

Western Recorder

KENTUCKY SOUTHERN COLLEGE LIBRARY

How Spirit-Filled
Men Behave

Page 5

Obedience Is
Fundamental

Page 6

The Kingdom
Of God

Page 7

The World Needs
Christ—Christ Needs
Intercessors

Page 9

March 4, 1948

Vol. 122

No. 10

Faith In A Dime



Do we have more faith in a dime than we have in the word of God?

Suppose we put the accumulated tithe of our income over against the teachings of the Bible. In which do we have the greater faith? If we believe those teachings, we will turn the tithe over to the Lord's treasury; if we appropriate the tithe for ourselves, we repudiate the teachings of the Bible.

Stack up the dimes until they grow into dollars. Beside these dollars stack up the promises of God conditioned upon the payment of the tithe. To which do we pin our faith, to the stack of dimes grown into dollars, or to the stack of divine blessings which will grow into a rich spiritual life? No matter how we approach the question of the tithe, it resolves itself into this alternative, we must place our faith in the dimes or in God. For we cannot keep the tithe or any part of it for ourselves without weakening our faith in God.

In recent weeks many people have found the joy, the satisfaction, and the spiritual enrichment which come to those who honor God with their tithes and offerings. However, there are doubtless many others who are holding out against the teaching of the Bible and the needs of Kingdom work. God says they are robbing Him of "tithes and offerings."

We challenge all those who are yet holding out to have more faith in God than in dimes. Surely a dime out of every dollar earned is mighty small compared to the promises of God and the riches of His grace in Christ Jesus.—Arkansas Baptist.

Gleanings From The Field

Rev. R. Satterfield, Raleigh, N. C., is the new Director of Public Relations at Campbell College, in North Carolina.

Dr. Lucius M. Polhill's fifth anniversary was noted by the Deer Park Church of Louisville on February 22.

The amount for the Magnolia Church, in Lynn Association, recently published should have been \$552.60 under the designated column for the year 1946-47.

The Northern Baptist Convention will be held at Milwaukee, Wis., during May 24-30. The Southern Baptist Convention will be held in Memphis, Tenn., May 19-23.

Dr. Bernard W. Spilman, for forty years a field worker with the Sunday School Board, passed his seventy-seventh milestone at his home in Kinston, N. C., on January 22.

James W. Cummins has accepted the call of the First Baptist Church of Guthrie, Ky. Pastor and Mrs. Cummins, together with their three children, Brenda, Jimmy and Tommy, have moved on the field.

The Calvary Church of Richmond, Ky., is planning to do some building soon. Their crowds are growing steadily under the preaching of Pastor Raymond Kays, who grew up under the ministry of Pastor Clarence Walker at the Ashland Avenue Church in Lexington.

Dr. D. Houston Hall, Jr., pastor of the First Church of Decatur, Ga., was a missionary day speaker at the New Orleans Baptist Theological Seminary on January 29. Dr. Edwin E. Dozier, missionary to Japan, was another speaker on that occasion.

Dr. J. E. Skinner, formerly pastor of the First Baptist Church at Murray, Ky., and father of Dr. R. T. Skinner, Editor of the Western Recorder, has been confined to his home by illness for several weeks, although he is reported as improving.

Mrs. R. R. Adkins, wife of the Treasurer of Georgetown College, is reported to be improving after several weeks of illness. She is confined at the John Ford Graves Memorial Hospital. She suffered a cerebral hemorrhage while attending church several weeks ago.

Carl A. Collins, Jr., has resigned as pastor of the Oakwood Avenue Church, Richmond, Va., and expects to enter Southwestern Seminary. He was formerly a chaplain in the U. S. Army. Recently he was elected Second Vice President of the Virginia General Association.

Miss Virginia Morman McGhee passed away at Pineville, Ky., on February 11, at Pineville, Ky., where she lived with

a niece since the death of another niece, Miss Amelia Ditto. Funeral services were held at the Irvington Baptist Church, where she was a member. Burial was at Hardinsburg, her childhood home.

Pastor R. Aubrey Williams died after a brief illness on January 27 in Richmond, Va., where he was undershepherd of the Tabernacle Church. He was seventy-seven years of age, and had held four pastorates—all of them in Virginia—during his more than fifty years in the ministry.

Prof. Carl Fields has been appointed Acting Dean of Georgetown College. He has been in the history department since 1935, and was Dean of Men during the past year. Since the illness and death of Dean Robert T. Hinton, Professor Fields has performed some of the duties of the office.

Dr. Jesse R. Northcutt has accepted the pastorate of the First Church of Abilene, Texas, where he will succeed Dr. Millard A. Jenkins, retired after being with them for the last thirty-three years. Dr. Northcutt is Professor of Homiletics at Southwestern Seminary, Fort Worth, Texas.

Rev. Eugene Collier Davis, for fifty years an active pastor among the churches in Virginia, died on January 28 in a hospital in Richmond, Va. He was a graduate of Richmond College and the Southern Seminary. Burial took place in Blackstone, Va., in which town he had made his home since his retirement.

Louisville's Mayor E. Leland Taylor, who died several weeks ago, was a son of the late Rev. and Mrs. Eugene Augustine Taylor. His father was pastor at Knoxville and Memphis, Tenn., and Vicksburg, Miss. He served the First Church of Memphis for five years prior to the going of Dr. A. U. Boone to that pastorate in 1898.

Pastor A. D. Odom of the First Church of Maysville, Ky., has been promoted by the Secretary of the Army to the rank of major in the chaplain's branch of the Officers Reserve Corps. He was a First Lieutenant of artillery during World War I, serving in France. He became a chaplain with the rank of captain in World War II, and served in England.

Mr. J. Henry Burnett, formerly Secretary of the Southern Baptist Convention from 1919 to 1946, has been ill with virus pneumonia since the Christmas holidays. He suffered a relapse last week, and is now in Patton Memorial Hospital, Hendersonville, N. C. His many friends in Kentucky and elsewhere will pray and hope for his early recovery.

W. D. Morris has begun his new work as pastor of the Scotland Neck Baptist Church in North Carolina, going there from a two-year pastorate at the Oakland Church in Roanoke, Va. Native of Gates County, he attended Wake Forest College and the Southern Seminary. He follows in the Scotland Neck pastorate Rev. D. M. Branch, who recently went to Kannapolis, N. C.

Pastor Garis T. Long and the Grace Baptist Church of Richmond, Va., are hoping to begin their building program this spring. They lost their building when fire destroyed their former meeting house more than a year ago. Their new structure will be located at Windsor Farms, a new residential section. Dr. Long was pastor at the First Church of Ashland, Ky., before going to the Virginia capital.

Eight students of Georgetown College are conducting a revival meeting in the Georgetown Baptist Church, sponsored by the Baptist Student Union. Speakers for these eight services were Messrs. Sam S. Hill, Jr., Joe Dick Estes, Morgan Radford, Raymond Lawrence, John Lucas, John Kurtz, Ross Figart, and Carey Ballbash. The music is led by Ray Johnson. Misses Marian Smith and Virginia Pierce accompany at the pianos.

The Baptist Tabernacle in Louisville celebrated the fourth anniversary of Pastor Lewis C. Ray with the dedication of a new electric organ. During the past four years 545 new members have been added to the church, and a total of \$144,867.37 has been contributed for all causes. The old debt of long standing has been removed, and above \$50,000 is now on hand for their future new building. More than \$22,000 has been given for missions. A \$10,000 home for the pastor has been bought and paid for. During the past year the Sunday school and Training Union ranked fifth in attendance in the Long Run Association. One of every three members of the church is committed to the Scriptural plan of tithing.

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The purchasers of The Western Recorder,
The Baptist World and The
Kentucky Mission Monthly

R. T. SKINNER Editor
ROBT. L. POGUE Business Manager

BOARD OF MANAGERS

E. F. Estes Chairman
Fred T. Moffatt Vice-Chairman
A. W. Walker Secretary
Geo. E. Hays, Thos. R. Brown, E. N. Perry,
L. E. Martin, A. J. Dickinson, and H. Leo
Eddleman.

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 30, 1920.

Individual Subscription, \$2.00 per year, payable in advance. Single copy 5c; church budget rate \$1.00 per year per family, payable monthly, quarterly or annually in advance. Send both name and address with renewal of subscription.

Editorials

DRIFTING?

Hebrews 2:1 carries solemn warnings: *"Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."*

The word *ought*, used here, implies urgent necessity rather than obligation. It is not simply that we are under obligation to Christ to give earnest attention to divine truth; it is rather a matter of absolute and vital necessity.

And, this necessity stems from the fact that failure to give abundant heed to these things heard, leads inevitably into the drifting-life. Those who, today are out on the rim of Christian zeal and activity—scarcely serving Him at all, casual and cold in Christian love and spirit—are invariably those who have given but light attention to the things that have been spoken regarding Jesus Christ.

The *drifting* picture is that of the ship caught by winds and tides, "being swept along past the sure anchorage which is within reach." There was a place and time at which the ship might have fastened itself, but, failing to give heed to the things spoken of Jesus, it drifted by and on.

Multitudes so drift today. They have no power in their lives, their witness is ineffective if delivered at all, they are comparatively worthless in the life of the churches.

Some months ago out in the desert country of the far West, we saw for the first time the tumbleweeds. Before the wind, great balls and heaps of this weed went hurtling across the almost barren ground—the rolling, directionless, unpredictable tumbling weeds. Soon the wind changed, and back it went in the other direction—the victim of every blow, drifting along. It had no anchor, no motivating

force save whatever wind might come. James describes in part these drifters in the first chapter and the sixth and seventh and eight verses, "for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."

The drifting Christian has not lost his salvation but he is weightless in the kingdom of God and, unless he gives earnest heed to the truth, will be rewardless in eternity—saved as it were by fire.

And what is the arresting force in the drifting life? It is clearly stated, "Give the more earnest heed to the things that were heard"—give the whole heart in consuming, agonizing attention to the truths regarding Jesus Christ, the High Priest of our salvation, as revealed in His Word and by His Holy Spirit. He is the anchor of the life, He is the firm foundation against which the winds and waves and storms cannot prevail. Christ, powerfully in the life, brings abrupt end to the backslider's tragic course. It is the Christ neglecting life that drifts; it is the Christ enthroning life that has power and direction and victory.

THE GEORGETONIAN SPEAKS OUT

The Georgetownian, student publication of Georgetown College, Georgetown, Kentucky, has given us one of the most succinct, yet well-rounded statements so far to appear on the recent action of the Kentucky Legislature nullifying the county local option law. A part of the editorial is here presented:

"Prohibition battles are common in Kentucky. When national prohi-

bition was abolished in 1933, it was intended that the residents of a given locality would have the right to determine whether or not liquor would be sold in their community. That is what is meant by 'local option,' and the numerous local option elections held since then have been based upon this precept.

"Our state government is set up under the theory that the county is the subsidiary unit. This is evident in the way our civic system operates under all conditions. Counties are political subdivisions of the state, just as the states are sovereign constituents of the national government.

"Most people are familiar with the moral questions invariably linked with any contest over prohibition. Among these are whether or not an individual has the right to drink, and whether or not others have the right to prohibit him from drinking. We shall not here attempt an answer to either of these questions. But we do point out how the new bill will serve to thwart the will of the people.

"Authorities tell us that the very life of democracy depends on the consensus or the will of the majority. If the proposed measure is adopted, it will serve notice that our legislators are ignoring the county's right to determine for itself the sale of liquor within its borders. The wets have won a victory by deliberately refusing to recognize individual rights and county rights. Such a victory cannot last long, because of the un-American methods employed.

"The professional liquor interests have often sneered at the 'plodding prohibitionist,' but their latest action betrays their fear of those forces they have ridiculed. If the wets intend to keep liquor before the public, they have the right to submit their side of the case to the people in a fair election; but this latest example of political subterfuge stinks to high heaven."

It is the calm judgment of the writer, that the liquor forces and those affiliated with them in legislation, have done themselves the gratest possible disfavor—exceeding any blow the drys might have dealt them. By taking the turn which they elected to make, and by doing it in the manner employed, they have hastened the defeat of their cause. There is now open rebellion throughout the state. The issue will be drawn far earlier. The

majority of voters in Kentucky would today vote dry. The state for months and some years has been rapidly moving in that direction. The recent frantic action by the wet forces in Kentucky was actuated by a fear born of knowledge of actual conditions within the state.

THE NEW YEAR'S EVE PRAYER MEETING

Information reaching us indicates clearly that, taking the country over, the New Year's Eve prayer meeting from the standpoint of attendance was not so good. Most of us regret to record decided absences of success.

One of our own Kentucky churches led the entire Southern Baptist Convention that night—the Latonia Baptist Church, Covington, John E. Huss, pastor, with an attendance of 1,522. This was all the more remarkable when one considers that the attendance exceeded the resident church membership.

The next churches in attendance were: First Church, Edgefield, South Carolina, resident membership 580, present at the prayer meeting 338; Second Ponce de Leon, Atlanta, resident membership 1,425, attendance 300; South Main, Houston, Texas, resident membership 3,500, attendance 300; Gaston Avenue, Dallas, resident membership 4,000, attendance 300; First, Dallas, resident membership 8,000, attendance 300; Ginter Park, Richmond, Va., resident members 975, attendance 279; First, Gainesville, Florida, resident membership 1,746, attendance 277.

Other churches of the Southern Baptist Convention so far as reports go fall under the list given. There were many who did not report. Someone said some years ago that the attendance on prayer meeting indicates the popularity of Jesus Christ in a given community. We are not certain we can go along with that statement but all of us agree that renewed emphasis needs to be laid on the Wednesday night prayer meeting.

It should be said in all fairness to our people that New Year's Eve night was a difficult time to have a great Southwide prayer meeting. But even so, is there not more than a tinge of regret and even embarrassment that we did not do a better job of it?

