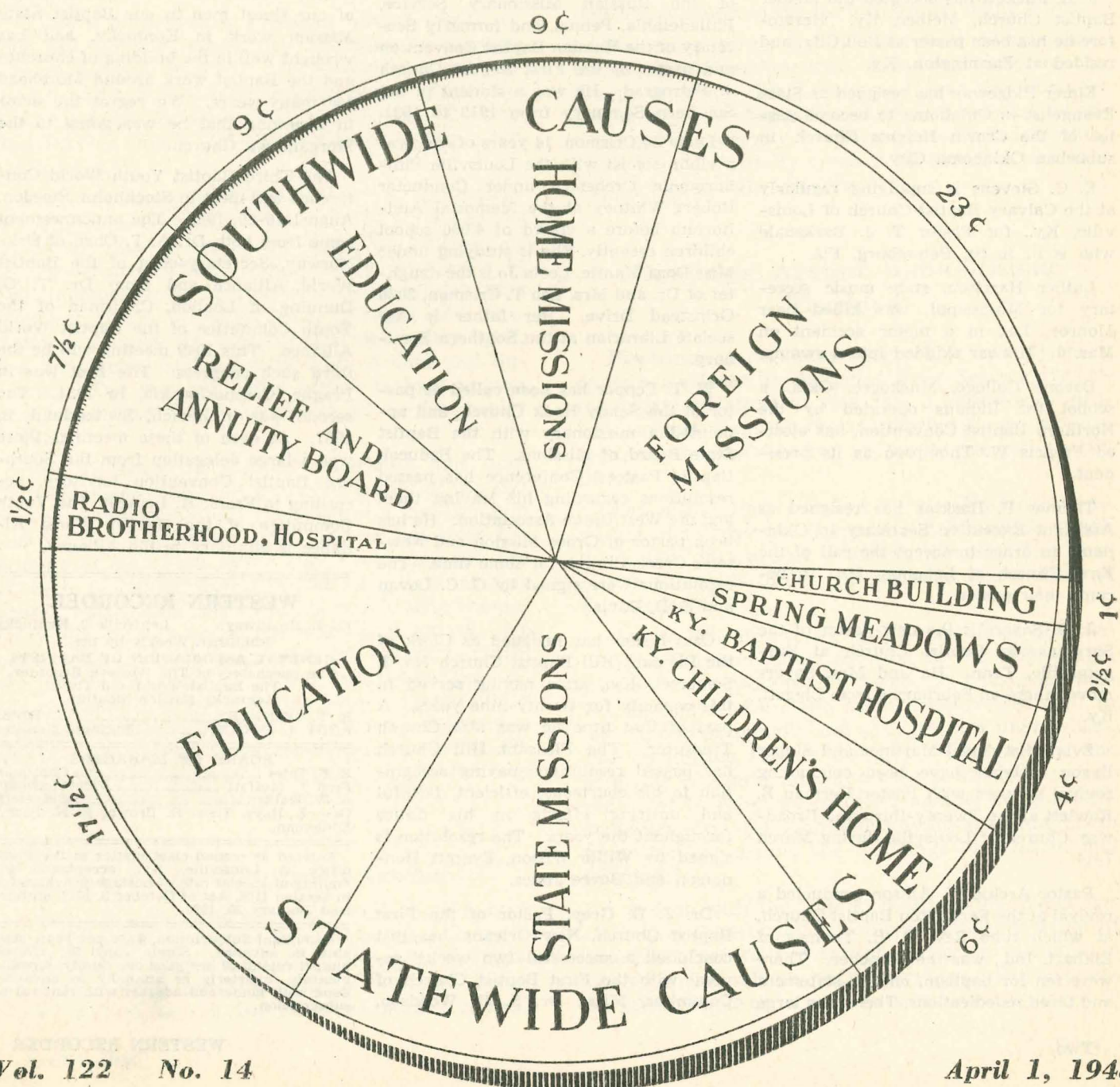


Western Recorder

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Gleanings From The Field

P. E. Burroughs is recovering from a recent serious illness.

Swedish Baptists will observe their centennial in June of this year.

Carl Sears, Alexandria, Ky., has been called to the First Church of Falmouth, Ky., and he has accepted.

Oklahoma Baptist University is to confer an honorary doctorate degree on Secretary M. Theron Rankin at its spring commencement.

Irving M. Prince, Paragould, Ark., has been elected President of Central College, Conway, Ark., which will be located in Little Rock after September 6.

Porter Routh says that of the 54,531 students enrolled in Southern Baptist colleges, 5,883 are ministerial students, and 2,196 are mission volunteers.

J. R. Puckett has accepted the Melber Baptist Church, Melber, Ky. Heretofore he has been pastor at Bell City, and resided at Farmington, Ky.

Elmer Ridgeway has resigned as State Evangelist in Oklahoma to become pastor of the Crown Heights Church, in suburban Oklahoma City.

E. C. Stevens is supplying regularly at the Calvary Baptist Church of Louisville, Ky., for Pastor T. J. Barksdale who is ill in St. Petersburg, Fla.

Luther Harrison, state music secretary for Mississippi, was killed near Monroe, La., in a motor accident on Mar. 6. His car skidded into a swamp.

Bacone College, Muskogee, Okla., a school for Indians operated by the Northern Baptist Convention, has elected Francis W. Thompson as its president.

Thomas P. Haskins has resigned as Assistant Executive Secretary in Oklahoma in order to accept the call of the First Church of Lebanon, Mo., to become their pastor.

J. D. Sayers is the new pastor of the Surgoinsville Baptist Church at Surgoinsville, Tenn. He and Mrs. Sayers moved there on February 6 from Liggett, Ky.

Evangelist Angel Martinez and Singer Byron Fletcher have been conducting revival services with Pastor Herman E. Rowlett at the Twenty-third and Broadway Church of Louisville during March 7-14.

Pastor Archie W. Allison conducted a revival at the Earlington Baptist Church, at which time Rev. O. R. Thomas of Elkhart, Ind., was the preacher. There were ten for baptism, one by statement and three rededications. There was large

attendance and great interest manifested throughout the meeting.

Prof. James Ralph Scales has been made head of the Department of Government and Dean of Men at Oklahoma Baptist University at Shawnee, Okla. He has been on the faculty for some time, and recently addressed the Southern Baptist Press Association at their mid-winter meeting in Biloxi, Miss.

Dr. C. LaMar McGinty, retired President of Bessie Tift College for the last ten years, and prior to that Professor of Bible at the W. M. U. Training School in Louisville, and pastor at Fisherville and Buechel Churches in Kentucky, has accepted the pastorate of two half-time churches in Georgia.

The Western Recorder office appreciated a visit from Dr. I. V. Neprash, of the Russian Missionary Service, Philadelphia, Penna., and formerly Secretary of the Russian Baptist Convention and pastor of the First Baptist Church of Petrograd. He was a student in the Southern Seminary from 1919 to 1921.

Leola Jo Crismon, 14 years of age, was a violin soloist with the Louisville Philharmonic Orchestra under Conductor Robert Whitney at the Memorial Auditorium before a crowd of 4,000 school children recently. She is studying under Miss Dora Mantle. Leola Jo is the daughter of Dr. and Mrs. Leo T. Crismon, 2826 Grinstead Drive. Her father is Associate Librarian at the Southern Seminary.

W. T. Pepper has been called as pastor of the Sandy Hook Church, and appointed a missionary with the Baptist State Board of Missions. The Paducah Baptist Pastors' Conference has passed resolutions regarding his leaving them and the West Union Association. He has been pastor of Grace Mission and Newton's Creek Church for some time. The resolutions were signed by G. C. Lovan and E. D. Davis.

Otto Fisher has resigned as Clerk of the Pleasant Hill Baptist Church No. 2, Somerset, Ky., after having served in this capacity for twenty-nine years. A part of that time he was also Church Treasurer. The Pleasant Hill Church has passed resolutions paying recognition to his courteous, efficient, faithful and untiring efforts in his duties throughout the years. The resolution is signed by Willie Wilson, Everett Henderson and Boyce Jones.

Dr. J. D. Grey, Pastor of the First Baptist Church, New Orleans, has just concluded a successful two weeks' revival with the First Baptist Church of Columbus, Miss., Dr. S. R. Woodson,

Pastor. During the meeting there were 109 additions to the church, 80 of whom were for baptism. The music was in charge of Mr. N. B. "Jack" Vandal of Akron, Ohio. Dr. Woodson recently went to Columbus from the First Baptist Church, Humbolt, Tenn.

William P. Davis has resigned as pastor of the First Church of Clinton, Ky., and has gone to be pastor of the First Church of Hollendale, Miss. He has been pastor of the Clinton Church since January 1946. A new pipe organ has been installed, the church has been remodeled and renovated, and additional property purchased on which an educational building will be erected. During the past year \$6,000 has been raised for a building fund. Total receipts for last year were \$14,000.

The Western Recorder was in error in stating that L. E. Leeper has been called to the First Baptist Church of Morgantown, Ky. He has moved to Morgantown, Ky., where he will be District Missionary for the Baptist State Board of Missions, in charge of the Baptist work of Gasper River and Logan County Associations. He has been one of our finest men in our Baptist State Mission work in Kentucky, and has wrought well in the building of churches and the Baptist work around Morehead for many years. We regret the error in assuming that he was going to the Morgantown Church.

The Third Baptist Youth World Conference will meet in Stockholm, Sweden, August 16-20, 1949. The announcement came from both Dr. A. T. Ohrn of Oslo, Norway, Secretary-elect of the Baptist World Alliance and from Dr. T. G. Dunning of London, Chairman of the Youth Committee of the Baptist World Alliance. This 1949 meeting will be the third such congress. The first was in Prague, Czechoslovakia, in 1931. The second was in Zurich, Switzerland, in 1937. At each of these meetings there was a large delegation from the Southern Baptist Convention territory, according to Frank H. Leavell. The Youth Committee of the Baptist World Alliance is auxiliary to the Alliance.

