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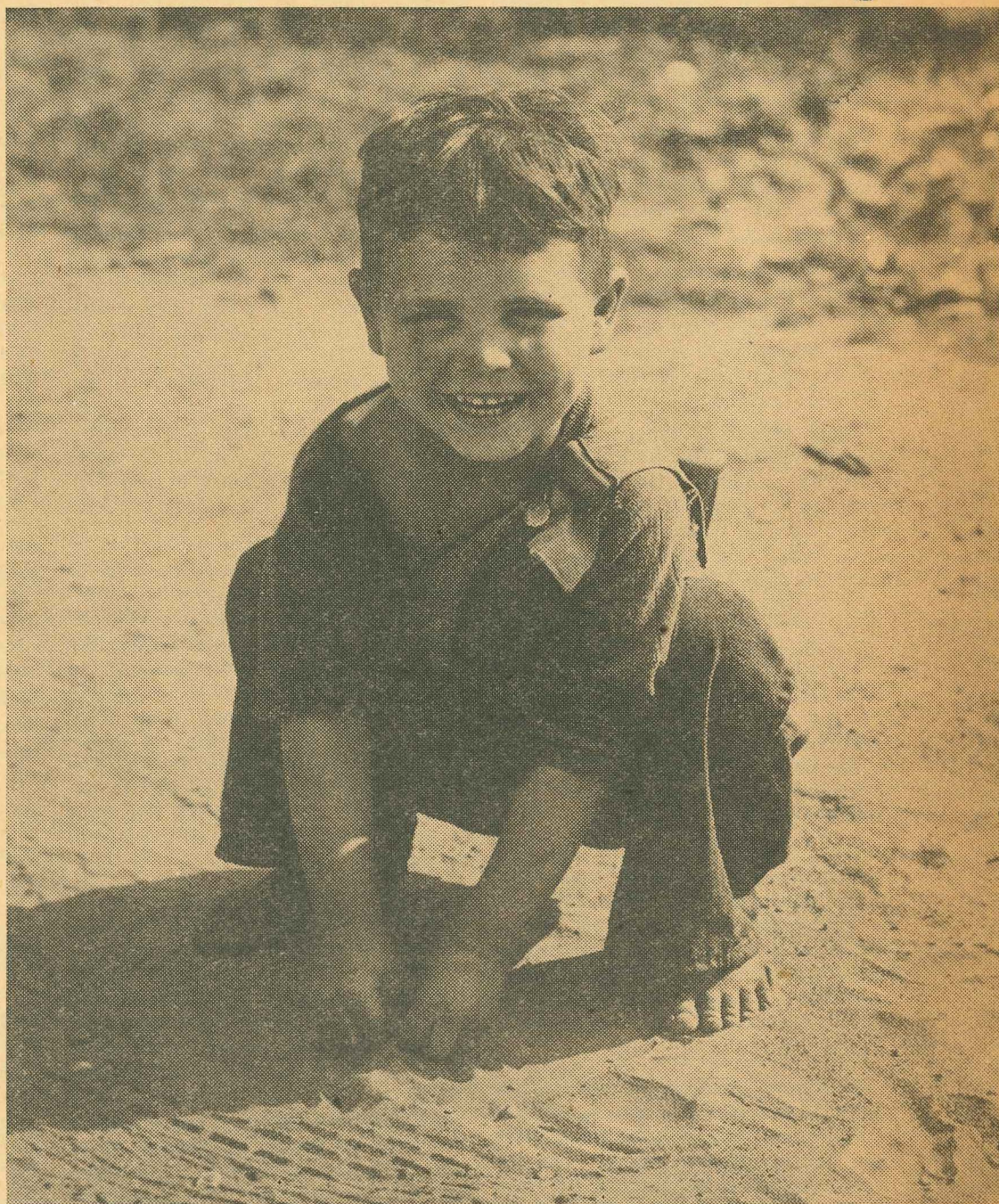
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August 12, 1948

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No. 32



"What Manner of Child Shall this Be" (Luke 1:66)?

Kentucky Baptist Churches Must Answer this Question Concerning Every
Child Within their Scope of Influence.

Gleanings From The Field

The Sand Spring Church of Lawrenceburg, Ky., is seeking to raise enough money to pay for a new organ.

The new Executive Secretary of the Central Baptist Hospital of Lexington, Ky., is Harry Hollis, Pastor's Assistant at the Immanuel Baptist Church of Paducah, Ky.

Pastor Roy Lyons of the Thorn Hill Baptist Church of Frankfort, Ky., preached in a revival meeting at the Bethel Baptist Church, Frankfort, some days ago. There were 15 additions.

The Board of Directors of the Illinois Baptist State Association have voted to move their Baptist Headquarters from Carbondale to Decatur. Noel M. Taylor is their Executive Secretary.

Pastor E. F. Estes, of West Broadway Church of Louisville, and his wife are going on a vacation to their old home at Maysville, Mo. From there they will go to Winona Lake, Ind.

The Paint Lick Baptist Church, near Warsaw, Ky., has called Rev. Robert F. Wyatt from Townsend, Va., a student in the Southern Seminary. He succeeds J. E. Ashcraft, who has resigned on account of ill health.

Pastor Albert A. Stulck, of Winter Garden, Florida, has been visiting in Kentucky recently. He preached at Ninth and O Baptist Church of Louisville on August 1, and visited his sister in Versailles, Ky. He and his family then went on to Ridgecrest.

Pastor Ortie E. Bradshaw of Kingsland and Pinehurst Baptist Churches, Richmond, Va., was in Kentucky and Louisville some days ago on his vacation and spent a few minutes at the Kentucky Baptist Building. He is a native Kentuckian and a graduate of Campbellsville, Georgetown and the Southern Seminary.

Pastor Lyman Smith Allen of Immanuel Baptist Temple of Henderson, Ky., is assisting Pastor Wayne Thomas in a revival meeting in the Bethel Church at Hebbardsville. The meetings began August 13. Pastor Clel Rodgers, Zion Church, recently taught a class of adults at Bethel on "Outlines of Bible History."

Thomas W. Dunlap has resigned as pastor of the Adairville Baptist Church, in southern Kentucky, after being there four and one-half years, and has accepted the call to be pastor of the Cave City Baptist Church. He will begin his new duties September 1. Pastor and Mrs. Dunlap will be the first to occupy the new parsonage. It will be ready by the first of the month.

There have been 70 additions during the past year at the First Church of Stanford, Ky., where Adrian Lamkin is pastor. Most of these have been by baptism. The Stanford Church is paying the salary of a foreign missionary—Miss Mary Francis Gould—who will be sailing for China in the month of August. It is supporting the Co-operative Program and has the Western Recorder in its budget.

The Dover Baptist Church of Hacon County, Ky., met on July 25 for the purpose of ordaining their pastor, Brother Eugene Vaught of Danville, Ky. The council was called together by O. N. Weaver, Sr., Deacon. Rev. Robert Williams was elected Clerk, and Rev. Browning elected interrogator. After the candidate related his experience he was carefully questioned as to his theological conceptions. The church then voted to proceed with the ordination.

Sabin Paul Landry, Jr., a student in the Southern Seminary who has been working in the Kentucky Baptist Building all summer, is the new Baptist Student Union Secretary for Louisville. He hails from New Orleans and is an A.B. and LL.B. graduate of Louisiana Tulane University. In former years he was President of the Louisiana B. S. U., State Student Secretary of Florida B. S. U., and City Student Secretary for New Orleans.

One of those spiritual thrills that do not always come to pastors, came to Pastor John E. Huss, Latonia Baptist Church, Covington, Kentucky, while he was on his vacation. Usually when the preacher is away the attendance drops and it looks like the people are serving a man instead of the Son of man. During the three week vacation of Pastor Huss, the mid-week prayer service, *The Hour of Power*, averaged 649 in attendance. In its eighth year, *The Hour of Power*, still maintains an average of 500 persons a week.

George D. Park has resigned as Associational Missionary of Laurel River Association and has accepted the pastorate of the East Bernstadt Baptist Church. Resolutions have been adopted by the Laurel River Association approving his work among them, saying that "he has presented to the churches a program that has been accepted and much good was reaped in the endeavors put forth by preaching, visiting, vacation Bible schools, revivals and missionary work in general." The resolutions are signed by Dan M. Ponder, Chairman, E. L. Cornn and George W. Phillips.

The Trustees of Magoffin Baptist Institute, Sky, Ky., have passed resolu-

tions of appreciation of Rev. Frank A. Clarke, principal of their school since 1929, and Mrs. Clarke. The resolution recognizes with deep appreciation "The great, sacrificial work of these two faithful servants of the Lord, standing at the autumnal season of a fruitful ministry, who have kept Magoffin alive and progressive through years of depression, hours of heartaches, and times of disappointment, when often all that was left them was faith in God." They are now retiring, and moving off of the campus.

Mark R. Osborne, Jr., has accepted the pastorate of the Baptist church at Simpsonville, Ky., Shelby Association. Mr. Osborne comes to Kentucky following a ministry of ten years in North Carolina, most recently as pastor of the campus church at Western Carolina Teachers College. The parsonage at Simpsonville is being re-decorated on the inside, so the Osbornes will assume residence there as soon as the work is completed. Mr. Osborne expects to commute to the Southern Seminary during the winter term, and Mrs. Osborne is to teach English in the Simpsonville High School. They have a two-year-old daughter, Betsy.

