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March 3, 1949
Vol. 123 No. 9

KENTUCKY SOUTHERN COLLEGE
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Thy Word Is A Lamp Unto My Feet, And A Light Unto My Path
–Psalms 119:105

Gleanings From The Field

Miss Dorris Jean Williams and Mr. William Myers were united in marriage by Dr. H. C. Chiles in the First Baptist Church in Murray, Kentucky, on Jan 29.

The engagement of Miss Lois Jean Buky to George True has been made by the parents of the former, Mr. and Mrs. Fallis V. Buky, of Louisville, Ky. Mr. True is a son of Mr. and Mrs. Harry True of Frankfort.

A flag of Uruguay has been given to Southern Seminary, Louisville, by the newly organized Uruguayan Baptist Convention as a token of appreciation of the Baptists of Uruguay for the contribution of Southern Seminary and of Southern Baptists to the program of world evangelism.

Pastoral Changes

Pastor Clel B. Rodgers has moved from the Zion Baptist Church, Henderson, Ky., to the Wildwood Baptist Church, 3414 Charles Street, Ashland, Ky.

Pastor J. T. Ford has resigned his work at the First Baptist Church of Sturgis, Ky., and has accepted the pastorate of the First Baptist Church of Huntsville, Ala., effective March 1.

News from the Churches

Pastor D. B. Eastep of the Calvary Baptist Church of Covington, Ky., is on *The Call to Calvary* every Sunday morning, 9:00 to 9:30 on Station WZIP, which is 1050 on the radio dial.

The building committee of the First Baptist Church of Bowling Green announces that bids are being taken for construction of the new educational plant. They hope to let the contract within the next two or three months.

Sunday night, February 13, the Junior Department of the Training Union of the First Baptist Church of Frankfort rendered an "Appreciation Program" of their pastor, Dr. Fred T. Moffatt. It is a remarkable thing when a pastor so relates himself to his Junior group as to receive public testimony of their love and support.

The Latonia Baptist Church of Covington has long been in front of Kentucky Baptist churches on the prayer meeting attendance. It begins to look like the First Baptist Church of Bowling Green is going to give Latonia a race. On a recent Wednesday night, Pastor Harold Purdy announced, they had 353 present. The pastor has been giving a series of studies on Revelation.

Brethren Gordon Crouch, J. W. Williams, and Crawford McNeely were ordained as deacons in the Salem Baptist Church, of which Reverend T. T. Crabtree is pastor, on Sunday afternoon, January 30. Reverend H. F. Paschall led in the examination, Dr. H. C. Chiles preached the sermon, Reverend V. L. Henson led the prayer of ordination, and Reverend M. M. Hampton was the clerk of the presbytery.

Under the leadership of Pastor Ira McMillan, the laymen of Hillcrest Baptist Church of Lexington organized to become affiliated with the Baptist Brotherhood of the South on January 21. A group of Brotherhood members from Grace Church of Lexington met with them to aid in their organization. Hillcrest is just a few years old, but is making strides, and expects the new Brotherhood to add materially to the work of its church. C. M. Flynn is the President.

Don't Forget

The Latonia Messenger, bulletin of the Latonia Baptist Church, Covington, Ky., where John E. Huss is pastor, published in a recent issue, "Offering last Sunday, $1,327.28. . . Loose $35.01." Then underneath was the sentence: "The overwhelming number of those who don't give through the envelopes, just don't give."

Southern Baptists have today 33 per per cent more territory in which they are promoting the Kingdom program than they had 25 years ago, and a population 72 per cent greater than that within the Convention bounds at that time, Dr. Curtis Redford, of the Home Mission Board, said in a Missionary Day address recently at Southern Seminary, Louisville. There are 40 per cent more lost people in Southern Baptist states now than a quarter of a century ago, Dr. Redford said.

Revivals

Pastor Albert H. Cullen, of Calvary Church, Evansville, Ind., is helping Pastor Roy A. Hamilton in a revival meeting at the First Baptist Church at Paintsville, Ky., during February 28-March 11. Mike and Rachel Acrees, of Covington, have charge of the music.

So Sorry!

In the recent paragraph about the passing of John Arch McMillan, we made the mistake of saying that he was "General Superintendent of the Connie Maxwell Home in Thomasville, N. C." This was a case of getting mixed up on the orphanages in the Carolinas. The Connie Maxwell Home is in South Carolina. Dr. John Arch McMillan for some years has been Editor of *Charity and Children*, a Baptist weekly published at the Mills Home, Thomasville, N. C. North Carolina Baptists operate two orphanages—The Kennedy Home at Kinston, N. C., and The Mills Home in Thomasville, N. C. Dr. Zeno Wall is General Superintendent of both homes. We are grateful to Mrs. L. K. (Elizabeth) Lazenby, Statesville, N. C., and daughter of the late Rev. J. S. Gatton of Eminence, Ky., for calling our attention to this matter. We are glad to make the correction.

Attention Please!

Creighton M. Oliver, Jr., of Charleston, S. C., a graduate student at Southern Seminary, Louisville, is writing his thesis on, "South Carolina Baptist Leaders and the Slavery Issues, 1845-1861." He would like to hear from anyone having material on this subject. He is especially interested in periodicals, manuscripts, sermons, letters, etc. Mail will reach him if addressed to him at the Seminary.

Speakers for the Annual Pastors' Conference of Southern Seminary, Louisville, March 7-11, will include Dr. E. G. Homrighausen, of the faculty of Princeton Theological Seminary; Dr. J. Powell Tucker, pastor of First Baptist Church, Orlando, Fla.; and Congressman Brooks Hays, of Arkansas. Five new members of the Southern Seminary faculty will deliver inaugural addresses during the conference: Dr. William A. Mueller, professor of theology; Dr. Theron D. Price, assistant professor of church history; Dr. Wayne E. Oates, assistant professor of psychology of religion; Dr. J. J. Owens, assistant professor of Old Testament interpretation; and Dr. Dale Moody, assistant professor of theology.

Out of State

Pastor and Mrs. F. Russell Purdy, of the Calvary Baptist Church of Lexington, Ky., have been spending some days in Florida recently.

WESTERN RECORDER

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Western Recorder

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

Vol. 123 LOUISVILLE, KENTUCKY, MARCH 3, 1949 No. 9

The Task Of Teaching

By CARROLL HUBBARD

BAPTISTS by their very genius must put a premium upon Christian education. The nature of our doctrines demands that we promote education so that intelligence will be the handmaid of experience. In order to safeguard our democracy, and to preserve and propagate our distinctive witness, we must have not only a trained leadership but a trained constituency. Baptists would be the last of all the denominations to depreciate learning. If we are thus committed to the cause of Christian education, then we must show our faith by our works by doing some worthy thing for the schools which we have established and to this hour have maintained.

One of the highlights of Baptist history centers about the year 1812 and the two or three decades that followed. Adoniram Judson and Luther Rice, under appointment as missionaries by another denominational group and enroute to the mission field, were studying their Greek New Testament and became convinced that the immersion of a professing believer is the only Christian baptism. They were baptized by a Baptist missionary in India. Judson and his brave wife remained in Burma to pour out their lives in sacrificial service, while Luther Rice returned to America to arouse the sleeping Baptist conscience and to lay the foundations of our modern missionary enterprise. In the wake of an upsurge of missionary concern, a number of schools sprang up for the purpose of training missionary recruits. It was a perfectly natural thing. If Southern Baptists were to rise to the task of sending missionaries to long-neglected mission fields, then they must have their own institutions in which to train these men. One of these training centers was our own senior college at Georgetown which came into being in 1829. Thus began the educational program of Kentucky Baptists.

[This is a most vital statement and, though long, should be given careful reading.—R. T. S.]

"—Make disciples of all the nations, baptizing them, TEACHING THEM—" The Master.

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to TEACH others also"—Paul.

Years ago Dr. J. B. Gambrell pointed out that in order to build an effective state mission program it is necessary to have "a trinity of agencies"—the State Mission Board, the denominational paper, and the Baptist college. In Kentucky we would not think of dispensing with the services of the Baptist State Board of Missions or the *Western Recorder;* we can no more afford to enter upon the tasks of the future without our Baptist schools.

Dr. George W. McDaniel has well said: "A denomination without its system of schools and colleges and theological seminaries is a denomination without a future. Baptists should never forget that the founder of those little Christian democracies that dotted the shores of the Mediterranean was the best educated man of his time; and that a Greek New Testament in the hand of a college graduate was the immediate cause of the organization of the Baptist denomination in America."

Yet the record of the support accorded their schools by Kentucky Baptists is not one of which we can be particularly proud. Some of the schools which were established by the founding fathers, and which served nobly their day and generation, were permitted to languish and die. Today their campuses and even some buildings still intact stand as ghastly monuments to the neglect of our Baptist people. Other schools were dangerously near the point of extinction, but in a crucial moment were saved and are now facing out toward better days. All of our Baptist schools in Kentucky have been tragically overlooked and inadequately supported and consequently have been unable to perform their highest mission. Only in recent years have we begun to take to heart the welfare of these schools and to support them with both students and money as we ought to do. We have made considerable progress, and yet there remains much to be done.

The responsibility of building our Baptist schools rests alike upon the shoulders of the institutions themselves and of Kentucky Baptists. If the schools are to evoke a wholehearted and worthy support from the churches, they must be positively Christian and distinctively Baptist. They must do for our Baptist boys and girls what the state schools cannot do. They must provide education with a plus. Those who come out of our schools should be taught to live soberly and unselfishly and be ready to assist their church and denomination in their worldwide ministry and mission. The finished product of Christian education should be a saved, educated, consecrated man or woman.

On the other hand, if the schools are to do their work effectively, they must have a fuller and better support from the nearly 500,000 Baptists in Kentucky. The Christian college is not self-supporting. Tuition fees are not adequate to cover operating expenses. Endowments, for the most part, are neglible. As Baptists we are unwilling for the federal government to subsidize our denominational schools. The only other alternative is that the Christian school shall look to the churches for more generous and more regular support. If we are to save our Baptist schools and give to them the buildings, the faculties and the facilities which they so urgently need, then we must come to think more seriously about Christian education, in bigger terms, with larger love and loyalty, and give in larger amounts than we have ever done before.

Georgetown, our only senior college, with an enrollment last year of 952, is faced with the urgent need of a boys' dormitory which will care for at least one hundred boys and also of additional funds with which to erect a music building. Scholarships are needed to help worthy students and the endowment should be increased substantially.

(Continued on Page 7)

The Truett Example

By PAUL DANNA
Vice President and Cashier
First National Bank, Dallas, Texas

Here is a story about the beloved Dr. Truett, and a solemn and needed word of caution to every pastor and church in the Southern Convention by one of Dr. Truett's Deacons.—Editor.

SOUTHERN BAPTISTS will never know the debt they owe Dr. George W. Truett. Conscious of the position of leadership which our church possessed, he always held before us a concept of great responsibility for setting the right example.

One of the deepest convictions of his heart found expression in this: he would never let us pay off the indebtedness on our church property at the expense of missionary causes.

About 1920 we had such crowds in our church that we felt we would have to make some enlargement in our church auditorium, and the same condition existed in our Sunday school.

So we went on a building spree and built a six-story and basement Sunday school building covering half a block. The property on which it was erected cost us $115,000. At the same time we enlarged our auditorium to become the largest in any Baptist church with which I am familiar. The first floor seats 2,000, and with two balconies and a few chairs we can seat 4,200.

A $600,000 Debt

All this cost us $600,000, and it took us twenty years to pay for it. The reason it took us so long to pay for it was that Dr. Truett wanted our church to carry its full share of all our denominational co-operative and missionary work. He felt that the place of leadership held by our church imposed a responsibility for setting the right example: and that example would not be right if we neglected world missions in order to pay for the church building.

We therefore planned to spread the payments on the principal over a period of about twenty years; but we did that, not for the sake of having less to pay on the building debt, but for the sake of having *more* to give to missionary causes through the Co-operative Program. We paid the interest as due each year, and made principal payments of from $25,000 to $40,000 annually. We could then "carry our weight" in any appeal which came to us for denominational causes without pleading: "You will have to excuse us: we are in a building program," or, "We will have to cut down in our gifts to Co-operative Program causes this year, for we have a building debt."

Dr. Truett Prevailed

During those twenty years, we never neglected anything that pertained to the work of our beloved Baptist denomination.

At first, some of our deacons felt that we ought to pay off more of the debt and thus save interest charges. "We can then give more to missions when we are out of debt," they reasoned. But the beloved Dr. Truett's conviction prevailed; and soon all of us saw the wisdom of this upon which he was insisting. It was not long before our conviction was as deep as his own: we would never build a church house *for ourselves* at the expense of missionary causes. To us, it seems too much like expecting foreign missions, home missions, seminaries, colleges, hospitals, and state missions to pay for the church for ourselves.

If it did not seem too critical, I would add another word here, as I look out over the South, it seems that every church, big and little, is going out on the biggest kind of building program, whether they have the money or not. Without doubt in my mind, this is going to hurt the churches themselves and greatly hurt the denominational work. When the buildings are finished, the churches will find themselves heavily in debt. Then what will they do? When the notes come due, the deacons and pastors will say, "Well, we have got to meet this note." This means of course that emphasis will be put on paying the church debt and the denominational work—the world missionary program—is going to suffer.

It is fine for a church which has the funds to build a nice building to take care of their crowds and their needs. It is well for it to build such as it needs, as it can afford, and as it can pay for itself, without impinging upon mission funds. But the same principle applies to churches as individuals. We had better live in a $7,500 house instead of a $30,000 one if the larger one will cramp us or if we cannot then do with our money as we should.

A Note of Warning

I think, by all means, a note of warning should be sounded: **do not go into debt that will burden the church or hamper its missionary participation.**

We did pay all of our church debt. In the last few years of Dr. Truett's life we came to a point where the balance we owed amounted to $50,000. At some of the deacon's meetings Dr. Truett remarked, "It is my wish now, before I go, to leave you and the church free of debt."

May 7 was his birthday. We, the deacons, decided that we would raise that $50,000 and interest, that we would hand the cancelled note to our pastor as a birthday present. Several of us got to work, with little publicity, but we did send out a letter to our membership, and saw a few larger givers. We raised over $70,000, paid the note, and invested $20,000 in government bonds (which we now plan to use for building purposes during 1949).

———o———

In a scientific age, perhaps it is natural for belief in miracles to be difficult. Once I was talking with a famous biologist, who was boasting with great intellectual pride that he would believe nothing he could not explain. I asked him if he was convinced that life on the earth must have an origin. Candor compelled him to admit that it must have had. I asked him to explain that origin to me. I am still awaiting his answer. From such an incident we learn how superficial and vain it is to deny what we cannot prove. Life teaches us that all about us are genuine mysteries for which our finite minds can find no solution.—Archibald Rutledge, in *The Angel Standing* (Revell).

THE STATE MISSION BOARD WANTS STUDENTS

The Baptist State Board of Missions has developed a Student Program in which a large number of college and seminary students will be used in mission work during the summer months.