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WESTERN RECORDER

Editorials

Fanaticism Leads To Tragedy

Marko L. Markovich, sixty-five-year-old, jobless welder of New York, illustrates clearly to what insane extremes religious fanaticism will drive.

Bereft of reason, harboring hate, he stopped near a Manhattan street corner and asked a group of boys who they were. Learning they were from a Catholic school, he drew two pistols and began firing into the crowd—killing one sixteen year-old lad and wounding six others, three of them seriously.

That the man was insane, none will doubt. Insane persons do insane acts. But back of his insanity there was a sequence of thought. Though this thought may not have been the direct cause of his insanity, it nevertheless found an easy and tragic expression when the normal inhibitions which characterize a sane mind were removed.

There is no person of whatever religious faith, or none, but that does himself and the cause he espouses a grave disfavor when he, for whatever cause, suffers himself to hate another human being. Such hate is the language not of heaven, but of hell. It never glorifies God, and it invariably leads to spiritual and social tragedy.

There is room in the Christian heart for mountains of religious conviction, but none for hate. Religious conviction which feels it must adopt the language of hate to express itself, would serve the cause of righteousness better by silence. The man who stirs people to think, to weigh facts, to reach sane conclusions, to know the Word of God and to live by it, is a benefactor, and a friend both of God and humanity. The man who stirs people to hate human beings is a murderer in heart and all too frequently in fact.

The sympathy of millions—Catholic and non-Catholic—goes out to the bereaved family of the sixteen year-old lad who, at the point of a fanatic's gun lost his life. Universal grief also is felt over the hurting of the other lads. May God spare the life of each of them, is the prayer, not only of this writer, but of the millions of his people who vehemently oppose persecution either by word or act. We are earnest contenders for what we regard as truth; we are just as earnest in our contention that all others should also have, and *do* have the right under God, to worship as they will, to educate themselves as they will, to propagate their doctrines in accordance with the religious liberties guaranteed under the Constitution of these United States.

Where Is The Amen Corner?

Something has gone wrong and orthodoxy has lost most of its force when it becomes a mere badge to identify us. Sound doctrine *in action* both identifies us and convinces others who sit in the *amen corner*.

What force has baptism unless we be risen to walk

in newness of life? Contending for the very scriptural doctrine of *the final perseverance of the saints* is most effectively done by those who not only know how to quote the Scriptures but consistently persevere in the saintly life in Christ. The best setting forth of the doctrine of the Great Commission is the daily habit of going about the business of making and baptizing and teaching disciples. More effective even than quoting Malachi 3:8-10 is the faithful and consistent practice of setting aside on the first day of the week that portion required by God. (I Cor. 16:2).

The greatest demonstration in favor of the doctrine of the new birth is a transformed life. The most effective declaration of the divinity of Christ is made by the man who not only declares Him to be the only begotten Son of God but completely surrenders to Him as Very God—the Lord of all his life. We not only declare that we believe in the inspiration of the Scriptures as the Word of God, but we make our declaration live when we, in *every respect*, order our thoughts and acts by its wisdom and divine authority.

We reverently paraphrase the words of James 2:14, 17-7: What advantage is it for a man to *say*, I am orthodox, I am sound in doctrine, and then not demonstrate his orthodoxy in life? The mere assertion that one is sound in the faith is empty, being alone.

The *amen corner* has not gone out of existence; it has only shifted locations. It has moved out on the streets and into the homes and into the business places, ready to shout the *amen* for those who, by action, and not merely by impassioned proclamation, prove that they really mean it by giving a readable translation of their orthodoxy.

Campaign Against Anti-Christian Teaching

Elsewhere in this issue (page 13, column 1) there appears a release by *Religious News Service* disclosing organized effort to stimulate a nation-wide protest against "anti-Christian teaching" in schools, colleges and universities supported by public tax funds.

The effort was launched by the National Committee on a Christian Philosophy of Education which met a few days ago at Wheaton, Illinois. The committee functions under the National Association of Evangelicals.

At the Wheaton meeting the committee declared that the Supreme Court decision on the Champaign, Illinois, case "provides the basis for a vigorous protest against atheistic and anti-Christian teaching" in tax supported schools and colleges and universities. The committee further declared, "Certainly, if the principle of American democracy so sacredly guards the right to religious disbelief against religious instruction, the right to religious belief has equal claim to protection against the teachings of atheism and unbelief."

In line with the Baptist position, this paper has already declared itself uncompromisingly in favor of *absolute* separation of church and state, not only in tax supported schools but everywhere. Schools supported in whole or in part by tax money ought not to

be the sounding board from which any religious group proclaims its distinctive doctrines.

We also expressed the hope that, in the contention for complete separation of church and state, we shall not drift into the soul-destroying, materialistic philosophy of life in our tax supported schools.

Every American citizen has a constitutional right to his faith in God, and in God's Word. The same principle which prohibits the expounding of the distinctive doctrines of any particular religious sect, in tax supported schools, ought also to prohibit the expounding of the distinctive doctrines of the atheistic, agnostic, anti-God, anti-Bible, anti-Christian sects. We must not forget that the anti-faith sects have their distinctive creeds, just as do other sects. It is as constitutional to silence one, as the other. At least theoretically, if not *actually*, the State invades the field of religion when it permits a government paid teacher to propagandize against the Bible as Christians believe it.

The committee well said, "If religious instruction on a voluntary basis violates the rights of the atheist who is free to absent himself from such instruction, none can deny that the teachings of naturalism and materialism, with their atheistic implications, given in classes Christians are *required* to attend violate religious freedom and constitute governmental interference with matters of faith."

The anti-Bible teacher has the right to disbelieve, but he has not the right to invade the field of religion to *destroy* faith. But bear in mind, the great majority of teachers in tax supported schools have some form of religious faith and believe in God and strive to establish reverence for Him in the minds of students.

You're Going To Send Him, Aren't You?

Wherever possible, churches should send their pastors to the Southern Baptist Convention, paying *all* their expenses. Most churches do. There are few churches that could not make it possible for the pastor to go. The average church appreciates the fact that the pastor is interested in his denomination's activities. He goes to the Convention not to represent himself, but his church. You wouldn't ask any man to make a trip for you at his own expense, would you?

Nothing To Grow Up To

Today's Woman tells the story of a lad's first day in kindergarten. He wandered around examining the low tables and chairs, the cupboards and coat hooks—all within easy reach of very small children. Finally, he walked up to the teacher and announced: "I don't like it here. There's nothing to grow up to."

We wonder if, sometimes, we have not made the same mistake in laying our plans. They take a form suitable for us at our present growth, but not challenging to enlargement. "Nothing to grow up to," has a great many possible implications.

Jesus launched a program of growth and Christian labor large enough in demand and scope to challenge all His people in all ages. There was nothing small

in His outline. If there be smallness, it stems from another source.

We are informed that a man in the Southwest took a swing at a bee in his car and knocked his wife out. That's the trouble with wild swinging, whether in the car or in the pulpit.

One of our national leaders said recently, "Freedom is a word which is found in every language." In that connection, the world is not so much concerned with, *what page in the dictionary?* as it is, *Is liberty itself to be found, and is it safe?*

What a headache! Americans consume annually, 10,000,000 pounds of aspirin. The big increase in its use began in 1929, the year the depression started. We can understand that. Since that time the consumption has quadrupled. Looking about us, we can understand that too.

There is a kind of religious fervor that fades like a piece of fifteen-cents-a-yard calico on washday.

Learning, is like a fine watch. It's a good thing to have, and it ought to be kept wound up; but it makes folks doubt your wisdom if you walk around with it in your hand just to let people understand you know the time of day.

Some of the difficulties over which men fret, are but the sand a kind Providence lets fall on their pathway to help them over the hill.

The *Alexander Animator* hints that it would be wonderful if, when success turns a man's head it would go right on and wring his neck enough to bring him to.

By the time some of us get around to taking time by the forelock there's nothing left but a bald spot.

As one who has reared sons I will admit that there are beautiful ties between father and son but most of the time the son wears them.

Speaker's Notebook informs us that the Chinese write the world *crisis* with two characters, one meaning "danger" and the other "opportunity." There was never a truer definition. Crisis is a commingling of danger and opportunity. Which way it turns depends on our behaviour and reliance on the wisdom and power of God.

The Bible teaches many lessons from nature—the ant, birds of the air, cloudy skies, bees. In this vein, *Mutual Moments* calls attention to the fact: A red clover blossom contains less than one eighth of a grain of sugar; 7000 grains are required to make a pound of honey; a bee, making honey must visit 56,000 clover heads for a pound of honey; and there are about sixty tubes to each clover head. When a bee performs that operation sixty times 56,000, or 3,360,000 times, he secures sweetness enough for only one pound of honey.

And yet, we poor human beings become discouraged after two or three contacts for our Lord, even though *our* visits involve things eternal.

Western Recorder

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

VOL. 122

LOUISVILLE KENTUCKY, APRIL 1, 1948

No. 14

The Holy Spirit's Conviction of Sin

John 16:8, John 6:43-47

By W. FRED KENDALL, Pastor, First Baptist Church
Jackson, Tennessee

IN THESE days when men are looking for a great revival of religion, it is fitting that we should turn our minds to the ministry of the Spirit of God.

It amazes one that so few have been concerned with it. In works on theology and in books and articles, it is disturbing that so little has been written on this phase of the Spirit's work. Men have been more concerned with the place of the Holy Spirit in the Trinity, in the heart of the Christian, in regeneration, than they have in His work in the heart of the sinner. If a mighty Pentecost is to be experienced, men must return to the conviction that "it is not by might nor by power, but by my Spirit, saith the Lord."