TAKING THE CHURCH APART

Dr. James R. Blanton related recently that he and Sherwood Eddy were touring Europe some years ago. Coming to a little town they observed the natives taking a 400 year-old church building apart, stone by stone.

Asked if they planned a new house of worship they replied, "We are going to use these stones to build a school and a hospital. We are through with Christianity; it has failed. We are trying a new system."

Yet, the blunder of those people was not a whit worse than that committed by the man who proceeds to "take the Bible apart" book by book, destroying faith in it as the inspired, living Word of God.

A Christless Christianity

Such misnamed leaders point the way toward a Christless, Bibleless, Spiritless form of so-called Christianity. The writer would not want to live in a land where houses of worship were taken apart to be converted even into schools and hospitals. Neither would he want to listen to some would-be seacher after "new truth" as he tried to take the Bible apart, book by book. There is no more dangerously insane mind than the man who would huff out the only candle and set multitudes stumbling after him through the darkness.

As an illustration of the godless brazenness of some of the would-be leaders of thought, the *New York Times* relates: "A student of New York City's College, where the late Morris Raphael Cohen, one of the Nation's great teachers of philosophy taught many years, accused the philosopher of taking beliefs away without providing substitutes. Mr. Cohen replied, 'It is not recorded that Hercules was asked to do more than clean the Aegean stables.'"

Keep Your Faith

Such is the attitude of many. The living faith in the supernatural Christ, a supernaturally revealed Bible, a supernaturally imparted spiritual life, is all relegated to the realm of superstition and folklore and they would warn the youth of today to stay clear of those old concepts they learned at mother's knee and in the Sunday school class

and listening to some faithful man of God proclaiming the everlasting truth.

It was so when Paul dealt with the "Greeks" of his day. Claiming to have learning, they rejected the revealed wisdom of God Who said: "I will destroy the wise and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For if, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:19-21).

Tracking Blind Guides

Men would substitute human guesses for the truths of the old Book. It was reported that Abraham Lincoln was one day confronted by a committee which gave him a long list of "supposings."

Finally Mr. Lincoln asked them, "How many legs would a sheep have if you called his tail a leg?" "Five," was the prompt answer. "That," said Mr. Lincoln, "is exactly what I thought you would say; but that isn't true; the sheep would only have four legs; calling a tail a leg doesn't make it one."

And, calling divine truth, human traditions, doesn't hurt the truth; It only leads to destruction those who are foolish enough to track a blind guide.

You will be interested in the fact that in 1947 there were 13,222 vacation Bible schools held by Southern Baptists, with 1,328,790 enrolled in the schools. The denomination nearest us was the Methodist (North and South) with 660,979 enrolled.

In Kentucky there were conducted by Baptist churches, 1,433 vacation Bible schools with a total enrolment of 111,659. There were 1,979 professions of faith in the schools and those in attendance contributed \$11,745.00 for denominational work. Fifty-three per cent of Kentucky Baptist churches had vacation Bible schools last year. Over 200 mission vacation schools were held, with eighty-five of these in Negro churches.

* * *

Even the man who does nothing at all will be right now and then; the stopped clock is right on the second twice every twenty-four hours.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, MARCH 4, 1948

No. 10

How Spirit-Filled Men Behave

By W. C. TAYLOR
Caira Postal 542
Rio de Janerio, Brazil

THERE ARE TIMES and places when one feels that current opinions demand of Spirit-filled men a covert hostility to the authority of Christ and the New Testament. Such a fullness of the Spirit today is supposed to outmode the very Christianity our Lord gave men through the sovereign Spirit and His inspired Word.

The impression seems to be that if you are filled with the Spirit, you will be eternally unruffled by any wind of doctrine that blows, even if it assume the proportions of a gale; will be equally amiable to all advocates of any truth or all errors; will never say a strong word of faith or of protest against unfaith; and will be a vanishing Baptist, known as such only in the inner recesses of the heart or in the earlier past or, perchance, on the roll of some Board that pays a salary for disloyalty to its mission and message.

It occurred to me this year, when I came to teach the doctrine of the Spirit to a class in the Seminary here in Rio, to take my Bible and see how Spirit-filled men and women behave. If, through the experiences of the Spirit-filled in Bible times, there is any instruction for our own times, we might learn there how the indwelling Spirit shows His presence in life. It was a very revealing meditation.

In Old And New Testaments

Of course, I went through both Old and New Testaments, in the study. For

Admittedly, this is a long article. There seemed nothing we could delete without depriving the reader of the author's meaning. Dr. Taylor, long-time missionary in Brazil, literally pours his heart out in this vital theme.—Ed.

the Spirit of God is not a creature, suddenly formed on the day of Pentecost but non-existent or non-operative before that date. There was never a day in the history of our universe when He was not active in all His holy functions as He unfolded the drama of history.

The Old Testament mentions the Spirit of God seventy-nine times. Of course, in the full-blown doctrine of the Trinity, in the New Testament, there is a fuller doctrine of the Spirit, Who is mentioned 224 times. But the same Spirit reveals ever more unmistakably His proportions and features of grace all through the pages of the Word, from the second verse of Genesis to the final page of the Apocalypse.

Joseph, Spirit-filled

It is instructive to us that the first man mentioned as indwelt by the Spirit of God is Joseph. And the indwelling Spirit is shown in his wisdom (Gen. 41:38, 39). That is significant. It is not apparent, from the Scriptures, that Joseph ever preached a sermon, or attended a spiritual retreat. He was a servant of the State, in the second place,

of God, in the first place, but all this in his civil responsibilities.

Non-religious service is where ninety-nine per cent of Spirit-filled people have to do their daily work. The first Great Commission God ever gave men, even in the unfallen state of the race, was: “Be fruitful and multiply and replenish the earth, and subdue it and have dominion. . .” We are every one under that Commission and are not exempt from its manual and mental, individual or social tasks. Right there the Spirit of God gave wisdom and character, always fine evidences of His presence and power in any life. Right there, in the beginning, we might well correct a lot of half-monkish notions about what spirituality is and how Spirit-filled men behave.

Supernatural Morality

Joseph and Daniel were perhaps the two most noble characters of the Old Testament, both men of the State. Such men are the Spirit's boon to men and nations. Their very goodness is supernatural, as is their wisdom. A third among the best men the Bible knows was another Joseph, whom we know better by his pet name of Barnabas. He was, we read in Acts 11:24, “a good man and full of the Holy Spirit.”

You never read of a “bad man, full of the Holy Spirit.” Spirit-filled men and women are *supernaturally* moral, though never hypocritically pretentious in any pious boasts of sinless perfection. This is not salvation by character. It is the highest character, true to Bible norms, by salvation, spirituality and the fullness of the resident Spirit of grace. Look there for any real fullness of the Spirit in life.

Spirituality, Wise-hearted

How practical the Spirit-filled life is, we may well see also in Exodus 28:3; 31:3; 55:31. I love that story. Spirituality was “wise-hearted”—the Spirit is never any more associated with folly than He is with evil—and He magnified worship, in the God-ordained way of that theocratic time in Israel. And to make that worship effective, the Spirit of God was in a noble Israelite, to “invent inventions,” says our beautiful Portuguese version. I like the phrase.

(Continued on Page 8)

Wee Babs has been sleeping in a room with a night light, but her parents decided she must learn to sleep in the dark.

“Do I have to sleep in the dark?” she asked when her mother turned off the light for the last time.

“Yes, Babs,” replied her mother. “You are a big girl now.”

“Well, then,” asked Babs, “may I get up and say my prayers over again—more carefully?”—*New Orleans Times-Picayune*

Obedience Is Fundamental

By C. B. JACKSON

SALVATION is a free gift from God to man. Among the people who call themselves Baptists, this is accepted as the Bible plan of salvation. The man who studies his Bible knows that this salvation is appropriated through repentance and faith. Every revelation which is given of the character of God, pictures him as willing, ready and anxious to present salvation to each one who will appropriate it upon the divine conditions: that man repent of his sins and trust Jesus Christ as his personal Saviour.

In seeking to steer clear of any semblance of salvation by works, many people have missed the point as to why they are saved. There is more idleness, or wasted energy, among professed Christians than any other democratically-organized group of people. Folk are saved that they may produce good works. Any professed salvation which does not produce good works which glorify Christ, is spurious. Many people see no hope for society apart from a deep spiritual awakening: a spiritual revival. The coming of the revival awaits the implicit obedience of the professed followers of the Lord Jesus Christ.

Only Man Can Disobey

Obedience is fundamental in every avenue of life. All nature must obey the laws laid down for its existence. Only man is endowed with the power of disobedience. That is the root of all sin. The home that fails to inculcate obedience in the hearts of the children, is rearing outlaws; the school which does not require obedience, is chaos and disorder; the state which fails to require respect for law, and obedience thereto, will soon cease to exist; and he who does not seek to obey the laws of God's kingdom, has never been a member of that kingdom. Those who obey its laws demonstrate their connection with the kingdom. Jesus left no stone unturned in pointing out the necessity of obedience in his kingdom.

Every utterance of Jesus upon discipleship indicates that obedience is fundamental. "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." This one statement from the lips of the Master should be sufficient, but he knew man, so again he calls, "Why call ye me, Lord, Lord, and do not the things

Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock.—Matthew 7:24.

which I say?" Such statements are calculated to jar people loose from their inactivity and send them out to do his will. The Lord adds, "If any man love Me, he will keep My commandments." There is no "if," or "but," or other quibbling phrase upon the lips of Jesus. He is alert to point out that only those who keep his commandments abide in his love.

Discipleship Is Costly

To be sure, such discipleship is costly. Nowhere has Christ pointed out a path of roses to his followers. "If they have persecuted me, they will persecute you." . . . "A pupil is not above his teacher, nor a servant above his master" . . . "If any man would come after me, let him deny himself, and take up his cross, and come after me" . . . "And he that does not take up his cross and follow after me, is not worthy of me." These and many other New Testament statements indicated that it is a daily taking of one's cross and following Jesus that counts. This generation glorifies cross-bearing in poem and song, but it carries very few crosses for Jesus. Obedience to Christ isn't costing many people pain and suffering in 1948.

How much it is costing not to obey Jesus is a different question. There is lack of personal spiritual growth and development. The accumulation of a number of such undeveloped Christians into an organization called the church, produces an anemic and powerless church. This type of organization never revolutionizes a community, nor changes the course of history. The black crepe which hangs on the doors of the world today can be traced to the disobedience of professional Christians. How costly is this disobedience!

The Flesh Is Unequal to World Conquest

Human strength is not equal to the task of world conquest, but God has promised divine resources to those who obey Christ. This promised power does not come from the world. On every

hand, it is acknowledged that wealth has unusual power. Its power is felt in every walk of life. The children of the King are no exception. But this is not the power Christ promises to his disciples. Neither is he speaking of the power which radiates from the position in society, business, politics or religion. These positions may command power, but it vanishes with the position. Jesus could not have been speaking of the power of evil, sin or wickedness. These muster mighty armies and conquer great masses of the earth's population. Instead of placating this power, Jesus came to eradicate it through disciples who are obedient to his every wish.

The power which Jesus promises is spiritual and comes from God. Thus, it is divine power. Jesus says, "Tarry ye in the city until ye be clothed with power. . . Ye shall receive power when the Holy Spirit is come upon you". . . And Peter says, "We are witnesses of these things, so also is the Holy Spirit whom God hath given to them that obey him." Even before these spoke, the prophets said, "He giveth strength and power unto his people . . . and . . . He giveth power to the faint."

A Transforming Power

This spiritual power transforms the life of the receiver. Pride, arrogance, and selfishness are replaced with humility, friendliness and generosity. Power to carry out this transformation is given to those who obey Christ. So long as there is unconfessed sin, or known disobedience, in the life this power is withheld. When the condition of obedience is met, this power flows into one's life without measure. The sins which withhold this power are not considered unethical in this generation, so they are practiced by multitudes of professed Christians who reveal no sense of shame for their disobedience. The only outward sign of this disobedience is their lack of power. Every excuse for this helplessness is brought forward except the sin of disobedience. May the Holy Spirit open the eyes of our hearts that we may see ourselves as Christ sees us.

There may be some element of chance attached to the work of the farmer, ranchman, or business man for he cannot know the weather, pestilence, illness, or depression which is ahead. The Christian faces no such uncertainty. When he obeys Christ the Holy Spirit is present to guide one into all truth. Here, is not only wisdom for the task, but power to see it to completion.

(Continued on Page 10)

DEMOCRACY—Nothing will do more to strengthen faith in democracy than proofs of its efficiency in terms of the technology it has fostered, the standard of living it has developed, and the good life it has made possible.—Robert Price Russell, "American Technology for Starved Lands," *Atlantic Monthly*.

The Kingdom of God

By JOHN W. BRADBURY

WONG CONCEPTIONS of a great truth have been a greater hindrance to its reception and its power among men than any objection that could be made against the truth itself.

If truth could be clearly seen, apart from the blurring mists of prejudice, or free from the accumulated overgrowth of human opinions and interpretations which so often conceal it, it would undoubtedly have a great power and, in most cases, a far readier and far wider reception.

The Lord Jesus, who was the embodiment of truth, who said, "I am the truth," was despised and rejected by the Jewish rulers because they misunderstood Him. They saw Him through the blinding influence of their own misconceptions as to what the Messiah would be and do. They put wrong interpretations upon His words and works. They wholly misread and misunderstood His credentials, and they put Him to death.

