Victory will not come without hard work, but it is worth every bit of energy that is put forth. William W. Walford has penned the lines:

"Sweet hour of prayer! Sweet hour of prayer!

That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, Sweet hour of prayer!"

229 Carolina Schools Offer Bible Course

DURHAM, N. C. (RNS) Instruction in the Bible now is offered as an elective course in 229 public schools in North Carolina located in 51 of the state's 100 counties. The classes have a total enrollment of 37,518 pupils, of which 31,984 are in the elementary grades and 5,534 are in high school, according to a report of the North Carolina Council of Churches.

The report states that in schools where Bible is offered 98.5 per cent of the elementary pupils take it, but only 17 per cent of the students take the instruction in high schools. [We would like to know whether the Bible is taught as the very Word of God, or as mere period-literature.—Editor]

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Applications are now being received for the January classes.

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Flowers For The Living

We have just received from Dr. W. A. Criswell, Pastor of the First Baptist Church, Dallas, Texas—the following communication which we pass on to our readers for their action:

"It is in the hearts of the members of our First Baptist Church, Dallas, to give an Appreciation Dinner on the evening of February 27, honoring that beloved pioneer Southwide Training Union Secretary, E. E. Lee, who retired last year.

"In presenting 'flowers to the living,' we can think of nothing Brother Lee would treasure more than words of greeting from his many friends everywhere. Will you not, therefore, give space to this letter in your paper, that the friends may know? The messages should be addressed to Dr. E. E. Lee c/o the First Baptist Church, Dallas 1, Texas.

"We should like to present Mr. Lee

with letters of appreciation from all those who love him and are grateful for his contribution to their lives. He will open these letters as the days permit and will, no doubt, treasure them through life."

We agree with Dr. Criswell. Mr. Lee gave the best that was in him, and, throughout the reaches of our Convention, sought to build up the Training Union program. Few men have achieved his measure of success. We doubt not that hundreds throughout Kentucky who know and love Mr. Lee will join in sending greetings as directed by Brother Criswell.

Churches Prevent Liberalization Of Sunday Liquor Laws

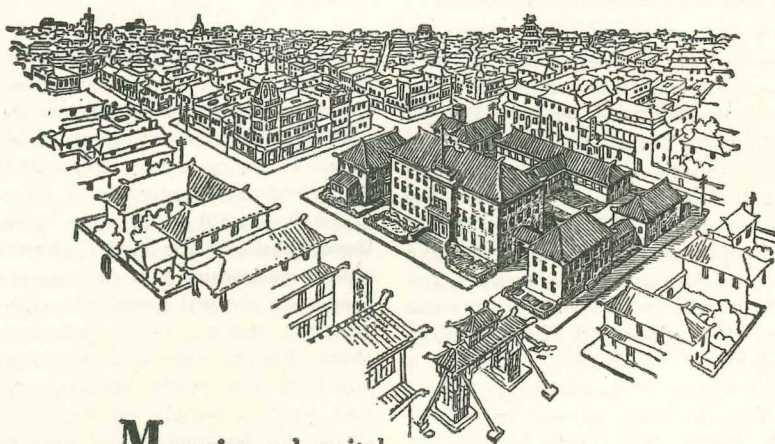
MIAMI, Fla. (RNS)—Proposed liberalization of Sunday liquor laws to extend hours was rejected by the Miami City Commission following protests by delegations from the Greater Miami Council of Churches and ministerial associations.

The demonstration by the churches was hailed as a new awakening in Miami to check gambling, vice and drinking.

ACTION—"Dough" begins with "da."
—Alexander Animator.

Southern Baptists Can Make This Dream Come True!

A Hospital Training Center for the Orient Somewhere in China



Managing a hospital is a highly-specialized job. Managing a Christian hospital is much more so. Medical schools produce surgeons, obstetricians, anesthetists, and other doctors and nurses; few of them train men and women to be hospital business managers, superintendents, nursing supervisors, X-ray and laboratory technicians, chaplains and social service workers. Yet if they are to understand their part in a ministry of healing, these must be trained to man a Christian medical institution.

Baptists in the Orient have to depend upon other denominations for their medical training; for hospital training they have no place to go. All the

Orient's mission hospitals would benefit by a school of hospital administration set up to train personnel for Southern Baptists' four hospitals in China.

This kind of school would be a full-fledged hospital, probably with 300 beds and a ward reserved for missionaries who require special treatment and rest. It would be partially supported by payment for services rendered to foreign and Chinese patients of means. One of three new medical projects recommended for Baptist missions in China, it is a unique open door.

Continue to give

through the **CO-OPERATIVE PROGRAM**

No. 7 of a Series: "You and the Future of Missions"

Scotch Highlanders Travel Far To Meet In Kentucky Highlands

PINEVILLE, Ky., January 8—Two neighbors from Scotland recently met on the campus of the Clear Creek Mountain Preachers Bible School. Thomas Hart and Alexander Nisbet were born within ten miles of each other in Scotland. After growing to manhood they came to the United States. Both for a time worked on an English battleship, the Queen Elizabeth. However, the men never met until then enrolled at the Bible School. They are now fast friends and are the official school house painters. They are constantly accused of being "Scotch" with the paint they use.



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STUDY COURSE REQUIREMENTS (From The Graded Baptist Training Union Study Course)

The study course requirements being used by the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention are listed below:

1. *Individual credit* on the Eight Point Record System is given every Sunday for twelve months following a successful examination on an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. A list of these books is published in this tract.

2. *Any union may receive credit* on the Standard of Excellence if it takes a study course every twelve months, using an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. In addition to the courses in each respective department, Young People and Adults may receive credit on the Administration courses. Intermediates may receive credit on the Intermediate courses and also *The Baptist Training Union Manual, Building a Church Training Program*, and *Let Us Sing*. The duration of the period of credit is twelve months following the date of completion of all study course requirements.

3. *A grade of 70 per cent is the minimum for passing an examination.* Examinations must be taken in writing, without aid of any kind.

4. *Ten periods of forty-five minutes each, or the equivalent, are required in each class for the completion of each book.*

5. *Class members must attend at least six of the ten periods in order to be eligible for the class examination and credit.* (All who fail to meet the requirements for attendance upon at least six class sessions, or who for other valid reason cannot take the class examination, may take a special examination, but must answer at least twenty questions. They must meet all the other requirements.)

6. *Examinations may be taken by correspondence.* The state Baptist Training Union department or the Baptist Training department of the Baptist Sunday School Board will submit questions for such examinations. The same requirement that applies to classes as to grade and written examinations is made here, but at least twenty questions must be answered without aid of book or other helps.

7. Each one taking an examination in

a class, special examination, or by correspondence is *required to read the book through.* (Those who do not have time to read the whole book during the week of the study are required to pledge that they will read it within two weeks. Each one taking the examination by correspondence must read the book before taking the examination.)

8. *Credits are not interchangeable.* The credits are granted only as advertised for each book, and no diploma or seal may be granted for any book other than the one for which it is intended.