For the past several years much human effort has been exerted in behalf of a sweeping revival. When we think of the number of churches, the protracted meetings, Bibles, money invested, radio programs, publicity used, and the great variety of methods employed, we must confess that much of our effort has been fruitless. Has not too much stress been placed on technique, powerful organizations, trained workers, expert planning, psychological approaches, and preaching ability? We would not discredit any of these, but has not our great lack been, that we have all too frequently overlooked the fact that only the Holy Spirit can make human efforts effective?

Just what does the Spirit do in the

heart of the sinner, that man cannot do? Jesus promised that the Spirit would *convict* the world of sin and of righteousness and of judgment. The newer translations correctly render the word *convict* instead of *reprove* as in the Authorized Version.

The Meaning of Conviction

The Spirit did not come to *reprove* the world for sin. This word means, to *rebuke*. The world needed something more than mere rebukes. Jesus rebuked them for their sins and they crucified Him. Men could have done this without the Spirit's coming. Every preacher, from the time of Noah, has reproved the world for sin. Every righteous person, whether preacher or not, has done the same thing; and yet there was no marked improvement at the time of Jesus. Poets, philosophers, both ancient and modern have railed at the world, but reproof is not enough. It was already condemned.

The work of the Spirit is to *convict*, much more than *mere reproof*. The original word translated *convict* is defined in Thayer's Greek Lexicon: "To bring to the light; expose; to call to account; to show one his faults; to demand an explanation; to expose false teaching." Another Lexicon gives: "To bring to the light the *true character* of a man and his conduct." The ideas presented by the best commentaries reveal that the word means to bring out all the evidence, establishing guilt by pre-

senting facts. It reveals man to himself as he *really is*. It strips him of every excuse. It exposes subterfuge, forces him to judge himself in the light of his own life. It shows him that he must make provision to satisfy God's demands or be punished. It is the process of revealing to man that he is out of harmony with God. Westcott in his commentary on John's Gospel declares that the idea of conviction is the authoritative examination of unquestionable proof. This examination places the truth in a clear light so that it must be seen and acknowledged as truth. When truth is seen as *truth*, it carries with it the condemnation of all who reject it or refuse to welcome it.

The Significance of Conviction

Since this is the nature of conviction, its function is to arouse the sleeping conscience of man, require him to face his moral and spiritual need, the fact of his sins. Paul, in the first three chapters of Romans, lays the foundation for great doctrinal teaching concerning the plan of redemption. The law was given not to correct sin but to reveal sin and lead to conviction for sin.

Conviction paves the way for every other step of salvation. Without it there can be no repentance. Without it there can be no sense of the necessity of regeneration. Without it Christ has no meaning as a Redeemer. Men go on rebelling against God because they do not believe they are sinners. The world slumbers in unbelief; it denies God as a reality; its eyes are closed to its own fate; moral depravity abounds with the approval of a godless age; the world is not convicted, hence refuses to turn to God.

The Holy Spirit's Conviction of Sin

The Holy Spirit came for just such a time as this. Let men not lose faith. Let them trust God with *unfailing* faith. It is the work of the Spirit to quicken the conscience of the sinner, to reveal to him his true condition—already condemned before God.

The Holy Spirit uses the Word of God, both the law and the Gospel. He uses preaching as an objective witness to the truth concerning sin and salvation. He uses the testimony of those saved by the power of God. But these objective witnesses are not enough. The world had long had the *objective* revelation of God. They had the Ten Commandments, the Old Testament. Jesus came with the *supreme* revelation for the outward man. The Apostles came also, and the other witnesses of the New Testament. These instruments apart from the Holy Spirit were like a hammer without the arm to wield it. The hardened shell of the unbeliever must be penetrated and broken before it can receive the truth of the word of God. This is the work of the Holy Spirit.

(Continued on Page 7)

Statement of Kentucky Hospital Commission

THE FIRST HOSPITALS were the "outgrowth of religion" and were ecclesiastical rather than medical institutions. They were, in reality, "temples dedicated to the god of medicine" and superstitious beliefs kept them from being institutions of healing.

Present day hospitals, however, are the result, in the main, of the teachings of Jesus and are dedicated to the task of providing medical care for the sick and the injured. They are built and maintained as an expression of man's sympathy and love for one another. To such a program of building and maintenance Baptists heartily subscribe and point with justifiable pride to a record of success in this type of hospital operation.

The first Baptist hospital was established in the year 1889. Since that time many others have been built, and today there are Baptist hospitals in nearly every state within the territorial limits of the Southern Baptist Convention. Most of these hospitals are owned and operated by the Baptist State Conventions, or Associations. (Two notable exceptions are: The Southern Baptist Hospital at New Orleans which is owned and controlled by the Southern Baptist Convention; and the Baptist Memorial Hospital at Memphis which is owned and controlled by the Baptist State Conventions of Tennessee, Arkansas, and Mississippi).

This is in keeping with a policy adopted by the Southern Baptist Convention when, in accepting the report of the Hospital Commission in 1924, it was agreed that "the Southern Baptist Convention should, as a general policy, recognize Baptist State ownership and control of hospitals." There is no doubt of the wisdom of this decision for Baptist State ownership has proved highly successful.

In Kentucky, Baptists own and operate one hospital. This hospital was established in 1924 and is located in Louisville. Through the years it has served Kentucky Baptists well, both as an institution of healing and as a mission station. As a result of a wise building program just completed this hospital now ranks with the leading hospitals of the south. However, sensing a growing interest in more Baptist hospitals within the state, a resolution was adopted at a meeting of the General Association of Baptists in Kentucky, meeting in Ashland in November, 1946. This resolution called for "a Committee. . . (to) be appointed by the Moderator to make a study and a survey of the general hos-

[The Hospital Commission, created at the 1947 session of the General Association, held its meeting in the Kentucky Baptist Building in Louisville March 11. The following statement of the Commission contemplates a group of Baptist owned and Baptist controlled hospitals that will glorify the Lord. "I was sick and ye visited me. . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—Ed.]

pital needs and to recommend a plan for correlating and co-ordinating the general work and to report their findings and make recommendations to this association next year."

The committee appointed conducted a survey and offered its finding to the Association at its meeting in Owensboro the following year. In this report, provisions were made for establishing a Hospital Commission and some suggestions were made concerning the duties of the Commission. The report was unanimously accepted and the Commission elected.

It is conceded by all who have studied the situation that more general Hospital beds are needed in Kentucky. The Public Health Commissioner reports the need of some 6,000 additional beds. Presumably then, Baptists, having a keen sense of responsibility in the matter of carrying out the teachings of Jesus, and, having demonstrated their ability to operate hospitals, should build and operate other hospitals. If so, the Hos-

California Considers Bible Reading In Schools

LOS ANGELES—More than 490 ministers, priests, and rabbis of this city were scheduled to attend a meeting at the local State Building to offer arguments for the reading of the Bible in public schools.

The clergymen were invited to the conference by the Legislative Constitutional Revision Committee, appointed by the California Legislature to draft a proposed new constitution for this State.

It has been suggested to the committee that the new constitution include a provision that the Bible be read in the schools for five minutes each day in a non-sectarian manner.

Following the clergy meeting opponents of Bible reading in the schools will be offered an opportunity to present their views.—(RNS).

pital Commission—if it is to be true to the intent of the resolution adopted by Kentucky Baptists—should study hospital needs in Kentucky; should establish rules and regulations to safeguard the present high standard of Baptist Hospitals; and should be prepared to act in an advisory capacity should the need arise.

Recently Congress enacted legislation that will influence hospital construction and operation. The Hospital Survey and Construction Act has instituted a program of hospital building that reaches into Kentucky. It provides for the expenditure of 1 1/4 billion dollars if the full program is realized, with one-third of this amount to be paid out of federal funds. This program envisions a system that aims at a type of hospital that will "combine and co-ordinate the three aspects of medical care: Preventive, diagnostic, and therapeutic." This co-ordinated hospital system provides for the three types of care through a nationwide network of hospitals and health centers.

The first type of hospital is the base area, or teaching, hospital. This is a hospital with over 200 beds, usually located in cities of over 100,000 population. The second is the district hospital, or intermediate area hospital, with 100 or more beds, to be found in cities of around 25,000 population. The third is the community hospital, to be found in the smaller communities. And then, for the communities where it is not practical to have a hospital, the health center only is suggested.

It can be readily seen that through such a system, medical care can be had by all. This program is well under way and is destined to revolutionize the pattern of hospital construction and hospital operation.

Kentucky, through the State Health Department, is participating in this program. Working with the federal government under the broad provisions of the Hospital Survey and Construction Act, they have devised a plan for establishing hospitals that will, when completed, provide for hospitals in eighty-nine cities and towns in Kentucky. This plan takes into consideration "density of population, trade areas, lanes of travel, topography—such as mountains and rivers, etc." Eventually, according to a statement issued by the Health Department, "every citizen will be within one hour's travel by automobile to the nearest hospital."

A careful survey has been made by this agency and they are prepared to lend assistance in the procuring of federal funds for building hospitals, or for adding to present hospitals if a need is established. Federal funds in the amount of \$2,589,600 per year for five years are available in Kentucky. Available, of course, if certain conditions are met.

(Continued on Page 14)

A Full Church Program

By DUKE K. McCALL

I WENT to church on Sunday night, January 25, 1948, with John Hawkins, whose ancestors were pirates. Just as we would have in the United States, we arrived at 6:30 in time for Baptist Training Union at the Robolo Baptist Church.

Perhaps I should not have been surprised at the Training Union, but frankly, I was. The church was located in a section of Barranquilla so tough that nobody expected Baptists to get a start there. Some even predicted that the ruffians in the neighborhood would tear down the church—if ever they allowed it to be completed.