Misconceptions

Nothing can so effectually hinder the advancement of God's kingdom among men today as wrong conceptions as to what the kingdom is. In the Epistle to the Romans, Paul wrote: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Some, in Paul's day, had evidently entertained the notion that Christianity enjoined regulations with regard to eating and drinking, as idolatry did, or as the Jewish religion did. Some believed it was wrong to eat certain meat, others that it was perfectly allowable. Paul said, "The kingdom of God is not meat and drink." The kingdom of God consists of something infinitely higher and more important than laws and regulations as to what we shall eat and drink, or what we shall wear. The kingdom of God is a very different thing from what many conceive it to be and from what many are representing it to be.

Jewish Conception

In our Saviour's day, the Jewish people had their conceptions of the kingdom of God which were very far from what the kingdom really is; they were material and gross compared with the true conception. Overflowing wealth, plenty of corn and wine, and every earthly pleasure and comfort entered largely into their conception of the kingdom. There would be no want, no sick-

ness, no oppression from any quarter, no pain or trouble or distress of any kind anywhere. It was to be "a triumphal millennium of earthly blessedness." This ideal good time did not, however, include the dominance of righteousness and purity, except that they supposed men would live better lives when they had all their material needs and wishes supplied.

Humanistic Ideal

Akin to this conception of the kingdom is the humanistic ideal which is attracting many in our day. Many are looking, desiring, and working for a kingdom that will affect men's eating and drinking and will have to do chiefly with their material comfort. There is a hope that when the material environments of men are improved they will live better lives, society will be purer, political life will be lifted to a higher level, and righteousness and justice will everywhere abound.

Men propose to establish a sort of heaven upon earth by bettering the conditions of the poor and by adjusting all the difference between labor and capital. Humanitarianism is made to take the place of Christianity, and the reformation of society is made to take the place of the regeneration of the individual. The spiritual is made subordinate to the material, instead of the material to the spiritual. The kingdom of God is made meat and drink rather than righteousness, and peace, and joy in the Holy Ghost.

Kingdom Not of this World

All this is contrary to the teaching of Christ. He said, "My kingdom is not of this world." He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." He said, "A man's life consisteth not in the abundance of the things which he possesseth." Neither plenty of gold nor plenty of silver will make men happy and upright. They very often make them just the reverse. Righteousness of life is not fostered by the wealth of Park Avenue any more than it is by the poverty across the tracks. There are as many godly people among the poor as there are among the rich. Blessedness lies not in what men have, but in what they are. The kingdom of God has to do with man's inner life, rather than with his outer environment.

The kingdom of God is established among men by godlikeness of character.

And godlikeness of character comes not by any natural development, nor by any growth which will result from improved material environment. It comes by a new birth, by men becoming partakers of the divine nature. "Except a man be born from above, he cannot see the kingdom of God." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Ye must be born again."

In this kingdom, sin is no longer the dominating force. To those in whom the kingdom of God has been set up it is said, "Sin shall not have dominion over you." Sin may be in the man, and indeed it will be, but it will be there as a broken power, not ruling and controlling and enslaving the man, but being ruled, controlled, and subdued by Him who triumphed over death and led captivity captive. The kingdom, in our highest experience of it, is having the King of kings reign within us. This is what men need everywhere, the whole inner realm of the soul, and the whole outer life brought under the divine government. Wherever this is, there is the kingdom of God.

Kingdom is Righteousness

The kingdom of God is righteousness, a being right with God and being right with men. When men are right with God, they will be right with men. Then they will be honest, and true, and kind, and unselfish, and brotherly. When employer and employee are right with God, then they will be right with each other; and so of every other relation in which men may stand to each other. How will men be made right with each other until they are made righteous—that is, right with God? All the schemes of the socialists and labor conventions and such like must fail except they are worked out on this basis.

The kingdom of God is peace—fullest peace—peace with God—reconciliation—the peace of God—soul rest—"the infinite calm of God's eternal heart." Wherever God's kingdom is, there is peace.

The kingdom of God is joy. Joy in the Holy Ghost—holy joy—joy like a fountain, ever bubbling up from the secret depths of God's infinite and everlasting love. Righteousness! Peace! Joy! Men want to reverse the order and have joy and peace and the blessedness of the kingdom before they are made right with God. But the divine order of the kingdom is unchangeable. We must be right before we can be enriched.

(Continued on Page 22)

ACTION—The white man acts, and then talks about what he has done—and his heart is sad. The Indian talks, then thinks, then talks some more, then thinks yet again for a long time, and then he talks some more. After that he acts—and his heart is glad.—*Indian Leader.*

How Spirit-Filled Men Behave

(Continued from Page 5)

You see a lot of Spirit-filled Marthas in action in that realm, and their practical brethren. We could never do without them at all. The Lord loves them as He "loved Martha" and her meditative sister. The Spirit of God dwells in them. I watch, with fascinated eyes of the heart, the wisdom from on high with which our leaders of Baptist young people and students have the knack of drawing youth to Christ and holding them, in sheer happiness, to the loyalties He merits. They have "invented" so many ways to make that possible. Blessings on it all, and on them. They are in the holy succession of the gifts of the Spirit in their fullness. Little practical things, better methods, attractive appeal, social winsomeness, are all of the life of the Spirit-filled, if yielded to Him for His revealed purposes in Christian life.

Conversion by The Spirit-filled

There is a group of the Spirit-filled of whom we learn in Luke I. John the Baptist was, if prophecy is credible, to be Spirit-filled his whole life long. How did he act? He was thereby gifted, and driven by inner impulse and power, to convert (not merely "turn") the people of his nation to the Lord their God and the disobedient to walk in the wisdom of the just.

Conversion is the work of the Spirit, through the Spirit-filled. You would expect that at the very dawn of the Gospel era. It just as truly convinced a generation of believers that true wisdom is never to be found in disobedience, but always in doing the will of God, walking in the ways of His justice. Both that Spirit-filled life of John the Baptist, which God used to give baptism to Christ and to the world, and the day of Pentecost, the spirituality of which took form, in part, in the baptism of three thousand converts, show the connection between any true spirituality and true baptism, and the obedient life to which baptism is a pledge.

Spirit-filled View of Mary

Elizabeth, Spirit-filled, saw in the Virgin Mary, the mother of her Lord. No Spirit-filled person errs about Mary. She was declared by Elizabeth to be a believer, and Mary at once, in her Psalm, takes her humble place as a believer, saved by her Son, our Redeemer and her own. Her spirit rejoiced in God

her Saviour. She was a creature, not the Queen of Heaven, not the channel of grace, but the recipient of grace in salvation, a believer like ourselves.

Elizabeth, by the fullness of the Spirit, knew her cousin in her true human proportions, human greatness, human need and salvation by amazing grace. Zacharias also was full of the Spirit and burst into poetic praise and worship. I long for some Spirit-filled lives to show that fullness in literature. These Spirit-filled souls gave to all the ages to come, Psalms of rare beauty. Why should not we have a new burst of poetry and praise, as God uses in our time the Spirit-filled again?

Jesus was full of the Spirit when driven forth by that same Spirit to face the worst the devil could do in temptation. Of course, if you don't believe in the devil you don't believe in the Spirit. Both truths stand in the veracity of the same Saviour and the same Word. I shall not linger here over that pitiable ignorance and wilful unbelief. My point is now, that the direst and dreariest conflicts of the inner life are often from the infilling Spirit. Thus He teaches, stabilizes, fortifies and illumines the soul. These darkest and dreariest days may be some of your best days, fitting you for all that lies beyond.

Pentecostal Behavior

How did the Spirit-filled act on Pentecost? They preached, gave witness to the risen Saviour, were a church SITTING in orderly worship when the Holy Spirit came upon them. And, in the manifestation of that indwelling fullness, the redeemed were added to an already existing church, in that gregarious spirit which is of the essence of the nature of the Lord's sheep. That is why they are called sheep, because by holy instinct they go in flocks, with their own several shepherds (pastors), under the great Shepherd and Bishop (the same person is always both pastor and bishop, in the New Testament) of our souls.

These new adherents of the risen Saviour, under this Spirit-filled leadership, after they had "received the word," were baptized; and they continued steadfastly in the apostles' doctrine, its fellowship (the life of fellows in the common task and grace), the breaking of bread in that church life and the public prayer meetings. That is the way the

Spirit-filled behaved on Pentecost and thereafter. If you don't love that kind of Christian life, it is just because you don't love the Holy Spirit of God, for that is the only kind of Christianity and spirituality He ever gave men, so far as we read in all the story of His works, from Matthew to Revelation. Any affinity for and with the Spirit engenders enthusiasm for this holy life the Spirit gave and gives.

Spirit-filled Deacons, Preachers

You see the Spirit's fullness in deacons, in church charity, in Acts 6. That is true and undefiled religion, and the opportunities for its exercise lie all around us. And we co-operate in collective beneficence, too, which is as fine a form of spirituality as the world ever sees.

Returning to Barnabas, we see another magnificent form of spirituality. Anonymous believers came to Antioch and began a personal witness to the Saviour, winning men of both Jew and Gentile races. The Jerusalem church was anxious that the new venture should not be a departure from the faith or the ways Christ had ordained. Their zeal was commendable. They sent Barnabas, "a good man and full of the Holy Spirit," up as investigator and counselor. "Who, when he had come and had seen the grace of God, was glad." Did you ever SEE the grace of God, and in another's work? Is that grace VISIBLE? It is to the eyes of the heart, and the Spirit-filled discern it with joy.

A Text for Barnabas

This is the text for the new pastor, the new college president, the new Seminary teacher, the new secretary. Here is the continuity of the Spirit-filled. One would be carnal and blind who wanted to act as if he were Adam, brand new, in a brand new world, as he takes up where another lays down responsibility. Barnabas didn't change anything. He fell in line and helped carry on. That is true greatness of personality and character. It is co-operative grace. It is the finest fruit of the Spirit in fellowship of co-operating churches.

Oh! the shame and the waste of men who make out of every new job they take in Christian life a tearing down of all that was done before, and a new foundation-laying, just to pass on soon to some new devastation. They are strangers to the Spirit. Carry on! The Spirit was in your predecessor. Like as not, He may be, too, in your successor. See their achievements of the grace of God. Be glad! That is how Spirit-filled men behave!

(Continued on Page 13)

SUCCESS—Penalty—About the time you're important enough to take two hours for lunch, the doctor limits you to a glass of milk.—Tatler.

The World Needs Christ— Christ Needs Intercessors

By F. R. PURDY
Calvary Baptist Church
Lexington, Ky.

WE FACE A condition in our day, when forces of evil and iniquity stalk throughout the whole commonwealth; yea, throughout the world. Look abroad at the spread of pagan materialism. Think of the diabolic intention of despotism to control all of humanity everywhere, in every one of life's relationships. Think of industrial strife, quiescent, perhaps, for a moment, but liable to break out at any time. And then look at the atheistic trend in the soul of society.

In the midst of that condition, some have found naught but an eclipse of faith. God must not care, or there must be no God. These are their conclusions, and multitudes of men and women throughout America have been willing to register themselves as humanists, as atheists, because they cannot believe in God in the midst of conditions such as they see.

Our Only Solution

And for all of this, there is only one solution: *God our Creator must become God our Saviour.* God Who made the world and all that is therein, Who made man in His own image and after His own likeness, *God must come among us.* God waits for us who own Him, who trust Him, who profess to have a gospel for this whole wide world, to take upon ourselves the burden of prayer for a fresh manifestation of His presence and His power.

Shakespeare makes one of his characters to say weakly—and a king, by the way, at that—"The times are out of joint; oh cursed spite, That ever I was born to set them right." That was the cry of a weakling.

On the other hand—it was during World War I, when all of civilization seemed to be breaking, the young Christian poet wrote in his diary these words: "God be thanked Who hath matched me with this hour."

It is in such an hour as this that God has placed us; it is in such an hour as this that God has entrusted us with the privilege of intercession. And God looks for a man and wonders that there is no intercessor. Surely, God must be amazed at our lack of concern in the face of world distress.

We need to look within, to look with-

in upon our own emptiness. We have multiplied machinery; we have multiplied organization, but we have failed to increase the empowerment to operate our machinery. We have multiplied our learning, but we have not compensated with power to carry the Gospel of the Lord Jesus Christ into the hinterland of the world.

A Humbling Sight of Self

It was saintly Thomas Boston who said upon one occasion. "I got a humbling sight of myself," and it was dear old William Tennent who on a Sabbath morning after having prepared his morning message climbed the stairs to the high pulpit on hands and knees, his three-cornered hat in one hand and his white powdered wig in the other, crying as he came before his congregation, "Oh that God would melt my heart anew before this hour!" And the ancient record tells how he forgot to put on his wig and from the pulpit that morning he preached as he had never preached before, and that old church was moved, and the elders of that staid Presbyterian congregation came to the pulpit that morning pleading for God to melt their hearts, too, and thus in the midst of the great awakening that swept the colonies in those days, that congregation became one of the spearheads of evangelism in the new country near the Delaware.

God wonders at our faithlessness in the light of our duty. We think in large terms about everything else except God's work, but God would have us remember that greater than any palaces of amusement, greater than the skyscrapers erected to conduct the business of gigantic corporations, is the magnificent work that belongs to our Christ and His followers.

Prayer, the Big Thing

I am reminded of a lady who came to visit us when we were located along the East coast. She had never seen the ocean before, and so when she and her family put in appearance at our home, immediately it was their request that they should see the Atlantic Ocean. We took them down to the beach, and for the first time they looked upon the rolling waves. The shore line seemed but a little distance from the horizon

line out yonder, and I saw a look of distinct disappointment cross the face of our friend, and I asked her what she thought of the ocean. Then she solemnly replied, "I thought it was bigger than that."

Do you have a proper conception of the vastness of prayer? The greatness of it will awe us if we will but trust ourselves to it. Even as we launch a gigantic liner upon the bosom of the ocean and go clear around the world, so can we, launching ourselves upon the greatness of God's plan in prayer, girdle the globe, enfold all the needs of the world, and lift them before God.