SPECIAL REQUEST CONCERNING AWARDS

Please, in requesting all study course awards, fill out in duplicate and in full the *regular printed Request for Awards* blanks and mail them to this office, State Training Union Department, 127 E. Broadway, Louisville 2, Ky. This office will mail on request as many of these blanks as are needed (one for each church represented in each class taught. Please do not put more than one church on each blank. It is well to request these blanks for the teachers when planning the study course, or, better still, keep a supply on hand. We are sorry, but because of the time required in copying so many lists from plain paper to blanks, we will, from now on, be compelled to return all lists not on the printed blanks to the sender with the

request that the blanks be filled in and returned. We appreciate the co-operation which we know you will give in this. It will help us to do more and better work.

Churches Requesting More Than 100 Awards in 1947

228, Owensboro, Hall Street; 201, Beaver Dam; 196, Frankfort, First; 192, Lexington, Grace; 181, Murray, First; 177, Louisville, Ninth and O; 169, Lothair; 159, Clay, First; 156, Gilead; 154 Danville, First; 152 Henderson, Audubon; 143, Louisville, 23rd and Broadway; 142, Louisville, Crescent Hill; 140, Louisville, Parkland; 140, Evansville, Grace; 139, Thorn Hill; 136, Lexington, Immanuel; 126, Bowling Green, First; 126, Owensboro, First; 126, London, First; 118, Newport, First; 116, Berea, First; 111, Jellico, Tennessee, First; 101, Owensboro, Third.

Co-operative Report of Awards by Years

Year	Awards
1945	11,339
(Counting Seminary)	12,599
1946	12,795
(Counting Seminary)	15,031
1947	13,508
(Counting Seminary)	13,667

GOD—and Man—Let the truths of the world and the truths of God get in a huddle and let God call the signals.—Ellis Fuller, *Arkansas Baptist*.

STATE CONVENTION

1948—The 1948 State Baptist Training Union Convention will meet in the fifty-second year since the formation of the first State Training Union (B. Y. P. U. then) in 1896.

Date—The date of the 1948 Convention will be during K. E. A., as usual, when most of the schools will be closed, beginning Wednesday night April 14 and closing Friday night April 16.

Place—The meeting place of the Convention will be the First Baptist Church, Bowling Green, in Warren Association, Warren County, which is in Southern Region on the Louisville and Nashville Railroad and on Highways 31w, 68, 71, 67, and 234.

People—The attendance goal is not less than 2,500 of all ages from all regions of the state. Every association should be represented. Every church should be represented. General and department officers, and workers and members from Story Hours, and Junior, Intermediate, Young People's and Adult Unions should be there. Associational Officers should be there, Pastors, assistant Pastors, and Educational Directors are expected. It would mean much for every church that does not have a Training Union to be represented.

Program—A great program is planned to meet the needs of all who come. Speakers and conference leaders from seven states will be on the program.

How Come?—By bus or train, car or plane. Some churches and associations are planning special busses.

Entertainment—The Church at Bowling Green is making big plans for entertainment of the Convention in the best possible manner. We know the people there will do it in a fine way. They always have. They will furnish free beds and breakfast in homes for the nights to all who come.



Sunday School Department

W. A. GARDINER, State Secretary

STATE VACATION BIBLE SCHOOL CLINIC

By Wheeler Thompson

Dr. Homer L. Grice, Secretary of the Department of Vacation Bible School work of the Sunday School Board at Nashville, Tenn., will be the principal speaker at the State Vacation Bible School Clinic at the Bardstown Baptist Church, February 16-18. The first session will begin Monday afternoon, February 16, at 1:30; and the last session will close at noon Wednesday, February 18.

Every associational Sunday school superintendent, every associational Vacation Bible School superintendent, and every missionary, or someone else designated by the Moderator for this work, should attend.

Beds will be furnished in private homes for all who come. Three cents per mile will be given each driver of a car who brings three or more associational workers.

The program will include—processional and worship program led by Rev. A. W. Walker, Louisville. Department conferences will be led by: Intermediate, Mrs. George Singleton; Junior, Mrs. D. C. Sparks, Jackson; Primary, Miss Reva Stamper, Louisville; Beginner, Mrs. Wheeler Thompson, Louisville; and Church Library, Miss Edna Eaves. Brethren W. A. Gardiner and Wheeler Thompson will also appear on the program.

The purpose of the Clinic is to train associational workers to go back to their respective associations and conduct similar clinics for their workers. We have a great opportunity through the Bardstown Clinic to reach every church for a VBS in 1948.

Approximately 500,000 boys and girls in Kentucky are not enrolled in Sunday school and this challenge is to prepare to meet their needs by a concentrated effort of Bible study during the vacation months. This group of boys and girls present the greatest evangelistic opportunity that any worker can have. Last year more than 2,000 in Kentucky Vacation Bible Schools made professions of faith in Christ. We must win all these boys and girls to Christ who are yet unsaved. Attend the Bardstown Clinic and prepare yourself to help the workers in your association to have a part in the evangelistic endeavor.

Miss Stamper at Deer Park

Miss Stamper conducted a successful training class at the Deer Park Church for Nursery workers. Some came from

different churches in spite of the snow and zero weather.

Which Direction Are You Going?

Which direction are you and your Sunday school workers going? The direction should be right. It should take you where you should go. The Standards (for the School, the departments and the classes) serve to give us the right direction. Use the Standard and it will be a blessing to your work.

The "High" in Standards

The following were the leading associations in the number of Standard Sunday schools at the close of January.

Please notice that two rural associations are leading even Long Run. Who said the country churches are dying? I do not believe it. Where the pastors will give time to the country churches a better response is found than in the average city church. Churches in the country should pay their pastors enough to live on so they may give full time to their church work. In this list of associations with the largest number of Standard Sunday schools is yours to be found?

Laurel River	14
Ten Mile	10
Long Run	9
Nelson	6
North Bend	5
Crittenden	5

The Ten High in Training

Here are the ten leading churches in the number of Sunday school training awards for October-January.

Louisville, Victory Memorial	216
Ashland, Pollard	164
Frankfort, First	128
Benton (South District)	125
Louisville, Carlisle Avenue	102
London, First	100
Louisville, 9th & O	99
Louisville, Parkland	77
Bellevue	62
Bell City	61

American Bible Society Sunday

February 22 has been suggested as a good day for our churches to take offerings for the American Bible Society. We will keep in mind that the Society is trying to print enough Bibles to supply the needs of all countries and a gift here will be well placed.

Calvary Church, Lexington Banquet

On the last Friday night in January the writer had the privilege of speaking to 104 workers of the Calvary Baptist Church in Lexington at an annual banquet. He tried to set forth a program for the next ten years.

Here we found that the pastor, Dr.

Russell Purdy, has made a large place for himself and is leading in a fine way in this great old church. He is ably assisted by Brother H. C. Zachry, the pastor's assistant, and J. E. Humphreys, the Sunday school superintendent.