To describe the church building as an oasis in a desert does not quite convey the contrast. On either side were mud huts with thatched roofs. The church was a beautiful brick structure covered with stucco. A lovely tile roof conveyed an impression of permanence. Next door to the church was an equally well built school. The rooms in the school served as class rooms for the Sunday school and Training Union on Sunday while they echoed to the scrape of chalk on blackboards, the shuffle of small feet, and soft-voiced school teachers during the week.

I thought to myself as I entered, "How many will attend Training Union in a church only five years old?" The general assembly was held in the auditorium, and no wonder. There were 103 present. The general assembly program was a debate. Through my poor understanding of Spanish I gathered the question had something to do with whether Peter or Paul was the greater. The two teams had about five on each side. One after another the neatly dressed boys and girls stepped up to make their plea for either Peter or Paul. Some of them were nervous; some spoke so low you could hardly hear them; others turned loose with all the fire of their Spanish background. What of the decision? Well, the three Judges decided it was a tie. This foreigner who sat on a back pew decided that the program itself would have been at least a tie with any Training Union assembly program presented in any Southern Baptist church that night.

Remember these were supposed to be young toughs who would tear down a church building erected in their neighborhood for only five years. Remember this Baptist Training Union program was presented in a mission church in a foreign land.

The thing that caught my imagination,

however, was that the Baptist Training Union seemed to be perfectly at home. On second thought I realized that I was the only thing foreign there. The Bible was at home in the hands of Christians. Jesus was at home in the hearts of those for whom he died. Training in church membership was just as natural and just as necessary for these mission converts as for any man or woman who acknowledges the lordship of Jesus Christ within the bounds of our Southern Baptist Convention.

I am no expert in mission strategy; I am convinced, however, that the remarkable success of our Baptist mission

work in Colombia is in large measure due to the fact that a full church program has been launched by each mission station.

If the study of the Bible is important, how can you get along without a Sunday school anywhere in the world? If converts need to be trained for service, and the Baptist Training Union meets a need in the States with our superior public school system and our Baptist colleges, how can you hope to develop church leaders without a Baptist Training Union on the mission fields? There, too, is a necessary place for a Woman's Missionary Union, for the Commission of Jesus Christ applies to every convert everywhere in the world. Baptist churches everywhere must meet to worship and also study to serve.

CHURCH ATTENDANCE—Some people must think the Sunday service is like a convention; many families just send one delegate.—*Pastor's Wife.*

The Holy Spirit's Conviction of Sin

(Continued from Page 5)

Man's reason tells him that he is a sinner; teachers instruct him as to the dangers of sin. He sees the sting in the lives of those about him; but he marches steadily on. The luring power of sin is too strong.

A Subjective Witness Needed

Man needs a *subjective* witness to reveal to his *inner self* the truth he outwardly denies. The Holy Spirit is the inner voice bearing testimony to the truth of the objective witnesses. In the Holy Spirit the transcendent God becomes immanent. He enters the *heart* of man to make His mightiest appeal. We sit in our room not realizing there is music all about us. But we bring in a radio and tune it to a station, and immediately we hear the music. It was there all the time, but we needed an instrument to interpret it.

So it is with the sinner. All about him is the truth of God, but he does not know it. He needs a subjective witness to interpret it. This is the work of the Holy Spirit. It is because of unbelief that Jesus declared that the Holy Spirit would convict and convince the world of sin.

The New Testament abounds with the historical results of the Spirit's work of conviction. The first is that at Pentecost. When the sinners cried, "Brethren, what shall we do?" they were under great conviction. The Philippian Jailer is another example. His cry, "Sirs, what must I do to be saved?" was a cry of desperation in the hour of conviction.

Felix, brought to a great conviction, refused to believe.

The history of all great Christian revivals bears testimony to the Spirit's power of conviction. In America evidence abounds that such revivals began like prairie fires when the Spirit's power of conviction made men know they were lost.

True conviction brings man to the point of fear and desperation, the threshold of repentance. The Holy Spirit then becomes the Teacher, revealing the way for the guilty sinner.

The Work of The Church in Conviction of Sin

If the power of the Holy Spirit is to be effective, churches have a great work to do. There must be a mighty concern for the lost. They must lift up Christ as the only Saviour. They must provide preaching that is convincing. They must be mighty in prayer. Jesus taught that men should pray for the Holy Spirit to be given. Mighty praying means mighty power. When the church is ready, the Spirit is ready.

All about us, lies the world in the depravity of sin. *Civilization itself hangs by a slender thread.* Has there ever been a generation that walked so perilous a road? Has such urgency ever challenged any age? While the world trembles in the tenseness of this movement, may we pray and claim the power of God promised through His Holy Spirit, and launch out to reach the lost millions?

Next Door to the World

By ALBERT McCLELLAN, Editor
Baptist Messenger, Oklahoma City, Okla.

FOUR MILES from the famous noisy French Quarter of New Orleans you will find a Baptist school established in 1917 to meet a more or less local mission need, but now grown to be a full-fledged seminary, southwide in service and international in destiny.

That it is southwide in service goes almost without saying for everyone knows about its graduates; but that it is international is not quite so obvious.

Whether southwide or international the future of New Orleans Seminary is marked for greatness. One marvels again at the age-old miracle of God marking out the tiny as a beginning of the tremendous.

New Orleans Seminary was established as a child of providence. As far back as 1817 God seemed to be drawing the eyes of American Baptists to polyglot New Orleans. In that year Cornelius Paulding proposed that a school be established here in what was even then known as the gateway to Latin America. That was just five years after the first Mississippi steamboat moved into the Crescent City river port.

In 1845, New Orleans was named one of the three objects for which the Home Mission Board was established. In 1849 Basil Manly, Sr., declared that a school for training preachers located in New Orleans would be "rational, feasible and eligible." But still no seminary. New Orleans remained virtually untouched as a Baptist mission field. The thing that finally activated Baptist sentiment for a school was the realization stirred up by Dr. P. I. Lipsey that in New Orleans the Baptist cause was weakest and there, Baptists ought to get in a heavy blow. So in 1917 the Seminary, or Institute as it was called then, was born.

The seminary has a commanding place in today's Baptist affairs. From Tampa to Texas, from the Atlantic to the Pacific and touching every southern state in between, this school has her sons and daughters.

Without doubt, the seminary has proved itself sufficient in the South's most cosmopolitan mission area. The real influence of the seminary is seen in New Orleans in the increase of Baptists from 1,256 to 14,000 and in churches from 6 to 37 by 1946.

Southern Louisiana is a natural training area for foreign mission volunteers. For here is a large Negro population, 200,000 in New Orleans alone, many of them unreached. Here also are many different language groups, French,

Italians, Indians, and Spanish. And here alongside the eleven and one-half miles of wharves, dock ships from all over the world with their sailors, speaking every language known to man, and all needing the gospel.

And then, the seminary has made sturdy and consistent gains in all activities since its beginning. The first school term began thirty years ago, with 78 students from seven states. Before the year's end there were 118 enrolled. The seminary was called the child of providence. Before its doors opened it had property worth \$500,000 with pledges and cash to pay for it a year after it was bought.

By 1938 enrollment had jumped to 323, and indebtedness that had once threatened to close the school, reduced to \$176,400. The school finally got out of debt August 24, 1943. In 1947 the school had 378 students from 24 states and three foreign countries and a new 75 acre campus plot located on Gentilly Boulevard. Total enrollment for 1948 should pass 400.

The seminary has a vital place in evangelistic leadership. All of its presidents have been devoted evangelists. It is a part of Dr. Leavell's program for the seminary to bring to the campus, outstanding Baptist pastors and evange-

lists to lecture on both the practical and doctrinal aspects of soul-winning.

So it is, New Orleans Baptist Theological Seminary, with a balanced cultural and theological background, edges now into the forefront of evangelistic leadership. And mark you, it is world evangelism.

Finally, the seminary has a new 75 acre campus and the prospects for one of the most up-to-date school plants in the world. Plans are underway to start construction soon on a series of quadrangles that will give Southern Baptists another complete up-to-date seminary campus, a new school out and out, retaining its old zeal for the gospel and its thoroughgoing support of Baptist faith but acquiring a new dynamic character.

So, if you are one of the 500,000 visitors in New Orleans this year, don't spend all your time in the old French Quarter, but spend a good part of it at the new seminary which lies next door to the whole world and where Baptists have so much at stake in winning the Western Hemisphere to Christ.

For Heathen

A certain rich man did not approve of foreign missions.

One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the plate; the millionaire shook his head.

"I never give to missions," he whispered.

"Then take something out of the plate, sir," whispered the collector. "The money is for the heathen."—*Baptist Bulletin Service*.

Minister Holds Talk-Back Service

THE LATE Dr. A. T. Robertson, famous New Testament scholar at the Southern Theological Seminary, used to say that it might be a good thing if members of the congregation in a church had a chance to ask questions or even disagree with the pastor's sermon. Such a practice would stimulate interest and certainly keep the preacher wide-awake and alert. We see from the public press that such a practice is in vogue in the famous City Temple in London. The *Raleigh News and Observer* reports this unique feature in the following words:

"A novel religious service has been inaugurated in London, England, by Dr. Leslie D. Weatherhead, the famous Wesleyan preacher who occupies the pulpit of City Temple in that city.

"The service is divided into three sections. The first is given over strictly to devotions; the second is designated 'the preaching service;' and the third is

called the 'talk-back service.' The announcement is made that any person may attend that portion of the service which suits him best, and is not required to attend any other. In reality it is a combination of three distinct services, each designed to meet a specific problem in the lives of the worshippers.

"Perhaps the most unique of the three is the third, the 'talk-back service,' in which those who have shared in the devotional service or listened to the sermon are permitted to ask questions of the preacher. When the plan was first introduced, a congregation of almost 2,000 persons remained for the their service. Fifty questions in written form were handed to the stewards, but because of strict limitations only seven could be answered. Some of the questions were, of course, related to general religious themes, but others were the result of actual things said or positions taken in the sermon to which people had just listened."—*Biblical Recorder*.