Why are we so blind? Perhaps because we have deliberately closed our eyes. I remember being in the city of New York upon one occasion, when I went down in the Bowery. I went there slumming. A little later I went back again; I went back to see. I went back with a heart to feel; I went back with a purpose to do something if I could. And instead of seeing just the interesting sights of this disreputable quarter of American social life I went there with a burden for these who were lost. There is a difference in the way we look at the world, isn't there, my friend?

Not More Ballyhoo

We need to have concern. I spoke to a group of ministers in another state concerning our Baptist missionary opportunity, and a little later a conference of preachers took place and the question was thrown out, "What can we as Baptists do to have a fresh enthusiasm for our task?" and one of the pastors rose to say, very solemnly, "I believe we need fresh ballyhoo." More ballyhoo? Oh, no, not that! God forbid! We need the burden of the prophet for a people away from God!

Christ, Our Hope

A number of years ago, during the war, a Chinese general's staff officer, sent to our country to investigate the methods of American military might, became lodged in our town and we learned he was present and invited him to our home and to our church, a very intelligent gentleman, but a man who had been brought up absolutely ignorant of the Gospel. He was a Buddhist. It was interesting to talk to him about the Lord Jesus Christ—a gentleman of high education, a man who was high in the councils of his government, and he accepted from us a copy of the Scriptures and often came to the church and heard the Gospel and visited with us.

(Continued on Page 20)

INSPIRATION—Enrico Caruso, famous operatic tenor, was asked to name the requisites of a great singer. "He must be a hard worker," he declared, "and he must have a good memory, a large chest, and a big mouth. And most important, something in the heart!"—H. N. Keusel.

Obedience Is Fundamental

(Continued from Page 6)

The Importance of the Christian

No Christian life need be insignificant. One may dwell in an humble hut at the head of the creek; may never have crossed the threshold of a school; never may his voice be heard beyond the valley walls; no paper may have ever carried his name in headlines; no movie camera portrayed his deeds to the multitudes, but he need not be insignificant. "Greater works than these shall ye do," said the Master. And again, "If ye ask anything in my name, that will I do." . . . "If ye abide in me and my words abide in you, ask whatever ye will, and it shall be done unto you." The apostle Paul was aware of such glorious achievements when he wrote to the Ephesians, "He who began a good work in you will perfect it until the day of Jesus Christ." At that time "we shall be like him for we shall see him as he is." "Be thou faithful unto death and I will give thee a crown of life" is the promise of the resurrected Christ.

When the people who profess Christ as Saviour and Lord stop their ears to all the siren voices of this world and keep their hearts atuned to the voice of Jesus, that they may obey him, revival power will flood their hearts. God's revival awaits the implicit obedience of his children. Christ says, "Follow me." The acceptable answer is, "Speak Lord, thy servant heareth." "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock."—*Baptist Standard*.

New President Of The Moody Bible Institute

Dr. William Culbertson has been named the new president of Moody Bible Institute. The announcement came as a surprise to more than 4,000 visitors who were attending the Founder's Week Conference at the Moody Memorial Church.

Dr. Culbertson has been acting president since the death of Dr. Will B. Houghton in June of last year. He came to the Institute in 1942 as dean of education. Dr. Culbertson is an Episcopalian.

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.

Suggested Order of Business, Southern Baptist Convention

Memphis, Tennessee, May 19-23, 1948

Theme: Christ is the Answer

Dr. Louie D. Newton, President

Dr. W. Plunkett Martin, Director of Music

WEDNESDAY MORNING

- 10:00 Devotional and Prayer.....Wallace Bassett, Cliff Temple Church, Dallas
- 10:25 Secretaries' Report on Registration
- 10:30 Report of Committee on Order of Business.....B. Locke Davis, Chairman
- 10:35 Welcome Address.....Slater Murphy, Memphis
- 10:40 Response Homer G. Lindsay, First Church, Jacksonville, Florida
- 10:45 Address of President.....Louie D. Newton
- 11:15 Recognition of Fraternal Messengers and Visitors
- 11:45 Convention Sermon.....W. R. Pettigrew, Louisville, Kentucky,

WEDNESDAY AFTERNOON

- 2:00 Song, Scripture and Prayer.....W. F. Carlton, Marked Tree, Arkansas
- 2:00 Appointment of Committee on Committees and Committee on Resolutions
- 2:15 Miscellaneous Business
- 2:25 Executive Committee Administrative Report....Duke K. McCall, Exec. Secy.
- 3:30 Southern Baptist Hospital.....Frank Tripp Administrator
- 4:00 Committee on Church Organizations.....Gaines S. Dobbins, Chairman
- 4:30 Adjournment and meeting of State Groups

WEDNESDAY EVENING

"BROTHERHOOD NIGHT"

- 7:00 Song Service, Scripture and Prayer.....Henry L. Lyon, Montgomery, Ala.
- 7:30 Committee on Evangelism.....John L. Slaughter, Chairman
- 7:45 Baptist Brotherhood.....Lawson H. Cooke, Executive Secretary

THURSDAY MORNING

- 9:00 Song, Scripture and Prayer.....W. C. Howard, Water Valley, Miss.
- 9:10 Baptist Foundation Report.....Duke K. McCall, Secretary
- 9:35 Relief and Annuity Board.....Walter R. Alexander, Executive Secretary
- 10:15 Sunday School Board.....T. L. Holcomb, Executive Secretary
- 11:15 Executive Committee Promotion Report.....Duke K. McCall, Exec. Secy.
- 11:45 Public Relations Report.....J. M. Dawson, Secretary
- 12:05 Religious Liberty.....Walter P. Binns, Liberty, Mo.

THURSDAY AFTERNOON

- 2:00 Song, Scripture and Prayer.....James M. Baldwin, Salem, Ill.
- 2:10 Historical Society.....W. O. Carver, Chairman
- 2:25 Committee on Baptist Papers.....O. W. Taylor, Chairman
- 2:40 Committee on Baptist Papers Circulation Campaign....Louie D. Newton, Chm.
- 2:55 W. M. U. Work.....Mrs. Geo. R. Martin, President
- 3:30 Miscellaneous Business
- 3:40 Committee on Western Assembly.....Perry F. Webb, Chairman
- 4:05 Election of Officers

THURSDAY EVENING

- 7:00 Song Service, Scripture and Prayer....Will Edd Langford, San Francisco, Cal.
- 7:30 Foreign Mission Board.....M. T. Rankin, Executive Secretary

FRIDAY MORNING

- 9:00 Song, Scripture and Prayer.....Harold W. Seever, Florence, S. C.
- 9:00 Education Commission.....Charles D. Johnson, Chairman
- 9:25 Inter-Con. Com. on Negro Ministerial Education.....S. A. Newman, Chm.
- 9:40 Committee to Study Field of Theological Education.....J. H. Buchanan, Chm.
- 10:00 American Bapt. Theological Seminary....L. S. Sedberry, Chm. of Commission
- 10:15 New Orleans Baptist Theological Seminary.....Roland Q. Leavell, President
- 10:30 Southwestern Baptist Theological Seminary.....E. D. Head, President
- 10:45 Southern Baptist Theological Seminary.....Ellis A. Fuller, President
- 11:05 Christian and Ministerial Education.....Roland Q. Leavell, New Orleans
- 11:55 Facing the World in Which We Live.....Chaplain Paul J. Maddox

Presented by Broadus E. Wall, President Southern Baptist Chaplains' Assn.

FRIDAY AFTERNOON

- 2:00 Song, Scripture and Prayer.....Howard C. Bennett, Kilgore, Texas
- 2:10 Report of Committee on Committees
- 2:20 Report of Committee on Time, Place and Preacher
- 2:25 Social Service Commission.....J. B. Weatherspoon, Chairman
- 2:45 Radio Commission S. F. Lowe, Director

- 3:05 Committee to Discuss "Common Problems" with Northern Baptists—
W. R. White, Chairman
3:30 Committee on Kansas Application.....E. H. Westmoreland, Chairman
3:50 The Baptist World Alliance.....C. Oscar Johnson, President

FRIDAY EVENING

- 7:30 Song Service, Scripture and Prayer.....J. W. Suttle, Shelby, N. C.
7:30 Home Mission Board.....J. B. Lawrence, Executive Secretary
9:05 "Christ is the Answer!".....Robert G. Lee, Memphis

SATURDAY MORNING

- 9:30 Song, Scripture and Prayer.....R. Houston Smith, Pineville, La.
9:40 Report on Co-ordination Denominational Activities.....H. H. Hobbs, Chm.
9:55 Report of Committee on Boards.....T. F. Calloway, Chairman
10:10 Report of Committee on Resolutions
10:25 Miscellaneous Business
10:35 American Bible Society.....Thomas T. Holloway, Dallas, Texas
10:50 Southern Baptists Making a Commitment.....W. R. White, Waco, Texas
11:20 Memorial Service.....Ryland Knight, Pulaski, Virginia

SATURDAY AFTERNOON

(Co-operation with local churches in visitation and personal work
in Memphis looking toward the Sunday afternoon evangelistic service)

SATURDAY NIGHT

- 7:30 Song Service, Scripture and Prayer.....E. C. Routh
8:00 Service on the Christian Home under leadership of Joe W. Burton, Nashville,
with closing message by Ellis A. Fuller, Louisville.

SUNDAY MORNING

(Services in Memphis churches under direction of local committee)

SUNDAY AFTERNOON

- 2:45 Song, Scripture and Prayer.....Harold J. Purdy, Bowling Green, Kentucky
3:00 Evangelistic Service under point direction of Southern Baptist Convention
Committee on Evangelism, C. E. Matthews, superintendent of evangelism
of Home Mission Board, and Memphis churches.

SUNDAY EVENING

- 6:45 Young People's Night, under auspices of Training Union Department of the
Sunday School Board, J. E. Lamdbin, Secretary.

COMMITTEE ON ORDER OF BUSINESS

B. Locke Davis, Aniston, Ala., Chairman
W. R. Pettigrew Miss Blanche White
R. G. Lee James W. Parrish
Charles A. Maddry A. L. Kirkwood

Beaver Dam To Have 150th Anniversary All Day Sunday, March 7

By Chester Badgett, Pastor

BEAVER DAM, Ky., March 1.—The Beaver Dam Baptist Church of this city is to have its sesqui-centennial celebration next Sunday, March 7, beginning at 9:50 A. M. and continuing through the evening hour.

This historic and influential church is only six years younger than the State of Kentucky, and only twenty-two years younger than the Declaration of Independence. Multitudes are scattered over a large area who have felt the impact of this church, and they are urged to join us on this momentous occasion.

All the former pastors, now living have been given a part on the program. The theme to be followed throughout the day will be "Our Heritage." Pastor James L. Sullivan, now at Belmont Heights Church of Nashville, Tenn., will speak on "Baptists and Their Message." Pastor Carroll Hubbard, First Church, Ashland, Ky., will discuss "Baptists and Missions," and Pastor Evans T. Moseley of the First Church of Harrodsburg, Ky., will talk about "Baptists and Freedom." The fourth invited speaker will be Pastor L. Carlyle Marney, Immanuel Church, Paducah, Ky., who will speak on "Baptists and the Future."

The history of the church will be presented by four of the present members, each treating a different epoch: 1789 to 1838, J. Morton Williams; 1838 to 1875, Rev. Albert Maddox; 1875 to 1912, Richard A. Danks; and 1912 to 1948, Erwin L. Casebier.

GUEST CHRISTIANS

A GUEST CHRISTIAN is one who waits until all the work has been done and then steps in to enjoy the blessings of that labor. He receives while others give.

We often find this attitude in relation to the church. Multitudes of people who wish to enjoy the benefits which the church has brought to our nation and to them, never give of their time or means to help with the church program. Others may serve the Lord with gladness; others may pay the bills to keep the church functioning; others may sacrifice to worship each week; but they congratulate themselves on getting by without exertion of any kind. They are guests enjoying the fruits of the labors of others.

People who would not live in a community in which there was no church should attend a church. People who feel that the community is a better place in which to live because of the church should contribute to its support. People who depend on the church for the religious and moral instructions of their children should support the church

both by their presence and means. Otherwise they become guests, enjoying what others provide, but failing to help in any way.

Guest Christians only attend church on special occasions and contribute only when special services are rendered. The rest of the time, they receive the benefits of the church without giving to its support in any way. What a pitiful attitude that is!

Jesus intended that everyone should place God's kingdom first. He expected those who enjoyed the blessings of Christianity to assume a share in its obligations as well. He expected His disciples to make some sacrifices to pray, "Not my will, but thine be done," and to follow in His attitude toward the Father and toward other people. But alas, many want the blessings of discipleship without paying the price of discipleship. No alchemy will make that possible.

His kingdom needs not guests, but workers, if this is to become a better world.—*Watchman-Examiner*.

Assemblies Of God Plan \$1,000,000 Printing Plant

SPRINGFIELD, Mo. (RNS) Dr. J. Roswell Flower, general secretary and treasurer of the Assemblies of God, says that erection of a \$1,000,000 printing plant for the Gospel Publishing House here will get under way about March 1.

J. Z. Kameron, manager of the publishing house, said the new plant would increase the Gospel bindery capacity by 100 per cent. He said the publishing house hoped to install rotary type presses capable of printing between 6,000 and 7,000 copies an hour, compared with the present output of 1,500 to 1,800 copies hourly.

PHILANTHROPY—Once when the Mayo brothers of Rochester, Minnesota, discovered that a man had mortgaged his farm to pay them for saving his life, they returned his money and sent him a check of their own, to compensate him for the loss he had sustained in his illness.—*Sunshine*.

