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March 10, 1949
Vol. 123 No. 10

KENTUCKY SOUTHERN COLLEGE
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I Was Robbed In Church Today

Ours is one of the most beautiful churches in the city. Its vast white simplicity, its lovely music, the tasteful floral arrangements, and the earnest sincerity of our pastor's message all lend themselves to a wonderful opportunity for worship.

It had been a hard week. I came to church to renew my spiritual reserve and to wait on the Lord for His message of strength.

I needed strength and poise. This I could get through worship—in the presence of the Lord, in His holy temple.

I could have worshipped at home. I could have gone out away from the folks, out on the hillside slope, overlooking the sweeping green pasture land. But the fellowship of many friends is encouraging and strengthening; so I went to church.

I sat down in the pew and breathed a prayer of thanks to my Maker to be able to be there with His people. I sat quietly and looked at the lovely flowers bearing witness to the skill of their Creator.

People came in all about us with friendly greetings which grew into a noisy hum as the church filled. The organ prelude, designed to bring us into an attitude of worship, began. The buzz continued. The choir filed in and the preacher took his place. We arose for the doxology and prayer to the undertone of the buzz.

Through the reading of God's Word, through the instrumental number, through the congregational hymn there continued the hum of voices. Surely now, that it was time for the sermon, there would be quiet. But the buzz went on. The exchange of mirth-provoking experiences went on throughout the service.

Even during the closing invitation hymn, the buzz continued. Instead of leaving God's house refreshed and rested, I went out disturbed, thwarted, robbed. I was robbed in church today.—First Baptist Bulletin, Frankfort.

Kentucky's Largest Denominational Paper

Gleanings From The Field

Harold C. Marsh has accepted the work of Associational Missionary in Salem Association.

Miss Velma Scheible and her mother have given a large set of maps in memory of Mr. Scheible to the Crusade Class at Third Avenue Church of Louisville.

Rev. Ralph Winders, B. S. U. Secretary of Virginia, arrived in Louisville, February 15, to study through the spring term at the Southern Seminary. He is taking special courses offered since he graduated.

Miss Lillie Mae Stratton has enrolled in Georgetown College on a Scholarship Fund made by the Lawrenceburg Baptist Church. Pastor Levon Moore is looking forward to the opening of their new nursery fully equipped within a short time.

The Missionary Baptist of Catlettsburg, Dewey H. Jones, pastor, observed February 27 as BUILDING FUND DAY. They plan a building which, according to the picture in their bulletin, will be one of the most beautiful and useful in Kentucky.

Mr. and Mrs. A. W. Johnson, Crestwood, Ky., have announced the engagement of their daughter, Miss Martha Jean Johnson to Elma Curtis Clubb at the Crestwood Baptist Church on April 2 at 4:30 P. M. Mr. Clubb is a son of Mr. and Mrs. E. M. Clubb. He is a graduate of the University of Louisville.

Two Home Mission Board workers appeared on the Missionary Day program of the Southern Baptist Theological Seminary on February 24. Euel Payne, missionary to the Cherokee Indians at Cherokee, N. C., spoke on *Evangelism Among the Cherokees,* and Editor John Caylor, of the *Southern Baptist Home Missions,* spoke on *Home Missions the Hub of Missionary Advance.*

In Memoriam

The body of Captain C. C. Carpenter was returned from Indo-China and placed in the Hillcrest Cemetery at Lexington. He was a son of Mr. and Mrs. O. O. Carpenter, Immanuel Church of Lexington, Ky.

Mrs. H. L. Igleheart, of Elizabethtown, Ky., died recently. She is survived by her husband, one daughter, Mrs. A. Heady (Mary Louise Igleheart) Jenkins, Elizabethtown; two sons, Hayden Igleheart, Shelbyville; and Louis Threkeld Igleheart, now residing out west; and eight grandchildren.

The funeral of L. E. Wiggins was held at the Lynnville Baptist Church, near Mayfield, Ky., on February 15. He formerly lived in Graves County. Death came to him at his home in Gleason, Tenn., on February 12. He is survived by his wife, Mrs. Lola Perry Wiggins, eleven children, and some brothers and sisters.

News from the Churches

The Greenbrier Baptist Church, Daviess-McLean Association, where Brother Arnold M. Williams is pastor, has gone to full-time services.

Rev. Frank Noel has been chosen as mission pastor and assistant to Pastor Lloyd W. Benedict as the Irene Cole Memorial Baptist Church at Prestonsburg, Ky. Also the church is purchasing new pews for their new auditorium.

Prof. T. C. Smith, instructor in New Testament at Southern Seminary, preached at the Blue Island Church on March 6, and took part in the ordination of deacons at the Phillips Memorial Church at Brandenburg in the afternoon. He preached at Cold Spring Church that night.