Under the leadership of Dr. L. E. Martin, of the Severns Valley Church, Elizabethtown, Ky., simultaneous meetings were held in the churches of Severns Valley Association during July 18-30. Preachers at these meetings included: Evangelist J. T. Tollar at Tunnel Hill; Evangelist John Perry at Mill Creek; Pastor Archie Hughes at Meeting Creek; Pastor Carl Hunter at East Rhudes Creek; Pastor W. L. Chelf at Franklin Cross Roads; Evangelist J. L. Parker assisting Pastor W. B. Hammack at Round Top; Pastor John McCall at Middle Creek; Evangelist D. M. Aldridge assisting Pastor H. B. Deakins at Gilead; Supply Pastor James W. Wood at Colesburg; and Pastor Martin at Severns Valley.

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WESTERN RECORDER

Editorials

The Maximum In Soul Passion

"For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

Few, if any today, even approximate the soul-passion of Paul for the lost. Paul possessed, or rather was possessed by, a yearning which satisfactorily explains his vast expenditure of self in the service of Christ.

Others, More Than Self

Paul loved Christ with all his "soul, mind, and strength," and he loved lost men more than himself—ample proof that the Spirit of God, when given full control in the life, will transform such life, making it over after the supreme pattern—Jesus Christ—Who, "though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich" (II Cor. 8:9).

Careful readers of the book of Romans clearly sense a dramatic pause at the close of chapter eight. Like an eagle which had attained great height, Paul ceased his climb and on motionless wings surveyed the measureless grace of God which, in Christ Jesus, had been extended fallen man.

Then, remembering the sad spiritual state of his "kinsmen according to the flesh," Paul resumed his climb, revealing the Christian spirit at its purest—so nearly like Jesus that he was willing even to experience the pangs of hell, if, by so doing, he could bring his Jewish brethren to repent of their sins and accept their Messiah.

A Solemn, Perpetual Fact

Paul's yearning for the lost was no temporary upsurge of religious emotion. It was a statement of solemn and perpetual fact. He said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart" (Rom. 9:1-2). He knew full well that his statement of extreme burden and yearning, about to be made, would be doubted by those who had not attained his growth in grace. The worldling and the semi-worldling are always ready to doubt the great spiritual altitudes to which Christ-like men attain. They have not themselves journeyed far enough with Jesus; they have not been completely surrendered to the shaping hands of the Holy Spirit; their inner life has not become the throne-room of the Prince of Glory. Such assertions as that made by Paul—that he could wish himself accursed from Christ for his kinsmen according to the flesh—are alien to them because they have not experienced them.

A Double Portion

The Scriptures state that Elisha the Young prophet, realizing that Elijah was about to be taken from him, asked, "I pray thee, let a double portion of thy spirit be upon me." Elijah answered the young man, "Thou has asked a hard thing" (II Kings 2:9-

10). It should be the agonizing prayer of Southern Baptists today—that a double portion of Paul's spirit may fall upon us. Oh for his "great heaviness and continual sorrow of heart" in behalf of the lost. Our hindrance is not that we do not know; Baptists are a well-informed people. It is not that we do not have the means with which to drive on in this holy conflict. It is rather, that a spirit of deadly complacency has entwined us like the choking coils of a serpent until our hearts do not break for those who have not Christ. True, there are those here and there who sense something of his yearning; and wherever they are, fires of evangelism burn hotly. But these fires do not rage among all the churches. There are slumbering embers where there should be blazing altars.

A Hard Thing

Such a spirit of "great heaviness and continual sorrow of heart" is expensive. Elijah answered Elisha, "Thou hast asked a hard thing." This spirit of evangelism drives men into great sacrifice and exertion for Christ. Paul knew so well the cost of loving Jesus with all his "soul, mind and strength," and he knew the great price of loving lost souls better than himself. His life-story was written on pages stained with blood. He was "all things to all men, if by any means" he might save some. His, was the Maximum in Soul Passion.

How Shall We Escape?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . [The American Revised Version says: 'lest haply we should drift away from them.']. . . How shall we escape if we neglect so great salvation" (Heb. 2:1, 3)?

The above Scripture is usually thought of as applying to the lost. Certainly there is good reason for asking every lost person how he expects to escape hell if he rejects Jesus as Saviour. Those who reject Jesus have nothing but hell as their prospect: for, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:13).

However, the writer of the Hebrews was not talking to or about unsaved men. In this writer's judgment the "we" of the text refers both to the author of the Hebrews letter who was a Christian certainly, and to the Christians in a certain church to which the letter was written. Dr. James Moffatt in his *Commentary* (pp. 15 to 17) expressed the opinion that the letter was written to Gentile Christians. Dr. A. T. Robertson held that it was written to Jewish Christians—members of a church somewhere, perhaps Jerusalem. (*Word Pictures in the New Testament*, p. 330).

Hebrews 3:1 leaves no doubt that the letter was written to Christians: "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

So, when the Hebrews author said: "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip . . . How shall we escape if we neglect so great salvation?" he was talking about the dangers which confront the saved.

What Is That Danger?

The danger is not that those who are really saved will cease to be saved. Those who have been born again can never be other than God's sons. The union of birth cannot be untangled. The relationship of the saved with Christ is an eternal relationship. Jesus declared, "My sheep hear my voice, and I know them, and they follow me: and I give unto them *eternal* life; and *they shall never perish*; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man shall be able to pluck them out of my Father's hand" (Jno. 10:27-30).

The Christians Danger

The danger is that which every Christian faces: drifting away from the things which we have heard, neglecting so great a salvation. The Christian is more than a man he is one into whose life the greatest possible blessing has come. The Holy Spirit not only convicted him of sin, revealed Jesus to him as Saviour, but He actually dwells within him. Certainly he is more than a man! The sinner does not have all this!

But the believer can become so engrossed in the "cares of this life," so enmeshed in the tangle of *things*, so "busy here and there," that the high purposes of God are neglected by him. The *salvation* which is his in Christ Jesus is neglected, and he receives the "grace of God in vain." And, what has been said of the individual believer, can be said also of a church. The Hebrews writer was talking to a church—"How shall we escape if we neglect so great salvation?"

Thousands have forgotten their "first love;" the fires are burning low on their altars; they are neglecting the Book and the church and the great commission; they are neglecting to witness to their experience of salvation, and to Christ by Whom they are saved. **How shall they escape the chastening rod of Almighty God? How shall they escape the inevitable dwarfdom which comes to those who neglect the means of grace and who do not "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?" How shall they escape the loss of their reward which the Father will one day present to those who are faithful to Him? How shall they escape the bitter regrets of their failure to achieve for Christ? How shall they escape the knowledge that they were saved "yet so as by fire?"**

Spring Meadows To Build New Home Near Middletown

The Board of Trustees of Spring Meadows announces that permission has been secured from zoning authorities to build a million dollar children's home on the Shelbyville Road near Middletown.

The Planning and Zoning Commission after a short study of the case and in the absence of opposition from residents of the community gave full clearance.

Mr. Joseph Stopher, attorney for the Board of Trustees of Spring Meadows issued the statement that the institution has now available \$500,000 with which to begin the construction of eight cottages

this fall. Each cottage will cost around \$65,000 and will house 20 children.

As progress in the building program permits, the children will be moved from the old location at 1022 South First Street in Louisville to the new and thoroughly modern home. There will be ample space there for future expanding needs.

A previous plan was to build on the Bardstown Road near Buechel, but this was recently abandoned in favor of the new location. There were certain factors which made adjustment in plans desirable.

When the new Spring Meadows is completed Kentucky Baptists will have two children's homes located away from thickly populated areas. The other is the Kentucky Baptist Children's Home near Glendale. Both homes are doing excellent work and deserve fullest support from Kentucky Baptists.

Sir Stafford Cripps Raps Anglican Church

The fighting Chancellor of England's Exchequer, Sir Stafford Cripps, has lashed out at the Anglican Church because of its lack of militant spirit in its moral and spiritual ministry.

Addressing the bishops attending the Lambeth Conference in London, Cripps declared: "We have to realize that preaching to small congregations of the converted or the repetition of archaic prayers, the language of which is little understood by the less educated, or the singing of hymns whose words are often strangely inappropriate to our present circumstances, is not going to win over those who never attend church and who are absorbed in their own very practical and immediate needs. . ."

Continuing, Sir Stafford demanded that the leaders "attack every evil thing that exists in our world and national society, not fearing the consequences but bold in the conviction" of their "power for good."

Amen, Brother Cripps! But you are really going to put some of your preachers on the spot. When they begin cutting loose on England's drinking and gambling and other sins which, since the war, have risen faster than a mountain flash-flood, some of the dignified brethren who play the horses and twirl the roulette wheels are going to get mighty warm in their pews, and they may make it necessary to air condition the pulpits. But more power to you! You are right. Now, if you can only get the bishops to do it.

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church in the United States, seconded the motion and declared: "Indifference is our main difficulty. We are not taking positive stands, positive convictions; we are not preaching fearlessly what we know is meant by the teaching and life of our Lord."

Well, so much for the Episcopalians! Now, what about the rest of us?

►The entire estate of Dr. Henry Alfred Porter, valued at \$50,000.00, was left to Virginia Union University, a Negro Baptist Seminary. This wise provision aids the Negro through his own school—the way they want it.

