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Some Baptist Firsts

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma, and China were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were Baptist, and we have translated it into more than any other.

The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.

The British and Foreign Bible Society was founded by John Hughes, a Baptist.

Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Matthew Vassar, a Baptist.

The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncey.

Brown University, founded by the Baptists in 1764, was the first college of the world to make liberal provision for "full, free, absolute, uninterrupted liberty of conscience."

The church statistics of the United States published in 1944 by the Department of Commerce, gave the Baptist bodies the largest church membership of all the non-Catholic bodies, 11,236,559 members.

In his "History of the Free Churches of England," Skeats, who was not a Baptist, said: "It is the singular and distinguished honor of Baptists to have repudiated, from their earlier history, all coercive power over the consciences and actions of men with reference to religion. They were the proto-evangelists of the voluntary principle."—*The Baptist*.

—From "Our Church" Ft. Thomas, Ky.

Gleanings From The Field

Hobson Shirley has been elected Brotherhood secretary in Alabama.

Missionary Arnold E. Hayes is in Englewood, Fla., on sick leave from his duties in Brazil.

Little Miss Margaret Lynn was born to the Tucker N. Callaways of Japan at Nashville, Tenn., on January 12.

Dr. T. Neil Johnson of China, missionary emeritus of the Foreign Mission Board, died at Chapel Hill, N. C., on February 9. His wife survives him.

Mr. Fred Pulliam has arrived at the Kentucky Baptist Building and has taken up his new duties with Secretary W. A. Gardiner in the Sunday School Department.

Missionary Baker James Cauthen of China has returned to the United States for a sixty day visit. He arrived in Foreign Mission Board headquarters on March 7.

The Crab Orchard Baptist Church was destroyed by fire on Sunday night, February 8, 1948. This historic building was erected in 1852. The church organization goes back to 1791.

Pastor T. E. Daugherty of the Fort Thomas Baptist Church, Fort Thomas, Kentucky, has been assisting Pastor Moyes B. Carroll in meetings at Brady, Texas, recently.

L. E. Leeper, Field Worker of the Baptist State Board of Missions with headquarters at Morehead, Ky., has been called to the First Baptist Church at Morgantown, Ky.

Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Ga., addressed the Missionary Day assembly of the Southern Baptist Theological Seminary on February 26.

Dr. Fred F. Brown, pastor emeritus of the First Church of Knoxville, Tenn., assisted Pastor Ralph E. Gwin in a revival meeting at the Stanton Memorial Church, Miami, Fla., during the first week in February.

Rev. B. Frank Hasty has resigned as pastor of the First Church of Ottumwa, Iowa, and has become Field Secretary of the Central Baptist Theological Seminary at Kansas City, Kansas. He was formerly a Field Secretary for the Relief and Annuity Board of Dallas, Texas.

Marvin Bankston, former president of Arkansas A. & M. College, Monticello, Ark., has been elected Dean of Central College, which is to reopen at Camp Robinson at Little Rock in September. He is a native of Kemper County, Miss., but grew up in Fountain Hill, Ark.

John Caylor, Publicity Secretary of the Home Mission Board, Atlanta, Ga., was with Pastor Robert E. Humphreys at the First Church of Owensboro on February 22. Dr. Humphreys has been attending the Board of Trustees meeting of the Relief and Annuity Board in Dallas, Texas.

Dr. Harold W. Tribble, President of Andover-Newton Theological Seminary, Newton Centre, Mass., and formerly Professor of Theology at the Southern Seminary, in Louisville, Ky., is to speak on "Laborers Are Few," at the Northern Baptist Convention, Milwaukee, Wis., on May 29.

Drs. M. Theron Rankin and George W. Sadler of the Foreign Mission Board expect to make a trip to London in August, at which time they will represent Southern Baptists in a conference to study Baptist responsibility for Europe. This conference is being sponsored by the Baptist World Alliance.

Rev. Wirt L. Davis died at Blorom, Va., on Sunday, February 22. His funeral was held at Parsley, Va., on February 24, at 2:00 P. M., and burial took place after that at South Hill, Va. He was pastor in Louisville at the Franklin Street Church for about two and a half years back about 1920. His daughter, Miss Doris Davis, graduated from the Baptist W. M. U. Training School last year.

Evangelist Arthur Fox, of Tennessee, is assisting Pastor E. T. Pratt in a revival meeting at the J. M. Weaver Memorial Church of Louisville during March 7-21. Evangelist Fox formerly was pastor in Kentucky at such churches as the Parkland Church of Louisville, the First Church of Paris, and the First Church of Mayfield. He is the father of Mrs. H. Leo Eddleman, who is the wife of the present pastor of Parkland Church.

The South District Association's Executive Committee has passed resolutions regarding the going of Pastor Wayne E. Todd from the First Church of Danville, Ky., to Mississippi; the going of Pastor T. V. Wells from Bruner's Chapel, Harrodsburg, Ky., to the pastorate at Marysville, Tenn.; and the retirement of W. H. Setzer from the fifteen-year pastorate at Forks of Dix River Church on account of his losing his sight.

Pastor W. F. Badgett of the First Church of Hazard, Ky., says that Secretary and Mrs. Byron C. S. DeJarnette and Misses Ava Albro and Maurita Morris were with him in a training Union study course week recently in which 108 were enrolled. Seventy received awards for the course. In January they

observed Bible Study Week, at which time they studied the book of Ephesians, and twenty-two were enrolled in that course.

Six new deacons were ordained by the First Church, Pineville, on January 21. These included Messrs. W. W. Dehoney, J. M. Brooks, Jr., Roscoe Hendrickson, Marvin Byrdwell, Sr., Richard L. Jackson, Jr., and Dan C. Creech. The ordaining council was composed of three ministers—Pastor Wayne Dehoney, and Drs. L. C. Kelly and T. D. Brown; together with the deacons of the First Church. The examination was led by Pastor Dehoney and the deacons. The charge to the new deacons was delivered by Dr. Brown, and the charge to the church was made by Dr. Kelly.

A new postage stamp is to be issued soon by the Post Office Department honoring the chaplains who died in World War II. The subject of the stamp will commemorate the story so well known of the four chaplains on the sinking Transport Dorchester who passed their lifebelts to the soldiers while they themselves went to their deaths in the icy waters of the North Atlantic in 1943. These chaplains were George Fox, Cambridge, Vt.; Alexander Goode, Washington, D. C.; John P. Washington, Newark, N. J.; and Clark Poling, Philadelphia, Penna.

J. R. Puckett, after a pastorate of nearly four years, has resigned as pastor of Bell City Church to accept a call to Melber, Ky. During his pastorate at Bell City there were 190 additions, with 162 of them being by baptism. The church budget has grown from \$1,200 per year to \$2,526 for 1947. Mission gifts have increased from \$170 per year to \$525 last year. New Sunday school rooms have been added and new classes organized. A regular mid-week prayer meeting and lively Training Union give the church a full program. The church has a site for a new pastor's home, with about \$1,500 on hand to apply toward the erection of a residence thereon. He began his work at Melber on February 29.

WESTERN RECORDER

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WESTERN RECORDER

Editorials

NEWTON DECLINES TO CONSIDER THIRD TERM

Information reaching us from the Baptist Press indicates Dr. Louie D. Newton has declared his unwillingness to accept the presidency of the Southern Baptist Convention for a third term.

Dr. Newton's statement was: "In keeping with the precedent of my three immediate predecessors—Drs. Scarbrough, Hamilton, and Neff, I will not allow my name to go before the Convention for a third term as president." Dr. Newton was elected to the presidency at Miami in 1946 and re-elected at St. Louis in 1947.

Dr. Newton's decision to follow the example of his immediate predecessors does him credit. His action strengthens the wholesome trend to distribute as rapidly and as widely as possible, responsibilities. Baptists generally will so understand Dr. Newton's action.

Dr. Newton included in his statement: "May I take this occasion to urge upon all our people their unceasing prayers for the Memphis Convention. Christ is the answer."

LAST YEAR'S FEET

A current magazine carries the story of a man who went in to get a new pair of shoes. The salesman showed him some narrow ones with pointed toes. The would-be purchaser said timidly, "But these shoes are too narrow and pointed." the high-powered salesman insisted, "But sir, they are wearing narrow pointed shoes this season." Timidly again, the man meekly replied, "I guess my trouble is, I'm wearing last year's feet."

Baptists do not go along with every movement that seeks to federate the churches and combine

them all into one big denomination. We have New Testament feet, and narrow, pointed-toed shoes pinch us.

There are plenty of enterprises in which we can all work together, and we seek for brotherly understanding, but narrow, pointed shoes that leave out a part of the old Book, or substitute what some man has said or done, hurt our feet.

BOTH ARE INCONSISTENT

The *Nation* magazine states, that in the Phillips Brooks House at Harvard University, there is a small bronze plaque under the bust of old Phillips himself which reads: "This House is Dedicated to Piety, Charity and Hospitality."

Then under the plaque is tacked a white card with this message prominently inscribed thereon: "No Trespassing! Unauthorized Persons Are Not Allowed in This Building."

One cannot keep from smiling at this cross-cut contradiction. And yet, is it less so in some of the churches? Dedicated as they are to the service of Christ and for all men everywhere—rich or poor, high or low, ignorant or wise—the light of the world and the salt of the earth, they hang under Christ's eternal welcome their refusal to reach out into the community for those for whom Christ died.

The churches of Christ are not of the world but they are the light of the world. And our Lord's warning goes out to those who smother the light under some little bushel-concept that even a church can live unto itself and then keep on living. One finds here and there churches which live unto themselves and are dying unto themselves in so far as

a dynamic program of evangelizing is concerned. They have turned God's *welcome* sign upside down, and people are not entering the Kingdom because of their influence.

It is the church's business to point men and women to the kingdom of God, and, as they are born into the Kingdom, to bring them into church membership and service, teaching them to observe all things whatsoever He has commanded them. Let's tear those cards from under our plaques and brush off our welcome signs and go to work for Christ!

SENTENCING MEN TO CHURCH ATTENDANCE

The recent decision of a county court judge sentencing four young men to attend Sunday school and church during a two-year probationary period, was sharply condemned by Dr. Louie D. Newton, president of the Southern Baptist Convention.

Dr. Newton made the protest in a Sunday morning sermon in his church in Atlanta, and also protested directly to the court. Said he, "There must be no coercion in religion, either from civil or ecclesiastical authorities, if we are to preserve inviolate the cherished principle of religious liberty and its inevitable corollary, separation of church and state." He declared the court decision "contrary to the clear teaching of the Bible that religion is a matter of persuasion and not of coercion."

The writer senses the high purpose and motives of the Judge delivering the decision, and is in fullest appreciation of the compliment paid the churches by the Judge's feeling that the young men needed the remedial environment of the church atmosphere. That the wholesomeness of real worship and the teaching of the Bible will exercise a benign influence on life, is not even remotely debatable.

But compulsion by the state is quite another matter. Good as were the intentions of the Court, the Judge erred. The immortal soul must make its own decision—either for or against Christ. Guidance? Yes. But state compulsion, never. It had been better, and the course of wisdom, for the good Judge to urge on the offenders that they attend the church of their

own choice, and to urge further that men of high religious character cast about the erring young men their guidance and influence. Let men be made acquainted with their own need for God, and let them make their own decisions!

ANY RELIGION WILL DO?

The *Miami Herald* remarked recently, "As one can ascend to the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so divers are the ways and means to approach God, and every religion in the world shows one of these ways."

Most of us have reached the point at which we do not expect a great daily newspaper to take a positive Christian stand, and, it is really news, like "when the man bites the dog" when one does. Yet, real Christians everywhere grieve when a paper like the *Miami Herald* places all religions on a common level.

The opinion expressed by the *Miami Herald* is more current and wide-spread than some of us understand. Dr. Lewis Browne, in his *Preface to the World's Great Scriptures* (Macmillan) remarks, "There is increasing wonder nowadays about the religions other than our own, and that is a good thing. It is good because such wonder is imperative if we are to begin fitting ourselves for this world we live in. Bigotry was enduring in earlier times, for the planet was roomier then, and people could keep somewhat apart. But today, our world is so shrunken that bigotry has become like cholera in a crowded camp."

Both the writer of the article in the *Miami Herald* and Dr. Browne, make it clear that they themselves do not regard Jesus of Nazareth as the one hope of the world, that they are not Christians.

The shrinking of the world has nothing to do with whether this or that is truth, and it makes no difference how crowded together the people. Truth is truth, whether in the surging mobs or out in the stretching open places. Men with the intelligence of Dr. Browne and the writer in the *Miami Herald* should bring themselves to recognize this axiomatic fact.

There seems to be little doubt

that the tragic death of Mohandas Gandhi—not a Christian, but a great world-leader—has stimulated the type of opinions expressed in the quoted references.

If the belief that there is only one way to God makes a bigot, then Jesus of Nazareth would fall under that category. He believed and taught that there is only one way to God, and that all other ways lead inevitably to spiritual chaos. Said He: "I am the way, the truth and the life; no man cometh unto the Father but by me." We stand not only alongside Jesus, but say with Him, to all men of whatever religion or none, "And I say unto you that except ye repent ye shall all in like manner perish." Peter's experience and conviction are ours: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12).

As stated above, the anti-Christian opinions expressed in the referred-to statements are far more widespread than some of us understand. They are infiltrating into the thinking of some who claim Christianity as their religion. Our people need now to fortify their own hearts and convictions, and to do the same for the young in the homes and churches, as never before!

MOUSETRAPS RECOMMENDED

Journeyman's Barber (how, we do not know), dug up a story about Abraham Lincoln and a mousetrap. A man, it seems, had invented a mousetrap which he, like most inventors of mousetraps, regarded as the final answer to the mouse problem.

For a long time the inventor sought an audience with President Lincoln, feeling that if he could only secure Mr. Lincoln's endorsement of his mousetrap his success would be assured.

At last he was in the President's presence, and Mr. Lincoln had looked over the contraption carefully. Then, with all the care exercised in the preparation of his Gettysburg address, he wrote:

"For the sort of people who want this sort of thing, this is the sort

of thing that sort of people will want."

History says nothing about the value of the mousetrap, but Mr. Lincoln's endorsement was a masterpiece. The truth of the business is (and that's the reason that mousetrap is dragged out), I have wished a thousand times for some such formula as that used by Mr. Lincoln.