"Honor Thy Father And Thy Mother"

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hardtoiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain, beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him:

"My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love me and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd

The Baptist Hour

ATLANTA, Ga., Feb. 11—"The things that Are Caesar's" is the subject of The



Duke K. McCall

Baptist Hour for March 7, with Dr. Duke K. McCall, of Nashville, Tennessee, as speaker, it was announced today by the Radio Commission. The Baptist Hour series, "Divine Light For Daily Living," considers the broader areas of Christian citizenship during March.

Dr. McCall, who spoke on the Baptist Hour in 1946, is Executive Secretary of the Executive Committee of the Southern Baptist Convention, Nashville, and will be heard each Sunday in March. His other subjects will be: "Your Church and the Public School," on March 15; "Equal—Under God," on March 21; and "The First Day of the Week," on March 29, the last program of the current series.

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

often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother" mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wish of his parents and turned out well. God never blessed a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk he went to bid his mother goodbye. She wept so bitterly because he was going away that he said to his Negro servant: "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led him to become a surveyor and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—Theodore L. Cuyler.—*Gospel Messenger*.

Alcoholics And Efficiency, Oh Yeah!

By R. A. DEMUNBRUN
Principal Brownsville High School

I was astonished recently when I read in a state newspaper that the manager of a Kentucky industry said he always employed alcoholics as his employees. As proof of his doing this, he went further to say that the alcoholics were even more efficient than employees that never partook of alcohol.

If this be so, then we of this enlightened age must unlearn much that we have learned during the last half century. Can it be that we are growing "weaker and wiser?"

Statistics, as well as observation and experience, have shown us that efficiency decreases as the use of alcohol increases. Only last night a man was burned to death at a moonshine still in the hills of Kentucky. A friend, under the influence of the "stilled" alcohol lay near but knew nothing of the tragedy until this morning.

Yes, our whiskey people are doing all they can to encourage others to drink. Our young people are fast becoming addicts to the habit. Officers in responsible positions are encouraging everybody to drink. I believe, as Secretary Cordell Hull once said, that we are headed "straight for hell."

Modernfold

"the WALL that moves"

Accordion-like in opening and closing action, Modernfold eliminates swing area of conventional doors . . . saves space . . . attractive, effective means of room division. Metal frame forms firm foundation for attractive fabric coverings. Variety of colors . . . to match any decorative scheme.

ED. G. SILVER

WA. 8191
613½ S. First St., Louisville 2, Ky.

Jesse Capps Ordained To Gospel Ministry By Grapevine Church

MADISONVILLE, Ky., Feb. 20.—The Grapevine Church called a council of the churches of Little Bethel Association to ordain Bro. Jesse Capps to the Gospel ministry.

The council composed of 29 members representing 12 churches, was organized with Bro. Rupert Utley elected moderator; Dr. C. R. Morton Clerk.

The candidate was presented to the council by the Church. Geo. R. H. Gass proceeded to question the candidate, after which the council was satisfied with the answers and the candidate was presented to the Church. The church then made a motion for the council to proceed with the ordination.

Bro. Johnnie Robinson led the ordination prayer, followed by the laying on of hands. Bro. O. L. Wier then brought the ordination sermon, using for his subject "The Called and Equipped Pastor." Bro. Gifford Berry presented the Bible to the candidate.

How Spirit-Filled Men Behave

(Continued from Page 8)

Spirit-filled Controversy

Lastly, I commend to you the two examples of Acts 4:8, 31 and 13:9. Here is the Holy Spirit in controversy, with as great a fullness as on Pentecost. In fact, Peter's Pentecostal sermon was Christian controversy, a reply to a snarling slander on the miraculous phenomena of that day. In like power, Peter made that great defense before a hating, hateful Sanhedrin. Then a whole church burst spontaneously into prayer, in many ways the most remarkable prayer in the Bible. Read it and see the sentiments of Spirit-filled men, how they talk, what they long for. And may their tribe increase! Then hear Paul as Elymas withstands by his cunning the advance of the Gospel. Paul, "FILLED WITH THE HOLY SPIRIT," fastened his eyes on him and said: O full of all guile and all villainy,

thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord?" That is spirituality, when God's man speaks God's rebuke in God's time and way! Let none of us assume to do it in his own strength. But there come times when Spirit-filled men resist wrong, error and wilful departures from the Word of God. They are not less spiritual then than when reading I Corinthians 13!

Spirituality is not pusillanimous, cringing, truth-betraying! Spirit-filled men have a Bible-illuminated conscience and it stikes fire against the flint of opposition to truth! And if pure Christianity is not to be lost to the new Catholicism of the "World Council of Churches," we shall need a lot of Baptists who can resist that ecumenical sacramentalism like Paul, who raised a "mutiny," the Greek says, when men first proposed the doctrine of salvation by a rite, in Antioch long ago.

Dr. Luccock of Yale says, many a congregation today is made up of a few very gentle people whom a very gentle man is trying to persuade to please be a little more gentle even, in the future, than they have been before. The shame of it! The chill and nullity of it! Turn back, my soul, from this evil sham, to the Spirit-filled life of the apostolic spirit and way! And God give us to be true!

Superintendent Endorses Religion In Education

GRAND RAPIDS, Mich. Putting religion into education without violating the American principle of Church-State separation is the "most important problem facing the weekday church school program," in the opinion of H. L. Boda, assistant superintendent of Dayton, Ohio, public schools.

Speaking before weekday church school workers attending the 26th annual convention of the International Council of Religious Education here, Boda asserted that public schools should serve "all the children of all the people."

"If all established religious bodies are given the same privileges, if no public funds are expended for the program, and if there is no organic relationship between the public school and the weekday church school, then there is no violation of the principle of separation of Church and State," he said.

Two other factors must be stressed in preserving this American tradition, he added: Voluntary participation on part of the parents and pupils, and strict compliance with legal rulings of the state in which the program is conducted. —(RNS).

WISDOM—Wisdom is knowing when to speak your mind and when to mind your speech.—Bob Hawk.

More About Brother Cash

Concerning Rev. A. B. Cash who recently became a field worker (Mountains) under the State Mission Board, Dr. James W. Merritt, Executive Secretary, Georgia Baptists, writes in *The Christian Index*.

"After three and a half years of fruitful service as Superintendent of City Missions in Columbus, the Rev. A. B. Cash resigned, effective February 1, to take up his new duties as general worker with the Kentucky Baptist General Association in our mountain section of that state.

"City Mission work was inaugurated in Columbus in August of 1944 and has been carried on continuously since that time under the direction of the Georgia Baptist Convention through its Executive Committee and the Home Mission Board of the Southern Baptist Convention. The results under Mr. Cash's leadership have been outstanding.

"The new work for Mr. Cash in Kentucky will be largely among the mountain churches and will be a general pro-

Sunday School Lesson for March 7, 1948

Subject: The Personal Witness of the Christian

Lesson Text: Acts 8:26-39

Golden Text: John 20:21

gram of development and enlistment. It is contemplated by the Home Mission Board that under this program plans and programs will be worked out which will be found helpful and effective in the mountain sections of all the states in the South.

"The pastors of Columbus honored Mr. Cash at a testimonial dinner just prior to his departure and those present included 21 pastors and the laymen members of the City Mission Committee and the officers of the association. These friends presented their retiring superintendent with a suit of clothes and gave formal expression of appreciation of his ministry in Columbus and the entire association."

LEE E. CRALLE, Jr., President
ARTHUR W. GARRETT, Vice-Pres.

Lee E. Cralle Co.
Incorporated

**FUNERAL
DIRECTORS**

1330 SOUTH THIRD STREET
LOUISVILLE, KENTUCKY

PHONES
Magnolia 0771 Magnolia 0772

**V. G. REED & SONS
PRINTERS**

644 S. SHELBY ST. WABASH 0957
LOUISVILLE 2, KY.

We Support the Baptist Program

FOLDING ORGANS

also electrics. Discount to churches and missionaries. Write **ORGAN SHOP** 3117 Harrison Ave., N. W., Canton, Ohio.

The Co-operative Program Record—Nov. 1, 1947 to Jan. 31, 1948

By W. C. BOONE, General Secretary and Treasurer

In this Exhibit the name of the church and the amount contributed for the First Quarter, November 1, 1947, to January 31, 1948, 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 name of the contributing church in remitting funds and credit had to be given to the Association as a whole.

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

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
ALLEN COUNTY—			Lakeview	38.07	50.25	Eddyville	223.36	253.11
Association	535.71	33.50	Ledbetter	16.12	47.75	Fredonia	139.53	176.97
Bays Fork	23.90		Locust Grove		92.50	Harmony		129.63
Bethel		80.00	Memorial	186.87	126.94	Kuttawa	410.07	250.18
Harmony	3.50	56.00	Murray, First	2,013.51	4,364.69	Liberty	130.83	20.80
Hanging Fork		27.30	New Bethel	119.22	54.10	Maple Avenue	5.00	70.82
Liberty	43.86		New Harmony	125.76	50.00	Mt. Zion	91.50	
New Hope	20.00	43.22	New Mt. Carmel		32.57	New Bethel	269.00	112.00
Scottsville, First	250.00	717.60	New Zion	51.03	96.00	Otter Pond	25.00	158.92
BAPTIST—			Oak Grove	50.00	30.00	Pleasant Grove	62.50	59.96
Alton	45.55	403.87	Olive	44.00	131.00	Princeton, First	2,334.51	1,316.44
Bethel	574.50	22.50	Salem	35.97	221.00	Quinn	26.13	40.05
Fellowship	10.54		Scotts Grove	395.45	206.96	Walnut Grove	3.45	76.25
Friendship		75.87	Sinking Springs	169.45	142.25	White Sulphur	240.35	54.69
Glensboro		86.00	Spring Creek		18.75	CAMPBELL COUNTY—		
Goshen	68.00	156.15	Sugar Creek	103.82	56.72	Alexandria	60.83	137.00
Hopewell		53.52	Union Ridge	19.00	38.00	Bellevue, First	372.25	2,380.93
Kirkwood	81.46	15.11	West Fork	29.19	43.20	Cold Springs, First	84.73	245.81
Lawrenceburg	360.52	454.75	Zions Cause		17.66	Dayton, First	539.64	588.99
Mt. Freedom	43.00	45.60	BOONES CREEK—			Flagg Springs		15.00
Mt. Olivet	70.00	136.58	Association		24.00	Ft. Thomas, First	529.24	803.77
Mt. Pleasant	150.00		Allensville		235.00	Grants Lick	360.63	171.50
Salvisa	237.40	94.00	Beattyville		3.75	Immanuel		10.00
Sand Spring	542.97	844.00	Beech Grove		13.65	Licking Valley	2.00	16.50
BARREN RIVER—			Calvary		37.00	Mentor	82.75	263.28
Beech Grove No. 2		7.00	Central, Winchester	1,066.98	765.77	Newport, First	2,517.37	1,043.24
Fountain Run	4.00	20.00	Corinth		3.00	Oak Island	46.09	57.00
Gamaliel		88.00	Cow Creek		33.10	Persimmon Grove	1.00	4.25
Mill Creek		38.00	Elk Lick		106.98	Pleasant Ridge		70.50
Monroe	3.00	19.00	Ephesus		253.53	Second, Twelve Mile	10.00	226.74
Temple Hill	15.00	103.00	Green Briar		1.60	Silver Grove	43.64	35.00
Tompkinsville	222.47	169.67	Irvine, First		900.32	Trinity, Newport	270.70	119.86
BELL COUNTY—			Island Creek			Wilmington	61.65	107.39
Association		20.00	Kiddville		61.94	CENTRAL—		
Alva		4.00	Mt. Olive		7.00	Bethlehem	111.02	171.48
Arjay		65.00	North Side		4.92	Bradfordsville	33.18	126.75
Balkan	30.00	100.00	Panola		14.70	Brush Grove		53.35
Binghamtown	20.00		Powells Valley		15.00	Lebanon	475.05	209.90
Clear Creek Mt. School		122.35	Providence		19.15	Muldrough Hill		169.96
Crockett		50.00	Riverside		1.81	New Hope		320.00
Cumberland Avenue	23.00	28.56	South Irvine		9.15	Rock Bridge		30.50
East Jellico		83.10	Thomas		10.75	Springfield	104.10	1,314.17
Fonde	417.87	198.69	Union City		220.67	Stewarts Creek		72.42
Jenson		11.42	Williams Memorial		39.72	Willisburg	289.32	188.54
Kettle Island	60.88	47.10	BOONVILLE—			CHRISTIAN COUNTY—		
Middlesboro, First	783.95	1,790.15	Association		20.00	Bainbridge	27.89	
Old Yellow Creek		10.00	Big Creek		17.54	Bethel	12.60	44.51
Pineville, First	564.00	1,047.63	Elk Lick		3.00	Bethel Woman's College		11.10
Riverside	203.44	33.00	Horse Creek		42.89	Casky	34.61	204.98
Straight Creek		6.00	Macedonia		4.50	Concord	58.87	47.60
Wasfoto		262.50	Manchester		133.00	Crofton	8.70	138.75
BETHEL—			Pleasant Run			Gracey	4.20	211.66
Adairville	651.96	100.90	Royal Oak		20.00	Hopkinsville, First	1,915.99	2,309.69
Auburn	303.51	320.85	Size Rock		5.00	Hopkinsville, Second	957.02	574.43
Cave Spring	24.00	46.10	BRACKEN—			Lafayette	50.00	90.05
Dripping Springs	36.16	40.59	Aberdeen		46.15	Little River	23.00	145.81
Elkton	173.70	658.89	Augusta		86.00	Locust Grove	14.50	60.45
First Street	26.98	87.89	Calvary		87.00	Macedonia	12.57	2.30
Forest Grove		81.75	Carlisle		162.50	New Barren Springs	20.55	
Guptons	10.55		Concord		5.00	New Ebenezer		52.06
Guthrie	50.90	149.06	Dover		32.00	New Palestine	1.15	46.16
Mt. Gilead		166.90	Ewing		149.00	Pembroke	204.04	402.90
Mt. Zion	63.42	168.55	Flemingsburg		19.00	Pleasant Hill	156.75	180.96
Muddy River	56.63		Fox Port		5.00	Pleasant View		84.94
New Friendship		145.99	Germantown		67.00	Salem	5.00	46.50
New Hope	17.75	114.58	Heselon		35.00	Sinking Fork	53.35	134.25
New Union	122.16	164.45	Lewisburg		8.00	South Union	38.50	60.45
Past Oak	533.53	403.61	Mays Lick		85.00	Trinity	159.74	144.38
Russellville, First	674.07	1,028.27	Maysville, First		146.78	West Mt. Zoar	35.58	77.99
Sharon Grove	19.10	41.75	Maysville, Mission Group		63.60	West Union	76.95	44.77
Spring Valley	7.75	55.00	Morehead		8.25	CRITTENDEN—		
Trenton	228.63	246.14	Mt. Olivet		114.05	Association		5.00
Walnut Grove	270.54	199.09	Mt. Pisgah			Bethany	17.84	22.25
Whitakers Grove	17.81	77.35	Sharpsburg			Clarks Creek		14.82
BLACKFORD—			Slaty Point		5.35	Corinth		10.00
Blackford	10.30	15.00	Stone Lick		24.00	Crittenden	99.99	109.25
Chestnut Grove		114.61	Tabernacle		48.00	Dry Ridge	439.22	312.60
Dawson Memorial	15.00	26.00	BRECKENRIDGE—			DeMossville	21.00	24.00
Hawesville	9.00	126.54	Association		25.00	Gardnersville	110.00	130.79
Lewisport	527.82	40.45	Bewleyville		32.19	Grassy Run	30.00	265.00
Mt. Eden		40.85	Cloverport		204.01	Knoxville	117.14	32.11
Panther Creek	23.55		Corinth		17.00	Lawrenceville	36.97	61.50
Pellville	191.98	11.00	Dry Valley		2.00	Mason	15.00	72.50
BLOOD RIVER—			English		5.00	Mt. Carmel	257.57	120.26
Benton	349.24		Garfield		29.85	New Friendship	34.81	20.09
Bethel	111.99		Goshen		2.00	Pleasant Ridge	5.00	129.75
Bethlehem	32.05		Hardinsburg		287.75	Sherman	51.50	10.00
Briensburg	333.25	86.78	Hites Run			Short Creek		96.00
Calvert City	50.00	427.22	Irvington		246.40	Turner Ridge	26.60	98.65
Cherry Corner	80.00	85.65	Macedonia		11.50	Williamstown	254.89	164.71
Cold Water	14.75	7.75	New Bethel			DAVIESS-McLEAN—		
Dexter	54.90	50.00	New Clover Creek		26.00	Association		49.50
Elm Grove	459.62	139.00	Stephensport		3.75	Bethabara	117.33	350.81
Flint	28.44	29.77	Walnut Grove		33.91	Bethel	27.00	61.85
Gilbertsville		176.50	CALDWELL COUNTY—			Brushy Fork	165.00	100.39
Hamlet	92.58	86.00	Cedar Bluff		44.91	Buck Creek	164.60	90.35
Hardin		56.34	Chapel Hill		17.06	Buena Vista	604.07	912.68
Hazel	397.27	204.00	Crider		100.00	Calhoun	148.94	314.25
Kirksey		10.00	Donaldson		102.96	Crabtree Avenue	198.96	159.11
			Eddy Creek		244.30	Curdsville	15.00	19.00