SUNDAY SCHOOL ATTENDANCE

FEBRUARY 4, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	156	1,226
Louisville, Ninth and O (1)	151	945
Indianapolis, Ind., Broadway	---	897
Louisville, Carlisle Avenue (2)	165	817
Owensboro, First (1)	34	757
Lexington, Porter Memorial (2)	219	622
Bowling Green, First (1)	25	584
Evansville, Grace (2)	148	545
Evansville, Calvary (3)	139	534
Owensboro, Third	---	529
Covington, Latonia	---	516
Louisville, West Broadway	---	500
Lexington, Calvary	---	474
Louisville, Victory Memorial (1)	91	468
Georgetown	---	464
Madisonville, First	---	463
Mayfield, First	---	459
Lexington, Immanuel	---	448
Lexington, Ashland Avenue	---	421
Somerset, First	---	419
Paducah, Immanuel (2)	54	403
Hopkinsville, Second	---	394
Louisville, Eastern Parkway	---	387
Louisville, 18th Street	---	384
Elizabethtown, Severn's Valley	---	380
Newport, First (1)	40	375
Louisville, St. Matthews	---	366
Louisville, Third Avenue (1)	38	360
Louisville, Clifton (1)	46	358
Louisville, Deer Park	---	338
Berea (1)	32	338
Evansville, Walnut St.	---	323
Henderson, First	---	320
Henderson, Audubon	---	317
Pineville, First (4)	102	316
Louisville, Hazelwood	---	315
London, First	---	304
Shively (1)	24	304
Louisville, Franklin Street	---	303
Campbellsville	---	291
Danville, Lexington Avenue (1)	---	287
Winchester, Central	---	272
Covington, South Side	---	267
Ashland, Pollard (1)	19	263
Meadow Home (1)	58	263
Glasgow (1)	26	261
Paducah, 12th Street (1)	63	257
Owensboro, Eaton Memorial	---	254
Louisville, Immanuel (1)	27	252
Fulton, First	---	233
Beechland (near Valley Station)	---	220
Evansville, Temple	---	208
Versailles	---	208

Northern Baptist Head Calls UMT At Variance With Religion

NEW YORK (RNS) Dr. Edwin T. Dahlberg, president of the Northern Baptist Convention, urged Congress, on behalf of 1,500,000 Baptists, to reject all universal military training proposals because they would "indoctrinate the youth of the nation with a philosophy that is at variance with the teachings of religion."

Speaking at a luncheon sponsored here by the Convention's Council on Christian Social Progress, Dr. Dahlberg asserted that such training "offers no promise of an effective national defense" and that it would create "an impossible economic burden."

The Power of the Holy Spirit

Lesson Text: John 14:25-26; Acts 2:1-4; 4:31b; Galatians 5:22-26

The power of the Holy Spirit was assured in His being sent as Christ's representatives; in His advent on the day of Pentecost; in His help to the persecuted apostles; and in the Christian fruitfulness for which He is responsible.

Notes Analytical and Expository

1. **THE HOLY SPIRIT ENLIGHTENS** as promised by Jesus in His forecast. These words were spoken to His disciples on the night before His crucifixion. After brief reference and review of what He had told them while He was with them, He overarched the future with a rainbow of promise. In place of His human personality would come as the constant Comforter the Holy Spirit "whom the Father will send in my name." Thus the Triune God (three persons in one Godhead) works together for the redemption of man. The work of the Holy Spirit as here noted by Jesus is to teach us everything and especially to make us remember everything Jesus told us or left us in His Word.

2. **THE HOLY SPIRIT EMPOWERS** as certified in His fulfillment of the promise of Jesus. (1) **The day** was the day of Pentecost, the fiftieth (as its name signifies) after the Passover, a week of weeks intervening between them. It celebrated the giving of the law at Sinai. According to our calendar it was perhaps Sunday, May 18, A. D. 30.

(2) **The persons** were the disciples who numbered about a hundred and twenty in Jerusalem, including the apostles and the mother of our Lord. For the ten days they had been holding daily prayer meetings and were patiently waiting for the promise of the Spirit. When that promise was fulfilled, "they were all together in one place" (RSV).

(3) **The place** was doubtless the regular place of prayer, probably the sacred upper room and its environs—a spot which thus takes its place with Calvary, Gethsemane, and Olivet.

(4) **The sound** startled the disciples who were sitting in their sanctuary—prayerful, receptive, and expectant. It was the sound of the hurricane without the sweep of the gale, for the atmosphere may have been perfectly calm at the moment. It was the sound, not the wind, that filled the sanctuary.

(5) **The fire** came after the noise of the tempest, sight following sound. The manifestation had the appearance of a sheet of flame which, separating into tongue-like torches, rested unconsuming upon each of the disciples. Like the desert bush at Horeb, these primitive disciples were actually on fire with God.

(6) Now came the **infilling**. Not only did they hear the sound and see flame,

but their whole being was interpenetrated with the Spirit.

(7) **The utterance**; under the influence of the indwelling Spirit they were divinely endowed with the ability to tell the gospel message that day in various vernaculars of the world.

3. **THE HOLY SPIRIT EMBOLDENS** as in the fidelity He inspired and energized for courageous witnessing. Equipment for work at Jerusalem as a center for further work about and in the regions beyond was completed by the coming of the Holy Spirit Who, with sound of tempest and tongue of flame, filled the disciples, endowed them with the gift of tongues, and capacitated them for world conquest. So it was that the primitive Christians under fierce fire "spoke" to their foes without fear; they spoke "the word of God" with clarity and conviction, not their own word nor the word of tradition; and it was "with boldness" in speech and spirit, without wavering voice or cringing attitude, that they preached to their persecutors and won for God and the right!

4. **THE HOLY SPIRIT EFFECTUALIZES** as in the fruitfulness He produces in a consecrated Christian life. Note: (1) **The Fruit**. Three branches with three clusters each—a triple trio of heavenly graces: Love, joy, and peace; longsuffering (good temper, forbearance), kindness, or kindliness, and goodness (generosity, benevolence); faithfulness (fidelity, good faith), meekness (gentleness), and self-control (or, self-restraint).

(2) **The Faith**. Those who have been born of the Spirit believe on Christ and belong to Him. Hence, each Christian is to present a crucified self before his crucified Saviour. The lower nature, with all its evil cravings, wrong desires, appetites, and passions, must be not only checked and curbed but actually slain.

(3) **The Fidelity**. Have we life from the Holy Spirit? Do we live in the Holy Spirit, being guided by Him every moment and keeping step in Him every inch of the way.

(4) **The Fellowship**. If we bear the fruit of the Spirit, we shall not bear the fruit of strife. Therefore, we must keep from becoming vainglorious by any attitude of conceit or act of vanity and from provoking one another either by challenge and condescension or by censorious envy.

The Lesson of the Lesson

Receive and Transmit the Holy Spirit's Power

(1) **Power from God**. "The Holy Ghost whom the Father will send in my name."

(2) **Power of Truth**. "He shall teach you all things."