What pastor, or denominational servant has not faced, again and again the request to endorse somebody or something. Most of the time it is both a delight and an honor to grant the request. Other times. . . well, if we could only have had Mr. Lincoln's formula!

There are people and things floating around over the country, with endorsements from outstanding individuals which could better have read, "For the sort of people who want this sort of thing, this is the sort of thing that sort of people will want."

AMATEUR BLACKSMITHS

It is said that a fine country boy in his teens found a piece of iron that had been lying around his father's shed for months, and decided it ought to be made into something.

Taking it over to the farm repair shop he heated the forge as he studied, and then decided it would make a good ax head. So, heating it, he began pounding it with the hammer. As it cooled and became more and more unpromising, he said, "I know what I'll do; I'll make it into a clevis."

So again he heated it, and again pounded it on the anvil. But some way, before it turned into a clevis it was cold. Viewing his second failure with a feeling that had a double portion of disgust, he said, "I know what I'll do, I'll just heat it again, stick it in the water and make me a big fizzle." And he did.

Isn't that something of the oft repeated experience of those who set out to do even a good thing, but have not prayed through, nor thought through, nor prepared and trained through? They hope to arrive on some schedule, at some destination, some day, somewhere. That sort of indefiniteness, unpreparedness, prayerlessness, undirectedness, usually ends up about like the lad's iron.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, MARCH 11, 1948

No. 11

A Foolish Thought ABOUT GOD

By GEORGE W. RIGGS, Pastor,
Victory Memorial Baptist Church, Louisville, Kentucky

IN I KINGS 20:28 we find these words: "The Lord is God of the hills, but He is not God of the valleys." That statement was made by the Syrians, who reasoned that they had lost the battle against the Israelites because Israel's God was God of the hills, and that if they could but draw them into the valleys they could conquer.

Such is the stumbling error of the misinformed; the fanatical fancy of a twisted theology. We cannot laugh at the stupid doctrine of the Syrians, for it is still preached today. There are still those milling around with the foolish thought that God is the God of the church but not the community, the city, the commonwealth, and the nation.

The old prophet foresaw the day when the horses' bridles would bear the inscription *Holiness unto the Lord* but we take it for granted that none feel that day has arrived. In the ordinary every-way, everyday life of the community there is now to be seen very little that reminds us either of the principles or the authority of God. Churches may dot the hillsides and the country places and the city streets, but men still disregard heaven's claims and set at naught the will of God.

A Greater Than The Temple Is Here

The Jews of Jesus' day thought God was in the temple, but Jesus stood in the market place and shouted, "A greater than the temple is here." God was in the market place! Oh, what a sober-

ing thought! God is in the business places. How many scales would be righted if men could but hear Christ saying to them now, "With what measure ye mete it shall be measured unto you again." Too many think of God as in the church but not in the places of business. God is in the market place! How many flashing neon signs advertising whiskey, beer, liquor, seeking to lure humanity to destruction would disappear if the people but realized that God is there. What change of street talk there would be if men could but be led to understand that wherever they talk and whatever they say, Christ listens. "For man shall give an account of every idle word spoken." *Most of us will agree that this is an age when very little is sacred.* Things which Christian lips of other years would have spurned to utter are now freely spoken. More and more there seems to pass away the sacredness of Christian speech and the devil's jargon is taking its place. Small wonder, therefore, that the cheapest thing on earth now is human life and character.

Truth Must Go Everywhere

The Jews thought God was in the temple only, but Jesus said, "The day comes when ye shall not worship God in this mountain or in the temple, for they that worship Him must worship Him in spirit and in truth." And truth and spirit must go everywhere the Christian goes. for God is everywhere. It is useless for one to say, "Ye shall

know the truth and the truth shall make you free" in the church, if a lying life is lived out in the community. Man cannot sing in the church "Beautiful words, wonderful words of life," if he refuses to take that beauty with him out on the roads of life.

To try to make our churches as beautiful, adorable, and as worshipful as we can is wonderful, but what are we going to do for those who are not in the churches? for the city, the state, and the nation? Praiseworthy is the spirit that leads us to keep our church life clean, but the same spirit should lead us to keep our political affairs above reproach. But does it? Jesus would be barred from nearly any political session of nearly any legislative hall today. Dollar-loving, evil thinking politicians could not bribe and lobby and hide and secrete through the legislatures their God-defying, Christ-forgetting bills unless they had the foolish thought that God is in the church but not in the legislative halls. Satan has been telling Christians a long time, "Politics and religion will not mix," and many of us have been foolish enough to accept it. Why do these enemies of righteousness so preach? They would lead Christians to adopt a "hands off" policy so that their evil schemes may prosper. Listen my friends! True Christianity will mix and must mix with anything that affects human life, asserting itself to the utmost to lift up the man who has fallen among thieves on the road to Jericho.

A Blot On Kentucky

The hellish local option bill recently race-horsed through both houses, with little public hearing, by anti-constitutional representatives who either own or are paid by booze distributing agencies, is one of the darkest blots against Kentucky's Christianity. I have been a Kentuckian all my life. I love the dear old state and its people, but I do not think that in all the annals of Kentucky history there has ever been a bill run through the legislative in such a foul and undemocratic and un-American and un-Christian manner as was this! I hang my head in shame!

(Continued on Page 8)

BOASTING—We human beings find is difficult not to boast when we have done a good job. But too many boast at the wrong time and too often. Boasting almost never yields a profit.

One successful man said he owed his success to a close study he made of his Dominicker rooster. That rooster was a powerful fighter. He could fly higher and cut deeper than any other rooster in the neighborhood. But he often lost fights against weaker foes.

His trouble was that right in the middle of a fight, he'd stop to crow.—Pegmatites, Golding-Keene Co.

THIS STORY which we read together this morning of the awful fate that befell Ananias and Sapphira is beyond doubt an extremely difficult one to understand. It is so sudden and dramatic! It appears rather more like a scene from Joshua or Judges, as one of the more wild books of the Old Testament, than to belong to New Testament days. It scarcely seems to tally with what we know of God.

And yet it happened for a purpose and is recorded here for a definite reason. If we think around the matter a little we find there is no need to arrive at the conclusion reached by some that either the story is not true or, if it is, it reveals a very unreasonable and vindictive attitude on the part of God.

The fate of these people was sudden and shocking, and we might well ask, "Just what was their sin that deserved so drastic a punishment?" To understand this fully we need to be able to realize the position and the condition of the Christian Movement at that particular time. It was in the first flush of enthusiasm—great numbers had been won for Christ, a spirit of love pervaded the whole fellowship, so much so that no man called his possessions his own. They had a common fund into which all contributed and from which all drew. There were no rich and no poor, all were "brothers in Christ." It certainly seemed as though the Millenium was just about to begin!

We read of Barnabas, who was evidently well-to-do, selling all his property and giving the whole proceeds into the common fund. Others were inspired to do the same. Among these "others" were Ananias and Sapphira. How much of their "inspiration" came from a desire to win the plaudits of their fellow Christians we do not know. Possibly the motive that prompted them in the first place may have been quite a worthy and honourable one. At any rate they sold their property, but the moment they had the money in their hands the Serpent reared its head in this "new Eden."

"Hold on to a bit of it," came the disturbing whisper "no need to give it all in. After all it's your money—no one will know." So, the subtle temptation—and they fell! "They held back part of the price," and "they lied to God." Sin had already entered the new Paradise. How vitally necessary it was that such hypocrisy should be "scotched" right at the very outset! How essential that there should be a pictorial exhibition of the hatred of God for all forms of hypocrisy and double-dealing within a church; an exhibition so striking and dramatic that the whole church would be moved and marred. This prompt and effective dealing with the case at issue provided just such a warning and had the calculated effect. We read: "And great fear came upon the whole church and all who heard these

They Lied to God and Kept Back Part of the Price

By REV. F. CARTER

(Sermon preached to the sixty-fifth assembly of New Zealand Baptists 1947)

things." "You cannot 'play the fool' with God." So rang out the message to the people.

"You cannot lie to Him with impunity," so learned the church. Ananias and Sapphira had received much at the hand of God. They had shared in the great blessings of the early church, and they wanted to make a big splash of their gratitude. They counted up the cost, declared their willingness to pay it, but when it came to fulfilling their vow they sought to hold on to a bit of it—to "keep back part of the price"—and so "they lied to God!"

My friends, the message of this incident to the churches of today is just as clear, just as applicable as when it occurred. I guess that if we were asked each one what we considered to be the greatest foe of the churches today, the vast majority would say "hypocrisy within the Church." That is our deadliest enemy, and there are times when, far from throwing up pious hands of horror at this story, we could almost wish that the same could happen again, and a few more Ananias's and Sapphira's laid low, and "great fear came upon the whole church."

O God, for a purified, cleansed church in which men would go in mental terror of using religion as a cloak, and of professing much that they do not live up

to. We could all say a comfortable "Amen" to that, for we believe it would not affect us personally and we would not be likely to be confronted with the sudden demise of any of our fellow-messengers here. But just a moment, before we settle back too comfortably! Let us realize that in a very direct and personal way this does refer to us directly. We have a wholehearted contempt for the miserable action of these two folk, and yet there are few of us, if any, who are not guilty in some degree at least of the very same sin as Ananias and Sapphira. O yes, that's true!

Through the free unmerited grace, God, we are brought to the foot of the Cross, we were given the faith to respond to the wondrous invitation, we entered into the blessed gift of salvation—we have rejoiced in the knowledge of sins forgiven, we have been made "partakers of the inheritance of the Saints in Light," we have revelled in the sweet fellowship that is ours, with Christ, and with our fellow Christians! But there is a price to be paid for these things! In return for these incomparable blessings God asks of a man—his all. All his time, all his money, all his pleasures, all his ambitions, all there is of him, to be placed unreservedly, unconditionally in the nail-pierced hands. And you have agreed to meet that demand, and so have I! We have made that contact with Him, have weighed up the matter, counted the cost, and have found it a thousand times worth while. More than that—we have declared it openly. When of our own free will we were baptized we declared ourselves to be indeed dead unto sin and self, and raised to "newness of life in Christ." In the presence of God and His people we who accepted the free gift of God brought ourselves with all our powers and capabilities and said, "This is the price; I dedicate it to Him."

(Continued on Page 15)

An actor not so well known as he thought he was, received an offer of a part in a new London show. Being on tour at the time, he replied by telegram: "Will accept double what you offer. Otherwise count me out."

Next day he received a telegram which read, "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, OUT." —Labor.

Opening Night Will Be Brotherhood Night

By Lawson H. Cooke

The Convention Committee on Order of Business has complimented the Baptist Brotherhood of the South very highly by designating the opening night of the Southern Baptist Convention—Wednesday night, May nineteenth—as "Brotherhood Night" and by giving us full direction of the program. We are not unmindful of the heavy responsibility which this places upon us.

We are now preparing one of the most spectacular, at the same time highly spiritual, presentations ever witnessed by the convention. The theme for Brotherhood Night will be "The Romance of the Co-operative Program," and not fewer than five thousand laymen are expected to attend.

Watch your state paper for further announcements.

The Tongue Is A Fire

By R. C. CAMPBELL
In Arkansas Baptist

"THE TONGUE is a fire, a world of iniquity: So is the tongue among members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

In the Berlin Sports Palace Hitler stood on a platform. On either side of him were two torches shooting their flames skyward. Before Hitler were thousands of German Youth standing beside the flags of Hitler Youth Organization. Hitler's words whipped them into a veritable frenzy of devotion. Before his speech was ended they would have thrust their swords through their bodies to prove their allegiance to him. Such is the power of spoken words. Through the power of his tongue Hitler led his people and the world into a veritable hell. On the other hand, we see Churchill, whose words brought heart, hope, and victory to a people who had been defeated, save on the inside. These two men show us the power of the tongue for evil and for good.

The Power of Little Things

"The tongue is a little member." Behold how great a matter a little fire kindleth! The bridle is a very small thing, but the rider cannot do without it. The rudder is a tiny part of a ship but the vessel could not be guided without it. The least spark sets fire to a whole city. Little symbols, letters, words, make human society possible. Without these there could be no communication, no commerce, no politics, no sermon, no singing, no church. How wonderful is the faculty of speech! "It is the rudder that steereth human affairs; the spring that setteth the wheels of action going."

A little wheel in a vast machine may, if neglected, throw the results of the machine into destructive confusion. A little seed may eventually furnish grain for an entire nation. Some slight, unchronicled incident in your experience may color your life for eternity. Some noteless incident may hold the germ of action that shall spread through all the earth, and fill all hell with deepened sorrow, or all heaven with heightened praise. The mother of a world of trouble may be no longer than a pin's head. We are not amazed at James as he declares, "The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth."

"Life isn't a little bundle of big things;

it is a big bundle of little things." A small speck before the eye may destroy the beautiful scenery of a vast, majestic mountain range. The mighty Thames river has its source in the Crestwood Hills. Its beginning is made up of seven springs. The most powerful nation of all time began with a handful of Pilgrims on the bleak New England shore. Little things are of eternal moment.

The Tongue May Be Deadly With Poison Insinuations

An insinuation may have a wrong inference altogether. For instance, a preacher was once asked to open a term of court with prayer. He concluded his prayer thus: "And finally, may we all be gathered into that happy land where there are no courts, no lawyers, and no judges." How subtle an insinuation may be! It may hold a world of devilry, destruction and death. One starts like this, "Yes, but you don't know what I know." Or, "Oh, yeah! You just think so." Insinuations are like ghosts rising up from a tomb; like hemlock given one instead of bread; like gallwood put into a fountain; like arsenic put into hot biscuits; like strychnine put into ice cream; like a canker worm eating at the heart; like termites destroying foundations. Salacious insinuations are like a rattlesnake coiled at the base of a rose bush. One may speak insinuations with sweetest joy; those very insinuations may be turned into wildest woe. Woe to a community or a church when "foul whisperings are abroad."

Hasty Speech

Speaking hastily, bitterly and too freely are iniquities of the tongue. James puts it this way, "A world of iniquity." "Grievous words stir up anger, but a soft answer turneth away wrath." One of the "hints" given concerning the

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.

care of a fountain pen is, "When this pen flows too freely it is a sign that it is nearly empty and should be filled." Tongues that flow too freely are signs of empty minds. It is often true that undue speech is allied to certain weaknesses of character. The conceited and the self-assertive individuals are usually very talkative.

