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February 24, 1949
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KENTUCKY SOUTHERN COLLEGE LIBRARY

A Junior Boy Writes

Last Sunday night I thought I'd go to church. My buddy went to the movies and wanted me to go along, but I didn't think I ought to, so I went to church.

I looked for my Sunday school teacher, but he wasn't there.

I looked for a couple of deacons I know, but they weren't there.

I looked for my mother's Sunday school teacher who has called at our house, but she wasn't there.

I guess they don't think church on Sunday night is important.—Copied.

Gleanings From The Field

The Benton Baptist Church, where Brother C. L. Niceley is pastor, has put the Western Recorder in their church budget.

Pastor T. Emerson Wortham has been ill recently, and has been resting in Lake Worth, Fla. While he has been away, the pulpit of the Central Baptist Church of Winchester, Ky., has been supplied by J. W. Wood, of Elizabethtown.

Mr. and Mrs. W. C. VanHook have announced the engagement of their daughter, Dr. Laura VanHook, to Dr. George B. Kimbrough. The latter is a son of Dr. and Mrs. B. T. Kimbrough. Both Dr. VanHook and Dr. George B. Kimbrough hold their M.D. degrees from the School of Medicine of the University of Louisville, and she is now an interne in Chicago.

Miss Bette Oates and Alex. Stanley Miller, Jr., were married by Dr. Fred T. Moffatt at the First Church of Frankfort, Ky., on February 5. After a brief trip to Florida, they will make their home in Millersburg, Ky. The bride is a daughter of Mr. and Mrs. Word J. Oates, Frankfort, and the groom is a son of Mr. and Mrs. Alex. S. Miller, Sr., of Millersburg.

The wedding of Miss Betty Jane Baker and Dr. C. E. Denton took place at the Highland Baptist Church of Louisville on January 29. The wedding was performed by Pastor Hankins F. Parker. The newly married couple reside at 1805 Fernwood. Mrs. Denton is a daughter of Mr. and Mrs. Paul Baker, Coral Ridge, Ky., and Dr. Denton is a son of Mr. and Mrs. Harold A. Denton, Castile, N. Y.

Mr. and Mrs. R. C. Walker, Winston-Salem, N. C., have published the announcement of the engagement of their daughter, Miss Jeane Elizabeth Walker, to Kyle M. Yates, Jr. Miss Walker is a graduate of Wake Forest College, in her home state, and is now enrolled in the Southern Seminary's School of Church Music. Mr. Yates is a student in the Southern Seminary. He is a son of Dr. and Mrs. Kyle M. Yates, Sr., of Houston, Texas, where his father is pastor of the Second Baptist Church. His father was formerly teacher of Old Testament Interpretation at the Southern Seminary and pastor of the Walnut Street Church here.

Mrs. Kate L. Hillson, long a member of the Portland Avenue Baptist Church of Louisville, celebrated her ninety-ninth birthday recently. She resides at 716 North Thirty-third Street, which is just north of the Portland Branch Library. Her husband, John G. Hillson, a lawyer, whom she married 79 years ago, has been dead now for 52 years. Mrs. Hillson has already outlived six of her nine children, and she is the ancestor of ten grandchildren, fourteen great grandchildren and five great-great grandchildren, scattered from the Atlantic to Pacific Oceans. Pastor Paul B. Jaggers and the Portland Avenue Church are looking forward to her becoming a centenarian one year from now.

Pastoral Changes

The First Baptist Church of Jackson, Tenn., has called Brother Harry N. Hollis to be assistant to Pastor W. Fred Kendall. He began his new work on February 1.

The Blandville Baptist Church, in West Union Association, has called Brother Joe Bomar of Union University, Jackson, Tenn., to be their pastor to succeed Rev. William Foote, who resigned.

In Memoriam

Rev. William Henry Butler, pastor of the Tunnel Hill Baptist Church, and a fellow passenger, William Frederick Peck, were both killed in an automobile accident on Dixie Highway near West Point February 1 when two machines skidded on an icy curve at the foot of Muldraugh Hill. The funeral of Pastor Butler was conducted by Pastor A. W. Walker, Louisville, at the Tunnel Hill Church. Mr. Peck's funeral was conducted by Dr. Saunders at the Severns Valley Church, Elizabethtown.

Sunday School

The Sunday School Clinic for the Baptist Churches at Ballard County is being held now. A morning session is held at LaCenter Church each day, and the classes are held at each participating church at night.

News from the Churches

The construction work on the Catlettsburg Missionary Baptist Church is going forward, though there has been some delay due to weather conditions and shortage of some building materials. Pastor Dewey H. Jones has been teaching John L. Hill's new book, "Studies in John's Gospel," and there were 60 who took the final examination.

Dr. W. C. Boone, attended the dedication of the First Baptist Church of Roanoke, Virginia, February 6. The dedication was made possible by the payment of the entire debt. Dr. Boone was pastor of that church from 1927 to 1930. Other former pastors who attended were, Dr. John H. Vines and Dr. Walter P. Binns. Dr. Binns is now president of William Jewell College. Dr. Wade H. Bryant is the present pastor. Dr. James R. Bryant, state secretary of Virginia, was the assistant pastor of the Roanoke Church while Dr. Boone was pastor there.

Revivals

Evangelist W. K. Wood has been preaching recently in a revival at Louisa Church, where J. C. Hager is pastor.

Bert Caldwell conducted a revival at Neal, near Kenova, W. Va., and as a result, Pastor Homer Pelfrey baptized 15 at the conclusion. He also preached in meetings at Carr Church, in the Tygart Valley between Fullerton and Olive Hill.

Angel Martinez, Evangelist of Louisville, preached in a revival meeting in the Pollard Church of Ashland, Ky., for eight days recently, in which many were saved, and others joined by letter. Pollard's current goal is 1,000 in Sunday school. Donald W. Wells is pastor there, and he sponsors a radio program Monday through Friday, at 8:15 A. M. over WCMI, Ashland.

The First Baptist Church of Ashland, Ky., is expecting to erect an educational building soon on lots adjoining their present property. Evangelist Arthur Fox, Morristown, Tenn., will assist Pastor Carroll Hubbard in a revival meeting the last two weeks in April.

Attention Please!

General Secretary W. C. Boone says that there is a need for two pianos—one for the Kentucky Baptist Building, to be used in the regular prayer services for the workers in the Building and for committees that meet in Kentucky Baptist Building; and the other for one of our state missionaries, who has done outstanding work with a mission church that does not have a piano. Any friends of Christ's cause who would like to give a piano may contact Dr. W. C. Boone at 127 E. Broadway, Louisville.

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Western Recorder

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

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Motives for Our Work

By FRED A. WHITE

WHEN WE come to think of the motives for our work, we are thinking in the realm of that which incites to action, that which determines our choices, and that which moves the will, and that which is both a reason and a cause for our work.

Questions will beseige our minds when we think of the holy ambitions and divine motives which caused God to create a world and crown it with the creature of His own image. Emotions stir our hearts as we think of Abraham leaving Ur of the Chaldees and offering Isaac as a sacrifice upon the altar of God. Our faith is strengthened for every task when we behold Moses, face to face with the eternal God, and hear the tramp of slaves' feet across the burning wilderness to a God-chosen home.

We are amazed at the soul-searching wisdom of an Isaiah, whose God-breathed inspiration helped him to see both the destruction of his nation and the coming of the Lamb of God. We stand in awe under the influence of an Elijah, who destroyed the prophets of Baal. Our hearts bleed with the sorrow of Hosea, as he reads the message of a broken-hearted God in his own suffering. We marvel at the strength and power of Paul, as he plants the seeds of the kingdom across the face of two continents and are lost in profound wonder as we see the glories of things to come as seen and recorded by John, the beloved disciple. Whence came all this? For what reason and for what cause?

Call and Commission of Jesus

The foundation motive for our work is the Commission of our blessed Lord, who has called us out and sent us to do His work. Our work is His work and He has called us, equipped us, and commissioned us to do His work. How that hallows our task! B. H. Carroll, in *Jesus the Christ*, says: "The dignity of every office is measured largely by the dignity of the appointing power. The servant is not above his master. When one holds an official position under the commission of a king, that royal signature ennobles every official action performed under its authority and confers on it the royal sanction, however paltry it may seem in itself. But, what earthly potentate can be compared in majesty with the King of Kings and Lord of Lords, who, as the eternal God, Himself, calls every man, appoints every man, and sends forth under His supreme authority every man who lawfully enters the ministry?"

Our work is the work of God. He directs and leads men as individuals, churches, associations, state conventions, and as South-wide and world-wide conventions to do His work.

The divine Lord of the harvest sends forth His laborers into the harvest. He separates them from the masses of the world, and kindles on the altar of their hearts, an unquenchable desire to serve Him.

Without this foundation motive and under-girding support, how could we carry on when obstacles seem insurmountable, and the way looks hard and dark! When we seem weak and undone, how sweet the words, "all power is given unto me in heaven and in earth." When we seem to be alone and want to quit and run away like Elijah, how strengthening to hear His words, "And, lo, I am with you alway, even to the end of the world."

Nothing but a divine call and commission can keep our preachers in their pulpits, teachers in their classrooms, missionaries on their field, and denominational workers at their jobs, in the face of the difficulties and trials encountered.

Denominational History

When we think of that which incites us to action, guides us in making the right choices, that which moves our wills and leads us out into service we must think of the triumphs and tragedies of the past of the people who are our spiritual forefathers.

"The blood of the martyrs is the seed of the church." The first three centuries of Christianity records a mighty growth in the face of tremendous Jewish and pagan persecutions. Christ was preached, and churches sprang up in all the Roman Empire, Europe, Asia, Africa, England, Wales, and almost everywhere civilized people lived. In 313 A. D. pagan persecution ended, but hierarchy was formed, and the Emperor Constantine enthroned as head of the "church." Christ's people had overthrown one evil only to be caught with a greater. However, there were many disciples at that time who refused to enter the hierarchy. This was the beginning of fifteen hundred years of terrible blood-shed and trouble. The Roman Catholic Church was soon formed and infant baptism became compulsory by law in 416. Ten years later, the midnight blackness of the "Dark Ages" began to settle its gloom over the whole world. What a period! How black and bloody it was!

During this period, our spiritual forefathers were martyred at the rate of an average of four million every 100 years, for the space of twelve hundred years. Fifty million died of persecution. Through it all, there remained those who were true to God and His teachings, and refused to yield their positions. Theirs was indeed a "Trail of Blood," but led by the cross of Jesus. Hunted like animals, purged by fire, they counted not their lives dear, but simply clung to the cross of Jesus. Into the "Dark Ages" went a group of many churches which were never in any way connected with the Roman Catholic Church. Out of the "Dark Ages" came a group of many churches, which, until this day, have never been identified with the Catholics.

Then came the Protestant Revolution that shook Catholicism to its foundations. This grew out of discontent within the Catholic churches themselves—both Greek and Roman—and followed hard on the heels of the giving of the Scriptures to the people. By the close of the sixteenth century, there were five established "churches," backed by their civil governments—Greek and Roman Catholics, Church of England, Lutheran, and Presbyterian of Scotland.

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If Only He Were Paid A Janitor's Wage

By JAMES L. SULLIVAN, Pastor
Belmont Heights Baptist Church
Nashville, Tenn.

THE PASTOR had been asked to preach a Labor Day sermon. This was a new experience for him. He had preached sermons at Christmas time, on Mother's Day and at Thanksgiving. While these were not mandatory, he had taken advantage of the state of men's minds to get across special Christian messages.

All his life he had been sympathetic toward labor. He had thought of its needs and its underpriviliges, but preaching a Labor Day sermon. . . well, that had just never occurred to him. Preparation of the sermon set his mind into a channel of thought which had never occurred to him before, and remembering some of his long-neglected mathematical principles, he did a little simple arithmetic.

The answer to his figuring made him stroke his brow and see that after all, labor, or at least some parts of it, were favored far out of proportion to himself.

He remembered the wages of the janitor of the church where he is pastor. This janitor is a Negro. Because of the nature of his work, his hours are limited to forty each week, with time and a half paid for overtime. He has had no special education to equip him for his task, but he is an excellent janitor, and there is certainly no criticism against the nature of the work he is doing.

The pastor also remembered two different times within the last two years that the salary of the secretary of this church had been raised in order that she would not be paid less than the janitor in actual dollars per week, and that after the special training and education required for her specific duties.

But the jar of the preacher's life came when he discovered that the janitor's wage scale was actually better than his own.

In education, this pastor had spent seventeen years in the classroom at an expenditure of thousands of dollars. His investments in books also ran into the thousands—necessary tools if he were to succeed in his preaching from Sunday to Sunday. Because of the scattered membership, pastoral calls, denominational committees and funerals, he drove his car an average of 2,500 miles a month—all of this, except fifty dollars which the church allowed, was at his own expense. Figuring the cost of car operation at six cents per mile, this means an expenditure of a hundred dollars per month out of his own salary to carry on the work of the church. Too, there are many nights when he and his wife must both go to organizational meetings. When this situation arises, it means that a baby sitter must be secured at a cost of fifty cents per hour, and the average length of time away has thus far been three hours, or a cost of a dollar and fifty cents per night. This amount would not be missed from the family budget were it on rare occasions, but happening on an average of twice a week, it runs into a considerable cost in the course of a year. Of course, the high expense of good clothes demanded, and the perpetual cleaning and pressing of them is also a considerable item, as every pastor knows.

On the other hand, the janitor has no children, operates no car. His only bill is the cleaning of the white coats which the church furnishes him. Overalls underneath suffice. He brings a light lunch to the church when he comes to work, and his transportation bill both ways each day is twenty cents.

Well, all that is background.

Here are the figures.

The pastor used the hours which he actually spent in the work of the church during the week preceeding Labor Day. He did this for two simple reasons. One was that the days were recent and he could tabulate the hours spent in the work of the church on each of these days. The other was that it was a typical week in his busy calendar of activities.

The hours spent in actual work of the church during that week were one hundred and four.

Here is where the mathematics comes in. He took the janitor's wage scale and applied it to his hours, and if he had been paid by the janitor's wage scale, he would actually have received as his salary for that week an increase of ten dollars per week (or forty dollars per month) over the amount which the church was paying him, and that does not count any of the expenditures which he had to make while he was doing the work of the church.

This fact came as a shock to the pastor. He did not complain in the least. He would not for the world. In fact, if his salary were cut fifty per cent tomorrow he would not complain. The policy of his entire ministry has been to accept what the church pays and to live on it regardless of circumstances. He is not mercenary, and money is only a small item in his living but if he were paid by the janitor's wage scale he and his family could have lived with greater ease in this world where all too much is topsy-turvy.

That pastor has only one serious concern growing out of this revelation—and that is not his own salary. It so happens that he is pastor of a city church that pays him enough for his family to be cared for, and they have not suffered any serious needs.

His real concern is for the many pastors in our Southern Baptist Convention who are serving churches in small towns or cities where the cost of living has skyrocketed and the pastor's salary has moved forward only at a snail's pace. He knows the pinch they are in.

If janitors are more indispensable than pastors, then there is some excuse for this upside down situation. Otherwise, something should be done to remedy it where pastors' situations are serious and they are living day by day on the border of need.—*The Baptist and Reflector.*

The Bible is a missionary. We can send it to hungry-hearted people where doors are now shut against the human missionary.



GIVE to American Bible Society, Feb. 27

Let's Get This Straight

By Hugh A. Brimm
Social Service Commission
2825 Lexington Road
Louisville, Kentucky

The Tulsa Baptist minister who has received nation-wide publicity for his "eviction plan" has never been affiliated with the Southern Baptist Convention. He has been a nation-wide independent evangelist. Prior to his present work, which includes the eviction of tenants, he was field secretary of the Fundamentalist Christian Association with headquarters in Dallas, Texas. His present property holdings include eighteen apartment units.

CO-OPERATION—It is a pleasant thought that when you help a fellow up a steep hill, you get nearer the top yourself.—*Ayrograms*, L. S. Ayres & Co.

The Facts are Damaging To The Wets

The following factual study made by the American Business Men's Research Foundation, of various claims being widely circulated as to social and industrial results of the fifteen years' period to date since repeal of the Eighteenth Amendment, is presented for the information of those interested.

Fifteen representative mis-statements, or significant omissions are examined in this study. Each wet claim is stated first, followed immediately by a factual comment thereupon, and in several cases significant omissions are pointed out briefly:

1. WET CLAIM: Repeal has brought decline in crime.

1. THE FACTS: F. B. I. Uniform Crime Reports show that arrests for drunkenness, officially reported from the nation's cities, increased 197.18 per cent, 1932-1947, from 831.1 per hundred thousand, to 2470.7 per hundred thousand. Recent F. B. I. figures for major crimes show an increase from 1,381,681 in 1943, to 1,655,110 in 1947.