BAPTIST TRAINING UNION

BYRON C. S. DeJARNETTE, State Secretary MISS ETTA V. LEA, Office Secretary
MISS AVA ALBRO, Assistant to State Secretary and Story Hour Worker
MISS MAURITA MORRIS, Intermediate Worker
W. NEVILLE CLAXON, Director of Associational Work

127 East
Broadway
Louisville 2,
Kentucky

State Convention Bowling Green
Wednesday Night April 14
Through Friday Night April 16

Program Features

Evening sessions begin at 7:00

Morning sessions begin at 9:15

Wednesday Evening

8:05 "Our Training Union Challenge in 1948"—message by Dr. J. E. Lambdin
8:30 Message on Convention Theme: "Follow Me"—Dr. Louie D. Newton



J. E. Lambdin

Dr. J. E. Lambdin, Secretary and Editor of the Training Union Department of the Sunday School Board, Nashville, Tennessee, will speak and lead conferences at the State Convention.

Thursday Morning

9:55 Principles and Methods Conferences

11:00 Story Hour Presentation

11:30 Message—Dr. W. C. Boone

Thursday Afternoon

2:45 Principles and Methods Conferences

3:45 Adult Presentation

3:55 "And Jesus Said. . ."

Thursday Evening

7:45 State Intermediate Sword Drill

8:30 Message on Evangelism: "His Blood On Our Hands"—Dr. W. A. Criswell

Friday Morning

9:55 Life Interest Conferences

10:55 State Junior Memory Work Drill

11:30 Message: "Growing A Great Training Union"—Dr. W. L. Howse

Friday Afternoon

3:10 State Young People's Speaker's Tournament

Friday Evening

7:55 Testimonies

8:20 Message on "Giant Hours" and Life Dedication Service—Dr. J. Winston Pearce

Each Session

Each session will begin with music directed by Dr. B. B. McKinney and will be followed by devotional message led by Dr. W. O. Vaught. There will be both instrumental and vocal music (including the Southern Baptist Seminary Quartet). Miss Christina Stokmann will present books at each session.

Homes Reservations

For free bed and breakfast please write as soon as possible to Mrs. W. A. Patterson, 1669 West Chestnut Street, Bowling Green. Give names, addresses, and church, and indicate those who must stay together; give ages of all except adults; state manner and time of arrival.

Banquet Reservations

For banquet or luncheon reservations, please write soon to Mrs. Dency Adams, 321 Sumpter Avenue, Bowling Green. Banquets and Luncheon will be as follows: Adult on Wednesday at 5:30 P. M., price \$1.00. Young People's on Friday at 5:30 P. M., price \$1.50. Intermediate on Thursday at 5:30 P. M., price \$1.00. Story Hour Luncheon on Friday at 12:10 P. M.

On Friday at 4:40 P. M. there will be a Junior Party, but no reservations need be made for it.

Hotel Reservations

If you prefer to stay in a hotel, please write directly to the hotel of your choice for information and reservations. The hotels are The Helm, The Mansard, The Park City, The Earle.

Registration

The attendance goal is 2,500. Immediately upon your arrival in Bowling Green, please go to the church and register: Juniors and Intermediates twenty-five cents; Young People and Adults fifty cents.

Place of Meeting

Bowling Green is located in Warren County, Southern Region, on the Louisville and Nashville Railroad and on Highways Number 31w, 68, 71, 67, and 234. People will come to the convention by plane, train, bus, car, and otherwise. Some churches and associations are chartering busses for delegations.

Invitation for 1949

If your church desires to entertain the 1949 State Baptist Training Union Convention, please have the Church give an official invitation and mail it to this department or bring it to the convention at Bowling Green.

Send your Director

Some churches send their Training Union Director with all expenses paid

to the State Convention. This is a good idea, if the Director will use what he gains from the convention in the building of a great Training Union in his own church.

Pledges

Surely every church wants to have a part in the work of the State Convention. It may do so by making and paying a pledge of any desired amount for the 1949 convention (or even for the 1948 convention if same has not already been done) and sending it to the convention at Bowling Green.



L. C. Roberts

Rev. L. C. Roberts, Pastor in Knoxville, Tennessee, and former State Convention President, will lead conferences at State Convention in Bowling Green.

20%-ERS

The following churches have reported a total Training Union Attendance equivalent to twenty per cent of their resident membership.

February 8: Crestwood Baptist Church, Frankfort; Erlanger Baptist Church; Georgetown Baptist Church; Harmony Chapel, Louisville; Hawesville Baptist Church; London, First; Lynch Baptist Church; Meadow Home Baptist Church; Muldraugh; Victory Memorial, Louisville; Walnut Street, Evansville, Indiana; and Zion Baptist Church, Henderson.

February 15: Bethabara Baptist Church, Daviess-McLean Association; Crestwood, Frankfort; Dallasburg, Wheatley; Erlanger Baptist Church; Georgetown Baptist Church; Hawesville Baptist Church; London, First; Lynch Baptist Church; Muldraugh Baptist Church; South Elkhorn Baptist Church; Twelfth Street Baptist Church, Paducah; Steubenville (Wayne County); and Victory Memorial Baptist Church, Louisville.

GOSSIP—Gossip is something that goes in both ears and comes out of the mouth greatly enlarged.—Oregon Observer.



Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

The following have been added to our list of Standard Sunday schools:

Dayton, First—Pastor Dr. W. R. Cole; Superintendent Charles R. Scent.

Cow Creek—Pastor H. D. Standifer; Superintendent R. E. Walling.

In Spite of Snow and Ice

In spite of snow and ice we have had some excellent training schools in Kentucky since the first of the year. People came over icy and snowy roads revealing a spirit of earnestness that is most gratifying.

Pollard Plans Alterations

A visit to the Pollard Baptist Church at Ashland to advise them concerning some changes in their building was very pleasant. Pastor Donald W. Wells and Superintendent C. B. Farson were most gracious in the contacts with them. Plans were worked out for three nurseries, two beginner departments instead of one, and five additional class rooms for Intermediates.

Bellevue Church

A recent Sunday morning was spent with Pastor Wayne D. Byland and the good church at Bellevue. Pastor Byland is doing a great work at Bellevue and he and the church are looking forward to the day when they can erect a complete new building.

Westwood, Cincinnati

Pastor V. N. Simpson invited the writer to be with him one night to advise about an educational unit. He is doing a good work.

Comparisons in Training

It is interesting to note what many of the churches over the South are

doing in training in Sunday school work. From October 1, 1947, to February 13, 1948, the leading churches in the South ranked as follows in the number of awards:

Allapattah, Miami, Fla.	640
First, Daytona Beach, Fla.	414
Toulminville, Ala.	386
First, Houston, Tex.	357
Trinity, Oklahoma City	274
First, San Antonio, Tex.	248
First, Tampa, Fla.	235
Murray Hill, Jacksonville, Fla.	225
First, Wichita Falls, Tex.	225
Calvary, Jackson, Miss.	223
Victory Memorial, Louisville, Ky.	215
First, Baton Rouge, La.	209
Second, Hot Springs, Ark.	207
First, Jacksonville, Fla.	204
Gordon Street, Atlanta, Ga.	196
Tabernacle, Atlanta, Ga.	182
First, Hattiesburg, Miss.	180
First, Charlotte, N. C.	178
Central, Waycross, Ga.	172
Pollard, Ashland, Ky.	164

In the above list we find that two Kentucky churches are listed and five churches in Florida. It will be fine if more of our churches will appear in such list later in the year.

Baptists Must!

This heading may sound arbitrary but in using the term "must" we are thinking of that spiritual obligation that comes from the Command of Christ. We must do what He says if we are to be living within His will. We must do His will if we are to reach other people. We must do what He says if we are to win the lost to Christ. We must do what He has commanded if we are to get the results in our churches that we should. "Woe is me if I preach not"

has been the feeling of many young men before they responded to the call to preach.

It should be the feeling of all Sunday school officers and teachers ("Woe is me if I visit not, if I train not, if I teach not His Word"). Teachers and officers, we *MUST* study to improve ourselves if we are to achieve for the Lord. The books in the Sunday School Training Course offer a marvelous opportunity for a theological training and for the mastery of methods in organization, administration, and teaching. WE BAPTISTS *MUST* LIVE BETTER. SERVE BETTER AND WORK MORE ACCEPTABLY.

Is Your Class Doing Good Work?

Is your class doing good work? How do you know? Have you used the class standard to check your achievements? If you are not using the class standard may I ask what are you using as a guide in your work? Write us for a class standard, stating the age group in your class.

SUNDAY SCHOOL ATTENDANCE FEBRUARY 22, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	157	975
Indianapolis, Ind., Broadway	...	953
Louisville, Ninth and O (1)	127	788
Louisville, Carlisle Avenue (2) ..	137	677
Owensboro, First (1)	32	649
Lexington, Porter Memorial (2) ..	222	649
Louisville, Parkland	...	559
Lexington, Calvary (1)	18	531
Mayfield, First	...	521
Harrodsburg (1)	35	513
Frankfort, First	...	501
Evansville, Calvary (3)	133	500
Paducah, Immanuel (2)	71	499
Covington, Latonia (1)	18	489
Somerset, First	...	487
Bowling Green, First (1)	23	474
Lexington, Ashland Avenue	...	451
Louisville, West Broadway	...	448
Owensboro, Third	...	447
Murray, First	...	442
Louisville, Baptist Tabernacle ..	...	438
Ashland, Pollard (2)	56	414
Louisville, Victory Memorial (1) ..	87	409
Newport, First (1)	39	394
Elizabethtown, Severn's Valley ...	...	354
Harlan (3)	31	341
Louisville, Eastern Parkway	...	330
Hopkinsville, First	...	316
Danville, Lexington Avenue (1) ..	...	313
Hopkinsville, Second	...	313
Henderson, First	...	312
Louisville, 18th Street	...	311
Louisville, St. Matthews	...	308
Paducah, Twelfth Street (1)	72	299
Winchester, Central	...	297
Berea (1)	20	290
Shively	...	288
Louisville, Clifton (1)	49	280
Covington, Southside	...	276
Campbellsville	...	276
Louisville, Third Avenue	...	269
Glasgow (1)	27	268
London, First	...	261
Fulton, First	...	238
Lebanon	...	223
Yellow Creek	...	219
Corbin, First	...	207
Owensboro, Eaton Memorial	...	200

SEND SOME ONE TO CLEAR CREEK

Dear Brother Superintendent: Knowing that you are interested in doing all you can to improve the work of your Sunday school I am suggesting that you get your church to pay all or a part of the expenses of several of your officers and teachers to the Sunday school conference at Clear Creek Springs the week of July 26-30.