Thoughtless, hasty, unkind words passed from mouth to mouth receive progressive exaggerations. Like a snowball, they increase in size as they roll. Such users of the tongue are persons who tear the bandages from social wounds and prevent them from healing. They bring flint and steel and acid and alkali together and kindle fires of hell in community and church. They bring destruction, strife, ill-will, enmity, and destroy peace and love.

Once, one such blabberer was at the table with a number of persons, among whom was one of the seven sages of Greece. The talkative person expressed his astonishment that one so wise did not utter a single word. The sage instantly replied, "A fool cannot hold his tongue." He was a wise philosopher who bound his scholars to a silence for five years, that they might not use their tongues till they knew how to govern them, nor speak till they had something to say.

Words are vehicles which when wrongly used wreck homes, separate husbands and wives, and leave a streak of green poison. Foolish and non-important arguments cause limitless trouble. A man and his wife had a falling out. Either a rat or a mouse ran across the room. He exclaimed, "What a rat!" She declared it was a mouse. He affirmed that it was a rat. She stuck to her guns that it was a mouse. The argument became more and more bitter. They separated. Ten years later they got back together and were happy until the husband said, "It was so foolish and such a shame for us to get mad, fall out and be separated for ten years over a rat." She said "It was not a rat; it was a mouse," and so it went.

Offense of Criticism

Criticism is a bitter offence of the tongue. Teddy Roosevelt said, "The poorest way to face life is to face it with a sneer." Many fill the role of which Pope spoke, "Willing to wound and yet afraid to strike." People who are always criticizing have that much less time to do something worthwhile. One day a boy had a dog hitched to a lawn mower. A man passed by and the dog stopped to bark at him. The boy said, "Don't mind the dog, mister; he is just barking for an excuse to rest. It is easier to bark than to pull the machine."

(Continued on Page 11)

Miami HERALD, 4-12-47: "Wife Killer Tells How He Knifed Her." The killing was the result of a three-day binge.

Baptist World Alliance— A Resurrection Message

By C. O. JOHNSON
President, Baptist World Alliance

DEAR BAPTISTS of the World: Soon the air will be filled with the glorious music of the risen Lord and in many tongues and lands hearts will rejoice in the living Christ.

The sweet strains of "Silent Night" have barely faded away until there comes the "Hallelujah" of the resurrection. How like our own lives and our own world! Hardly had the dying echo of the last bomb dropped in the late war faded from our weary ears before we heard the soft sweet music of the Master's voice saying, "Peace I leave with you, my peace give I unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

In most of the world today may be seen groups of those who have been able to put under their feet the hate and racialism and nationalism that blighted the world, and to stand beside the empty tomb and the grave clothes of yesterday and, taking orders from the living Christ, to start again to go into all the world with the message of life and hope even in the midst of death.

Times such as these tend to strengthen the bonds of fellowship among our Baptist brethren around the world. We who have been in the favored lands have been raised to a real concern for our brethren who suffered. In turn, those climbing out of the rubbish of the world, finding a brother standing there in the name of Christ to help them, have their own faith strengthened and a new life begins to course through them; and we ourselves find tongues to sing, "On Christ the solid rock I stand, all other ground is sinking sand."

Reports from Baptist World Alliance Sunday have been coming in since February 1, and they are heartening. We feel a sense of fellowship in the observance of a special day by our Baptist brethren around the world. In many places an offering was given for the work of the Alliance and for the relief of the suffering brethren.

News of the election of Dr. Arnold T. Ohrn, of Oslo, as Executive Secretary, and his acceptance of the office to begin July 1 of this year, has brought rejoicing to all our hearts.

The continuance of Dr. W. O. Lewis as secretary with special work in Europe for the present has likewise rejoiced

hearts around the oceans. Dr. Lewis will be rendering much needed service.

Soon the administrative committee will meet in the new headquarters in Washington, to consider plans for continuing our relief work in the world, to give thought to plans for financing our program, and to take steps to decide where the next meeting of the Alliance will be held.

Remember to "Pray at eight in '48," around the world. Let us establish this hour of prayer and remember each other daily at this time and at all other times.

Pray for freedom for the oppressed.

Pray for the salvation of the lost through evangelism.

Pray for the distressed and suffering people.

Pray for our Baptist Alliance, that we may not fail our great Leader and Lord now.

With a prayer in my heart for you all, my dear brethren, I am Yours for His service.

—O—

NATURE—Have you ever stopped to consider what it would cost to light the world with sunshine if we had to pay for it? It has long been known that every square yard of the earth's surface directly exposed to the sun's rays receives, on the average, $1\frac{1}{2}$ horsepower. If we think of the supply of sunshine as a public utility, then every square yard on which the sun shines receives one and one-eighth kilowatts continuously.

The cost for one twelve-hour day of sunshine for the whole earth would be more than one hundred million times a million dollars.

A Foolish Thought About God

(Continued from Page 5)

Legalizing Sin

The gambler-sponsored "legalized-handbook-gambling-for-revenue" bill, soon to come up for passage or rejection, is another step on the road toward a God-forgetting and putrifying day, and yet there are some Christians (?) who argue, "Well, we just as well legalize gambling and get the revenue, for you know folks will gamble anyway." Is that your line of reasoning? If so, then follow this folly and see which way it will chart your law and order. Here it is: "Well, we had just as well legalize murder, for folks will kill anyway." "We had just as well legalize adultery, for folks will commit it anyway," and your wife then becomes unsafe on the streets and there are those who would sell your daughters into white slavery. "We had just as well legalize stealing, for folks will steal anyway," and then your property is no longer safe. Does that make sense? But you say, "That is an exaggerated case." Oh, no. *Give the devil a pin point and he'll dig your grave!*

We sent telegrams to the governor and the committees, saying we were against both bills. I want my name signed against all evil even if the whole state legalizes every vice.

Christ Verses Nonsense

To make a wrong *legal* does not make it *right*. Why do men reason so? Because of the foolish thought they have of God: "God is God of the church

but not of the capitol; He is God of the home but not of the house bill, He is God of the Bible but not of public life." I still hear Christ speaking above all this nonsense, admonishing senators and representatives: "Render unto Caesar the things that are Caesar's." That is right. Some things belong to the state, but we are not to forget the rest; "Render unto God the things that are God's," in political, school, home, and economic life. Let us go with the lawmakers as long as they go with God, but when they leave God let us go on with Him. This we must do if we are to save our state and our nation. God thunders His voice of ownership: "The silver is mine, and the gold is mine. . . the earth is the Lord's and all they that dwell therein." "Righteousness exalteth a nation, but sin is a reproach to any people." "The wicked shall be turned into hell with all the nations that forget God." "Remember the Lord thy God, for it is He that giveth thee power to get wealth."

You have not found God in church unless you are willing to recognize Him at your working place. You have not found God in the doxology unless you are willing to obey Him at the polls. You have not found God anywhere unless you are willing to acknowledge Him everywhere. The only true religion a man has is that which he takes with him always, in all places, under all circumstances. All else is unworthy of the name of Jesus Christ, Whose we are and Whom we seek to serve.

The Call of The Goose

By EWART A. AUTREY

I WAS watching a flock of passing geese one day. Suddenly one of them dropped away from the others and began to fall to earth. The others circled with wild cries, and then flew on southward.

I examined the fallen goose, and found that there was nothing wrong with her except that she was very old. I concluded that the fast pace of the flock had just been too much for her. She had become tired and dropped out.

I placed her in the yard, hoping that when she had rested, she would be able to join another flock and go on to seek her companions. A flock passed over the very next morning. They were chattering happily as they skimmed across the clear blue sky. The old goose in the yard stretched her neck and called to them. They circled and she spread her wings to join them. All she could do was to beat the earth in vain. There was just not enough strength left in those old wings to bear her upward.

In the days that followed it was pitiful to hear her crying to the passing flocks and trying to reach them with those tired wings. She became more restless with each passing day, and would walk for hours around the fence seeking a way out. She just wasn't born to be hemmed in by a fence.

I couldn't stand to see her so restless and disappointed. One day I carried her down to a sand bar by the river. This was a regular resting place for geese on their southward flights. They would also stop there during storms to wait for better weather.

It was on this sand bar that the old goose found her place again. For awhile she was still restless and I could hear her wild cries. Finally it seemed that she realized she would never soar to the skies again. It was then that she began to be of real service to the flocks that flew over. She would feed contentedly all day and never say a word when flocks passed over. Along toward sunset when a flock would appear on the horizon she would begin to call, telling them in goose language that the sand bar was a good place to spend the night. They seemed to understand for they would immediately swoop down with much chattering and settle on the sand bar to spend the night. The old goose did this so regularly that we began to call her "OLD FAITHFUL."

Then there would come bad nights when flocks would become lost and disturbed in the storms. I have heard

them flying scattered and uncertain above the river. Immediately *Old Faithful* would begin to call from the sand bar, and the storm-driven flocks would settle down to a place of rest and safety.

Old Faithful had found her place of service and was never restless and dissatisfied again. She continued to fulfill her task well until I happened to walk across the sand bar one day and found her dead with her head tucked peacefully under her wing.

I learned a lesson from *Old Faithful*. Many times we have to drop out of the flock because of the weight of the years or because of physical handicaps. Just because we can no longer fly with the flock is no reason for us to become rest-

less and dissatisfied. There is always a place for us to fill. Happy is the fellow who seeks that place until he finds it, and then is willing to fill it, however humble it may be, until he reaches the end of the trail.

If we can't fly with the flock, let's help the flock to fly.

It Is Time To Pray

Early in the morning
At the break of day
When your heart wings skyward,—
It is time to pray.

Then at coming noontide
When the world is bright and gay
Lift your soul in sweet surrender,—
It is time to pray.

In the evening when the moonbeams
Send a sheen through shadows gray,
Bow your head, beloved,—
It is time to pray.

—Mrs. J. Q. Callin
First Baptist Church
Winter Park, Fla.

J. Foley Snyder Joins the Staff of Georgetown College

GEORGETOWN, Ky., Feb. 28.—J. Foley Snyder took up his new work as Director of Personnel and Acting Dean of Men in Georgetown College at the beginning of the second semester.

Mr. Snyder has been active in church



J. Foley Snyder

work since his conversion. He was a deacon in the First Baptist Church of Hazard for twelve years and was superintendent of the Sunday school there for eight years. When he left Frankfort to become associated with Georgetown College, he was a deacon in the First Baptist Church of Frankfort, clerk of the church and chairman of the Deacons.

He served as an officer in the Franklin County Sunday School Association and the Training Union Association.

Mr. Snyder was born in Jellico, Whitley County, Kentucky, on September 1, 1900. He received his early education in the rural schools of Whitley County and the City Schools of Jellico, Tenn. He united with the First Baptist Church of Jellico when he was fourteen years of age.

After graduating from the Jellico High School, he attended Georgetown College, where he received his A.B. degree in 1921. He is a graduate of the University of Chicago with an M.A. degree in School Administration, received in 1931. He has also done graduate work in the University of Kentucky and Columbia University.

He taught one year in the Jellico High School. For twenty-one years he was teacher, principal and assistant superintendent in the Hazard City Schools. For the past four years he has been assistant executive director of the Kentucky Unemployment Compensation Commission in Frankfort.

He married Miss Kate Rickman of Paris, Tenn., in July, 1928. They have three sons, Frank age 17; Robert, 15; and Billy, 12.

UNDERSTANDING—You needn't become greatly concerned if you are misunderstood, but it's time to work up a first class worry when you are unable to understand.—*American Lumberman*.

Do Ordinances Save?

THE ORDINANCES of immersion and the Lord's Supper, which, according to New Testament teaching, are the two ordinances of the church, do not save men but obedience to them does ultimately save men because in a picture they present the truths that save men.

In an article by Dr. J. F. Love the matter is made most plain that only by exact obedience to the ordinances enjoined by the Saviour do we preserve the truths which save souls. He says:—

"Next to a right apprehension of the meaning of Christ's death, that is to say, a right view of the Atonement, is a correct understanding of the meaning and design of the ordinances. The meaning of the ordinances is second only in importance to the meaning of Christ's death. They preserve the fact and signify what that death means. To perpetuate and propagate this truth of the Word of God, it is necessary that the very form by which these truths are taught shall be preserved entire.

Save What?

"Baptists do not believe or teach and have never believed or taught that the

Lottery Bill Defeated In Virginia State Legislature

RICHMOND, Va.—A lottery bill opposed by Virginia Protestant groups was defeated by a vote of 56 to 21 in the lower house of the state legislature.

The bill would have exempted patriotic, fraternal and religious organizations from the state's anti-lottery law. The Richmond Ministerial Union and the Virginia Council of Churches had denounced the measure, saying that gambling is gambling under any conditions and that they "resented the inference" that the churches wanted to raise money by such methods.

The bill touched off one of the most vigorous debates of the 1948 session. Delegates Frank P. Moncure, of Stafford, a lawyer and patron of the measure, said passage of his bill would be a means of legally tolerating non-profit raffles which have been "winked at" in the past. Opponents charged that the measure was unconstitutional in that it violated a state constitution anti-lottery clause.

Fraternal and other non-profit groups were conducting lotteries on a wide scale in Virginia until Governor William M. Tuck last year reminded the state's attorneys that all lotteries are against the law and demanded that they be stopped. (RNS).

ordinances were ordained to save men," but "we now say with equal emphasis that they are saving ordinances. But save what?—that is the question. They were not appointed nor empowered to save souls but they were appointed to save the essential truths of the Gospel, the very truths by which souls are saved. The ordinances were appointed by the Lord to save the essential facts of His Gospel. Any change in the form of the ordinances or any interpretation of them which obscures their original design" (and Dr. Love might have added "or any change in their order of relationship") "puts in jeopardy the saving Gospel and the souls of lost men. The preservation of the original forms of the ordinances is necessary for the preservation of the original gospel."

Why Lose the Truth?

Open communion results ultimately in the complete loss of that great testimony of Believer's Immersion. To depart from the teaching of God's Word in that matter of the relation of the ordinances, is ultimately to reach the place where the very truth of the gospel is lost. Do we believe that man must be "born again" in order to be saved? Do we believe that the true Christian must die to self and sin, and rise to a new life in Jesus Christ, Christ to live in us, we "making no provision for the flesh," "reckoning ourselves as dead?" If we do, and wish to perpetuate these truths it is necessary to follow closely the Bible teaching given by Christ Himself as to the New Birth and the New Life in Christ, and to follow His commands concerning them, not departing in any way from the Divine pattern.