A recent American Business Men's Research Foundation inquiry of States' Attorneys in 3,073 counties in the United States, brought multiplied testimony that liquor was an outstanding cause of crime in from 50 per cent to 95 per cent actual cases brought before them.

Director Hoover of the F. B. I., September 22, 1937 referred to the three years, 1933-1936 (the initial years of the repeal period), as "the most terrible period of criminal history in the life of America." Nine years later, September 30, 1946 in San Francisco, Director Hoover testified, "Crime is increasing daily. Juvenile delinquency is shocking. Lawlessness is rampant."

2. WET CLAIM: Fatal traffic accidents are less.

2. THE FACTS: To assert that repeal is responsible for reduction in traffic accident deaths, i. e. from 19 per 100,000,000 miles in 1925 to 8.6 in 1947 ignores the effect of a 25 year continually intensifying drive for greater safety in every city and state and in the nation at large, and avoids mention of the steadily growing number of deaths which ran up from 31,363 in 1923 to 39,969 in 1941, and dropping during the tightly restricted war years, has already climbed back again into the 30,000 range in five short years.

Meanwhile according to the American Automobile Assn., more than 10,000 filling stations are selling motorists alcoholic beverages along with gas, while arrests for "driving-while-intoxicated," according to the F. B. I. reports as officially recorded from available urban centers, has grown from 65.7 per hundred thousand population in 1932, to 146.4 per hundred thousand in 1947, an increase of 122.8 per cent increase during the fifteen years of repeal.

3. WET CLAIM: Deaths from alcoholism are fewer.

3. THE FACTS: Officially recorded deaths from alcoholism in 1944 were 40 per cent more than the record of 1920, the first prohibition year, and 70 per cent higher in 1947 (But intensive private surveys of official records made by physicians indicate that actual deaths from alcohol are being more than 50 per cent understated, and a government survey released October 5, 1939 suggested that alcoholism is primarily responsible for more than three times the number of deaths actually attributed to that fact).

Haven Emerson, distinguished teacher and physician, of Columbia University, in an address to the Medical College of Virginia, December 2, 1942, made the statement that "for every death recorded as due directly or primarily to the abuse of alcohol, there is another death equally attributed to alcohol but concealed under the certification of a cause of death more acceptable to the family and friends. . ."

4. WET CLAIM: American people appear to be actually drinking less.

5. WET CLAIM: Hard liquor consumption shrinks.

4. and 5. THE FACTS: The official record shows that consumption of distilled spirits has increased from 0.459 gallons in 1934 to a net of 1.243 gallons in 1947, a 170 per cent increase in 1934; that wine consumption has increased from 0.261 gallons per capita in 1934 to 0.618 gallons per capita in 1947, more than 136 per cent increase in 14 years; that beer consumption has grown from 9.85 per capita in 1934 to 18.2 per capita in 1947, an increase just short of 90 per cent in 14 years. The total consumption of alcoholic beverages increased from 10.25 gallons per capita in 1934 to 20.588 gallons per capita in 1947, a 95.4 per cent increase in the 14 years.

6. WET CLAIM: Liquor consumption during prohibition surpassed repeal years. "In the ten years, 1921-1930, inclusive, under prohibition, the average estimated consumption per year of (illegal) distilled spirits was 182,000,000 gallons. In the years 1939-1947, under repeal, the average consumption has been 155,000,000 gallons."

(Continued on Jage 9)



In the original photograph from which this picture was made you can see the smiles of gratitude and bursts of laughter on the faces of the volunteer workers as they unload Southern Baptist relief supplies in Germany. The bales are each marked "A gift for relief in the name of Christ." Distribution is made in the barracks used on Sundays as a Baptist church and is under the supervision of the Bruderhilfe Baptist relief organization in Germany. At the central location, the bales are opened and the contents cataloged. Word is then sent to nearby Baptist churches to come for their share of the goods. Help can be given only to the most needy cases. "The work that we have been doing has not been hidden. Many people asked, 'What are they doing there?' and out of this question a conversation often develops during which we can speak of the love of Christ. The occasion for these conversations you have given us through your testimony," reports a Bruderhilfe worker to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans, La.

Strange Things Do Happen

By MAJOR J. GRIFFIN CHAPMAN
Adviser on Staff of General MacArthur

BIBLE TO BE revised. The premier of the Communist Government in North Korea recently appointed a communist as chairman of the Christian Federation of North Korea and ordered him to revise the Bible along communistic lines on the grounds that the teachings of the original Bible are pro-American. Many preachers and Christians who opposed the revision which would make the Bible conform to communist ideology are fleeing to South Korea.

New Buddhist Bishops Appointed

Archbishop Fukuda of the Tendai sect of Buddhism in Japan has installed two new bishops recently. The new bishops are Bruno Petzold, 75-year-old German philosopher who has been a resident in Japan for many years and Major John Brinkley, son of the well known Captain Brinkley who was adviser to the Japanese Government and founder of the "Japanese Mail" newspaper. The Major, now a Buddhist Bishop, is an officer in the British Occupation Forces in Japan and has been a student of Buddhism since the first world war.

Who Is Converting Whom?

An American soldier, a Jew from New York, has become a Buddhist in Tokyo and has taken the first order of the Buddhist priesthood. Another American prominent in the occupation goes regularly to a temple and sits for hours praying before the Buddha. A young American Christian missionary was shocked when he saw white men worshipping idols in Japan and exclaimed "Who is converting Whom? I would like to know."

American Becomes Vice President of Shinto Sect

The Shimmei no Michi or *Way of Faith* is a Shinto sect which worships the god Izanagi and goddess Izanami, his wife, who are claimed as the creators of the islands of Japan and the oldest ancestors of human beings. If you recite their names every day then you are supposed to attain a state of oneness with the gods. A prominent American has joined this sect and has been made vice president according to an announcement of the sect headquarters.

A German woman recently worshipped in a Shinto shrine near the top of Mount Fuji. She stated that she was deeply shocked by the end of the war but believed firmly in Japan's rebirth and splendid resurrection. She said she loved Japan the eternal land of the gods and expressed the wish to die for Shinto.

Church Union In Japan

For many years there has been a movement pushed in Japan to unite all religions such as Buddhism, Shintoism and Christianity. Some Japanese are studying the Bible from a new point of view. They insist that the prophecies of John in Revelation refer to Japan today and that Japan will rise on the basis of religion. The chief priest of Yasukuni, or the National Shinto Shrine, is very active now in this movement.

During the war a number of Japanese Christian pastors tried to harmonize Shintoism and Christianity and unify all theology. They identified Amaterasu Omikami or the Sun Goddess of Shintoism as the same as the Virgin Mary of the Bible. They even identified Jesus Christ and Jimmu Tenno as one and the same person. They claimed Jimmu was the first Emperor of Japan and ascended the throne of Japan in 660 B.C. Before these Christian unionizers got around to explaining to the Japanese people how Jesus could have mounted the throne as Emperor of Japan more than 600 years before he was born, the Americans dropped the atomic bomb and the whole theological bubble burst. Overnight the unionizers became good Christians and advocates of "demokroshi" or democracy.

Let Americans Remember

Unless America is made a Christian land and Americans are taught the Christian faith it is inevitable that many of them will succumb to heathenism and idolatry in foreign lands.

Unless missionaries are well grounded in the Christian faith and have the courage to contend for that faith without compromise it is inevitable that native leaders will mutilate the doctrines of that faith and the day will come when the Christianity of the Orient will bear little or no relation to that of the New Testament.

(Continued on Page 23)

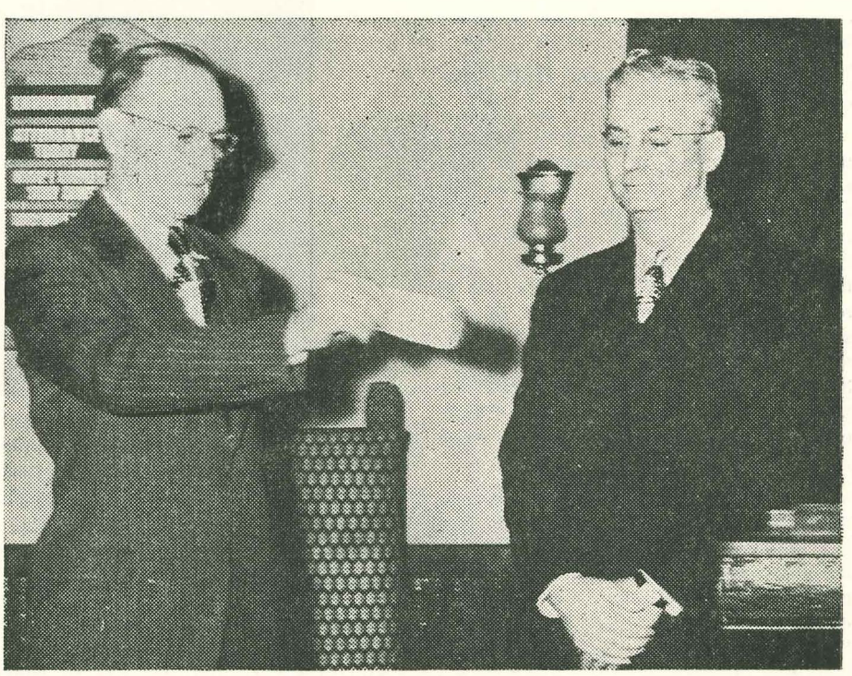
Exhibit Space Applications At Oklahoma City Are Due

OKLAHOMA CITY—(BP)—Baptist institutions and agencies desiring space in the exhibit hall at the Southern Baptist Convention here May 18-22 should make application immediately to Mr. George W. Card, 127 Ninth Ave., North, Nashville, Tenn.

Space in the exhibit hall is available to "agencies of the Southern Baptist Convention and its related agencies," the latter phrase interpreted to include institutions of the various state conventions.

Mr. Card said the March 1 is the deadline for applications for space.

Note Burning At Cleves, Ohio



Treasurer J. W. Miers (right) and Mr. L. Cobb (left), Chairman of the Deacons, burning the note at the First Baptist Church of Cleves, Ohio, where Clarence L. Hammond is pastor.

Motives for Our Work

(Continued from Page 3)

Through all this terrible time, our forefathers, the Ana-Baptists and others, fought and died on the side of the reformers and revolutionists. Their great help in the struggle was soon forgotten, and in a little while their hopes, kindled by the Reformation, had proven to be a bloody delusion. Thousands, including both women and children, became victims of persecution and died at the hands of their former friends.

These new churches were as bloody and intolerable in their persecution as the Catholics had been. "Sad and awful was the fate of these long-suffering Ana-Baptists"—

Trail of Blood

The discovery and settlement of America gave these persecuted people a chance to flee from their enemies, they thought. So, they came in large numbers. But, they soon found that even here in America they would not be free from persecution, except they establish their own colony. So Roger Williams and John Clarke, a Baptist preacher, organized a colony of their own in 1638, and in 1663 the Rhode Island Colony became a legal institution. Then the Baptists wrote their own constitution. In that constitution was the world's first declaration of religious liberty.

Religious liberty came slowly and at a terrific price, and Baptists fought the battle almost alone. Many volumes could be and have been filled with the accounts of their sufferings in Massachusetts under the Congregationalists, in New England under the Presbyterians, and in the Southern colonies, especially throughout the Carolinas and Virginia, with the Church of England. Virginia was the second place to grant religious liberty, and that came in 1786. The greatest triumph came December 15, 1791, when Congress declared the first amendment to the constitution to be in force, which guaranteed religious liberty to all citizens. Baptists took the lead in bringing this to be, so our forefathers planted the seeds that have grown into a great tree, under whose branches practically the whole world would rest today if it could.

The defeats, achievements, and sufferings of the past form a mighty force for the work today. Surely, the long and glorious history of Baptists will incite us to action, determine our choices, and urge us on to greater achievements.

Challenging Conditions

Today world conditions are such that they move us to action and challenge us to do our best. The cry of a hungry, broken, blundering, wounded, and bloody world forms a motive for our work today. Oh that the world might look to our Christ!

We live in a world that is starving to death for old-fashioned, genuine, heartfelt love—love that stoops to conquer; love that pours out its life for others; love that will not let go; that never fails; love that only Jesus can give; love that changes appearances, that turns obstacles into stepping stones; and love that changes lives and destines of men.

We live in a world brutalized by science, and robbed of its virtue by war. Nations in ruins, little children living like beasts, displaced persons by the millions, little hungry hands groping in the dark—haunted by fears, crushed by fate, drunken with sorrow, crazed with pain—the world reels on its path to destruction, death, the grave, and hell. Is there no balm in Gilead? Does God not know? Does He not care? Oh, yes, He cares. Why doesn't He do something then? He has no hands but our hands and He has sent us to do His work for Him.

We live in a world of war. A shooting war has never stopped and the war of idealogies rages on. Roman Catholics and Russian Communism both threaten the lives, liberty, and well-being of every father's son in the world.

We live in a world cursed with sin and held in the clutches of Satan. Issues are clearer cut and lines of demarcations are more plainly drawn. Evil is better organized and more aggressive, smarter, and appears more and more like as an angel of light. Liquor and gambling, divorce and murder, Sabbath desecration and indifference to Christ—these are the order of the day. Yet, the doors of the world are open and the hearts of the world are open—**today is the day of salvation.** More and more and better churches, more people attending services, and more studying God's word than ever before in the history of the world. Surely this is a stupendous age in which we live!

We have more money, more prestige, more people, more power, better roads, airways, radios, greater schools, more of everything, and the same great, powerful, all-loving God. Surely this is the hour for Baptists to do a bigger work than ever before. The world in which we live challenges us today.

Reward for Diligent Work

There is no other motive for our work —the reward that awaits those who "fight a good fight, keep the faith, and finish the course." Paul said, "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (Timothy 4:8). It will be worth it all when Jesus beckons us home, just to have Him say, "Well done, thou good and faithful servant; Thou hast been faithful over a few things, I will make thee ruler over many things—enter thou into the joy of thy Lord" (Matthew 25:21).

The harder the battle, the sweeter the victory, and it will be sweet indeed when the "Saints go marching in," and the kingdoms of this world have become the kingdom of our Lord.

Surely we are not working just for the reward; but it will be glorious to be with Jesus. That alone will be reward enough. So we come to say that the motives for our work include mainly; our divine call and commission; the glorious achievements of God's people in the past; the challenging world conditions of today; and the rewards that await us out yonder in eternity to come.—*The Arkansas Baptist.*

Ralph S. Voris, Pastor At Grays, Goes to Four-Mile's Riverside Church

FOURMILE, Ky., February 7.—Dr. Ralph S. Voris, who had been pastor of the Grays Baptist Church from October 1939 until January 1949, has accepted the pastorate of the Riverside Baptist Church here.

The Grays Church went from half-time to full-time work under the ministry of Dr. Voris. The budget increased from $500 per year to $8,000 per year. A modern seven-room parsonage was built and paid for. A splendid thirty-room brick church was almost finished with only a small indebtedness. There were 127 additions to the church.

The Riverside Church re-finished and redecorated their parsonage in preparation for the coming of their new pastor. All services were well attended, the offerings were good, and there were four additions to the church on the first Sunday.

DIGNITY—Many who stand on their dignity have precious little standing room.—*Factor Salesman* (England).



Always on the press but never enough Bibles to supply the ever increasing needs for mission work around the world.

GIVE to American Bible Society, Feb. 27

Public Aid to Catholic Schools

By J. M. COLLIER
State University of New Jersey

PUBLIC AID to Catholic parochial schools has turned education into a battleground.

For years the pride of America has been its school system. Most educational institutions in this country are secular —under government control.

Religious schools are the chief competitors of public schools, especially on the college level.

Back when this friendly rivalry began, church schools and state schools were financed approximately equally; the government supported its educational institutions and the denominations theirs.

However, government soon outstripped religion in financial support for education. These secular schools grew and prospered, with the blessings of evangelical denominations.

One religious group, however in the last few years has manifested dissatisfaction with the "separation of church and state" in education.

The Catholic Church began asking the local, state, and federal governments to assist financially in operating its parochial schools. These demands, of course, are opposed by non-Catholics.