(3) **Power of Remembrance**. "He shall . . . bring all things to your remembrance, whatsoever I have said unto you."

(4) **Power by Endowment**. "They were all filled with the Holy Ghost."

(5) **Power by Endowment**. "They . . . began to speak with other tongues, as the Spirit gave them utterance."

(6) **Power for Proclamation**. "They spake the word of God with boldness."

(7) **Power in Development**. "The fruit of the Spirit is love, joy, peace. . . against such there is no law."

(8) **Power in Discipline**. "They that are Christ's have crucified the flesh with the affections and lusts."

(9) **Power in Activity**. "If we live in the Spirit, let us also walk in the Spirit."

(10) **Power in Aspiration**. "Let us not be desirous of vain glory."

Gold in the Golden Text

Ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:8).

The privilege of power from Christ is promised. Without that power all other strength is impotent and ineffectual, but with it any other weakness is transformed into night. It is the power of the Holy Spirit in the individual. The only condition is that the Spirit shall be given unlimited sway over a surrendered life.

The duty of witnessing for Christ is imperative. There is no other provision for the evangelization of the world: The field for witnessing is designated. It begins in Jerusalem, the home community; includes Judea, the home country; extends into Samaria, the neighboring country; and widens thence through all the world.

[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.]

Anti-Saloon League

Changes Its Name

PITTSBURG (RNS)—The Anti-Saloon League will henceforth be known as the Temperance League of America.

The change in name was voted at the organization's 35th national convention here following a request made by younger members who argued that the group could do more effective work under a new title.

Clayton M. Wallace of Indianapolis, Ind., was elected to succeed George W. Crabbe, as general superintendent of the organization. Dr. G. D. Batdorf of Dayton, O., retired Bishop of the Evangelical United Brethren Church, was named to the presidency. He succeeds Methodist Bishop Ralph S. Cushman, who resigned.

TRoubles—The size of your troubles generally depends on whether they are coming or going.—Papyrus.

Green River Valley Preacher's School Being Conducted in Owensboro

Owensboro, Ky.—The Green River Valley Preacher's School was formed on January 8, 1948, for the purpose of affording further study for the colored pastors of that association. The first session was held in the Third Baptist Church where weekly classes are now being held. Six pastors enrolled for the following classes—English, taught by

and work of Rev. D. Arthur Dailey, Associational Missionary of the Daviess-McLean Baptist Association. It is expected the school will attract the attention of all colored pastors, not only in and around Owensboro but also in the county and surrounding counties.

There is no tuition, the only requirement being each student acquire the



Front Row (left to right) Pastor B. G. Green of the Pleasant Point Baptist Church, Pleasant Ridge, Ky.; Pastor O. C. Grooms of Tenth Street Baptist Church, Owensboro; Pastor C. L. Jones of Mount Pleasant Baptist Church, Cleaton, Ky.; Rev. Stephen Anderson, Owensboro.

Back Row—Rev. J. H. Jacobs, Sweeny Street Baptist Church, Owensboro; Pastor Robert E. Humphreys, First Baptist Church of Owensboro; Rev. D. Arthur Dailey, Daviess-McLean Associational Missionary, Owensboro; Pastor H. B. Kuhnle of Third Baptist Church, Owensboro; and Pastor Q. L. Jones of Fourth Street Baptist Church, Owensboro.

Pastor Q. L. Jones, of the Fourth Street Baptist Church, Owensboro (colored); Old Testament, taught by Pastor Robert E. Humphreys, of the First Baptist Church, Owensboro; and New Testament, taught by Pastor H. B. Kuhnle, of the Third Baptist Church, Owensboro, Seminary text books are being used in the Bible courses. Three forty-five minute classes are held once a week.

The school is the result of the vision

necessary books. The school is in its experimental stages and at present has entered upon its first three month trial period. Classes begin at 9:15 each Wednesday morning and continue through 11:30. Pastors interested in the school may contact Rev. D. Arthur Dailey through the Third Baptist Church, Owensboro.

A Note From Dr.

Joseph T. Watts

We have just received a note from Dr. Joseph T. Watts, long time executive secretary of Maryland Baptists. Dr. Watts is known and loved in Kentucky and throughout the South. He recently retired from active service becoming Executive Secretary Emeritus. His words in the letter are heart-warming:

"I wish to congratulate you upon the fine State Mission issue of the *Western Recorder*. I have written Dr. Boone concerning the great progress that Kentucky Baptists have made since I went to Louisville in 1894 (railroad business). As I now recall Dr. J. W. Warder was the secretary, followed by Dr. J. G. Bow, and Dr. W. D. Powell. It was then

a very small work compared with today's.

"In all my long experience I have never seen such a display of State Missions in any of our denominational journals. The publication of such inspired facts should deepen the interest of Kentucky Baptists in the work of evangelizing the state.

"I have a soft spot in my heart for Kentucky, having lived there from 1894 to 1907 except for a short period of months in Mississippi where I was ordained in 1903. I came back to Louisville that fall, assisted Dr. Charles Helm Jones at Broadway Church while attending the Seminary, and served as Sunday School Secretary for Kentucky under co-operation with the Sunday School Board during 1906. I gave that up at the end of the year and took the Ashland, Kentucky, pastorate.

"I am now retired but remain in Baltimore where I have friends. Hope to be of some service as a supply preacher and perhaps as an adviser as needed."

Dr. Watts' present address is 3-K, The Homewood Apartments, Baltimore 18, Maryland.

Baptists Protest

Drinking Scenes

MILLEN, Ga.—(BP)—Members of the Fellowship Prayer Band of the First Baptist Church here have agreed to quit attending motion picture theaters "in protest to the large number of scenes showing drinking."

The group described drinking as "deleterious to the morals of our young people."

Rev. Jordan W. Holland, pastor of the church, asked the entire church membership to write protests on such scenes to Eric Johnson, president of the Motion Picture Association of America with headquarters in Washington.

"When enough people protest, this terrible, greedy evil will be curbed," he said.

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CAMPBELLSVILLE COLLEGE COUNTRY CHURCH BIBLE CONFERENCE

Campbellsville, Kentucky, March 1-4, 1948

These conferences will be held at the college during the day. The night sessions will be held in the First Baptist Church; Dr. Harvey F. Morrison, pastor.

WHO SHOULD ATTEND?

Associational and District Missionaries, Rural Pastors, Deacons, Sunday School Superintendents, Baptist Training Union Directors, others interested in the progress of Rural Churches.

Conference Schedule

I. NIGHT SERVICES—Monday through Thursday (Dr. Harvey F. Morrison, pastor, in charge of all evening services).

MONDAY	—6:45-7:00—Song and Prayer Service	
	7:00-7:30—"A Model Church"	Dr. W. C. Boone
	7:30-8:15—Message	Dr. S. F. Dowis
TUESDAY	—6:45-7:00—Song and Prayer Service	
	7:00-7:30—"The Pastor and the Key"	Dr. Courts Redford
	7:30-8:15—Message	Dr. S. F. Dowis
WEDNESDAY	—6:45-7:00—Song and Prayer Service	
	7:00-7:30—"The Pastor's Needs and His Ministry"	Dr. Courts Redford
	7:30-8:15—Message	Dr. S. F. Dowis
THURSDAY	—6:45-7:00—Song and Prayer Service	
	7:00-7:30—"The Denomination's Contribution to the Rural Pastor"	
	7:30-8:15—Message	Dr. S. F. Dowis

(Pictures of work being done in our mission fields will be shown each night after the service—Monday through Thursday, 15-20 minutes).