Majestic Truths

We quote Dr. Love a second time: "Immersion is not a badge of sectarianism and the Lord's Supper is not a mark of neighborliness, but they are an apologetic of the Evangelical Gospel. The ordinances hold such truths must, at all hazards, be preserved in their simplicity. Any trifling with ordinances is a trifling with the essential elements of the Gospel. The ordinances do not possess magic, but they preach majestic truths. They do not expiate sin, but they exhibit the atonement; they have no sacramental value but they have pedagogical value. The Memorial Supper and the baptismal entombment proclaim the vicarious atonement. Anything which touches these ordinances touches the vital heart of the Gospel.

Today's Deadly Attack

"The most deadly attack upon religion today is upon the very point

guarded by these ordinances, the vicarious death and miraculous bodily resurrection from the dead. If we suffer the loss of these triumphant truths, the death and resurrection of Christ, we surrender the Gospel and slay the hopes of sinners forever. The Lord's Supper was appointed to save one of these saving truths, and baptism the other."—Regular Baptist Call, Toronto, Canada.

"Until All Need Is Met"

By Louie D. Newton, President
Southern Baptist Convention

Someone was asking, "When will we be through with this business of relief?"

I could think of but one answer, "When all need is met."

As long as there is one hungry child, every parent must feel a sense of anguish.

As long as one person suffers for lack of raiment, every Christian must feel a sense of concern.

As long as one dwelling place is cold and dark, Christians will be moved with compassion. That unused candle in your attic could be lit in that far-away dark room.

Our Southern Baptist Relief Center reports a magnificent response on clothing, and now the offerings for relief on Baptist World Alliance Sunday are pouring in; but there is still a great need—need for clothing and shoes, need for candles, need for money with which to buy and send food and medicine.

Nor will Southern Baptists stop giving until all need is met, for, with John Oxenham, we gratefully say:

"Love ever gives. . .
Forgives. . . outlives. . .
And ever stands
With open hands.
And while it lives,
It gives.
For this is Love's prerogative—
To give, and give, and give."

Bill Would Give To Church Groups One-Day Liquor License

ALBANY, N. Y. (RNS) A bill that would permit church organizations to obtain one-day permits for sale of alcoholic beverages without fees has been introduced in the State Legislature here by Senator Charles O. Burney, Jr., Buffalo Republican.

The measure provides that permission for one-day licenses to sell alcohol at functions sponsored by the groups could be obtained from the State Liquor Authority. [What church would want such a permit?—Editor.]

MARRIAGE—Marriage with a good woman is a harbor in the tempest; but with a bad woman, it proves a tempest in the harbor.—Petit-Senn.

The Tongue Is A Fire

(Continued from Page 7)

It is easier to destroy reputation than to construct character. Faultfinding is as easy as it is damaging. "But all was false and hollow; though his tongue dropped manna," said Shakespeare. No wonder God's word warns us about the deviltry, biting evil, damning effects of the tongue, when he says, "It is set on fire of hell." The fire of the tongue, we must believe, is ignited from the lower regions, the devil's prison-house, the pit of hell. No wonder its blaze is so fierce, fatal, damning! This untamable beast is more ferocious than the tiger, more aping than an ape, more subtle than the venomous serpent.

The Fire of Slander

Slander is a deadly fire that burns on many tongues. Slander once started is as uncontrollable as a conflagration in a warehouse filled with dry powder. In the words of James, "It sets on fire the course of nature, and it is set on fire of hell." Slander spreads its fire as it goes and burns more fiercely than a conflagration. A fire in a great forest will cease when the dry underwood and timber are burned up. But you cannot arrest that slanderous, cruel, burning utterance you willfully or carelessly rolled on your thoughtless tongue. "These things," says James, "ought not to be."

The consequences of slander go beyond control. You may fight a fire and quench the blazes, but you cannot arrest the progress of, nor extract the deathly sting from the slanderous words you uttered, or sent on their deadly mission, by repeating them. The company of a slanderer is the devil, for he is the father of lies.

There are slanderous tongues wearing the pietistic garments of the church. These can and may be keener, more biting, more bitter and more deadly than tongues outside the church. Their wounds may be more ghastly and fatal. They rankle, rattle and strike deathly blows behind church doors. Being spoken by church members, they have sharper barbs and cut deeper. They are laden with contempt and carry death to peace, tranquility, unity, and progress. The pity is so many people in our churches seem delighted to do it.

None of us would think of burning a man's house down but many may think little of speaking words that will cut like a razor, burn like acid, wound like a dagger, destroy happiness, ruin reputation, and destroy character.

"He who steals my purse steals trash,

But he who filches from me my good name,

*Gets that which does not enrich him,
But makes me the poorer."*

Slander is what Dr. Johnson calls, "cutting men's throats with whisperings." Macbeth spoke of, "Soft-buzzing slander." Bishop Simpson said, "I had rather play with forked lightnings, or take in my hands live wires, than speak a wreckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others."

The Curse of Tattling

Tattling is a deadly curse of the tongue. You have seen busy-bodies going from house to house and person to person tattling. The tattler is not content to carry a piece of evil report around by himself. He ties it to other idle vagabonds just as Sampson tied fire-brands to the tails of three hundred foxes and turned them into the standing corn of the Philistines. These tattlers set on fire a whole community.

Someone has said that there are three gates through which we should require an evil tale to pass before we pass it on. 1. "Is it true?" 2. "Is it necessary?" 3. "Is it kind?" There are few evil reports which can stand these three tests. Jesus says we shall give an account of every idle word we speak. Who wants to remember in life and face in judgment the fact that instead of helping another, he hurt him and wounded him?

Gossip Defames Character

Gossip is a defamation of the tongue, filled with death. You do not want to be out hunting with a man who is careless with his cocked gun. Two men were talking about hunting recently. One of them told of having gone duck hunting with a man. They agreed that when they saw ducks they would not stand up in the boat. Ducks came over and just as he shot the other man stood up. The discharge went through the top of his hat. The man said with emotion, "Right then I stopped hunting with that man." You would not shoot the top of a man's hat and head off, but by your inferences, gossip, slander, you may cut his heart out.

Gossip, idle or guarded, is sharper than a razor, goes deeper into hearts than a dagger and is more cruel than a murderer's club. It is bloodthirsty and tyrannical. It is venom which poisons the spirit, inflames hearts and wrecks human society. The one who indulges in gossip is worse than a roaring lion

and more to be dreaded than hissing snakes which carry death in their mouths or sting in their tails.

There was a company of ladies at a minister's home. As he entered the room he heard them speaking in low voices concerning an absent friend. "She's very odd," said one. "Yes, very singular indeed," said another. "Do you know she often does so and so," said a third, mentioning certain things to her discredit. The minister asked who it was. When told, he said, "Oh, yes, she is odd; she's remarkably singular. Why would you believe it," he added in a low voice, "She was never heard to speak ill of any absent friend?" The gossip ceased suddenly as the slam of a door.

The Psalmist said, "I will take heed to my ways that I sin not with my tongue."

The Tongue A Fountain of Wisdom and Blessing

"Who is a wise man among you? Let him show out of a good conversation his works with meekness of wisdom." Then in verse 17 James tells us more about this wisdom, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." A man or woman with wisdom like that is influential, useful, powerful, honored and loved in the church and community. Such a one opens his mouth with wisdom. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

There is cheer in the right use of the tongue. In it is music, joy, singing, blessing, encouragement, inspiration, uplift, love, mercy, devotion, life, power. It is your privilege and mine to speak kind and timely words, earnest and sincere words, good and cheery words, hopeful and helpful words, comforting and consoling words, edifying and ennobling words. You and I may utter words filled with more beauty, richness, helpfulness, uplift, than all the wealth of the world contains. Words can be of rare value. They can accomplish what nothing else can—words of merited praise, words of wise counsel, words of witness for Christ; words that inspire faith, words that instill confidence, words full of grace and seasoned with wisdom. "A word spoken in due season, how good is it!" We should take heed how we speak, when we speak, and why we speak. The manner, the tone, the purpose of our speaking carry great weight. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver."

—a—

EDUCATION—Education is only a ladder to gather fruit from the tree of knowledge, not the fruit itself.—Earl Riney, *Church Management*.

The Ten Commandments Versus Delinquency

By B. D. KENNEDY

CRIME and delinquency are on the increase. President Truman said the increase in juvenile crime is our most alarming problem. This perhaps is due in part to the recent war. However, it is nothing new. In 1815 Boston had a juvenile court. London had a "Society for the Reformation of Juvenile Offenders." But today crime throughout the world is alarming.

Juvenile delinquency is on the increase, and something should be done about it. Some cities have been trying to solve the problem: Memphis, Tennessee; Boston, Massachusetts; San Francisco and Los Angeles, California, and others, with some degree of success. Much light has been thrown on the subject. Juvenile courts were set up and industrial schools were established. Reformatory schools were instituted. Each has had its effect. But still the evil continues on the increase. The above factors are important. There are other agencies involved in this responsibility.

The Home

Of most importance is the home. Delinquent homes are responsible, it is claimed, for ninety per cent of the delinquent children. Too great emphasis cannot be laid upon the home. As goes the individual, so goes the nation. The wisest man said, "Train up a child in the way he should go, and when he is old he will not depart from it."

Our first responsibility, then, is to make the home the teacher of truth and righteousness. It is in the first few tender years of child life that the principles are formed that govern the whole after life. This truth should be repeated over and over again. Experts say that delinquency is generally traceable to maladjustment in the home.

The Church

The second responsibility is with the Sunday school and church. The child that has not had the proper training in the home has a chance in the Sunday school and church of learning the fundamentals of life. Here the teacher has a grave and responsible opportunity to correct false ideas and tendencies, and to inspire the pupil with high and noble Christian principles.

The School

A third responsibility is with the public school. While our schools are barred by the law from teaching religion, yet they are obligated to teach morals

and high standards of living as related to Ethics and well being. Here I would like to inject an experience. Some years ago it was my privilege to visit a grammar school. The teacher had printed the Ten Commandments on large cardboard, in large letters, and placed it on a center wall in the assembly room where it could easily be seen by all. He would call attention to it as being the basis of all moral and civil law. Here the children that had not the moral training in their homes could get the vital teachings that should govern their lives. We are told over one-half of the children of the land do not attend Sunday school and church. Many of these get no moral training in the home. So the public school is the only opportunity for the unfortunate to know these truths. If the Ten Commandments, which are accepted by Protestants, Catholics and Jews, could be placed in our public schools in a convenient and conspicuous place, those who had not the early right training would learn to know and respect God and not to worship idols.

They would learn that the Sabbath Day is a holy day and should be respected; that parents should be honored and obeyed; that it is wrong to commit murder; that it is wrong to commit adultery; that it is wrong to steal or tell a lie; that it is wrong to covet that which does

Maddox Accepts Personnel Work With The Foreign Mission Board Staff

RICHMOND, Va.—(BP)—Rev. Samuel E. Maddox of Florence, Ala., and Brazil has accepted appointment as secretary of missionary personnel for the Foreign Mission Board of the Southern Baptist Convention and will assume his duties here April 1.

Mr. Maddox, the son of missionaries emeritus, was born and reared in Brazil, and after education at Georgetown College and the Southern Baptist Theological Seminary, was himself appointed to mission work in Brazil.

In making the announcement of Mr. Maddox's acceptance, the Foreign Mission Board emphasized that Maddox is uniquely fitted for the job in that he "has been called to overseas service, has accepted, been processed and appointed," and in that he also has lived in a foreign field. He succeeds Rev. J. W. Marshall, who resigned in April 1947 to become president of Wayland College at Plainview, Texas.

not belong to them. God gave these ten "words" or Commandments in the simplest form and smallest compass, so they could be carried in the mind of the wise and the ignorant, the learned and the unlearned.

"I Pledge Allegiance"

Some legislatures have passed a measure making "official" the pledge of allegiance to the flag of the United States, which the children of this nation know so well. Should there be any rightful objection to making these ten words or Commandments the pledge of allegiance to the fullest and most honorable life here, with the abounding hope of a more glorious life to come? The situation is so grave that it demands the combined efforts of all the agencies possible for its control. If God's laws could be planted in the minds and hearts of the children and youth of the land, there would be much less delinquency.

God said, "So shall my Word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11.—*Christian Observer*).

A Layman Pays Generous Tribute To His Pastor

From one of the laymen of the DeHaven Memorial Baptist Church of LaGrange, Ky., comes an extended tribute to Pastor C. J. Alford and his good wife. He says that the DeHaven Church has increased her membership, "and since our financial system is based entirely upon the voluntary offering plan, we are happy of the fact, that in and above the support of the church we have been able to turn over to the Building Fund about \$500 each month. [We understand that fifty per cent of the total gifts in this church, go to out-side causes.—Ed.]

"Since coming to us November 1, 1943, from the pastorate of the church of Walton, Brother and Mrs. Alford have worked unceasingly and unselfishly to make our church a source of uplifting influence and power for good in our community. Brother Alford's untiring and devoted personal interest in us, and in that which is for our highest good has brought forth a harvest of good results." He speaks in highest terms of his pastoral and personal work at the church and among the membership, and of the teaching and singing of Mrs. Alford. "Nor has the work of Brother and Mrs. Alford stopped here," he continues, "for both have given of active service outside the church—lending their talents whenever possible to prisons, hospitals and other institutions. Many have come to Christ through Brother Alford's preaching." We regret that insufficient space prevents our carrying the entire tribute.

Virginia Ely, Compiler of "I Quote," Coming to Louisville

Great Granddaughter Of The Late J. S. Coleman
To Be Here March 14-15

A Review By PROF. W. O. CARVER

LOUISVILLE, Ky., March 8.—*I Quote*—Such is the fitting title of a new volume of quotations from approximately 900 authors besides numerous anonymous pieces. Together they fill 377 pages, to which we must add five pages listing as "Contents" around 140 topics and 26 pages of "Index of Authors" with each of whom is listed the quotations from him with pages cited. No more convenient arrangement could be made to render the volume practically useful.