The seeds of difficulty were planted back in 1922 when the State of Oregon passed a statute, aimed at Catholic schools, making it *compulsory* for all children to attend public schools. Non-Catholics as well as Catholics applauded the Supreme Court for holding this statute unconstitutional as an interference with the liberty of parents to direct the religious upbringing and education of their children.

Pope Pius XI issued an *Encyclical Letter on the Christian Education of Youth* in 1930 which stated that "the frequenting of non-Catholic schools (including public schools). . . is forbidden for Catholic children."

Legal security and the *Letter* of the Pope caused a great growth of Catholic schools in the United States.

In 1945 this country had 10,225 parochial, elementary and secondary schools attended by 2,507,502 pupils. Non-Catholics should congratulate their Catholic friends on this excellent achievement in education. It is a challenge to us!

The Catholic hierarchy is not satisfied, however with this tremendous growth. To continue expanding its educational facilities, new sources of revenue had to be found. A source was discovered in the public treasury.

It was reasoned that since it is lawful for pupils to attend parochial schools it logically follows that the government is obligated to make this legal right an *effectual* right.

In other words, the government must provide the *material* means required to support the system of parochial schools. so, for the last several years the Catholic hierarchy has made a concerted effort to get public financial assistance for parochial schools.

Public aid for pupils attending parochial schools has been pushed successfully on three fronts: 1. free textbooks, 2. free transportation, and 3. free lunches.

The legislature of Louisiana, in 1928, authorized the State Board of Education to provide textbooks for *all* school children at state expense.

Several taxpayers asked the Supreme Court to restrain the Board from furnishing books to children not attending public schools. They contended this was spending public money for a private purpose, thus violating the Federal Constitution. The Court found a "public purpose" in this activity. So the Board continued supplying textbooks at public expense to pupils attending Catholic schools.

Local school districts were authorized to transport pupils to and from parochial schools at public expense under a law passed in 1941 by the legislature of New Jersey.

A citizen objected that such free transportation benefited one church over others and thus violated the constitutional ban against government assisting any religious group. The Supreme Court, however, permitted Catholic schools to benefit by these public expenditures. [Kentucky should be especially interested in free transporation because our legislature has enacted a statute somewhat similar to the New Jersey law.]

Parochial schools are included in the federal free lunch program. Federal funds are appropriated to the states to provide free lunches for pupils. If a state refuses to allot part of its appropriation to parochial schools, the Secretary of Agriculture is required to withhold part of that state's sum and give it directly to the parochial schools within that state.

A more ambitious program of Catholic-public co-operation in education has developed in two states neighboring Kentucky. The Catholic schools of Vincennes, Indiana, notified the municipal authorities that they would be unable to continue operations unless public financial help was received. The city agreed to pay the salaries of the Catholic instructors so these parochial schools could remain open.

(Continued on Page 21)

Midway Pastor Returns For Post-Graduate Work To Southern Seminary

MIDWAY, Ky., February 12.—Rev. Kenneth C. Parks, Mrs. Parks, and Judy, moved to Charleston, Ind., on February 1 after a pastorate at the Midway Baptist Church here. He leaves this field to pursue his post-graduate studies at the Southern Seminary in Louisville, Ky.

During his pastorate of 20 months 58 people were received into the church, and 39 of these were for baptism. A library was organized with a regular librarian in charge. At the present time there are 419 books in the library. During this time 862 books have been checked out. A nursery has been organized with a superintendent in charge and a group of women helping in the work.

The Young People's work has gone forward in a great way. An intermediate choir was organized and each Sunday night they were in their places in the choir, rendering special music before the message. Brother Parks had a part in organizing the Woodford County Baptist Workers' Council.

Mr. Parks was always found where there was a need, especially where there was sickness or sorrow, many times spending the night if he was needed. He and his family will be greatly missed by the community. After the last service, the Young People met for fellowship and surprised the Parks family with many lovely gifts, also friends presented them with a worthy cash gift.—*Mrs. Jesse Bain.*

In today's "uneasy peace," the Bible gives the only real answer to the needs of men and nations.



GIVE to American Bible Society, Feb. 27

The Facts are Damaging To The Wets

(Continued from Page 5)

6. THE FACTS: There is no official government authority for this alleged consumption figure during prohibition. On the contrary a 1930 survey by the Treasury Department, of possible production of illicit liquors, concluded that illegal consumption in that year was 65 per cent less than legal consumption in 1914, which would indicate that possible consumption in 1930 was less than 1/3 the wets' claims.

As for the "average consumption" of the wet-selected repeal years, 1939-1947, official figures show that consumption of distilled liquors increased from 135,000,000 gallons in 1939 to 231,000,000 gallons in 1946 with a drop to 179,000,000 in 1947 (a net gain of 25 per cent in these nine years; although as above noted, the 1947 record shows a 170 per cent gain over 1934).

7. WET CLAIM: Liquor taxes enormously benefit federal and state governments. . . Proportionate expenditures for liquor, less.

7. THE FACTS: This is a perfect specimen of a statistical mirage. The liquor traffic claims to have paid back to local, state and federal governments a total of more than twenty billion dollars in taxes, etc., since repeal. But the trade is very silent on the Department of Commerce's official figures showing more than 75 billion dollars having been lured from the pockets of the American people into the trade coffers for alcoholic beverages during the past fifteen years. Nor does that take into account the $3,500,000,000 estimated annually as the additional industrial and social loss due to liquor.

Government records tabulated by the Conference Industrial Board, New York City, in their Economic Almanac, 1947 show that total expenditures for alcoholic beverages in 1914 ($1,877,000,000) comprised 6.33 per cent of all consumer expenditures in that year; that in 1934 expenditures for alcoholic beverages ($2,008,000,000) comprised but 4.35 per cent of the total of all expenditures in that year, while in 1945 (the latest comparable figures available) expenditures for alcoholic beverages ($8,615,000,000) totaled 8.21 per cent of all consumer expenditures.

8. WET CLAIM: Prohibition cost U. S. A. $363,000,000.

8. THE FACTS: Records published in 1930 by the Treasury Department's Amos W. W. Woodcock, Director of Prohibition, showed that the net receipts from fines, and taxes for legally sold alcoholic beverages exceeded the cost of prohibition enforcement of more than $269,000,000, from 1920-1930.

9. WET CLAIM: Wets dodge federal debt record.

9. THE FACTS: The prohibition years saw the Federal Debt reduced from 23.5 billion dollars in 1920 to 14.8 billion dollars in 1930. The repeal period, before World War II, saw the Federal Debt more than doubled in three years and reaching 42.9 billion dollars in 1940, more than a year before America entered the war.

10. WET CLAIM: Wets soft-pedal income tax boomerang.

10. THE FACTS: The wet's pre-repeal claim was that revenue from the re-legalized liquor traffic would reduce income taxes by 90 per cent. The facts are that these taxes averaged approximately two billion dollars a year, 1920-1930, fell slightly in 1933, but rose steadily to $2,629,030,000 in 1939 and to $3,471,124,000 in 1941 fiscal year, six months before America entered the World War. What has happened since is perhaps too painful as well as unnecessary to tabulate.

11. WET CLAIM: Wets suppress insurance leap, 1920-1930.

11. THE FACTS: The Prohibition Period saw an almost miraculous leap upward in new Life Insurance written, from $6,489,971,000 in 1920 to $14,159,712,00 in 1930. As late as 1945 under Repeal this total stood at $12,462,984,000.

12. WET CLAIM: Wets find automobile registration record slightly embarrassing.

12. THE FACTS: Passenger automobile registration increased more than 180 per cent under Prohibition, 1920-1930, but slightly less than 25 per cent 1933-1945, inclusive.

13. WET CLAIM: Wets ignore rise of "fruit juice" industry.

13. THE FACTS: It would have been somewhat embarrassing to the wets to have included in their comparison of prohibition and repeal any reference to the rise of the billion dollar industry in fruit juices, and non-alcoholic beverages, 1920-1930, which prior to that time had been all but commercially negligible.

14. WET CLAIM: Wets not interested in Saloon's pre-post prohibition record.

14. THE FACTS: By whatever name its partisans care to use, the retail liquor sales outlets have multiplied from approximately 177,000 in 1919 just prior to Prohibition to more than 464,000 for the fiscal year 1948, and it was this saloon-tavern-bar set-up that we were told by the spokesmen for Repeal, was never to return!

15. WET CLAIM: Wets conceal repeal's record of liquor's attack upon dry laws.

15. THE FACTS: Repeal has seen development of a conspiracy approaching nation-wide proportions, engineered by the wets, to destroy the right of the people to vote on the question of liquor sales. Twelve states are now helpless in this regard, while provisions in many of the others have been reduced to shreds and tatters of any fairness to those opposing liquor sales.

16. WET CLAIM: 1934-1947 record justifies repeal.

16. THE FACTS: On the basis of the record shown above this is just about as reasonable a claim as it would be to assert that the results of World War II justified the claims and pretensions of the pompous author of "Mein Kampf."

Japanese eagerness for the Bible described as "demand insatiable."



GIVE to American Bible Society, Feb. 27

Businessman of New Orleans Enters Staff As Relief Center Aid

NEW ORLEANS, La., February 11.—William A. Green, Jr., prominent Baptist businessman of New Orleans, has joined the staff of the Southern Baptist Relief Center as a field representative, it is announced by Rev. Clovis A. Brantley, director of the Center. He succeeds Rev. H. A. Hunderup, Jr., and will work in the states of Texas, Oklahoma, Louisiana, Mississippi, Arkansas, Illinois, Missouri, and New Mexico.

Prior to becoming associated with the Relief Center, Mr. Green was treasurer of the W. A. Green chain food stores and Piggly Wiggly grocery stores in New Orleans.

A deacon in the St. Charles Avenue Baptist Church of this city, Brother Green has felt the call to full time Christian service and hopes to enter the educational field when his work with the Relief Committee has been terminated. Thirty-four years of age, he is a graduate of the University of Alabama, is married, and has three children.

Editorials

"Praying to Music"

Under the above caption, a contributor remarked in part as follows in a recent issue of the *Word and Way*:

Where did the idea ever originate in our churches of praying to a musical accompaniment. Wherever it originated, I do not believe that it comes from the Lord. It turns out to be a sort of contest between the pray-er and the piano. . . Here is the way it seems to work: the pastor says, "Let us now worship the Lord with the morning offering." The piano starts playing and the brethren come forward and stand before the pulpit with heads bowed. The piano plays on. The preacher or some ill-fated brother tries to pray. Sometimes he is able to key his tones to the pitch of the piano and smoothly keep the rhythm with the instrument; and some brethren most artfully blend their cadences with those of the piano so that, when it is all over, there has been a complete and pleasing semi-musical performance.

. . . praying to the accompaniment of a piano is to me an "abomination of desolation standing where it ought not." Let us have opportunity to listen to the piano or let us hear the voice of him who leads us in prayer to God's throne. The piano detracts definitely from the prayer consciousness, both music and prayers are good in their places, but mixed, as seems the fashion of the day even in some of the small churches, result in confusion and frustration.

In Friendly Reply

Replying, let us say that we admire the writer for many reasons—one of them being that he expresses his mind, and another, that he expresses himself sincerely and in the hope of bettering conditions.

We have heard some piano and organ playing which detracted from both the pre-worship and during the singing. The fact is—we have heard other things which, from our viewpoint, detracted, but which we could not condemn as a general practice. We do not condemn preaching merely because we have heard a sorry sermon; nor do we seek to displace public prayers merely because now and then we hear some dear brother who does not make much headway at it. Speaking in a general sort of way, a lot depends on the way the piano is played.

Of course, if a brother is going to let his prayer be a mere accompaniment to the instrument, or if he is going to try to make his prayer "come out even" as one friend expressed it, then in all probability the wrong man led the prayer.

The Shoe that Fits You May Give the Other Man Corns

Does not every man face the necessity of recognizing that his own likes and dislikes may be just as objectionable to others as theirs are to him? and that no person can make his own feelings and opinions a pattern for everybody?

If it be a matter of "Thus saith the Lord," then that is the end of the argument, and must ever be. But if it be merely a case of "So say I," then it is quite another matter, and we need not be surprised if others start kicking pretty high when we try to force them to put their feet into our shoes. Let us bear in mind—the shoe that fits us perfectly may give the other man bad corns.

Some have found a musical background helpful in worship. They like it and want it. It is widely used in our churches as a sacred act of worship and it is so regarded. If there be a congregation into which the practice would not fit (and there are many) then it should not be used.

We must not overlook the fact that many of our greatest hymns are actually prayers and were so intended. People sing them in a spirit of prayer and profound worship.

Facing a Difficulty

One of the difficulties faced by those getting on in years is the problem of adjusting themselves to a *changing day,* and every generation has its *changing day.* THE TRUTH OF GOD DOES NOT CHANGE; THE BIBLE REMAINS ALWAYS THE SAME; JESUS IS THE "SAME YESTERDAY, TODAY, AND FOREVER;" but days change, and minor methods of doing things change.

It is easy for the older person to forget that when he was young the people who were *old* to him then thought the rising generation was inventing too many new ways of doing things. We have the right to expect the young to hold unswervingly to the old truths, and most of them are doing that; but we need not be surprised if they exercise a bit of their Baptist liberty and perform their work in their own way—much the same as their fathers did it their way in their day.

Saddled and Bridled

More than thirty years ago we heard of a dear brother in a church who wrote his pastor an anonymous letter in which he objected to the pastor's habit of riding to church in an automobile. It just wasn't becoming in a man of God to go about in such fashion. The undershepherd was further reminded by the good intending brother that when Jesus was here on earth, He did not ride about in an automobile.

Without approving the answer entirely, we go on with the story. The following Sunday morning the pastor read the unsigned letter to the congregation, and then announced: "If the brother who wrote me this letter will be at the back door of the church just after the sermon, properly saddled and bridled, I shall be glad to ride home in the manner he thinks becoming the ministerial profession."

———o———

►Sometimes a man's position on election day reveals his religion more than his position in the Amen Corner.

►Shady business leads to clouded influence.

►Blazing a trail doesn't mean, necessarily, blazing away at the brethren.

►Once in a while 'helping hands" turn out to be sore thumbs.

►Years ago, the *Washington Post* said, The best way to elevate the stage is to begin with the audience. That rule works with all entertainment. Those in the cold money-world find profit by meeting the demands of the people. Better citizenship would demand clean entertainment.

If I Were Fifty

By W. C. SALE
Florida Baptist Witness

If I were fifty, I would look well to my good health, just as I have always done from boyhood. There is no reason why sickness should be more contagious than health. Health is promoted through proper food, plenty of fresh air, sufficient exercise, timely rest periods, and elimination of poisons from the body. And in answering the question, Is life worth living?, that depends upon the liver. But here is the finest word on health, from John the Apostle, "Beloved I wish above all things that you may prosper and be in good health even as your soul prospers."

Farewell To Fool's Hill

If I were fifty, I would bid farewell to fool's hill and associate with sane people. We strike fool's hill first in our teens and pass it when about twenty. But we strike another, when we are about forty, and some get stuck on fool's hill, and never get over. This is the most difficult hill to pass. It is a time of disappointments, a time of desire for radical change, a time for dissatifaction, a time of critical attitudes, a time of rebelliousness, and a time of fearfulness of failure, in the future. Unless one is well grounded in the faith, one will shipwreck. One will loose his reward for the present and ruin his prospects for the future.

Keep Old Friends

If I were fifty, I would look well to the conservation of old friends and make as many new ones as possible, among younger men. "He that would have friends must show himself friendly," rather he must be a friend. Friendship is like a broken bone, when properly set and knit together, is stronger there than anywhere else. Where there is courtship and love, let friendship be renewed, and stay together, as husband and wife.

Beware of Perjudices

If I were fifty, I would rid myself of prejudices and keep an open mind for every consideration. I would keep my mind like an open door, but with a screen on it, to keep out the objectionable things. I would try and have as much sense as a cow, to eat the grass and leave the weeds. I would eat the fish and leave the bones. There is a certain type of leadership, that makes a speciality of racial, religious, and political hatred, and feed that to their constituency, and often build up for themselves quite a following, but they finally fall away. We have seen them pass, like the dew before the morning sun. Prejudice is to prejudge, before you are in possession of all the facts. So after all, prejudice is of the head, rather than of the heart. "As a man thinketh in his heart so is he." It requires the whole truth to strike the heart.

Burn the Bridges

If I were fifty, I would burn all the bridges behind me and live by my labors, rather than on my laurels. Laurels soon wither. I deal with men, who are expecting to get a job like they once had, when they were doing well. But I show them that it will hardly come again. So I urge men to take the work that is at hand, and work for promotion. If one is alert, one can begin at fifty and learn a new trade that will suit him best of all. Overcoming reverses, is a demonstration of sterling manhood.

