

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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G. A. HOUSE PARTY AT BETHEL WOMAN'S COLLEGE



—Photo By Martin's Studio

On the week-end of March 12-14 the twentieth annual G. A. House Party was held at Bethel Woman's College, Hopkinsville. The G. A. House Party is sponsored each year for members of Intermediate Girls' Auxiliaries by the Woman's Missionary Union of Kentucky. Twenty years ago the first House Party of this type was held at Bethel Woman's College.

Gleanings From The Field

J. A. Pennington has been elected head of the department of evangelism and Brotherhood in Oklahoma.

The Lottie Moon Christmas Offering sponsored by the W. M. U., has reached \$1,415,859.

The plant of the Baptist Hospital in San Antonio has been deeded to the Southern Baptist Convention.

The Franklin County Sunday School Association met at the Providence Church, Woodlake, Ky., on March 21, at 2:30 P. M.

Pastor Fred T. Moffatt of the First Church, Frankfort, Ky., has been addressing the Alabama State W. M. U. Convention in Mobile, Ala., recently.

Harold Moore, Associational Missionary in southern Kentucky, has completed his work for his bachelor's degree at Western Kentucky State Teachers' College.

The auditorium of the First Church of Frankfort, Ky., underwent some repairs recently. Now it has a new celotex ceiling, artistic painting and varnished pews. Fred T. Moffatt is pastor there.

The Georgetown College Students' Ministerial Association has accepted the invitation of Pastor Clarence Walker to hold their annual banquet at the Ashland Avenue Church in Lexington at 6:00 P. M. on April 9.

Pastor and Mrs. Wade H. Hale, Kings Church in Long Run Association, have a new daughter, little Judy Elizabeth, born March 14 at the Kentucky Baptist Hospital. Mrs. Hale was formerly employed in the Circulation Department of the Western Recorder office.

Rev. Thomas R. Brown has taken up his new duties as pastor of the First Church of Paducah, Ky. Formerly he was pastor of the First Church of Cynthiana, Ky., where he has been since he served the U. S. Army as a chaplain during World War II. At Paducah he succeeds H. H. Stenbridge, Jr.

The time has come for a furlough for Missionary and Mrs. James C. Quarles, who have spent forty years in Buenos Aires, Argentina. They will make their headquarters on this trip with their daughter at 2600 Fernhill Avenue, Richmond 22, Virginia. They expect to remain in the States for a year.

Ross E. Dillon has resigned as Superintendent of Missions for the Kansas City Baptist Association, in order to accept a similar work in the City of Houston, Texas. In former years he was pastor at Pleasant Grove and Ormsby Ave. Church, Louisville, Ky., at the First Church of Paris, Ky., and the

First Church of Frankfort, Ky., and elsewhere.

Mr. and Mrs. Robert Winfield Riley have announced the engagement of their granddaughter, Miss Juanita Ann Riley, to Mr. James Coleman Vick, III. They are to be married at 7:30, April 8, at the Highland Baptist Church, by the pastor, Hankins F. Parker. Mr. Vick is a son of Mr. and Mrs. Macon Coleman Vick.

Rev. Frank A. Clarke, for nineteen years president of Magoffin Institute, Sky, Kentucky, has tendered his resignation to be effective when his successor has been chosen. President Clarke states: "This committee to consider and arrange a faculty has been appointed. Rev. Lockard Hamilton, Waddy, Ky., will receive applications."

Pastor George Ragland, First Baptist Church, Lexington, again sends a copy of The Sling and Stone, publication of which was interrupted by his serious illness which kept him from pulpit and pastoral work. After several weeks in the hospital he is again "on the job," and indicates that, though he has lost

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WESTERN RECORDER

127 E. Broadway Louisville 12, Ky.

considerable weight, his health is good. His many friends rejoice in his complete recovery.

O. J. Steger, formerly pastor of the Southside Baptist Church, Covington, Ky., for more than sixteen years, has been extended a call to become pastor of the First Church of Newport, Ky. He resigned the Southside Church in December, 1946, to enter evangelistic work. He was serving as interim pastor of the Newport Church when the call was extended to him to become undershepherd of that church.

Salem Baptist Church, near Lynn Grove, in Calloway County, Ky., celebrated its centennial the last of February. Their pastor is T. T. Crabtree. Speakers on the program were W. H. Rone, I. W. Rogers, M. M. Hampton, C. W. Lawrence, E. A. Somers and Leslie Gilbert. Also on the program was Editor O. W. Taylor of the Baptist and Re-

flector, Nashville, Tenn., who grew up in the membership of that church.

Pastor Charles Haddon Cosby, of Beaver Dam Church in Tennessee, died in Knoxville of a heart attack on February 7. Formerly he was pastor of the Sixty-sixth Street Church in Birmingham, Ala., and Chaplain of the Missouri Baptist Hospital in St. Louis, Mo. He had also been pastor during his forty years' ministry at such churches as Judson Memorial Church in Nashville, Tenn., the First Church of Elizabethton, Tenn., and East Lake Church, Chattanooga, Tenn.

Georgetown College Alumni and friends will hold a dinner at the Louisville Central Y. M. C. A., Third and Broadway, in Room B, on Thursday, April 15 at 6:00 o'clock. The Georgetown Headquarters during April 14-17, the period of the Kentucky Education Association sessions, will be in the lobby of the Y. M. C. A. Officials of the college are anxious to have every former student to register at this booth. This will not only bring old friends together but will aid the college in locating the addresses of students whose whereabouts are not now recorded. Tickets for the dinner may be secured at the Georgetown booth for the price of \$1.25.

Pastor R. M. Dodrill led the Broadway Baptist Church in Indianapolis in a revival meeting for two weeks beginning March 7 and running through March 21. Dr. Paul Roberts of the Central Baptist Church of Decatur, Ala., did the preaching. The audiences were the largest in several years, and ninety-five persons were received into the church, of whom sixty-two were for baptism. The following Sunday others were received by letter and by baptism. Plans are being completed for the erection of a new Sunday school addition, and they are expecting to break ground before the first of June. The Sunday school is showing continual growth, and during February had an average of 1,010, which was 130 more than the average for last year.

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WESTERN RECORDER

Editorials

Shall We Let Our Hair Down?

Editor McClellan, *The Baptist Messenger*, begs in a recent editorial for a simple, down-to-earth style in our Baptist papers.

He makes the point that editors and others who write for our papers, have been too formal and not enough on the homespun side. He urges that, when we "saw the decline of the old-style, academic, quote-and-unquote, prosaic *Literary Digest*, and the rise of the direct, interpretative *Time*," Baptists continued to expect their writers to "couch both opinion and news in stilted English."

Dr. McClellan went on, "We who wrote for the average denominational paper, continued to overwork certain words. We had not the slightest idea about feeling, or how to link our words to build interest. We also never dreamed that a sentence is a tool, and that it ought to be sharp and swift, moving with the same effect as an eagle after its prey."

"We never thought to search out the idiom of our day—finding out how the people *actually talked*. No, we wrote, and still do, in the abstract, unattached style, more like the ancient essayists whose ponderous words have long been buried in dusty anthologies."

A Confession

Editor McClellan confessed, "Nobody read what we wrote, for, to us, writing was a thing to do with a strict eye on the rules—some of them as appropriate to the modern mind as that one which says a preposition is not used to end a sentence with. We laced what good thoughts we had, up in fancy-dress strait jackets and let them smother."

"The world caught on fast, but we didn't. The personal essay was born, but we weren't there. We were out looking around for ways to cover up vital thought—wrapping it up in formal abstractions."

That handy old adage, *An honest confession is good for the soul* needs quoting right here. Editor McClellan is just bound to feel a lot better already. Maybe he pushed a little too far in a place or two, but he has his song pitched on the right key. His remarks will be appreciated by the multitudes. After all, we common people want the hay put down where we can reach it.