The results of the student's work, and the large number who desire to work, cause the Board to feel that some plan should be arranged, whereby every student preparing either for the ministry, or to be a missionary, may have opportunity to do religious, rather than secular work during summer months.

A plan has been arranged so that churches that need a special worker, from two to four months, will be given the application of a summer worker. Some churches have used students in a very profitable manner. Any church, interested in having a student for summer work, should write to the Baptist State Board of Missions for detailed information—127 E. Broadway, Louisville 2, Ky.

"What Will Ye Do In The End?"

By LYN CLAYBROOK
Oneida, Ky.

"WHAT WILL ye do in the end?," was asked by God's great prophet, Jeremiah, as recorded in the fifth chapter of the book that bears his name, and the last verse. The reader is asked first to read this chapter to get its mighty message, as well as to have clearly in mind the context of the Scripture. Now that you have done so, you will readily agree that here is a question that Judah not only needed to heed in that ancient day but that we all should seriously hear in our day. "What shall we do in the end?" Surely here is a question we all should face without any effort at evasion. The shores of dead ages are the somber burial grounds of millions who made shipwreck of life and soul because they neglected or refused to hear and face squarely this question. If even some of these millions could stand before you now and talk to you they would tell you of the insanity of living in disregard of this question.

These words were spoken at a time of great moral and spiritual wickedness, even as are our times. In verse 7 of chapter 5 God said "When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's houses. Everyone neighed after his neighbor's wife." If Jeremiah could find one man in Jerusalem who "Executed judgment and sought the truth" God offered to pardon the city (5:1). "An amazing and horrible thing is committed in the land; the prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so" (5:30-31). The men who should have been speaking for God and calling the people to repentance, those who claimed to be God's men, were courting favor and preaching to be popular and to stand in with the high-ups. The deluded and careless populace, as is so often the case, preferred smooth falsehood and soft plaver to stern and honest truth. Rulers were more concerned about holding their jobs than in saving their country. Notwithstanding the fact that they were on the very brink of ruin by the invasion of the Chaldeans, they all felt perfectly safe behind the defenses they had builded around their city. "None could believe, no king, no man of them that foe or enemy could ever enter inside Jerusalem" (Lam. 4:12 Mof.). It was at such times as these that grand old Jeremiah asked his people this question, "What will ye do in the end?" We need a million rugged and weeping Jeremiahs to go abroad in America now and thunder this question into the ears and hearts of the people of our land. The only differences between America now and Judah then is that they thought they were secure and we know we are not. We know we live in the most dangerous time in all history. Yet, in spite of that fact, we are doing as did Judah who "refused to receive correction and made their faces harder than a rock and refused to repent" (5:3).

Reason, revelation, observation and common sense all bid us give grave consideration to **consequences.** He is a fool indeed who thinks only of the deed and disregards its effect; who follows a course without knowing where it inevitably leads; who has regard for beginnings but none for endings. This is the inane and insane folly of millions of Americans. They sow to the wind but seem never to dream that they must reap the whirlwind. There are three or four facts which I would press upon them.

Every Path, Every Way, Every Course of Thought or Conduct Has Two Ends and He Who Chooses One Must Choose Both

Every way has an entrance and an exit. He who goes in at the entrance must come out at the exit. In life there is no such thing as turning around. Life is lived in a straight line. We may alter our course at any given point by choosing a different direction, but go back we may not. When a thing is done 'tis done. We can no more turn around and go back in this business of living than we can turn the sun around and have it go back. We can turn the clock up or back but not the sun. It goes on its course just the same. So do we. We may not pursue any given course entered upon to its ultimate or final end; that is to say, to the end of our lives; but no amount of time spent in any course can fail of its results. Thus one may follow a given course only one hour, one day, one week, one year. In any event that course had a beginning and an end. The time spent in it cannot fail of its result, and often dire and baneful results come of brief indulgence in a certain course. Remember the great sin of David. It didn't take him long to get it done but it took him a long time to get through reaping its frightful and terrible harvest. A moment's fling in sin has spelled ruin to the lives of untold numbers of people. Yes there is a terrible finality about each and every deed, every choice, every act of our lives. When Pilate said, "What I have written, I have written," he expressed a universal truth about all human conduct. What is done is done. What we sow we must reap. Not even God proposes to thwart the harvest. Let us lay it to heart that we must choose both ends of any given course if we choose the first end. Not ony so, but

The End Follows So Close on the Heels of the Beginning

Time is a relative thing. Eighty years seem a long time in prospect; but not so in the retrospect. As thought of by the youth, a span of eighty years seems indeed a long time, but not so as known by the old man or woman. When the soil is prepared and the seed are sown, harvest time seems a long time away, but really is it? The harvest of our thoughts, our deeds often have a way of ripening before our very eyes. Remorse is not delayed but haunts us in the very hour of our wickedness. The next moment after the evil deed or the good deed is done we begin to reap the fruit of that deed. And, as a rule, reaping time is so much longer than sowing time, and reaping is expected to be a multiple of the sowing. We are always coming to the end of things in this world. A day isn't very long is it? And so it is about everything. The cradle and the grave

(Continued on Page 24)

The Baptist Hour

Sunday Mornings
April through June, 1949
THEME: "CONSIDER JESUS"
Dr. J. D. Grey, Preacher

SUBJECTS

April 3—"Consider Jesus"
10—"Jesus Only"
17—"Alive for Evermore"
24—"Jesus Our Advocate"
May 1—"Christ, the Sin Cure"
8—"Mary, the Mother of Jesus"
15—"Jesus Knocks at Your Door"
22—"Our Sufficient Saviour"
29—"Jesus and Repentance"
June 5—"Jesus and the New Birth"
12—"Listen to Jesus"
19—"The Wounds of Jesus"
26—"What Will You Do With Jesus?"

Answer to Open Letter

By ROBERT G. LEE, D.D.
President, Southern Baptist Convention

PRAYERFULLY interested have I been in Dr. Fred Moffatt's open letter addressed to me and the Committee on Order of Business for the forth-coming session of the Southern Baptist Convention—asking that we set aside one day of the Convention for prayer and testimony. This open letter has been published in some of our Baptist papers.

Knowing Dr. Moffatt's consecrated life, having been honored with his friendship for years, we appreciate his zealous interest in the work of our Lord as represented by our Convention and his concern that the churches of our Convention weigh all on God's scales that they should weigh. Moreover, we share his desire that our Baptist hosts be possessed of heavenly power and spiritual passion to the end that the regions round about us and all the ends of the earth shall have the Gospel preached unto them.

At the meeting of the Committee on Order of Business in Nashville last December, which meeting I attended, mention of the need of much prayer was made. And in January last—before I received Dr. Moffatt's open letter—I had written Dr. E. H. Westmoreland, Chairman of the Committee on Order of Business, and each member of the committee, suggesting that we call for observance of a day of prayer in all the churches of our Southland—probably in April—before the meeting of our Southern Baptist Convention. All agreed that we should have such a day when all of our people would take time to pray—and then really pray. The calling of all our people to repentance and prayer in all of our churches and seminaries and educational institutions was our purpose.

As I see it, the president and the Committtee on Order of Business have not the authority to set aside such a day, according to the Constitution and by-laws. And certainly we disparage not Dr. Moffatt's article—knowing full well that he wrote this open letter with the gracious purpose to glorify God and to help our people to be greater Christians and, being greater Christians, to render greater service to our Lord, believing as he wrote that he was led of God. If the Convention votes to set aside a whole day for prayer and testimony, it can, of course, do so.

Of course, all of our preachers know that today men and women are bewildered and distracted by the problems and difficulties of life. There are so many problems that can not be solved, so many dangers that can not be averted, so many burdens that can not be bourne by human strength and wisdom, ingenuity, and genius. What we need is what God can do. What God can do will be done for us when God's people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, importunate prayer. Only through prayer can we have the spirit to co-operate in a world-wide program—and deepen our own spirituality.

It is the conviction of all who have proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God. There is no such thing as unanswered prayer when the basis of our beseeching is found within that sovereign will.

We all know this—all know that, as I said in my call to prayer for October 27 last year, prayer should be the portion, pastime, and passion of Southern Baptists.

But after much thought, I offer this plan for calling our people to repentance and prayer—instead of Dr. Moffatt's proposal as expressed in his OPEN LETTER:

I. That we ask our churches to set aside a day for repentance and prayer in April—stressing the importance and necessity of such in view of the needs and miseries of the world—so varied and complex. If all of our pastors and their people would do this **before** the Convention, we woud have millions praying instead of the few thousand who attend the Convention. Then we have the expectancy that we should begin, continue, and end our Convention in the power of the Holy Spirit.

II. Humbly confessing our sins, wisely recognizing that what we need most is what God can do for us—through us, let us have prayer assemblies in the Convention hall, before the opening hours of the Convention sessions. Many could thus gather for prayer.

III. Could we not—let me ask—have many who could and would remain after each session for a season of prayer?

IV. Let us have small group prayer meetings in the hotels after the night sessions—where men and women will intercede with God for all the causes and all the people for whom we should pray.

V. I would suggest that in journeying to the Convention that there be prayer meetings held on the trains and planes enroute to Oklahoma City—such as our Baptist Students have and hold travelling to Ridgecrest and other assemblies. And—for all those who come in cars—why not pause occasionally for a prayer in the car on the side of the road or as stops are made at gas stations? And, since it takes only one to drive a car, let those who are not driving hold occasional prayer sessions in the cars—as along the highways they journey.

No one is more anxious to do the best thing in all this than am I and the Committee on order of Business. And nobody could possibly be more concerned that the forthcoming Southern Baptist Convention be an expression of supernatural power when all of us shall be out of sight and Christ exalted—than are we. We agree with many others that it is high time that we "search and try our ways and turn again to the Lord"—as Jeremiah says.

But shall we wait for our Convention in Oklahoma City to do this? Would it not be wiser to seek to get our people to repent, to come to an absolute end of themselves and relinquish to Christ everything of self, everything of the flesh, everything displeasing to him **before** the Convention? If this we bring about, we would have millions praying and giving testimony and humbling themselves under the mighty hand of God over our land rather than just several thousand doing so in Oklahoma City. This, it seems to me, would be wiser than Dr. Moffatt's plan. Prayerfully and with no presumptuous step of a know-it-all, do I write this.

Recently Dr. Moffatt wrote me: "I am not really concerned about the way in which this may be accomplished, but I am hoping and praying a day of prayer will become a reality." This is what I, and others wanted when, last October, I tried to call all our churches—through our denominational press—to a day of prayer. I shall do this again. Until then—and ever—let us remember that prayer and power are cause and effect.

Glasgow Baptists Are Making Progress

Under Pastor Bradford Curry's leadership the First Baptist Church of Glasgow is making rapid progress. Every department of the work is stepping up its activity. Pastor Curry knows that to build enduring strength into a church, the emphasis must not be neglected. He does not magnify one phase of the work to the neglect of others. From the youngest, young people on through the oldest groups, he is building strength that will endure.

The pastor's work is reflected not only in attendance increases, an easily discernible fact, but in financial strength as indicated by the treasurer's report for last month. We congratulate our dear friends in Glasgow.

The Task Of Teaching

(Continued from Page 3)

Cumberland College at Williamsburg, with a present enrollment of 328, must have a combined chapel-administration building, which will provide an adequate chapel for the students and will afford space for administrative offices. Provision should also be made whereby Cumberland can grant assistance to many fine young men and women of the mountains who would like to attend this college because of its religious atmosphere and high scholastic standing, but are financially unable to do so.

Campbellsville College, in the Southern part of Kentucky, with a total enrollment of 317, regards as its greatest needs the completion and equipment of the boys' dormitory now going up and a new combination Arts and Science building and auditorium which will cost approximately $250,000.00.

Bethel Woman's College at Hopkinsville, in the Western end of the state, with an enrollment of nearly 200 girls, is confronted with the immediate task of modernizing its library in order to receive full junior college accreditation.

Oneida Institute, in the heart of a vast mission field, with a total high school and grade school enrollment of 355, has an acute need of a new and adequate water system and a new gymnasium. Other imperative needs are repairs on the boys' dormitory, funds for a music and art department, and money with which to build a home for teachers.

Magoffin Institute, located at Sky, Ky., with an enrollment of approximately 100 boys and girls, must have funds with which to repair its present buildings and to erect a boys' dormitory, a new home economics building, and a church building on the campus. This school recently suffered the tragic loss of the president's home by fire.

Need! Need everywhere! This is the heart-rending cry that goes up from the campus of everyone of these Baptist schools of ours. Do we believe in the cause of Christian education? Are we willing to come to the aid of our schools in this time of dire emergency and yet of unprecedented opportunity? Shall we not humbly resolve that, by the help of the Lord, our Christian schools in Kentucky shall not die, but shall live and grow and serve in the critical but challenging era that opens before us?

A glorious opportunity to give to Christian education in Kentucky comes to us in the Baptist Educational Offering on April 10. Though Co-operative Program receipts for our Baptist schools are running ahead of any previous year, these are not sufficient to provide for the improvement and expansion programs now under way and so earnestly hoped for on all these campuses. The only possible way to meet these needs under existing circumstances is by means of special over-and-above gifts from individuals and from the churches. Let us earnestly beseech God to lay upon our hearts the cause of Baptist education and on the second Sunday in April bring into the treasuries of the Lord's churches the largest single offering Kentucky Baptists have ever made to their beloved institutions.

Thus our people will have the privilege of investing their money in Christian institutions while they live and will have the added joy of knowing that they are laying up "treasures in heaven, where neither moth nor rust doth consume, and where theives do not break through nor steal" (Matt. 6:20).

"Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving was o'er.
Give as you would to the Master,
If you met His loving look.
Give as you would of your substance,
If His hand the offering took."

———o———

LOVE—People often fall in love with only one characteristic in another person, and fall out of love if that characteristic is changed or lost. Hence so many disappointments.—Christian Morgenstern, *Die Frau,* Baden-Baden, French Zone, Germany.

Convention Luncheons For Large Gatherings

According to Max Stanfield, chairman of the committee of reservations for breakfasts, luncheons and dinners, all groups desiring dining hall space reserved for any time during the Southern Baptist Convention should contact him immediately. Such space, especially for larger groups, is at a premium. His address is 5645 Northwest 40 Street, Oklahoma City, Oklahoma.—Albert McClellan, Editor.

Displaced Persons

By R. B. HOOKS, Supt. of Evangelism

What are they? In short, they are men, women, and children who have survived the concentration camps and slave labor battalion of the Nazi war lord. They are individuals fleeing from the Baltic States when the Soviet invasion first came to their homeland, or who fled their homelands ahead of the advancing Soviet armies at the end of the war. These are **Displaced Persons** of Europe.

How many D. P.'s are there now? There are many thousands of men, women, and children, all of which could not come to America even if provision were made for them. But there are *more than three thousand* who are eligible to come to the United States, who are *Baptists.* Southern Baptists are concerned about all of them, but *first* we are concerned about the three thousand or more who are Baptists. Other religious groups are going to take care of their own people *first.* We cannot blame them for this. We should not want anyone to take care of *our* people for us.