II. DAY CONFERENCES—Tuesday through Friday

8:00-8:50 a.m.—Bible Study..... Dr. S. F. Dowis
(A Study in the Acts of the Apostles. Bring your Bible.)

8:55-9:45—Tuesday through Friday

TUESDAY—Kentucky Baptist Mission Program..... Dr. W. C. Boone
WEDNESDAY—A Look At Different Sections of Kentucky—

Messrs. Benedict, Cooper, Ivey, Pendergraph

THURSDAY—Visual Aids Used by the Old and New Testament Characters—

Rev. L. O. Griffith

FRIDAY—Present Day Visual Aids and Their Uses..... Rev. L. O. Griffith

9:45-10:15—Chapel Period—Tuesday through Friday

The visitors will meet with the college students for this period. The speakers are: Tuesday—Dr. W. C. Boone, Wednesday—Dr. Courts Redford, Thursday—Rev. L. O. Griffith, Friday—Dr. A. M. Vollmer. (Plans are to broadcast the chapel period from the college).

10:15-11:05—Tuesday through Friday

TUESDAY—Our Southern Convention..... Dr. Courts Redford

WEDNESDAY—Mission Fields of the South..... Dr. Courts Redford

THURSDAY—The City Mission Program of the Home Board..... Dr. S. F. Dowis

FRIDAY—The Rural Mission Program of the Home Board..... Dr. S. F. Dowis

11:10-12:00—Tuesday through Friday

TUESDAY—The Country Boy and His Church..... John Wrenn

WEDNESDAY—The Power of the Printed Page in the Home..... Dr. R. T. Skinner

THURSDAY—Trained Teachers, and Adequate Buildings..... Dr. W. A. Gardiner

FRIDAY—Organizing for More Efficient Bible Teaching..... Dr. W. A. Gardiner

12:00-2:50—Lunch and Any Special Meetings

2:50-3:40—Tuesday through Friday

TUESDAY—Stewardship in a Country Church..... Reed Rushing

WEDNESDAY—Missions Our Message..... W. H. Curl

THURSDAY—The Baptist Training Union..... W. Neville Claxon

FRIDAY—Missionary-Stewardship Program of Training Union..... W. Neville Claxon

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Alumnae Of Bethel Has A Conclave In Gotham

Hopkinsville, Ky., January 15, 1948—Bethel Woman's College Alumnae now living in or near New York met for luncheon at Hotel Astor, December 31, 1947.

Miss Betty Schonceit of New York City represented the present class at the luncheon and Miss Annie C. Parrish, English instructor at Bethel, was also present.

Other guests included Mr. and Mrs. James Monroe, Louise Elsoffer Kamins; Betty Campbell Badger formerly of Hopkinsville; Mary Frances Owsley Hogenauer, formerly of Hopkinsville; Susan Mullins Dix, formerly of Wingo; Alice Trimble Wadlington, formerly of Teaneck, N. J., and wife of Tony Wadlington, formerly of Hopkinsville; Eunice Hall Hyman, formerly of Owensboro; Mary Elizabeth Milton Rich, formerly of Owensboro; Lillian Butler Sprigg, formerly of Pulaski, Tenn.; and Jean Van Buskirk Keiser of New Jersey.

Since the reopening of Bethel Woman's College in September, 1945, reunions have been held in Nashville, Lexington, St. Louis, Louisville, Owensboro, and most recently, New York City.

APPLICATION—A grindstone will ruin the blade of a knife, or sharpen it to a razor edge—it all depends upon the way you hold the knife—not the grindstone.—Best's Insurance News.

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The Co-operative Program Record—Nov. 1, 1946-Nov. 1, 1947

W. C. BOONE, General Secretary and Treasurer

In this Exhibit the name of the church and the amount contributed for the Associational year, Nov. 1, 1946 to Nov. 1, 1947 is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the names of the contributing church in remitting funds and credit had to be given to the Association as a whole.

At the close of this Exhibit the distribution of receipts to the various objects is given for the Second Quarter of fiscal year.

(Continued from last week)