The work is highly valuable for very wide use, and is of special interest for Western Recorder readers. The Editor of the volume is an experienced, trained Baptist worker in several lines, and is a grand niece of two fine laymen of the Walnut Street Church of Louisville—John P. and J. D. Coleman. Thus she is a member of the Coleman family of which one of the most noted and influential Baptist preachers of the latter half of last century was J. S. Coleman.

The Editor, Miss Virginia Ely, is now living in Dallas, where she is held in high honor for her Christian service and influence and for her position in cultural relations. She and her book were recently featured in a weekly radio program conducted each Wednesday evening.

Miss Ely is presently engaged in a church mission school in Dr. R. G. Lee's church in Memphis. From there she comes for a visit to her relatives in Louisville. While here she is booked to speak to the Junior Philathea Class and to the Training Union in Walnut Street Church on March 14. The Baptist Book Store is featuring this book and has announced an "Autograph Party" for Miss Ely on March 15.

Beginning in childhood "to read with a pencil in my hand," Miss Ely found it easy to have "her love directed toward

the beautiful in literature." She preserved the gems of her reading. Her special interests are revealed in this varied "Collection of Ancient and Modern Wisdom and Inspiration." Her first source is the Bible, and every topic is led off by one or more quotations from it. Poetry and prose yield their treasure. All sorts of literature supply wisdom and beauty. The more than 2,000 quotations are arranged in alphabetical, topical order.

We congratulate Miss Ely on her achievement and on the service which she will be giving permanently by this result of her life interest. Her publisher, George W. Stewart, New York, has served her well with a beautiful volume which sells for \$5.00.

Crab Orchard Meeting House, Almost Century Old, Goes Up In Flames

CRAB ORCHARD, Ky., Feb. 28.—The loss of the Crab Orchard Baptist Church building by fire cannot merely be estimated in money, nor as an edifice dedicated to the worship of God, but in addition the town, the county, and the state lost an old landmark with a picturesque history. The church was organized in 1791, which was before Kentucky became a state. It was then located near Cedar Creek, but was soon moved to Crab Orchard, where a brick building facing north was constructed. Due to the large membership the building was inadequate, and the building just destroyed by fire on February 8, was erected in the fall of 1852.

During the Civil War the United States Government confiscated the building and used it as a hospital. Many

soldiers died there of measles and are buried in the cemetery at the rear of the churchyard. Because the soldiers burned the seats, tore the plaster off the walls, and did extensive damage to the building, no services were held in the structure for about three years.

The members put in a claim for damages, and, after many years of waiting, the Government paid the church \$1,150. This money was used to buy the beautiful pews which were destroyed by fire.

The financial loss is estimated at \$35,000. Only a small amount of insurance was carried.

Rev. M. C. Ferguson is the present pastor. He is a native of South Carolina, and expects to graduate from the Southern Baptist Theological Seminary in May of this year. He has served the church as their pastor for a year and a half, and has been a wonderful blessing to the church, the town and the community. Many souls have been led to Christ during his ministry here. A building committee, under his leadership, is now at work to make plans for a new edifice. The congregation is now worshipping in the High School building.—Miss Mary Lena McClure.

CHILDREN—GUIDANCE—It's better to be a poor gardener than a poor parent; you can throw out spoiled vegetables, but spoiled children you have to keep.—Mundy Smith, *Woman's Home Companion*.

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Richmond Pastors Promise Fight on Lottery Measure

RICHMOND, Va.—A bill to exempt patriotic, fraternal and religious organizations from the state's anti-lottery law has drawn the fire of the Richmond Ministerial Union, which has promised to fight it "every step of the way."

Church groups had thought the bill was dead because its own patron said a few days after introducing it in the General Assembly that he had learned it was unconstitutional and would withdraw it. But the General Laws Committee of the lower branch, the House of Delegates, reported the bill out favorably by a 10 to 5 vote after the patron said it could be made constitutional by an amendment.

The amendment, adopted by the committee, exempts the patriotic, fraternal and religious organizations from the penalty provisions of the bill. If the bill becomes law, it will give rise to a situation under which any of the three types of organizations mentioned technically would be violating the law if they promoted lotteries, but nothing could be done to prosecute them.

"We resent the implications that there is any desire on the part of evangelical churches to have the laws against lotteries and gambling so eased that churches might raise funds by raffles or lotteries," said the Ministerial Association's civic relations committee.

"The experience of certain cities in Ohio shows how a state can become disgraced by a full play of lottery schemes."

Urge That Religion Be Stressed As Relief Motive

GRAND RAPIDS, Mich.—Telling children to send relief to distressed nations because it will check Communism "is not a satisfactory basis for Christian action," workers with children warned here at the 26th annual meeting of the International Council of Religious Education.

"Instead," they asserted, "parents and church school teachers must point out to children that it is God's plan that we help our brothers."

The New Orleans lotteries of a generation ago disgraced a nation. Gambling is not sanctified because certain churches might approve it. Evangelicals in Richmond and throughout the state of Virginia are prepared to fight the passage of the bill every step of the way."

In Memoriam

EDWARD EARLE BOMAR
LANDRUM, S. C., Feb. 12, 1948—Edward Earle Bomar, D. D., who passed away on April 1, 1947, was born June 3, 1861, in Spartanburg, S. C., the second son and third child of John Earle and Louisa N. Bomar. He received his education at Wofford College in Spartanburg, S. C., graduating with A.B. and A.M. degrees, studied law at the University of Virginia, and practiced that profession for six years in his native country. He was ordained to the ministry in 1888, going that same year for study to the Southern Baptist Theological Seminary at Louisville,

Ky. In 1890 he was called to be pastor of the First Baptist Church in Mt. Sterling, Ky.

In his more than fifty years in the ministry he served as pastor, in addition to Mt. Sterling, Ky., at the First Church of Owensboro, Ky.; Pritchard Memorial Church, Charlotte; Hendersonville First and Tryon First in North Carolina; Aiken First and Landrum First in South Carolina. From 1900 to 1906 he lived in Richmond, Va., serving as Secretary of the Foreign Mission Board of the S. B. C., and as Editor of the Foreign Mission Journal.

In 1934 he retired to his home in this city, except that for a time before his death he served as pastor-supply in Columbia and Saluda, N. C., and Campobello and Swansville, S. C.

In 1890 he married Miss Nannie Landrum, the daughter of the late Rev. John S. Landrum, well known Baptist minister and founder of a number of churches, and Miss Nancy M. Earle, of Spartanburg County. Mrs. Bomar passed away in Landrum in July, 1944.

Dr. Bomar is survived by one son, Edward E. Bomar, Jr., with the Associated Press in Washington, D. C.; by four daughters: Mrs. Charles Russell (Nancy Bomar) Stringer, Pomfret, Conn.; Mrs. John W. (Lucy Bomar) Frazer, Selma, Ala.; Mrs. Edward Owen (Elizabeth Cleveland Bomar) Gilmore and Miss Margaret Bomar of Landrum; and by six grandchildren and two great-grandchildren.

SPEECH—The average man speaks eleven million words in a year, and one half of them are "I," "Me," and "Mine."
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They Lied to God and Kept Back Part of the Price

(Continued from Page 6)

My friend, you and I who curl the lip at hypocrisy, let us beware lest, having made such open confession of 100 per cent dedication to Christ, we be found, when the time comes to fulfill our vow, "holding back part of the price"—and lying to God! With Ananias it may have been a sudden last moment lack of faith. "We'll keep a wee bit by us in case of urgent need." They felt they could trust Christ so far, but they thought they had "better make sure."

How often we are tempted to do the same. "Take my silver and my gold, not a mite would I withhold," we sing. That is the price: we acknowledge it. But if the call came, would we? Or perhaps have we held back part of the price? But not only in money matters but in things connected with our ambitions and pleasures and friends, and so on, how often we are prepared to obey Christ down to the last yard—but there we stick, and faith fails us. We hold on to some pleasure, some friend, some habit, some ambition. We know it is contrary to Christ's will for us—we are quite sure of it—but we feel that without it life would not be complete nor so sweet. So although with great heartiness and apparent earnestness we sing "O Jesus I have promised to serve Thee to the end," yet we are holding back part of the price. We try to fool ourselves and bluff our fellow men that we are ever so pious, yet in truth we are lying to God. "Take my moments and my days, let them flow in ceaseless praise." We've sung that with faces like angels, haven't we? Yes, every moment we have dedicated to Him.

Freely we acknowledge that we are not our own, we are bought with a price.

Yet how frequently we utterly fail when it comes to paying the price. We refuse to yield to Him even that portion of time that is absolutely essential for the maintenance of our spiritual growth, to say nothing of the growth of the Kingdom. "I'm so busy I can't possibly spare half a day for private devotion. I'm such an important business man I cannot afford to give one night a week to the church prayer meeting." You can't spare! You can't afford! Seems to me the boot is on the other foot. Our attitude ought to be—must be, "I vowed solemnly to my God that in exchange for His gift I in turn would give my all to Him. I dare not hold back part of the price. I cannot afford to rob God, to lie to Him."

At this Assembly one of the greatest challenges our denomination has ever faced is to be put to us. We are to be asked to set as our goal the winning to Christ, the baptizing and adding to the Church of 1,000 new members. The setting of such a goal will be ridiculous unless it be set by a people who are ready to pay the price. If we win 1,000 we will win them one by one. The goal if it is ever achieved will be so, not by a "mass movement," not by the eloquence of preachers, but by the prayerful, patient, persevering work of individual Christians; and behind such witness must be a life that is wholly surrendered to Christ. During the last two years it has been my privilege to see some of the most amazing illustrations of what can be done when people are willing to do their share. I have seen people of all types and degrees of society brought to the foot of the Cross. Time and time again it has been my joy to see men and women who had been real pagans come into a saving knowledge of Jesus Christ. But the point is this, that in practically every case these folk have been brought into contact with Christ by someone who prayed for them earnestly, pled with them, invited them to their homes, brought them to church—someone who put himself out no end—in other words, someone who paid the price. One thousand for Christ! If we succeed it will cost us all we've got in time, money, in energy, in prayer, in enthusiasm, in holy dedicated living. Yet when all is paid and done, all these things are things that you knew were entailed in the cost of discipleship, and so did I. The things we openly vowed to pay. We dare not! We dare not! For the Lord's sake, for the Kingdom's sake, for our brother's sake, for our own sake—hold back part of the price, however small we feel it to be. Let us remember our vows! Let us repeat them, renew them, and go

forth into the work of this Assembly, back to our churches determined that as for us our vow will be kept. The price will be paid!—*The New Zealand Baptist.*

Baptists Place Candles In The Midst Of Europe's "Darkened Rooms"

ATLANTA, Ga.—(BP)—Because Mrs. John Spalding read of students in Vienna who could not study at night because of lack of light and then resolved to do something about it, Southern Baptists have added a new phase to their relief campaign.

Mrs. Spalding read of the dark rooms in Austria, and thought of the candles standing idle in her own home. She mentioned it to her Sunday school class and suggested that perhaps hundreds of candles were similarly idle in homes represented by the women present.

Armloads of candles were brought to the class on the following Sunday—for packaging and shipment overseas.

Miss Martha Roberts, an artist and member of the church, volunteered to do a poster under the caption "Light a Candle in a Dark Room."

Seven thousand candles were brought to the church the following week and last Sunday's contributions showed the total near 12,000. They have been sent to the Southern Baptist Relief Center at New Orleans, La., for overseas shipment.

The idea has been approved by Dr. George Sadler, chairman of the relief committee of the Baptist Foreign Mission Board of Richmond, Va., and Charles Gage of the Relief Center in New Orleans. Gage said the appeal is to be publicized throughout the 20-state Southern Baptist Convention territory.



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Crusade Against Beverage Alcohol

The following letter was received from Dr. T. L. Holcomb and Dr. J. O. Williams, both of the Baptist Sunday School Board, and is self-explanatory:

Dear Co-Laborers: May 1948 should be a month for Southern Baptists to lead millions of people to oppose the use of alcohol as a beverage. This was proposed and endorsed by the Convention in St. Louis last May. It is our understanding that the Program Committee for the Convention in Memphis has arranged for an address at 10:40 Saturday morning, May 22, by Dr. W. R. White, of Texas, on "Southern Baptists Making a Commitment."

The Sunday School Board is doing all that it can through its literature and personnel to oppose this public menace of American life. The magazines, *The Baptist Student*, *Sunday School Builder*, *Baptist Training Union Magazine*, *The Teacher*, and *The Quarterly Review* will carry articles especially written with a view of leading Southern Baptists to commit themselves to oppose this menace.

The subject for the Sunday school lesson for Sunday, May 30, is "Daniel Stands By His Convictions." Appropriate topics have been assigned for the age groups, and all lesson periodicals in the Uniform Series will seek to present this matter in a forceful way to lead all who are enrolled in the Sunday school to the point of making a commitment against the use of alcohol as a beverage. It is our hope that the Commitment Card, which will be furnished in required quantities by the Sunday School Board upon request, may be presented by the pastor, teacher, or some designated person, to every member above ten years of age of every Sunday school in our churches on Sunday, May 30, or on the nearest convenient Sunday to that date.

The Sunday School Board also distributes religious films and film strips which are very helpful on this subject. The films are: *Beneficent Reprobate*; *A Family Affair*; *It's the Brain That*

Counts; *The Pay-Off*; *Liquor As a Doctor Sees It*. The film strips are: *The Chance of a Lifetime*; *Dollars and Sense*; *A Tower of Strength*; *He Ran a Race*; *He Went Straight Home*; *Ceiling Unlimited*. These may be secured through the Baptist Book Stores.

Our intense interest in this subject prompts us to send this letter giving information about what we are seeking to do about this matter through the coming months. We feel sure that this is one interest in which all of our leaders will unite in positive co-operation.

Part of Training Union Program

The Crusade Against Beverage Alcohol is a continuous part of the program of the Baptist Training Union. There are Sunday night programs on this. "Alcohol The Destroyer" is one of the books in the Training Union Study Course. It is taught to Intermediates, Young People, and Adults. This subject is dealt with in the Daily Bible Readers Course. Subjects dealing with this are used by young people in the Speakers' Tournament. There are special messages and conferences on it.

Concerning State Convention Program Personnel

Since he has been with us in our State Convention more than once before, it will seem natural to have, directing our music, **Dr. B. B. McKinney**, Secretary of the Department of Church Music of the Sunday School Board, Nashville, Tennessee.