What has been done? Southern Baptists have a definite program of their own in the interest of the displaced persons of Europe. This program is being promoted under the direction of Reverend Charles R. Gage of 601 South Olympia Street, New Orleans 19, Louisiana. The Home Mission Board has offered its *complete co-operation* in this task and has asked the general field workers—rural, city, and western co-operative missionaries—to assist in resettling some of the displaced persons in the territories where they work. **The missionaries are to serve as contact men,** to assist those who are interested in helping a displaced family to resettle in the United States.

Who can resettle D. P.'s in Kentucky? You can!—if you have a vacant house on your farm, and you can furnish regular employment at a price equal to the wages paid by the farmers of your country, and if you are willing to pay his transportation, and that of his family, from the port of entry (the D. P. would be sent to the port closest to you) to the place of residence (The Government pays transportation across the Atlantic).

What they are not:

1. They are not bums or beggars.
2. They are not diseased or sickly.
3. They are not Communists.

What they are: They are Christians, they are Baptists, many are skilled laborers, and trained men. They are "Delayed Pilgrims."

If you are interested write me at 127 East Broadway, Louisville 2, Kentucky, or write to Charles R. Gage, Displaced Persons Representative, Southern Baptis Relief Committee, Baptist World Alliance, 601 South Olympia Street, New Orleans 19, Louisiana.

An Open Letter to An Average Pulpit Committee

My dear friends:

NATURALLY, as you can readily understand, my identity must remain anonymous, although your editor has my name and address and will forward any communications you may wish to send me. Believe me when I say that I am not trying to stir up controversy over what, undoubtedly, is a most controversial subject. I am writing, however, because I passionately desire to see justice done to a particular group—an ever increasing group, by the way, of men who, by the very nature of things, cannot keep from growing old.

I have, audaciously I suppose, addressed this open letter to an AVERAGE pulpit committee and, by the use of that term, I disclaim any thought of disrespect. I merely use the term as one of convenience to describe the personnel of the most of our committees. If, as I say, you are a member of an average committee the very first question you are likely to ask in reference to a candidate is: How old is he?

A good friend of mine who for many years was one of our executive-secretaries told me, in the privacy of his office as we were discussing the subject before us now, that, in nine cases out of ten, when a committee approached him in reference to a prospective pastor, this was the first question asked and the way in which it was put indicated that, for the most part, it was the most important.

To me (and I write as one of these older brethren—older, not old, mind you) such a question, aside from its sheer impertinence, casts a reflection upon the intelligence of the one who raises it. For, ironically enough, the one who asks this question was not asked to serve on the committee because he is young, or old. The reason he is a member of the committee is that he is a person of position, prominence, prestige; with the genius for character evaluation. Yet these virtues which they themselves possess are relegated to a position of secondary importance when they begin consideration of the man who is to serve their church as its under-shepherd. As though a man's usefulness could thus be gauged by the number of years he had lived—or their brevity!

I doubt not that there are ministers, well advanced in years, who have quite likely seen their best days. In simple fairness I ought to say that. The years have caught up with them, so to speak. Their slovenly habits of dress, their sluggish speech and dimmed capacities bear out this melancholy fact. How unspeakably sad it is that the day finally comes when they, no longer, can carry on in their dearly loved and chosen field of service! No longer are they physically capable or mentally responsive, albeit the divine flame still persists!

Comparatively speaking, however, this condition is rare. Only a very small percentage of men in the ministry have come to "dead-end street." As over against these few and infrequent examples of inadaquacy are the vast host of men in middle life, and often beyond, who still remain vigorous in health, dynamic in action, given to purposeful planning of large, ambitious church programs, and who abound in the finest of Christian graces! Add to that their mellow years of keen observation and fruitful experience in the Lord's work and you have a personality capable of gracing the finest pulpit of our Convention. What are you going to do with men like that? Insult them, as well as the church, by telling them that they are too old? Who said so? Did the Lord tell you that?

I honestly believe, my good brethren, that we have, in our fellowship, a great company of noble ministers who now, under God, are actually arriving at their best years. They have all it takes, to give, even under the most exacting conditions, a measure of Kingdom service unparalleled in our time. To pass these men by, for no other reason but the trivial one of age, is unwise and unkind. Has it ever dawned upon you, my brethren, that in so doing we may actually be thwarting the will of God as well as rendering His Kingdom a grave disservice?

If I were asked, by my church, to serve as a member of a pulpit committee (and how many times, to be honest, I've desired that honor and privilege) I think I would apply the following tests to any and to all, irrespective of age. You may not agree with me (and that's your prerogative), but I do think you will concede that the tests I now enumerate are fair and not predicated, alone, upon the silly basis of how old a man is. I would want to know—

1. Something about his Christian experience and the clarity of his call to the ministry. Without this he fails.

2. How broad were his scholastic attainments. I would not make this a rigid test; but I would insist upon a man with at least **some** training. The old adage that a call to the ministry is a call to thorough preparation cannot be set aside.

3. About his previous record—the churches he has served and the type of work accomplished, not to forget, also, how well it continued.

4. If his general health was good. It is not asking too much for a pulpit committee to have some assurance that the pastorate, barring unforseen developments, is to continue for some time.

5. What are his personal habits. Many a man's usefulness in the Lord's work has been terribly injured by habits.

6. Something about his family—his wife and children. How many times churches have been embarrassed by men who had no control over their children and whose preaching carried no weight because it found no response in his family relationships.

7. How broad was his knowledge of the Word of God. If you want to put this qualification higher up I shall not make an issue of it. Perhaps you're right.

8. Whether he had a capacity for growth and development. Will he be a continuing student.

(Continued on Page 21)

Humphreys and Wilkinson To Speak on Evangelism In Regional Rallies

Dr. Robert E. Humphreys, Moderator of the General Association, and pastor of the First Bapthist Church, Owensboro, will be the special speaker on EVANGELISM in the Regional Rally on Stewardship and Evangelism at Murray on March 11. Dr. E. N. Wilkinson of Lexington will speak in most of the other rallies.



Robert E. Humphreys

The dates for these all-day meetings are: 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.

T. C. Duke Retires at High Street, Somerset

By LEWIS C. RAY
Baptist Tabernacle, Louisville, Ky.

The accompanying pictures are of Rev. T. C. Duke and the High Street Baptist Church, Somerset, Kentucky. The church is the picture of the life of Bro. Duke, who has served as its only pastor since its organization thirty-five years ago. Pastor Duke retired from the active pastorate on January 1 of this year, at the ripe age of 78 and the church has called Rev. Gerald K. Ford to succeed him.

The High Street Church was started as a mission of the First Church under the leadership of Pastor W. E. Hunter, and Bro. Duke was called to be its first pastor, giving part of his time to the new mission while serving the Ferguson Church at the same time.

The High Street Church was organized November 25, 1915, and in 1923 the present building was constructed at a cost of $52,650. The writer had the happy privilege of preaching the dedicatory sermon on October 3, 1943 at which time the last note was burned by Pastor Duke. During the time of paying the debt the church did not fail to meet a single note when it fell due.

In the fall of 1926 it was the writer's happy privilege to assist Pastor Duke in a revival meeting. It was one of the best meetings of my experience. We had the privilege of close observance of this devoted pastor and his people. He related something of the experience of his long and fruitful ministry, and we give some of it here to encourage others to know that when a God-called preacher devotes himself to his divinely assigned task, no matter how difficult it may be, victory is assured by the ever reigning, omnipotent God.

Bro. Duke entered the ministry in 1903, and in discussing his experiences, he said something like the following: "I attended Bethel College at Russellville, and the Lord called me to preach in 1903. Like many others, I wanted to be a business man. But it seemed that



T. C. Duke

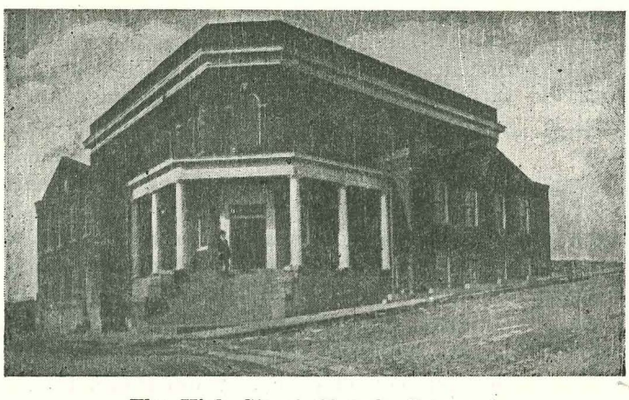
everywhere I turned I was faced with it. I sold out my farm and went to Louisville and went to work in the Louisville and Nashville Railroad shops. I united with the East Mead Baptist Church (now the Eastern Parkway Baptist Church). I did lay-preaching at night in a tent furnished by the East Baptist Church. I held every office in a Baptist church, janitor, deacon, Sunday school teacher, etc., trying to do everything to please God, but preach.

"Finally, when my first son was born, I offered him to go in my place, but God made it clear to me that I must go. He was calling, and I could go on, a broken hearted misfit in life, or go out and preach the glorious gospel of His unsearchable grace.

"I yielded completely, then and there. And from that day every ounce of my being has been put into that task. As I look back upon my life now, at the ripe age of seventy-eight, I can truly say, I am glad I did it. Had I a thousand lives to give, they would all be given in following and doing the will of my Lord."

Those who have known Tom Duke know that he spoke the deepest conviction of his heart, and have not a doubt but that he has given his best in the service of Christ. He is truly one of God's noblemen. He felt that God called him to preach, and that he had a job for him to do in Somerset. He began the mission, which is now the thriving High Street Church, on nothing but faith, and even when other calls came which offered much more in compensation, he declined and remained where he believed the Lord wanted him.

This writer has never known a church that loved their pastor more, nor a pastor that was more devoted to his task and his people. He has been one of strong conviction, but with it all, a heart is as tender as the compassion of God can make it. Surely his many friends in Kentucky will poin in congratulations to this faithful servant of the Lord, and will wish for him all the joys of the days yet remaining to him.



The High Street Church, Somerset

The Truett Example

(Continued from Page 4)

A Birthday Present to Dr. Truett

The note marked "paid" was taken by a small committee to Dr. Truett as he lay on what proved to be his dying bed, for it was just two months prior to his passing.

It was an occasion never to be forgotten.

Dr. Truett fondled the note, talked a little about it, and said, "Put it in my Bible, and leave it here awhile, I want to look at it some more."

Then he offered a prayer, lying there flat on his back.

He was grateful for a congregation of people who loved the Lord, gave the gospel of the Lord Jesus Christ to the world in their day and generation, built a house for worship and teaching—and paid for it themselves, without cutting down on their gifts to missionary causes.

He was grateful for a church that did not let the Co-operative Program suffer because of a large building program and debt.—*The Baptist Program.*

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Editorials

Church Union Leaders Lambaste Southern Baptists

Director C. E. Bryant, News Service of the Southern Baptist Convention, reports:

> **Refusal of the Foreign Mission Board of the Southern Baptist Convention to be party to a church union movement has led to a denunciation of Southern Baptist leaders by "The Christian Evangelist," national weekly of the Disciples of Christ.**
>
> **Reference was to the recent vote of the Foreign Mission Conference of North America, of which the Southern Baptist foreign mission agency is a member, declining affiliation with the National Council of Churches of Christ in the United States of America.**
>
> **"One of the determining elements" of the vote, said the editorial, "seemed to be the threat (of Dr. M. Theron Rankin, SBC foreign mission executive secretary) that if this merger were consummated this body (Southern Baptists) would withdraw fellowship."**
>
> **"It may well be questioned," the editor continued his bombast, "whether a communion (Southern Baptists) so consistently unwilling to co-operate in movements toward Protestant unity should be allowed, in the interest of unity of one agency, to halt the progress of the whole co-operative movement now seeking greater effectiveness in its organizational life.**
>
> **"We can see that many delegates to the Foreign Mission Conference would hesitate to quench the least smouldering light of co-operation shown by this great communion which for generations has stood outside all unity movements throughout the South. It would be unfortunate if the veto, now so unpopular in international relations, should find a place in our interdenominational relations."**

The tirade of the spokesman of the Disciples of Christ witnesses to the firmness of Dr. Rankin's remarks to the Foreign Missions Conference of North America.

It is high time that the editor of *The Christian Evangelist* (along with a good many others we could name) fixed it in his mind that Southern Baptists are co-operative on every possible, common ground, but that they will not—now or later—enter movements looking toward organic union. Our churches have, time and again, demonstrated their willingness to co-operate in common-ground enterprises which are for the betterment of communities and larger territories; but they will not compromise their doctrinal convictions, nor surrender their "soverignty" as one well known leader in the unionizing movement complained. The Southern Baptist Convention has made itself plain on this; leader after leader of the Southern Baptist Convention has so expressed his conviction; and most meaningful of all, that is where the churches stand.

The noted editor of *The Christian Evangelist* would "hesitate to quench the least smouldering light of co-operation shown" by Southern Baptists. He is not one thousandth part as concerned about Baptist light as we are. We have a light that isn't smouldering; it is being fanned to converter heat—the light of denominational and church conviction that the world needs as never before the message of Baptists, the message of the New Testament without compromise at any point.

Southern Baptists And The Displaced Persons

"I was a stranger, and you took me in."

Southern Baptists have now one of their greatest opportunities to demonstrate the love of Christ—the kind He has for a troubled world.

This opportunity is tied in with the Displaced Persons problem now before the American people.

Since V-E Day, considerably more than 11,000,000 slave laborers, prisoners of war, have been turned loose and sent back to their homes.

However, more than 850,000 are still in camps in Europe, they cannot be sent home for the tragic reason that they have no homes to which to go. According to information released by the *Bulletin of the Social Service Commission* of the Southern Baptist Convention:

"They are Poles, Latvians, Lithuanians, Esthonians, Yugoslavs, Greeks, Ukrainians, Czechoslavaks. Brought into Germany as slave laborers and concentration camp inmates, they cannot return to their Soviet-dominated lands because of fear of political and religious persecution.

"This is the fourth year since 'liberation' that 850,000 DPs continue to live in DP camps. The United States has promised that none of them would be forced to go to Soviet-dominated countries to face enslavement or death. They must stay in the camps because their homes and homelands have been destroyed or closed to them.

"Over 150,000 children, at least half of them under the age of six, live in these camps. Fifty per cent of all DPs are women and children.

"About 80 per cent of the DP's are Christians.

"Our failure to take action in regard to the replacement of Displaced Persons has given Russia a powerful propaganda weapon.

"No church is too small to resettle at least one DP family."

Included in the list above are great numbers of Baptist families. They are as devoted to the cause of Christ as any over here. They have really suffered for Christ's sake, a thing some of us have never done.

We appeal to Baptist farmers, business men, churches, to give immediate and prayerful attention to this heart-breaking condition. These honorable, Christian people can be brought to America and settled here, away from the horrors which surround them over there.