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
ENTERPRISE—			NEW HOME NO. 2			WILSON CREEK		
Calvary	20.00		New Star			Wurtland	193.16	55.31
Dwale		3.91	Pigeon Roost			Campton	23.49	
East Williamson	1,293.53	171.26	Rock Springs			Carr		36.42
Flat Gap	7.85		Swaford			King's Addition	12.20	
Garrett	261.18	62.50	Union			Russell, First	30.20	76.50
Grace	112.08		Upper Goose Creek			South Shore		16.20
Inez	61.00	201.16	Upper Horse Creek			GREENVILLE—		
Irene Cole Memo.	150.00	109.73	GOSHEN—			Association	3.00	
Ivyton	4.88		Association	23.91		Bethel		
Martin		6.60	Caneyville	157.29	186.28	Campton	93.70	17.09
Licking River	2.50		Clarkson		284.49	Immanuel	42.60	41.00
Marrowbone	38.72	73.69	Hanging Rock	13.00	43.00	Morris Creek		
Mash Fork			Hopewell		4.00	Olympia Springs		
McVeigh	336.59	143.64	Leitchfield	2,720.28	3,382.48	Pine Hill		
Mouth Card	333.85	456.72	Liberty	9.30	44.75	Providence		
Paintsville	2,808.19	1,406.29	Little Clifty	203.72	106.39	Pine Branch		
Pikeville	3,138.54	2,552.72	Little Flock			Tabor		
Pomp		9.00	Millwood	4.60	4.45	Union		
Porter		50.00	New Hope		6.52	Valeria	46.00	
Road Fork	65.00		Pilgrim	8.05	20.00	Wolf Island		
Rogers Park	88.70	32.14	Pleasant View		13.00	HENRY COUNTY—		
Salversville	212.38	58.42	Shrewsbury	40.25		Bethlehem	848.95	784.49
Stone	36.45	19.25	Sulphur Well			Campbellsburg	1,141.51	563.66
Shelbina		250.00	GRAVES COUNTY—			Cropper		81.00
Unity Missionary	25.17		Association		5.00	Drennon's Ridge	25.27	103.35
Van Lear	16.99	18.00	Antioch	301.69	868.58	Eminence	795.77	468.62
Warfield	41.93	59.88	Bell City	227.74	32.84	Franklin		86.00
West Liberty	150.88	120.30	Bethany			Lockport	199.55	196.40
West Van Lear	18.40	65.30	Chapel Hill	238.22	50.00	New Castle	705.20	170.01
Wheelwright	189.06	106.00	Clarks River	45.00		Orville		10.00
FRANKLIN—			Concord	100.00	45.00	Port Royal	806.52	705.35
Association	12.00	79.00	Cuba	489.95	123.57	Pleasureville	525.30	415.66
Bethel	738.82	142.49	Dublin			Smithfield	465.67	367.80
Buck Run	328.10	220.51	Enon			Sulphur	475.15	407.71
Bellepoint	20.60	12.50	Farmington	150.00	135.84	Turners Station	286.20	350.85
Camp Pleasant			First, Mayfield	10,843.89	3,426.11	Union		
Cedar Grove	44.00	150.75	First Street			IRVINE—		
Crestwood	481.66	318.97	Hardmoney	71.84	14.36	Association		
Evergreen	1,000.00	265.18	Hickory	243.00	18.31	Annville	19.00	100.20
Forks of Elkhorn	350.62	537.44	High Point	1,283.45	288.23	Calvary		
Frankfort, First	5,620.67	5,774.64	Hopewell	871.60	71.20	Egypt		
Lebanon	312.10	243.64	Liberty	70.00	25.00	New Zion	19.20	9.00
Memorial	300.00	119.43	Little Bethel	26.00		Oak Grove	69.47	50.04
Mt. Carmel		29.00	Little Obion			Stone Cole		119.40
Mt. Vernon		85.00	Lowes		446.26	Tyner	6.69	16.50
North Benson	452.00	262.83	Melber	260.85	174.90	Wind Cave		
North Fork	980.75	430.15	Mt. Olivet			JACKSON COUNTY—		
Pleasant Ridge	679.73	400.00	Mt. Pisgah			Bark Road		
Providence	119.05	495.09	New Home	34.85	12.00	Bethel		
Swallowfield	11.39		New Hope	280.00	92.83	Birch Lick		
Thorn Hill	2,141.48	867.32	New Liberty			Black Water		
Woodlake		18.73	New Concord	20.00		Blooming Grove		
FREEDOM—			New Side			Clover Bottom		
Association		4.74	Oak Grove	462.71	35.00	Davis		
Albany	553.15	144.25	Pilot Oak		250.00	Dry Rock		
Branham Grove	94.14	90.50	Pleasant Grove	10.00	4.60	Gallilee		
Burksville	102.18	269.32	Pryorsburg	204.00		Grassy Springs		
Cave Springs	1.50		Rhodes Chapel		25.00	Gray Hawk		
Central Grove	39.69	38.36	Sand Hill			Indian Creek		
Fairland	1.81	1.50	Sedalia	132.16	39.80	Kirby Knob		
Grace Union			Sharon	556.04		Liberty		
Green Grove			Trace Creek	86.23		Morland Branch		
Salem	2.50	34.00	Wingo	264.32	106.00	Maulden		
Sexton's Fork			GREENUP—			McKee	84.50	28.91
Stony Point	231.25	196.09	Association	159.03	210.00	Mt. Gilead		14.00
GASPER RIVER—			Ashland, First	10,560.17	3,294.46	Mt. Zion		10.00
Aberdeen	27.00	90.82	Ashland, Second	119.15	119.38	New Bethel		3.00
Barnett's Lick		12.00	Ashland, Central	528.78	27.00	Owsley Fork		
Bethel	13.00		Ashland, Fairview	378.13	45.93	Pilgrims Rest		
Big Muddy	50.00	50.00	Ashland, Pollard	4,670.67	1,093.85	Red Lick		
Brooklyn			Ashland, Unity	3,227.40	850.03	Sand Gap		
Chapel Union	10.00	32.25	Barretts Creek			South Fork		
Huntsville		32.00	Cannonsburg	105.61	76.81	Sturgeon		
Morgantown	499.25	671.88	Cattlettsburg	2,466.89	1,443.50	Zion Rest		
Monticello		47.53	Chadwicks Creek			LAUREL RIVER—		
Mt. Liberty	11.85	35.85	Cherryville		7.50	Association		86.37
Mt. Olivet		5.00	Danleyton	57.08	73.45	Bond	9.00	42.70
Mt. Vernon		91.90	Emily Northup		2.00	Corinth	54.19	66.36
New Harmony	24.00		Everman			East Bernstadt	46.84	287.56
New Liberty	127.75	93.61	Fullerton			East Pittsburg	54.73	117.65
New Midway			Garrison	80.21	60.65	Friendship	3.62	7.97
Pleasant Grove		11.25	Geigerville	18.14		Green Hill	19.32	4.00
Quality	145.96	11.00	Glenwood			Green Mount	15.95	49.95
Richland	134.37	75.01	Grassy			Hart	41.33	
Rochester	81.60	15.00	Grayson	267.75	263.48	Hawk Creek	25.00	12.76
Rock Springs	11.00		Greenup	147.31	232.95	Hazel Patch		1.16
Salem	220.46	286.00	Holly Hill			Laurel Chapel	3.72	
Sandy Creek	5.63	13.00	Kirk Memo.	71.00	25.12	Laurel River	11.11	66.90
Union	178.66	194.94	Leach Station	227.66	172.00	Liberty	25.60	61.17
GOOSE CREEK—			Louisa	50.00	293.22	Lily	16.87	13.37
Elk Creek			Mt. Olivet	19.83	34.79	London	2,673.30	3,820.24
Engine			Mt. Zion		12.50	Long Branch	1.68	5.00
Friendship			Old Steam		27.27	Mt. Pleasant	8.50	47.00
Garrard	6.00		Olive Hill	33.00	52.25	Mt. Zion	8.37	
Goose Creek		7.00	Raceland	388.51	155.16	New Bethel	5.35	
Goose Rock	2.11		Salem			New Hope	7.37	
Honewell			Sandy Hook	109.20	18.00	New Salem		10.00
Horn Branch			Sandy Valley		30.00	New Corinth		
Lower Flat Creek			Summit	81.28	40.70	Pilgrims Rest	8.02	36.17
Middle Mill Creek			Union	12.60	40.00	Pine Grove	12.63	18.50
New Home No. 1			Vanceburg	163.26	161.02			

	Co-op. Program	Desig- nated
Pleasant Hill	4.30	19.00
Pleasant Grove	17.00	22.50
Pleasant Run	16.34	
Providence	5.37	
Rough Creek	8.05	33.50
Salem	13.78	
Sand Hill	6.50	
Sinking Creek	28.07	32.44
Slate Hill	1.13	17.82
Slate Lick	3.55	
Sublimity	.75	
Swiss Colony	253.72	1,026.10
Union	15.10	2.00
West London	6.63	
White Oak	13.94	35.22
Co-operative		20.00
Johnson School	5.15	
Old Salem		59.69
Slaty Point	7.58	