For the Devotional Messages we will rejoice to have leading us one of our own, a native Kentuckian, **Dr. W. O. Vaught, Jr.**, Pastor Immanuel Baptist Church, Little Rock, Arkansas.

It is not often we can have as one of our convention speakers the President of the Southern Baptist Convention, but this time we will have to speak for us on Wednesday night on the Convention Theme: "Follow Me" **Dr. Louie D. Newton**, Pastor of Druid Hills Baptist Church, Atlanta, Georgia.

We have as our speaker on Thursday night not only the Pastor of a great church, the First Baptist Church, Dallas,

Texas, and the successor to a world-renowned preacher, Dr. George W. Truett, but a great preacher in his own right, **Dr. W. A. Criswell**. His subject will be "His Blood On Our Hands" and will stir our hearts on the subject of evangelism.

A new voice and one that has been heard profitably elsewhere, is that of **Dr. J. Winston Pearce**, Pastor of The First Baptist Church, Durham, North Carolina, who will speak Friday night on "Giant Hours" and conduct the Life Dedication Service, at which time we pray that many will come to dedicate their lives for full time Christian service or for whatever the Lord's Will is for them.

Hazard, First-Three Forks

During the week of February 15-20 the First Baptist Church, Hazard, under the direction of the Pastor, Rev. W. F. Badgett, Educational Director, Mrs. Lois Lawrence, and Training Union Director, Mr. N. W. Neergaard, conducted a Training Union Study Course and Enlargement Campaign. Splendid preparation had been made in the making of lists of prospects and in other ways.

It was the privilege of the writer to speak at the Sunday morning hour. Teachers for the course visited in the different departments of the Sunday school Sunday morning and the Training Union on Sunday night. Then the pastor brought a message emphasizing the Training Union and the work for the week.

Classes were taught as follows: Story Hour Leadership Manual by Miss Ava Albro, The Baptist Junior Manual by Mrs. Byron C. S. DeJarnette, The Baptist Intermediate Union Manual by Miss Maurita Morris, The Baptist Young People's Union Administration by Mrs. Lois Lawrence, and The Baptist Adult Union Manual by the writer. During the Intermission Periods for three nights the pastor brought a brief devotional message, on one night there was a short playlet, and on Friday night following the review and test there was a fellowship period.

The enrolment for the week was 108, and the average attendance was 70. It was a real joy for the visiting workers to be there and try to help some in the work of that week.

LOQUACITY—Abraham Lincoln once said of a free lance writer he knew: "He can crowd more words into the smallest idea than any man I ever knew."—*Writer's Guide*.

HOW THE COMMITMENT CARD READS

The Christian's Commitment

Because I love Jesus and want my life to count for Him and because I know that Beverage Alcohol is the foe of spiritual living and the destroyer of everything dear to the heart of my Lord, I promise myself that I will not use Beverage Alcohol and that I will never sell, give, or serve it to others.

Date

Signed



Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

On the first of March we had received applications for the Standard award from eighty-three Sunday schools. The following were the latest to be received:

Frankfort, Thornhill—Pastor Roy Lyons; Superintendent Harvey Gaines.

Grayson—Pastor C. E. Wiley; Superintendent Wm. L. Kouns.

Paducah, Berea—Pastor R. P. Ather-ton; Superintendent J. D. Brame.

The First V. B. S. Report

Dr. Ralph S. Voris has the credit for sending the first report of a Vacation Bible School in 1948. It was held at Trace Branch School in North Concord Association and there were forty-three enrolled. Will there be 1,999 others to be held and reported this year?

Long Run Training School

More than 2,000 were in attendance in the seventy-two Long Run Sunday school training schools the last week in February. Eleven schools were held in different sections of the association, and most of the teachers were pastors and other local workers. Our department offered one worker for the lecture periods for each school and they all reported good attendance, good spirit and a good outlook for the year's work. There were seventy-two classes.

Commending Brother Fred Pulliam

"I want to send you this word relative to the coming of Brother Fred Pulliam," writes Rev. L. A. Foster of Kansas City, Mo. "Of course, we regret very much to lose him," he continues. "He is one of the Lord's finest, and is developing into a splendid leader. I do not blame him, however, for going to Kentucky since you are able to offer him work with more promise than we can assure him in Missouri. I do not know a man with finer spirit of cooperation than my friend who is coming to you to work in your great state. The Lord's blessings on you all as you begin this new relationship."

Rates For Clear Creek

We pass on to you the rates for the Summer programs for Clear Creek Springs. With the great increase in cost of food and labor we think these rates are fair. Please make your reservations soon for the Sunday School Conference July 26-30. Please write to Rev. Marvin Byrdwell, c/o Clear Creek Springs, Pineville, Kentucky. These rates include bed and meals for each person where there are two or more to the room.

Camp buildings	\$2.50
Holly Hall	3.00
Kelly Hall without private bath	3.00
Kelly Hall with private bath	4.00

We do not give rates here for one person to a room because we do not have enough rooms to give each person a room. Most of the rooms have twin beds. REMEMBER THE DATE—JULY 26-30.

THE HIGH TEN

The following are the ten leading churches at the close of February in training. These figures do not include lists which came to us the last two days in February nor those which came on or after the first of March.

Louisville, Victory Memorial	216
Ashland, Pollard	189
Frankfort, First	126
Benton (near Harrodsburg)	125
Harlan, First	111
Louisville, Carlisle Avenue	102
London, First	100
Louisville, Ninth and O	99
Ashland, First	96
Louisville, Parkland	77

THE HIGH NINE ASSOCIATIONS

The following nine associations are those that have three or more Standard Sunday schools. May we appeal to the associational officers to do a little more work in leading the Sunday school superintendents to see the value of the Standard?

Laurel River	14
Ten Mile	10

TEACH FOR EVANGELISM

Our Sunday schools are forces for evangelism BUT we wish they might be even more effective in teaching and winning the lost to Christ. Here is a unique opportunity for consecrated and trained men and women to be used by the Holy Spirit in the greatest of all work—that of soul winning.

Our pastors will rejoice to see more of us do more soul winning. Perhaps we preachers can do MUCH to bring this about by teaching our people. During the month of APRIL it will be well for our churches to have training classes, using one of the following books for which awards in the Sunday school course will be granted:

Soul Winning Doctrines.

How to win to Christ.

The place of the Sunday school in Evangelism.

Let me suggest that you enlist all your church members who are fifteen years of age or over for such study.

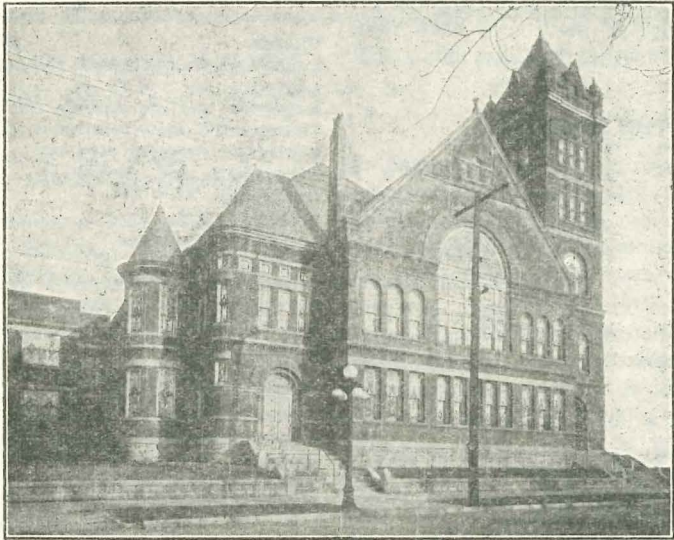
Long Run	10
Nelson	6
North Bend	5
Crittenden	5
Greenup	4
Campbell County	3
Upper Cumberland	3

SUNDAY SCHOOL ATTENDANCE

February 29, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	171	1,524
Louisville, 9th and O (1)	208	1,188
Louisville, Carlisle Avenue (2) ..	293	1,131
Covington, Latonia (1)	40	1,085
Louisville, Crescent Hill (1)	177	1,023
Indianapolis, Ind., Broadway	---	1,020
Owensboro, First (1)	43	928
Frankfort, First (1)	83	901
Louisville, Parkland	---	835
Lexington, Calvary (1)	21	740
Lexington, Porter Memorial (2) ..	219	772
Lexington, Ashland Avenue	---	733
Mayfield, First	---	717
Owensboro, Third	---	660
Louisville, West Broadway	---	657
Evansville, Ind., Grace (2)	150	626
Louisville, Baptist Tabernacle	---	613
Madisonville, First	---	613
Louisville, Beechmont	---	613
Evansville, Ind., Calvary (3)	168	606
Ashland, First	---	601
Louisville, Victory Memorial (1) ..	103	595
Georgetown (2)	20	588
Murray, First	---	585
Newport, First (1)	36	576
Paducah, Immanuel (2)	52	568
Harlan (3)	131	565
Ashland, Pollard (2)	49	537
Somerset, First	---	527
Lexington, Immanuel	---	521
Louisville, 23rd and Bdwy	---	511
Louisville, St. Matthews	---	508
Berea (1)	42	488
Louisville, Eastern Parkway	---	462
Louisville, Clifton (1)	42	447
Elizabethtown, Severn's Valley	---	445
Hopkinsville, Second	---	444
Danville, Lexington Avenue (1) ..	24	443
Owensboro, Hall Street	---	434
London, First	---	431
Shively (1)	40	430
Henderson, First	---	427
Louisville, West Side (1)	58	427
Louisville, Deer Park	---	424
Louisville, Third Avenue (1)	34	419
Glasgow (1)	24	415
Louisville, 18th Street	---	413
Winchester, First	---	400
Corbin, First	---	399
Covington, South Side	---	386
Lexington, Grace	---	385
Campbellsville	---	371
Paducah, East	---	370
Louisville, Franklin Street	---	368
Pineville, First	---	363
Paducah, Twelfth Street (1)	85	353
Fulton, First	---	345
Hazard, First (2)	83	343
Bellevue	---	339
Meadow Home (near L'ville) (1) ..	56	308
Beechland (near Valley Station) ..	---	300
Erlanger (1)	30	292
Middlesboro, E. Cumberland Ave. ..	---	287
Evansville, Ind., Walnut Street	---	282
Louisville, South Side	---	277
Owensboro, Seven Hills	---	276
Barbourville, First	---	250
Jellico, Tenn., First	---	250
Mackville	---	243
Versailles	---	242
Hazard, Second (2)	88	142
Evansville, Ind., Temple	---	241
Lebanon	---	235
Paducah, Trinity	---	231
Bruner's Chapel (near Rose Hill) ..	---	221
LaGrange, DeHaven Memorial	---	220
Dayton, First	---	218
Paducah, Baptist Tabernacle	---	216
Ft. Thomas, First	---	215
Louisville, Baptist Temple	---	212
Sand Spring (near Lawrenceburg) ..	---	208

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

Annual Meeting at Owensboro
Next Month

The forty-fifth annual meeting of the Baptist Woman's Missionary Union of Kentucky will be held at the Third Baptist Church of Owensboro, April 6-8. For reservations write Mrs. O. N. Magruder, 1414 Cedar Street, Owensboro.

Third Church Welcomes You

OWENSBORO, Ky.—These words are written on behalf of Third Baptist Church to say WELCOME and THRICE WELCOME! We consider it a gracious privilege to have the State W. M. U. Convention meet with us and we wish to assure every delegate our sincere wish is that her stay in Owensboro may be happy and profitable. Should there be anything we can do for your comfort or convenience do not hesitate to let us know.

May God's blessings be upon each of you and may you return to your fields of service with a greater vision and a deeper understanding of our common task. Third Church joins each of you in prayer that the Lord of the harvest might thrust forth workers into the harvest.—H. B. Kuhnle, Pastor.

W. M. S. President Extends Greetings

OWENSBORO, Ky.—As president of the Woman's Missionary Society of Third Baptist Church, Owensboro, I wish to extend Greetings, in welcoming the women from different sections of the state to our city and church here. We hope your visit to the Annual Meeting will be pleasant and profitable and that you may obtain knowledge which may be used in your societies in carrying out the plan of our Master in the Kingdom's work.—Mrs. H. M. Watters.

Annual Meeting Notes

W. M. U. members are reminded to read again the information about the annual State Meeting in last week's



H. B. Kuhnle

issue of Western Recorder. Note particularly the information in regard to representation, cards for delegates, and reservations.

On Tuesday afternoon, April 6, from 2:00 to 4:00 o'clock there will be held at the Third Baptist Church conferences for associational superintendents and young people's leaders. From 4:00 to 5:00 o'clock there will be a conference for W. M. S. presidents. The leadership of our various organizations are urged to attend these conferences.

On Wednesday and Thursday mornings from 8:30 to 9:30 there will be conferences on Mission Study, Stewardship, Community Missions, and Missionary education of young people. These conferences should be of great help to committee members, leaders, and counselors.

The first session of the Annual Meeting will be held Tuesday evening, April 6 and the last session will close at 12:30 on Thursday, April 8.

Speakers for the meeting include Mrs. George R. Martin, president of Woman's Missionary Union, S. B. C.; Mrs. George R. Ferguson, State President; Mrs. L. M. Bratcher, Brazil; M. C. Chao, China; Albert Craighead, Rumania; Zacharia Dayot, Phillipines; Mrs. Leo Eddleman, Louisville; Miss Gladys Keith, New Orleans; H. B. Kuhnle, Owensboro; Dr. R. G. Lee, Memphis; Miss Asano Masaki, Hawaii; Miss Annie Rines, Nigeria; Harold Schaly, Brazil; Miss Christina Stockmann, Louisville; Miss Lorene Tilford, China; and Mrs. H. M. Watters, Owensboro.

Can you afford to miss the 1948 annual meeting of Kentucky Woman's Missionary Union?

Requirements for Mission Study Awards

Many questions have arisen as to who is eligible for a mission study award in the young people's organizations. Beginning in 1948, all young people above Sunbeam age are required to read the book and to take an examination in order to receive a mission study award. As you plan the mission study classes, keep this in mind, and try to make the books that are being studied available to the young people.

Display of Posters and Standard Charts

During the W. M. U. meeting in Owensboro there will be a display of attractive posters and Standard of Excellence charts used by W. M. U. organizations in the State. Those who have such posters and charts which might be of interest for the display will please mail them by March 30 to Miss Mary P. Winborne, Care Third Baptist Church, Owensboro, Kentucky. The name and address of the sender should be enclosed with each poster.