Western Recorder

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

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No. 32

A Revealing Survey On Church Practice

By KENNETH K. MARSHALL

[The following is clipped from the Illinois Baptist. The author, Rev. Kenneth K. Marshall of Carbondale, Illinois, states: "I have authentic evidence to support every statement in this article, and take complete responsibility."]

ON FEBRUARY 14, 1948, I sent a letter to each secretary of every state convention affiliated with both the Northern and the Southern Baptist Conventions asking them about the practice of the churches in their state concerning alien immersion and open communion. The result of this survey is tabulated below.

Those churches which include people of other denominations other than Baptists in observing the Lord's Supper are classified as "open communion." Those churches which will receive the immersions of Pedo-Baptists and Disciples as valid baptism are classified as "alien immersion." Those churches that will receive unimmersed members from other denominations into full membership are known as "open membership," and those that will receive sprinkled persons from other denominations into membership with slight restrictions as to voting on certain issues are known as "associate membership." Not every state answered my letter, but those that did are as follows:

Northern Baptist Convention			
	Open Communion	Alien Immersion	Assoc. or Open Membership
North California	90%	90%	
South California	All but three	All but three	
Colorado	95%	90-95%	
Illinois	90%	90%	
Indiana	90%	90%	
Iowa	All	All	
Kansas	Most	All but those who are now in SBC	
Maine	All	All	25%
Massachusetts	Almost all	Almost all	Very many
Minnesota	Almost all	Almost all	
Montana, Idaho, Utah	95%	All	
Nebraska	All	All	
New Hampshire	90%	Almost all	25%
Nevada	All	All	
New Jersey	All	All	
New York	Almost all	Almost all	50-60%
Pennsylvania	All	All	3%
Rhode Island	All	All	50%
South Dakota	Almost all	All	
Vermont	All	All	15%
Washington	At least 95%	At least 95%	
Wisconsin	90%	90%	10%
Wyoming	All but 2	All but 3	
District of Columbia	1/3	Several	
West Virginia	2/3	3/4	

(Continued on Page 13)

Bethel Encampment Holds Second Session Near Covington, Ky.

NEWPORT, Ky., July 22.—The Second Annual Training Union Week at Bethel Baptist Encampment, Visalia, Ky., located seventeen miles from Covington, Ky., was held July 5-10. One hundred and twenty young people between the ages of 9 and 18 and ten counselors and leaders were enrolled for the week's program.

Rev. W. C. Fields, Educational and Music Director of Carlisle Avenue Baptist Church, Louisville, served as Camp Pastor. Wm. G. Crawford, Associate Pastor, First Baptist Church, Newport, was the Camp Director. Rev. and Mrs. Charles L. Garringer, students at Southern Seminary, Louisville, served as Bible study teachers, conference leaders, and conducted the evening campfire services. The morning sunrise and evening worship services were under the direction of Mr. Fields.

Miss Buelah Perryman, organist, First Church, Covington, was pianist for the worship services and in charge of the successful banquet held on Friday night, July 9. Pastor Wm. Burkett, Bellevue Church, Grant, Ky., served as counselor, conference leader, song leader and rendered solos at each evening service. Miss Betty Lou Kersting, student of Baylor University and member of First Church, Bellevue, Ky., brought special accordion selections. Mr. Ronald Grey, of the Latonia Church, played special piano selections. Juniors and Intermediates enrolled in camp gave helpful devotionals each evening. Speakers for the evening services were Brethren John E. Huss, Latonia Church, T. E. Dougherty, First Church, Ft. Thomas; Chase W. Jennings, Superintendent Northern Kentucky Mission Program; A. B. Colvin, Southside Church, Covington; and W. C. Fields, camp pastor, brought the life dedication message on Friday night.

Sixty-two young people came forward for the life dedication service: ten for profession of faith; fourteen for missionaries; one song leader; seven nurses; one preacher; nine full-time Christian service; three Sunday school teachers; and seventeen for life rededication.

Miss Helen Cramer, Junior Superintendent of First Church, Newport, and Miss Laura Burnette, Training Union Director, Dayton, Ky., both served as counselors and teachers of Junior Bible Study books. Miss Rosella Daniel, student missionary and Mr. Crawford, of Newport, served as counselors.

Fourteen churches from Campbell County and North Bend Associations sent young people to the encampment. The First Church of Bellevue, Ky., Rev. W. D. Byland, pastor, has 36 of her members enrolled in the camp.—W. G. Crawford.

Every Baptist a Tither

By ROBERT G. LEE, President of
Southern Baptist Convention

EVERY Baptist a Tither! Many times during this year those words—spoken, written, printed, placarded in many places—will point Southern Baptists to paying the Tithe—known and practiced by Abraham, perpetuated by Jacob, incorporated in the Law, commanded by Malachi, commended by Jesus, taught (I believe) by Paul, paid now by many Christians.

IF—

If, as to the TENTH, all Baptists would be doers of God's word and not hearers only, practice and not just placard or print the words, "Every Baptist a Tither," marvels of achievements we hope for and pray for would pass from the desire to the deed, from the idea to the reality. Where Baptists have been as mere creekers, they would be as flood tide rivers for God. Where Baptists have carried pounds, they would carry tons—would march in aggressive conquest miles where they had gone but rods—would gain lasting victories where we have gained fugitive triumphs, would move on chariot wheels where we have jostled along on wagon wheels.

Why Not?

Every Baptist a Tither! If we spoke of every Baptist being a baptised believer a diligent reader of the Bible, a praying person, a loving Baptist, a Baptist possessing wisdom, a Baptist yielding not to temptation, a Baptist attending church worship services, we would think it not unusual talk. We expect such of God-sought, blood-bought men and women. Then why think it a matter akin to the strange and unusual when we write, publish, preach, teach that all the millions of Baptists should be tithers—so that millions who are in unregenerate bondage may come into regenerate freedom. It should be known of Baptists on earth and recorded of Baptists in "the book-keeping" of heaven that we love God with our pocketbooks and money-making abilities as well as with our hearts.

Strange would be rivers without water, houses without roofs, fires without heat, trees without leaves, grape-vines without grapes, orchards without fruit, steam engines without steam, human bodies without blood. But not more strange these things imagined but not more than the tragic truth that many Baptists give not obedient heed to the truth that the tenth is the Lord's—and is holy unto him.

Other Things, Why Not Tithing?

Strange truth it is—and sad—that many Baptists who believe what God

says about good and evil, salvation and justification, life and death, love and hate, service and selfishness, blood and cleansing, sin and forgiveness of sins, heaven and hell, believe not God when he says, "The tenth is the Lord's"—obey not God when he commands us to place the whole tithe into his treasury.

God's Promise

What must we do? I think of the word PROMISE. Get people to pledge the tenth and pay it. Thus would we do unto God while we live what God has done for his people through all centuries. In Eden God caldged a Saviour. In Bethlehem and on Calvary God paid that pledge. Thousands of times God pledged to bless his people. In thousands of ways he paid the pledges. God pledges to bless his people when they pay the tithe—and make that tithe the least they put in God's treasury for the use of God's causes by God's people. Are not blessings promised to tithers more than to other persons in other relations? "Prove me **now** herewith. . . if I will not open you the windows of heaven, and pour you out a blessing,

Harold Waitman Ordained To Work of Ministry

HOPKINSVILLE, Ky., June 27, 1948. —A council was called by the Second Baptist Church here today for the purpose of ordaining Brother Harold Waitman to the full work of the gospel ministry.

The council was composed of 8 ministers and 21 deacons from the Baptist churches of Christian County Association. The organization of the council was completed by electing J. H. Maddox moderaor; A. S. Koon clerk; J. J. Jenkins to lead in the examination of the candidate; Peyton Thurman to deliver the charge to the church and candidate; J. H. Lyon to lead in the ordination prayer; and Deacon Lonnie Walker to present the Bible.

Brother Waitman passed a creditable examination and was heartily recommended by the council for ordination. After prayer and laying on of the hands of the presbytery he was set apart to the full work of the gospel ministry.

Brother Waitman is a fine, spiritual man; and an able preacher for his experience. We pray that like Barnabas he may be "filled with the Holy Spirit and faith and may much people be added to the Lord."—J. H. Maddox, Pastor.

that there shall not be room enough to receive it."

More "Ifs"

I think of the word PLENTY. If every Baptist were a tither, we would have plenty of money for the causes of Christ for all expenses of the churches—sufficiency of money to supply the needs of all educational institutions and mission causes. PLENTY would be our victorious cry rather than PAUCITY our wail. The abundance of the holy TENTH would be added to abundantly by offerings—because most tithers go far beyond the tithe. They fill not only the sock but the shoe. They stop with the coat but yield the cloak also. One-mile tithers are usually the two-mile offering makers.

I think of the word PRAYER. I ask some questions. If a Baptist knows that the TENTH is the Lord's and is holy unto God—can he expect God to answer prayer when he keeps in his pocket or has hoarded in the bank money which should be in God's treasury and expended for God's glory?

If a Baptist says, "I love God," and then tightens rather than loosens his purse strings when the nail-pierced hands are stretched out to receive the TENTH—can that Baptist expect his testimony that he loves God to be believed?

If a Baptist gives less under grace than the Jew gave under law—less this side of the cross and the empty tomb—than the Jew gave beyond the cross and empty tomb—has he yet learned that grace should promote tithing rather than diminish tithing? And has such a Baptist shown gratitude for the unlimited and undeserving favors of God to the utterly undeserving, which is grace? And has he, making acknowledgment of the divine ownership of all things, acknowledged his stewardship to God?