LIBERTY—

Antioch		26.00
Allen's Grove		
Beaver Creek		
Beech Grove		25.00
Bon Ayr		
Browder's Chapel		
Canmer	101.25	54.47
Cave City	483.55	345.69
Cedar Cliff		
Cedar Grove	3.00	22.00
Coral Hill		
Dover		
Edmonton	60.00	170.00
Glasgow	8,616.57	2,651.11
Grace Union		
Hardyville		87.50
Hiseville	487.50	120.93
Horse Cave	1,758.51	1,488.25
Little Bethel		21.88
Little Hope		
Lonoke		
Monroe		
Mt. Tabor		
New Hope		
New Liberty		
Park City	75.79	71.05
Pleasant Valley	18.28	83.44
Poplar Spring		31.00
Rowletts	15.00	76.80
Rock Spring		
Salem	61.17	161.73
Savoyard		44.50
Shady Grove		200.00
Siloam		
South Fork		
Three Springs	48.00	70.00
Union Chapel		
Walnut Hill	94.88	137.00
Zion		

LINCOLN COUNTY—

Association		175.00
Blue Lick		7.00
Beech Grove		
Crab Orchard	265.81	133.05
Double Springs	555.83	200.52
Drakes Creek	203.82	551.09
Ephesus		
Fairview	443.97	56.36
Friendship		21.40
Hustonsville	402.62	335.97
Locust Grove	25.00	
Maywood	14.73	72.08
McKinney	306.75	651.01
Mt. Hebron		
Mt. Salem	40.95	247.49
New Mt. Salem		
New Salem	145.10	49.28
Olive	2.53	50.00
Parlor Grove	40.93	26.50
Pilot		
Pleasant Point	118.00	
Pleasant View		
Pond		31.39
Poplar Grove		4.00
South Fork		
Stanford	1,200.77	1,018.70

LITTLE BETHEL—

Association		31.00
Charleston	307.70	206.59
Concord	195.12	155.00
Corinth	185.34	63.97
Dalton	2.00	16.00
Dawson Springs	1,483.98	765.22
Diamond	90.00	10.00
Dixon		63.75
Earlington	504.26	428.00
Grapevine	203.92	207.28
Green Grove	30.00	
Hanson	101.00	79.00
Harmony	61.00	130.45
Johnson Island	30.00	56.88
Lafayette		
Liberty	110.00	131.44
Little Zion		
Madisonville	4,120.27	2,379.18
Mortons Gap	650.00	245.23
Nebo	45.08	37.00
New Hope	35.00	70.50
New Salem	107.22	78.60
Nortonville	344.47	195.35
Olive Branch	386.13	64.15
Pleasant Grove	112.48	
Pleasant Valley	68.00	
Pleasant View	12.00	
Pond River	10.00	12.00
Providence, Second	95.23	70.00
Richland	109.57	
Salem	438.06	209.35
Silent Run	15.14	

Slover	10.50	20.15
Slaughters	98.93	306.39
Southard	25.00	10.00
Trade Water Valley	28.35	
Victory	234.00	127.55
White Plains	58.42	10.00
Zion Brick	50.97	27.20
Prospect	41.42	
Manitou		75.00
Mission Church	20.00	
Tabernacle Mission	26.50	

LITTLE RIVER—

Association		5.00
Bethany	285.24	199.25
Bethlehem		16.00
Blue Spring	336.13	155.33
Boyd's Hill	55.00	126.00
Buffalo Lick	367.13	354.40
Cadiz	2,582.62	1,429.08
Canton	82.88	38.50
Carmack	61.50	61.50
Center Furnace		
Cerulean Springs	20.00	150.97
Cumberland River	40.00	
Delmont	97.59	68.70
Donaldson Creek	118.70	71.00
Ferguson Springs		
Golden Pond	35.00	138.19
Hurricane	446.81	282.30
Julian		60.00
Lamasco	218.25	192.33
Liberty Point	333.78	50.10
Linton	40.00	32.71
Locust Grove	147.81	120.61
Maple Grove	53.63	40.00
Mt. Pleasant		672.59
Oak Grove	559.59	317.37
Pugh Flat	55.65	27.50
Rock Front	73.92	21.50
Rocky Ridge	125.80	34.70
South Union		8.50
Wallonia	229.74	119.00
Cross Roads	20.96	
Long Acres	10.00	
New Bethel	133.00	

LOGAN COUNTY—

Association		316.71
Antioch	148.41	
Beechland	193.88	275.17
Belleview		108.27
Bethel	6.16	
Bethlehem	63.70	25.00
Britmart		
Cave Spring	80.00	80.96
Center	41.00	41.14
Cliff Hill	173.05	56.75
Concord		
Elk Lick	343.60	145.23
Green Ridge	325.80	96.30
Gupton's Grove	8.45	18.00
Lewisburg-Mt. Pleasant	3,124.59	900.53
Liberty	328.19	769.33
Mt. Tabor		
New Cedar Grove		
New Friendship	561.70	196.58
New Hope		
Oak Forest	90.55	30.00
Oak Grove	45.91	41.46
Pleasant Hill		
Shady Grove		80.00

LONG RUN—

Audubon	512.50	270.17
Baptist Tabernacle	2,576.50	3,140.66
Baptist Temple	2,633.96	324.39
Beechland	1,172.92	1,141.40
Beechmont	5,536.46	2,783.43
Bethany	791.39	333.55
Boyce	26.64	25.11
Broadway	3,999.99	1,962.81
Buechel	1,108.60	507.61
Calvary	2,200.51	775.06
Carlisle Avenue	8,764.26	4,657.00
Auburndale	145.83	70.00
Parkwood		
Cedar Creek	789.14	481.86
Clifton	10,070.81	743.32
Crescent Hill	8,713.44	7,461.84
Crestwood	2,770.32	744.87
Deer Park	14,219.53	41,799.37
East	624.62	365.72
East Audubon	806.30	395.36
Eastern Parkway	2,793.16	782.23
Eastwood	47.60	112.70
Eighteenth Street	4,583.26	2,151.92
Elk Creek	72.18	182.55
Fairdale	521.64	70.42
Farmdale	1,165.18	146.54
Baptist Hospital Y. W. A.	11.15	8.40
Fisherville	996.67	320.50
Fourth Avenue	6,949.91	4,466.72
Franklin Street	1,589.98	44.66
Grace	1,249.10	270.55
Hazelwood	4,153.13	1,529.59
Highland	4,834.48	6,200.99
Baxter Ave. Chapel	66.07	27.73
Vine Street Mission	127.43	
Highland Park, First	3,209.43	1,034.37
Highland Park, Second	605.97	262.49
Hopewell		39.96
Immanuel	1,868.89	1,360.23
Central Mission	289.73	208.26
Jeffersontown	1,331.41	420.36
Kenwood	1,573.73	253.59
Kings	708.18	226.84
Knob Creek		
Lee's Lane	282.79	26.20
Little Flock	1,617.42	244.66
W. M. U. Training School		991.44
Lyndon	1,224.47	737.16