Coats Off To The Future

If I were fifty, I would take off my hat to the past and pull off my coat to the future. We salute the men of the past, that hammered out our Federal Government, on the anvil of experience. Our City Builders have been wise, in looking beyond their own day, with a far reaching program. We will help to carry on. I have seen the coming of the electric light, the horseless carriage, the telephone, the radio, and every remarkable invention. I thank God for them, I rejoice in the use of them, and shall help to carry on.

Make Good Where You Are

If I were fifty, I would make good in my present location, and look for promotion, as a result of merit. The majority of men are waiting for their organization to pitchfork them into a larger place, whether they are capable of filling it or not. They are more interested in fame and fortune, than they are in fraternity. They are more interested in self, than they are in the Saviour. We need personal enlargement, rather than prominent place and power. We read from the highest authority that "your reward is with you and your work is before you." Our rewards come with the passing days, while we work.

Obey the Heavenly Vision

If I were fifty, I would be obedient to the heavenly vision, attempting the largest task possible, and making a new clearing in a strange forest. The world is interested in helping you to do big things. They will let you do little things by yourself. The best way to come back to a sober and clean life, is to have a great objective for yourself, and press toward it with all your might.

Know Value of Team Work

If I were fifty, I would learn anew the value of team work and co-operate with the strongest men of my time. The lower animals seem to know the art of co-operation. I saw a bird feed its mate, while she sat on the nest of eggs. I saw a cat affectionately nurse her sister, at the birth of her kittens. I understand that the wild asses of Brazil protect their colts at foaling time, by surrounding them, with their heads towards the colts, and their heels toward the ferocious animals that come to destroy the colts. Certainly men may learn the spirit of co-operation from the lower animals.

Between Altar and Plow

If I were fifty, I would rededicate myself to God in the service of humanity, in the most unselfish way. I would occupy a position like the ox, between the altar and the plow, ready to sacrifice and ready to serve.

Wilkinson to Speak in Eight Kentucky Towns



Dr. Elwyn N. Wilkinson, pastor of Immanuel Baptist Church, Lexington, will be the special speaker on Evangelism in the Regional Rallies on Stewardship and Evangelism in the Eastern half of the State in March. Dr. Robert E. Humphreys will speak in West Kentucky. These meetings, to which everybody is invited, will be held at Elizabethtown, March 8; Bowling Green, March 9; Henderson, March 10; Murray, March 11; Paintsville, March 22; Loyall, March 23; Stanford, March 24; and Georgetown, March 25.

The blind must have the Word of God in Braille.

GIVE to American Bible Society, Feb. 27



Sunday School Department

W. A. GARDINER
State Secretary

Standard Sunday Schools

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

South Jefferson—Pastor D. E. Jones; Superintendent Chester Siers.

New Brandenburg—Pastor E. B. Stewart; Superintendent Ray Foor.

Owensboro, Crabtree Avenue—Pastor I. L. Baughn; Superintendent J. Easton.

Training Schools in Owensboro

Eight of the churches in Owensboro engaged in Sunday school training schools the week following the first Sunday in February with teachers as follows:

Buena Vista, C. P. Hargis; **Crab Tree Avenue,** Ben F. Mitchell; **Eaton Memorial,** John R. Flynn;**First,** A. M. Vollmer and several local teachers; **Seven Hills,** Rev. and Mrs. Wheeler Thompson; **Third,** W. A. Gardiner; **Parrish Avenue,** Eldred M. Taylor; **Walnut Street,** Pastor H. Van Eaton. The Hall Street Church is to have Brother Taylor with them for a week of training. Several from Yellow Creek Church attended the school at Third Church. Pastor Denzil Probus met with the Crabtree Avenue Church for the school.

There are many signs of life in the Baptist work in Owensboro. The First Church has started a mission in a needy section with a large lot and good residence. Hall Street and Seven Hills are completing commodious Educational units, Yellow Creek, a rural church, is erecting a department building to house 350. We have asked for pictures of the old and the new buildings that we may give them in the Western Recorder later. Crabtree Avenue is now using a good new unit which houses two departments, giving them more room for other departments. Missionary Eldred M. Taylor is doing a great work, having enlisted about all churches in training and in Vacation Bible School work. The pastors and superintendents indicate that Daviess-McLean Association will have its full share of the 600,000 gain in enrollment for the South before October.

Tates Creek Working for Gains

Rev. Sherman Adams sends a clipping from the county paper in Tates Creek Association setting forth the plans being carried out for reaching its share of the 600,000 new pupils. This publicity will help and we suggest it to other associations.

Caldwell Association Works for Gains

The Lyon County Herald has a good article on the first page telling about the plans for Baptists of that association in working for gains under the leadership of Associational Superintendent H. Ernest Yates. We believe we are going to have a gain of 600,000 before October. If we do this we may expect the greatest year in baptisms.

Let us keep before you the dates for the Regional Sunday school Conventions as follows:

March 17—Magnolia, morning and afternoon sessions.

March 18—Columbia, morning and afternoon sessions.

March 22—Paintsville, morning and afternoon sessions.

March 28—Fulton, afternoon and night sessions.

March 29—Madisonville, afternoon and night sessions.

March 31—Bardstown, afternoon and night sessions.

The Central and Southeastern Conventions were held last November and these will not have meetings until next November.

Good Vacation Bible School Year

With 1,491 Vacation Bible Schools held and an enrollment of 123,306 we rejoice that it was a good year. There are more than nine others which have not been heard from that would bring our total to more than 1,500.

Is it a small thing to have 2,425 professions of faith in Christ in the 901 schools that reported on this item? And missions offerings totalling $13,949.00? Notice this interesting feature—15,357 boys and girls who are not enrolled in any Sunday school were reached by the V. B. S.

In the table below we give the number of churches and schools in each region:

	Churches	Schools
Northeastern	118	95
Southeastern	435	274
South Central	304	166
North Central	256	233
Central	258	259
Southern	277	117
Western	362	240
Southwestern	154	106

Let us work for a Vacation Bible School in every church, mission point and Negro church this year. We can do it if each church will see the value of such extra Bible teaching and mission and character studies during two or more weeks in the vacation time.

Central Church of Paris Grows

Superintendent Allen G. Bowling writes that the Central Baptist Sunday school in Paris, which is less than three years old, has 480 enrolled including the Cradle Roll and Extension departments. Congratulation to this church and its fine pastor and workers.

Studies In John's Gospel

It is encouraging to receive the many reports from churches where the people have been taught the book, *Studies in John's Gospel.* It is not too late for others to do this. Some other states reported more churches and awards for this book than did Kentucky, but we are sure there are many others of our churches yet to report such classes.

SUNDAY SCHOOL ATTENDANCE

February 13, 1949

Church	Missions	Total
Louisville, Walnut St., (4)	208	1,643
Indianapolis, Ind., Bdwy.	---	1,241
Louisville, 9th and O (1)	190	1,208
Louisville, Carlisle Ave. (2)	217	1,167
Lexington, Ashland Ave. (2)	180	931
Owensboro, First (1)	56	881
Covington, Latonia (1)	118	861
Louisville, Parkland	---	833
Harrodsburg (2)	115	818
Lexington, Porter Memorial (2)	212	809
Louisville, Crescent Hill (1)	138	806
Bowling Green, First (1)	21	803
Frankfort, First (1)	88	772
Evansville, Ind., Grace (2)	169	726
Lexington, Calvary	---	690
Louisville, Baptist Tabernacle	---	671
Newport, First (1)	79	666
Louisville, Beechmont	---	654
Louisville, Victory Memorial (1)	93	654
Lexington, Immanuel	---	623
Somerset, First	---	613
Mayfield, First	---	611
Owensboro, Third	---	609
Evansville, Ind., Calvary (3)	162	596
Louisville, West Broadway	---	596
Madisonville, First	---	582
Ashland, Pollard (1)	19	574
Murray, First	---	556
Louisville, 23rd and Bdwy.	---	551
Middlesboro, First	---	540
Berea (1)	35	538
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Education In Regard to Alcohol Should Teach These Facts

1. Ethyl-alcohol is found in fermented, vinous and distilled beverages. The technical terms used by the Federal Government in describing alcoholic beverages are: distilled spirits, wines, and fermented malt liquors.

2. Alcohol is a progressive nerve depressant, an irritant, habit-forming drug with anesthetic characteristics.

3. Alcohol cannot be used to build or repair body cells, nor can it be stored for use in the body.

4. The most important effects of alcohol are not physical, but psychological, due to the influence of the drug upon the brain and central nervous system.

5. The effects which are the most important to the individual and to society, are upon feeling and behavior, and eventually, upon the personality.

6. Alcohol depresses the functions of the brain in the inverse order of their development in the individual and in the race and has, therefore, a counter influence.

7. Decisions made while under the influence of even very moderate quantities of alcohol, may be untrustworthy due to the inhibiting effect of the drug upon normal caution, discrimination, restraint and reticence.

8. Alcoholism is the end result of drinking and is our fourth public health problem. About one drinker in fifty becomes alcoholic. While some personality traits increase the risk of alcoholism, the disease is, in every case, the result of drink and no one is immune.

9. The alcoholic invariably involves himself and family in a series of crises which usually require the attention of social agencies and economic help from friends or organizations.

10. The most important cause of drinking is tradition, custom—the social pattern.

11. The second most important cause of drinking is the profit motive involved in the liquor traffic, and its widespread promotion.

12. The individual motives contributing most heavily to drinking are: a feeling of inferiority, the desire to repress inhibitions and promote convivality, and the urge to conform.

13. Alcohol is absorbed directly from the stomach and small intestine into the blood, and the degree of intoxication is determined by the degree of alcohol concentration in the blood.

14. Most of the alcohol absorbed remains in the blood and tissues until oxidized.

15. Oxidation of alcohol liberates heat calories, but the body can use daily only about 1,600 calories from this source. Because alcohol has no vitamins, minerals of proteins, the caloric intake creates a calory-vitamin imbalance which is responsible for most of the physical troubles of the drinker.

16. Alcohol dilates tiny blood vessels which cause skin temperature to rise, making the person feel warmer, but actually the body temperature drops and resistance to cold is lowered (from 1 to 1½° F).

17. The physical condition of the alcoholic predisposes him to disease and lessens the likelihood of recovery in case of illness.

18. Alcoholism is not inherited, although a predisposition to alcoholism may be.

19. The physical and psychological troubles of children of psychopathic alcoholic parents are usually due to neglect, and unfavorable environment. Inherited physical inadequacy may be caused by faulty nutrition of the mother, due to her drinking.

20. The central nervous system is directly affected by alcohol.

21. The feeling of stimulation from alcohol occurs because of the release of inhibitions and the submersion of anxieties.

22. Alcohol depresses the higher brain centers which control voluntary behavior.

23. Alcohol affects the latest learned or more complicated skills first and to a greater degree.

24. Judgment is one of the first functions to be affected by the use of alcohol, and with increasing amounts the impairment becomes greater.

Alcohol impairs the discrimination, caution, timing and co-ordination so necessary in modern society.

(Continued on Page 20)

The Bible speaks now in almost 1,100 languages, but translations into hundreds of new languages are still needed.



GIVE to American Bible Society, Feb. 27

Evergreen Recognizes 44 in Sunday School



The Evergreen Baptist Church, in Franklin Association, near Frankfort, Ky., recently gave recognition to members of the Sunday school who had been faithful in attendance each Sunday morning for twelve consecutive weeks. They are as follows:

Front Row (Left to Right): Wanda Davenport, Daneda Wood, Tony Wood, Darlyne Wood, Jerry Wood, Donnie Ray VanMeter, Donald Bogie, Linda Mitchell.

Second Row: Mary Dudley Hawkins, Margaret Hoskins, Mildred Davenport, Mary Poole, Ronnie Miller, June Wilson, Blake Mitchell, Billy Hoskins, Lawrence Kring.

Third Row: Mrs. Dudley Hawkins, Mrs. Louise Wood, Miss Laura VanMeter, Mary Louise Larson, Joe Wyatt, Mrs. J. L. Lee, Mrs. Buford Hoskins, Buford Hoskins, Albert Bryant, Jas. Hoskins, Jack Strange.

Fourth Row: Mr. F. B. Marshall, Mrs. Aris Van Meter, Mrs. B. B. Strange, Mrs. Selbert Hill, Mrs. Charles Bryant, Mrs. Robert Jackson, Mrs. Mary Mitchell, LeRoy Cotten, Mr. Selbert Hill.

Back Row: Rev. Robert Jackson, Mr. Roy Mitchell, Mr. William Bell, Mr. Leon Terry, Mr. B. B. Strange, Mr. Charles Bryant, Mr. Clarence Jordan.

Mr. B. B. Strange is the Sunday school superintendent, and Rev. Robert Jackson is the pastor.

Sunday School Lesson, February 27

SUBJECT: **The Standards of the Kingdom**

GOLDEN TEXT: **Seek ye first the kingdom of God and his righteousness.** —Matthew 6:33.

MATTHEW 5:

1 *And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:*

2 *And he opened his mouth, and taught them, saying,*

3 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

4 *Blessed are they that mourn: for they shall be comforted.*

5 *Blessed are the meek: for they shall inherit the earth.*

6 *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

7 *Blessed are the merciful: for they shall obtain mercy.*

8 *Blessed are the pure in heart: for they shall see God.*

9 *Blessed are the peacemakers: for they shall be called the children of God.*

10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

11 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

MATTHEW 7:

24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

25 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

26 *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

27 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

INTRODUCTION

Last Sunday's lesson dealt with Jesus' call. After a night's prayer Jesus chose twelve from His disciples, naming them apostles. His plan for those He called included thorough instruction and training. Soon after the call Jesus gave His apostles and His other disciples His great Sermon on the Mount. The sermon was delivered, many believe, near Capernaum, on a prominent and well known elevation called Horns of Hattin.

LESSON

"And seeing the multitudes. . ." We do not know whether Jesus went up into the mountain to get somewhat away from the throngs that He might deal the better with his disciples, nor do we know how many of the outsiders followed Him. The probability is, however, that the throngs kept in hearing distance.

"His disciples came unto him; and he opened his mouth and taught *them* saying. . ." The Sermon on the Mount was delivered to the disciples of Jesus, and not the unsaved; **that sermon constitutes the standards of the kingdom of God.** It is in no sense of the word for the unsaved. The unsaved man would find the Sermon on the Mount no more fitting to his life than he would find his feet at home on the streets of heaven.

"Blessed. . ." That word *blessed* repeated over and over in the eight beatitudes means *fortunate,* or *to be congratulated.* One could easily and rightly say then, "Fortunate is the man. . ." What man? The saved man. *Greatly to be congratulated* is the man who has had a vital experience with Jesus, who has His nature within, and who can be described in the way Jesus pictured His spiritual children: poor in spirit, mourning over sin, meek, hungering and thirsting after righteousness, merciful, pure in heart, peacemakers, enduring persecutions for righteousness' sake and rejoicing in the knowledge that their reward is great.

These characteristics mark the citizen of the kingdom. Each citizen must have all these traits. Jesus' standard is high. It is folly to imagine that any unsaved person could even begin to measure up to the standard Jesus set for His Spirit-filled disciples.

"Poor in spirit. . ." The first beatitude is the sum and substance of the whole sermon. The *poor in spirit* realize and acknowledge their insufficiency before God and for the tasks assigned, and that their power must come from Him.

". . . they that mourn. . ." i. e. over sin in their own fleshly natures and in the world for which Christ died. There is no power in the man who is not grieved by sin wherever found.

"Blessed are the meek. . ." Jesus glorifies mild mannered lives. Wycliff translated it, "Blessed be mild men." Jesus said of Himself, "I am meek and lowly in heart. . ."

". . . hunger and thirst after righteousness. . ." It is natural for the physical body, if it be healthy, to hunger. It is also spiritually natural for the born-again one to hunger and thirst after goodness. They *long* with a longing this world knows not, for the joy of being like Jesus. They shall be satisfied in that longing.

"Blessed are the merciful. . ." The saved one, because he is God's child, has a like-God mercy in his heart. He is merciful in his attitude, in his thinking, in his words and deeds. No matter who the offender, the child of God has mercy. It is a mark of the saved.

"Blessed are the pure in heart. . ." Cleansed of sin, delivered from the guilt and power of sin, the redeemed have unadulterated hearts—their effections are set only on Jesus and the Father and the Spirit. There is a singleness of purpose and devotion in redeemed hearts. Such see God in the things about them; they sense Him within; one day they will see Him as He is.