The United States Government will give them free transportation to America, bringing them to the nearest port of entry. From there, their way must be paid by those farmers or churches or business

men who will sign up to give them employment in this country. As quoted above, there is not a church in the Southern Baptist Convention too small to offer a settlement for at least one DP family.

Let us get busy on this brethren, take action at once, get a committee to work on it, the fewer the number on the committee the better, look over the situation and write to Rev. R. B. Hooks, 127 East Broadway, Louisville, Kentucky. Directions will be sent you and the contacts can be made through him.

Let us not forget, *"I was a stranger, and you took me in." "Inasmuch as ye did it unto one of the least of these, ye did it unto me."*

Boasting May Lead To War

Assistant Secretary of Navy John Nicholas Brown sounded a solemn warning in a recent address delivered on the occasion of the dedication of the central unit of the huge new naval research center located at White Oaks, Maryland.

Mr. Brown's warning was against the kind of boasting of which we have seen and heard so much recently—that the United States has everything in readiness to annihilate any enemy which starts aggression. A number of such magazine and press statements have appeared over the past several months—some of them supposedly from men high in government circles.

Said the Navy aide, "I have come to doubt that boasting of our skill in destroying masses of people is a deterrent to war. On the contrary, I suspect that it may be a means of creating overconfidence at home **and doubt of our intentions elsewhere,** a mixture likely to create explosive pressurer" (Emphasis Ours —Ed.).

We emphasize Mr. Brown's statement that boasting of our ability and complete readiness, even to minute detail, to destroy masses of people anywhere in the world, could easily lead foreign governments to doubt us. It could easily lead to the conclusion that the United States wants war *now* and to get it over with. A few such spokesmen and writers can undo in short time all that has been done to lead to a peaceful settlement of differences. We are not saying the the people of America would not tolerate another war, or that they would not support another. We believe that we can assert in good judgment, however, that the vast majority of United States citizens do not want another war with any nation, and that, should it come, there would be unmeasured grief—and disappointment surpassing anything that has gone before.

Let us be careful and pray to the end that there may be peace—a God-honoring peace. If our people can be led to think and pray and work in terms of peace, then *there is hope for peace.* If on the contrary we constantly think and talk and write in terms of another war, then we are paving the road to the most destructive war man has ever known. We Americans will never be willing to submit to just any demands that may be made of us by heads of foreign governments. Neither should we constantly endanger the peace which we might win, by a 'round-the-clock recitation for foreign consumption of our minute preparedness—impressing them that we are eager to get into the fray.

For the sake of the God of peace, and for the sake of millions who would die the first few days of the next war, let us think *peace,* and let us explore every possibility of making peace the watchword between nations.

Thanks For The Bulletins!

Responding to a recent request, pastors and their helpers have been sending, in great numbers, their church bulletins. From these we have been able to glean church, associational and regional news. It will help us greatly if this invaluable assistance can be continued, and if a great many more bulletins can be sent us, week by week. The pastors and the churches are co-operating in a marvelous manner.

We appreciate also the large valume of news letters sent us for the special regional editions of the *Western Recorder. Three editions are now going out*—The Louisville Edition, North Kentucky Edition, and the Western Region Edition. Others are being added as rapidly as the office force can arrange the mailing lists in the new order. To be added yet are: Southwestern Region, Southern Kentucky, The Blue Grass, and Eastern Kentucky.

All this means a vastly stepped-up activity in the Editorial Department, and in the print shop but our purpose is to serve the brethren and not ourselves.

Associations Listed

Below, you see a list of the associations arranged according to the area editions of the *Western Recorder.* Subscribers in these areas will receive, in addition to the regular features of the *Western Recorder,* special news and announcements of importance in their own territory.

Louisville Edition

Salem, Breckenridge, Long Run, Goshen, Severn's Valley, East Lynn, Nelson, Baptist, Shelby County, Henry County, Sulphur Fork, and subscribers in central Indiana.

North Kentucky Edition

White's Run, Owen County, Ten Mile, North Bend, Crittenden, Campbell County, Union and White Water Association.

Western Region Edition

Ohio Valley, Caldwell County, Ohio River, Little River, Little Bethel, Christian County, Muhlenberg, Ohio County, Daviess-McLean, Blackford, and West Kentuckiana.

Southwestern Region Edition

Blood River, Graves County, West Kentucky, and West Union.

Southern Kentucky Edition

Bethel, Logan, Gasper River, Simpson, Warren, Edmonson, Allen, Lynn, Liberty, Barren River, Russell Creek, Central, Russell County, South Kentucky, Wayne County, South Concord, South District, Lincoln County, Pulaski County, McCreary, Rockcastle, Tate's Creek, Freedom, and Green River.

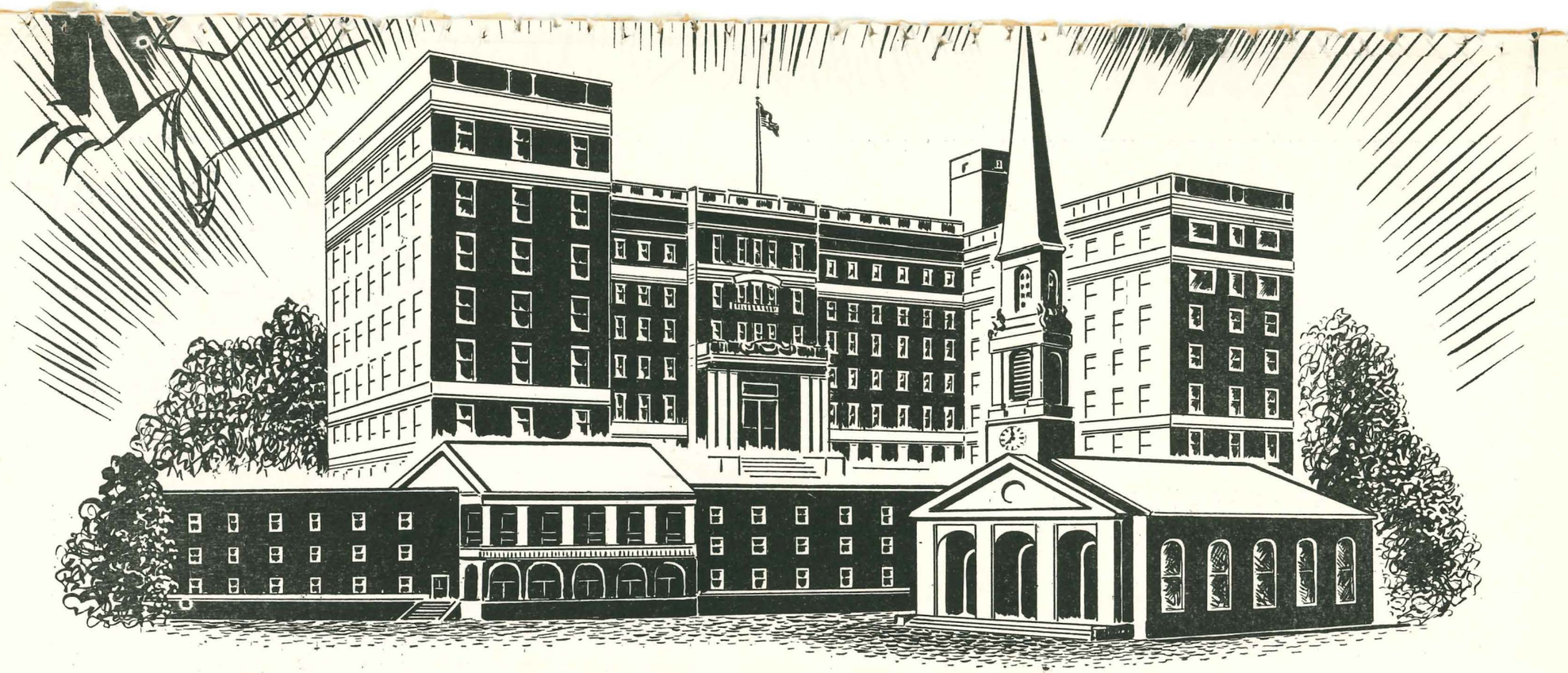
Blue Grass Edition

Franklin, Elkhorn, and Boone's Creek.

(Eastern Kentucky later)

SPECIAL OFFERING
KENTUCKY BAPTIST INSTITUTIONS





Georgetown College | Cumberland College | Mountain Preachers' School | Magoffin Institute | Central Baptist Hospital

Campbellsville College | Oneida Institute | Bethel Woman's College | Ky. Baptist Hospital | West Ky. Baptist Hospital

SUNDAY, APRIL 10

Sunday School Lesson, March 6

Subject: THE PARABLES OF JESUS

Lesson Text: Mark 4:1-9; Luke 15:11-14, 17-24.

Golden Text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

MARK 4:

1 And he began to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
2 And he taught them many things by parables, and said unto them, in his doctrine,
3 Hearken; Behold, there went out a sower to sow:
4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6 But when the sun was up, it was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up and chocked it, and it yielded no fruit.
8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, some sixty, and some a hundred.
9 And he said unto them, He that hath ears to hear, let him hear.

LUKE 15:

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me, And he divided unto them his living.
13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there, wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father, But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf and kill it; and let us eat, and be merry:
24 Fot this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Discussion

The lesson of sowing and reaping was taught in both parables, and also in the Golden Text. The parable of the sower was given to the people out by the sea side, perhaps in the summer of A.D. 28. The parable of the prodigal son was given following a meal in the home of a leading Pharisee in Perea, likely in winter, A.D. 30.

Jesus taught that the truth of God *must* be scattered in the hearts of the people. Blessed are the hands that sow the Word of God!

In the thirteenth chapter of Matthew, verses 18 to 23, Jesus explains His parable of the sower. There are many hindrances to the Word of the kingdom. The Wicked One stands always ready to take the Word out of the mind and heart when it is not understood. The stony heart—with no depth of soil—will yield no harvest. The thorns—cares and temptations of this world—choke out the Word of the kingdom, if such are not removed. In hearts that are prepared, the Word of God brings forth fruit, not the same, to be sure, in every life but fruitage is there—"some thirty, some sixty, and some a hundred."

How careful ought people to be, to place their hearts in the hands of God that He may make the Word of God fruitful therein to His glory! The rule of "sowing and reaping" applies not only to the seed that is planted, but to the kind of hearts in which it is planted. The willing sower, the kind of seed, the kind of heart, all enter into the kind of harvest.

The parable of the prodigal son also teaches the principle of sowing and reaping. Though unquestionably there are other lessons taught in the parable, certainly the doctrine of *sowing and reaping is there.*

The younger son of the father asked for his share of the goods, and received it and soon thereafter, went into a far country and lived in sin, wasting what his father had given him.

The young man illustrates, so perfectly, the youth who throws away his strength of mind and soul and body in sin, a temptation before which so many fall. Such sowing leads always to a bitter day of reaping, as says the golden text, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

The day of famine is *sure* to come in the life of the sinner, the day of want, the day of reaping.

Like all sinners, the prodigal sought to solve his own problem in his own way, and went out and hired himself to a citizen of that far off country. No management, no arrangement, no human plan, can relieve the sinner's plague.

The lad did what every sinner should do; moved by a power outside himself, he resolved in his heart that "I will arise and go to my father." The rest of the story is in the text. He followed through with his purpose, and received the grace and forgiveness of his *earthly* father. God stands ready to forgive the sinner when he comes in repentence and faith. **But the prodigal never would have been received, had he not said within himself, "I will arise and go. . ." He himself had to move.** Jesus said in one place, "Ye will not come. . . that ye might have life." A sense of sin, of danger, of need, of the love and forgiveness of God, of the blessed sonship into which the repenting and believing sinner can enter, must be in the heart of him who comes to God in Christ. When man so comes, there is welcome and forgiveness and grace and salvation.

Many profound students of the Word of God have seen a meaningful and striking analogy between the parable of the prodigal son and the Jewish and gentile races. Many gentiles, though they had gone away from the true God, turned and opened their hearts to the Christ and were received and forgiven. Many of the Jews who "stayed at home" —never went after the things for which the "prodigal" gentiles sought—complained greatly because of the attention Jesus gave to the "outsiders," and because they were received. They are symbolized by the self-righteous Son who stayed "at home." One of the high liberties of Baptists is to interpret Scripture, each for himself; and we believe that liberty is for all.

There is no intimation in the parable of the prodigal son that all sinners are naturally sons of God. The parable of the prodigal son was written in the language of the family—father and son—but the Scriptures never declare the unsaved sinner to be a son of God. Jesus settled that forever when He told Nicodemus that the natural birth was not enough: "Except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

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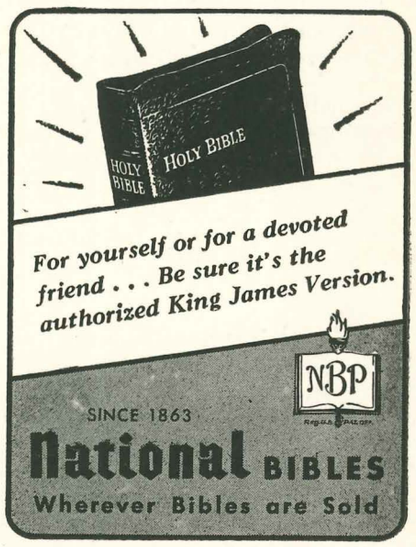
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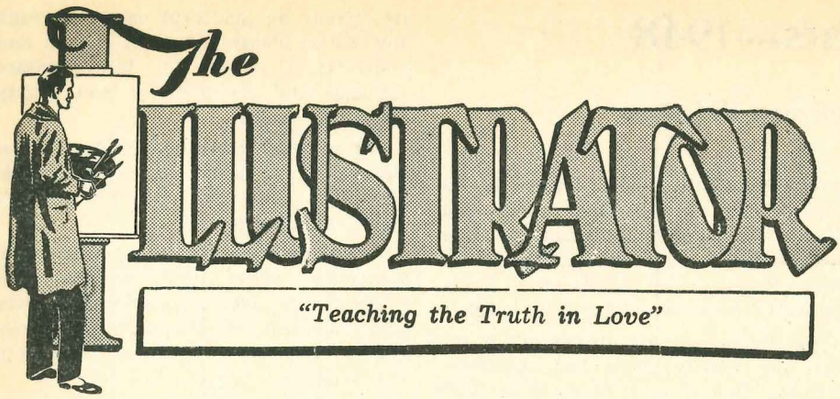


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Why Don't We Tell the World About This?

A sales promoter with a national reputation went to Sunday school with his seven-year-old son. He had known nothing of the Sunday school since his boyhood days in the country. He was amazed at what he saw his son was receiving.

The Sunday school was graded—geared to fit the "age level" of its pupils. He saw chairs of the right size, a blackboard of the right height, song books with words and music to appeal to little children, and trained teachers whose lessons were prepared for the seven-year-old mind. He was told that the same plan was worked out for each age level. He learned that the modern Sunday school is a great teaching institution, motivated by love, sound in pedagogic principles, rendering a telling service to millions of Americans.