We have a good notion to put in a word or two on that subject ourselves. There are hardly any of us but that have pushed through the dust and fog of archaic abstractions, page after page, trying faithfully to lay hold on an idea. The writers we are trying to stay in sight of, seemed to have a fear lest their thoughts should not be clothed in a haze of obsolescent terminology. Brethren, we don't believe a thought should be held responsible for the way it is expressed!

We must not lose sight of the great mass of people brethren, as we write or preach. Otherwise, we are just talking to ourselves. Editor McClellan was not arguing for cheap speech. The people don't want that. We contend for a contemporary, beautiful English—the speech of the people *today*. Some-

times an idea, like a boy, runs faster when it is bare-footed.

Great University Sustains Point

The Oklahoma Baptist University has just finished a study of seventy religious magazines and weekly papers. Using the faculty and the students in the study, they reached the conclusion that most of the religious papers cannot be understood by the average United States adult.

Dr. William E. Tanner, head of the department of journalism said, "the average denominational publication is beyond the grasp of the non-college graduate." He blamed big words, long sentences, an impersonal approach as the reasons for poor readability. He indicated that certain articles were so hard to read that not one person in twenty could understand them. He insisted that articles published in religious newspapers ought to be written in simple, easy-to-read language, with emphasis on their being short. Their finding was that long articles are not read by the masses.

A point in hand comes from Dr. Harry C. Link in *Public Relations Journal*. He says: "Much has been said in recent years about the importance of increasing one's vocabulary. The real problem for many executives is to shrink their vocabularies so that they can eschew verbose and esoteric or exoteric philosophical multiplicities and sedulously avoid all tautological and polysyllabreal profundities. In short, so that they can speak simply, clearly and without double talk." Most of us like the last way of saying, the best.

Sin Reveals Itself—So Does The New Nature

(Especially for Young People)

Sin is not so much an act as it is a deep nature. Paul was talking about this when he said, "Let not sin therefore reign. . . for sin shall not have dominion over you" (Rom. 6:12, 14).

Sinful acts stem from sinful natures. Telling lies does not make a man a liar. The man tells lies because he is a liar. sin has dominion over him.

Telling people to stop doing bad deeds, does not cure sin. And, if they stop doing bad deeds, that does not cure sin. Reforming may help society, but it does nothing for human nature. A tree is still a fruit tree, though it refrains from bearing for a season or two. A sinner hasn't changed his nature, even though he succeeds in restraining himself for a while. Give the tree time and it will bloom again.

Sooner or later the unchanged sinner makes his true nature known. Though he may have joined some church, sooner or later he *will* make himself known. Judas heard Jesus preach. He joined himself to the body of Christians. It's likely he even preached a little. They may have been interesting sermons. Certainly he was interested in the finances of the church—that is, he wanted everybody else to give. Yet, one day, his real nature broke loose and he betrayed Jesus with a kiss. It just took the right circumstance to bring it out.

The new creature in Christ Jesus is exactly what the word *new* implies. "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold all things have become new."

It is as natural for the new creature in Christ to

love and serve God, as it was for Judas to betray Jesus. Fix this truth in your mind, and you have gone a long way toward understanding how great the grace of God actually is—how it takes a poor, lost sinner and makes him into a faithful, loving servant of Jesus.

The new creature is bound it have battles with the flesh. Being a Christian is not easy. The fact is, we would never be able to live like He wants us to, if we did not have the Holy Spirit dwelling within our hearts—"Working in us both to will and to do after His good pleasure." John said to us, "Ye are of God little children, and have overcome them, because greater is He that is in you, than he that is in the world."

Unholy Marriage

A short while back, an editor of *The Louisville Times* gave the House of Representatives (last session) a pretty good going over for killing a health bill. The bill would have required a three-day-wait between the time a marriage license is bought, and the wedding. The editor said, "This would have conformed to the laws of surrounding states, whose drunken or juvenile wedding parties are profitable business in some border towns to Kentucky's disgrace. What avaricious influence prevailed against the reform. . . is self evident."

The three-day-wait would have helped, not only the health of the state, but the morals as well. One thing which causes the high divorce rate is the speed at which unfortunate and ill-advised marriages are pushed through. There should be a way to stop such weddings. They are a blight to civilization and an insult to God.

Let us not imagine for a moment that God gives ill-advised marriages His sanction. It requires more than a license from a county court clerk, and a male and a female, and somebody to pronounce them 'man and wife,' to make a wedding on which God places His approval and blessing. Marriages must not only be legalized, they must be solemnized by the approval and blessing of God.

When we secularize the sacred and the holy, we destroy the foundations, and the whole structure falls. Scripture teaching is plain. Man is not left to guess. We need a revival of conviction concerning sacred institutions. Let that revival begin at the house of God and, like holy fire, spread to the homes and courts and legislatures and to the hearts of young people facing marriage altars.

Concerning The Russian Bible Society

A few weeks ago, the Baptist Pastors' Conference of Dallas, Texas, appointed a committee to study the claims of the Russian Bible Society Inc., Washington, D. C. The Conference took this step in an effort to determine whether or not they could recommend to their churches that financial assistance be given the Society.

The committee was composed of W. A. Criswell, Howard Williams, Thomas T. Holloway, Julian Atwood, and David M. Gardiner.

The Committee's finding was, that the Russian

Bible Society Inc., has no connection with, and no endorsement by, the Baptist World Alliance, the Southern Baptist Convention, or the American Bible Society. The Committee recommended that the Society be denied the endorsement of the Pastors' Conference.

Concerning the report, Editor David M. Gardner, *Baptist Standard* remarks, "Furthermore, the committee feels that it is unwise to give money for that purpose now (sending Bibles into Russia) since it is highly questionable whether Bibles can be sent into Soviet Russia by any known agency, under present conditions. . . All of which suggests the wisdom and necessity of our pastors and churches exercising the greatest caution in giving money to individual solicitors or to agencies not connected with, or at least approved by our denomination. It is never safe to give money to an agency that never makes a report to the public as to how funds are used. . ."

Dr. Gardiner lists "Basil A. Malof (formerly William Fetler)" as president of the Russian Bible Society, and states that representatives of the Society have been working among Texas Baptists. They have also operated in Kentucky.

SUNDAYS ONLY

News sources report that a sixty-two-year old Chinese was arrested in Singapore on charges of begging. Confronted by the judge he explained that he wasn't really begging. He only begged on Sunday and held a steady job during the week. Probably begging was for him a sort of "religion." He worked at it Sundays only.

On the timberline of the mountains, where the storms beat in full fury, we find the sturdiest trees, the hardy veterans of ten thousand blasts. In the hothouse is produced the puny plant that fades in a day. Adversity is hard to bear, but it tries the soul and strengthens it.—*Sunshine Magazine*.

The man who makes a habit of sniffing in other people's soup need not be surprised if he gets a blister on the end of his nose.

Concerning juvenile delinquency, Albert Murray tells of an old colored woman who remarked: "There's nothing wrong with dem chillun; they just weren't riz right."

Hal Boyle, in his syndicated column remarks: "You can't grow young. You must grow old. But to do it gracefully, you have to grow."

Men and women used to marry for better or for worse; now, it begins to look like some of them are marrying for butter or worse.

I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw tomorrow look at me
From little children's eyes;
And thought how carefully we'd teach
If we were really wise.

—Myrtle G. Burger.

WESTERN RECORDER

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♦ ♦ ♦ "Earnestly Contend for the Faith

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

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LOUISVILLE, KENTUCKY, APRIL 8, 1948

No. 15

"Strive To Enter In"

By T. T. SHIELDS, Pastor, Jarvis Street Baptist Church
Toronto, Canada

(Abridged)

I AM afraid that even Christian people have almost forgotten the urgency of the gospel appeal. It seems to be assumed too generally that the Lord of all the earth will await our convenience.