CONCEIT—Many a man, were the conceit taken out of him, would be about like an umbrella with its ribs gone.—*Sunshine Magazine.*

THOUGHT—Originality—A lot of people don't know what they think until they hear someone else say it.—*Construction Digest.*

THE LONG RUNNER

J. PERRY CARTER, Supt. of Missions and Evangelism, 127 East Broadway, Louisville 2, Kentucky

GOOD ARGUMENT FOR MISSION STATIONS

"According to 1946 reports, churches with less than one hundred members reported one baptism for every 17.6 members. Churches with over 2,500 members reported one baptism for each 33.3 members" (Evansville Mission News).

That does not mean that our larger churches should be closed, but it does emphasize the importance of the establishment and the promotion of mission stations. Reports from 14 of the mission stations in the Long Run Associations were made in the name of the missions themselves. These 14 missions reported one baptism for every 8.3 members (twice as good as the general average indicated above). Doubtless the same is true of the several other mission stations whose reports to the Association last October were included in those of the sponsoring churches. All our mission stations are doing good work. All but one of the 14 reported baptisms. Central Baptist Mission reported the highest number, 50 baptisms during the year.

CHURCH CONTRIBUTIONS TO MISSION PROGRAM

Forty-nine of the seventy-five Long Run churches had part in the support of the Association's program of missions in 1947. Four of the mission stations also supported the work of the general associational program. The figures do not include amounts received in the office in return for services provided for the local churches such as schools of missions, visual education, recreation, etc. They do however, include contributions from classes, W. M. S. groups, and others designated for the various departments of the mission program.

Churches	Receipts
Auburndale Mission	\$ 12.50
Audubon	6.75
Baptist Tabernacle	144.00
Baptist Temple	235.00
Beechland	164.28
Beechmont	458.59
Bethany	257.10
Broadway (Indianapolis)	200.00
Broadway (Louisville)	275.00
Buechel	85.01
Calvary	113.50
Carlisle Ave.	1,059.35
Parkwood Mission	3.17
Clifton	761.00
Crescent Hill	866.96
Crestwood	200.25
Deer Park	7,010.50
East	72.00
East Audubon	38.70
Eastern Pkwy.	288.56

Elk Creek	5.00
Farmdale	60.00
Fourth Ave	322.50
Gethsemane	12.00
Hazelwood	198.79
Highland	1,355.50
Highland Park, First	186.00
Immanuel	18.00
Kenwood	132.71
Lee's Lane	61.35
Little Flock	65.00
Lyndon	65.00
Meadow Home	29.00
Middletown	109.90
Mt. Hermon	109.90
Ninth & O	1,262.50
Ormsby Avenue	610.47
Pleasant Grove J. C.	49.97
Poplar Level	16.25
Portland Ave.	15.00
St. Matthews	1,374.74
Shawnee	108.00
Shively	142.00
South Jefferson	224.75
South Side	150.00
Tenth St. Mission	5.00
Third Ave.	268.53
23rd & Broadway	575.00
Valley View	1.00
Van Buren	124.55
Victory Memorial	552.24
Virginia Ave.	112.94
Walnut St.	938.47
Weaver Memorial	131.00
West Broadway	370.00
West Side	56.41
Lyons Ave.	22.69
Bethel	29.85

REFERENCE BOOKS NEEDED

Doubtless the time will come when we will have our own school at Kentucky Boys' Estate. In fact we are already teaching and helping the boys with their home work and other school activities.

Just now we are especially in need of a good set of reference books. Very likely there are many such books that are not being used but which would mean much to Boys' Estate. We would like to have anyone who is in possession of a good set of reference books, either for sale or as a contribution to this great work, to get in touch with us by phone or by letter.

Other good books suitable for a fine group of boys to read are needed also. We don't want books filled with the slang and cursing that characterize many of the modern books. Our boys need the kind of reading that helps to create high ideals and to encourage victorious living. Let us hear from you.

YOUTH REVIVAL

The Youth Revival is scheduled for March 29 through April 2 at Walnut Street Baptist Church. It will be led by

a group of students of the Seminary and Training School and the young people of all the churches. This program was very successful last year and met a real need among our young people and others.

MARCH MEETINGS OF GENERAL INTEREST



Rev. Harold Tallant The attendance last month was 611 counted people.

The G. A. Talent night service will be held at Fourth Avenue Baptist Church on the evening of March 19.

TRAINING UNION MASS MEETING

Rev. John E. Huss, Pastor of Latonia Baptist Church, Covington, Kentucky, will be guest speaker for Long Run Associational Training Union Mass Meeting on Tuesday, March 23, 7:45 P. M., at Walnut Street Baptist Church. Brother Huss is known throughout the South for his mid-week service known as THE HOUR OF PRAYER. His church also has a most active Training Union, which he has helped to build and enlarge.

Following the plan of the Southwide Training Union, the program will center about YOUTH—Juniors, Intermediates, and Young People. Of course, Adults are invited. Consecrated young people from our training unions will speak for the Youth Week program, the Intermediate Sword Drill, and the Junior Memory Work drill. A well-trained adult church choir will furnish special music for the program.

RADIO NEEDED FOR OUR BOYS

One of the best things that could be done for our boys at Kentucky Boys' Estate right now is the provision of a radio. When they return from Church or School they are much out of touch with the outside world. It would be a fine thing indeed if some individual or group could secure one for them. Doubtless there are a number of good radios that are not being used. In the case of a new one we have contact through one of our Committee members by which we can secure one at wholesale price. We will greatly appreciate it if any one interested in providing a radio for the boys will call Bro. Carter, JA. 4822.

A Galaxy of Noted Baptists

By MISS SUE HUNT FROST
1430 Floral St., N. W.
Washington 12, D. C.

THE ASSISTANT pastor at First Baptist Church, Washington, D. C., laughed one day three years ago and said that I knew more Baptist notables than the majority of plain, ordinary church members. It has been a pleasure to recount them.

We moved to Louisville from North Carolina when I was a very young child and attended for a few months dear Walnut Street Church while it was still at Fourth and Walnut. Of course Dr. Eaton was pastor and beloved Mrs. Woodbury was Primary Superintendent, as she was for fifty years. Dr. H. A. Tupper, Jr., had just left Broadway Baptist Church and Dr. Carter Helm Jones was pastor. Years later when I worked in Washington during World War I, Dr. Tupper was pastor of the First Church here.

For eight years we attended Chestnut Street Church in Louisville, and knew and loved Dr. J. M. Weaver, his saintly daughter, Miss Annie, and her sister-in-law, Miss Agnes Osborn, another noted Primary Superintendent who had much influence on my life. Mr. Theodore Harris, a leading banker, was Sunday school superintendent. He was a very generous soul. One of the young ladies who taught a young boys' class became an invalid for fifteen years as a result of a paralytic stroke caused by two accidents when going to High School. He sent her several useful gifts, since her mother was moderately poor and supported the family by keeping a rooming house. Readers will remember Mr. Harris also donated the residence at 205 East Chestnut to the State Board which they used for years as the Baptist headquarters.

Walnut Street came back into my life after it was moved and Dr. Eaton had passed to his great reward. So, I knew and loved (1) Dr. H. A. Porter who baptized me and who was noted for his beautiful style of writing. I valued the Christmas cards he sent me in Washington years afterward. He composed the marvelous sentiments on them. (2) Dr. H. L. Winburn and (3) Dr. F. F. Gibson, whom I always regarded as a "second Moody" for his evangelistic zeal. Hardly a Sunday passed in his long pastorate without professions and baptisms. Good fortune it was to have Mrs. DeMent, Miss Fanny Moses, Mrs. Gibson, and Mrs. E. A. Converse as teachers. There never was a better pastor's wife and helpmate than Mrs. Gibson, never a better deacon's wife than Mrs. Converse.

I feel like the Seminary was almost a part of my life, as I attended Monsar-

rat Graded School for eight years adjoining New York Hall on Fifth Street, had as classmates in grades and high school, children of the professors, and knew many of the students when they were members of Walnut Street Church. The first, W. Wistar Hamilton, Jr., was in the first three grades, then Claudia Gardner and Ruth Carver in High School. I had distant relatives from North Carolina who graduated at the Seminary. Most noted was Dr. J. Clyde Turner, of Greensboro, who retires this year after a long ministry.

Then the year I attended the Seminary I was in class with Miss Rose Marlowe, who went to China, Mr. Watts, who went to Palestine, and Dr. Robertson's daughter. At Walnut Street I knew Mr. John L. Riffey, who is in South America, Dr. J. Christopher Pool, president of the Baptist Seminary in Nigeria, Miss Isabelle Moore, ex-missionary to Nigeria. She reminds me of Paul in the New Testament, "in shipwrecks often," was on the fatal Zamzam—a marvelous rescue—and went back to Africa.

I saw many of the young members of Walnut Street become ministers under Dr. Gibson's influence; a second leading trait of his. One of them, Dr. George D. Heaton, came very near to being pastor here once of the First Baptist Church. During college days at the University of Kentucky I knew Dr. J. W. Porter at the First Baptist Church, Lexington, and Dr. T. C. Ecton at Calvary Baptist Church.

I was about to forget Dr. W. D. Powell, so long State Secretary, and his sons and daughters—Florence became Mrs. H. M. Harris, and they have long been missionaries in China. Dr. Bela Udvarnoki, president of the Baptist Seminary in Hungary, spoke at the First Church in Washington on February 1, and I greeted him thus: "I have fond memories of your directing our choir for two years at Walnut Street in Louisville."

This is only a portion of the many one meets, like the rest of regular church members who are devoted to the Baptist cause. Those were the days of much strong preaching on solid fundamental Bible doctrines that produced upstanding Sunday schools, B. Y. P. U.'s, Missionary Societies, and enthusiastic members in general.

Certainly this roster of notables would be incomplete without mention of Dr. and Mrs. V. I. Masters, and many of the Baptist Board workers, as Lyman P. Hailey, Miss Inez Hillenbrand, and Mr.

A. M. Vollmer. I remember Mrs. Masters' artistic ability and the many splendid posters she prepared to announce the monthly W. M. U. meetings. God has been so gracious in letting me know these saints in His vineyard.

The third chapter of my life began in Washington eleven years ago, when I moved here to live with my sister after our parents' death. It was the same week in December that Dr. E. H. Pruden became pastor of the First Baptist Church upon his return from China, where he and Mrs. Pruden taught for a year in the Baptist University of Shanghai. Here I must add to my list the notable names of (1) Dr. Rufus W. Weaver, who had, shortly before Dr. Pruden came, been pastor a few years, and who organized the D. C. Baptist Board and was its first executive secretary, (2) Rev. Harlan Stenger, and (3) Rev. R. E. Dowdey, assistant pastors of First Church, (4) Dr. Boyce's two daughters who were members here a long time, and recently, (5) Dr. J. M. Dawson, our public relations secretary and (6) Mrs. Archie Robertson, now a member of our church.

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Do so today, however, for classes are now filling up for JUNE and SEPTEMBER of 1948.

Some Aspects of Communism

By E. O. EDWARDS, Pastor, First Baptist Church
Corbin, Kentucky

COMMUNISM is defined by Webster as "The economic system or theory which upholds the absorption of all proprietary rights in a common interest, an equitable division of labor, and the formation of a common fund for the supply of all the wants of the community; the doctrine of the community of property, or the negation of individual rights in property." Certainly this definition is only partial as we know communism in its present sinister implications.

We approach this subject as to its effects upon the United States of America and Christianity at large.

Our Republic

As a Nation the United States do not pose as having a pure democracy. The nearest to a pure democracy found in any form of organization anywhere is the functioning Baptist Church. Though we question if a Baptist church is always a strict democracy. It always is if the rights of the individual member are not usurped by some committee or group going beyond their assigned limits. That being by the way, we come back to say that our national government is a representative form of government in which the will of the majority rules more or less accurately through our representatives.

Communism ignores and attempts to surpass individual initiative and rights. The State, with communism, is everything and the individual nothing. Only a democracy can produce a great number of great individuals.

Freedom and Equality

In our Democracy every citizen is free and equal. A child born in a log cabin in the hills of Kentucky can self-educate himself, aspire to the highest office of the land, be honored with the presidency of these United States and be an Abraham Lincoln. A Negro youth with a slavery background can rise up and walked with the renowned as a Scientist and be a George Washington Carver. A

mountain girl can sing her way to fame and be a Grace Moore. A mountain boy can dedicate himself fully to God and preach around the world and be a George Washington Truett.

Our system of government says a man can be rich or poor according to his individual ability. We glory in the great initiative of some and sympathize with the inability of others. We have no system of caste that makes any an outcast. Communism is contrary to all these rights and privileges. Ours is a great Nation and we proclaim the reason to the world in our coin, "In God We Trust." Communism proclaims loudly to the world "In God We Distrust." God with the communist is a little word with an insignificant meaning. Jesus came into the world to champion the rights of the individual, and, as a result of these millions of individuals we have a great Republic in which the principles of democracy work.

Christianity and Proprietary Rights

The Christian religion—religion of our God—has always granted proprietary rights to its followers. Abraham, the pioneer of faith, was a great property owner. Jacob was wealthy. Nicodemus wasn't a poor man. Joseph lent his own tomb for the burial of our Lord's body. Jesus never deplored the rights of these great Christian exponents to own little or much property.

Even the poor widow came with her two mites and had her offering of her own to God. Certainly Jesus recognized that the woman had a right to own property and at the same time perhaps had less ability to acquire than did others.

In dispensing the talents Jesus had the Lord of the parable to give to the trustees according to their individual ability.

What Is The Fuel of Communistic Fires?

Anything that grows must have a source, any fire that burns must have

fuel. Could it be that we Christians are helping furnish soil for this poisonous plant? Are we adding fuel to the fire? Serious questions indeed for us to ask ourselves. Communism is finding three fertile sources in America.

Discontent

Communism is looking for discontent. The dissatisfied person is a potential recruit for almost anything. In labor and in politics today, are uncounted, dissatisfied people. Christ has the answer, which, if not given, the communists will apply their "salve."

Racial Prejudice

The race problem is good for communism. Maybe, we, who are called Christians, have not done our best by the Black man, the Brown man, the Yellow man, the Red man, and, maybe, we have forgotten the under-privileged White man. That leads us to say that perhaps too many of us have sat back with a feeling of self satisfaction in our superiority-complex and let the communists work. May God deliver us from this scourge!