I think of the word PERSISTENT. Let us at all times—when we preach and when we teach and when we bring money to God's treasury—be insistent and not apologetic, persistent and prayerful, earnest and zealous in exhortation, planting in the hearts and planting in the minds of our people the truth that the TENTH is the Lord's—and that every Baptist should be a payer of this tenth. And let us be resistant by word and deed to all excuses people make against the paying of the tithe—against the paying to God of that which is his holy unto him.

—O—

EUROPE—Books: In Holland, a woman school teacher, hearing one evening that the representative of some American publishers was speaking in a nearby city, got on her bicycle and pedaled sixty miles through the cold Dutch countryside in the hope of obtaining a few text-books for her deserving students. —Milton Lomack, "American Educational Fare," *Kiwanis Magazine*.

The Costliness of Christian Work

By REV. H. W. CRAGG

IN THE parable of the Good Samaritan, I have often been interested in the words of the Samaritan to the innkeeper when, having rescued the injured man from the ditch at the side of the road, the Samaritan handed him over to the innkeeper with these words, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee" (Luke 10:35).

If we were slaves to a spiritualizing of this incident, we should have to decide whether a church is represented in the parable by the Good Samaritan, or the innkeeper. In point of fact, our Lord's concluding word, "Go and do thou likewise," seems to me to lay at our door the responsibilities of both these men. Because this is so, and because Christ made it so, I want to emphasize the costliness of Christian work.

Sometimes this costliness puzzles people. They find devoted Christian service seems to take from them a great deal, for which they see only a very small return. Some have found their work for Christ too costly, and have ceased to serve as once they did. Others have become discouraged, because they never anticipated, when they yielded their lives to the Lord, that the will of God as expressed in terms of service would demand from them so much.

Christian work has always been costly. I do not mean only financially, though even that is true, because while we serve our Lord within this earthly sphere, we have to use the currency employed in this sphere, and to assume that any venture for Christ can be well done on inadequate provision is to jeopardize the effectiveness of that venture. But it is a more exacting costliness that is on my mind as I write. A costliness of heart and soul which is clearly necessary if our work for the Lord is to bear fruit.

It seems to me that this parable suggests a sequence of factors calling for attention, and which may be translated into the work in which we are engaged for our Master.

The Cost of Compassion

First there is the *costliness of succouring*. In the parable, this began at the roadside and went on in the inn. It cost the Samaritan a great deal. We read that "he was moved with compassion," and compassion is costly. When the heart is stirred at the sight of another's need, it is going through a costly pro-

cess. Our Lord was moved in this way frequently. He knew the cost of that stirring of His soul as He saw the multitudes as sheep without a shepherd. It pulled at His heart-strings, and that is expensive love for men.

The prophet Jeremiah knew something of this demand upon the reserves

WHODONIT?

Others can move their church membership with them wherever they go if they want to, but not me. No sir! When I joined a church years ago I really joined it. I've gone many places—sometimes for a short time, sometimes for a long time—but my church membership is never disturbed. I move my old clothes and the furniture and the dog and the canary and cat, but not my church membership. Of course it never occurs to me that about all they have of me back there is my name on some old book or file, and that they have transferred that to an inactive list that they rarely if ever see; it never occurs to me that many who have come there or who have grown up since I left do not even know my name. It does not occur to me that by neglecting my church membership I am actually violating the church covenant—the solemn pledge that when I moved from that place I would as soon thereafter as possible unite with another church of like faith and order where I could carry out the spirit of the whole covenant. No, I never remind myself of that. Neither does it occur to me that my duty under God is to work for Him where I am, to pledge my membership in His church in my community. I want my name to stay back there whether I accomplish much for the Lord or no.—I. M. P. Culliar.

of his soul when he yearned with intensity over the people (Jer. 8:22). Men do not care for one another's needs so deeply as they should, and Christian people do not always love the unsaved with a compassion that costs. The Samaritan's compassion led him to pay the price of tearing a gap in the racial barriers that kept him apart from the Jew, and in the moment of compassion's triumph he did for this fallen Jew what the priest and the Levite had failed to do. And who can measure how much that cost the Samaritan, and what jibes he would bring upon himself when the fellows of his own race heard what he had done?

Yet his succouring was not over, for he made provision for the future in the taking out of two pence when he left the man at the wayside inn, giving to us thereby one of the finest illustrations of the fact that the rescued sinner must not be left to fend for himself, but must be cared for with the same diligence that a mother cares for her new-born babe. After the raising of Jairus' daughter, Christ commanded that something be given her to eat.

Nobody knows quite how costly to the Samaritan this succouring turned out to be, and no one can measure how costly our work may yet be before we succeed in rescuing from sin those that have been left for dead at the roadside.

The Deeper Spending

Now let us say a word about the *costliness of the spending*, for the succouring demands all our resources. The Jew was known to tithe; and even in the realm of money, the Christian who loves his Lord will not do less than this, but more. And when he does more, he will find that he has not done all, for there is a deeper spending than that of money. It is that which is figured here by the example of the Good Samaritan and the host of the inn. The Samaritan gave two pence, the host was to use these and "what thou spendest more." Compare this with Colossians 1:24, in which Paul shows that the sufferings of Christ, which are alone adequate for the justification of the sinner, can never be allowed to stand alone in the applying of the justification to individual sinners. There Paul makes clear that he must suffer after Christ, if the Body of Christ is to become partaker of the benefits of His sufferings. In other words, what Christ did at the Cross was, and still is, sufficient for the salvation of every soul of man, but before that salvation can be brought to any soul of man, the people who are the bringers of it must be prepared to suffer.

(Continued on Page 13)

AMBITION—I think that all ambitions are lawful except those which climb upward on the miseries or credulities of mankind.—Joseph Conrad, *A Familiar Preface*.

Poland Today

By J. D. FRANKS
17 Route de Malagnau
Geneva, Switzerland

(Continued from last week)

The Contribution of Polish Youth

GENEVA, Switzerland.—In all areas of life in Poland, political, economic, cultural, religious—entrenched institutions, traditions, and customs are being uprooted and forced to give way to new and, in some instances, long over-due changes and reforms in the social order. For example,

people under 40 years of age. Only 7% of this tremendously important class of leaders are 60 or above.

Polish youth has brought into every realm of life youth's characteristic spirit of courage, optimism, hopefulness, and incautious faith. That spirit has caused all to marvel with admiration who have observed the energetic way Poland has



Twelve little orphan children—all ill from deficiency diseases, chiefly from tuberculosis at Orphanage in Poland.

we cite the disestablishment of the Roman Catholic Church. This church for generations had been the State-Church and had dominated not only the religious life of the people, but, in large measure, the total life of the people, including their political and social institutions and ideals. This act of the Government rightly places all churches in the country, large or small, on the same legal basis and status before the laws of the land. Also a far-reaching agrarian reform has been put into effect. This gives the long oppressed and down-trodden peasant population a new hope for a better way of life.

At this point Polish youth comes into the picture. As never before, perhaps, young people are being recognized for the contribution they can make to the new Polish order. One finds them everywhere holding responsible positions in industry, education, literature, art, finance, civil service, and even in statecraft. As an example of Poland's recognition of youth's abilities, we see her newspapers and publications of all kinds largely under the control of her young

taken hold of her problems of reconstruction. As one competent observer has remarked: "If the amount of wreckage was beyond all expectations, also was the unbelievable vigor of the Polish people." Particularly is that true with the young people, as they have taken up the gigantic task of recovery. The Polish people are giving abundant evidence of the immense reservoir of energy, initiative and ability they possess. Laughter and hope are beginning to return as Poland looks out upon the future.

The Needs of the Churches

It is evident that Protestant and other evangelical churches in Poland will have to depend largely upon help from the outside for some time to come. They are greatly in the minority, with a strong Roman Catholic Church against them. Their position is made more difficult by the fact that a large percentage of their constituency comes from the poorer classes.

There continues to be an extremely urgent call for the training of ministers.

This requires larger seminary facilities which have to be supported by financial contributions from other countries. It is encouraging to note that the Poles are well aware of the great importance of a well trained ministry. Almost all denominations need at least double the number of trained preachers as compared with what they now have.

Another great need is for an adequate supply of the holy Scriptures in the Polish language. Greatly needed also are hymnals, periodicals and other church literature, and facilities and resources for publishing their own Sunday school literature. Still another need is for the publication of suitable reading matter, as tracts and devotional and inspirational material. Theological books of all kinds are greatly needed, because many of their theological libraries, both those connected with theological schools and private, were destroyed in the war. In one seminary I found a class of fourteen theological students and their teacher, all having to use the one copy available of an important text book.

Material aid contributed from other countries, chiefly America, has now reached the point where it is taking care of the most extreme needs. Many secular agencies together with church programs of relief have done a magnificent work in this field. However, there will continue to be great need for material supplies of all kinds for some time to come. Polish church leaders agree that a large part of all available and expected help from abroad should be in the form of primary material necessities, such as food, clothing, shoes, etc. In one small area of northern Poland alone it was estimated that fully 70,000 children had no shoes of any kind last winter. For that reason they could not attend school.

(Continued on Page 14)

Contentment

Of all rich gifts on man bestowed,
For all who walk earth's rugged road
Contentment is the best;
Though rich or poor, whichever it be,
Or heavy laden, bond or free,
It brings to all sweet rest.