You have only to think for a minute or two to see how perfectly ordered this material world is. There is a proverbial saying to the effect that time and tide wait for no man. We have to accommodate ourselves to the sun; the sun will not accommodate itself to us. It will rise and set at the appointed times. The farmer must accommodate himself to the seasons. He must plough, and sow, and cultivate, and reap all at the proper time; and it must be done then, or it cannot be done at all.

Sometimes about harvest time you read in the papers, complaints of the shortage of labor. Vast quantities of fruit are likely to be spoiled because there are not sufficient harvesters. They send train loads of men out to the western plains at harvest time, because neither the fruit nor the grain will wait. It must be garnered at the appointed time, or all the ploughing and sowing will go for naught.

Now behind the regularity of the seasons, and the movement of all the heavenly bodies there is One Who is a God of order, Who has His own time in which to accomplish His purposes; and if we would be in harmony with Him, we must learn to accommodate ourselves to His time, and to His purposes.

We Must Be In Earnest

If we are to enter in at the strait gate, which is another way of saying,

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

If we are to obtain forgiveness of our sins, and the gift of eternal life, WE MUST BE DESPERATELY IN EARN-EST ABOUT IT.

Nothing in life, worth having, can be obtained cheaply. So in any undertaking of life, the people who are content to touch their duties with the ends of their fingers will never bring things to pass. Mr. Churchill, when he assumed the responsibility of leadership in the Great War, said he could offer nothing but sweat, and tears, and blood. And it was thus the War was won. They become Christians, and then useful servants of Christ who are in earnest about the business, and who "strive to enter in at the strait gate."

It is not easy to be a Christian. It is not easy to "follow the Lamb whithersoever He goeth." The gate is "strait," narrow, and you cannot pass through it carrying all the affections and interests of the world, the flesh, and the devil.

I heard an eastern traveller some years ago give an explanation of that strange saying of our Lord, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." You have seen two great gates closed, and then a smaller door which can be opened without opening the large gates. The traveller said

in ancient time they were accustomed to call that small gate, "the needle's eye." When a benighted traveller came to the gates of the city after they were closed, it was a problem for him to get within. Usually his camel was loaded with his possessions, and how to get the camel through the "needle's eye" was a problem. According to this traveller's explanation, the man had to have the camel kneel, and divest it of all its burdens, and strip it of everything it carried. Then the camel was taught to put his head and his forefeet through, and so get through the small aperture after the great gates were closed.

I talked once with a young lady who was just home from college. I talked with her about the matter of salvation. She said, "My trouble is that I cannot believe." After a while I said, "Miss So-and-So, I am afraid it is not that you cannot believe, but that you will not believe." She said, "What do you mean?" I said, "I know nothing about your life, your plans, your purposes for the future, but I venture the suggestion that in all probability there is something upon which your heart is definitely set, and which you are resolved you will not surrender. And you have an instinctive feeling that the pursuit of that purpose, whatever it is, would be wholly inconsistent with a Christian life; and it is because you are unwilling to give that one thing up, you cannot enter through the strait gate." She said, "How did you know that?" I said, "I did not, except in principle. Is it true?" She said, "Yes; there is something to which I feel I am inseparably joined, and I cannot carry it with me into the Christian life." I said, "Are you not willing to surrender it?" At last she said, "Yes; I am. It is of far less importance than my salvation. I must be saved, no matter what it costs. I will let it go."

That is the meaning of repentance toward God, and faith in Jesus Christ. Repentance means a complete change of mind and attitude toward the things that are contrary to Christ. Sin in its most vulgar form, or sin in its most polite, and attractive guise, whatever it may be, the thing that is contrary to the mind of Christ, of that thing we must repent and give it up. We must leave it outside, otherwise we cannot enter in.

"Strive" means to agonize, to be desperately in earnest. The soul must say, "I am resolved to be saved no matter what it costs me. I am determined to put Jesus Christ first, and receive salvation from Him." I do not know of any other way to come to Him. A church door is very easily entered. There is no problem there. It is the "strait gate," the requirements of the gospel, the principles of surrender which underlie the whole matter of obedience to Him; and if we are willing to yield to Him; it becomes a simple matter to trust the promise of salvation through Christ.

(Continued on Page 8)

Southern Baptist Grandchild

By DUKE K. McCALL

IF THE churches of the mission fields can be called the grandchildren of the Southern Baptist Convention, then I visited a Southern Baptist grandchild in Barranquilla, Colombia. There are many such churches which are missions of mission churches, but the unusual thing about this particular church was the age of its parents. The oldest of the four parent churches had been established by Southern missionaries just five years ago.

This new mission church is not necessarily located exactly where Southern Baptist missionaries might have selected. The first work in that section of the city was begun by the maid in the home of Missionary H. W. Schweinsberg. She began to invite people into her home to study the Bible. One after another they were converted. There was no one who wanted to argue about locating a church where the Holy Spirit obviously wanted work.

The four national churches which had been organized by Southern Baptist missionaries and whose buildings had been erected, for the most part, by the Jarman Foundation under the direction of Mr. Maxey Jarman of Nashville, Tennessee, decided to reproduce themselves without one peso from any other source. For their mission, they have built a beautiful pastor's home, an educational building, and an auditorium to seat about two hundred people. When I offered financial assistance for some items of equipment which are still needed, my offer was graciously refused. They said, "We want to build this church ourselves."

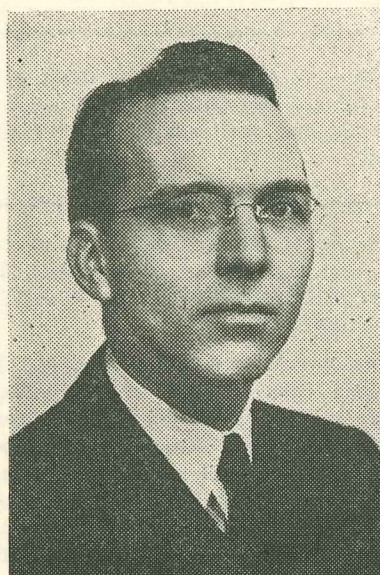
This new Southern Baptist grandchild has one hundred fifty enrolled in Sunday school already. The baptized converts, who worship there under the

ministry of a native pastor, have requested that they be allowed to organize themselves into an independent church. The reply even then was, "As soon as you are self-supporting you can be constituted as a church, but until then you are a mission."

That will not be too long to wait, for Colombian Baptists believe in tithing as a standard of stewardship acceptable under God. That is why four mission churches, less than five years old, are able to build, equip, and maintain a mis-

Maurice Barnes Called To Southside Church

LOUISVILLE, Ky.—The Southside Baptist Church of this city has extended a call to Maurice R. Barnes to be their



Maurice R. Barnes

pastor. He has accepted and began the new work on March 7. He has recently come from the pastorate at Utica, Kentucky, and has also been pastor of churches at Ballardsville, Friendship (in Anderson County), Crab Orchard, and Stanford. He was for a while with the State Mission work.

Southside Baptist Church, now twenty-six years old, has grown to approximately 600 members. They possess a fine Sunday school building, and have the possibilities to fill it. Recently, under the leadership of the Interim Pastor, Dr. Hugh R. Peterson, the church voted to build a parsonage on the lot adjoining the church, and the work has already started. They greeted their new pastor on March 7 with 331 attending the Sunday school.

sion themselves. When it is remembered that protestants, which have labored in Colombia for eighty years, have thus far not a single self-supporting church, this record of Baptist churches is all the more remarkable.

The Southern Baptist missionaries have been true to the good news of salvation through faith in Jesus Christ. They have gone on to teach all that the Bible asked of a new convert in terms of the stewardship of time and talent and treasure. Did the Colombian Christians resent such a message? One of them, a former drunken bum, told me as he waved towards his neat home and new truck, "I claimed God's promise in Malachi 3:10 and look what He has done for me and my family."