"Blessed are the peacemakers. . ." Makers of strife cannot be called children of God. Those who stir up home and communities and churches with destructive talk are unlike Jesus the great Peacemaker.

Kingdom citizens endure. They are not creatures of change. They last. If persecution comes for righteousness' sake. they look toward heaven and the Father's reward. Their identifying mark in trials, as in all other things, is that they do all things **"for Jesus' sake."**

Verses 24 to 27 give **assurance** to these kingdom citizens, who are founded on the rock, Christ Jesus. They hear His sayings and do them. They entered in at the difficult gate, they walk the narrow way, they journey with the King of the Eternal City. The storms blow against the lives of all God's children, and the floods come, **BUT KINGDOM CITIZENS ENDURE because they are founded on the Rock, Christ Jesus!**

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Quarterly Long-Sightedness And Weekly Short-Sightedness

[EDITOR'S NOTE: The following, by our esteemed friend, Editor O. W. Taylor, Baptist and Reflector, deserves reprint. Dr. Taylor places the right emphasis. He stimulates regard for the quarterlies of the Sunday School Board of the Southern Baptist Convention, but he magnifies, also, the denomination's state papers.]

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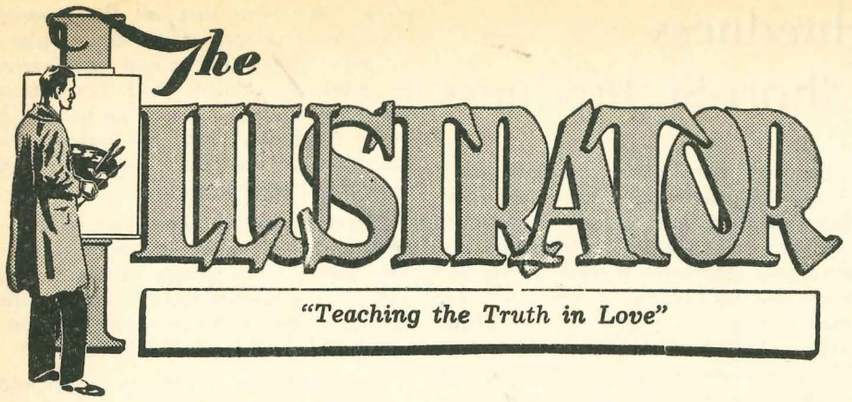
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Live on Thanksgiving Street!

At a love feast, a brother had indulged in a long, complaining strain of experiences about the trials and afflictions on the way to heaven. Another, of a different spirit, followed: "I see that our brother who has just sat down lives on Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air is bad, the houses bad, the water bad; the birds never came and sang on that street, and I was gloomy and sad enough.

"But I flitted. I got into Thanksgiving Street and ever since then I have had good health, and so has my family. The air is pure, the water is good, the houses good; the sun shines all day; the birds are always singing, and I am as happy as I can be. Now, I commend to our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street."

—*Selected.*

Discouragement

Dr. N. B. Shade told this story: A young man was in great pain on account of a bad tooth, and moreover he had just lost his job. An imp whispered to him, "You are discouraged." "Yes, I believe I am," thought the youth, and so he was.

Another man who had faith in God was sick, and his wife was sick, and he was compelled to move under these circumstances. The imp said, "I will now discourage him." Whispering in his ear he said, "You are badly discouraged." "I deny the charge," replied the man. "My Bible says, 'All things work together for good to them that love the Lord, and that no temptation shall overtake me that I am not able to bear.'"

The Devil said, "Did you discourage that man?" "No," said the imp, "he began to quote Scripture, and I was discouraged."

Going to the Devil

One of the members of a colored church in Alabama was talking to the pastor about the temptations Satan places in one's path, when the old preacher grunted and relpied: "Folks make me tired representin' Satan as runnin' after 'em to tempt 'em. De truf is, my friend, dere is so many people pullin' at the debbil's coattails dat he ain't got much time to go 'roun chasin' nobody."

Sometimes Mothers Need Help Too

A little boy who had been punished for an exhibition of ugliness was sent to bed by an angry mother with instructions to pray that he might be a better boy in the future and that his temper might be reformed. His mother stole to the door of his room and made sure that her commands had been carried out. This is the prayer she heard, "O, Lord, please take away my bad temper. And while looking about it, maybe you could do something for mother's."

We Must Leave Out the Main Thing

A southern Negro preacher who was given to the use of big words and complicated discourse was waited upon by the church committee and told that his style of preaching was not all that could be desired.

"Don't I argify and sputify?" inquired the disturbed pastor.

"Yes, Reverend, you done argify and sputify, all right; but you has lef' out too much of the wherefore and the wherein." A solemn lesson lies at the heart of that story.

Christ and His Bride

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—Romans 7:4.

A married woman has no separate interest, and no right to have any. So the church has no right to have a separate interest from the Lord Jesus Christ.

The reputation of the wife is wholly united to that of her husband, so that his reputation is hers, and her reputation is his. Their reputation is one, their interests are one. So with the church. Whatever concerns the church is just as much the interest of Christ, as if it were personally His own matter. As the husband of the church, He is just as much pledged to do everything that is needful to promote the interest of the church, as the husband is pledged to promote the welfare of his wife. As a faithful husband gives up his time, his labor, his talents, to promote the interest and happiness of his wife; so Jesus Christ gives Himself up to promote the welfare of His church. Never was a human being so pledged, so devoted to the interest of his wife, or felt so keenly an injury as Jesus Christ feels when His church has her reputation or her feelings injured. He declares that it were better a man had a millstone hanged about his neck, and he were cast into the depths of the sea, than that he offend one of these little ones that believe in Him.—*Charles G. Finney.*

I Shall Not Pass Again This Way

[This poem, much worn, was found on the desk of David S. Ford, owner and editor of the defunct Youth's Companion, after his death, when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.]

The bread that giveth strength, I want to give;
The water pure that bids the thirsty live;
I want to help the fainting, day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give always;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answers soft that turneth wrath away
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live right, from day to day;
I'm sure I shall not pass again this way.

—*Sunshine Magazine.*

Let the Fish Wait—The Lord Comes First

A minister, on invitation of a prominent layman further north, went up to his place to take a short vacation and do some fishing.

Landing in the small town, but finding no church there, he decided that the fish could wait.

In ten days the preacher on "vacation" had obtained the gift of a lot, subscriptions from mine owners and miners amounting to $3,500, and ground had already been broken for what is known as "The Ten Day Church."

———o———

BEHAVIOR—It is well to remember that mansions in the skies cannot be built out of the mud we throw at others.—*The Free Methodist.*

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Greenville Gets New Unit for Young Adults

Proceeding on the belief that "When everybody works and nobody shirks, you can raise a Training Union from the dead," Pastor Roy M. Gabbert, First Baptist Church, Greenville, recently threw his entire force into high gear and organized a new young-adults union with twenty-two the first night. Virgil Hardin, president; Robert Yates, vice president; Mrs. John McPherson, secretary; Tom Lewis, chorister; and Miss Elizabeth McCracken, pianist.

Wonders can be worked when there is co-ordination of all forces, led by forward-looking pastors—the kind we have in Kentucky.

———o———

Garrett W. Miller Dies After Long Illness in Hopkins County Hospital

NORTONVILLE, Ky., February 12.—The funeral of Garrett W. Miller, 62, was conducted by Rev. Luther Teague at the White Plains Baptist Church, near here, today. His remains were taken to the Concord Cemetery for burial. He is survived by one son, Clayton Miller, Joliet, Ill.; three daughters, Mrs. Evelyn McCaskey and Mrs. Yvonne Wells, both of Strator, Ill.; and Mrs. Irene Kimble, Madisonville, Ky. He also leaves four grandchildren.

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Eddie Baugh's Funeral Held at Owensboro; Burial at Rose Hill

OWENSBORO, Ky., February 14.—Pastor J. D. Herndon, of the Buena Vista Baptist Church, here, conducted the funeral of Edward Howard (Eddie) Baugh, 55, at the James H. Davis Funeral Home today. He died February 12 at his residence here. Burial took place in the Rose Hill Cemetery.

He was born in Logan County at Lewisburg on November 26, 1894, but he spent most of his life here. He was a machinist at the General Electric's Ken-Rad Plant. He leaves a son, Howard Baugh; his mother, Mrs. Rebecca, and a sister, Mrs. Opal Daugherty, all of Owensboro. He was a member of the Buena Vista Church.

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Mrs. Mary M. Leach Dies in Webster County

DIXON, Ky., February 12.—Rev. E. G. Sisk conducted the funeral of Mrs. Mary Mildred Leach, 89, at the Shady Grove Baptist Church today at 1:00 P. M. Her remains were taken to the Shady Grove Cemetery, Providence, for burial. She died on February 11 at the residence of her daughter, Mrs. D. W. Cummins.

Mrs. Leach is survived by one other daughter, Mrs. S. H. Driver; by one sister, Mrs. Ruth Dunlap, Central City; and three brothers—James Simpson, Shady Grove; Stonewall Simpson, Hammond, Ind.; and Booth Simpson, Memphis, Tenn. She also leaves seven grandchildren, ten great-grandchildren and two great-great-grandchildren.

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Gleanings

Pastor I. L. Baughn, of the Crabtree Avenue Baptist Church of Owensboro, conducted the funeral of H. T. Parson, 78, on February 12.

Pastor Henry Beach, Jr., of the Utica Baptist Church, was the speaker at the Brotherhood of the Hall Street Church of Owensboro on February 15.

Pastor H. Wade Armstrong is preaching a series of Sunday night messages at the Covert Avenue Baptist Church of Evansville, Ind., on the Book of Revelation.

Pastor J. Ray Dobbins preached his farewell sermons at the Hall Street Church of Owensboro on February 6, and began has pastorate at the Beechmont Church of Louisville on Feb. 13.

Pastor Albert Kemp, of the Victory Baptist Church, Providence, Ky., has been made general director of the Sunday school enlargement campaign among the churches in Little Bethel Association.

Rev. Luther Joe Thompson was guest speaker on the Religious Emphasis Week program at Bethel Woman's College, Hopkinsville, Ky., February 7-10. Dr. Powhatan W. James is President and Dr. J. Niles Puckett the Professor of Bible.

Pastor Roy M. Gabbert, of the First Church of Greenville, Ky., and Pastor Ray H. Dean, of the First Baptist Church of Central City, Ky., exchanged pulpits on Sunday night, February 6.

The Men's Brotherhood of the First Baptist Church of Owensboro held a supper-meeting on February 15 at which time Pastor Robert E. Humphreys was the speaker. The First Church now has a total of $71,950.38 in its Sunday School Building Fund, and the Building Committee has announced that they are ready to accept bids for the new project.

B. R. Dunlop, 75, died on January 9, and his funeral was conducted at the White Plains Baptist Church, in Little Bethel Association. He formerly lived in Hopkinsville. His wife survives him, as do two sons, Guy Dunlop, and Cecil Dunlop, both of White Plains; and five daughters, Miss Nell Dunlop, Los Angeles; Mrs. John Kennedy, Louisville; Mrs. H. R. Cornelius, Los Angeles; Mrs. G. E. Duncan and Miss Laura Dunlop, of White Plains. She also leaves 25 grandchildren.

The golden wedding anniversary of Mr. and Mrs. Eugene Kelly was celebrated at Pembroke, Ky., on January 10. They were married in the Pembroke Baptist Church in 1899 by the late Dr. Jonathan G. Bow. All except one of her bridesmaids are still living. Mr. Kelly is the postmaster at Pembroke. He and his bride of half a century ago have always resided in the present residence. One son. John Pendleton Kelly, is a druggist at Pembroke, and another son, Eugene Kelly, Jr., passed away in 1946.

Dr. Humphreys Begins Series of Sermons

Dr. Robert E. Humphreys, pastor of the First Baptist Church of Owensboro, and moderator of the General Association of Kentucky Baptists, began a special series of sermons Sunday night, February 20. The pastor's sermons will deal with the general theme—*After Death*—based on the fifteenth chapter of First Corinthians. The Sunday night sermon subjects and Scriptures are: February 27, *The Gate to Eternal Life* (I Cor. 15:1-4); March 6, *Did Christ Rise From the Dead* (I Cor. 15:5-11)?; March 13, *Do the Dead Rise* (I Cor. 15: 12-34?); March 20, *What Kind of Resurrection Body* (I Cor. 15: 35-53?); March 27, *The Victory of Immortality* (I Cor. 15:54-57). Dr. Humphreys is dealing with a vital theme, one needing sustained emphasis.

Mrs. Fannie Whitaker, 73, died in Hopkinsville. Her funeral service was conducted by her pastor, Dr. William Peyton Thurman, of the First Baptist Church, assisted by Pastor J. H. Maddox of the Second Baptist Church of Hopkinsville. She was the wife of the late G. W. Whitaker. She is survived by one daughter, Mrs. Donald Swenson, Des Moines, Iowa; one son, Leo Whitaker, Hopkinsville; and four grandchildren. She also leaves one brother, G. W. Hyde, of Eddyville, Ky.

Mrs. Oscar Tackett died in Indianapolis, Ind., on January 12, and her remains were brought to Henderson, Ky., where her funeral was conducted at the Immanuel Baptist Temple on January 15. She is survived by her husband, Oscar Tackett; one daughter, Mrs. Cleo McNeil, Seattle, Wash.; and one son, LeGardo Tackett, Los Angeles. She also leaves three sisters—Miss Addie Belle Reid, New York City; Mrs. James Raber, Indianapolis; and Mrs. Hattie Duncan, Murray, Ky. She likewise leaves three grandchildren.

Pastor Carl Smith conducted the funeral of Mrs. Carrie Miller, 53, on February 13 in the Maple Grove Baptist Church, near Owensboro. Burial took place in the Rose Hill Memorial Cemetery of Central City. Mrs. Miller died at the Muhlenberg Community Hospital of Greenville, Ky., on February 10 She leaves her husband, Ernest E. Miller; three sons, John William Miller, U. S. Army, Ernest B. Miller, Chicago; and Marion Miller, Owensboro; three daughters, Mrs. Hicks Young and Mrs. LeRoy Tooley, both of Central City, and Mrs. Virgil May, Owensboro.

Quarterly Long-Sightedness And Weekly Short-Sightedness

[EDITOR'S NOTE: The following, by our esteemed friend, Editor O. W. Taylor, Baptist and Reflector, deserves reprint. Dr. Taylor places the right emphasis. He stimulates regard for the quarterlies of the Sunday School Board of the Southern Baptist Convention, but he magnifies, also, the denomination's state papers.]

Now and then, *The Baptist and Reflector* "talks shop." It does so now.

The reson is that there is a short-sightedness on the part of some which should be changed to long-sightedness.

Churches provide Sunday school quarterlies and other departmental literature for their constituency, paying for them with funds contributed by the constituency and handled by the treasurer. The purchase thereof is taken for granted. If some quarterlies are discarded or unused, the feeling is that sufficient use is made of the material to warrant the total purchase.

This is long-sightedness, common sense, and religion. The view is sensible that the constituency is entitled to this literature and that **the church ought to provide it.** If some quarterlies are discarded or unused, no one is so foolish as to suggest that the church stop privíding the ilterature.

Some Baptist church members are long-sighted on quarterlies and short-sighted on their state Baptist paper.

If some copies of the paper are found discarded and unused, these members begin to quibble and to demand that the paper be dropped from the budget. Probably they could find more discarded quarterlies than copies of their state paper. Why do they not pick up a lot of these and go into the business session of the church and demand that the church quit providing quarterlies? **Why be fair toward quarterlies and unfair toward their own papers?**

There are, it is true, some things presented in the state paper which are also presented in the quarterlies, but in a somewhat different way. If these members are interested in these things in the quarterlies, why not also in the state paper? For there is the value of re-emphasis and variety emphasis.

But the state paper presents some things not presented in the quarterlies. Some of these are: regular reports on the churches; weekly departmental attendances; quarterly reports on the co-operative contribution of the churches; weekly news notes and articles about pastors and churches and revivals and so on; announcements and write-ups of Baptist co-operative work, denominational meetings and denominational institutions; histories of Baptist churches, their building, dedications and so on. In addition, there are editorials and articles of interest to those with spiritual discernment and denominational loyalty. For the members of a Baptist church to be informed on what Baptists believe and are doing, more than justifies the expense involved.