Sore trials oft engage our thoughts
While pleasures light are cheaply bought,
And held but for an hour;
The things of earth, its power and wealth,
Its fame and joy, good friends and health,
Soon pass like summer shower.

But such indeed is not the case
Where true contentment has its place,
And brings us honest joy;
For in the world of passing things,
This master gift most surely brings
A life without alloy.

ERNEST O. SELLERS,
New Orleans Baptist Seminary

Notes From Hawaii

By PAUL MOSTELLER

KAUNAKAKAI, T. Hawaii, June 29, 1948.—Dear Chester: I've been negligent in writing you about our work here in the islands, but I believe that it has actually served a purpose. I think that all of us have been here long enough now to understand problems and give information about the work.

Concerning the work here, it is still in the mission stage. No Baptist church has been organized for the lack of adults to carry on the work. Mr. Kawane is still the only man besides the missionary in the mission.

The very first thing we saw and were told was the weariness of the missionaries. They are the only two on the island. That isn't in itself too bad except for the discouragements caused by opposition to the work here.

We are in the middle of the second week in the Vacation Bible School at Kaunakakai (here) which closes this Friday. We have been told that from all the opposition, we were expected to have about sixteen children attend; but we have had, two days straight, an attendance of 34 and expect to average 28 or 30.

Mormons Are Strongest

As for the opposition, it is mainly as follows. Believe it or not, but the Mormons are the strongest on the island. The main trouble is that there are twelve workers on this island alone—as against our two missionaries. A large factor is that one of their workers is a Japanese woman who speaks the language perfectly. This is a great asset for them.

The second is the opposition of the Buddhists. They are slowly dying out in the island, but through their influence on parents, they are able to keep children away from Christ.

When they heard that we were having a Bible School they began a school which took a number of our prospects. Marlin and I have already decided to try to follow the Lord's will as best we can and not be disappointed if no results are visible, but to concentrate on teaching the children the way of life through Jesus and plant seed for harvest. We will give opportunities for decisions, but here definite proof is required. By this, I mean through talking with them, we are able to know pretty well about their sincerity. There is too much persecution for us to take anything for granted. Simple gospel messages seem to be the key.

The greatest need for all the islands is workers. Not just those who work

[For the second summer the Baptist Student Union Department and the Foreign Mission Board have co-operated in sending college students to Hawaii as summer missionaries. This summer, Kentucky is represented by three students, Miss Maxine MacGruder, Georgetown College, Miss June Cavanah, Bethel Woman's College, and Mr. Paul Mosteller, Murray State College. On June 29 Mr. Mosteller wrote Mr. J. Chester Durham—our faithful State B. S. U. Secretary—a letter, parts of which are printed below. Mr. Mosteller is a ministerial student and B. S. U. president at Murray State.]

for two or three months, but for years at a time. There is a great benefit in this. The mission field in the territory is still large even though great progress has been made.

Testimonies that I heard at the Kokahi Camp made me almost ashamed of ours back home. I know that they are all for the glory of God, but we don't realize what a privilege we have to witness for Jesus in our environment. We have never had to give up our parents and homes as a great number of these have done and are still doing. When one becomes a Christian here, it usually means something. **There is no**

compromise with things of the world. It is "all out" for Christ or not at all. It is something for all of us to think about.

For two weeks after this Bible School here in Kaunakakai, we shall hold another at a pineapple camp several miles away. We shall covet your prayers during that time and especially in our 4-day camp after that (July 19-22). I hope that you will help us to believe sincerely in Jeremiah 33:3.—Paul Mosteller.

P.S.: I am checking on the progress being made for our entry into the leper colony when I go to Honolulu this weekend. We are making all efforts to go before we leave the island.

"Yes, I Tithe,"

says W. Maxey Jarman, Chairman of the General Shoe Corporation, Baptist deacon, and Vice-President of the Southern Baptist Convention.

"... and I have tithed since I was a young boy and expect to continue as long as I live. I realize more and more that I need to tithe to be sure that money does not get too strong a hold on me. It helps me to appreciate in a better way the real eternal values, as compared with material values that last only a short while. And I thank God that he has given me the privilege of going beyond the tithe and thereby receiving still greater blessings.

"I believe in the movement."

Every Baptist a Tither

OPTIMISM vs. PESSIMISM

The pessimist says, "If I don't try, I can't fail."

The optimist says, "If I don't try, I can't win."—L. & N. Magazine.



Choir at Shelbiana Baptist Church in Pike County. The Church Building was bought by the Baptist State Mission Board from another denomination two years ago. State Missionary, Clyde B. Stephens has had a marvelous response in building the congregation in every phase of our work. The Choir, standing in front of the newly painted baptistry, is just one of the many groups that Missionary Stephens has developed.

Sunday School Department

W. A. GARDINER,
State Secretary

Columbia Becomes Standard

Pastor W. H. Moody and Superintendent Garnett Young have made application for the Standard award for the Columbia Sunday school.

Over 600 At Clear Creek

We had a great Sunday school conference at Clear Creek the last week in July with 603 different people in attendance. It was the best response on the part of the churches in that section of Kentucky, with Bell County leading off the first night.

The program was of exceptional interest and value. Dr. W. R. Pettigrew, at the evening hours, was at his best, as was Mr. J. N. Barnette at the 11:30 hour. The many others on the program hit center in their discussions.

Next year we hope to have another great conference with as good a program and with more people in attendance. Plans are already under way to work for both these ends. Churches will be contacted to get them to send, with expenses paid, several of their workers. Clear Creek is and should be a great center for summer religious activities for Kentucky Baptists.

"Teaching The Beginner Child"

The above heading is the name of the new book in the Sunday School Training Course. Formerly the Nursery and Beginner workers used the same book, "Guiding the Little Child," and for the first time we have this new book for Beginner workers. We invite all Beginner workers to study this book either in class or by individual effort. Should you use the individual study method please write answers to all the questions and send your paper to the Sunday School Department, 127 East Broadway, Louisville, with your name, address, church and association on your paper.

Miss Pauline Hargis, the author, is a native Kentuckian and the daughter of our beloved fellow-worker, C. P. Hargis, and she is well qualified to produce such a study.

SUNDAY SCHOOL ATTENDANCE

Church	Mission	Total
Louisville, Walnut St., (3)	108	1,303
Louisville, 9th & O (1)	177	956
Lexington, Ashland Avenue (2)	175	913
Louisville, Parkland	---	871
Indianapolis, Ind., Bdwy	---	848
Owensboro, First (1)	31	761
Covington, Latonia (2)	95	754
Louisville, Carlisle Ave.	191	744
Harrodsburg (1)	63	719
Lexington, Porter Memorial (2)	217	717
Bowling Green, First (1)	24	710
Lexington, Calvary (1)	34	697
Mayfield, First	---	618
Somerset, First	---	600
Ashland, Pollard (2)	108	576

Owensboro, Third	---	567
Louisville, West Broadway	---	566
Madisonville, First	---	565
Murray, First	---	560
Louisville, Victory Mem. (1)	86	512
Greenville (1)	90	509
Lexington, Immanuel	---	508
Harlan (3)	128	507
Evansville, Ind., Calvary (3)	128	492
London, First	---	489
Newport, First (1)	28	486
Louisville, Beechmont	---	459
Corbin, First	---	452
Louisville, 23rd & Bdwy	---	443
Elizabethtown, Severn's Valley	---	439
Hopkinsville, Second	---	409
Louisville, Third Ave. (1)	46	394
Henderson, First	---	388
Louisville, Eastern Parkway	---	388
Glasgow (1)	24	387
Louisville, St. Matthews	---	378
Louisville, Deer Park	---	366
Louisville, West Side (1)	51	354
Hazard, First (2)	95	353
Paducah, Twelfth St. (1)	112	353
Lexington, Grace	---	348
Campbellsville	---	344
Henderson, Audubon	---	339
Fulton, First	---	335
Louisville, 18th St.	---	335
Henderson, Immanuel	---	319
Bellevue	---	317
Morganfield	---	315
Mt. Vernon, First (1)	51	305
Franklin, First	---	304
Covington, South Side	---	296
Crouches Ck. (near Jellico, Tenn)	---	291
Barbourville, First	---	275
Hodgenville, First	---	261
Evansville, Ind., Walnut St.	---	258
Richmond, First (1)	16	253
Mackville	---	251
LaGrange, DeHaven Memorial	---	251
Middlesboro, Old Yellow Creek	---	247
Evansville, Ind., Temple	---	245
Paducah, Trinity	---	240
Owensboro, Eaton Memorial	---	237
Columbia (2)	70	235
Owensboro, Seven Hills	---	231
Jellico, Tenn., First	---	230
Pleasant Hill (near Campbellsville)	---	226
Taylorsville	---	221
Beech Grove (near Perryville)	---	215
Dayton, First	---	212
Albany (1)	42	209
Louisville, Baptist Temple	---	208

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Cherry Corner Study Course

During the week of June 14 the Cherry Corner Baptist Church in Blood River Association offered to its 190 resident church members the opportunity to learn more about church membership by studying the Junior, Intermediate, or Adult Union Manuals. The teachers were Miss Iosetta Morris, of Murray, Mr. Harry Hollis, of Paducah, and Miss Maurita Morris, of our State Department. Rev. John Ryberg, a student in Southern Seminary, is pastor. The average attendance was 91 with 100 enrolled plus 12 in the Story Hour group. Eighty completed the course. This included three-fourths of the deacons. Two new unions were organized.—M. M.