The First Baptist Church in Bowling Green, Pastor Harold J. Purdy reports, recently had 450 in the mid-week prayer meeting, and the attendance is still climbing. The pastor has been teaching the book of Revelation, and is now using Hebrews as a text. The *Western Recorder* congratulates the dear friends there.

Charles C. Porter is the new Assistant Pastor to Brother A. W. Walker at the Carlisle Church of Louisville. He is a student in the Southern Seminary, and will continue in that relationship as he assumes his new duties. Brother Porter is from Toccoa, Georgia, and is a graduate of Mercer University.

Pastor Francis R. Tallant completed his fourth year as pastor of the First Baptist Church of Jellico, Tenn., on February 15. The average offerings have been $362.80 per Sunday . All bills have been paid and there remained a small balance in the treasury with which to start the new year. Seventy-four were added to the church during the past year. Plans are being made now for the coming spring revival in which Rev. Milton Bodlein will do the preaching, and Evangelist T. C. Crume and Singer I. C. Petree will assist Pastor Tallant in a revival in September.

Morganfield Church, Morganfield, R. Truett Miller, pastor, like many other churches that are wide awake, is considering the establishing of a mission in the north end of their city. Churches that expand and work out into their community are furthering the cause of Christ. Many communities and sections of communities are going unreached for Christ and the Baptist cause because there is a lack of the branching-out spirit. It is not how large your church is, but whether or not the whole territory is being reached with the Word of God and His gospel.—Editor.

The Bulletin of the First Baptist Church of Jellico, Tenn., mentions the fact that Paul Harp was the only member besides Pastor Francis R. Tallant who attended every regular service somewhere during 1948. "Not only that, but he attended every one of the services in his own church. Also he attended every committee meeting and every special meeting of the church where he was supposed to be present." That is a fine record. The item also goes on to say that he missed only two or three services in 1947, and so far has missed none in 1949. If every member were as faithful in attendance as Paul Harp has been there would be no attendance problem in our churches.

Pastoral Changes

Pastor J. T. Ford left his work at the First Baptist Church at Sturgis, Ky., to go to the First Baptist Church of Huntsville, Ala., on March 1.

Pastor Thomas J. Tichenor has resigned at the East Baptist Church of Paducah, Ky., to accept the pastorate of the Seventh Street Baptist Church of Memphis, Tenn., where he succeeds Pastor E. Pit Woodruff. He moved to Memphis March 3.

Training Union

The First Baptist Church, Madisonville, Harold D. Tallant, pastor, still maintains a high average in Training Union attendance. Sunday, February 20 the actual attendance was 404. The Sunday school on the same Sunday was 820. In other words, the Training Union runs almost half the Sunday school in attendance. It can be done!

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 10, 1949 No. 10

Significant News

By H. LEO EDDLEMAN, Pastor
Parkland Baptist Church

TWO OF THE MOST potentially significant news items ever to emerge from Southern Baptist circles have received emphasis in our periodicals in recent days.

The first has to do with the gift of $50,000, designated to Foreign Missions by the First Baptist Church of Little Rock, Arkansas of which Dr. R. C. Campbell is pastor. The time having arrived when we have more volunteers for foreign mission service than we have funds with which to send them, it is gratifying to see this spontaneous outburst of concern that such volunteers be sent at the earliest possible time. *This does not imply a feeling that too much is being given for any local, state or Southwide causes;* but it is rather a noble expression of conviction that, in the light of present needs and trends, we are not doing what God would have us do for Foreign Missions.

The second news item of unusual significance is the action of the Executive Committee of the Southern Baptist Convention taken recently in Nashville to the effect, as the writer understands it **that all funds given to Southwide causes in excess of the budget of six and one-half million dollars shall be given to the Foreign Mission Board.** This is to help the Foreign Mission Board implement its *Advance Program* which is to be recommended to the Southern Baptist Convention in Oklahoma City in May.

Most of us know by now that the Foreign Mission Board will recommend this year, to the Southern Baptist Convention, that our Foreign Mission personnel be increased from a total of 650 to 1,750. To do this, it is estimated that an annual budget of ten million dollars will be required.

Inasmuch as the Foreign Mission Board already receives 50 per cent of undesignated gifts to Southwide causes, there have doubtless arisen questions, in the minds of some, as to the wisdom of the action recently taken by the Executive Committee in the Nashville meeting.

If one ponders at length the information on this subject, he will be almost violently impressed with the SMALLNESS of Southern Baptists' support for Foreign Missions. For example, the average Southern Baptist church gives three and one half cents out of every dollar to Foreign Missions, while 96 and one half cents go for the support of local, state, and other Southwide causes.