He said, "Why don't you tell the world about this? Millions of American parents are as ignorant of the Sunday school as I have been and they would not want their families to lose the benefits it offers." He urged: "Tell the world what you have to offer and it will come and get it."—*Selected.*

A Scotch Kirk Blessing

If after kirk you bide a wee
There's some wad like to speak to ye.

If after kirk you rise and flee
We'll all seem cold and stiff to ye.

The one that's in the seat with ye
Is stranger here than you, maybe.

All here hae got their fears and cares
Be you our angel unawares!
Add you your soul unto our prayers!
—*From an Old Manuscript.*

Persistance–Reward

Alexander Graham Bell, whose family had devoted itself to helping the deaf, conceived the telephone in the course of researches on sound. Bell took his idea to a famous authority on electricity, saying that he did not expect ever to bring it into existence because he had no electrical training.

The older man replied, simply, "Get it."

"I now realize that I would have never brought forth the telephone if I had known anything about electricity," Bell said later, "for no electrician would have tried what I tried."—*Research Viewpoint,* Esselen Research Corporation.

Genius

For one of his inventions the Western Union Company offered Thomas Edison $100,000. He appeared to be unable to grasp the idea of such a sum and would not take the money. "It is safer with you," he said. "Give me $6,000 a year for 17 years, and call it square."—*Toastmaster.*

Musically Speaking

What is a hymn? What is a Gospel song. The hymn is addressed to God—the Gospel song is addressed to the people. The hymn is for praise, adoration, and prayer. The gospel song, directed to the people, is to warn them of the consequences of sin give the promise of liberty, peace, joy, and heaven. Through the hymns we may confess our sin to God, claim His mercy and promises, and pledge our loyalty and faithful service. Through the gospel song we can appeal directly to people who do this same thing.—*Copied.*

A Personal Creed

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—*John Wesley.*

The Gift With the Giver

Wealth is dangerous, and the worshiper of Mammon, whether he dwell in a palace or a hovel, will find it equally hard to find an entrance into the kingdom of God. But wealth, like other dangerous powers, may be subjected to a wise discipline and a resolute control. Lightning is dangerous, but men have mastered it and made it do their bidding. Master your meaner lust for gain and then make it do their bidding in the service of your heavenly Father. It is not how many bonds you have in the bank vault, or how much plate on your sideboard that God looks to see, but how many lives have been brightened and how many sorrows have been healed by the gifts of your love. The cause of Christ, the cause of truth, the cause of humanity, need your gifts. But none of them need them half so much as you need the blessed and ennobling education of being permitted to give them.

Money in itself considered is neither good nor bad. It is an instrument, an agency, a weapon. You may have it without being bad, and you may be without it without being good. But oh, to live for it as an end, to bend all your energies to its acquirement, to fret and scold and repine because you are without it, this believe me, is the death of all nobleness and the doom of aspiration. —*H. C. Potter.*

Sin Unchecked

Sin runs to passion; passion to tumult in character; and a tumultous character tends to tempests and explosions, which scorn secrecies and disguises. Thus the whole man comes to light. He sees himself and others see him, as he is in God's light. Those solemn imperatives and their awful responses: "Thou shalt not"—"I will;" "Thou shalt"—"I will not" make up, then, all that the man knows of intercourse with God. This is Sin, in the ultimate and finished type of it. This is what it grows to in every sinner, if unchecked by the grace of God. Every man unredeemed becomes a demon in eternity.—*Austin Phelps.*

Simplicity vs. Affection

How majestic is naturalness! I have never met a man whom I considered a great man who was not always natural and simple. Affectation is inevitably the mark of one not sure of himself.—*Charles G. Dawes.*

Doing That Which is Right

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—*Abraham Lincoln.*

Controlling Human Nature

Human nature is the same on every side of the Atlantic and will be alike influenced by the same causes. The time to guard against corruption and tyranny is before they shall have gotten hold of us. It is better to keep the wolf out of the fold than to trust to extracting his teeth and claws after he shall have entered.—*Thomas Jefferson.*

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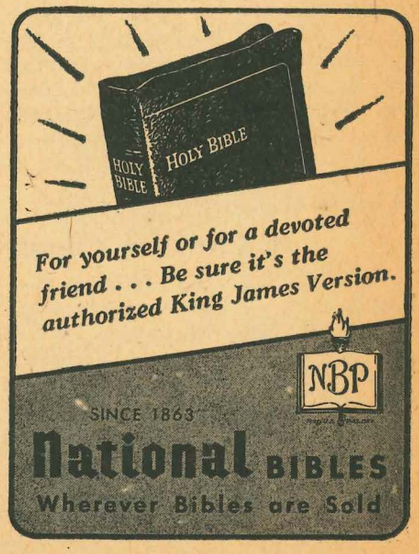
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Religious Emphasis Week is Observed at Bethel Woman's College

HOPKINSVILLE, Ky., February 21.—Co-operating with the B. S. U. Calendar of Activities, Bethel Woman's College of Hopkinsville, Kentucky, recently observed Religious Emphasis Week. Rev. Luther Joe Thompson of Springfield, Tennessee, was the speaker. There were Morning Watch services daily at seven and evening worship ones at six-thirty. Bro. Thompson also spoke at the chapel hour. In addition to his messages, the speaker taught some classes and held personal conferences. At the dedication service on Friday, six young ladies surrendered for definite religious work and almost half of the students rededicated their lives to Christ. There has never been a finer spirit of co-operation on the part of students and faculty members. Bethel is, and will be, a different place because of Religious Emphasis Week.

Third Anniversary of J. H. Maddox Noted at Second, Hopkinsville

HOPKINSVILLE, Ky., February 21.—The third anniversary of Pastor J. H. Maddox was celebrated by the Second Baptist Church of Hopkinsville, Ky., on February 20. The church has contributed $81,811.43 in those three years. It has given $11,292.58 to missions, purchased a parsonage costing more than $12,500, bought an educational building costing $7,500, and installed an organ, pianos, new boiler for furnace, redecorated the church, and many other things. Also it has in hand a building fund of $2,500 which is growing. The Sunday school in three years has grown from 225 to 450.

Pack Baptist Church Enters New Building

OWENSBORO, Ky., February 14.—Pastor Floyd Burns led the new Pack Baptist Church in its initial service in its new building on February 6. The program throughout the day featured both preachers and singers and lunch was served in the basement at the noon hour.

Walter G. Fuller Dies In Christian County

HOPKINSVILLE, Ky., February 25.—Pastor J. H. Maddox, conducted the funeral of Walter G. Fuller, 73, this afternoon at 2:30 o'clock at the Second Baptist Church here. He died of a paralytic stroke at his residence on February 24. Burial was in the Riverside Cemetery.

Born in Christian County September 12, 1875, he joined the Kelly Baptist Church more than fifty years ago. He spent his life as a grocer. In 1903 he married Miss Parthenia Fuller, and she and five children survive him. The children are: Mrs. Pauline Latham, Mrs. Hazel Barnes; Herbert Fuller, all of Hopkinsville; Mrs. Dorothy Huntley, Ohio; and Mrs. Pearl Allen, Elkton. He is also survived by six grandchildren.

Funeral of Mrs. Everett Lobb Held at Fredonia

FREDONIA, Ky., February 21.—The funeral of Mrs. Everett Lobb, 48, was conducted at the First Baptist Church here yesterday, and her burial took place in the Fredonia Cemetery. She died unexpectedly at her home on February 18. She is survived by her husband, two sisters, Mrs. Allie Smith, Coulterville, Ill., and Mrs. Wilma Merrick, Detroit, Mich. She also leaves an aunt, Mrs. Carlie Stone, who resides here.

Gleanings

Pastor James J. Lawless, pastor of Salem Baptist Church, Providence, has moved his residence to Morton's Gap, Ky.

One of the new arrivals on the campus of Bethel Woman's College for the second semester is Miss Maria Elena Cosenza, of Tegusigalpa, D. C., Republica de Honduras.

The Charleston Baptist Church, near Madisonville, has purchased a new piano, and Rev. Geo. R. H. Gass, new worker with the State Board of Missions, is to begin a ten-day school there beginning March 21.

Pastor C. D. Cole, of Morton's Gap, Ky., has been assisting in a revival meeting at the Harmony Baptist Church of Detroit, and during his absence the Morton's Gap pulpit has been supplied by Rev. Geo. R. H. Gass.

Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans, La., is attracting crowds in the evangelistic meetings he is conducting at the First Baptist Church of Madisonville, Ky. Four choirs and the congregational singing are under the direction of Dr. B. B. McKinney, music editor of the Baptist Sunday School Board, Nashville, Tenn. Pastor Harold D. Tallant reports that a preschool nursery is being carried on for the aid of mothers with young children.

A new Baptist Brotherhood was started at the Covert Avenue Baptist Church, Evansville, Ind., on February 27. Training Union Study courses were held the week before, with Miss Virginia Highfill, of North Carolina, Miss Martha Richardson, from Mississippi, Rev. John J. Bandy, from Atlanta, Ga., and Rev. Jack Wallace Culbirth, Arkansas, all students in the Southern Seminary and W. M. U. Training School at Louisville, doing the teaching. Brother D. Wade Armstrong is pastor there.

Funeral of H. T. Parson Conducted by Pastor At Owensboro, Ky.

OWENSBORO, Ky., February 14.—Pastor I. L. Baughn, of the Crabtree Avenue Baptist Church, here, held the funeral of H. T. Parson, 78, on February 12. His remains were taken to Macedonia Cemetery for burial.

P. R. Harrison Dies Of Heart Trouble in a Louisville Hospital

Paul Ray Harrison, 43, formerly of Russellville and Madisonville, Ky., died in a Louisville hospital on February 23 following a long seige of heart trouble. He was born in Hopkins County August 10, 1905, and followed the trade of a printer with the Madisonville Messenger, later going to the News-Democrat at Russellville and more recently with the Brandt & Fowler Co., of Louisville.

He is survived by his wife, Mrs. Minnie Mae Reeder Harrison, one daughter, Mrs. Betty Matthews, Russellville and two sons, Jack Harrison, a Marine now stationed in the Southern Pacific waters, and Robert Harrison, of Louisville. Also surviving are four sisters: Miss Lilah Harrison, Nashville; Miss Jessie Harrison, Mrs. Juanita Agee, and Mrs. Lena Mae Wells, all of Louisville; and two brothers: J. C. Harrison, Louisville, and Robert Harrison, Chicago. Also he leaves many other relatives in Madisonville and elsewhere.

Dawson Road Mission Being Started By First Church of Princeton

PRINCETON, Ky., February 25.—The First Baptist Church of Princeton is contemplating the opening of a new mission on Dawson Road. This, it is thought, will be a convenience for those living in that section who now have to go all the way to the central part of the town to attend the First Church. A building formerly occupied by an implement company has been secured, and is now in process of being renovated. Pastor H. G. M. Hatler is to be assisted in this new work by an educational director, and the number of services and other considerations will be determined as the work develops.

VISION—A man once found a shiny new dime in the road. From then on his mind was focused on small things and he never lifted his eyes from the ground while walking. At the end of forty years, he accumulated 34,947 buttons, 54,712 pins, 11 pennies, a bent back and a bad disposition. He lost the glories of the light, the smiles of friends, the beauties of nature, and opportunity to serve his fellow men and spread happiness.—*Alexander Co-operator.*

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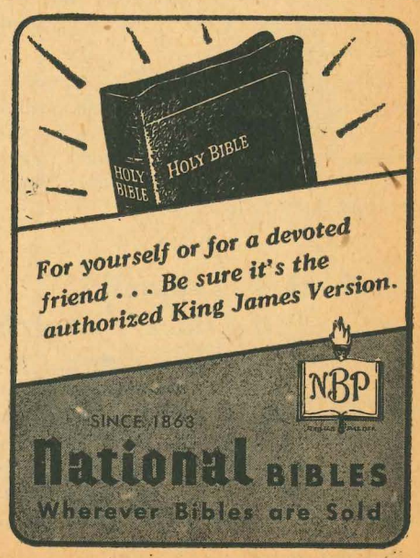
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March Program For Pastor's Conference Announced By Committee

The program committee of the Louisville Baptist Pastors' Conference, consisting of Judson Segars, Chairman, H. Leo Eddleman and W. R. Pettigrew, has announced the program for the month of March. They will attend the Annual Seminary Pastors' Conference at the Crescent Hill Church on March 7, at 10:30 A. M., at which time Dr. M. Theron Rankin will speak on "Advance Program for Foreign Missions." The other meetings for the month will be held in the chapel of the Kentucky Baptist Hospital at 10:30 A. M. on Mondays. March 14 Dr. William A. Mueller, head of the Theology Department of the Southern Seminary, will speak on "The Doctrine of Scripture;" on March 21, Dr. W. C. Boone, General Secretary of the State Board, will discuss, "The State of Our Baptist Institutions;" and on March 28 Dr. Mueller will speak again, this time on "The Person of Christ."

Pastor W. C. Fields, of Bethany Church, is President of the Louisville Baptist Pastors' Conference; John Boykin, Shawnee, is Vice President; E. E. Ballard the Secretary-Treasurer; and Chaplain E. L. Averitt the song leader.

Severns Valley Sets High Goal

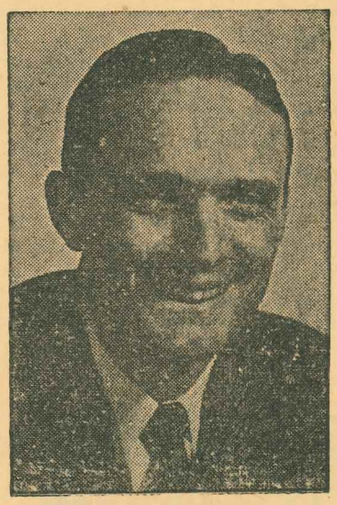
From Severns Valley Baptist Church, Elizabethtown, Dr. L. E. Martin, pastor, comes word of a forward march in Sunday school.

A goal of 600 has been set for March. Their bulletin states: "Every department of the Sunday school has already gone to work making special visits, sending cards, telephoning, and using every means of contact to reach absentees and new prospects. . . We know that the Lord will be pleased and will add His gracious blessings."

H. L. Eddleman, and Others on a Long Run Program at Third Ave.

An associational Jewish Emphasis Meeting is to be held at 7:30 P. M. on March 17, 1949, at the Third Avenue Baptist Church, 1726 South Third Street, in Louisville, where Rev. T. E. Williams is pastor.

This meeting is sponsored by the Long Run Association of Baptists. The purpose of this meeting is to inform our people of the needs and opportunities of sharing the gospel with Jewish people and to make Christians (Baptists) conscious of their responsibility in this phase of missionary endeavor.



H. Leo Eddleman

The principal speaker on the program will be Dr. H. Leo Eddleman, pastor of Parkland Baptist Church, who will speak on the subject, "Jews on my Church Field." Others on the program are Mrs. W. J. Duckwall, Carlisle Avenue Baptist Church, and Mr. Paul Jeans, Walnut Street Baptist Church.