"Early Baptist Beginnings in Washington County," will be the subject of a talk to be made by Pastor Bailey F. Davis of the Springfield Baptist Church before the Kentucky Baptist Historical Society to be held at Norton Hall, on the campus of the Southern Baptist Theological Seminary, Louisville, on Thursday afternoon, March 11 at 5:00 P. M. Dr. Leo T. Crismon, the President and Curator of the Society, will preside.

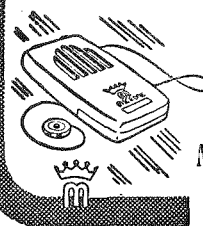
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Lexington, Kentucky

By W. C. BOONE, General Secretary and Treasurer

In some instances Association Treasurers failed to give the name of the contributing church in remitting funds and credits 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.

(Continued from last week)

Twenty-two

	Co-op. Program	Desig- nated
Ballardsville	100.80	102.60
Bedford	4.50	24.50
Corn Creek	21.00	75.00
Eighteen Mile		31.37
Harrods Creek		125.75
La Grange	697.87	803.79
Liberty	54.00	38.46
Milton	6.00	15.00
Pleasant View	13.95	18.00
Poplar Ridge	6.40	18.40
Providence		12.51
Sligo	60.65	138.61
Union Grove	111.83	10.00
Westport	2.50	10.00

TATES CREEK--

Beech Grove	9.00	9.25
Berea	483.00	807.76
Broadway	2.00	28.50
Calvary	73.00	194.62
Freedonia	15.97	25.85
Gilead		28.16
Good Hope		48.75
Hays Fork	3.00	278.04
Jackson	7.75	2.00
Kirksville	86.00	168.80
Liberty	7.10	15.66
Maple Grove		54.45
Middletown		5.00
Mt. Tabor	103.00	277.34
Peytontown		4.50
Red House	55.27	102.51
Richmond, First	375.00	1,001.59
Rosedale	20.28	97.12
Silver Creek		3.00
Tates Creek	28.00	70.50
Viney Fork	48.15	74.50
Waco	4.80	69.20
Wallacetown	60.00	96.45
White Lick		38.00
Yerkes	3.00	

TEN MILE--

Clarks Creek	30.00	3.50
Concord	4.55	48.48
Glencoe	189.52	355.75
Macedonia	5.00	191.84
Mt. Zion	459.32	137.63
Oakland		200.00
Paint Lick		50.35
Pleasant Home		17.00
Poplar Grove	60.68	15.50
Ten Mile	40.00	238.54
Vine Run	27.44	90.63
Warsaw	156.26	22.07

THREE FORKS--

Dwarf	7.92	
First Creek		18.00
Fleming	125.50	14.00
Garrett		10.00
Haymond		6.64
Hazard, First	1,468.74	194.17
Hazard, Second	220.50	141.69
Hindman	318.54	386.20
Hyden	84.00	57.40
Jackson	4.00	224.12
Jenkins, First	444.67	141.74
Lone Pine		14.00
Lothar	45.00	152.25
Lynch	68.92	154.13
Mt. Olivet	6.00	61.95
Stoney Fork		37.58
Vico		50.00
Whitesburg	112.10	217.37

UNION--

Beaver	151.90	231.94
Berry	31.93	21.35
Blanket Creek	56.58	45.17
Brooksville	35.00	48.55
Butler	109.50	59.00
Chapel		14.00
Cynthiana	968.15	1,059.22
Falmouth	1.00	518.05
Forest Hill		5.00
Indian Creek		21.50
Lenoxburg		25.00
Morgan		31.00
Pleasant Green	20.00	25.00
Powersville	20.00	72.37
Richland		89.75
Union	232.00	251.08
Willow	17.95	71.10

UPPER CUMBERLAND--

Ages	23.49	44.17
Big Laurel		6.00
Calvary	35.00	6.00
Clospint	12.00	10.00
Cumberland	84.32	373.53
Dione	15.00	
Dwarf	5.10	
Elcomb		63.38
Evarts	438.26	31.55
Friendship	2.00	18.00
Harlan	1,225.00	1,814.73
High Bank		32.76
High Splint	277.31	9.70
Kentonia	20.00	
Kenvir	12.00	10.00
Liggett	90.45	241.50
Loyall	90.00	148.82
Lynch	237.19	368.54
Pansy	30.00	17.50
Sunshine	48.50	33.68
Union		27.39
Verda	32.00	26.60
Wallins	65.00	56.00

WARREN COUNTY--

Barren River		11.25
Bethany	2.25	20.00
Bowling Green, First	3,842.04	2,686.45
Bowling Green, Second	67.69	95.05
Burton Memorial	5.87	271.00
Clear Fork	21.02	50.00
Greenwood	117.00	218.02
Jackson Grove	20.00	50.25
New Gasper	2.50	9.00
Oakland		60.00
Plano	28.00	11.67
Plum Spring		74.03
Rocky Hill		19.00
Rocky Spring	56.25	73.30
Smith Grove	50.63	191.89
White Stone Quarry		17.50
Woodburn		56.00

WAYNE COUNTY--

Beaver Creek	24.00	71.00
Central Union	5.00	13.48
Elk Spring Valley	12.00	127.50
Immanuel		50.00
Monticello, First	96.15	129.75
New Charity	17.77	
New Salem	38.18	227.35
Oak Grove	15.00	31.87
Rectors Flat		31.05
Shiloh		10.00
Sanduskys Chapel		26.07
Steubenville	122.00	179.40

WEST KENTUCKY--

Arlington	125.57	134.73
Bardwell	161.87	146.33
Beech Grove		30.00
Bethlehem		110.61
Beulah	77.70	
Clinton	439.67	83.10
Columbus		160.00
Crutchfield		55.25
Emmaus		33.50
Fulton, First	636.72	839.90
Hickman	33.34	143.02
Hopewell		100.00
Kirbyton	65.19	29.00
Liberty	165.96	282.81
Milburn	169.93	50.00
Mississippi	248.07	5.37
Mt. Carmel	7.00	10.75
Mt. Moriah	104.95	69.55
New Columbus	100.00	
New Hope		50.00
Oak Grove	10.00	
Poplar Grove	103.00	135.85
Rocky Ford		101.72
Spring Hill		96.64
West Hickman	231.14	336.36
Zoar		43.80

WEST UNION--

Antioch	100.34	268.97
Bandana	134.15	150.04
Barlow	131.65	252.29
Bellview	64.26	148.69
Berea	336.00	247.72
Blandville	89.50	42.90
Calvary	179.16	8.00
Friendship		10.00
Harmony	147.98	153.21
Immanuel	757.12	507.14
Kevil	4.00	77.09
La Center	3.00	155.85
Lone Oak	1,450.42	837.82
Mt. Pleasant		86.00
Mt. Zion	5.00	351.94
Newtons Creek	215.58	69.22
Oaklawn	378.64	157.49
Ohio Valley	2.00	4.00
Olivet	258.35	94.00
Paducah, East	390.00	285.50
Paducah, First	2,248.11	1,147.93
Providence	2.00	8.30
Spring Bayou	141.05	114.54
Tabernacle	649.03	231.57
Trinity	192.95	168.17
Twelfth Street	90.00	296.92
West End	338.29	552.14
Wice	10.00	
Wickliffe	84.00	171.89

WHITES RUN--

Bramlette	5.00	
Carrollton	294.85	331.37
Cove Hill	62.60	44.60
English	26.10	9.50
Ghent	58.97	23.45
Jordan	22.00	34.00
Mt. Hermon		33.00
Paint Lick	25.00	
Sanders	278.50	134.86
Warsaw		222.60
Worthville		108.15

WHITE WATER--

Chapel	7.50	
Cleves, First	46.04	116.00
East Hamilton	52.28	40.57
Eaton Avenue	8.13	
Elk Creek	7.50	
English	12.00	
Highland Avenue	103.97	53.50
Lindale	15.00	
New Zion	78.35	
North Dayton	23.50	47.00
West Side	290.68	129.47

MISCELLANEOUS--

Anonymous	65.00	
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Mr. and Mrs. W. M. Benge		20.16
Benton Baptist Church	89.94	26.00
Mr. and Mrs. R. S. Bingham		10.00
Blooming Grove Bapt. Ch.		64.05
W. C. Boone, Co-Trustee		29.35
Mr. M. H. Bourne		163.00
Buck Grove Bapt. Church		2.00
Business Woman's Fed.		55.00
Calvary Baptist Church		30.00
Claggett Baptist Church		1.00
George T. Clark		15.00
L. F. Edwards		50.00
Fairview Baptist Church		2.00
Final Dividend--		
National Bank of Ky.		136.61
Garrison Coal Co.		55.00
Bertie Guess		4.15
Home Mission Board		3,687.51
Income--State Mis. Reserve		1,350.36
Individual		12.00
Joseph L. Hendrix Estate		60.18
Mrs. A. W. Lawrence		10.00
Everett McConnell		15.00
Delbert C. Partin		25.00
Payment on \$3,000 Loan--		
Toner Church		300.00
Himan Pearlman		5.00
Walter Powell		3.00
Sales of Stewardship Bul.		30.00
Sales of Western Recorder		2.00
Sunday School Board		4,332.30
Surplus Income--Harris		
Fund		194.85
Visual Aid		185.06
W. K. Wood's Revival		
Collection		225.00
W. M. U. of Ky.		7,900.00

DISTRIBUTION OF RECEIPTS

Foreign Missions--		
Co-op. Program	43,078.58	
Designated	64,047.19	
Total		107,125.77
Home Missions--		
Co-op. Program	12,677.63	
Designated	1,673.29	
Total		14,350.92
Southwide Education--		
Co-op. Program	46,350.90	
Designated	17.60	
Total		46,368.50
Ministerial Relief--		
Co-op. Program	3,451.78	
Designated	3.00	
Total		3,454.78
State Missions--		
Co-op. Program	40,112.37	
Designated	29,763.17	
Total		69,875.54
Education in Kentucky--		
Co-op. Program	36,945.61	
Designated	64,180.55	
Total		101,126.16
Ky. Baptist Church Home--		
Co-op. Program	12,667.07	
Designated	101,332.43	
Total		113,999.50
Louisville Bapt Orphans' Home--		
Co-op. Program	5,277.94	
Designated	105,843.56	
Total		111,121.50
Ky. Baptist Hospital--		
Co-op. Program	8,444.72	
Designated	2,256.31	
Total		10,701.03
Church Building--		
Co-op. Program	2,111.18	
Designated	3,207.70	
Total		5,318.88
General Fund--		
Co-op. Program	31,453.32	
Total		31,453.32
Western Recorder--		
Co-op. Program	2,499.99	
Total		2,499.99
Education Special--		
Designated	15,488.62	
Total		15,488.62
West Kentucky Hospital--		
Designated	1,239.55	
Total		1,239.55
Central Hospital--		
Designated	12,608.85	
Total		12,608.85
World Relief--		
Designated	3,944.96	
Total		3,944.96
Income, State Mission--		
Reserve Fund		1,350.36
Miscellaneous		2,262.40
TOTAL		654,290.63

Footnote: Since the above books were closed the Immanuel Baptist Church of Lexington, Ky., has sent a check for \$4,060 to be added to the total of \$929.50 for the Co-operative Program which appeared in last week's Western Recorder.

State Mission Board on WGRC Radio Program

The Baptist State Board of Missions has a regular thirty minute monthly Broadcast over KBOX (FM) WGRC station. The program for January was on our co-operative work. February featured our institutions. Groups rep-

especially to the young people attending them.

Each month some phase of our co-operative work will be emphasized. Tune in at 11:00 A. M. March 16, April 3, May 1, May 29, June 26 for this broad-



representing the Hospital, the Homes, and our Schools had the music.

The nurses from the Baptist Hospital who sang on this program were: Elizabeth Blevins, Betty Lee, Dolores Sanders, Adelia Harrell, Elizabeth Schroeter, Nancy Phelps, Alene Franks, Alice Kiper, Mary Lou Blevins, and Anna Mae Childers. They were directed by Mr. Jimmy Yates. Miss Alice Kiper, formerly of Leitchfield, rendered a very beautiful solo, "My Task," accompanied by Miss Elizabeth Moore, a graduate of Georgetown College. This song was dedicated to our Baptist schools and

cast from the Baptist State Board of Missions. Every week day at the same hour there is a Baptist broadcast.

Children from Spring Meadows Home participating in the State Mission Board Broadcast were: (from left to right) Eleanor Rollins, Barbara Ann Tharp, Patricia Watts, Mary Edna Fields, Mary Lou Watts, Frances McGuffey, Carolyn Singleton, Janet Watts, Edna Mae Wayne, Anna Lee Hale, Martha Krodell, Alice Simpson, and Edith Ann Tingle.

Missionaries In Orient Face Grave Difficulties

RICHMOND, Va—(BP)—"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."

So read a "blood, sweat, and tears" statement adopted by the Foreign Mission Board of the Southern Baptist Convention after a study of extremely perilous mission conditions in China.

The Board had just read a letter from Dr. Baker James Cauthen of Shanghai, regional mission secretary for the Orient, in which he said: "With economic in-

security, civil war abounding and 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 it is God's work.

"We realistically face the fact," Dr. Cauthen continued, "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 Board's resolution took cognizance "of the perils facing many of our missionaries in China" and reaffirmed "our confidence in the judgment and devotion of our missionaries. Conditions make it necessary that in some cases mission-

Sunday School Lesson for March 14, 1948

Subject: The Worth of Christian Character

Lesson Text: Ephesians 5:6-21

Golden Text: Philippians 3:14

aries evacuate their stations. In other cases missionaries have decided that they should remain in their place 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."

SPEECH—Speaking—In far too many cases, there is a heavy artillery in oratory combined with a blank cartridge in ideas.—Norman Cousins, *Saturday Review of Literature*.

EXTRA CASH FOR YOU

THOUSANDS of women, coast to coast, raise money easily for special needs by selling Gottschalk's Metal Sponges. Most home-makers rely on these handy sponges for the tough cleaning and scouring jobs around the house. They save time, are harmless to hands, can't scratch polished surfaces. That's why they sell on sight . . . with big profits to you. For full particulars about our liberal cooperative plan, write today to Metal Sponge Sales Corporation, 3650 N. 10th St., Philadelphia 40.

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