I could wish that every state convention would send its executive secretary and the editor of its paper to visit such mission fields as this. They would come home with the flame of interest in foreign missions fanned into a bonfire. This scriptural authority for the tithe as a minimum standard of Christian stewardship would be bolstered with personal experiences of the miracle-working power of God to turn the darkness of heathen land into the brightness of morning by the preaching of Him who is the Light of the World. I went to South America on my own because of an invitation to preach in a revival at Balboa, in the Canal Zone. What I saw and heard brought a revival to my own heart. Such an experience would do the same thing for others.

Send the light, the blessed gospel light! Let it shine from shore to shore!

Our Dependent Children

In session in Owensboro the General Association named the following Children's Commission: J. D. Herndon, A. A. Thacker, G. E. Landen, T. J. Tichenor, W. F. Badgett, A. W. Schuck, John Huffman and J. H. Maddox.

This Commission has been instructed to formulate and present a definite program and permanent policy for Kentucky Baptists with regard to an adequate provision for dependent children. (Ref. Minutes—1945, page 86; 1946, page 106).

This is a difficult task and we turn to you for help. We solicit, welcome and will give careful and prayerful consideration to any suggestion which you have to make.

The care of dependent children is a great missionary task and opportunity. All of us together can do the job better than just a few of us. Please give prayerful consideration to this matter and let us hear from you at your earliest convenience.—Write Rev. J. D. Herndon, Horse Cave, Ky.

LOVE—It is only when we love that we know a person.—Miami Herald.

Too Busy?

A story is told of a young man who stood before a judge to be sentenced for forgery. The judge had been a great friend of the boy's father, who was famous for his books on the law of trusts.

"Young man," said the judge sternly, "do you remember your father, that father whom you have disgraced?"

"I remember him perfectly," the young man answered quietly. "When I went to him for advice or companionship he would look up from his work on *law of trusts* and say, 'Run away, boy, I am busy.' My father finished his book and here I am."—Baptist Bulletin Service.

Rules and Regulations For Hospitals

(Continued From Last Week)

THE FOLLOWING Rules and Regulations are for all hospitals and/or schools of nursing desiring to come under the control and receive the support of the General Association of Baptists in Kentucky:

1. Baptist Hospitals in Kentucky shall be at least eighty miles apart (preferably 100 miles) and at no time shall the General Association approve more than five hospitals.

2. Every applicant for approval shall file with the Hospital Commission a written application on a form prescribed by the Hospital Commission.

3. Organizations or corporations seeking to build hospitals and/or schools of nursing shall establish proof of a reasonable need for the service proposed, and show that it will otherwise serve the public need in protecting the public health by providing facilities for good hospital and nursing care.

4. Organizations or corporations seeking to build hospitals and/or schools of nursing shall employ the services of a recognized hospital consultant.

5. Organizations or corporations seeking to build hospitals and/or schools of nursing shall give assurance that they are free of indebtedness or that existing or anticipated indebtedness has been approved by the General Association or its Executive Board.

6. Organizations or corporations seeking to build hospitals and/or schools of nursing shall give assurance that no grants in aid, direct gifts or contributions, have been received from local, state, or federal government, or from their agencies (Payment for services rendered shall be permissible).

7. Organizations or corporations receiving approval from the General Association shall agree that they will not ask for special offerings or contributions without first requesting permission from the Hospital Commission, who shall in turn make recommendation to the General Association or its Executive Board.

8. Organizations or corporations seeking to build hospitals and/or schools of nursing shall furnish evidence of the availability of physicians and professional personnel for the rendering of necessary hospital and medical care. Proof of compliance with fireproof construction ordinances and plumbing codes must also be furnished.

9. The Hospital Commission shall as-

[This list of rules and regulations by the Kentucky Baptist Hospital Commission has already been adopted by the General Association, 1947 session held in Owensboro.—Editor.]

sist and foster surveys with reference to needs of hospitalization in an effort to make possible additional or new facilities necessary for the care of the sick and injured where need for them exists and where they can be financially maintained.

10. The Hospital Commission shall seek constantly to improve the high standard of Baptist hospitals and schools of nursing. They shall be satisfied that all requirements have been complied with before making recommendation to the Executive Board for approval of an application.

11. The Hospital Commission shall

make thorough investigation of every applicant for approval, and before recommendation is made to the General Association of Baptists in Kentucky, thirty days' notice shall be given the applicant who may, at his option, be heard in person or by counsel and may present such evidence as he desires to show cause for granting of such approval.

12. The Hospital Commission shall make recommendation to the Executive Board the approval or rejection of any and all applications. In the event approval is given by the Executive Board, the Hospital Commission shall recommend approval to the next meeting of the General Association. The recommendation of the Hospital Commission shall be secured by the General Association before final action is taken on any application.

13. All members of the boards of trustees for all Baptist Hospitals coming under the control and receiving the support of the General Association shall be elected by the Association. Of the Board of Trustees of any individual hospital at least one-third shall be elected from the state at large.

14. The Hospital Commission is authorized to make and enforce reasonable rules and regulations consistent with the established policies of the General Association as regards hospital construction and operation.

Package Received by Polish Friend From Miss Eva Kranhouse

LOUISVILLE, Ky.—Miss Eva Kranhouse, Christian-Jewish worker with the Long Run Baptist Association in this city, has received a letter of thanks from a Christian-Jewish friend in Poland, thanking her for a package of food-stuffs which she had sent his family last December as a gift from a number of Baptist friends in Louisville who had given her the money for that purpose. This Polish friend is Mr. Filip Malcman, and he writes her from Leborg, Poland, assuring her that the parcel of baby food, etc., vacuum sealed, arrived in good condition, and speaks of the children enjoying the food.

Mr. Malcman's father was a missionary to the Jews in Poland at the expense of his life, becoming a martyr, as did all of his brothers except one.

He said that the International Hebrew-Christian Alliance is planning to assist him in going to a Bible school somewhere in England or the United States, though he is confronted with the problem of leaving his family alone in these uncertain days, for the purpose of going abroad.

Mr. Malcman asks Miss Kranhouse if

she has seen Brother M. H. Gitlin recently, and wishes to be remembered to him. Brother Gitlin is a converted Hebrew preacher under whose ministry Miss Kranhouse was herself converted about seven years ago in Detroit. He transcribed the Gospel in the Yiddish language for radio recordings—the first time this had ever been done in the metropolis of Michigan, and is now Principal of the Russian Bible Correspondence School in Chicago, seeking to reach the Russian people in this country and Canada in Bible study. Formerly of Europe, he speaks Russian, Spanish, Yiddish, German, Hebrew, English, and has an acquaintance with Greek and Latin.

Miss Kranhouse had inserted several issues of The Western Recorder in the package to Poland, about which Brother Malcman writes: "The numbers of The Western Recorder you put inside brought joy to us."

PROPAGANDA—Propaganda is the other side's case put so convincingly that it annoys one.—Ayrograms, L. S. Ayres & Company.

"Strive to Enter In"

(Continued from Page 5)

Many Will Not Be Able

There is a special reason why we should be in such desperate earnest, and that is that many shall strive "and shall not be able." There are many today who mock at the churches, and salvation in Christ. But they will not always do so. The time will come when they will "strive" to enter in, and will not be able: it will be too late. The context says that when once the master of the house hath risen up and hath shut to the door, then it will be too late. Even the narrow gate will not always be open. In due time it will be shut, and when once it is shut, it will be too late then to make any attempt at entrance.