WESTERN RECORDER

Dawson Charges Violations of State-Church Separation in New Mexico

WASHINGTON, D. C.—Dr. J. M. Dawson, acting executive secretary of Protestants and Other Americans United for Separation of Church and State, charged here that “almost incredible violations” of separation of Church and State are occurring in New Mexico under the aggression of the Roman Catholic Church.”

Returning to his office here after a trip to New Mexico where he investigated alleged infringements of religious liberty, Dr. Dawson asserted that state officials had “condoned or tolerated” the violations.

Citing sworn affidavits, Dr. Dawson charged the evidence showed that “schools which are listed in the Church’s records as parochial schools are entirely supported by public taxation.”

“In many of them,” he said, “textbooks pertaining to the Catholic faith are paid for by the state. Garbed nuns and priests are the teachers.” Religious insignia decorate the walls of the school rooms. Protestant children are graded on the catechism and punished for failure to attend Mass.”

A report on the public-parochial school situation in Dixon, N. M., described as “characteristic of 20-odd other places in that state,” was turned over to Dr. Dawson by “responsible citizens and legal advisors.”

According to Dr. Dawson, the report disclosed that “special Catholic editions of textbooks” are officially listed as state-approved and are in use in many public schools.

Dr. Dawson said the report further charged that these texts are used not only in schools staffed by Catholic nuns and brothers but in “other schools wherein there are controlled school boards.”

According to the report, “there are 135 nuns and brothers and one Catholic priest in the public payrolls of New Mexico teaching in tax-supported schools.” Their combined contracts call for an annual salary expenditure of \$375,657, it was said.

Contending that the Catholic Church is conducting the public schools of the state, the report charged that in Sandoval County, N. M., there are “31 brothers and sisters teaching in the public schools alone, and for the last several years the paychecks of these brothers and sisters were made directly to their orders in a combined check rather than a separate check” to each.

The report asserted that the schools in question are conducted “to all intents and purposes as parochial schools are

[Dr. J. M. Dawson is also Executive Secretary of the Joint Conference Committee on Public Relations, with headquarters in Washington, D. C.—Editor.]

conducted, and it is reliably reported that all these schools are considered under the jurisdiction of Father Bradley (Rev. William T. Bradley, Archdiocesan Director of Schools), as parochial schools, by the Church itself, and the teachers openly take their instructions and orders from the Catholic officials and, as a matter of practice, no orders are given either the State Board (of Education) or the County Board unless approved by the Archbishop (Most Rev. Edwin V. Byrne of Santa Fe)."

Dr. Dawson declared that the report “represented many of the facts in the case” and was in agreement with his own observations.

He said officers of the Dixon, N. M., Free School Committee plan to file suit as soon as a \$2,500 retainer fee is raised for legal counsel.

Dr. Dawson, who also visited New Mexico in his capacity as executive secretary of the Joint Conference Committee on Public Relations of the Baptists of the United States, said he met with denominational missionaries to investigate religious discrimination and persecution of Indian converts to Protestantism.—(RNS).

Italian Poll Indicates Sweeping Victory For Christian Democrats

ROME—The Christian Democratic Party will win the coming elections with 36.2 per cent of the votes, according to a pre-election poll by the Italian public opinion institute “Doxa.”

According to the poll the Popular Front, composed of the Communist Party and the Nenni Socialists, will get 20.2 per cent of the votes.

The remaining votes will be divided among the innumerable splinter parties which have small importance in the Italian political struggle.

A break-down of the pre-election survey of “Doxa” shows that the Communist Party is strongest in the northern part of Italy where most of the country’s big industry is concentrated.

Young people between the ages of 18 and 25 are more inclined to vote for the Communist block. The Christian Democratic Party has a larger percent-

age among the group between 36 and 45 years of age and among people over 56.

Women are more inclined toward the Christian Democratic Party than are men. About 50 per cent of all Italian women will, according to the poll, vote for the Christian Democratic Party.

As was to be expected, the industrial workers and the landless proletarian agricultural workers incline to the Communist block. Forty-two per cent of each group is expected to vote for the Communist block.—(RNS).

New Baptist Paper Being Published By And For Hawaiian Convention

A new Baptist paper, called *The Hawaii Baptist*, has just come to the Editorial Department of *The Western Recorder*. We welcome this new monthly visitor, and wish for them many years of usefulness in spreading the message of our Saviour’s good tidings throughout the isles of the Pacific. *The Hawaii Baptist* is edited by Lindell O. Harris for the Hawaii Baptist Convention at 2323 University Avenue, Honolulu 5, Hawaii.

A group of twenty islands make up the Territory of Hawaii in mid-Pacific, 2,000 miles from the nearest mainland. They form an area of 6,440 square miles jutting up out of the waves of the Pacific. The largest is Hawaii, which composes 4,030 square miles of that area. Nine of the islands are inhabited.

The group of islands voluntarily became a possession of the United States in 1898.

The capital is located at Honolulu, on the southern side of the Island of Oahu, or Honolulu County. The population of the City of Honolulu reached more than 200,000 in 1941, and by now it is considerably larger. The population of the entire territory is about half a million.

The climate ranges from 88° to 55°, making it relatively constant, and ideal for all-year living conditions. The character of the terrain is rugged and rough, ranging from sea level beaches to jungle and volcanic lava formed mountain peaks.

With Southern Baptist work well established in California, as far north as Washington, and with a beachland well attained in Alaska, we will watch with interest the development of our Baptist work in the Territory of Hawaii at the crossroads where East meets West, Rudyard Kipling albeit to the contrary.

Many things are opened by mistake—but none so frequently as one’s mouth.—*Fourteener*.

PEACE—A Harlem barbershop has the casing of a 16-inch shell in its window, with a sign reading: RUST IN PEACE.—*This Week*.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

SOME OUT-OF-STATE CONFERENCE LEADERS FOR STATE CONVENTION AT BOWLING GREEN, APRIL 14-16



Mrs. J. E. Lambdin, Junior and Intermediate Editor Training Union Department, Sunday School Board, who will conduct conference for Junior and Intermediate Leaders and conduct the Junior Memory Work Drill.

Mrs. L. C. Roberts, Knoxville, Tennessee, who will conduct conferences for Intermediate boys and girls.



Mr. R. Maines Rawls, Director of Young People's Work, Training Union Department, Sunday School Board, who will conduct conferences for Young People and conduct the Speaker's Tournament for Young People.



BOWLING GREEN HOTEL RATES

Hotel Helm	
Single with bath.....	\$2.75-3.00
Single without bath.....	1.75-2.00
Double with bath.....	5.25-6.00
Double without bath.....	3.00-3.50

Mansard Hotel	
Single with bath.....	\$2.50
Single without bath.....	1.50
Double with bath.....	5.00
Double without bath.....	3.00
With connecting bath.....	2.50

Park City Hotel	
Single with bath.....	\$2.75
Single without bath.....	1.75
Double with bath.....	4.50
Double without bath.....	3.00

Earle Hotel	
Single with bath.....	\$3.00
Single without bath.....	2.50
(2 in room)	
Double with bath.....	5.50
(4 in room)	

L. and G. Tourist Court

Please write Court for rates and Hotels and Court for reservations.

INVITATION FOR 1949

If your church desires to entertain the 1949 Convention, please have the church send an official invitation to the Convention at Bowling Green.

FEBRUARY AWARDS BY COURSE

During the month of February, there were granted, according to a report from the Sunday School Board, the following awards by courses in Kentucky: Administration: diplomas 44, seals 40; Adult: diplomas 83, seals 200; Young People's: diplomas 67, seals 99; Intermediate: diplomas 95, seals 91; Junior: diplomas 97, seals 40; total 856. We expect March and April to be much better.

AWARDS BY COURSES IN SOUTH FOR FEBRUARY

Adult	6,287
Junior	4,025
Intermediate	3,789
Young People's	3,383
Administration	2,057

BOOKS WITH HIGHEST NUMBER

AWARDS GRANTED

The Baptist Adult Union Manual.....	1,832
The Baptist Junior Union Manual.....	1,579
Bapt. Intermediate Union Manual.....	1,460
The Baptist Young People's Union Administration	1,151

20%-ERS

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

March 14: Crestwood Baptist Church, Frankfort; Dallasburg; Eddyville, First; Erlanger; Harmony Chapel, Louisville; London, First; Madisonville, First; Muldraugh; Pineville, First; South Elkhorn, Lexington; Victory Memorial, Louisville; Walnut Street, Evansville, Indiana; and Zion Baptist Church, Henderson.

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following have qualified as Standard:

Charleston—Pastor Wm. B. Carnes; Superintendent J. E. Skinner.

Fountain Run—Pastor A. Earl Meador; Superintendent J. C. Jones.

Good Week At Cadiz

Brother C. P. Hargis led a force of workers in a Sunday school training school the second week in March in Cadiz for the Little River Association. Eleven churches were represented in the school and the brethren want simultaneous campaigns next year. We rejoice with these pastors and superintendents led by Missionary Graden Parker and Pastor Shirley Spahr.

Two Campaigns in Sturgis

Brother Fred Pulliam and Mrs. C. F. Hinds assisted Pastor John W. Kloss and the Tabernacle Church in a good Sunday school campaign the second week in March. Pastor and people were delighted with the week of work and with our new worker, Fred Pulliam. Many departments are being started as

a result of the work. Brother Kloss is doing a great work.

The writer and Miss Reva Stamper assisted Pastor John T. Ford in a campaign at the First Church, Sturgis, the second week in March. A very fine spirit was manifested here. Pastor Ford is leading in a great way and enlargement has been constant in his pastorate.

These two churches are both moving in a great way with their excellent pastors. May God give them a year of great progress!