The Long Run W. M. U. Mission Study Taught By Miss Virginia Wingo

The annual mission study class for Long Run W. M. U. will be held March 30, 1949, from 10:00 A. M. to 2:00 P. M. at Walnut Street Baptist Church. Miss Virginia Wingo, teacher of Missionary Education at the W. M. U. Training School, will teach the book, "The Story of Missions," by Edwin White. Bring your lunch.

Also the Business Woman's Federation will meet March 29, at 7:30 P. M., at the Fourth Avenue Baptist Church for Mission Study, and Miss Virginia Wingo, will teach the same book, "The Story of Missions," by Edwin White.

Pastor of Severns Valley Church Observes Third Anniversary

January 23 marked the third anniversary of Dr. L. E. Martin as pastor of the Severns Valley Church, Elizabethtown.

During these three years the Severns Valley Church has seen a steady growth along all phases of its work. Outstanding among its achievements has been the organization of an active Brotherhood which now has a membership of 120 and 433 have been received into the church, 227 of whom were received on profession of faith. A marked rise in Sunday school attendance has been noted also.

Total budget receipts for missions, local work, and all other causes, have increased steadily under the leadership of Dr. Martin and in September 1948, totaled $182,857.67. During this three year period the church has secured a church annex at a cost of $13,000. Reserve funds for building purposes now total $47,818.52.

Dr. Martin is an evangelistic preacher and has led the church in an evangelistic spirit in a great way as has been shown by the increase in our membership.

Members of Severns Valley Church have learned to love Dr. Martin and his family because of their devotion to Christ and to His work, and as they begin their fourth year with us, we pledge to them anew our co-operation and our love and appreciation for them.—*Miss Jean Hicks.*

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Sunday School Department

W. A. GARDINER
State Secretary

Standard Sunday Schools

Here are the Sunday schools that applied for the Standard just prior to February 21:

Monticello—Pastor T. E. Smith; Superintendent S. S. Jones.

Beech Grove—Pastor E. M. Chilton; Superintendent Ralph Cundiff.

Clear Fork—Pastor L. J. Wade; Superintendent Leslie Johnson.

Grassy Run Increases 20%

Pastor V. B. Filson writes that the Grassy Run Sunday School has already made an increase in enrolment of 25 per cent and that the attendance has gone up 30 per cent. They are ready to make application for the Standard award.

Frankfort Has Large Training Class

Superintendent Gilbert Blakeman, of First Church, Frankfort, writes that the pastor, Dr. Fred T. Moffatt, is teaching *Studies in John's Gospel* at the prayer meeting, and the average has been more than 300. Congratulations to the pastor and church.

Hardinsburg Growing

Pastor R. E. Sasser reports that they are working to make the Sunday school at Hardinsburg much larger, and that it has already doubled. The Sunday school will soon be Standard.

Ashland Training Schools

A good week of training was had in the Greenup Association with the following churches participating: Catlettsburg; Ashland—First, Flatwoods, Unity, and Pollard. Wildwood and Second will have schools soon, as will others whose names we do not now have. Rev. Bert Caldwell, the missionary and associational Sunday school superintendent, will continue this good work throughout the year.

Two new churches have been organized and are doing great work: Wildwood and Flatwoods. The First and Pollard Churches have missions and plan to start others in the coming weeks. There are several places needing mission Sunday schools, and these will likely come into existence during the year. Catlettsburg is building its new church house and the First Church of Ashland will soon have its plans completed for a large addition. Pollard of Ashland is planning more room that they may house a school of 1,500. And the Baptist work progresses here as in other sections of Kentucky.

Why Delay?

Brother superintendent: Why delay in leading your workers to do the simple yet fundamental things outlined in the Standard of Excellence? That is the one sure guide in building the right kind of Sunday school. Brother! Please take the Standard seriously. Every Sunday school CAN BECOME standard. Let us mail you a copy attached to which is the application blank.

Are You Growing?

Is your Sunday school enrolment increasing? You will want to increase it at least 25 per cent I am sure. Get each class to increase its enrolment, and also promote the Cradle Roll and Extension departments.

REGIONAL CONVENTIONS

We hope the Regional conventions may be better attended than ever before. Here are the dates and places.

The Southern Region

Acting Pres.—Bradford Curry, Glasgow
Date—March 17
Place—Magnolia
Hours—9:30 A. M. to 3:30 P. M.

The South Central Region

President—George Grubbs, Somerset
Date—March 18
Place—Columbia
Hours—9:30 A. M. to 3:30 P. M.

Northeastern Region

Pres.—Everett Cardwell, Catlettsburg
Date—March 22
Place—Paintsville
Hours—9:30 A. M. to 3:30 P. M.

Southwestern Region

Pres.—O. C. Markham, Hickman
Date—March 28
Place—Fulton
Hours—2:30 A. M. to 9:00 P. M.

Western Region

Pres.—I. L. Baughn, Owensboro
Date—March 29
Place—Madisonville
Hours—2:00 P. M. to 9:15 P. M.

Central Region

President—Carman Sharp, Bardstown
Date—March 31
Place—Bardstown
Hours—2:00 P. M. to 9:15 P. M.

SUNDAY SCHOOL ATTENDANCE

February 20, 1949

Church	Missions	Total
Louisville, Walnut St., (4)	252	1,775
Louisville, 9th and O (1)	226	1,258
Louisville, Carlisle Ave. (2)	223	1,142
Indianapolis, Ind., Broadway	---	1,092
Lexington, Ashland Ave. (2)	180	972
Owensboro, First (1)	75	921
Louisville, Parkland (1)	69	905
Lexington, Porter Memorial (2)	220	848
Covington, Latonia (2)	119	840
Harrodsburg (2)	120	831
Madisonville, First	---	820
Bowling Green, First (1)	20	795
Frankfort, First (1)	91	778
Evansville, Ind., Grace (2)	195	768
Louisville, Baptist Tabernacle	---	722
Lexington, Calvary (1)	35	702
Mayfield, First	---	695
Evansville, Ind., Calvary (3)	219	666
Newport, First (1)	83	653
Louisville, West Broadway	---	652
Murray, First	---	646
Owensboro, Third	---	644
Louisville, Victory Memorial (1)	94	632
Louisville, Beechmont	---	621
Paducah, Immanuel (2)	62	602
Louisville, Highland (2)	160	598
Somerset, First	---	595
Lexington, Immanuel	---	590
Ashland, Pollard (1)	33	478
Middlesboro, First	---	570
Elizabethtown, Severn's Valley	---	565
Hopkinsville, Second	---	550
Louisville, St. Matthews	---	508
London, First	---	504
Louisville, Clifton (1)	91	495
Corbin, First	---	492
Lexington, Grace	---	489
Glasgow (1)	26	485
Hopkinsville, First	---	480
Louisville, Eastern Parkway	---	472
Henderson, First	---	471
Greenville (1)	115	469
Louisville, Deer Park	---	469
Danville, Lexington Ave.	---	457
Danville, First (1)	31	451
Louisville, Highland Park, First	---	446
Berea (1)	53	443
Henderson, Immanuel	---	441
Louisville, West Side (1)	78	429
Barbourville, First (1)	18	441
Pineville, First (1)	52	418
Covington, Southside	---	416
Campbellsville	---	416
Henderson, Audubon (1)	60	412
Louisville, Immanuel (1)	74	404
Paducah, Twelfth Street (1)	87	396
Louisville, Franklin Street	---	391
Shively	---	387
Corbin, Central	---	379
Fulton, First	---	376
Erlanger (1)	20	351
Richmond, First (2)	40	340
Winchester, Central	---	333
Bellevue	---	323
Middlesboro, E. Cumberland Ave.	---	319
Beechland	---	318
S. Jefferson (near Valley Sta.)	---	316
Franklin, First	---	314
Hodgenville, First	---	313
Lebanon	---	312
Louisville, South Side	---	310
Middlesboro, Old Yellow Creek	---	303
Owensboro, Eaton Memorial	---	301
Evansville, Ind., Walnut St.	---	300
Winchester, First	---	300
Owensboro, Seven Hills	---	296
Crouches Creek (near Jellico, Tenn.)	---	295
Versailles	---	292
Evansville, Ind., Temple	---	285
Cynthiana (1)	23	267
Frankfort, Thorn Hill	---	265
Paducah, Trinity	---	262
Irvine, First (1)	92	261
Pleasant Hill (near Campbellsville)	---	260
Sand Spring	---	258
Jellico, Tenn., First	---	257
Loyall (1)	25	255
Hartford	---	252
Columbia (2)	60	247
Mt. Vernon (Rockcastle Co.)	32	243
Ludlow, First	---	242
Carrollton	---	242
Monticello, First	---	242
Louisville, Kenwood	---	240
Lawrenceburg, First	---	238
Willisburg	---	234
Dayton, First	---	233
Russellville	---	231
Mt. Sterling, First (1)	52	227
LaGrange, DeHaven Memorial	---	224
Louisville, Baptist Temple	---	223
Jeffersontown, First	---	219
Ft. Thomas, First	---	218
Bardstown	---	215
Louisville, Gethsemane	---	209
Pikeville, First	---	207
Albany (1)	37	206
Richmond, Calvary	---	203
Hall's Gap, Fairview	---	203
Louisville, Shawnee	---	203
Louisville, Lee's Lane	---	202
Owenton, First	---	202
High Splint	---	202

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The funeral service of Mrs. Lyda Sullivan Forsee, 81, was conducted by Pastor Harry L. Green at the Owenton Baptist Church, Owenton, Ky., on February 4. She was the widow of the late G. T. Forsee, long the clerk of the Owen Baptist Association. She leaves four children: John S. Forsee, editor of the Owenton News-Herald; George William Forsee, Newport, Ky.; Miss Louella Forsee and Miss Anna Mae Forsee, both of Owenton.

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Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

State Convention Information

What? State Baptist Training Union Convention—in its fifty-third year since organization.

Goal? The attendance goal is 3,500.

Where? First Baptist Church, Fifth and Jefferson Streets, Paducah. Night Sessions will be at Baptist Tabernacle, Jefferson at Twelfth Street, Paducah.

When? Wednesday night through Friday night, April 20-22. Night sessions will begin at 7:00, morning sessions will begin at 9:15.

Program

Wednesday Night: Speaker: Dr. R. G. Lee, Memphis, Tennessee.

Thursday Morning: Methods Conferences, Story Hour Presentation, Message by Rev. Tucker Calloway, Missionary.

Thursday Afternoon: Life Interest of Conferences.

Thursday Night: 7:45—State Intermediate Sword Drill. Speaker: Dr. C. O. Johnson, St. Louis, Mo.

Friday Morning: Methods Conferences, 11:00—State Junior Memory Work Drill. Message: Dr. Joe Burton, Nashville, Tennessee.

Friday Afternoon: 2:45—Young People's Speakers' Tournament. Adult Presentation. Play.

Friday Evening: Testimonies, Life Dedication Service. Speaker: Dr. James W. Middleton, Atlanta, Ga.

All Sessions: Music—Dr. B. B. McKinney, Director. Organ, Piano, Violin, Marimba. Murray B. S. U. Male Quartette. Devotions: Dr. William E. Denham, Jr., Macon, Ga. Book Store: Miss Christina Stokmann.

Out-of-State Conference Leaders: Dr. Joe Burton, Nashville, Tennessee; Dr. B. B. McKinney, Nashville, Tennessee; Mrs. Adam Sloan, McDonough, Georgia; Mrs. Versil S. Crenshaw, Nashville, Tennessee; Mrs. Hattie Potts Rogers, Fountain City, Tennessee; Mr. Joe Davis Heacock, Fort Worth, Texas.

Luncheon Banquets, and Party

For reservations for Luncheon or Banquet, please write **at once**, or certainly by April 10, to **Mrs. F. W. Earhart, Davis Apts., Paducah, Kentucky** as follows:

Story Hour Leaders' Luncheon,
Thursday 12:10 ..... $1.00
Young People's Banquet,
Thursday 5:30 ..... $1.50
Intermediate Banquet, Friday 5:30 .. $1.00
Adult Banquet, Friday 5:30 ..... $1.00

The Junior Party will be Friday at 4:15.

Homes

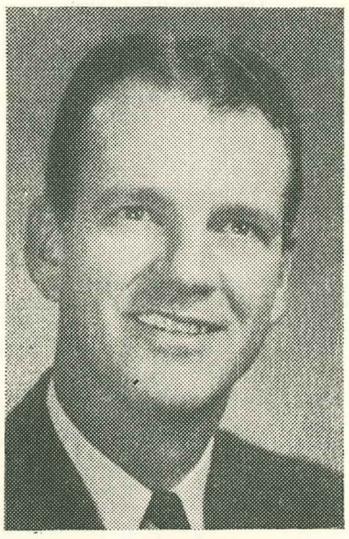
Please write promptly to **Mrs. Shultz Riggs, 301 South 17th Street, Paducah, Kentucky** for free bed and breakfast. Give name, address, church, and indicate who must stay together; give ages of all except Adults. State manner and time of arrival.

Hotels

Ritz Hotel, 2201 Broadway, 100 rooms; single $3.00 and up, double $4.00 and up.

Palmer Hotel, 110 N. 5th, 120 rooms; single without bath, $2.00, single with bath $2.25, double without bath $3.00, double with bath $3.00 to $5.00; also rooms with two double beds with bath $5.00 to $7.00.

Oxford Hotel, 5th and Jefferson, 54 rooms; Single without bath $2.00, single with bath $2.25 to $2.50, double without bath $3.00, double with bath $4.00 to $5.00; also rooms with two double beds without bath $5.50.



Dr. James W. Middleton, Pastor First Baptist Church, Atlanta, Georgia who will speak and lead in the Life Dedication Service on Friday night of the State Convention at Paducah, April 20-22.

Cunningham Tourist Court, Cairo Rd. (near City Limits), cabins accommodate up to four people, $5.50 and up per cabin; groups to be taken care of as reasonable as $1.35 each.

Nelsons Motel, 2223 Bridge (within city limits), 24 rooms with twin beds, $5.00 per room; 12 rooms with two double beds, $7.50 per room.

Registration

Please register at church immediately on arrival.

Juniors and Intermediates ..... $ .50
Young People and Adults $1.00

Sympathy Extended

Our prayerful sympathy is extended to a former worker in this department, Rev. W. Neville Claxon, Mrs. Claxon, and all the family in the loss of Mrs. Claxon's father, Mr. Osborne who passed away recently at his home in Winchester. Brother Claxon, Mrs. Claxon, and daughter, Carol Ann, are serving on the Gold Coast of Africa as Missionaries of our Foreign Mission Board. The Lord is blessing them in their work. Pray for them. We rejoice in their success. Even though they are far away from their families, the Lord is with them in success and sorrow.

In Appreciation

Miss Etta Lea, of Shelbyville, who was the Office Secretary in this department for two years and two months, resigned February to accept another position. We miss Etta and this brief paragraph is written in appreciation of her, her consecration, and her work. It was a joy to have her become a member of the Training Union Department and stay with us as long as she did. She made a good contribution to the progress of the work. Our prayers and best wishes are with her in her new work and in every undertaking.