Let me remind you that the Lord of heaven has His office hours. There is a time when He will receive us. Would you like to know what His office hours are? It is stated in a word, "Behold, now is the accepted time; behold, now is the day of salvation." Nowhere in all the Book can you find any promise that He will be waiting for you, ready to receive you other than now—now—now: "Now is the accepted time"—tomorrow may be too late. By tomorrow the Master of the house may have risen up and shut to the door. Remember, He will some day rise up and shut to the door!

What does that mean? It means ultimately that when the Lord Jesus shall come again, not to be a Saviour, but a Judge, the door will be shut, and then it will be too late to try to enter in at the "strait gate." But in advance of that, one of His servants, called Death, sometimes shuts the door. There is no opportunity to seek Christ after death. It is now, or never. It must be this side of the grave. As I read my Bible, it is now or never. There will be no opportunity after.

Come When He Calls

There is another thing: *We are to come when He calls*, when He has put a desire in our hearts by His Spirit, for He may terminate the day of mercy in advance of the coming of death, and say, "I will strive with that sinner no longer; this is my last invitation," that will be tantamount to shutting the door. We may be very near, and yet be forever shut out.

During the first War I went to a great building to hear a celebrated man in London. There was a long queue. I took my place in the line. They moved up one at a time, after the door was

opened, and went in one at a time. There was a long line behind me. I came up until I was just around the corner from the door, and there were just three before me. I was the fourth. I said, "This is fine. I shall be in in a moment." Then another went in, leaving two, and finally there was only one in front of me. I was full of hope. Suddenly the attendant at the door said, "House full," and the door was shut. I had waited for hours to get into that building. I was within a foot of getting in; but I did not get in. I ought to have been there earlier.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; . . . he shall answer and say unto you, I know you not whence ye are." Oh, how many there will be who will do that! Some day there will be a stampede for the narrow gate. But it will be too late.

Then they argued. Now, I have to argue with you. I must try to persuade you to enter in at the strait gate. The time will come when you will argue, producing reasons why the door should be opened to you. But the Master of the house says, "I know you not whence ye are."

It is a terrible thing for the Lord to

say, "I never knew you." Then they shall say, "We have eaten and drunk in thy presence, and Thou hast taught in our streets. I used to go to church. I was once a church member. I even presumed to sit at the Lord's table. I have eaten and drunk in Thy presence. My father was a Christian, and he always asked a blessing at the table; and I knew that when he prayed God heard him. I attended Sunday school. I heard the Bible preached on the streets. Sunday school teachers called on me, and entreated me to come to Christ. This is no new story to me." But the Lord Jesus says, "You are new to Me. Depart from Me. I never knew you."

"I never promised you salvation by church membership, or by communion, or by baptism, or by going to Sunday school, or in any other way—there never was but one way, and that way is through faith in Jesus Christ, and you did not believe. Depart from me."

When I saw those people going in to that meeting that night in old London I envied them. I said, "You are inside, and I am outside."

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." "Oh, there is my Sunday school teacher. There is a boy I recognize, who was in my class in Sunday school. There is a girl I used to know. I remember when she professed Christ. I rather laughed at her at the time."

My message is simply this, dear friends, that if you are going to be saved, you must make it the chief business of life, and you must attend to it now.—*The Gospel Witness and Protestant Advocate.*

Mother's Day is Kentucky Baptist Hospital Day

By E. B. ROBERTSON, President
Board of Trustees

LOUISVILLE, Ky.—One of the first duties of the Board of Trustees of Kentucky Baptist Hospital is adequate hospital care to all. We have tried to provide everything that circumstances will permit in the best interest of our patients, but we continue to be deeply concerned for the welfare of those who cannot financially afford the cost of hospital expense. Since the Trustees cannot solve the problem, it is again our desire to put the matter before Kentucky Baptists.

You can readily understand that without the whole-hearted support of our Baptist people we could not advance the cause in which our Lord spent such a large portion of his time. To this end we are seeking your co-operation by

asking you and every member of your church to give generously to our program of offering aid to the sick and suffering who are unable to pay.

On Mother's Day, Sunday, May 9, we urge that you make a special offering in your church and Sunday school of which every penny will go into our Sunday School Charity Fund. This is a challenge to you and we shall look forward to your meeting it with a substantial contribution.

The superintendent of the hospital is sending information to all churches and you may feel free to write to him or to me if additional information is desired.

Remember "If you want to be the Good Samaritan please pay the Inn-keeper."

Kentucky Baptist History Is Now Being Written

By LEO T. CRISMON, President
Kentucky Baptist Historical Society

LOUISVILLE, Ky.—The Kentucky Baptist Historical Society held its spring meeting on Thursday afternoon, March 11, 1948, in Room M of Norton Hall, Southern Baptist Theological Seminary. This was another one of several very fine meetings which the society has held in the past two or three years, although the attendance was not large.

Pastor Bailey F. Davis, of the Springfield, Ky., Baptist Church, who has for many years been actively interested in Kentucky Baptist History, was present and spoke in regard to the early Baptist work in Washington County and in the city of Springfield. He is at present preparing a history of the Springfield Baptist Church which will be published before the close of this year.

Again the major emphasis of this meeting was given to the forthcoming volume on Kentucky Baptist history which is being prepared by Dr. Frank

M. Masters, of Princeton, Ky. The development of this work is being observed with great interest on the part of history-minded Baptists and others.



Dr. Gaye L. McGlothlen, Editor "Open Windows," Baptist Sunday School Board, will conduct conference on the Christian Home, for married people, at State Training Union Convention in Bowling Green, April 14-16.

The work is now advanced from the beginning of Baptist activities in Kentucky in 1776 up to the Civil War period. Following is a list of the chapter headings as proposed at the present time: I, Explorers and Early Settlers, 1769-1776; II, The Pioneer Baptist Preachers, 1776-1781; III, The Early Churches, 1781-1785; IV, The Regular and Separate Baptists, 1742-1787; V, The First Associations Formed, 1785-1800; VI, The Churches that Remain, 1785-1800; VII, The Coming of Other Denominations, 1776-1790; VIII, The Great Revival of 1800, 1799-1803; IX, Denominational Results of the Great Revival, 1800-1810; X, A Decade of Baptist Problems and Progress, 1801-1811; XI, The Foreign Mission Awakening, 1812-1817; XII, The Rise of Anti-Missionism, 1817-1823; XIII, The Alexander Campbell Movement, 1809-1823; XIV, Alexander Campbell in Kentucky, 1823-1831; XV, The Founding of Georgetown College, 1829-1840; XVI, A Decade of District Associations, 1823-1832; XVII, The Kentucky Baptist Convention, 1823-1837; XVIII, The General Association and Its First Fruitage, 1837-1840; XIX, The Period of Elimination and Organization, 1841-1849; XX, A Decade of Baptist Operations, 1850-1859.

Any persons who have materials which would add to the above chapters or other Baptist materials are urged to get in touch with Dr. Masters at once. It is now felt that the work is far enough advanced to begin receiving orders for the published book.



A part of the throng attending the Kentucky state-wide evangelistic conference held in the auditorium of the Walnut Street Baptist Church Louisville, January 13-14. There were approximately 1,200 when this picture was taken. It is estimated that the total in attendance went beyond 2,000. Like conferences were held in Missouri, Washington, D. C., and Texas.

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

Annual Meeting at Owensboro

The forty-fourth annual meeting of the Baptist Woman's Missionary Union of Kentucky is being held at the Third Baptist Church of Owensboro, during this week. More than a thousand women are expected to attend this meeting. A full report of the sessions will appear in this paper at an early date.



Mrs. George R. Ferguson, State President of Kentucky Woman's Missionary Union, will preside at these sessions.

R. A. Charters

Still there are many R. A. Chapters in our state that have not sent in applications for R. A. Charters. All chapters that are eligible will want charters to place on the wall of the chapter room. Again may I refresh your memory as to the requirements for the Charter.