Coming weekly, the state paper comes oftener than the quarterly. Since it presents more material, it naturally costs more. But even then, at the present schedule of prices, on the budget plan, the paper costs only two and a half cents per week per family. And if a church wants to do so, it can ask the people to put a little extra into the treasury to take care of the paper, as is done in the case of the quarterlies.

The paper in the homes of the members means a better informed people. This means more money for the church and for the denomination. Surely this justifies the expenditure of two and one-half cents a week per family!

The promotion of Sunday school and other departmental work in the state through the paper helps in the growth of schools and other departments in the churches. This means a larger demand for denominational promotional publication among our people in relation to the Baptist work in which surely Baptist churches are interested.

Every Baptist should at least be as long-sighted on his own state paper as he is on quarterlies. It is the part of wisdom for a church to provide both for its people.

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THE HELPING HAND,

Suggestions for Winners of Souls

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Adopted as an ideal help in the Southwide Evangelistic Campaign, this 125-page guide to personal soul-winning is of a practical nature rather than theological. It fits handily into a pocket or purse. Take it with you, study it, and use it as you reach out the helping hand to the fallen and distressed. (26b)

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Ormsby Avenue Church Has "Mother and Daughter" Banquet for 110 People

The Woman's Missionary Society of Ormsby Avenue Baptist Church, Louisville, Ky., sponsored a "Mother and Daughter Banquet" at the church on February 11. This was attended by approximately 110 mothers and daughters of the church.

Mrs. Geraldine Vetter, President of the Society, acted as Toastmistress, the invocation was pronounced by the Rev. Howard Gordon, newly elected pastor of the church, and the principal address was given by Mrs. Rollin S. Burhans, wife of the pastor of the Crescent Hill Baptist Church in Louisville. Her topic was "Motherhood." A vocal duet was rendered by the Misses Mona McEuen and Frances Kinder, accompanied by Miss Doris Kendall at the piano, and Miss Kendall also rendered a piano solo.

A delightful meal was served by the men of the church.

This Mother and Daughter banquet is an annual affair, and all those who attended are looking forward with hopes filled with expectancy to next year when, it is hoped, a bigger and better crowd will be in evidence.—*Virginia L. Davis, Secretary, Woman's Missionary Society, Ormsby Avenue Baptist Church, Louisville, Ky.*

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Mt. Hermon Church Ordains Paul Barnett To Gospel Ministry

Paul R. Barnett was ordained to the Gospel ministry by Mt. Hermon Baptist Church on January 28. Several sister churches assisted by sending messengers to serve on the council for the examination and ordination of the candidate.

Brother Earl Wilburn, pastor of Mt. Hermon Church, was elected moderator. Brother Charles W. Holland, Jr., of Harmony Baptist, was elected clerk. Pastor Judson Segars, of Weaver Memorial Baptist Church, preached the ordination sermon.

Pastor I. H. Ball, of Garfield Mission, brought the charge to the church; Brother Holland the charge to the candidate. Brother V. R. Prather, of Mt. Hermon Baptist Church, presented the Bible, and the candidate himself pronounced the benediction.

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Death of M. H. Miller At Elizabethtown is Loss to S. V. Church

ELIZABETHTOWN, Ky.—Miles Hardin Miller, one of Hardin County's venerable citizens, died January 22, following a cerebral hemorrhage he had suffered three days before. He enjoyed unusual vigor up to his last illness, but never regained consciousness after being stricken.

Born on a farm near Elizabethtown eighty-nine years ago last December 12, Mr. Miller devoted his entire life to farming until his retirement a few years ago.

His character and reputation were the highest. He was an ardent member of the Severns Valley Baptist Church, an earnest Christian, and throughout his long life was guided by the strictest standards of morality and integrity. He was a good citizen, and one who had the friendship and the respect of all who knew him.

Mr. Miller was married to Miss Lou Marriott, of Cecilia, and they became the parents of three children, W. H. Miller, of Glendale; Clyde H. Miller, of Elizabethtown; and Mrs. R. L. Willmoth, of Rineyville, all of whom survive. After his wife's death he was married to Mrs. May Cofer, of LaRue County, who survives him. Three brothers, I. E., Charles W. and W. H. Miller, and a sister, Mrs. Kate Jeffries, are deceased.

Funeral services were held at the Severns Valley Baptist Church by the pastor, Dr. L. E. Martin, and burial was in the city cemetery.—*Elizabethtown News.*

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In Memoriam

MRS. W. B. HILL

LEITCHFIELD, Ky., Feb. 19.—Mrs. W. B. Hill, charter member of the Woman's Missionary Society of the First Baptist Church of Leitchfield died December 28, 1948. The W. M. S. has lost a faithful member. She graced her home, church and community with a beautiful life of service for ninety-four years. She was loved and appreciated by all who knew her. The home has lost a devoted mother and counselor, the church a devout member, the town and community a useful citizen.

Mrs. Hill was interested in all of the organizations of the church, serving as treasurer of the Ladies' Aid Society at the time she was called to her heavenly home. She traveled the highway of the Scriptural life with her lord and Master, attained a rich Christian character of power and usefulness.

We cherish the memory of the service, loyalty, devotion and influence of her life's journey with her Lord that will live on in the lives of others.—W. M. S. Secretary.

Gleanings

Homer Martinez and Charles Phillips will assist Pastor John F. Havlik in a revival meeting at East Baptist Church of Louisville during April 3-10.

Evangelist A. C. Baker of Louisville is to assist Pastor J. Cody Stone in a revival meeting at the Long Run Baptist Church during February 27-March 11.

Dr. Lewis C. Ray, pastor of Baptist Tabernacle, Louisville, spoke to the Brotherhood meeting of the Severns Valley Baptist Church of Elizabethtown on February 21.

The pastors of churches within Salem Association, and their wives were entertained in the home of Graff Parish on the night of February 15. At that time pastors held their regular monthly conference. March 29 will be the date of their next meeting.

Dr. Derwood W. Deere, pastor of Bluffalo Lick Baptist Church in Shelby County, and instructor in Old Testament at the Southern Seminary, spoke on "Outstanding Women of the Old Testament" to the Missionary Society at the Taylorsville Church on February 21.

Mrs. Irene Ma, of China, spoke to the W. M. S. at Severns Valley, Elizabethtown, Ky., on February 14. Mrs. Ma was in the Chinese W. M. U. administrative offices for seventeen years, and is now studying in the Baptist W M. U. Training School in Louisville.

Pastor Hugh O. Chambliss has planned a revival at the Wolf Creek Baptist Church, Salem Association, during February 25-27, at which time Raymond William Curbreth will do the preaching; Rex H. Dickey will direct the music, and Herman B. McDowell will provide special music.

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Booze and Baby Dolls

By Hugh A. Brimm
Social Service Commission
2825 Lexington Road
Louisville, Kentucky

Recently I released a news story from my office calling attention to the fact that a liquor dispensary here in Louisville has a sign on the window "Bubble Gum for Sale." I reported that I have seen children going in the store to buy the gum and soft drinks that are sold from a box in front of the counter.

I concluded with the question "Are we to look for the time when package stores will put in a toy department or even operate a nursery while Mama does her shopping? This could be done since Kentucky law does not prohibit a package store from selling 'other commodities.'"

A letter from Rev. C. E. Wilbanks, Fresno, California, tells me that four blocks from his home there is a sign hanging over the sidewalk in front of a liquor store. It reads "Liquor—Toys."

In this community mothers can say to their children "Now Tommy, you and Betty be good today and I'll let you go down to the liquor store to meet Daddy and he will buy you some little toys when he picks up his booze."

When are we going to do something to stop this sort of thing?

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Clear Creek Enrolls 134

PINEVILLE, Ky., February 7.—A record registration of one hundred thirty-four students is reported for this session of the Clear Creek Mountain Preachers Bible School.

Thirteen states are represented in the enrollment. Students from Kentucky lead the enrollment with sixty-four. Indiana and Tennessee each have thirteen students.

Seventy-two of those attending the Preachers School come from churches which affiliate with the General Association of Kentucky Baptists.

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New Spanish Language Baptist Periodicals Comes From El Paso

El Promotor De Educacion Cristiana, or The Promoter of Christian Education, edited by Hiram F. Duffer, Jr., has just come to the Western Recorder office. This Spanish language quarterly publication is published by the *Casa Bautista de Publicaciones,* under the direction of F. W. Patterson at El Paso, Texas, and sells for sixty cents a year. The 44-page periodical contains stories of our Baptist work in the various spanish-speaking countries, poetry, program outlines, stories for intermediates and juniors, music and recreation, Vacation Bible School work, and many other things. Dr. W. F. Patterson is also Editor of *Revista Evangelical,* a monthly Baptist publication printed at the same address. Any Baptist who speaks Spanish would be glad to be told about these two periodicals. Or it would be an excellent thing for Baptist college and high school students who are studying Spanish, to subscribe to one or both of these magazines for their parallel reading.

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John Stott Ordained to Gospel Ministry at Main Street, Williamsburg

WILLIAMSBURG, Ky., February 10.—A council met at the Main Street Baptist Church here on February 6 to examine John Stott as to his fitness as a candidate for the ministry of the Gospel. The council was composed of Rev. C. Edward Roehl, pastor of the Main Street Church; Dr. H. C. Gabhart, Rev. Leo Jenkins, Rev. J. S. Dick, Rev. M. R Lovett, Rev. Harold Wainscott, Rev. Edward Haun, Dr. E. O. Edwards, and Prof. A. H. Webb.

Rev. Leo Jenkins was elected to act as clerk, and Dr. Gabhart as interrogator. The charge to the candidate was given by Pastor Wainscott, and the charge to the church by Prof. A. H. Webb. The presentation of the Bible was made by Dr. E. O. Edwards.

Churches represented included the First and Central Churches of Corbin; Main Street and First of Williamsburg; and First Baptist Church of Eagan, Tenn. Cumberland College was represented by President J. M. Boswell, several members of the faculty and student body. The opening prayer was made by Pastor Edward Haun, and the dismissal was by Brother Stott.

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Arkansas Church Making Progress Under Leadership of Kentuckian

FAYETTEVILLE, Ark.—The First Church here is soon to have a new educational building to care for 800 more students in Sunday school, in addition to adequate office space. The University of Arkansas is nearby, and some 1,500 of its 5,500 students are Baptist or of Baptist preference. Dr. Walter L. Johnson, a native Kentuckian, and graduate of Georgetown and the Southern Seminary, has been pastor here since October 1947.

During the past year 292 additions were made to the church roll, bringing the membership now to 1,946. The Sunday school had an enrollment of 1,089—a gain of 154. The Training Union enrollment was 361—a gain of 85.

Total gifts for the year were $73,149.07. The disbursements reveal that $16,939.45 went to missions, $35,184.89 to local expenses, and $22,255.57 to the building fund. The budget for 1949 has been overpledged.

The First Church recently completed a $4,000 basement for a mission on the west side of the city.

Majority of Southern Baptist Churches Have Fewer than 200 Members

By Porter Routh

NASHVILLE, Tenn.—More than 64 per cent of all of the churches in the Southern Baptist Convention have fewer than 200 members, according to information supplied by the associational clerks which will appear in **The 1949 Southern Baptist Handbook,** soon to be published by the Baptist Sunday School Board.

Of the 26,822 churches in the Southern Baptist Convention, 32.8 per cent have fewer than 100 members, 31.8 per cent have between 101-200 members, and 89.3 per cent of the total number have 500 members or less. Fewer than 1 per cent of the churches have more than 2,000 members. Of the 233 churches with more than 2,000 members, 63 are located in Texas. But Texas also has 1,138 churches with 100 or less members.

More than half of the churches in Arizona, California, and Kansas have fewer than 100 members. Of the larger states, Arkansas leads in the number of churches with 100 member or less with 460 churches in this group, or 45.9 per cent. The record of each state, with the number of churches in each group classification will appear in the **1949 Handbook.**

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Relief Goods Cause Tears Of Joy By Recipients

NEW ORLEANS—A man who returned from Russia where he had been a prisoner of war since he became a soldier at the age of 18, now returned home after six years, and found nothing at all there that he could wear. He was dressed entirely from your gifts, and a long time he stood there speechless before us, unable to say a word. It was easy to see that he felt that everything was a dream. An elderly sister who had no belongings any more, having lost everything during the war, and had nothing but borrowed pieces of clothing, stood a long time overwhelmed by weeping and weeping before the pieces of clothing that she was to receive, and said, that each single piece was a special answer to prayer. She had had no idea what she should take on this winter. It is impossible to describe all the details. When we were able to lay a layette in the hands of a young expectant mother, right often we saw tears of gratitude flowing. Karl Reichardt, German Baptist Relief Representative, in a letter of thanks to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana.

All types of clothing, especially men's wear, are needed for relief. Continue to give until all the need is met.

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SHEEPISH—How the cotton in an all-wool suit looks.—*R. & R. Magazine.*

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

The Forty-fifth Annual State W. M. U. Meeting

Place—Louisville, Kentucky.
Time—April 5-7.
Church—Crescent Hill Baptist.
Pastor—Dr. Rollin S. Burhans.
General Chairman—Mrs. J. K. Williams.

Representation

Delegates to the annual meeting shall be: (1) Officers of the Baptist Woman's Missionary Union of Kentucky and members of the Executive Committee; (2) W. M. U. field workers; (3) Regional Chairmen of Mission Study, Stewardship and Community Missions; (4) Regional Young People's Leaders; (5) Superintendents of Associations; (6) Associational young people's leaders; (7) Associational group leaders; (8) all former State presidents; (9) One from each W. M. S. and one additional for every fifty members above the first fifty, three being the limit (except for the hostess society which shall be entitled to six); (10) Each young people's director and counsellor of Y. W. A., G. A., R. A., and Sunbeam Band or substitute for same. Only such delegates as are present and duly accredited by the societies they represent shall be entitled to vote

Cards For Delegates

Requests for delegates' cards should be sent to the State Office. Names and addresses of delegates and the organization being represented by each delegate should be sent with request for cards.

Reservations

Remember to make your reservations early. Entertainment is on the "pay plan" as in previous years. Reservations in hotels will be made direct to the hotel. Reservations in private homes are to be made with **Mrs. H. C. Cassell, 519 Oxford Place, Louisville, Ky.** It will be most helpful to the Registration Committee if delegates will state whether they will travel by train, bus or automobile, also giving time of arrival.

More information about the State meeting will be given next week.

Observance of the Week of Prayer For Home Missions

We hope your plans are complete for a worthy observance of the Week of Prayer for Home Missions. The theme "Committed unto us" I Cor. 9:17 is challenging. The needs of the Home Mission Board are imperative, especially since they are experiencing cuts in their receipts from the Co-operative Program. Read the appeal made by Dr. J. B. Lawrence in the February issue of Royal Service and make your plans large and your offering worthy of a good steward. What will be your share in the South-wide goal of $1,000,000.00?

Rates for Reservations for State W. M. U. Convention

In order that organizations may know what the expenses will be for their delegates for the State Meeting in Louisville, April 5-7, the following rates have been secured.

Kentucky Hotel
430 W. Walnut

Single with bath	$3.50 and up
Double with bath	$6.00 and up
Twin beds with bath	$7.00 and up
Double room with two cots added	$2.00 each

Henry Watterson
415 W. Walnut

Single with bath	$3.50 and up
Double with bath	$5.00 and up (for two)
Double without bath	$4.00 (for two)
Twin beds with bath	$6.50 and up (for two)
Two double beds (four persons)	$2.50 each

Henry Clay Hotel
604 South Third

Single with bath	$3.50 and up
Single without bath	$2.50 and up
Double with bath	$6.00 and up (for two)
Double without bath	$4.00 and up (for two)
Two double beds (four people)	$10.00 to $12.00

Seelbach Hotel
500 South Fourth

Single with bath	$ 4.00
Double with bath	$ 6.00 (for two)
Twin beds with bath	$ 7.00 (for two)
Two double beds (four people)	$13.00
Cots can be put in the rooms for	$ 2.00 each

Some Dates to Remember

It is not too early to make your plans and reservations for the W. M. U. Conference at Ridgecrest. The dates have been changed from the ones given in your Guide Book. The new dates are August 4-10. The reservation fee is $2.00.

Young People's Dept.

Miss Mary H. Sampson Secretary

Week of Prayer for Home Missions February 28-March 4

Surely not a single young people's organization will fail to observe the Week of Prayer for Home Missions. The Sunbeams will want to know about "God's Beautiful Colors;" the Girls' Auxiliary about "American Beauty;" the Royal Ambassadors about "Our Homeland—Committed Unto Us;" and the Y. W. A.'s about "Light for our Neighbors—Committed Unto Us."