Wheeler Thompson In Clinics

Brother Wheeler Thompson is engaged in a number of Vacation Bible School Clinics. He is in full charge of this work and is putting everything he has into it. We trust the brethren will back him up in making this year far greater than the previous years in number and quality of schools.

SUNDAY SCHOOL ATTENDANCE March 21, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	187	1,574
Indianapolis, Ind., Broadway	---	1,093
Owensboro, First (1)	35	932
Louisville, Parkland	---	898
Covington, Latonia (1)	38	878
Bowling Green, First (1)	27	827
Louisville, Crescent Hill (1)	171	808
Harrodsburg (1)	48	800
Lexington, Ashland Avenue	---	793
Frankfort, First (1)	108	782
Lexington, Porter Memo. (2)	219	744
Mayfield, First	---	734
Louisville, Baptist Tabernacle	---	700
Owensboro, Third	---	692
Lexington, Calvary (1)	24	668
Harlan (3)	179	664
Evansville, Ind., Grace (2)	181	662
Georgetown (2)	33	660
Newport, First (1)	43	619
Louisville, Victory Memo. (1)	118	619
Louisville, West Broadway	---	612
Lexington, Grace	---	608
Evansville, Ind., Calvary (3)	157	581
Madisonville, First	---	581
Louisville, Beechmont	---	568
Lexington, Immanuel	---	546
Somerset, First	---	538
Danville, Lexington Ave. (1)	24	507
Hopkinsville, Second	---	491
Louisville, Eighteenth Street	---	490
Louisville, Clifton (1)	35	478
Elizabethtown	---	472
Louisville, Third Avenue (1)	45	472
Louisville, Eastern Parkway	---	467
Hopkinsville, First	---	465
Glasgow (1)	29	448
Louisville, St. Matthews	---	446
Louisville, Deer Park	---	443
Covington, Southside	---	433
Louisville, West Side (1)	14	431
London, First	---	415
Louisville, Franklin Street	---	414
Corbin, First	---	410
Barbourville, First (1)	41	404
Bellevue	---	384
Owensboro, Hall St.	---	384
Fulton, First	---	379
Hazard, First (2)	94	368
Paducah, Twelfth Street (1)	95	364
Winchester, Central	---	363
Louisville, Hazelwood	---	350
Erlanger (1)	30	340
Campbellsville	---	334
Beechland, (near Valley Station)	---	326
Meadow Home (1)	56	323
Greenville	---	313
Henderson, Immanuel	---	306
Franklin, First (1)	25	300
Louisville, South Side	---	300
Owensboro, Eaton Memo.	---	300
Frankfort, Thorn Hill	---	295
Richmond, First (1)	23	278
Evansville, Walnut Street	---	277
Owensboro, Seven Hills	---	274
Sturgis, First	---	268
Hodgenville, First	---	261
Fair View, Hills Gap (1)	58	259
Columbia (2)	49	254
Dayton, First	---	253
Lebanon	---	252
Middlesboro, E. Cumberland Ave.	---	238
Hartford	---	237
Paducah, Baptist Tabernacle	---	237
Campbellsville Pleasant Hill	---	227
Owenton	---	223
Ft. Mitchell	---	218
Louisville, Baptist Temple	---	217
Louisville, Kenwood	---	217
Sand Spring (near Lawrenceburg)	---	216
LaGrange, DeHaven Memo.	---	213
Richmond, Calvary	---	213
Mackville	---	211
High Split	---	200

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

Message From State Stewardship Chairman

The crowds which hailed Jesus as King on His way to Jerusalem were looking for a Redeemer. We in 1948, like those in that early date, are longing for a redemption. Not all the world today is looking for a Redeemer from sin, nor thinking of the redemption of the souls of men, but certainly all are looking for someone or something to redeem these things. Today we wrestle "against principalities, against powers, against the rulers of prejudice and hate." Redemption could and would come speedily to establish peace and justice if only Christians in this crucial hour would arouse themselves and accept their God-given task of stewardship.

We need to repent of personal sins and to pray with the Psalmist "Cleanse

Annual Meeting
of
Woman's Missionary Union
Third Baptist Church
Owensboro, Kentucky
April 6-8, 1948

Thou me of hidden faults." A clear glass of water, to all appearance pure, may under the microscope be seen to contain health destroying germs. An apparently pure life, under the searching eyes of God, may reveal covetousness or a domineering spirit. May the grace of God enable us to see our faults, repent and pray with deep sincerity, "Let them not have dominion over me."

There are also certain Southern Baptist sins of which we need to repent and for which we need forgiveness. Doors of opportunity have been open to us in the past that we did not enter. How much of the sorrow and suffering of the past few years may be traced back to an appeal made in 1859 for missionaries to Japan that was not heeded? What sort of harvest may we reap in the near future because we said we do not have the money to send Bibles to Russia when that opportunity came shortly after the first world war? What of the generation of volunteers who could have gone to tell the story of a Redeemer if we had only given our tithes and offerings? When we make our confession of such sins of omission in the past, let us add the prayer that we as a denomination and as individuals may so recognize our stewardship task and be so faithful to our trust of today that

coming generations may not have to pay for our failures.

Woman's Missionary Union is commemorating sixty years of Missionary endeavor. Challenging goals in terms of percentage of increase over other years have been set. New opportunities for service are presenting themselves every day. Let us rededicate ourselves to the task God has given us.—Mrs J. Edward Kelsey, State Stewardship Chairman.

Relief Still Needed

NEW ORLEANS, La.—Southern Baptists contributed 133,153 pounds of clothing, bedding, shoes and food to the Southern Baptist Relief Center here during January, it is announced by Rev. Clovis A. Brantley in a report to the Foreign Mission Board.

Although this is quite a drop from preceding months during the campaign to collect clothes for a million people, Mr. Brantley reports that receipts are again on the increase.

Dr. Louie Newton, president of the Southern Baptist Convention, said in a recent statement "Southern Baptists will continue to give until all the need is met," and the New Orleans center is equipped to handle shipment of these gifts. Baptists are urged to send at least one box per month to the new address, Southern Baptist Relief Center, 718 Richard St., New Orleans 13, La.—Charles R. Gage, Southern Baptist Relief Center, 718 Richard St., New Orleans 13, La.

HUMAN NATURE—Some persons will believe anything if it is whispered to them.—Construction Digest.

"I Didn't Have Time"

"I didn't have time!"
What a hackneyed phrase?
I didn't take time from my pleasure
To give some thought
That would have brought
Great wealth in the moral treasure.

"I didn't have time!"
Oh, I didn't take time
For worthwhile things that need doing,
For I spent my time
Like a shining dime,
On trash I'm forever rueing.

"I didn't take time"—
When I finally come
To the moment when I must pause
And give account,
Without any doubt
I'll have had all the time there was!

GROWTH—Every man must do his own growing—no matter who his grandfather was.—Ray Everson, *Farmer's Guide*.

Baptist Ministers Barred From Atlanta High Schools

ATLANTA, Ga.—The Atlanta Baptist Ministers Association will not be allowed to place speakers in local high schools in connection with a forthcoming city-wide revival campaign.

The Board of Education refused the Association's request. D. M. Therrell, member of the Board, declared no group could go into schools for purposes of a religious revival "without doing some proselyting."—R. N. S.

Junior Baraca Bible Class at Walnut Street Jumps to 87



—Photo by Carl H. Jones.

The Junior Baraca Bible Class at the Walnut Street Church of Louisville jumped up to eighty-seven in attendance on a recent Sunday. This class was organized about fifteen years ago by Mr. Herbert Harman, who was their first teacher. Later teachers included J. C. Nuckols, Franklin Nuckols, and G. C. Jenkins. The present teacher is Mr. Robert L. Pogue, Business Manager of the Western Recorder, shown on the front row, on the extreme left, standing on the sidewalk. The Assistant teacher is Mr. Gene Cullum. Gyne Duncan, Jr., is president of the class. Other officers include: Vernon Snyder, first vice president; Earl McCandless, Devotional leader; Eddie Martin, secretary; and Loren Hougland, Treasurer.

Home Mission Summary for 1947

By JOHN CAYLOR

The annual report of the Home Mission Board has been compiled. It reveals an interesting program of successful missionary endeavor.

The Missionaries

During the year there were some sixty replacements due to resignation, retirement, or death. Home Board missionaries serving in Guatemala and Honduras were transferred to the Foreign Mission Board, which took over the work in those Central American countries. The total number of missionaries is 720, three more than the number reported in 1946. Add 286 student summer workers to the number of full-time missionaries and the grand total will be 1,006.

Evangelistic Results

The missionaries delivered 68,425 sermons and addresses, made 255,388 religious visits, contacted 55,270 persons in personal work, and reported 24,221 conversions with 12,814 additions to the churches. There was an average of 30 conversions for every full-time worker.

Literature

Missionaries of the Home Board distributed 52,651 Bibles and gospels, 1,125,132 pages of tracts, and taught 10,709 classes in mission study. They conducted 1,135 revivals.

Co-operative Missions

Approximately one-fifth of the budget of the Home Mission Board is spent in co-operation with state boards. The work of that department is reported by the states. A summary of such reports would be an interesting chapter in the year's achievements.

Missionary Education

In the field of missionary education, it is reported that 1,979 churches participated in schools of missions, using 227 speakers and conducting 2,718 classes, with a total participation in the schools of 748,155. Seventy-one home missionaries served in 98 camps in 17 states, and twenty-one missionaries were committed to serve in other programs of mission study.

Peak circulation for *Southern Baptist Home Missions* was 119,200; and 110,722 mission study books were circulated.

Two 16 mm. home mission films were released and nine new sets of slides. Projected pictures were ordered by 518 churches during 1947.