The chapter must be organized according to the plan set forth in the Royal Ambassador Manual. It must meet at least three times during the three months prior to the filing of an application for a charter. The Counselor must assume as his purpose to carry out to the best of his ability the aims and objectives of the Royal Ambassador Organization.

If you have not written for your charter and are eligible, send your name immediately to Mr. John Wrenn, 127 East Broadway, Louisville, Kentucky.

Camp Dates

Many requests are coming to the W. M. U. office for information regarding the dates for summer camps for young people. I have a number of the dates in my files, but there are still some who have not sent them. It will help to publicize your camp wherever it is held to have the dates printed in the Western

Recorder. Within the next two weeks, I'd like to get the dates and the person who is responsible for the registration of as many camps as possible, so that the information may be printed in our state paper. Send this information to Miss Dorothy Sears, 127 E. Broadway, Louisville, Ky.

Y. W. A. Camp

The Ridgecrest Y. W. A. Camp will be held June 17-23 this year. Reservations will be made through your State Young People's leader. In the next few weeks the Y. W. A. Counselors will be receiving information concerning the Ridgecrest Camp. Arrange to take your vacation at this time. You will always be grateful for a mountain top experience at Ridgecrest Y. W. A. Camp.

If it is not possible to attend the Camp at Ridgecrest, then you will have an opportunity to enjoy such an experience on a smaller scale in your own state at Clear Creek August 23-27. The Camp fee will be twelve dollars plus one dollar registration fee. Make your plans now to attend that camp for inspiration, information, and recreation.

Bethelites Give Concert At Hopkinsville And Go On Kentucky Tour

HOPKINSVILLE, Ky., March 23—The Bethel Woman's College glee club was presented in concert last night at the college auditorium, giving local residents a preview of the program they plan to give while on tour of the state in April.

The program opened with "Lord God Almighty" by Arcadelt. Other numbers in the first group were "A Legend" by Tschaiakowsky; "Jubilate, Amen," Bortniansky; and "Lo, A Voice to Heaven Sounding," Bortniansky.

"Come Gentle Spring" from "The Seasons" by Haydn, was sung as the second part. Following intermission soloists and the spinning chorus presented a scene from "The Flying Dutchman." In the latter scene Miss Helen Neill of Russellville portrayed Senta, singing soprano; Miss Evelyn Morgan, Covington, contralto, as Mary; and Pat Martin of Hopkinsville taking the part of tenor, Erick.

Members of the glee club and chorus are—sopranos: Misses Tylene Allen, Virginia Brown, Martha Frances Dublin, Ann Garrott, Martha Ann Biles, Dorothy Lee Glick, Pat Gray, Viola Hawkins, Betty Sue Hill, Betty Hinton, Harriet Jones, Jean LeBoeuf, Dale Ladd, Joyce Landon, Ernestine Lewis, Madeline Marshall, Myrtle Lou Mitchell, Helen Neill, Joan McCollum, Jean Richey, Betty Sipes, Geraldine Smith, Jo Ann Vertrees, and Katherine Wasson; Altos are: Misses Marina Sue Hamby, Phyllis Kelley, Patricia Lee, Evelyn Morgan, Muriel Morton, and Florence Takahashi. Miss Betty Maine is accompanist.

Time Is Running Out For Reservations, Southern Baptist Convention

MEMPHIS, Tenn.—Dr. S. A. Murphy, General Chairman on Entertainment of the Southern Baptist Convention, urges upon each reader to make special notation of this statement:

All hotel rooms for the Convention have long since been taken and Rev. Mark Harris is chairman of the committee to make reservations in private homes. He has nothing to do with reservations in hotels. If any desire a room in a home during the Convention please write to Dr. Mark Harris, 601 N. Bellvue, Memphis 7, Tenn.

It looks now as though no reservations can be received for assignment after May 1, so please get your request in at once.

It's strange how people will belittle their property at tax paying time, but what praise they have for it when an opportunity to sell comes along.—*Marion (Wis.) Advertiser.*

FORK UNION
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Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following have been added to the Honor Roll of Standard Sunday schools:

Cedar Creek—Pastor Glenn D. Waldron; Superintendent E. C. Sorrell.

Liberty—Pastor Bob Covington; Superintendent W. H. Bondurant.

Double Springs—Pastor E. V. Carrier; Superintendent Edgar Singleton.

Sunday School Conventions

More than 1,650 people attended the eight Regional Sunday school Conventions in Kentucky this Sunday school year. The most recent were held during the third week in March and we give a word about each of these:

SOUTHWESTERN—There were enrolled 650 different individuals in this Convention which met with the Tabernacle and the Trinity churches. Rev. O. C. Markham is the president. Next year they will meet at Fulton.

WESTERN REGION—An attendance of 153 was recorded in this Convention which met with the First church in Hopkinsville. Rev. I. L. Baughn was elected to succeed Rev. W. V. Dorris as president. The next session will be held at Madisonville.

SOUTHERN REGION—The attendance here reached ninety-three which was a good increase over the attendance last year. Rev. J. D. Herndon was elected to succeed Rev. O. G. Lawless as president. Columbia was selected as the place of meeting next year. Brannon Grove secured the banner for the largest attendance.

SOUTH CENTRAL REGION—Rev. George Grubbs was elected to succeed himself as president. There were 14 present and an excellent spirit was manifested. We expect this Region to come up in percentage of results as compared to the other Regions.

SUNDAY SCHOOL ATTENDANCE MARCH 28, 1948

Church	Missions	Total
Indianapolis, Ind., Broadway	---	3,403
Louisville, Ninth and O (1)	289	1,898
Louisville, Walnut Street (3)	217	1,670
Louisville, Carlisle Avenue (2)	321	1,574
Owensboro, First (1)	48	1,149
Covington, Latonia (1)	46	1,127
Louisville, Baptist Tabernacle	---	1,058
Frankfort, First (1)	106	958
Owensboro, Third	---	929
Bowling Green, First (1)	39	871
Mayfield, First	---	850
Lexington, Calvary (1)	32	849
Evansville, Calvary (3)	183	751
Louisville, West Broadway	---	751
Newport, First (1)	41	746
Madisonville, First	---	724
Paducah, Immanuel (2)	114	704
Evansville, Grace (2)	202	701
Somerset, First	---	680
Bellevue	---	639
Danville, Lexington Avenue (1)	25	632
Louisville, Beechmont	---	630

Lexington, Grace	---	616
Louisville, Clifton (1)	80	616
Middlesboro, First	---	597
Louisville, Eastern Parkway	---	575
Owensboro, Hall Street	---	573
Paducah, First	---	571
Louisville, Third Avenue (1)	34	566
Hopkinsville, Second	---	553
Covington, South Side	---	546
Louisville, Deer Park	---	521
Hopkinsville, First	---	516
Harlan (2)	69	515
Louisville, Victory Memorial (1)	139	501
Louisville, West Side (1)	90	500
Henderson, First	---	497
Louisville, Franklin Street	---	491
Shively (1)	45	473
Fulton, First	---	470
Corbin, First	---	470
Corbin, First	---	468
London, First	---	451
Louisville, 18th Street	---	448
Campbellsville	---	428
Henderson, Immanuel	---	423
Winchester, Central	---	419
Erlanger (1)	36	411
Hazard, First (2)	87	411
Louisville, South Side	---	394
Greenville	---	382
Beechland (near Valley Station)	---	370
Hodgenville	---	366
Meadow Home (near L'ville) (1)	65	366
Evansville, Walnut Street	---	355
Dayton, First	---	325
Owensboro, Eaton Memorial	---	323
Richmond, First (1)	23	311
Franklin, First (1)	25	310
Jellico, Tenn., First	---	301
Paducah, Trinity	---	296
Lebanon	---	295
Owensboro, Seven Hills	---	290
Paducah, Baptist Tabernacle	---	283
Ft. Mitchell	---	281
Frankfort, Thorn Hill	---	275
Ft. Thomas	---	270
Mt. Vernon (Rockcastle Co.)	---	267
LaGrange, DeHaven Memorial	---	254
Middlesboro, E. Cumberland Ave.	---	253
Louisville, Central Bapt. Miss.	---	253
Columbia (2)	76	252
Pleasant Hill (near Campbellsville)	---	249
Sand Spring (near Lawrenceburg)	---	245
Louisville, Baptist Temple	---	240
Mackville	---	235
Springfield	---	235
Hawesville	---	234
Steubenville	---	228
Owenton	---	227
Beech Grove (near Perryville)	---	213
Carlisle	---	210

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

The Claxons to Leave for Africa

Below is the picture of Rev. and Mrs. W. Neville Claxon and their three year old daughter, Carol Ann, who, about May 1, are to sail for the Gold Coast of Africa to serve as Missionaries under our Foreign Mission Board. We thank God for them and pray His blessings upon them in these days of preparation and travel and on their new field.