A MILLION DOLLARS to tell the story of Christ to people of every nationality right here in our own America is the goal that we try to reach this year as we give our Annie Armstrong Offering. Giving of our money in this way enables every giver to become a missionary and tell some person without Christ about His love. We must not fail in this great task.

G. A. House Parties

Last call for reservations for the Georgetown and Bethel House Parties! FEBRUARY 26 is the last day on which reservations can be accepted for these two House Parties. Any Intermediate G. A. who has completed the rank of Land-in-Waiting in the Forward Steps is eligible to attend. Get your application blank and $1.00 registration fee in the mail TODAY. Send these to Miss Mary Sampson, 127 E. Broadway, Louisville, Kentucky.

Reservations for the Campbellsville and Cumberland House Parties will be accepted through March 12. That time is not far away, so do not run the risk of waiting until the last minute.

The theme for the House Parties will be "A Story—A Song—A Saviour." Some of the speakers and leaders that you will went to hear and get to know are Mrs. G. S. Munro of New Zealand; Rev. Tucker Calloway of Japan; Miss Emily Goon of China Rev. John McGee of Africa; Dr. David Mein of Brazil; Miss Rose Marlowe of China; Miss Mary Sampson of China; Miss Helen Armstrong a worker among; the Navajo Indians; Mrs. George Ferguson, Executive Secretary of Kentucky W. M. U.; Misses Jane T. Kent, Elaine Neeley, and Inez Haley of Louisville. These and others will make these House Parties lasting memories in the life of every girl who attends.

The dates and places again are:

Georgetown College	March 4- 6
Bethel Woman's College	March 11-13
Campbellsville College	March 18-20
Cumberand College	March 25-27

Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

SCHEDULE SUGGESTED FOR MARCH
(Southern and State)

Theme: The Faithful Deacon.

Scripture: "And let these also first be proved: then let them use the office of a deacon, being found blameless" (I Tim. 3:10).

Aim: To Help the Deacons and the Church Members to Glorify God in All of Their Church Work.

Song: "Satisfied with Jesus."

Denominational Emphases

1. Home missions.

2. Home and Foreign Missions Day in Sunday school and offering, March 27.

Suggested Activities for Churches

1. Enlist the people to take the Church Study Course in April. Invite every member of the church to take part.

2. Lead all Training Union members to make an offering for home and foreign missions in the special Sunday school offering for these causes on March 27.

3. Get subscriptions to the home missions journal, Southern Baptist Home Missions.

4. Complete plans to observe Youth Week, April 3-10.

Suggested Activities for Associations

1. Hold the associational mass meeting this month. See The Baptist Training Union Magazine and the Associational Bulletin for suggested programs. Get reports from all churches on the number of daily Bible readers enlisted in the Bible Reading Crusade, the number of Training Unions working to increase prayer meeting attendance, and the number of churches planning to hold a study course in April.

2. Lead all associational officers to attend the state associational officers' clinic this month if it is held in your state.

STATE CONVENTION OFFICERS

President—Rev. Harold D. Tallant, First Baptist Church, Madisonville.

Vice Presidents (Also Regional Presidents):

Central Region—Mr. Howard T. Peters, 2319 West Oak Street, Louisville.

North Central Region—Mr. J. Harlan Barnes, Reeding Road and Whittier Street, Gladstone Apt. No. 21, Cincinnati, Ohio.

Northeastern Region—Mr. Jesse F. Cooper (Acting), 2501 South 29th Street, Ashland.

South Central Region—Mr. Melvin Eplee, Berea.

Southeastern Region—Mr. H. K. Herren, Harlan.

Southern Region—Mr. D. L. Jackson, Glasgow.

Southwestern Region—Rev. John Ryberg, Mullins Hall, Baptist Seminary, Louisville.

Western Region—Rev. E. Keevil Judy, First Baptist Church, Henderson.

Secretary-Treasurer—Mrs. Edward Poe, First Baptist Church, Madisonville.

Story Hour Leader—Miss Christine Heese, Route 5, Box 88, Louisville.

Junior Leader—Mrs. U. W. Franklin, 3669 Forrest Circle, Paducah.

Intermediate Leader—Mrs. E. N. Perry, 315 High Street, Richmond.

Young People's Leader—Dr. Chester Badgett, Beaver Dam.

Adult Leader—Mr. Kenneth Wood, 124 Victory, Louisville.



Dr. C. Oscar Johnson, Pastor Third Baptist Church, St. Louis, Missouri, and President of the Baptist World Alliance who will speak to the State Trainnig Union Convention in Paducah on Thursday night April 21.

AWARDS FOR JANUARY

Association	Methods	Other Books	Total
Barren River			
Mill Creek	---	1	1
Bell County			
Fonde	---	49	49
Middlesboro, First	24	83	107
Blackford			
Hawesville	---	34	34
Bracken			
Mayesville, Calvary	24	11	35
Breckenridge			
Walnut Grove	---	2	2
Caldwell			
Kuttawa	15	---	15
White Sulphur	53	---	53
Christian County			
Pleasant Hill	---	52	52
Crittenden			
Short Creek	---	23	23
Daviess-McLean			
Crabtree Avenue	4	53	57
Hopewell	---	19	19
Owensboro, Third	17	98	115
Newman	---	23	23
East Union			
Pleasant View	14	---	14
Elkhorn			
Calvary	---	54	54
Georgetown	---	11	11
Lexington, Immanuel	55	---	55
Franklin			
Buck Run	---	33	33
Thorn Hill	---	76	76
Freedom			
Albany	15	---	15
Graves County			
Bell City	---	24	24
Greenup			
Catlettsburg	---	35	35
Pollard	4	---	4
Laurel River			
London, First	91	---	91
Lincoln County			
Hustonville	---	40	40
Little Bethel			
Nortonville	---	3	3
Long Run			
Auburndale	20	---	20
Farmdale	---	65	65
Highland	7	62	69
Manly Memorial	6	8	14
Prospect	---	49	49
Victory Baptist Chapel	19	---	19
Muhlenberg			
Greenville, First	---	6	6
Beech Creek	---	30	30
Nelson			
Mt. Washington	14	28	42
North Bend			
Crescent Springs	38	---	38
Fort Mitchell	46	---	46
North Concord			
Grays	---	9	9
Ohio County			
Hartford, First	---	39	39
Slaty Creek	39	---	39
Ohio Valley			
Sturgis, First	30	---	30
Owen County			
Richland	---	11	11
Salem			
New Highland	---	28	28
Severn's Valley			
Sonora	---	19	19
Ten Mile			
Mt. Zion	---	46	46
Three Forks			
Hazard, First	---	26	26
Hyden	17	---	17
Upper Cumberland			
Calvary	---	19	19
Harlan	---	14	14
Warren			
Rocky Springs	12	---	12
West Union			
Barlow	---	16	16
Totals	564	1199	1763

20%-ERS

The following churches have reported their Church Training Union attendance equivalent to 20 per cent of the resident church membership:

Eighteenth Street Baptist Church, The Crestwood Baptist Church, First Church of Jellico, Harmony Chapel, First Church of Madisonville, First Church of London, Kuttawa Baptist Church, First Church of Eddyville.

LIFE—The exploring party, with the help of native guides and bearers, was forcing its way through the South American jungle. Then, still far from the camping place agreed upon, the natives sat down. "Were they sick?" the native leader was asked. "No." "Were they tired?" "No." "What was the reason for the halt?"

A good reason, the native leader explained. The men had been working hard and had gone far. Now it was time for them to stop until their souls could catch up with them.

Western civilization might wisely rest its machines and its labs for awhile and do the same.—*Property*, syndicated by Cambridge Association, Boston.

"The Big Fisherman"

A Review by WALTON R. COLE, Dayton, Ky.

[We offer below an appraisal of Lloyd Douglas' latest book, "The Big Fisherman." Dr. Walton R. Cole, pastor of the First Baptist Church, Dayton, Kentucky, terms it "a blasphemy against the Book," and warns young Christians against it. There ought to be widest protest against the literary license taken by writers in dealing with sacred things. Their assumed *freedom* frequently leads to subtle blasphemy and paves the road to doubt. They furnish a beautifully-done piece of dangerous fiction which affords an entree for the Christ-denying, soul-destroying human philosophy which leaves out the supernatural element in religion.—Editor.]

Have you read Lloyd Douglas' latest book, "The Big Fisherman?" Well don't! It is the author's latest attempt at historical inaccuracy and biblical perversion. Reputedly, it is a story of Simon Peter; but those who believe in the inspiration of God's Holy Word would never recognize the Big Fisherman, nor Jesus nor any other biblical character represented.

In the story, Jesus is the carpenter who becomes a teacher—talking about a strange kingdom which might suit because the deity and miracles of Jesus are left in serious doubt. For instance the miracle of the feeding of the five thousand is explained in a rather unique way—the people had hidden bread in their pockets when they began to follow Jesus and had not eaten because they did not want to share with others, but when Jesus took the boy's loaves and fishes and broke them into tiny bits, expecting everybody to have some, they drew out their hidden biscuits and shared with each other. The miracles of healing are put on the same plane as the work of a psychiatrist today. Of course the Bible ceases to be the inspired Word and becomes, for the author, simply a source book of material which he uses according to his personal whims. He is devoid of historical continuity and accuracy.

The picture of Simon Peter is a farce. He is just a gang boss who makes the crowds stand in line for healing. He lacks a real vital faith. He is never the Rock, which Jesus called him. Sometimes I wonder if he is saved or swayed. The rest of the disciples are *nincompoops*—what a sorry mess of things Jesus made! In the face of such a picture as Douglas has drawn, surely Jesus didn't expect those men to disciple a world. Many characters are introduced, but when they are no longer needed they are simply killed off, an easy thing for any writer to do.

The book is a blasphemy against the Book. All Christians, especially Baptists, should be shocked by the teachings of this book, woven into the midst of a love story, of doubtful origin. Here the fundamentals of our holy faith—the deity of Jesus, the supernatural in religion, the inspiration of the Word, the transforming power of a living faith in a living Lord, the Bible as the final authority for faith, salvation by faith alone, all, are loosely, carelessly, irreverently handled. If you must read the book then do not be ready to accept its subtle teachings.

"The Robe," now "The Big Fisherman," and if I dare to make a prophecy, next will be "The Apostle"—what a *bonanza*—and then the vicious circle of biblical perversion will be complete. "The Big Fisherman" so far as aiding anybody towards a better understanding of Jesus or Simon Peter should never have been written.

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Education in Regard To Alcohol Should Teach These Facts

(Continued from Page 13)

Alcohol gives a false sense of security in a complex situation because it distorts time perspective and gives the illusion of superiority.

25. Alcohol increases suspicions; it provides a temporary retreat from the world of reality; it allows a greater expression of immaturity, cynicism, aggressiveness, egotism and self-pity.

26. Moderate amounts of alcohol have a measurable effect on speed of reactions, discrimination of sensory perceptions and degree of muscular control.

27. Alcohol does not "cure" inferiority feelings, but through a lowering of judgment it gives shy people a temporary illusion of superiority.

28. Alcohol especially causes those who have marked changes of mood to indulge in extreme forms of behavior.

29. Fifty million Americans spent $9,640,000,000 during 1947 for legal alcoholic beverages. An estimated one billion more was spent for bootleg beverages. (Dept. of Commerce estimates).

30. It is sometimes estimated that the consequential cost of drinking approxiates the direct cost of $9,640,000,000. This consequential cost consists of impaired efficiency, crime, delinquency and dependency of many kinds.

31. The National Safety Council reports that one in about five highway fatalities is due to alcohol.

32. Probably 50 per cent of all the arrests in our cities is for drunkenness or drink-caused disorderly conduct. A survey made in 1942 in Hartford, Bridgeport and New Haven, Connectgicut, showed that two-thirds of all non-traffic arrests were for drunkenness.

Studies made at Sing-Sing in 1938, 1939 and 1940, show that in at least 22 per cent of offenses, alcohol was closely related to the crime.

33. The Northwestern National Life Insurance Company of Minneapolis reported in 1938, that 24 per cent of rejected applications were for the excessive use of alcohol.

34. The medical use of beverage alcohol except to a very limited degree is generally discouraged by the profession.

35. The use of alcohol as a house-hold remedy, for instance for snake-bite, colds, etc., is based upon a mis-conception of its character, and is dangerous.

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Hall Street Bids Pastor Good-By

The Hall Street Baptist Church of Owensboro held a special good-by service for Rev. and Mrs. J. R. Dobbins Monday night, February 7. Pastor Dobbins resigned the Hall Street Church to accept the unanimous call of the Beechmont Baptist Church of Louisville.

During the program, farewell messages were spoken by heads of all departments of the Owensboro church, and as a token of appreciation the church presented the couple a love gift in the amount of ninety dollars.

Pastor and Mrs. Dobbins are already on the new field in Louisville and have been well received.

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MIND—We hear about soil erosion. Surely, not less serious is the matter of mind erosion; the dust storms of daily excitement and of continual triviality can easily blow away the sensitive topsoil of the spirit. The result is a narrow and shallow nervous credulity.—Christopher Morley, author, quoted in *Pathfinder*.

People being released from the blackout of illiteracy must have the Bible.



GIVE to American Bible Society, Feb. 27

12 million Bibles and Testaments needed for Bible-hungry people in Germany alone!



GIVE to American Bible Society, Feb. 27

Gifts For Relief Have Great Spiritual Value In Germany

NEW ORLEANS—"Why do the Baptists send us these good things which we need so terribly here in Germany?" is a question frequently asked by the recipients of relief goods sent through the Southern Baptist Relief Center. The answer they are given is, "Because the love of Christ compels them." This information is contained in an exuberant letter of thanks received at the Southern Baptist Relief Center here from Karl Reichardt, representative of Burderhilfe (Baptist relief organization) in the Westfalen Association of Germany.

Brother Reichardt bubbles over with joy and thanksgiving as he describes the arrival and distribution of 344 bales of clothing from the Southern Baptist Relief Center. Along with his letter he sent 106 notes of appreciation from pastors and other individuals who shared in the distribution.

Translated from the German by Dr. Arnold T. Ohrn, Executive Secretary of the Baptist World Alliance, the letter is much too long to print in full. Some of the most interesting excerpts follow:

During the week I received once more to my great joy a large shipment of clothing given by you. . . Three hundred forty-four bales of clothing were placed at my disposal for distribution among 74 churches.

In order to help with the unpacking, sorting and distributing among the several churches, seventeen sisters and five young brethren volunteered. As soon as we told them about the work before us, they were excited because of the greatness of the shipment, and every one was full of expectation. We knew how this shipment would be received in the churches, and what joy it would bring for them to receive these large and valuable love gifts. My voluntary workers could, therefore, hardly wait until they were to begin the work. At eight o'clock on the dot, they had all arrived at the barracks where we otherwise have our church services. The great number of bales with the inscription "Southern Baptist Relief Center, New Orleans," had already been delivered to us. An explanation was given to all the helpers about the giver of these gifts, and a word was also spoken about the people who were to receive them. At the end of this explanation a short devotional talk was given in connection with Gal. 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Everyone was greatly moved by the love which was shown to us through these shipments from our fellow-believers in America.

In the closing prayer a word of thanks arose to our Lord Jesus Christ, who had awakened love and helpfulness in the hearts of our American fellow-believers, and who had brought the gifts to us undamaged under His protection. We asked Him to send blessings to all who, as givers or helpers, or as relief workers, had been active in connection with this service of love in America. We asked the help of our Lord for all those who were to be active in the distribution among the churches and within the churches, and we asked for happiness within our hearts and strength for our hands. This we have repeated each morning.

And yet, under our happiness quite often an earnest expression came into the face of one or other of the workers, together with a question which came to their lips, "Why do Americans send us these good things which we need so terribly here in Germany?" The answer has always been this, "Because the love of Christ compels them." And then the question remained, "Would I likewise be driven so strongly by the love of Christ that I would give away my clothing and underwear, to strangers even if they were fellow-believers?".

The visible inscription on the bales, "in the name of Christ," was a strong testimony that more and more takes hold of our hearts. Given in the name of Jesus Christ. Received in the name of Jesus Christ. A better, clearer, or more unmistakable testimony no one can give. This testimony has received an echo in our town. The work that we have been doing has not been hidden. Many people have asked, "What are they doing there?" And out of this question a conversation could develop, the kind of conservation we wished, and could end with words concerning the love of Christ. The occasion for this conversation and the background for it, you have given us through your testimony. Your love to the disciples of Jesus Christ in Germany has become a witness of His love that surpasses all our thoughts and all our understanding.