Manly Memorial		149.22
Meadow Home	1,733.48	409.47
Middletown	1,517.21	233.14
Mt. Hermon	236.12	117.25
Ninth and O	11,365.00	3,629.74
Gethsemane	100.00	183.00
Harmony	396.36	194.56
Oakdale		6.55
Ormsby Avenue	1,847.22	148.26
Parkland	8,044.39	3,376.28
Pleasant Grove, B. C.	1,495.29	498.03
Pleasant Grove, J. C.	761.22	162.10
Plum Creek	178.86	132.25
Seminary	90.63	514.15
Portland Avenue	27.50	124.47
St. Matthews	6,874.68	2,120.09
Shawnee	38.75	382.07
Shirley Memorial	388.93	135.94
Shively	1,523.06	1,004.45
Lake Dreamland	54.13	
South Jefferson	2,620.89	896.63
South Side	402.38	329.21
Sunnyside		15.25
Taylorville	560.69	700.70
Third Avenue	4,877.18	1,549.13
Southeastern B. T. U.		50.00
23rd and Broadway	2,577.77	3,948.73
Associational		98.00
Valley View	363.05	215.30
Van Buren	9.00	9.00
Victory Memorial	3,617.81	1,877.69
Virginia Avenue	3,420.52	452.78
Walnut Street	38,738.08	7,866.03
Bethel	29.90	26.66
Tenth St. Mission	390.37	31.20
Weaver Memorial	2,752.52	522.44
West Broadway	3,542.81	7,781.06
West Side	1,430.29	1,724.58

LYNN—

Association	5.21	
Aetna Grove	215.89	270.00
Aetna Union	16.36	
Bethel		
Boiling Spring	85.00	
Bonnieville	21.55	30.00
Broad Ford		
Buffalo	3,019.38	2,112.36
Cane Run	5.10	
Cave Hill		
Center Point No. 1		
Center Point No. 2	1.70	
Cherry Spring		
Concord		
Cub Run	7.01	
Falling Spring	17.00	
Friendship	8.59	
Hiawatha St.		
Jericho	71.84	
Knox's Creek	17.42	
Leitchfield Crossing	148.53	
Little Flock	23.90	
Lucas Grove		
Magnolia	21.44	
Millerstown	933.60	
Mt. Moriah	46.75	
Mt. Olivet	66.59	196.66
Mt. Pisgah	3.40	
Mt. Tabor	28.67	10.00
Munfordville	148.10	76.22
Oak Hill	295.33	302.35
Pike View	114.22	
Pine Grove	76.98	
Pleasant Hill	8.20	
Pleasant Valley	28.56	
South Fork		
Three Forks Bacon Creek	145.54	246.00
Upton	542.92	50.00
	703.01	85.40

LYNN CAMP—

Association		25.00
Callahan		
Calvary	6.00	2.55
Candle Ridge		
Dripping Springs		
East Corbin	7.71	
Good Hope		154.91
Horse Creek		
Indian Creek		
Keck	10.00	
Liberty		
Lynn Camp	88.11	83.08
Lovell		
Merrimac		
Middle Fork		
Mt. Ararat		
Mt. Olivet		
New Bethel		
North Corbin		
Paint Hill		
Pleasant Ridge		
Pleasant View		
Piney Grove	101.76	66.00
Poplar Grove		9.61
Robinson Creek		
Indiana Gap	6.00	

MCCREARY COUNTY—

Association	7.65	166.63
Bethel		15.00
Blue Heron	5.00	15.00
Coopers Delight		24.50
Green Grove		5.25
Greenwood		42.21
Marshes Siding	112.88	17.15
Mount Union	45.00	50.00
Mountain View		
Pine Knott	19.28	39.45
Pleasant Rock		41.81
Stearns, First	1,447.91	729.58
Walkers Chapel	13.86	14.00
Whitley City	1,287.42	432.13

(CONTINUED NEXT WEEK)

Spirit-Wrought Revival

By C. B. JACKSON

EVANGELISM is neither method nor plan alone. We fail not for lack of plans, but only for lack of persons. When Jesus looked upon the harvest fields, He admonished His disciples to pray the Lord of the harvest to thrust more laborers into the vineyard.

Does not God work through plans and methods in winning the lost? God always works by some plan, but He is not limited to any one set method of procedure. He may use many methods or plans in reaching one individual. Wrapped up in each of His plans is a warm-hearted follower whom the Spirit of God may use in winning another. This is New Testament Evangelism. This type of evangelism is produced by a public proclamation of the Gospel, which sets professed Christians on fire to go to the rescue of the lost. Until this type of preaching is done, the hearts of the majority of Christians are too cold and indifferent to overflow in testimony for the Lord. It is the overflow-testimony which the Lord uses so mightily in bringing the lost to salvation.

Real Christians cannot be satisfied with being mere bench-warmers when they see their friends and loved ones in

such terrible plight as that of the unredeemed sinner. The Holy Spirit thrusts them out to be personal witnesses. At the same time the Holy Spirit uses the truth to awaken the interest and concern of the lost for their own welfare. The heart of the sinner is broken up and disturbed while the heart of the Christian is renewed in fellowship until his heart overflows with the water of life, and the lost are persuaded to come to Christ for salvation.

This is New Testament evangelism, call it by whatever name you please. It produces a warm spiritual atmosphere into which God brings new born souls. Many times the new creatures in Christ overflow with the joy of this new experience until others about them receive a refreshing from on high. This is God's method, God's plan for the propagation of the Gospel. Whenever evangelists and pastors become as concerned over the membership of the churches being personal witnesses for Christ as they are over seeing that all the church organizations are properly manned, enough harvesters will be prayed out into the grain-fields to take care of the harvest. May the loving Father hasten the day when His children

will repent of their sins and begin to obey the Lord and Master so that they may receive a new anointing of the Holy Spirit for this glorious task.

Circulation Of Evangelical Periodicals In Germany One-Ninth Of 1929 Level

DUSSELDORF, Germany (RNS) A special booth at the German Press Exhibition here revealed that the present circulation of Evangelical periodicals in Germany is only one-ninth as great as in 1929. In that year there were 1,928 different Protestant papers with a total circulation of 17 million. Today there are only 64 periodicals with an edition of 1.8 million.

The U. S. Zone with 30 licensed Evangelical papers having a circulation of 642,000, leads the way so far as the number of different papers is concerned. In the British Zone there were 16 periodicals with an edition of 900,000. The French Zone has 8 with an edition of 137,000 and the Soviet Zone has 10 with a circulation of 112,000.

MISSIONS—Bombing planes are so expensive and so destructive and missionaries are so cheap and so constructive; yet so much of the world puts faith in the bombing plane.—G. Pitt Beers, *Aransas Baptist*.



CAMPBELLVILLE COLLEGE

Invites the pastors of the 1628 Rural Churches, the Rural Missionaries, and all persons interested in Rural work to attend Kentucky Baptists' First All Rural Pastors' and Workers' Bible Conference, March 1-5.

W. M. CAUDILL, President
JOHN M. CARTER, Dean

Campbellsville College Rural Pastors and Workers Bible Conference, March 1-5

Send your reservation to Rev. D. L. Druien, Campbellsville, Kentucky