On June 1, 1947 Neville began work in the State Training Union Department as full-time Director of Associational Work. He served most acceptable and successfully for nine and one half months. His zeal and service continued faithfully, even to the night of the day when his resignation took effect, March 15, 1948.

We are grateful for this splendid worker and for his fellowship and service while with us. We shall miss him

greatly, but we rejoice that he and Mrs. Claxon are willing to follow the leadership of the Holy Spirit to a field of service in another land.

Dr. Clay I. Hudson, Director of Adult Work, Training Union Department, Sunday School Board, who will conduct conferences for Adults and present the Adults to the Convention.



New Daily Bible Reader's Guide

The new 1948 Daily Bible Reader's Guide is ready for free distribution, if you will write to this office and tell us how many you desire and how many pledge cards you will need.

The guide gives the daily references except for Juniors, for the rest of 1948 and January 1949, and when folded is only about 2½ by 3¾ inches. It is very attractive and convenient.

Please let me invite every church to order as many of these as needed and put on a crusade to enlist all those not now following this course, either in Training Union or out, to begin. These guides are mainly for those not in Training Union, because Training Union members have their quarterlies which contain the subjects, references, comments, and prayer calendars.

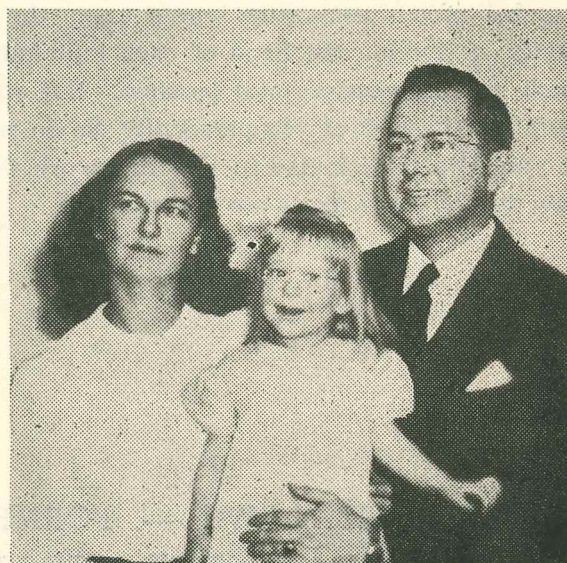
ADDITIONAL STANDARD UNITS (for quarter ending December 31, 1947)

Baptist, Sand Spring	Adult Unions
Baptist, Sand Spring	Intermediate Unions
Baptist, Sand Spring	Junior Unions
Baptist, Mt. Pleasant	Story Hours
Baptist, Sand Spring	Story Hours

20%-ERS

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

March 21: Crestwood, Frankfort; Eddyville, First; Erlanger Baptist Church; Harmony Baptist Chapel, Louisville; London, First; Steubenville (Wayne County); Victory Memorial Baptist Church, Louisville; and Zion Baptist Church, Henderson.



- ★ The Pastors of our Churches—
- ★ Sunday School Superintendents—
- ★ W. M. U. Presidents—
- ★ B. T. U. Presidents—
- ★ Association Chairmen—
- ★ State Board Employees—
- ★ Our Non-Baptist Friends—
- ★ Western Recorder—
- ★ State & County Newspapers —
- ★ Radio Stations—
- ★ Taxi Cab Proprietors—
- ★ ALL BAPTIST CONTRIBUTORS—

We Thank You

ON BEHALF OF ALL THE CHILDREN OF BOTH OUR HOMES
for your record-breaking 1947 Offering!

The 1947 Thanksgiving Offering for the Baptist Children's Homes of Kentucky has reached the grand total of \$238,950.92, the largest Thanksgiving Offering ever made by the Baptists of Kentucky.

To say that we are grateful is putting it mildly. Every member of our committee would enjoy the opportunity of shaking the hand of each individual who made this impressive total possible. But since we can't talk to each of you personally we do want all of you who participated in this fine work to know how deeply your efforts are appreciated.

We have during the past few years made a wonderful beginning in the realization of our dream for taking care of the needy children of Kentucky. Your generous response to our appeals has encouraged us to lay plans for both Homes that will result in wonderful institutions of which every Baptist can be proud.

Thanks again to all of you from all of us—and particularly from all of the boys and girls who will benefit from your generosity.

With deep appreciation, sincerely yours,

Thanksgiving Offering Committee

V. V. Cooke

CHAIRMAN

- ★ SPRING MEADOWS — FORMERLY LOUISVILLE BAPTIST ORPHANS' HOME
- ★ KENTUCKY BAPTIST CHILDREN'S HOME AT GLENDALE, KENTUCKY

BOOK Reviews

SWEET SINGER OF ISRAEL

The posthumous publication of the unpublished poems and devotional thoughts of Max I. Reich, evangelist and Bible teacher, under the title, **SWEET SINGER OF ISRAEL**, is just off the Moody Press, 153 Institute Place, Chicago 10, Illinois. Price 2.00.

It is a valuable contribution to the store of short, quotable verse for the preacher and public speaker; and will also furnish hours of inspiration and illumination to those who desire a better understanding of the deeper things of life.

The author was born and reared a strict orthodox Jew, but when he discovered that Jesus of Nazareth was the long foretold Messiah of the prophets of his forefathers, he gave Him the full devotion of his heart and life.

His verse vibrates with the optimism and radiant joy of an abiding faith in the guiding hand of a beneficent, all-wise, all-powerful, and never failing God. Enraptured with the beauties of nature, he sang:

"A worshipper, with unshod feet
I pass along
Through nature's vast cathedral aisles
Vibrant with song."
But he sang exultingly in the dark as well as in the sunshine:
"My universe is crammed with God;
Its heart beat is the throb of love.
Only what Love permits can be,
On earth beneath in heaven above."

Besides 156 pages of verse and devotional thoughts the volume contains a Memoir of 20 pages, written by his son, reciting his father's life and labors in Europe and America. Here mention is made also of other published poems, and devotional books, and of those last fifteen "Golden Years" as Bible teacher in Moody Bible Institute.—John W. T. Givens.

Birth Dates, compiled by Theodore W. Engstrom, Published by Zondervan Publishing House, Price \$2.00.

This is one of the most attractive record books that we have seen. There is a page for each day of the year, with space for four names and addresses and, in addition a

Scripture verse and four lines of inspirational poetry. The book is bound in leatherette, with the title in gold.

Gil Dobbs, *The Flying Parson*, by Mel Larson. Published by Zondervan Publishing Co. Price \$1.00.

Young people and youth leaders will have their very souls thrilled when they read Gil Dobbs, *The Flying Parson*. It is an account of not only the world's outstanding indoor miler but of a great young Christian minister who during his entire life of competition in the amateur world put spiritual matters first.