AWARDS FOR JUNE

Association	Meth- ods	Other Books	Total
Baptist	---	---	---
Sand Spring, Lawrenceburg---	---	70	70
Bell County	---	---	---
Fonde	---	70	70
Blood River	---	---	---
Cherry Corner, Murray --	84	---	84
Beone's Creek	---	---	---
Irvine, First	---	37	37
Breckinridge	---	---	---
Hardinsburg	4	4	8
Caldwell	---	---	---
Eddyville, First	1	---	1
Maple Avenue, Princeton.	42	---	42
Daviess-Mclean	---	---	---
Dawson, Philpot	---	15	15

Pleasant Grove, Owensboro---	11	11
Sorgho, Stanley	6	6
Elkhorn	---	---
Conway	5	5
Immanuel, Lexington	47	47
Midway	39	39
Mount Freedom	21	12
Paris, First	---	28
Franklin	---	---
Buck Run	41	41
Crestwood, Frankfort	1	56
Greenup	---	---
Unity, Ashland	104	104
Lincoln County	---	---
Crab Orchard	29	29
New Salem	17	17
Long Run	---	---
Audubon	18	18
Baptist Tabernacle	11	11
Crescent Hill	62	60
Beechmont	2	2
Eastwood	31	31
Franklin Street, Louisville	---	5
Hazelwood	51	51
Southside	14	14
McCreary	---	---
Stearns, First	23	47
Nelson	---	---
Victory, Shepherdsville	13	13
North Bend	---	---
Latonia, Covington	13	13
Ludlow, First	7	33
Ohio County	---	---
Beaver Dam	4	33
Centertown	1	2
Hartford	---	14
Walton's Creek	2	4
West Point	---	4
Ohio River	---	---
Good Hope	23	23
Ohio Valley	---	---
Immanuel, Henderson	25	16
Owen County	---	---
Beech Grove, Owenton	---	37
Old Cedar, Monterey	---	19
Rockcastle	---	---
Mount Pleasant	23	23
Salem	---	---
Muldraugh	---	37
Severn's Valley	---	---
Tunnel Hill, E'town	8	8
Shelby	---	---
Christiansburg	1	1
Graefenburg	---	53
Pigeon Fork	14	59
Shelbyville, First	1	1
South District	---	---
Bruner's, Harrodsburg	65	65
Tate's Creek	---	---
Richmond, First	---	14
Ten Mile	---	---
Glencoe	---	39
Union	---	---
Berry	---	8
Hopewell	---	1
Upper Cumberland	---	---
Central, Cumberland	---	12
Lynch	12	34
Warren County	---	---
Bowling Green, First	6	6
West Union	---	---
Baptist Tabernacle, Paducah	10	10
East Baptist, Paducah	39	39
Lone Oak, Paducah	2	2
Phillips Mem. Mis., Paducah	6	6
Trinity, Paducah	1	1
Twelfth Street, Paducah	4	4
West Kentucky	---	---
Arlington, First	21	21

Total 578 1,178 1,756

REGIONAL CONVENTIONS

Southwestern—Paducah, Tabernacle, August 26, 27. Please write Mrs. U. W. Franklin, 3669 Forest Circle, Paducah before August 23 for banquet reservations. Price per plate will be \$0.75. Write Mrs. Virginia Townsend, Baptist Tabernacle, Paducah for home reservations.

Western—Hopkinsville, First, September 3, 4. Please write before August 25 to Mrs. Austin Caudle, 302 W. 15th St., Hopkinsville for home reservations, and to Mrs. Elmer Fentress, R. F. D. No. 1, Hopkinsville, for banquet reservations at \$1.00 per plate.

North Central—Cynthiana. Please write before September 1, to Mrs. Stella Booth, Cynthiana for home reservation, stating whether Mr., Mrs., or Miss, whether Junior, Intermediate, Young Person, or Adult, and who would like to room together. For banquet reservation, please write at once to Mrs. Robert Wigginton, Cynthiana.

B. W. C. CAMP

Clear Creek Springs

Three miles from Pineville, Kentucky
"In the Heart of the Cumberlands"

September 4-6

Program Theme: *"Laborers Together With God"*



MISS MARY CHRISTIAN
Book Consultant
Baptist Sunday School Board

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Miss Mary Sampson
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*A
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Delightful
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FUN!
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INFORMATION!
NSPIRATION!



MISS MARY SAMPSON
Missionary to China

Make Reservations

By sending \$1.00 registration fee to Miss Mary P. Winborne,
127 East Broadway, Louisville 2, Kentucky, before August 15.

Expansion of Mission Work In Southern China

Request for more than \$100,000 for expansion in Southwest China is made by Secretary Baker James Cauthen following his return to the Orient after a brief visit to the States during April and May. He lists below some of the plans and possibilities for further work in South China.

1. **Expansion in Southwest China.** We have come to the place where North and Interior China are so uncertain in their outlook because of the civil war, that we are in need of relocating some of our displaced missionaries so they can continue their work on a better basis. A great deal of careful thinking is being given to the relocation of missionaries in Southwest China. There is a growing impression that the most logical way of extension is along the borders of the South China Mission in Kwangsi, South Hunan and Southern Kiangsi. These are areas which have long been in the planning of the people both of the Leung Kwang Convention and the South China Mission. If certain places are agreed upon as to possible locations for Mandarin-speaking missionaries, the way will then be open for some of these people to begin going there. It will be necessary for living quarters to be provided if they go to places where we do not now have missionary residences.



Baker J. Cauthen

2. **Development of Baptist Work in Nanking.** A splendid program for Baptist development in Nanking, capital city of China, is being worked out through the Kiangsu Baptist Convention. Dr. and Mrs. G. W. Strother—who formerly served in the Interior China Mission and now live in Nanking—and a

committee from the Kiangsu Convention studied together the possible developments in that area and recommended that we buy a location in Nanking for a missionary residence and on this same site construct a student center which would provide a meeting place for Bible study, group activities and a chapel for worship. It is their further recommendation that we should buy in central Nanking a good location for the development of an evangelistic center.

3. **Assistance in buying property at Wuwei and Sian.** The Frontier Missions Committee has recommended that a good location at Wuwei be purchased where the work carried on by Dr. Abraham Hsu can be given permanent quarters. The property under study at Sian is property available for the work of the church which now exists there. It would be the thought of the Frontier Missions Committee to raise one-third of the total purchase price of these two pieces of property.

4. **Assistance to Pooi To and Pooi Ching Schools in Canton.** A dormitory is proposed for the Pooi To girls' school and a student center for the Pooi Ching boys' school.

5. **Development of Yangchow Bible School.** Plans have been worked out for the Kiangsu Convention Bible School to be located definitely in Yangchow. It is the desire of the school to use the Pierce compound and residence, to buy an adjoining piece of property, and to put up a chapel.

6. **Purchase of property in Kukong.** This additional property for the church adjoins the church building.

We must never forget that the Lord has often thrust his servants out into wider fields of witness through the agency of disturbed conditions. There is no feeling in China that we should simply mark time until better days come. There is a strong feeling that we should

as wisely as possible relocate evacuated missionaries in places of major service. Some of them already are taking up assignments within the areas of our present work. Others will most likely find opportunity in places which Baptist leaders had long desired could be entered.

Shelbyville Makes Improvements Costing More Than \$25,000

SHELBYVILLE, Ky., July 26.—During the past 18 months we have been engrossed with the task of repairing and improving our house of worship. When this work is finished it will represent an outlay of more than \$25,000. Already, attendance at our Bible School has increased 25%.

Our Vacation Bible School was held June 14-21. The total enrolment was 142. Average attendance 217. Eleven of the boys and girls made profession of faith in the Saviour.

In the midst of our Vacation Bible

Sunday School Lesson for August 15, 1948

Subject: Andrew, The Man Who Brought Others

Lesson Text: John 1:37-42; Mark 1:16-18; John 12:20-22

Golden Text: John 1:42

School we began a revival meeting, June 21-July 4. Pastor E. Kevil Judy of the First Baptist Church, Henderson, Kentucky, was our evangelist, and Mr. Harold Dutton, of Lexington, conducted the music. These brethren proved excellent co-workers. Both of them showed more than ordinary ability in their respective lines. Both were consecrated to the work and were deeply appreciated by our people. Attendance increased greatly during the second week, and there were 26 additions to the church, 13 of them by baptism. To date there have been 50 additions to our church this year.

At present our assistant is Rev. William R. Bussey, of Florence, South Carolina. He and his wife are students in the Southern Seminary. They give promise of going far in the Master's work. They have been with us only a few months, but have won for themselves a warm place in the hearts of the people. —C. W. Elsey, Pastor.

Advance Program

For the Orient

Baptist Foreign Mission Board

	STATIONS			STAFF			FINANCES	
	At Present	Additional	Total	At Present	Additional	Total	Operating Budget	Annual Capital Needs
Japan	6	25	31	29	87	116	\$ 464,000	\$ 198,940
China	28	23	51	218	190	408	1,628,000	698,005
Hawaii	5	4	9	28	28	56	228,000	97,755
India, Siam and Indo-China	0	25	25	0	116	116	464,000	198,940
Totals	39	77	116	275	421	696	\$2,784,000	\$1,193,640

The Costliness of Christian Work

(Continued from Page 7)

A few passages from the Apostle's pen will show how this fact was exemplified in Apostolic history, and how deeply rooted in all Christian service. Second Corinthians 12:15 reads, "I will very gladly spend and be spent for you." That is, spending what I have and spending what I am, being spent. In 1 Thessalonians 2:8 Paul wrote, "We were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were deaf unto us." Philippians 2:17 and 2 Timothy 2:10 may both be studied as further illustrations of this fact; and what a privilege it is thus to put in the local setting to our Lord's great work for man at Calvary. Are we ready to do the succouring? But the matter does not finish there.