CONVENTION PROGRAM

On Friday evening at the Southern Baptist Convention, missionaries of the Home Board will tell of their exper-

ces, and give something of a picture of their work among the unsaved millions in America.

Speakers

Among the speakers will be Miss Amelia Rappold, a product of the Rachel Sims Mission in New Orleans where she now serves. In spite of the opposition and persecution of her Catholic family, Miss Rappold became a Christian, and is faithfully serving Southern Baptists in New Orleans, one of the strategic centers not only of this nation, but of the world.

Another colorful speaker will be Rev. Stanley Smith, a full blood Indian, who has led in a great revival among the Seminole Indians in Florida. This Indian pastor has led his little church of 197 members into a tithing campaign which includes every member but one in his entire congregation. Southern Baptists will thrill to hear him tell how he is leading those Indians in the Everglades of Florida into a close walk with the Saviour.

Miss Vena Aguillard is one of the outstanding missionaries among the French. She and others of her family became Christians as a result of the reading of a New Testament which her older brother, Maurice, received while serving during World War I in the United States Navy.

Work in Cuba will be discussed by Rev. Jose Sanchez, secretary of Sunday school and Training Union work in that country. In the summer of 1947, Brother



—Photo by Stewart's

Southern Baptist Seminary quartet will sing at each session of State Training Union Convention in Bowling Green, April 14-16. At top—Jimmie Yates, left center—William L. Scurlock; right center—Hugh T. McElrath; bottom—Howard Sorell.

Sanchez went to this work from the pastorate at Yaguajay, Cuba.

Ray Hoshizaki, another Convention speaker, was born in California of Japanese parentage. He had a Buddhist background. Ray was won to Christ by a Baylor ministerial student, and a few months later felt the call to the ministry. He is at present a student at Southern Baptist Seminary preparing to serve as missionary to his own people here in America.

Musicians

Southern Baptists will also be privileged to hear on home mission night two outstanding musicians who have given up promising careers in the field of music to serve as missionaries, Rev. Carlos Paredes and Rev. George Wilson.

Rev. Carlos Paredes was interested in music from his youth, and while still in high school had a contract with a local radio station in his home town of El Paso, Texas. Later he toured with a professional chorus. It was while a student at Baylor University, where he had received a scholarship to study music, that he surrendered to the call of the ministry. Just a few weeks before his ordination as a minister, he was given an offer from the Metropolitan Opera concert series to go to New York and work for them as a concert singer at a tempting salary. Prayer brought the decision to reject this offer, and to continue his plans to enter the ministry. Since 1942 he has served under the Home Mission Board as a worker among the Mexicans in Austin, Texas.

A similar experience resulted in Rev. George Wilson, a full blood Sioux Indian, giving up the concert stage to become a missionary to the Indians. Following his conversion in 1928, he quit the concert stage, where for three years his extraordinary voice had been bringing him fame and profit, and went to work for the Home Mission Board as missionary to the Indians of New Mexico. He worked there for five years, and then did evangelistic work in Texas for nine years before returning to the Home Mission Board in 1942.

Swedish Baptists To Observe Centenary

STOCKHOLM—The Swedish Baptist Union has announced the holding of a jubilee conference next June in connection with the centenary of the establishment of the first Baptist church in Sweden.

A special jubilee fund is being raised for mission extension and other church purposes.—(RNS).

WORK—Play—"Work," says an observant boy, "is something that other people think of for you to do. Play is what you think of yourself."—*Watchman-Examiner*.

More Simultaneous Associational Revival Meetings Planned

LOUISVILLE, Ky.—The following additional information has been received at the office of the Baptist State Board of Missions in the Kentucky Baptist Building since the previous list was printed in the Western Recorder.

Dates For Revivals

Baptist March 8-May 2
Franklin March and April
Greenup April 18-30
South Union First week May-
First week July
Three Forks October
Whitewater October

Directors Not Previously Listed

Goose Creek.....Rev. Arlon Davis

Associations Voting to Have Simultaneous Meetings

Pulaski, Simpson County, and
South Concord

The above information brings the total up to seventy-two associations which have voted to have simultaneous revival meetings in the year 1948.

Correction: Previously published in The Western Recorder, the Directors for Whites Run Association and Whiteswater Association were inverted. Rev. Roy Beals is Director of Whites Run and Rev. Clarence L. Hammond is Director of Whiteswater.

Ask Nation-Wide Protest Against 'Anti-Christian' Teaching In Schools

WHEATON, ILL.—The Supreme Court decision banning religious teaching in Champaign, Illinois, public schools has prompted a committee sponsored by the National Association of Evangelicals to urge a nation-wide protest against "anti-Christian teaching" in grade schools, high schools, colleges, and universities.

In a message to editors of Christian periodicals throughout the United States the National Committee on a Christian Philosophy of Education, meeting at Wheaton College here, took action concerning the Supreme Court ruling and declared that the decision "provides the basis for a vigorous protest against athe-

istic and anti-Christian teaching in public schools."

"Certainly," the committee asserted, "if the principle of American democracy so sacredly guards the right to religious disbelief against religious instruction, the right to religious belief has equal claim to protection against the teachings on atheism and unbelief."

"If religious instruction on a voluntary basis violates the rights of the atheist who is free to absent himself from such instruction, none can deny that the teachings of naturalism and materialism, with their atheistic implications, given in classes Christians are required to attend violate religious freedom and constitute governmental interference with matters of faith" (Emphasis Ours).

Declaring that public schools "belong to Christians as well as to atheists, avowed or subtle," the committee stated:

"By and large, the public schools reflect the standards and ideals of society. Christians too generally have been silent;



Dr. B. B. McKinney, Secretary Department Church Music, Baptist Sunday School Board, who will direct all music for State Training Union Convention in Bowling Green, April 14-16.

this decision of the Supreme Court against religious instruction may well become the sounding board for Christian protest against atheistic instruction."

The committee suggested to Christian editors that the protest campaign "might effectively begin with students who dare to challenge anti-Christian teaching of textbook or instructor, and who are then supported by parents, pastors, and the Christian public.

"Such a campaign needs the stimulus of the Christian press, applied immediately and nation-wide," the committee concluded.

Arnold W. Williams Ordained At Milton, West Virginia

HUNTINGTON, W. Va., Mar. 12.—On invitation of the Milton Baptist Church a council of the ministers of Guyandotte Baptist Association examined and approved Arnold W. Williams as a candidate for ordination to the Gospel ministry.

At the ordination service the candidate's father, Pastor W. W. Williams of the Wheelwright, Ky., Baptist Church, and formerly pastor at Milton and Walnut Hills Church of Huntington, preached the ordination sermon. The charge to the church was given by Pastor E. L. Branham, of Guyandotte Baptist Church; and the Bible was presented by Pastor R. J. Adkins of the Milton Church.

Arnold Williams is pastor of the Antioch Baptist Church, Bedford, Ky. He formerly attended Marshall College, and is now a student in the Southern Seminary.

DRINK—Drinking—Under Burmese law, it is said that a wife may become head of the household if the husband drinks too freely.—Richmond Times Dispatch.

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Sunday School Lesson For April 4, 1948

Subject: A Prophet Among The
Exiles

Lesson Text: Ezekiel 1-4; 33:1-9

Golden Text: Ezekiel 3:17

Statement of Kentucky Hospital Commission

(Continued from Page 6)

It can be seen at once that such a far reaching program will attract many groups. Of course the municipal and state governments will take advantage of the financial aid offered by the federal government. It is also supposed that other organizations will seek to build hospitals and add to present institutions as a result of this program. But not Baptists. Baptists are on record as opposing the use of national, state, or municipal funds in the construction or operation of their own institutions. In Kentucky precedent for this opposition was established in the year 1942, when the Kentucky Baptist Hospital refused federal aid for the construction of an addition to their building. Baptists, however, have always been opposed to the practice of using tax-payers money for the support of their own institutions. Nor have they ever been willing for the government to exercise authority in matters pertaining to the administration of their churches or church owned institutions.

In the case of the present hospital program, the Hospital Survey and Construction Act establishes the Surgeon General of the United States as the director, with final authority in all matters and supervision over all hospitals where federal financial aid has been given.

The co-ordinated system of hospitals has merit. It represents the thoughtful planning of men who have high conceptions of the hospital's capacity to serve humanity efficiently. This system provides for a "constant interchange of information, training, and consultation between hospitals." The referral system is employed freely, that is, patients are referred from one hospital to another, depending on the nature of the ailment and the type of treatment needed.

Baptists, even though they do not accept federal aid, can fit into the pattern of hospital construction and operation being established in the community or area they seek to serve. It remains for the Baptist group or organization seeking to build a hospital, to decide as to the wisdom of competing with those who will accept the "free money" offered for hospital construction.

The young physician of today, highly trained as he is, will seek the institution that offers modern facilities and accommodations. It is highly improbable that he will be willing to practice medicine under adverse conditions when he can find all he needs in the way of help in some other institution. Nor will the person in need of hospitalization seek to patronize the hospital that is not modern in construction and design, and efficient in operation.

Hospital construction is expensive. Costs today have reached an all-time high, with a 100-bed hospital costing over \$1,000,000 to build. It is imperative therefore, that a reasonable need for a hospital be established before money for such an undertaking is solicited. And, of course, the time to establish this need is before elaborate plans have been laid. It must also be remembered that it is more difficult to raise funds for hospital construction than it is for other types of mission effort, say for instance, orphanages. However, if there is a need for hospital facilities, Baptists should investigate the possibilities, and probabilities, of building, and once the decision to build has been made, there should be no turning back.

A note of warning should be sounded here. Too often, funds contributed in good faith have been dissipated in poorly planned and poorly constructed hospitals. The expense of an improperly planned hospital can be everlasting. Much emphasis has been placed, heretofore, on hospital operation and little on construction. It is now possible to secure professional guidance from well qualified hospital experts who have access to various architectural and engineering agencies. By all means, these experts should be employed when construction is deemed wise. These experts can also advise as to whether or not a hospital is needed. Stewards must always use every possible safeguard against dissipation of funds with which they are entrusted.