Mel Larson, the author of the book, has done a splendid job of reporting the thrilling story of the phenomenal rise of the flying parson. He tells of the many ups and downs the young man had in his rise to stardom. Not only is he emphatic in stressing the point that the young hero never ran a race on Sunday, but that he always used every opportunity to glorify the name of Christ. Even after the big race at Madison Square Gardens, the miler over a nation-wide radio hook-up gave credit to Jesus Christ for victory.

This book is a testimony to the truth that a young man can be a great athlete as well as a great Christian, for preacher Dobbs won the much sought after Sullivan award in 1943 which award is given annually to the amateur athlete who has done more than anyone else in the field of sports, but he considers his greatest achievement the winning of some soul to Christ or the giving of his Christian testimony.

This book is heartily recommended to young people and youth leaders and even adults who will thrill to the story of this young man and will find new strength for daily living, as he found strength for daily living through ever keeping before him his motto, Phil. 4:13.

Baptist Broadcasting On Kentucky Stations

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Dr. W. O. Carver Gives Views On Supreme Court Decision

LOUISVILLE, Ky., March 31.—The writers of the first amendment to the United States Constitution, in seeking to save the nation from "the tyranny of authoritarian, dogmatic institution of religion," had no intention of ruling God out of the lives of the people, Dr. W. O. Carver, of the faculty of the Southern Baptist Theological Seminary, here declares in an article prepared for the April issue of *The Tie*, monthly magazine of the seminary.

Dealing primarily with the recent decision of the supreme court in the Champaign, Ill., case, Dr. Carver writes that the ruling of the court to the effect that religion cannot be taught in public

schools contradicts its five-to-four decision of two years ago to the effect that public school buses may be used to transport pupils to parochial schools.

Declaring that the court's decision in the Champaign case "raises most important questions and calls for most serious and thorough examination of the situation," Dr. Carver suggests that the first task is to find out just where the court leaves the matter. This, he feels, will require further decisions by the court.

Religion is the essential element in all education and there can be no true education that omits religion or even gives it minor or incidental position, Dr. Carver says.

"It is now our responsibility to find the way to giving vital place to religion in education without bondage to any ecclesiastical group on the one hand or to dogmatic atheism on the other hand," Dr. Carver concludes, adding that "the key to the problem lies in the teachers and with the education authorities."

Sunday School Lesson for April 11, 1948

Subject: God's Message to A People in Exile

Lesson Text: Ezekiel 18:1-4; 34:11-16; 36:25-28

Golden Text: Ezekiel 36:26

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ENTERPRISE—Don't wait for something to turn up. Get a spade and dig for it!—*Missouri Pacific Lines*.

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Baptist Missions Leader Denounces Chinese Communists

RICHMOND, Va.—“If anyone thinks Communism is the answer to the world's problems, he ought to go to China today.”

Those are the words of Dr. Baker J. Cauthen, secretary for the Orient of the Southern Baptist Foreign Mission Board, who is here from Shanghai on a two months' visit.

“If you talk with men and women of real character who have experienced the Communists in action,” he said, “they will tell you an ugly story of robbery, torture and death—all in the name of a new China.”

Dr. Cauthen, a native of Lufkin, Texas, declared that “civil war or no civil war, Communists or no Communists, the Christian missionary to China is going right ahead with his job of preaching, teaching and healing.”

Describing the Communists as “very difficult masters,” Dr. Cauthen said the Red regime “is hardest on those Chinese who have professed the Christian faith.”

The mission leader, who is responsible for the work of 208 Baptist missionaries in China and Japan, declared that “the door is wide open for Christian missions” in China despite civil strife and economic confusion.

Missionaries are not leaving the Orient

in spite of the obvious dangers there, he said, adding, “we do have spot evacuations, and men and women are shifted from the interior to other stations.”

However, the decision to evacuate is left entirely up to the missionary or missionary couple. Dr. Cauthen said although missions at Tsingtao, Tsinan and Tsining are surrounded by Communists, no missionary has been evacuated.

Rivalling the civil war as a national problem is inflation, Dr. Cauthen said. Inflation is so bad now, he went on, that a missionary's yearly salary of one



Dr. W. O. Vaught, Jr., Pastor Emmanuel Baptist Church, Little Rock, Arkansas, who will be the Devotional Speaker at all sessions of State Training Union Convention in Bowling Green, April 14-16.

thousand American dollars totals \$36,000,000 a month in Chinese currency.

Turning to Chinese-American relations, Dr. Cauthen reported that a fine spirit of good will toward America exists in the Orient.

He attributed this to the good impression made by American soldiers, to aid extended by UNRRA, and to Ambassador Leighton Stuart. “The man in the street in China recognizes the United States as his friend,” the missionary said. “Communists have done much to poison the minds of the people with anti-American propaganda, but the average

Chinese is too sensible to take it seriously.”

Referring to Chiang Kai-shek, Dr. Cauthen said that Chinese Christians appreciated the Generalissimo's “Christian character.”

“His public utterances throughout the war years were most definitely Christian,” Dr. Cauthen said. “He has expressed himself as depending on God, prayer and the Gospel of Christ to form character as a basis for working out national and international problems. His over-all influence is an asset for the cause of Christianity in the Orient.”

Prior to his appointment as secretary of the Foreign Mission Board, Dr. Cauthen was professor of missions at the Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He will report on the China missions to the annual session of the Southern Baptist Convention scheduled for May 19-23 at Memphis, Tenn.—(RNS).

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Consider the Children

By J. D. Franks

GENEVA, SWITZERLAND — Whatever may be said of just retribution when considering the war-sufferings of Germany's adults, or even older youth, that element certainly does not enter our considerations when we think of the horrible sufferings of Germany's children. On no basis of Christian reasoning can small children be considered as deserving the unspeakable plight of millions of little children in Germany today.

The tragic picture of gnawing hunger, of shivering nakedness and cold, of listlessness, of a lack of buoyancy caused from undernourishment and resulting illness—these are not symptoms easily associated with normal, well-cared-for children, as we know them in America.

"Hilfswerk der Evangelischen Kirchen in Deutschland," which is the National Reconstruction Committee of the Protestant churches in Germany, makes the following report concerning conditions as found among the children attending two Berlin schools, which is typical of all Germany:

"Of the 41 boys, aged 12 to 14 years, in one class-room, 9 boys had no parents at all, 21 had no father, and 11 no mother. Of the 30 mothers, 28 went to work every day, 23 of the boys spent the whole day without the care of grown-ups. Only 4 boys had a bed of

their own, 22 had no blankets, 7 wore no shirts, 14 no shoes, 7 had borrowed shoes, and 37 did not own an overcoat. 37 of the boys went to school without breakfast and all were under-weight. Of the 41 boys, 32 admitted that they had already stolen.

"Another inquiry in the girls' school of east Berlin brought out similar facts. Of 31 girls, between 15 and 18 years of age, 17 had no father, 14 no mother, 9 were orphans, 6 of the girls slept together with more than 6 persons in one room, 19 wore no underclothes, 9 no shoes, and 23 no overcoats, 7 of the girls had already suffered from venereal disease, 9 had been forcibly accosted, 14



Miss Margaret McKercher, Louisville, who will play violin at all sessions of State Training Union Convention in Bowling Green, April 14-16.

admitted that they had had relations with men in order to get food or other things."

Your continued support of the program of material relief in Europe will be needed for a long time to come—until the children everywhere are properly fed and clothed and housed. The Christian world must give the children their chance at life.

Keep your contributions of supplies flowing steadily through the Southern Baptist Relief Center, 718 Richard Street, New Orleans 13, La. Send money through your church designated for world relief.

DRINK—The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape; his children do not escape; society does not escape; and in the end, the drunkard does not escape.—Arkansas Methodist.

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Remember the Mother's Day Offering for KENTUCKY BAPTIST HOSPITAL'S CHARITY FUND. Sunday, May 9. Give through your Church.



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