On January 1, 1949, Mrs. Howard Gordon, of Louisville, began work in this department as a regular half-time office worker. Since then, her husband, Rev. Howard Gordon, has been called to be Pastor of the Ormsby Avenue Baptist Church, Louisville. This necessitated the resignation of Mrs. Gordon as a worker in this department as of March 1. We appreciate her and her work during the brief time while she was with us, and pray God's blessings upon her and her husband in their new work.

January Awards By Courses

According to the report from the Training Union Department of the Baptist Sunday School Board, Nashville, Tennessee there were granted in January the following awards for Kentucky: Administration: diplomas 14, seals 105; Adult: diplomas 138, seals 507; Young People's: diplomas 33, seals 310; Intermediate: diplomas 128, seals 269; Junior: diplomas 111, seals 228; total 1,843 in 33 associations.

Standing of Awards by Courses for January

Adult	8,130
Intermediate	4,879
Junior	4,783
Young People's	4,337
Administration	1,644

Standing of Study Course Books for Awards in January

The Baptist Adult Union Manual	2,416
The Baptist Int. Union Manual	1,787
The Baptist Junior Union Manual	1,653
The Baptist Young People's Union Admn.	1,232

20%-ERS

The following churches have reported their church Training Union attendance equivalent to 20 per cent of the resident church membership: Harmony Baptist Chapel; Madisonville, First; London, First; Erlanger; Kuttawa; New Brandenburg; Victory Memorial.

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CONVERSATION—The perfection of conversation is not to play a regular sonata, but, like the Aeolian harp, to await the inspiration of the passing breeze.—Edmund Burke, English Statesman of the 18th century.

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

Welcome

We rejoice that three of our Kentucky missionaries are home with us on furlough, bringing us first-hand information and fresh inspiration concerning the progress of the work on their fields of service. Miss Anna Frances Todd, of Richmond and Colombia, South America, and Miss Edith Rose Weller, of Lexington and Brazil, are studying at the Training School. Miss Rose Marlowe of Louisville and China is the most recent arrival. She is resting, at the present, and is at the home of her sister, 341 Franck Ave., Louisville.

Reservations, Please!

Last week we published information concerning reservations and representation for the State meeting to be held at Crescent Hill Church, Louisville, April 5-7. Due to a Convention of dentists and lawyers being held in Louisville at the same time as our meeting, you may have difficulty in securing hotel reservations, especially at the Brown Hotel. So please write to the hotel of your choice at the earliest jossible moment, if you desire hotel accomodations. The Crescent Hill committee is also asking that those desiring reservations in homes, make them as soon as possible.

Greetings!

Recently, on this page we extended congratulations and a welcome to two new vice presidents of Kentucky W. M. U. Our list of new officers in the Regions was not complete at that time. We now want to greet, most cordially, the following Regional Officers for 1949.

Central Region

Vice-President: Mrs. W. H. McKeigan, 2221 Strathmoor Blvd, Louisville, Ky.
Young People's Leader: Mrs. T. L. Bell, LaGrange, Ky.
Community Missions Chairman: Mrs. H. C. Lawson, Route 3, Shelbyville, Ky.
Mission Study Chairman: Mrs. J. Perry Carter, 421 Eline, Louisville, Ky.
Stewardship Chairman: Mrs. A. C. Overall, Lawrenceburg, Ky.
Nominating Committee Member: Mrs. A. C. Overall, Lawrenceburg, Ky.

North Central Region

Vice-President: Mrs. Logan B. English, Route 1, Paris, Ky.
Young People's Leader: Mrs. J. R. Hagan, 220 Rosemont Ave., Ft. Thomas, Ky.
Community Missions Chairman: Mrs. Elwyn Skiles, Georgetown, Ky.
Mission Study Chairman: Mrs. J. C. Brandenburg, 1809 Fairway Drive, Lexington, Ky.
Stewardship Chairman: Mrs. Jack Welch, Route 4, Owenton, Ky.
Training School Chairman: Mrs. Leslie Costigan, R. 1, Stamping Ground, Ky.
Nominating Committee Member: Mrs. Fred Prather, 715 East 21st St., Covington, Ky.

South Central Region

Vice-President: Mrs. J. B. Minor, Lebanon, Ky.
Young People's Leader: Mrs. E. N. Perry, Richmond, Ky.
Community Missions Chairman: Mrs. Will Clark, Somerset, Ky.
Mission Study Chairman: Mrs. Frank Scudder, Stanford, Ky.
Stewardship Chairman: Mrs. W. J. Robertson, Sr., Lebanon, Ky.
Nominating Committee Member: Mrs. L. P. Creekmore, Danville, Ky.

Northwestern Region

Vice-President: Mrs. R. R. Calloway, 510 11th St., Ashland, Ky.
Young People's Leader: Mrs. E. L. Howerton, 503 Third, Pikeville, Ky.
Community Missions Chairman: Mrs. J. L. Hinson, 135 West 2nd St., Maysville, Ky.
Mission Study Chairman: Mrs. A. O. Allison, Praise, Ky.
Stewardship Chairman: Mrs. Ernest Chinn, 2535 Algonquin Ave., Ashland, Ky.
Nominating Committee Member: Miss Annie Allen, Prestonburg, Ky.

Southeastern Region

Vice-President: Mrs. H. C. Hooper, 403 Master St., Corbin, Ky.
Young People's Leader: Mrs. E. N. Swinney, 414 Fourth St., Corbin, Ky.
Community Missions Chairman: Mrs. George W. Griffin, London, Ky.
Mission Study Chairman: Mrs. Gifford J. Walters, Cumberland, Ky.
Stewardship Chairman: Mrs. Herbert C. Gabhart, Williamsburg, Ky.
Training School Chairman: Mrs. Estill Hoskins, Middlesboro, Ky.
Nominating Committee Member: Mrs. Marvin Adams, Middlesboro, Ky.

Southern Region

Vice-President: Mrs. George Roddy, 625 Park St., Bowling Green, Ky.
Young People's Leader: Mrs. Harold Purdy, 1262 Chestnut St., Bowling Green, Ky.
Community Missions Chairman: Mrs. Roy Gorrell, Russellville, Ky.
Mission Study Chairman: Mrs. Buell Wells, Park St., Bowling Green, Ky.
Stewardship Chairman: Mrs. O. G. Lawless, Albany, Ky.
Nominating Committee Member: Mrs. Ennis Blewitt, Auburn, Ky.

Southwestern Region

Vice-President: Mrs. Paul E. Stewart, P. O. Box 602, Paducah, Ky.
Young People's Leader: Mrs. J. D. Bame, 502 Thurman, Paducah, Ky.
Community Missions Chairman: Mrs. Shultz Riggs, 301 S. 9th, Paducah, Ky.
Mission Study Chairman: Mrs. Hugh McElrath, 1315 Mainu St., Murray, Ky.
Stewardship Chairman: Mrs. D. H. Ray, Mayfield, Ky.
Nominating Committee Member: Mrs. G. C. Lovan, 2809 Clark, Paducah, Ky.

Western Region

Vice-President: Mrs. Marvin Pugh, 117 E. 22nd St., Owensboro, Ky.
Young People's Leader: Mrs. Mary Young Conyer, Marion, Ky.
Community Missions Chairman: Mrs. W. L. Trabue, Hopkinsville, Ky.
Mission Study Chairman: Mrs. Guy Wright, Leitchfield Road, Owensboro, Ky.
Stewardship Chairman: Mrs. R. M. Gabhert, Greenville, Ky.
Nominating Committee Member: Mrs. J. H. Brown, Spottsville, Ky.

Young People's Dept.

Miss Mary H. Sampson Secretary

Ridgecrest!

June 16-22 are the dates set this year for the Southwide Y. W. A. Camp at Ridgecrest. This word of advance notice is to invite all Y. W. A. members to circle this date on the calendar and begin now to plan to attend this outstanding conference of young women. A large group of Kentucky girls has always been present, and this year must be no exception to that rule.

Girls' Auxiliary Houseparties

Reservations are still being taken for the Houseparties to be held at Campbellsville College, Campbellsville, Ky., and Cumberland College, Williamsburg, Ky. The reservations will close on March 12. Send your application blank and $1.00 reservation fee for each girl attending to Miss Mary Sampson, 127 E. Broadway, Louisville, Ky. The dates again are:

March 18-20—Campbellsville College
March 25-27—Cumberland College

Fanklin Mission Study

The annual evening of mission study for the young people of the First Baptist Church of Franklin, Kentucky, was held on Friday, February 11. A splendid group of young people met at the church after school for a period of study before dinner and completion of the study after dinner. The ladies of the W. M. S. were responsible for a table truly groaning with good things to eat and a dining room beautifully decorated with a valentine theme. Leaders and sponsors of the organizations were present with their members for this very helpful evening. Several of the staff from the Louisville W. M. U. office had the privilege of having a part in the program.

The following classes were taught:

Junior G. A.'s—"Indian Blankets" taught by Mrs. George Ferguson.

Intermediate G. A.'s and Y. W. A.'s—"Handclasp of the Americans" taught by Miss Mary Sampson

R. A.'s—"The Word of Their Testimony" taught by Mr. John Wrenn.

A Chance For You to Help

By JOHN CAYLOR, Atlanta, Ga.

Because more than one-third of the income of the Home Mission Board comes through the Annie W. Armstrong offering, and because the Board has been cut in its receipts from the Co-operative Program, this year's March Week of Prayer offering is especially vital to the ongoing of the work of home missions.

The Annie W. Armstrong offering presents to Southern Baptists an opportunity to give to a fund which is solely for mission work. Every penny given through this offering goes to mission work, none is kept out for operating expenses or any other purposes.

The work of the Home Mission Board grows constantly. The newest mission field is in Alaska, that great land of opportunity, where only five tiny Southern Baptist churches and mission stations are now struggling for a foothold.

Those who would like to have a part in preaching the gospel to neglected and unreached people in the United States, Cuba, Panama, Costa Rica, and Alaska may do so through the Annie W. Armstrong offering.

L. A. Brown Given Direct Mission Post



Dr. L. A. Brown

Dr. L. A. Brown of Los Angeles, California, has been elected field worker in the direct missions department of the Home Mission Board.

He will be assisting Dr. Courts Redford, assistant executive secretary, who is assuming temporary charge of the department until a suitable person can be secured to replace Dr. Alfred Carpenter, who has been made director of the Chaplains Commission for the Southern Baptist Convention. Secretary Redford had charge of this department prior to the time Dr. Carpenter became its leader.

Since 1946 Dr. Brown has been serving the Home Mission Board as field worker among the language groups in the Western states. In his new duties, which he will assume March 1, he will make surveys, help in the opening of new mission fields, check on building projects, and interview prospective missionaries.

Dr. Brown, who speaks four languages —English, Spanish, German, and French —is especially suited to this task. He has been a pastor since the age of seventeen and has been successful in his work among the language groups in the West.

He is a graduate of Southwest Baptist College, Bolivar, Missouri; Central Missouri State Teachers College, Warrensburg, Missouri; Southern Baptist Theological Seminary, Louisville, Kentucky; and Webster University, where he earned his Ph.D. degree.

Matthews Leads Evangelistic Campaign in Alaska

Five outstanding Southern Baptist preachers will leave Dallas, Texas, by plane on March 11 for Alaska, where they will conduct simultaneous revival services in each of the Southern Baptist churches here.

This tour is under the direction of Dr. C. E. Matthews, superintendent of evangelism for the Home Mission Board, who will preach at the First Baptist Church, Anchorage.

Others making the trip are: Dr. James W. Middleton, First Baptist Church, Atlanta, Georgia, to preach at Ketchikan; Dr. David M. Gardner, editor, *The Baptist Standard,* Dallas, Texas, to preach at the First Baptist Church, Juneau; Dr. Ramsey Pollard, Broadway Baptist Church, Knoxville, Tennessee, to preach at Fairbanks; and Dr. W. D. Wyatt, First Baptist Church, Muskogee, Oklahoma, to preach at the Second Baptist Church, Anchorage.

It is the purpose of this preaching mission not only to win converts to the Lord Jesus Christ, but to strengthen the churches in Alaska, and to help in the establishment of the work of the Home Mission Board as it opens mission activities in that great land of mission opportunities.

Alma Mater Honors Lewis W. Martin

Lewis W. Martin, secretary, Schools of Missions, Home Missionary Board, was recently honored by his alma mater, Georgetown College, Georgetown, Kentucky, with the degree of doctor of divinity. The degree was conferred January 28 in connection with ceremonies celebrating the dedication of the John L. Hill Chapel recently erected on the campus.

Dr. Martin, who received his A. B. from Georgetown College and his Th.M. from Southern Baptist Theological Seminary in Louisville, Kentucky, has been employed by the Home Mission Board since 1934. For nine years he served as missionary-evangelist in the Kentucky mountains. Since 1943 he has been in charge of promoting Schools of Missions for the Board.



Dr. Lewis W. Martin

The Young People Need Good Homes

By Chester E. Swor

It is my conviction that the greatest single need of young life in America today is the need for restoration of the home as a dependable, godly influence. Our lads and lassies are in desperate need of sources of strength from the home.

The greatest source of strength will come from the family altar. If from the child's earliest memory he is a part of a daily family devotional period, hearing God's word, learning to love and respect it, the possibility of his becoming a juvenile problem is greatly reduced. The establishment of a family altar will generally assure the right parental teaching and wise parental discipline.

Even if it necessitates an earlier family rising than has heretofore been customary, every Southern Baptist family ought to read God's word and pray together as a family group daily. With day in and out parental teaching and discipline, and with a daily family period of worship, the youth dangers of today would cease to be major menace.

WANTED

Cedar Grove Baptist Church is in the market for a set of pews. Could use some good used seats. Anyone in a position to furnish us with these seats please get in touch with

I. W. MANLEY

405 Clayton Ave. Georgetown, Ky.

Maurice P. Willis, One of Kentucky's Baptist Student Union Secretaries, at Berea

By J. CHESTER DURH AM, Student Secretary
B. S. U. Center, 3 71 South Limestone

[Editorial Note—This is the first of several articles which Secretary J. Chester Durham has written regarding the Student Secretaries on the various campuses in Kentucky. Next week he will have one on Miss Norma Ann Richards, of Bowling Green.]

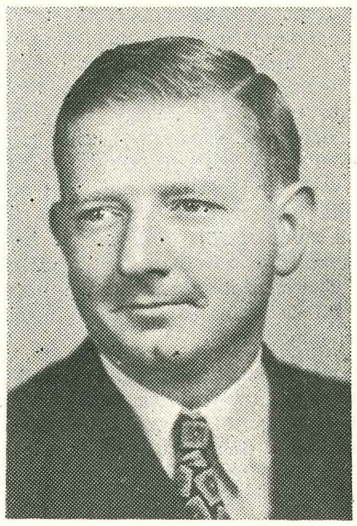
LEXINGTON, Ky.—After two years at Berea College, Berea, Kentucky, Maurice P. Willis, student secretary, has led his Baptist students into one of the most wide-awake student organizations in the state. This year there are 354 students who are members of some Baptist church, and 315 who are of Baptist preference.