Rewards

There was, finally, the promise of the settling. "I will repay thee." We cannot read these words without being reminded of Luke 19:13, where our Lord said, "Occupy till I come." The Lord is no man's debtor, though this fact does not make sacrifice less costly now. He expects that it will cost us. After all, this is the interest on the capital He has invested in His people. The Samaritan fully expected that the host would spend more, and without the co-operation of the host, the Samaritan's work would have fallen to the ground. Yet with all that it cost, the host would not be the loser, for in a day that was still future, the Samaritan would return to settle the account.

So will our Lord return, and when He does return He will settle with His people; not that He is indebted to us now, for all that we do for Him can never discharge our debt to Him for Calvary. Nevertheless, He is coming back to settle with His people. "If any man's

work abide, he shall receive a reward" (1 Cor. 3:14). We do not work with our eye on that reward. We work with our eye on Christ; but that does not mean the reward will not come.

Let us not shirk this costliness. Let

us not in any way seek to avoid its greatest and its highest demands. Let us not only spend, but be spent, in His service; and both gladly.—*The Life of Faith, London, England.*

DISCIPLINE—Speaking of a child's need to develop self-discipline: "You can't snap discipline onto him from the outside like handcuffs; it's something that he has to develop inside like a backbone."—Dr. Benjamin Spock.

A Revealing Survey On Church Practice

(Continued from Page 5)

Thus we see that approximately 98 per cent of the churches of the NBC practice open communion and receive alien immersion. Hundreds of churches, especially in the East, recognize sprinkling as valid baptism by accepting unimmersed persons into membership, either in full or associate fellowship. *Even the overwhelming majority of those making up the conservative movement are open communionists and alien immersionists.* The conservatives teach the direct inspiration of the Scriptures, the virgin birth, the blood atonement, the doctrines of grace, etc., but the majority of them are as liberal as many of the so-called modernists in respect to the doctrine of the church and the ordinances.

Surely, the conservatives ought to see that the practice of liberalism in respect to the ordinances is a compromise. Should not Baptists who are loyal to the other fundamental doctrines be just as loyal to New Testament ecclesiology? Are not Christ's churches and Christ's ordinances to be honored, even as are His teachings on other questions? When a man contends for the fundamentals as to the creation of man and as to Christ's deity, and denounces all who do not join in with him, should he then disregard the order of the ordinances and their relationship to the church and join with those who virtually repudiate the ordinances and say "one way is as good as another?"

Southern Baptist Convention

The results of the survey showing the presence of open communion and alien immersion in the Southern Baptist Convention are as follows:

	Open Communion	Alien Immersion
Alabama	Slightly more than 2%	About 2%
Arizona	None	None
Arkansas	None	None
California	None	None
District of Columbia	1/3	Several
Florida	About 2%	About 2%
Georgia	A few	A few
Illinois	None that directly teach open communion	A few will receive baptism of apostate Baptist Churches
Kentucky	Not more than 6	Not more than 6
Louisiana	None	None
Maryland	Almost all	All
Mississippi	None	None
Missouri	About 1/2	About 1/2
North Carolina	5% practice outright open communion, and many more have no practical restrictions	Many, if not a majority
New Mexico	None	None
Oklahoma	None	None
South Carolina	None	None
Tennessee	None	None
Texas	None	None
Virginia	Almost all	Almost all

It can be readily seen from this survey that about 95 per cent of the Southern Baptist churches practice restricted communion and are anti-alien immersionists. There are, however, slight traces of liberalism in Alabama, Florida, and Georgia. The State of Maryland, Virginia, North Carolina, Missouri and the District of Columbia seem to have a larger measure of liberalism. Maryland and Virginia seem to be almost entirely liberal.

Needless to say, this tendency toward alien immersion and open communion is an innovation among Southern Baptists. These things were almost unknown in Southern Baptist circles a generation ago. According to a well-known official of one of our boards, this leaven of liberalism was introduced by graduates of Northern Baptist or other liberal seminaries that have come to pastor our churches, especially in Virginia and Maryland.

Alien immersion and open communion are the first steps toward more and more liberalism. If this tendency is not arrested, it will not be many years until the Southern Convention will be permeated.

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"The Bible is a stream wherein the elephant may swim and the lamb may wade."

Hear Dr. R. I. Kerr
TEACHER

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Cynthiana Church Has Its 81st Anniversary

CYNTHIANA, Ky., July 14.—The Cynthiana Baptist Church tonight celebrated their eighty-first anniversary. The new pastor, Austin Roberts, and the congregation commemorated the founding of the church and recognized the children of charter members: Mrs. Harry Wiglesworth, Sr., Judge W. W. VanDeren, Journey VanDeren, Cynthiana, Spurgeon VanDeren, Nashville, Tenn.; Frank VanDeren, St. Petersburg, Fla., are the living children of John and Mattie VanDeren. Miss Ida Land and Judge M. G. Land are the survivors of C. G. Land. Mrs. Amy McNeese Hedges and Miss Lucy McNeese, Lexington, Ky., are the children of Dr. W. T. McNeese. Miss Elizabeth Browning is the niece of Mrs. Elizabeth Ashbrook. Pictures of the first church building were presented to them.

The Cynthiana Baptist Church was constituted Saturday, July 13, 1867, and held its first worship service on Sunday, July 14, 1867 in the M. E. Church, Cynthiana. The twelve charter members were: Felix Ashbrook, Thomas Hoover, Mary Howk, C. G. Land, Mary Sargent, John VanDeren, Elizabeth Ashbrook, Elizabeth Hoover, Sarah Hoover, Dr. W. T. McNeese, Mary Trimble and Mattie VanDeren.

Their first pastor came to them November 16, 1867. Through the sacrificial efforts of the members, and under the leadership of Miss Georgia Richardson, a house of worship was dedicated on Walnut Street on January 24, 1875. A second church building replaced this one on the same site and was dedicated October 31, 1892. It was this building which was converted into a garage and torn down in 1947.

During the pastorate of Dr. C. W. Elsey the present church building was completed and dedicated December 26, 1915. This building stands on the corner of

WANTED:—One Church Bell, weighing 400 or 500 pounds. If you know of one, perhaps from an abandoned church, or otherwise, write Pastor J. C. Jackson, Sunshine Baptist Church, Sunshine, Ky.

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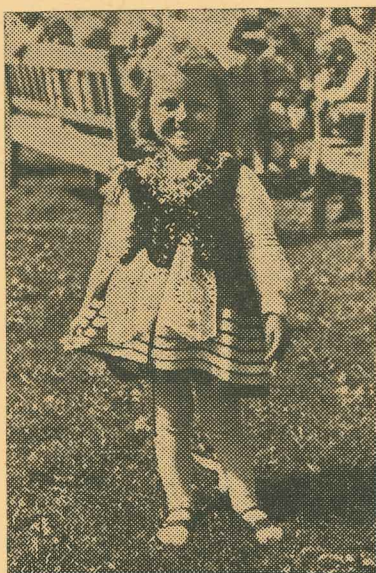
Pleasant and Church Streets. Recently 23 feet of ground have been added to the site with the view of enlarging the teaching facilities.

Poland Today

(Continued from Page 8)

The churches of Poland are doing a splendid work through their Christian institutions, caring for orphans, for aged people and for the sick. But they are almost totally dependent upon the help that comes from America, Britain and Sweden for what is required to maintain them. In this area of need the distress is pathetic and calls loudly for help from Christians everywhere.

One outstanding relief project con-



No one would ever guess that this beautiful little girl was only recently rescued from hunger and nakedness—one of Poland's hundreds of thousands of war-orphans.

ducted by the churches in Poland has been the "soup-kitchens." During the winter months, beginning in the winter of 1945, feeding centers have been operated, particularly in Warsaw, giving one meal a day to tens of thousands of hungry people. In this service, of course, no denominational or church lines were drawn. Any hungry person, Jew or gentile, atheist or Christian, had the same access to this food.

The Outlook for the Future

The time has come for the Polish churches to give major attention to their spiritual rehabilitation. This they will do through well-planned programs of evangelism which carries the Gospel message to the people where they are; through the strengthening of their Bible schools and their theological institutions; through the utilization and encouragement of their young people, their laymen and laywomen; through effective application of Christian principles in the

total life of their people, and through a strong and free religious press. This they will be able to do only through generous assistance, financial, material, and spiritual, from the Christians of America and other countries.

This is a great day of opportunity and challenge for the churches in Poland. Especially is this true of Protestants, Baptists and other evangelicals. The road to victory is open, with no insurmountable obstructions in the way—unless there be self-imposed limitations of faith, courage and Christian aggressiveness upon the part of Polish church leaders, and of their Christian friends in America and in other countries who are able and willing to share the tremendous spiritual and material costs of an effective program of reconstructing the church life of this great country.

REMEMBER IN PRAYER OUR STATE MISSIONARIES

O. G. Foster, County Missionary, Lewis County, Aberdeen, Ohio.

John Gilliland, Associational Missionary, Freedom Association, Albany, Ky.