PROGRAM. The program is the best that we could plan. The speakers and conference leaders are the best. The music will be thrilling.

FELLOWSHIP. The fellowship will be glorious.

WATER. The mineral water is good and good for you.

GAMES AND HIKES will be refreshing and pleasant.

YOUR PRESENCE will be most helpful to the others of us who will be there.

PLAN NOW to get a good number of your people to attend. Remember the date—July 26-30.

For reservations write Rev. Marvin Byrdwell, Care Clear Creek Springs, Pineville, Ky.

Hoping to have fellowship in learning and in growing, I am yours for **BIGGER AND BETTER SUNDAY SCHOOLS.**

Louisville, Ky.

W. A. Gardiner

March 3, 1948

WAR—Lesson—A veteran assured me recently that he had learned something from war. "I learned," he said, "how to live with men and to get along with them."

But that's a pretty expensive way to learn something you're taught in Sunday School.—Hal Boyle, A. P.

National Group to Maintain Church-State Separation Formed

WASHINGTON, D. C. (RNS) Formation of a nation-wide organization comprising Protestants and others interested in maintaining separation of Church and State was announced here.

The group, known as Protestants and Other Americans United for Separation of Church and State, will have its headquarters in Washington.

Dr. Edwin McNeil Poteat, president of Colgate-Rochester Divinity School, is president. Vice-presidents are Dr. Charles Clayton Morrison, Chicago, former editor of *The Christian Century*; Methodist Bishop G. Bromley Oxnam of New York; and Dr. John A. Mackay, president of Princeton Theological Seminary.

Dr. J. M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations here, is recording secretary and E. H. deGroot, Washington, a former official of the Interstate Commerce Commission, is treasurer. A full-time executive secretary will be appointed.

Announcement of the group's officers and aims was made in a "manifesto" signed by Drs. Poteat, Morrison, Mackay, Oxnam and by Louie D. Newton, president of the Southern Baptist Convention and a member of the organization's Executive Committee.

Other members of the Executive Committee are E. E. Rogers, associate editor of the *Scottish Rite Bulletin*; Miss Charl Williams of the National Education Association; Dr. Frank H. Yost, an editor of *Seventh-day Adventist* publications; and Dr. Clyde L. Taylor, secretary of the National Association of Evangelicals.

The manifesto announced that the organization plans to set up affiliates in each state, and to "bring to the support of each state organization the full strength of the national body in any situation that may arise or in any campaign that may be waged in behalf of our common objectives."

Eight "immediate objectives" of the organization were listed as follows:

"1. To enlighten and mobilize public opinion in support of religious liberty as this monumental principle of democracy has been embodied and implemented in the Constitution by the separation of Church and State.

"2. To resist every attempt by law or the administration of law further to widen the breach in the wall of separation of Church and State.

"3. To demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church.

"4. To work for the repeal of any law

now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury.

"5. To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of Church and State, wherever and in whatever form the issue arises, and, specifically, to strive by appropriate constitutional means to secure a reconsideration of the two decisions of the Supreme Court upholding the use of tax funds (a) for providing the pupils of parochial schools with free text books, and (b) for the transportation of pupils to parochial schools.

"6. To call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a federal appropriation for education, or which explicitly permits the states to make such allotment of federal funds. This purpose in no way prejudices pro or con the propriety of a federal grant in aid of public education.

"7. To give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of Church and State.

"8. In seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic, or as motivated by anti-Catholic animus. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant.

"Profound differences have no relevancy in the pursuit of our objectives as clearly defined in this manifesto. The issue of separation of Church and State has arisen in the political area and we propose to meet it there."

North Dakota Protestants Seek To Bar Religious Garb In Public Schools

FARGO, N. D. (RNS)—Initiation of a referendum measure "prohibiting teachers in public school from wearing any garb denoting religious order or denomination," was determined upon at a meeting here of the North Dakota "Committee on Separation of State and Church."

The meeting, held in First Presbyterian church, was attended by 27 persons, nearly all of them Protestant clergymen. Chief speaker was Dr. Ellis H. Dana of Madison, Wis., executive secretary of the Wisconsin Council of Churches, and a member of Protestants and Other

Americans United for separation of Church and State, new national group.

Laid before the committee was a statement from the North Dakota department of public instruction, disclosing that in the school year ending last July 1 (end of public school fiscal year, not any school term), 74 nuns of the Roman Catholic faith taught in various North Dakota public schools. Of these, 30 were in Stark county, 13 in Emmons, 7 each in Pierce and Vacalier, 4 each in McHenry and Walsh, 2 each in Grant, Morton, Ward and Richland, and one in Dunn.

The committee seeks to have its measure voted on by the people of the state in the June primary election. It plans to obtain the necessary 10,000 signatures on petitions, required to place the measure on the ballot.

The proposed measure is almost identical with the one introduced in the 1947 legislative session and subsequently withdrawn without action.

Text of the proposed measure follows:

"Section 1. No teacher in any public school in this state shall wear in said school or while engaged in the performance of his or her duties as such teacher, any dress or garb indicating the fact that such teacher is a member of, or an adherent of, any religious order, sect, or denomination.

"Section 2. Any public school teacher who shall violate any of the provisions of this act shall have his or her certificate suspended by the state superintendent of public instruction for one year, and upon the conviction of such teacher for a second such offense, his or her teacher's certificate shall be permanently revoked and annulled by the state superintendent of public instruction. . ."

Juvenile Court Calls In Ministers

KANSAS CITY, Mo.—Ninety Kansas City clergymen, answering an invitation from the Juvenile Court, were told that the salvaging of neglected or delinquent children is a challenge to practical religion.

The clergymen were urged to increase the list of Christian homes which could be called upon by juvenile court officers for placement of neglected or delinquent children.

Merle D. Beckwith, chief probation officer for the court, said the country would pay the expenses when such children were placed in Christian homes but added:

"No one is going to make money in such home help. It will be a Christian enterprise."

Judge Cowan said that one provision of probation for juvenile offenders was that they attend church each Sunday. The court has been pursuing a program along this general line for months, the meeting of the 90 pastors having been called to further it.—R. N. S.

The Survey Bulletin . . .

By PORTER ROUTH
Nashville, Tenn.

FACTS OF INTEREST

.....According to the Census Bureau, 83 per cent of the U. S. households are in urban areas, compared with 80 per cent in 1940 and 78 per cent in 1903.

.....About half of the U. S. households contain no children under 18.

.....Another Census Bureau estimate indicates that 63 per cent of the persons in their twenties in the U. S. are now married, compared with 54 per cent in 1940. The number of married women in the labor force has increased from 15 to 20 per cent.

.....About one fourth of all civilian men in the 25-34 age group are unmarried.

.....It is estimated that there will be 93,941,000 persons above 21 years of age when election day arrives next November, compared with 83,996,629 in 1940. However, only 49,815,312 voted in November, 1940.

.....Starting salaries for college graduates have nearly doubled since 1939.

.....Personal income increased to a record high of \$197,000,000,000 in 1947. Farm proprietors income reached \$17,000,000,000 in 1947.

.....Americans added \$9,000,000,000 to their savings in 1947. Total savings at the end of 1947 have been estimated at \$155,700,000,000.

IN THE WORLD OF RELIGION

.....Congressman Rawls W. Gwinn of New York City has been re-elected president of the International Association of Daily Vacation Bible Schools.

.....United States Senator H. A. Smith of New Jersey has sent a questionnaire to all of the ministers of his state asking their opinion on national and international problems.

.....The Commission for the Catholic Mission Among the Colored People and the Indians reports that 343,830 Negroes are now Roman Catholic, and that 90,388 of the 280,000 Indians living on reservations are Catholics. The Commission reports 292 schools, 1,800 religious and lay teachers, and 10 Catholic hospitals, most of them in the South. They report 331 priests and 900 nuns assigned to Negro mission work in the South.

.....A survey of 800 students from India now in U. S. colleges indicates that the biggest disappointment most of them have in the U. S. is the prevalence of hard drinking and excessive smoking

which they consider as a primary manifestation of generally loose morals.

BAPTIST HIGHLIGHTS

.....A feature of the Northern Baptist Convention, May 24-30 in Milwaukee, Wisconsin, will be a debate on Universal Military Training. The Convention theme is "... and I work."

.....Dr. Prince E. Burroughs has been seriously ill at his home in Gainesville, Ga.

.....The Southern Conference of Baptist Theological Students will meet at the Southwestern Baptist Theological Seminary, Fort Worth, March 31-April 2.

.....The Educational Building of the First Baptist Church, Jacksonville, has been dedicated, debt-free. The building is completely air-conditioned. Homer Lindsay is the pastor.

.....Dr. Albert E. Tibbs, member of the faculty of the New Orleans Baptist Seminary, has been named dean of Furman University

Why Lincoln Refused

One day Lincoln was riding in a stage coach, as they rode in those days, in company with a Kentucky colonel. After riding a number of miles together the colonel took a bottle of whiskey out of his pocket and said: "Mr. Lincoln, won't you take a drink with me?"

"No, Colonel thank you," replied Mr. Lincoln. "I never drink whiskey."

They rode along together for a number of miles more, visiting very pleasantly, when the gentleman from Kentucky reached into his pocket and brought out some cigars, saying: "Now, Mr. Lincoln, if you won't take a drink with me, won't you take a smoke with me? for here are some of Kentucky's finest cigars."

"Now, Colonel," said Mr. Lincoln, "you are such a fine, agreeable man to travel with, maybe I ought to take a smoke with you. But before I do so, let me tell you a little story, an experience I had when a small boy."

And this was the story:

"My mother called me to her bed one day when I was about nine years old. She was sick, very sick, and she said to me: 'Abey, the doctor tells me I am not going to get well. I want you to promise me you will never use whiskey nor tobacco as long as you live.' And up to this hour, Colonel, I have kept that promise. Now would you advise me to break that promise to my angel mother and take a smoke with you?"

The Colonel put his hand gently on Mr. Lincoln's shoulder and said with a voice trembling with emotion: "No, Mr. Lincoln, I wouldn't have you do it for

the world. It was one of the best promises you ever made. And I would give a thousand dollars today if I had made my mother a promise like that and had kept it as you have done."

There is scarcely a man or woman in this country but what believes that Abraham's Lincoln's keeping that promise helped to make him the great and good and loved man that he was.—Sel.

The World Needs Christ— Christ Needs Intercessors

(Continued from Page 9)

At length, before he sailed again to Chungking, he invited us to be his guests, in of all places, a Chinese restaurant. And when we arrived we discovered that he had arranged for a semi-private room, and he said to Mrs. Purdy and me, "Now I have invited you here, not simply to enjoy your company but in order that you might talk to me again about the Christian religion. So we talked to him over the table about the Lord Jesus and His power not only to save Captain Lowe but to save Captain Lowe's nation. And thus he went away. At Christmastime I received a message from him and it read like this: "Jesus Christ is the only hope of the world. Jesus Christ is the only hope of China. Jesus Christ is the only hope of my poor heart."

He is the only hope, and because He is, God waits for men to be burdened. He wonders that there is no intercessor, and He pleads for us to take over that task.

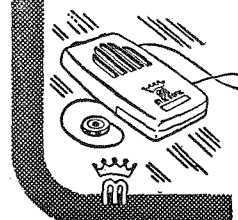
FAITH—When you get all wrinkled up with care and worry, it's a good time to get your faith lifted.—Ed Wynn, *Magazine Digest*.

Any church having church pews or seats to sell are asked to contact

HAROLD BRATCHER
626 Clayton Ave. Georgetown, Ky.

MICRONIC HEARING AIDS

"Have you compared the new, all-in-one MICRONIC with other hearing aids? It's smaller, lighter, so much more convenient!"



NO OBLIGATION!
Write today for further information.

Micronic of Louisville
P. O. Box 991
LOUISVILLE, KY.



Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary
Foreign Mission Board

E. C. ROUTH, Editor
The Commission

Concerning the new day of missionary opportunity in Japan, Captain Peter E. Cullom writes: "It is hard to imagine any mission field where mission work would pay greater dividends. Every Sunday the Medlings, who are near us, have 150 in their home for Bible instruction. Nothing can keep them from winning souls and organizing a church. I firmly believe that 1,000 churches would spring up in Japan in a few years if we had even 200 missionaries. There may be a recession later but the Japanese people read tracts, New Testaments and other religious literature that is given and travel long distances to hear the Word explained."

* * *

At the February meeting of the Foreign Mission Board five new missionaries were appointed: Mr. and Mrs. Horace E. Buddin to Brazil; Mr. and Mrs. William M. Haverfield to Latin America; Miss Dorothy Evelyn Donnelly to Latin America.

* * *

Rev. Samuel Maddox, son of Rev. and Mrs. O. P. Maddox who were for many years missionaries to Brazil, himself a missionary under appointment to Brazil, was recently elected personnel secretary of the Foreign Mission Board. In addition to personal qualifications so necessary for such a service, he fulfills the desire of the Foreign Mission Board to secure for this office a man who had himself lived on a foreign mission field and had dedicated his life to foreign mission service.