Maurice, a native of Lexington, was born June 3, 1918. He graduated from Henry Clay High School in Lexington and the University of Kentucky. He married a schoolmate at U. of Ky—Miss Eva Lillian Rowe—and they have three children—David, 7; Betty, 4; and Tommy, 2.

While at the University, Maurice served on the B. S. U. council as publicity director and president. He was the magazine representative on the state council in 1939-40.

Maurice was active in other activities at U. of K. in addition to the religious activities. After serving four years in the R. O. T. C., he was commissioned a second lieutenant in the Infantry. He was enrolled in the Engineering School for two and one-half years, and in the Liberal Arts course the last two and one-half years of his college life. In his senior year he acted as counselor for freshmen.

Maurice entered the Southern Semi-



Maurice P. Willis

nary in Louisville in 1940, and then went into the army in May, 1941, and served until March, 1946. While on active duty he served in Hawaii, Guam, Leyte, Cebu, Okinawa, and Japan. While in Cebu, he helped in a revival, and at Ft. Benning he was active in the Training Union and Sunday school at a small church close by the camp.

After being placed on the inactive list as a reserve officer in the Infantry, Maurice again enrolled at the Seminary and from there, in 1946, he accepted the position as student secretary at Berea, where the work has grown until every Baptist student in the state is fully aware that Berea **does** have a B. S. U. In 1947 he was made a Kentucky Colonel because of his outstanding army record.

———o———

An Open Letter to An Average Pulpit Committee

(Continued from Page 8)

9. If he gets along well with people. A quarrrelsome preacher out of the pulpit and a scolding one in the pulpit will prove to be a tragic liability to both church and community.

Last, but not least, I should like to know:

10. If he is a worker. Laziness and pulpit efficiency are incompatable.

Well, bless my soul, what do you know? Not once have I mentioned his age. How in the world could I have been so dense? Well, forgive me, brethren. I'll leave that up to you.

Seriously speaking, brethren, these are the ten qualifications by which a committee may wisely evaluate a prospective pastor. If the man you have under consideration passes this test, with flying colors, by all means and at your earliest opportunity recommend to the church that he be invited to the field with a view to a call. But please, friends, don't, **DON'T** handicap him when he comes to look you over by having a number of other prospective candidates dangling at the end of the string. Give him a chance and give God one, too!

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CAMP RIDGECREST FOR BOYS

Camp Ridgecrest for boys now in its twentieth year will open June 22 to boys eight to sixteen for a term of six weeks at the low rate of $175.00 which covers accident and health insurance, laundry, aquatics, horseback riding, tennis, hiking, mountain climbing, sight-seeing, riflery, archery, baseball and other outdoor sports as well as indoor games.

Located in the Heart of the Blue Ridge Mountains at the head of beautiful Royal Gorge in "The Land of the Sky" at Ridgecrest Baptist Assembly it is under auspicies of the Sunday School Board of the Southern Baptist Convention. Our director is James R. Howlett, M. D. of New Orleans Baptist Seminary.

Write for free catalogue

PERRY MORGAN, Business Manager

Ridgecrest, **North Carolina**

Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary
Foreign Mission Board

FRANK K. MEANS, Secretary
Education and Promotion

BAPTIST MISSION WORK IN CHINA TO CONTINUE UNDER ANY NEW REGIME

"If the time comes when we have no missionaries on the field in China, it will be because the door has been absolutely shut and missionaries have been thrust out," Secretary Baker J. Cauthen stated in his report read at the February meeting of the Foreign Mission Board in Richmond.

He supplemented this statement of policy regarding missionary activity during the trying situation in China by saying: "We do not know what opportunities for missionary work will be found under a new regime. The time could come when missionaries would find it impossible to function and would be forced to leave. We do not believe that time is immediately ahead of us. We pray it may never come.

"As long as missionaries can maintain freedom and life and their presence be an asset rather than a liability to the work they serve, they will be willing to carry on under whatever regime comes in power."

Units of both the American Navy and the British fleet are standing by in Shanghai and Tsingtao to prevent any disorder threatening American and British life, Dr. Cauthen stated.

When present emergencies began on November 1, Southern Baptists had 162 missionaries with 57 children in China. Now there are 106 missionaries with 22 children in China, most of them in Shanghai and the southern area. Twenty-four of the China missionaries and their children are at Baguio in the Philippines where a language school has been set up for those who had not finished language study in China. Two missionaries have returned to Honolulu to serve and thirty have returned to the United States.

MISSIONARY RISKS LIFE TO PICK UP WOUNDED

Missionary Elizabeth Lee drove through the plains around Beisan with only the fog lights in her car to pick out the dangerous broken bits indicating land mines in the road. It was the middle of the night. Hers was an errand of mercy—to pick up wounded refugees after the Arab-Jewish battle for the village.

When Nazareth was headquarters of Kawakji and his Arab army, Nurse Lee was called upon at any and all hours to go out after the wounded and bring them to the hospital. When she was commanded to pick up the wounded around Beisan she demanded a police escort—to protect the car, not herself. It had been stolen a few weeks before.

She drove out of Nazareth with an armoured police car preceding her. But when they reached the Plain, the police car pulled to the side of road and stopped.

"From here on the road is heavily mined," the police told her. "You go ahead. We will follow you."

Any broken bit in the road would probably be a land mine, they warned her. So she crept along with her police escort behind her until she found her wounded refugees and brought them safely back to the Nazareth hospital.

Later the Arabs surrendered Nazareth to the Jews. It is now a part of the new Jewish state of Israel and the Jews have set up a military government. For a time the missionaries thought they might have to move the George W. Truett orphanage from Nazareth to some place in Lebanon in order to continue their work with the Arabic people. But now it seems evident that, although in the Jewish state, Galilee will be an Arab section with Nazareth as the principal city. The missionaries are remaining at least for a while to see what course events may take.

The governor of the district of Galilee is interested in the orphanage. When, at the beginning of the year, the kindergarten lacked desks and benches for the children, he arranged for fifty-six double desks to be brought in for the use of the school.

MISSIONARY ETHEL SINGLETON MARRIED

At its February meeting the Foreign Mission Board accepted the resignation of Missionary Ethel Singleton, effective on February 14, the date of her marriage to Mr. Cornelio Gatica at the Second Baptist Church, Santiago, Chile.

She has served in Chile for seven years and, although Southern Baptists officially lose a missionary by her marriage, she will continue her service unofficially. She writes that she will always be a missionary at heart. She and her husband will both serve in the seminary at Santaigo, he as dean of men. She will continue to work with G. A.'s and R. A.'s.

Mr. Gatica, a lawyer, is an active member of one of the Baptist churches in Santaigo.

MORE MISSIONARY VOLUNTEERS ARE NEEDED

Secretaries Samuel E. Maddox and Edna Frances Dawkins of the Department of Missionary Personnel have visited each of the three Southern Baptist seminaries since the first of the year.

They expressed their appreciation of the earnest missionary emphasis evident in each of the schools and the number of missionary volunteers they found there. However, in spite of the increasing list of prospective missionaries, the number is still not great enough to meet the demand. Evacuation of missionaries, from some sections of China relieves the need for spring appointments for that area, but many more appointments than are in prospect are needed for Japan, Africa and Latin America.

Mr. Maddox stresses the demand for good missionary preachers. Teachers, doctors and nurses are also urgently needed.

NURSE TRANSFERS TO FRONTIER MISSION

Miss Ruby Wheat, a nurse formerly in the Baptist hospital at Yangchow which has been taken by Chinese Communists, has transferred to Wuwei in Kansu province to work with Dr. Abraham Hsu at the Frontier Mission hospital. She joins another missionary, Miss Addie Cox, who has been in Wuwei several months.

———o———

GOOD-WILL—Good-will, like a good name, is won by many acts—and lost by one!—*Fifth Wheel.*

———

The hardest thing about learning how to skate is the ice, when you come right down to it.—*Allied Youth.*

HELP GATHER IN THE EGGS!

Eggs supply an important part of the food supply for the active, growing children being cared for by Kentucky Baptists at Spring Meadows. At this time of year we depend on our friends throughout the state to furnish our supply for a year. We have adequate cold storage space engaged.

Plan an "Egg Offering" **NOW** in your church. Write for empty egg cases or borrow them locally and we will return them to you.

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1022 South First Street **Louisville 3, Ky.**

All Not Lost In China

By ELIZABETH FLETCHER

"Missionary work in China is not a lost cause," is the firm belief of Andrew Gih, leader of the Evangelize China Mission in Shanghai, as he was interviewed at a recent press conference in Chicago during Moody Bible Institute's Founder's Week conference.

"Many people are shaking their heads and putting their purses away," Gih declared, "because they picture all missions in China shutting their doors as soon as a coalition government with the Communists is formed. But this idea is false."

Gih, also head of China's Youth for Christ, flew from Shanghai to Chicago via Japan, the Aleutians and Alaska to be one of 25 featured speakers on the Founder's Week program. Total audiences of 60,000 attended the daily sessions from January 31 through February 6, presided over by Moody Bible Institute's President William Culbertson.

Gih's optimistic view of the missionary outlook in China has come after years of intimate contact with Christian leaders there. "China is so large that many areas will remain unoccupied by the Communists for some time, leaving much free territory for mission work," he believes. "Even if the Communists do gain control of the country, as it is evident they will, the spreading of the Gospel will go on."

"To hold the good will of the Chinese people," says Gih, "the new government will have to be slow, subtle and cautious in its attempts to stamp out Christianity. Already in many conquered towns, the Communists have reversed their formerly intolerant attitude toward Christianity."

Yet, he admits, in time it is probable that the anti-Christian policy of the Communists will grow stronger. "In days to come," Gih believes, "Chinese Christians will have to endure persecution. But they can take it, for they often are persecuted now by friends and family because of their beliefs. Should Christian China go through a period of persecution, God will use it to bring forth greater religious leaders than we have ever known."

Christians should not despair because of the success of Communism in China, Gih urges. "The Chinese people are hungry, discontented people searching for a better life. Both Christianity and Communism offer this. When they have proved Communism false, they will go on searching and turn to Christianity," he states. "Thirty thousand people gathered recently in an open air meeting to hear a Christian preacher. Today more students in the universities are turning to Christianity than are being persuaded to Communism."

Gih does not plan to stay to enjoy the peace of the United States. Asked whether he would go back to inflation-ridden, war-torn China, he answered, "I will go back. It is my country, and they are my people."

Pastor Cole Has Good Plan

Dr. W. R. Cole, pastor, First Baptist Church, Dayton, has a great plan with the **Western Recorder.** He requests his membership, "After you have finished reading your **Western Recorder,** bring it to the church for use in the visitation of our Hospital Missionaries each Sunday afternoon." Dr. Cole's church has the paper in the budget, each resident family in the membership receiving it.

Pastors Conference Meets At Oklahoma City

The annual pastors' conference of the Southern Baptist Convention meets Tuesday, May 17, First Baptist Church, Oklahoma City, Oklahoma.

Rev. T. P. Haskins will be the local associate chairman of the conference, and M. E. Dodd of Shreveport, La., will be chairman as usual. He states he wlil be glad to receive suggestions from any of the brethren regarding speakers and subjects.



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KENTUCKY BAPTIST HOSPITAL

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"What Will Ye Do in the End?"

(Continued from Page 5)

are so close together. Death follows so close on the heels of birth. Our days are so few and short. "We spend our years as a tale that is told." If we will keep these facts before us the question of our subject and text will come with peculiar force. "What shall we do in the end?' Let us lay it to heart that the end is not so far away as Satan would have us believe when he seeks to lead us into evil.

Beginnings Also Follow All Endings

If one day did not end another couldn't begin. But a new day always begins when an old day ends. When one day dies another is born. The fruit of the harvest becomes seed for the sowing. Wouldn't it be wonderful if some things could come to an end and not be followed by a new beginning? All who live in sin would surely like to have it that way. The fool would like to think that death ends all. But not so, and herein is the rub for him. We speak of death as the end and in one sense it is. But alas, for the wicked, it is also the beginning. Even so it is for the righteous. If death were an absolute end, as infidelity would have it, then of course our text would have no significance. Neither would anything else. One course would be as another. If at the end of life we are going to arrive at the end of everything and make no more beginnings, then why worry? One thing is as good as another. Nothing in such an event matters. But death, the great end is a new and eternal beginning, at which time we will all be rewarded for the deeds done in the earthly body we will reap the harvest of our sowing; if we have been faithful over life's "few things" we will be entrusted with "greater things." So the question of our text really becomes "What will ye do in the end, which is not really the end but an Eternal beginning?"

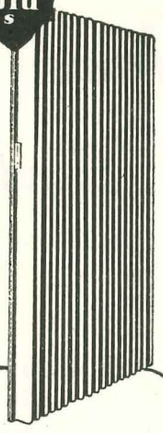
Here is a Question Which Christ Alone Can Help Us to Answer With Any Sort of Confidence

He alone can save our beginnings and make safe our endings. He said, "I am Alpha and Omega, the beginning and the end." All beginnings without Him have bad endings. All endings without Him are terrible and tragic beginnings. We need to take Him into all our beginnings. If He is with us we shall never need to fear any beginning or ending. Not even death can harm us if He is there awaiting us and we can be absolutely certain He will be there if we have loved Him and followed Him on this side of death. But to have Him at the end we must accept Him and trust Him before the end comes. We need Him to save all our beginnings and to make safe all our endings and therefore the time to come to Him is **now.**

A pupil of a certain wise old Rabbi asked his teacher when he should fulfill a certain precept of the law. "The day before you die," said his Rabbi. "But I may die tomorrow," answered the pupil. "Then do it today," said the Rabbi.

Every minute, every hour, every day, every week, every year, dear reader, you have spent without Him is lost forever. If you went at the beginning of each of these periods of your life without him and come out without Him, the whole of each is lost. Every part of each spent without Him is lost. What will ye do about any end to which you have ever come or will ever come without Him? Oh, think, think hard, "What will ye do in the end?"

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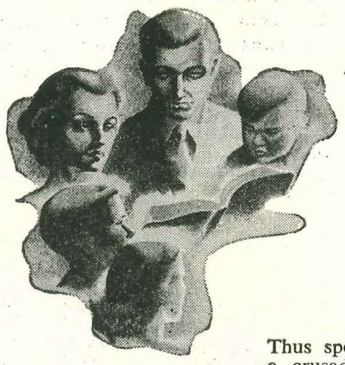
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The Southern Baptist campaign to establish ONE HUNDRED THOUSAND new family altars will be climaxed in Christian Home Week, May 1-8. Family worship every day in every Baptist home is the ideal. Is there an altar in your home? . . .

Altar Fires, a sectio appearing in HOME LIFE magazine each month, provides aterials for daily family worship. For distribution during the second quarter, order copies of HOME LIFE *now* for every home you expect to establish a family altar. Bulk shipments mailed monthly to one address, *30 cents quarterly;* annual individual subscription, *$1.50.*

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