To continue this ministry of love, your help is needed. Send your spare clothing, bedding, shoes, etc. today to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana.

Public Aid to Catholic Schools

(Continued from Page 8)

North College Hill, a suburb of Cincinnati, Ohio elected three Catholics and two Protestants to the local Board of Education. On a strict religious division, the Board voted to incorporate into the public school system a Catholic school in the community.

The Board contracted to pay the Catholic Church an annual rental for the use of its building and equipment, and agreed to retain the nun teachers and to pay their salaries.

The 1942 election, however, placed five Protestants on the Board. Support of the Catholic school was then withdrawn. The 1946 election returned the former ratio of three Catholics and two Protestants to the Board. Once again the parochial school was voted into the public system, and the superintendent of schools, a Protestant, was dismissed.

This caused the National Education Association to intervene. After an investigation, the NEA put the North College Hill school system on its blacklist, accusing the Board of "unprofessional conduct." As a result, the Board resigned and the school system was placed under judicial supervision.

Complete separation of church and state is a good Baptist tenet. Thus, we do not demand assistance from the public treasury for our religious institutions. "Sour grapes" is not the reason we Baptists object to this financial advantage sought by the Catholic Church. Our opposition is a matter of principle. Yet, as taxpayers, we are forced to help propagate religious doctrines in which we do not believe.

All levels of government, federal, state, and local, are forbidden by the Federal Constitution to assist religion. Aid to Catholic schools has caused other religious groups to request the Supreme Court to enforce this constitutional prohibition.

If the Court refuses to protest religious freedom, there is only one recourse left—we must enter the political arena and defend liberty there, we must use our influence in the legislature to stem this movement for government support of religious schools.

Listening for the "Whoa"

Chet Barriger says: "It seems the old family mule was very trying on the aged farmer's patience. Time after time he would start very cautiously, then, after a few steps, he would stop.

"One of the neighbors noticed it and said to the farmer, 'Looks to me as if that mule is balky.'

"But the farmer shook his head and said, 'No sir-ee. He's a fust class mule; but he's so afraid that I might say whoa and he wouldn't hear me, that he stops every now and then to listen.'

"When I heard that story I thought to myself: I wonder if some of us aren't just like that mule—listening all the time for the slow-down sign so we can quit pulling."—*The* 101 *News.*

Bible-hungry China pleads for Scriptures which only the Christian people of America can supply.



GIVE to American Bible Society, Feb. 27

OUR SUFFICIENCY

IT IS NOT necessary to emphasize that the nations of the earth seem to be standing at the parting of the ways The situation in Germany has created considerable nervous tension, the political vacissitudes of France have shown the difficulty of establishing stable Government, and the headlong rush of Communism throughout the world has made us realize we are engaged in a serious warfare between faith in God and anti-Christian materialism.

In such circumstances we are compelled to examine our resources, and from many a heart there will arise the cry: "Who is sufficient for these things?" It is the Christian's joy and privilege to reply, with calm confidence: "Our sufficiency is of God."

Widespread Unrest

Perhaps never before in the history of mankind has there been such widespread unrest and uneasiness. The world situation is so serious that we do not know how close we may be standing to the brink of war.

Yet even this situation may be a blessing if it drives us back upon God, and encourages us to seek His grace and intervention. Sometimes in human history it is necessary for nations and individuals to be brought low in order that they may be driven to seek the face of God, and to retrace their steps.

An old proverb reminds us that the darkest hour is always before the dawn. We cannot tell at the moment what will be the immediate outcome of the present situation.

It may mean widespread revolution: it may involve another war. In God's love and mercy, it may mean the shattering of materialism and secularism, and a glorious world-wide spiritual revival.

Best of all, it may mean that the coming of the Lord draweth nigh. There can be no doubt that our days answer very nearly to the conditions described by the Lord as the signs of His appearing.

Can God Meet Every Need?

In the meantime, we have to ask ourselves, can God meet our every need? We can only proceed one step at a time, and we can only move from day to day. We cannot even forecast what may happen next week, next month, or next year, But we do rejoice that God has promised that as our days, so shall our strength be.

His Word assures us that God is able to meet every need according to His riches in glory by Christ Jesus. Those words mean either everything or nothing. If God is able to meet our every need, then, moment by moment, and hour by hour, we, as His faithful remnant, can look up to Him and beseech Him to give us the needed grace and guidance and strength for whatever duties may devolve upon us.

The most serious possibility in times of stress and uncertainty is that we should be so preoccupied with world events that we lose our sense of proportion; in other words, that we leave God out of our reckoning.

We wish it were possible for the Christian men in Parliament to take their courage in both hands and direct the thought of the nation to our glorious possibilities in Christ Jesus.

As it is, we seem to be sinking deeply into a kind of fatalistic despair of unbelief. In these circumstances a solemn responsibility rests upon clergy, ministers, and all Christian people to keep alive the spirit of Christian certitude.

We must beware of the tendency to conform to current thought. It is the function of Christian people to guide and sustain souls in an hour of widespread crisis.

It is because the strength of a chain is the strength of its weakest link that it behooves each one of us to examine ourselves in the presence of God. We have to inquire whether we are practicing the holy ministry of intercession, whether we are seeking to know the divine will as that will has been revealed in Holy Scripture. We have to ask ourselves whether we are possessing our possessions.

A Call to Personal Dedication

This means, in practice, that there comes to us a solemn call to personal dedication. We know what God has been pleased to do in other days as the result of the faithful intercession of those upon whose hearts He has laid a heavy burden. All history offers conclusive evidence that the effectual, fervent prayer of a righteous man availeth much in its working.

There is a danger that the enemy of souls may so discourage us that we leave our first love and our first works, and lose something of that spiritual sensitiveness which is of paramount importance in times of world need. It is for each one of us individually to ascertain, under the guiding inspiration of the Spirit of God, how He would have us function as the salt of the earth and the light of the world; for such is our uncancelled obligation. We cannot tell what will be the outcome of the present distress; but we can ensure that we shall be ever found with our lamps trimmed and burning, our loins girt about with truth, and our feet shod with the preparation of the Gospel of peace.—*The Life of Faith,* London, England.

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R. G. Shelton Set Apart To Gospel Ministry By Cherry Corner Church

MURRAY, Ky., February 9.—At the invitation of the Cherry Corner Baptist Church Brethren J. H. Thurman, T. G. Shelton, Lon Outland, Leslie Gilbert, Wendell H. Rone, H. F. Paschall, T. H. Shelton, J. L. Ryberg, and H. C. Chiles assembled and constituted a presbytery to consider the propriety of ordaining Brother R. G. Shelton to the full work of the gospel ministry on January 22.

Pastor J. L. Ryberg served as Moderator. T. H. Shelton interrogated his brother, R. G. The sermon was preached by their father, T. G. Shelton. Lon Outland presented the Bible and J. L. Ryberg led in the prayer of ordination.

Brother Shelton has already assumed his duties as missionary in the Cumberland Baptist Association, Clarksville, Tennessee.—H. C. Chiles, Clerk.

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MERIT—While we often grumble because we can't have what we want, we should be thankful that oftentimes we don't get what we deserve.—*Canning Trade.*

CUMBERLAND COLLEGE

A Fully Accredited Baptist Junior College

Cumberland College is recognized for its emphasis on a liberal arts education in a religious atmosphere. With an able faculty, it is able to offer the best in instruction.

Its program of extra-curricular activities is designed to provide expression for all students through their individual talents.

Because of its large endowment and because of the support of Kentucky Baptists, Cumberland is able to offer the highest type of educational advantages at a minimum cost.

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WILLIAMSBURG, KENTUCKY

Pay in Plugging Away

By W. C. SKINNER, Pastor
Friendship Baptist Church, Friendship, Tennessee

There are times when many of the Lord's servants, both preachers and laymen, become discouraged because they do not see immediate results of faithful service rendered. Sometimes when they are privileged to see some fruits of their labors, they are disappointed because the outcome was not exactly what they anticipated. Then too, because they seldom experience the spectacular in their achievements as some of their worthy associates seem often to do, they are tempted to feel that they are accomplishing very little if anything at all, in the Lord's vineyard. However, the facts in the case are the opposite.

In things that are to be lasting, we should not expect immediate results every time. A solid foundation must be laid before the superstructure can be erected. A truth must be unveiled before it can be applied and worked into a belief and practice. If it is the Master's good will and pleasure to also use us as instruments in His hands in erecting the superstructure, we should be grateful. If not, let us remember that it was Paul who said on one occasion during his eventful career: "I have laid a foundation, and another buildeth thereon." Achievements of a spectacular nature enthrall every one, the fact that such experience is not immediate is no proof that efforts have been in vain.

It is but natural to be fascinated by the wonders of the cataract, but let us not overlook the long quiet reaches of the river, remembering that upon its bosom floats much of the commerce of the world. In every thing uncommon there lies the power of arrest. Even though the unusual may temporarily break the monotony while "plugging away" at the usual task, we should not allow the true values of noble service to be lost to us.

Life is not made up of mountain-top experiences. The thrills that come to any of us, usually follow in the wake of faithful performance of customary duty. David was faithfully discharging his duties in the daily routine of tending his father's sheep, when he was summoned to receive from Samuel the revelation that he was the chosen son of Jesse to reign over Israel. While steathily threshing wheat by the wine press, an angel revealed to Gideon the call of God to deliver Israel from the galling yoke of the Midianites. Peter, Andrew, James and John were engaged in the laborious and non-spectacular drudgery of the fishing industry, when their Saviour appeared, to honor them with the highest calling known to man.

A man's usefulness is not determined by the occasional thrill he experiences or produces, but by his steady plodding day by day in a commonplace task. Unswerving loyalty to the cause we have espoused is after all our primary duty, leaving results and the reward in the hands of God who exhorts us: "Moreover it is required in stewards, that a man be found faithful." If the Lord's servant is patient and persistent in his assigned work, no richer reward could he receive in the last day, than to hear from the lips of the Saviour: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—*The Baptist and Reflector.*

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Strange Things Do Happen

(Continued from Page 6)

Is This Foreign Missions or Home Missions?

There stood before the missionary a charming Japanese young woman who had wandered into the services alone that Sunday morning in Tokyo. Shyly she approached the missionary and said, "Please sir, will you help me? I am interested in Christianity and would like to know more about it. I am an occupation bride and will leave for the United States in a few months with my husband who is an American soldier."

"I will be glad to help you," replied the missionary. "What is your husband's religion?"

"Oh, sir," she answered, "my husband has no religion and I am seeking a religion for both of us."

Sadly the missionary pondered the problem as he asked himself, "Which heathen shall I try to win first, this one born in Japan or the one born and reared in an American home?"

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A man can't very well make for himself a place in the sun if he keeps continually taking refuge under the family tree.—Liberty.

BETHEL WOMAN'S COLLEGE
(Founded 1854)

Often called "Bethel the Beautiful" and "Kentucky at Her Best." Extensive courses, thorough instruction by excellent faculty. Small classes permit personal guidance, spiritual values receive major emphasis. Ideal place for Kentucky girls. Support from Kentucky Baptists makes possible low cost to students.

Catalog and view book on Application

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



Mark your Calendar now

Kentucky Baptists responded in a glorious way last year to help provide for the Sunday School Charity Fund. Fifteen hundred dollars was given to help the sick and aged last year, and the need is constantly increasing.

Let's Give More This Year

Remember

Mother's Day is Hospital Day

KENTUCKY BAPTIST HOSPITAL

Barrett at DeBarr **Louisville, Kentucky**

Nothing New Under the Sun . . . "50-50" Idea Was Basis of Original Co-operative Program

NASHVILLE, Tenn.—(BP)—They say there is never a new idea; merely adaptations of old ones. Such seems to be true as regards the fifty-fifty division of money handled by Southern Baptist churches. Now—in 1949—as gears are set for emphasis on the equal division of church income for local expense and mission and benevolent causes under the campaign slogan "Fifty-fifty by 1950," someone turns up with an October 1926 copy of Baptist Bulletin Service pleading for the same thing then.

The division of the Baptist dollar one-half to local expenses and one-half to missions and benevolences was recommended to the churches then (1926) by the Co-operative Program Commission, a group named by the Southern Baptist Convention to set up and promote the infant Co-operative Program prior to the formation of an Executive Committee.

"The Commission believes," said that 1926 Baptist bulletin folder, "that every Christian is under just as much obligation to help carry forward the work of the kingdom beyond the borders of his own community as he is to help pay the salary of his pastor, provide a house of worship and take care of the incidental expenses incident to the maintenance of a church building and worship.

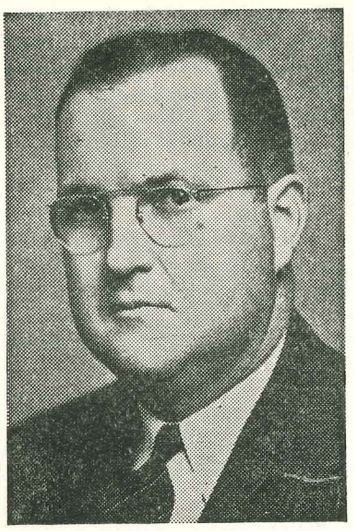
"If the basis of distribution proposed in this suggestion were carried out—one-half of what is given going to purely local expenses, such as pastor's salary, building fund, incidentals, etc., and the other half to the seven objects embraced in the Co-operative Program—foreign missions, home missions, state missions, ministerial relief, the Baptist schools, orphanages, and hospitals—and even a majority of the members of these churches were enlisted in giving regularly on this basis, according to their ability, Southern Baptists would be able to have far better houses of worship, pay their pastors larger salaries, and do ten times as much for missions, education and benevolences at home and around the world as we are doing today."

Noting this old bulletin, Dr. Duke K. McCall, executive secretary of the present Executive Committee, pointed out that equal division of money at home and abroad was a basic purpose of the Co-operative Program from its beginning and, basis for "Fifty-fifty" dates back 2,000 years to the teachings of Jesus who said "Thou shalt love thy neighbor as thyself."

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Secretary W. R. Alexander Writes Kentucky Baptists On Work of B. F. Fox

DALLAS, Tex.—For 3 years Rev. Baynard F. Fox has been director of retirement plans in his native Kentucky. He will continue in this office, but an arrangement has been made between the Kentucky state board and the Relief and Annuity Board, Dallas, Texas, permitting said Board to use the services of Mr. Fox as a field representative for part time in the year 1949 in other states of the Southern Baptist Convention.



Baynard F. Fox

As all in Kentucky well know, by reason of Mr. Fox's splendid service there, he has the pastor's point of view and is thoroughly acquainted with the details of Southern Baptist life and the denominational plans and programs. Prior to entering the ministry, he was connected with two of the larger life insurance companies of America, which experience gives him a background of appreciation for the retirement plans of the Relief and Annuity Board.

Mr. Fox will in no sense be leaving his work in the state of Kentucky. He will maintain his office as heretofore at Baptist headquarters in Louisville as director of retirement plans for the state of Kentucky. His many friends in Kentucky will be pleased to know that already he has served for a brief period in the state of Louisiana with marked success and words of appreciation from denominational leaders there.

The executive head of the Relief and Annuity Board is happy to express through the WESTERN RECORDER its appreciation of the spirit exhibited by the Kentucky state board in making possible this dual relationship.—*Walter R. Alexander,* Executive Secretary, Relief and Annuity Board.

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Seeds Not Now Needed in Europe

NEW ORLEANS—The Southern Baptist Relief Center here received word today from Rev. Otto Nallinger, European Representative of the Baptist World Alliance Relief Committee, that vegetable seeds are not needed in Europe at the present because of the excellent harvest of last year.

"We request persons who have planned to send money for seeds to send their contributions through their churches and state agencies to the Relief Committee of the Southern Baptist Convention designated simply 'For Relief' so that the funds may be used to meet emergency needs as they arise," Dr. R. Paul Caudill, Chairman of the Baptist World Alliance Relief Committee, said on receiving the same word from Rev. Nallinger.

"This does not mean that the need for relief in Europe is over. To the contrary, there are still many areas about which the Relief Committee is greatly concerned," Dr. Caudill said. "It may be that next season seeds will again be needed. In the meantime, Southern Baptists are urged to continue sending clothing, bedding, shoes, food, and money with which to purchase vitamins, medicines, etc." Receiving address of the Relief Center is 601 South Olympia Street, New Orleans, La. All shipments should be sent prepaid.

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The country is enjoying a period of unrivaled prosperity, having achieved the goal of two veterans in every garage.—Rod Brasfield, *Milwaukee Journal.*

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