John Hammatt, Associational Missionary, Goshen Association, Caneyville, Ky.

LOVE—Recently Dr. Gordon Palmer, President of Eastern Baptist Theological Seminary, said to a group of students, "Love is not blind. Lust is blind. If love is blind, God is blind." Such simple yet profound ideas must be given continual emphasis if we are to offset the false, sentimental half-truths about love that are being glamorized today.—C. Adrian Heaton, "Helping Youth Prepare for Marriage," *Baptist Leader*.

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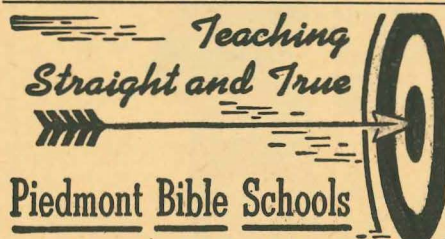
Commends Rev. Lyn Claybrook, New Pastor at Oneida, Ky.

The following commendation is written by Rev. Homer A. Cate, pastor of the First Baptist Church of Shelbyville, Tennessee, and moderator of the New Duck River Association of that state. He introduces to Kentucky Baptists Rev. Lyn Claybrook who for some years has been pastor of the Baptist church at Lewisburg, Tennessee, in the New Duck River Association. Brother Claybrook's labors both in his church and the association have been unusually successful. Some of his previous pastorates have been in Canyon, Texas; Temple, Texas; Bolivar, Tennessee; Dresden, Tennessee.

The Oneida Baptist Church recently extended him a unanimous call to be pastor. He accepted after much consideration and prayer. The Oneida field offers unusual opportunity for service, not only as pastor but in an associational and missionary capacity, it being the seat of Oneida Institute. Brother Claybrook will labor under the joint commission of that church and the State Mission Board.

Pastor Claybrook is a graduate of Union University, and of the Southwestern Seminary. He married Miss Annie Skinner, daughter of Dr. and Mrs. J. E. Skinner and a sister of the editor of the Western Recorder. They have a son now in training for the ministry, a daughter who married a minister, another daughter in training to be a missionary nurse, and two younger children—a son and daughter—still with their parents. Pastor and Mrs. Claybrook and the two younger children have already moved to their new field.

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Moderator Homer A. Cate writes in part: "It is a joy to introduce my friend and co-laborer who leaves our association to begin new work at Oneida, Ky. . . . Brother Claybrook is a man of real gifts . . . One of his chief characteristics is his evangelistic passion. He is unusually blessed in his ability to present the message of grace to the unsaved. His preaching in this area has been marked by outstanding success.

"Brother Claybrook has been honored by his Tennessee brethren with member-



Lyn Claybrook

ship on the Executive Board of the Tennessee Baptist Convention, and as a member of the Board of Trustees of Cumberland University. His interest in and knowledge of Christian Education made a distinct contribution toward the taking over and operation of Cumberland University. He is a man in whom implicit confidence may be imposed, in whose ability to preach and evangelize one may rejoice, whose staunch and unwavering convictions make one proud to be a missionary Baptist."

Association Meetings for 1948

Date	Association	Place
11-12	Logan County	Pleasant Hill
12-13	Crittenden	New Friendship
18-19	Ohio River	Dycusburg
18-19	Barren River	Caney Fork
18-19	Campbell County	Pleasant Ridge
18-19	Franklin	First, Frankfort
18-19	South District	Bruner's Chapel
18-19	Salem	Buck Grove
21	Green River	Pleasant Union
24-25	Tate's Creek	Pilot Knob
25-26	Muhlenberg	Martwick
26	Breckenridge	Macedonia
26-27	Enterprise	Prestonsburg
26-27	Lincoln County	Friendship, Crab Orchard
26-27	Baptist	Battle
27-28	Bell County	Alva
September		
1-2	Edmonson	Hill Grove
1-2	Ten Mile	Paint Lick
1-2	Sulphur Fork	Milton
1-2	Greenup	Grayson
2-3	East Union	Mossy Gap
2-3	Nelson	Cox's Creek
2-3	Shelby County	Hempbridge
2-3	Whitewater	Blooming Grove
7-8	Boone's Creek	Macedonia

8-9	Warren	Lawrence Chapel
8-9	Allen	Durham Springs
8-9	Russell County	Clear Springs
10	Booneville	Island Creek
10	Greenville	Pinehill
14-15	Mt. Zion	Chapel Grove
14-15	Pulaski	Pulaski
15-16	Lynn	Lucas Grove
15-16	North Concord	Applegrove
15-16	McCreary County	Mt. Union, Keno
16-17	Wayne County	New Salem, Frazer
16-17	North Bend	Latonia, Covington
17-18	Jackson County	Black Water, Mummie
17-18	Lynn Camp	Candle Ridge, Gray
21-22	Ohio Valley	Tabernacle, First Day
21-22	Ohio Valley	Tabernacle, First Day
21-22	Severns Valley	Middle Creek
22-23	Russell Creek	Macedonia
22-23	Caldwell	White Sulphur
23-24	Upper Cumberland	Britton's Creek, Kenvir
23-24	Freedom	Albany
24	Goose Creek	Garrard
24-25	Irvine	Oak Grove, Tyner
24-25	South Union	Cumberland River
24-25	Three Forks	Hindman
28-29	Christian County	LaFayette
28-29	Elkhorn (Joint Mtg.)	Ashland Ave., Lex.
29	Central	Bradfordville

October		
1-2	Laurel River	Pilgrim's Rest
1-3	South Concord	Old Charity
5-6	Bethel	Mt. Gilead, Allensville
5-6	West Kentucky	West Hickman
6-7	Ohio County	Deanfield, Reynolds Sta.
6-7	Little River	Cerulean Springs
6-7	Whites Run	Whites Run
7-8	Little Bethel	
7-8	Long Run	Pleasant Valley, Providence
13-14	Daviess-McLean	W. Broadway, Louisville
13-14	West Union	Island
20-21	Blood River	LaCenter
27-28	Graves County	Salem
?	Middle Fork	Trace Creek
		Sandlin Church, Dalesburg

NOTE:—Moderators and Clerks of District Associations are requested to check their group above to determine whether or not the place and dates are stated correctly. The sooner corrections are reported to us the sooner they will appear in future issues. Do not wait until just before your Association meets to make the change. Many persons scan this list and make entries in their datebooks. Hence any errors or changes in the above should be published as soon as possible. Please write corrections to George Raleigh Jewell, The Western Recorder, 127 East Broadway, Louisville 2, Ky.

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P. W. JAMES, President

P. O. Box 537 W., Hopkinsville, Ky.

C. Oscar Johnson, President Baptist World Alliance, Writes from Europe

My dear Baptist Friends of U. S. A.:

June 28, at mid-night, the plane lifted from the runway of Lambert Field in Saint Louis, to carry me on the first hop of my long journey. Nearly two hundred young people, and older ones waved good-bye and sang "God Be With You 'Till we meet again.'" Dawn came over New York as we circled to land at Newark Airfield. On June 30 and 31 arrangements were all completed for visas, money, etc., and at 10:00 A.M., July 31, a large four motored S A S plane roared into the air and headed East. High above the Atlantic we flew. It was just sun-down time when we touched the runway at Gander, where the ground crew checked our motors and filled our tanks for the all-night flight to Prestwick, Scotland. It was a cold blustery morning, July 22, when we felt the wheels touch the earth. Breakfast was ready and after an hour of rest we lifted again and headed north for Oslo, Norway. Only a short stop there and on to Stockholm, Sweden.

Arriving there at 1:30, we were met by a considerable number of the Baptist brethren, who took me in tow, and after a very brief rest, to dinner in a famous eating place, overlooking the lovely waters of that northland. Services were planned for at the 5th Baptist Church and it was filled when a somewhat dizzy preacher from the United States stood up to preach. I seemed not to have landed when the plane did, but felt myself still in the motion of flight. Suffice to say I got through the service with no mishap. After a brief conference with Secretaries Lewis and Ohrn, returned weary, but happy. A call early on Saturday, July 3, headed us off by plane for Warsaw, Poland, which was a wonderful flight in a DC-6.

We were in Warsaw, the 3, 4 and 5. The brethren, who have been through so much in Poland, were demonstrative in their joy at seeing us and here we saw

what is being done in many places by the World Mission Crusade Funds.

All night, July 5, the train brought us to the marvelous city of Prague, where for three nights and two days we met the brethren and endeavored to bring encouragement and love and help to them. Very early the morning of the 9 of July, we started our journey to points in Bohemia, Moravia, and Slovakia. Everywhere the same. . . crowds, eager faces, attentive hearts. At one place we were urged to continue even though many were standing. The service finally closed and again I saw what World Mission Crusade funds are doing.

Sunday, July 11, was spent at the Baptist Camp, in Slovakia. Buildings not completed, but men, women and young people worked with their own hands to

finish it. Forty young people worked without pay for three weeks, to help the program toward completion. They carried mortar, bricks, lumber and were glad to do so.

Many things I have to say to you but they must wait for another time. Pray for this country, for Poland, for Europe. Pray for me.—Faithfully yours, C. O. Johnson.

"No wonder you are such a sissy," declared the bad boy. "Your pa and ma were married by the justice of peace."

"Well," retorted independent Susan, "from the noise I heard coming from your house, your pa and ma must have been married by the Secretary of War."
—Christian Observer.

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