And finally, hospital operation is expensive. Bed revenue will not take care of operating expenses. Certainly bed revenue will pay no part of construction expenses. There are other sources of

revenue in connection with hospital operation that will provide enough, or almost enough, money to care for all cost of operation.

There is a growing sentiment in favor of the physicians and surgeons building adjoining the hospital. This provides space for the physician and the surgeon and makes it convenient for them to utilize the services offered by the hospital. Then too, there is the pharmacy that offers a chance for much additional revenue of the hospital.

It can be seen from time to time, questions will arise pertaining to Kentucky Baptist hospitals that will require wise and thoughtful consideration. The Hospital Commission was created for the purpose of "preserving and improving the high standard of Baptist hospitals and schools of nursing, and to make possible additional, or new, facilities necessary for the care of the sick and injured in hospitals and schools of nursing where need for them exists and where they can be financially maintained." It shall always be the policy of the Hospital Commission to render assistance where assistance is needed. However, the commission must not and will not trespass upon the duties of the governing board of any hospital. The rules and regulations designed to help in hospital construction and operation will be published next week.

(Continued Next Week)

Air-Borne Streamer To Advertise Revival

OKLAHOMA CITY, Okla.—When the county-wide Southern Baptist simultaneous revival gets under way next month it will be advertised by an airplane carrying a 400-foot streamer.

The streamer will remind Oklahomans to attend church and will bear the words "Baptists Revival Near You Tonight." The revivals, in which about 70 Baptist churches will participate, are scheduled for April 4-18.—(RNS).

OPPORTUNITY Missed—An Indian princess, on coming of age, was given a basket and told she might pick the finest ears of corn in a given row. The only condition being that she was to choose as she went along. She could not retrace her steps. She admired the fine quality of the corn before her; and as she felt one ear after the other she left them on the stalk, always thinking what better ears lay ahead. Suddenly, and to her dismay, she came to the end of the row—and she had gathered none.—Arthur Hopkinson, "Life is Good Now," *Religious Digest*.



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Churchmen, School Officials Cautious On Released-Time Changes

NEW YORK—Church leaders, recovering from the first impact of the Supreme Court decision in the Champaign case, appeared to be growing more confident that the decision would not immediately affect released-time programs carried on outside public school buildings.

Reports reaching Religious News Service from various parts of the country indicated such religious instruction programs were operating as usual and local churchmen did not anticipate any changes for the time being.

There seemed to be no rush on the part of church leaders or public school officials to change or abolish religious education programs operating in the school system.

School officials were proceeding cautiously. In some instances conferences had been arranged between local churchmen and public education authorities to discuss the Supreme Court decision. In other cases boards of education have asked their legal counsel for an interpretation of the high court decision as it might affect local conditions.

A summary of typical situations in various parts of the country follows:

In Roanoke, Virginia, where the religious education program is strikingly similar to the one in Champaign, educators and churchmen have adopted a "sit tight" attitude and seem to be in no hurry to throw away a program on which considerable time and money have been spent. Over 3,000 grade school children in Roanoke city schools are taking religious education classes in school buildings on school time. These classes are taught by instructors paid by a church committee which raised money for their salaries through the churches and public subscriptions. It is expected that the City School Board will ask the city attorney for a decision.

Educators and churchmen in Minnesota declared that the Supreme Court decision will not affect operation of "released-time" classes in that state. They pointed out that Minnesota law

permits students, with parents' consent, to be released from school up to three hours per week for religious instruction. An estimated 25,000 students attend religious instruction classes in the state. Churches or other places of worship close to the schools serve as "classrooms."

In Beaumont and Fort Worth, Texas, the Supreme Court decision is expected to have no local repercussions since the only religious education in public schools are Bible classes taught in the high schools of both cities.

It was pointed out that an earlier court ruling in Texas stated that teaching of the Bible must be non-sectarian and that instruction must be limited to moral, literary, and historical points of view.

In North Carolina, the Rev. Ernest J. Arnold conferred with the office of the State Attorney General and then issued



Dr. Rollin S. Burhans, Pastor Crescent Hill Baptist Church, Louisville, will conduct conference on friendship, love, courtship, and marriage, for single people only, at State Training Union Convention in Bowling Green, April 14-16.

a statement saying that "we are of the opinion that the program in North Carolina should be continued, as it is considered absolutely legal and will be so considered until a case against it is instituted and carried through the North Carolina courts."

A total of 37,518 pupils in 229 schools located in 51 of the state's 100 counties are now taking Bible courses, which are elective and supported entirely by funds raised by churches and other interested groups.

Los Angeles city schools will continue to allow students to leave classes forty minutes a week for religious instruction outside of school, pending a county counsel ruling on the Supreme Court's decision, it was announced by Vierling Kersey, superintendent of Los Angeles city schools.

Dr. Edwin C. Keboch, chairman of the committee on week-day religious education for the Pennsylvania Council of Christian Education, said he interpreted the Supreme Court ruling as meaning that schools may still grant released time for pupils to receive religious instruction

provided the classes are held in local churches instead of public schools.

From Columbus, Ohio, it was reported that the Ohio Council of Churches ordered continued operation of its widespread church-school program. The Council said it had decided to keep its Week-day School of Religion program, involving some 73,000 pupils in 68 public school systems of the state, functioning until it can determine the exact meaning of the high court's decision.

Under the Council's program, the member churches hire religious teachers and the schools grant pupils time off to attend classes. Ninety per cent of the religious classes in Ohio are conducted in public school rooms; the remaining ten per cent are conducted in churches.

Harold C. Hunt, Superintendent of Chicago schools, said he did not believe the Supreme Court ruling would affect Chicago, as there is no religious education in the schools proper. However, about 25,000 students in this city are granted releases from classes one hour a week to attend religious instruction in churches.

A Georgia law requiring daily Bible reading in the state's public schools, without requiring students to be present for the reading, was not seen as violating the Supreme Court ruling by Assistant Attorney General Claude Shaw in Atlanta.

His opinion was given after a number of Atlantans expressed "confusion" over the high court decision. The Georgia law provides that one chapter of the Bible shall be read without comment daily in schools receiving state funds. However, parents not wishing their children to hear this reading may get them excused during this period, the law says.

In Indianapolis, Indiana, the plans are to go ahead with week-day religious instruction under terms of the Indiana state law which permits the release of school children for religious instruction up to 120 minutes each week on condition that none of the taxpayers' money is used. Classes are always held in churches nearest the schools and never in the schools themselves.

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West Broadway Observes 25th Anniversary Of E. F. Estes' Pastorate

LOUISVILLE, Ky.—The West Broadway Baptist Church of this city will celebrate the twenty-fifth anniversary of the beginning of the pastorate of Dr. E. F. Estes on April 4, 7, 8 and 9. Speakers for the anniversary will be Dr. R.



E. F. Estes

T. Skinner, Editor of the Western Recorder on April 7; Ben F. Mitchell, pastor of the Shively Baptist Church, on April 8; and Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, on April 9.

The first sermons of Dr. Estes as the pastor of West Broadway were preached on the first Sunday in April, 1923. Some 3,426 persons have been added to the

church membership during these twenty-five years, and the membership of 441 twenty-five years ago has now grown to 2,000. He was led of the Holy Spirit to yield to the call to preach during a revival conducted by the late Evangelist J. H. Dew in 1914, and entered William Jewell College soon thereafter. After graduation he was for four years pastor of the church at Albany, Mo. In further preparation for his life work he came to Louisville to enter Southern Seminary, and soon found his way around to the West Broadway Church on account of his long friendship with their pastor, the late M. P. Hunt. The church soon called him to be their Assistant Pastor, and, upon the resignation of Dr. Hunt, some time later, voted to make him their Pastor, and he has been there ever since.

Baptist Leader Sees Secularism Going To Extremes In America

ATLANTA, Ga.—Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention, declared in a radio address here that if the secularization of American education continues, "before long some atheist will probably file a suit to have the recognition of God expurgated from the Declaration of Independence, Lincoln's address, and the inscriptions on the coins of our land."

He quoted a recent report of the National Education Association to the effect that "the book used to teach a child to read in 1775 was 100 per cent moral and religious, but today the successor to that reader in the public schools of America has less than one per cent of either moral or religious material."

Dr. McCall charged that churches fighting for the advantage of one denomination or faith over the other have become "an ally of secularism in the public schools." Such seeking of advantage has resulted, he said, in the churches shouting for the exclusion of religion in the schools.—(RNS).

REVERSE—What you're sure to go into if you don't shift for yourself.—Pete Simer, *Weekly Progress*.

BEHAVIOR—Actions don't always speak louder than words, but they generally tell fewer lies.—*Wesley News*.

Chester Swor To Be At Third Ave., Louisville

Pastor T. E. Williams has announced that Prof. Chester Swor, of Clinton, Miss., will be with him for special services at the Third Avenue Church of Louisville during April 11-16. Morning services will be held at 7:00 o'clock, after which coffee and donuts will be served for students and working people



Chester Swor

so they can go immediately to their classes or to their work. The night services will be held at 7:45 each evening, and the Sunday morning service will be at 11:00 o'clock.

Kentucky Legislature Gets Church Tax Bill

FRANKFORT, Ky.—A bill has been introduced in the Kentucky House of Representatives which would cancel the exemption from state income tax of any religious, educational, or charitable organization owning income-producing property unless it pays property taxes on such property.

The bill, introduced by Representative Susan B. Rutherford, Anderson County Democrat, provides that revenue counties receive as a result of the measure would be devoted solely to health and welfare activities. State revenues received would be earmarked for the Welfare Department's Division of Hospitals and Mental Hygiene.—(RNS).

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