* * *

Missionary John Hughey writes from Spain: "The situation here does not improve, and I am convinced that the only way to cause it to improve is to arouse public opinion abroad. Unless the force of public opinion abroad matches the force of Catholic pressure in Spain, the cause of evangelical Christianity in Spain is in great danger." He believes that letters from the States about religious freedom in Spain might be useful.

* * *

The Foreign Mission Board accepted with great regret the resignation, on account of ill health, of Miss Fannie George Hurtt of Nigeria.

* * *

With numerous appointments to Brazil and other mission fields, we still have three couples less in North Brazil than we had three years ago. Secretary Everett Gill called attention to the fact that if one hundred new missionaries are appointed this year by the Board, a considerable number will go as replacements.

* * *

Rev. W. J. Webb will become our first

missionary in Guatemala after the close of the present session at the Seminary in Mexico where we have served faithfully as president.

* * *

The Brazilian Convention has approved the plan of its home mission board to open work among lepers in Belem. The First Baptist Church in Belem will ordain a young man who, with his wife, will work in the two leper colonies.

* * *

Treasurer E. P. Buxton reports \$261,813.21 from Co-operative Program receipts during January 1948, as compared with \$231,056.22 during January last year. Relief funds for January 1948 were \$55,821.30, compared with \$43,948.67 in January 1947. The total received to date through the 1947 Lottie Moon Christmas Offering is \$1,097,048.63.

* * *

Secretary B. J. Cauthen writes from Shanghai: "With economic insecurity, civil war abounding and the multiplied problems of a war-ravished country trying to feel its way into new life, we are in the midst of a work where we are sustained only by a consciousness that this is God's work. We realistically face the fact that we must project a program of missions under just these conditions or not project any work at all. God chose his servants to come to this land knowing that these were the conditions we will have to face."

* * *

The Foreign Mission Board is cognizant of the perils facing many of our missionaries in China. In the February meeting a resolution was adopted reaffirming "our confidence in the judgment and devotion of our missionaries. Conditions make it necessary that in some cases missionaries evacuate their stations. In other cases missionaries have decided that they should remain in their places of work. The Foreign Mission Board gives its full support alike to all decisions as they are made by the missionaries under changing conditions. With world conditions as they are, we are compelled to accept the fact that the work of Christian world missions cannot be maintained without our being willing to incur grave risks of life as well as of property."

* * *

T. Neil Johnson, emeritus missionary to China, died February 9 at Chapel Hill, North Carolina. Dr. R. Aubrey Williams, for many years a faithful member of the Foreign Mission Board, died January 27.

* * *

Recent departures to foreign mission fields are: Dr. and Mrs. R. C. McGlam-

ery, January 31, at Colombia. Mr. and Mrs. Buford Cockrum, January, 14 to Nigeria. Dr. and Mrs. Donald Moore, February 14, to China. Miss Vivian Nowell and Miss Lena Lair, January 13, to Nigeria. Miss Ethel Harmon and Miss Ada Jackson, January 16, to Nigeria.

* * *

Recent arrivals from the mission fields are: Rev. A. E. Hayes of Brazil, now at Englewood, Florida. Miss Mary Sampson of China, now at 2121 Speed Ave., Louisville, Kentucky. Rev. and Mrs. Wilson Fielder of China, now at 1410 S. Tenth St., Waco, Texas. Rev. and Mrs. H. M. Harris of China, now at Clinton, Mississippi.

(Cut out and mail to American
Bible Society)

THE WORD FOR THE WHOLE WORLD

American Bible Society
450 Park Avenue
New York City 22, N. Y.
Dear Friends:

I wish to have a part in giving the Scriptures to the people in every land who are pleading for the Word of God.

Please send me information on how I may most effectively help your Society in distributing the Scriptures where most needed.

Name _____

Address _____

City _____ State _____

—O—

Miss Irene Chambers To Be At BWC Federation

LOUISVILLE, Ky.—On Tuesday, March 9, Miss Irene Chambers, representative from the Home Mission Board, will teach "Spiritual Frontiers" to the Business Women's Federation, at the Fourth Avenue Baptist Church, 7:30 P. M. This will afford business women an opportunity to hear Miss Chambers, who is attending an all-day meeting of the Long Run Association, at Deer Park Church, on Wednesday, March 10. Miss Chambers is an excellent speaker and Business Women are looking forward to hearing her.

—O—

During a conversation with an old friend he hadn't seen for some time, a Florida farmer asked how he had been sleeping.

"I sleep good nights," he said, "and I sleep pretty good mornings, but afternoons I just seem to twist and turn."—*Woodmen of the World Magazine.*

The Baptist Courier's New Editor

Dr. Samuel Hovey Jones, recently resigned as president of Southwest Baptist College, Bolivar, Missouri, effective May 15, will become editor of *The Baptist Courier* June 1. *The Baptist Courier* is located at Greenville, South Carolina, and is one of our best papers.

The editorship of *The Baptist Courier* has been vacant since last October 30 by reason of the death of the former editor, Dr. J. M. Burnett. Dr. Warren Mosby Seay has been interim editor.

The new editor elect is a native of Pickens County, South Carolina, and a graduate of Furman University, which last June conferred the Doctor of Divinity degree upon him after he delivered the baccalaureate sermon for his Alma Mater. Dr. Jones was awarded the Th. M. and Th.D. degrees by the New Orleans Baptist Theological Seminary, and he has completed resident requirements for his Ph.D. degree at Yale University. He has also served as pastor of some churches in South Carolina, Mississippi, Connecticut, and Alabama. Before becoming president of Southwest College he was professor of religion at Judson College and pastor of the First Baptist Church in Brookhaven, Mississippi.

Concerning the new editor, Dr. Seay remarked, "Those of us who know Dr.

Jones see in him a strong and useful editor. He is a clear thinker, has good judgment, and is wide awake to current events and their values. We will find him a champion of truth and justice and a leader with constructive and progressive methods."

Dr. Jones married the former Miss Martha Shanklin of Woodruff, South Carolina. They have four children. The



Dr. S. H. Jones

elder daughter is a student at Southwest College. Dr. Jones also has two brothers in Greenville.

Sherman Swan Ordained To Gospel Ministry By Highland Park, First

LOUISVILLE, Ky., Feb. 13.—Upon invitation from the First Baptist Church of Highland Park, Louisville, an examining council was called for the purpose of considering the qualifications of Sherman W. Swan as a minister of the Gospel. Pastor E. H. McElroy was elected chairman and questioner by the council; Pastor George H. Riggs, clerk.

After a careful examination of Brother Swan the council voted unanimously to recommend his ordination. Brother Swan's ordination was called for by the Stephensport Baptist Church, where he is pastor.

The council was composed of the following pastors: E. H. McElroy, Highland Park First; Quincy Mathis, Victory Baptist Chapel; Foster E. Howard, Highland Park Second; J. T. Tolar, Auburndale; George Threadgill, East Audubon; Paul Brinkley, Farmdale; J. M. Bragan, Birmingham; George H. Riggs, Victory Memorial; and Deacons Dewey Young, Fred Johnson, J. A. Hasty of Highland Park First; Charles Higdon and George Conner from Victory Memorial.

Brother Swan is a native of James-

town, New York, and at present, a student both in the Southern Seminary and the summer school of Indiana University. Mrs. Swan is the former Miss Dorothy Weakland of Jamestown, N. Y. They have one daughter.

The Kingdom Of God

(Continued from Page 7)

Getting into the kingdom is simply getting the kingdom into us. The Holy Spirit brings the kingdom, and when He is allowed to have His way in the heart and life, He fully and blessedly establishes the kingdom. It is our boast in this country that every citizen is a sovereign. But no man is truly a sovereign until he becomes part of the kingdom of God, until he has learned through the powers of the kingdom of God within him how to be sovereign over self and sin and Satan. The kingdom of God is a kingdom of kings. The Christ who loved us and washed us from our sins in His own blood hath made us kings and priests unto God and His Father. To Him be glory and dominion, forever and ever!—*Watchman-Examiner*.



but the future holds no financial worries when you have an American Bible Society Annuity Agreement.

In the more than 100 years the American Bible Society has operated its Annuity Agreement Plan, it has met and triumphed over every world condition—depression, inflation, deflation, civil strife, world war. For no matter what conditions prevail, payments as high as 7% are sent out promptly twice a year without fail, bringing financial security and longer life to thousands.

Let us tell you of this remarkable plan which has worked so long without a single loss to any annuity holder—and which entitles you to certain tax exemptions. Send today for "A Gift That Lives," which tells how you can give and receive generously at the same time.

Mail This Coupon Today Without Fail!

American Bible Society,
450 Park Ave., New York 22, N. Y.

☐ Please send me, without obligation, your booklet WR-3 entitled "A Gift That Lives"

☐ I enclose \$..... for the world-wide distribution of the Scriptures.

Name.....Denomination.....

Address.....

City.....State.....

5,000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg. Chicago 6, Ill.

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

A few rooms available for both young man and young women.

Applications should be made at once to:

H. D. BRUCE, President
Marshall, Texas

Herbert C. Cralle, Herbert C. Cralle, Jr.

Herbert C. Cralle Funeral Home

Phone: TAYlor 5223

FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.

(Continued from Page 15)

(CONTINUED NEXT WEEK)

Concerning Baptist Churches

By REV. W. W. CHILDERS
Energy, Illinois

In an article in last week's paper entitled "Chaos in the Baptistry" written by Russell Bradley Jones, the following statement was made: "The sole administrator with a divine commission to baptize is a local New Testament church—never an individual or a mere religious organization."

In a letter from a professor at the New Orleans Baptist Theological Seminary is the following declaration: "The seat of authority for the ordinance of Baptism is the local church. No one individual or group possesses this authority which is held only by the church as a whole. But another way, you might say that Baptists hold that the ordinances are in the custody not of the clergy, not of the church in an institutional sense, but of the local church." These statements are correct.

The Great Commission, containing the only authorization for baptism now in effect, was given to the church—to the local, visible church. No one baptized in the New Testament but that was connected with a local visible New Testament Church and followed New Testament practices and doctrines.

True Churches Must Follow Pattern

So calling a church a Baptist church does not make it one unless it "should be constituted upon that same foundation and should follow that same general type" as the church described in the New Testament. True Baptists should stand for something besides the name. Baptists stand for the Word of God as fully inspired, as truth without any mixture of error.

They stand for freedom of the individual, but not to trample faith and practice in the dirt and remain in fellowship. They believe that as far as human liberty is concerned a man has a right to be a deist or an agnostic and to preach it. But they do not believe that such a man should be a member of a Baptist church. They believe in loyalty to Christ, to His church, to His ordi-

nances, to His doctrine. They believe in a spiritual church, in a baptized church, in a church which keeps the ordinances as to their form, their design, their order, and their administrator. They cannot fellowship with any, though they wear the name Baptist, that do not stand for these things.

A church can wear the name Baptist and still not be organized on the New Testament standard and not be following its teachings. In that case, it has no authority for administering the ordinances, and its baptism is not valid. The following is a quotation from a letter from Dr. W. T. Conner: "Can a church be a New Testament church and then cease to be one by adopting heresy? I would say yes, a church may depart from the faith in such a way as to cease to be a genuine New Testament church. I think in that case it would not be well to recognize its authority in administering the ordinances."

Another seminary teacher says: "A church can be a New Testament church at one time and cease to be a New Testament church because it ceases to follow Jesus and the teachings of the Scriptures. It certainly, in that condition, loses its authority to administer the ordinances.—Illinois Baptist.

Georgia Minister Enters Gubernatorial Campaign

MACON, Ga.—The Rev. Joseph A. Rabun, Baptist preacher and former Navy combat chaplain, announced here his candidacy for the governorship of Georgia in the Democratic primary scheduled for this summer.

Rabun was ousted from his McRae, Ga., church last year after he had denounced "white supremacy" in the political stronghold of Herman Talmadge, Georgia's outspoken advocate of white rule.

The clergyman declared he was accepting "the challenge offered me to represent the interests of the people of Georgia" because "my faith and courage have been challenged by the lack of in-

sight or courage on the part of our public servants."

Declaring that the "people" would be his campaign managers, Rabun said he was working on a comprehensive platform "to protect long-neglected interests in the state." He promised to begin a speaking campaign in every corner of Georgia within a few weeks.

The 39-year-old minister, whose great uncle, William Rabun, was governor of Georgia from 1817 to 1819, was ousted from his McRae pastorate after he testified before a legislative committee against a "white primary" bill sponsored by Talmadge.

The congregation voted 67 to 35 against him and Rabun charged 11 of his deacons with placing "the name of Talmadge against God."

DO YOU LIKE PEOPLE?

AN OPPORTUNITY
AWAITS YOU

Train For A Career
In Nursing

HIGH SCHOOL GIRLS! Do you like people? Do you enjoy helping them? If your answer is Yes, then nursing is the profession for you. And now is the time to be thinking about becoming a nurse. For there's a great demand for nurses today. And there's a great future in nursing. The three years of specialized training will prepare you for many types of interesting duty. You can work in hospitals, clinics, or doctors' offices. Or you can serve with the government or the military services. Remember, there's always a position available to a registered nurse! Find out how YOU can enter this honored profession.

Inquire at the

KENTUCKY BAPTIST HOSPITAL

810 Barrett Avenue
LOUISVILLE 4, KY.

An adviser there will be happy to answer your questions about Nursing School. Don't wait too long, though. Classes are now being filled for JUNE and SEPTEMBER 1948. So don't delay write our School of Nursing TODAY!

"FROM PRISON BARS TO SHINING STARS."

THE life story of Evangelist J. Jack Paskell is perhaps the most gripping, thrilling, miracle of God's saving Grace in print today.



Ordained in S. B. C. Full time Evangelist.

Money back guarantee. Order by sending \$1.04 to

J. JACK PASKELL

P. O. Box 1281

Lexington, Kentucky