On making the above statement once, the writer was challenged by a loyal church member who said, "Why, our church gives 22 per cent to missions." He was greatly surprised and justifiably disturbed, on learning that only 25 per cent of that 22 per cent actually went for Foreign Missions. His amazement almost changed to bewilderment as we traced the actual course of a dollar placed in the collection plate; 68 percent remaining in the local church program, 22 per cent going to the State Board office; 50 per cent of that 22 per cent **remaining in the state for state causes, the other 50 per cent going** to Nashville for Southwide causes, with at last 50 per cent of that getting started on the way to the Foreign Mission Board *for the implementing of the Great Commission around the world.* Exclaimed he, **"So what we give for Foreign Missions is actually 50 per cent of 50 per cent of 22 per cent."** *We emphasized to this brother, of course, the necessity of wise and generous support of institutions and agencies on the home base,* including the local church, statewide institutions, and other Southwide causes.

Foreign Missions Obscured?

However, can it be possible that in our preaching, advertising, choice of terminology, etc., we have permitted the magnitude and urgency of Foreign Missions to be somewhat obscured? For example, the population of the United States is 140,000,000; the population of the entire world is 2,200,000,000. Thus, according to facts as we have them, Southern Baptists, on an average, expend three and one half per cent of the collection plate dollar in their efforts to discharge their God-given responsibility among 2,060,000,000 souls around the world, while 96 and one half per cent is used for the discharging of our Christian responsibility among the 140,000,000 souls within the boundaries of the United States.

After granting the necessity of a wide and solid base for a pyramid that will reach high with any measure of strength and stability, we cannot but feel that there is here an ugly violation of the laws of spiritual symmetry. Surely the action of the First Church of Little Rock, and the action of the Executive Committee in Nashville point to the fact that there smoulders in the hearts of many Southern Baptists a conviction that we ought to *lengthen our cords.* The writer feels he has recently seen numerous examples of determination to give expression to that conviction.

Perhaps the nature and trend of the new era, in which we live, challenge us to a new approach. This is no longer the stone age, nor even the iron age; since August 6, 1945, we have been in an era, **the days of which seemed numbered from the very day of its inception!**

1. One thing that points to the need for intensifying and enlarging our missionary efforts is **the shortness of time. It is now or never, according to the conviction of many men in government, science, and religion. It is highly possible, even quite probable, that what we do not do within the next ten or fifteen years can never be done within the framework of this civilization!**

2. Another news item pointing up the need for studying this question is, **the possibility of Southern Baptists being thrown back into another debt era!**

(Continued on Page 14)

POETRY Appreciation—A French newspaper recently published five poems, four by modern poets and one by an insane man. The readers were to guess which had been written by the latter. Only 20 per cent were correct! —*Rheinischer Merkur,* Germany.

Independency and Responsibility

By JOHN W. BRADBURY, Editor
The Watchman-Examiner

THE BAPTIST principle of the independence of the local church is an ideal. It is derived, as we suppose, from both the New Testament and the history of the Christian church.

As to the first, it is seen as a matter of principle by the process of deduction, for the term "local church" does not appear in the New Testament.

As to the second, it is practical, the lessons having been imparted in cruel and tragic sufferings. Had there been no persecution of saints and no apostasy from the Lordship of Christ, there would never have been required that close search of the Scriptures which has taught us the mind of the Lord. Once undertaken, however, the study proves most enlightening and furnishes a guide in all ecclesiastical matters.

The independence of each local church is seen as the foundation of the spiritual purity and freedom of the sons of God; for it is self-evident that if each local church is free, it will certainly never be that great bodies of churches will simultaneously apostatize from the Lordship of Christ—as has been the case in many state churches, denominations, and preeminently the Roman Catholic Church, where popes, presiding bishops, or presbyters determine the nature and witness of great masses of local churches. Even in evangelical Protestantism, in denominations which do not admit the principle of local church independence, we have wholesale departure from the faith, as is admitted by the great Methodist Church, whose bishops are strenuously enterprising to revive their churches from an admitted spiritual slump in which millions of members have been lost to the churches. One would think that the reviving bishops would be themselves first at the mourner's bench, since the concept that their decisions can change the condition of the churches carries the implied responsibility for the churches' being what they are in their predicament.

The Baptists have been spared such wholesale apostasy from the Lordship of Christ. Certainly, the twentieth-century departure from "the faith once for all delivered to the saints" has taken its toll among Baptist churches, but it has not been able to infect and destroy the effectiveness of the Baptists as evangelizing churches. Rather, this local church practice of evangelism points the way out of the modern Evangelical dilemma. Why? Because of the independence of these churches. They decide for themselves the worth-whileness of every innovation. Their method is to test each by the New Testament. Some of our churches may not do so, but they are not good examples of a Baptist church, and it is not fair to judge all Baptist churches by these exceptions.

It is impossible for Baptists to have an agreement in apostasy. The faith of Christ, therefore, is best preserved in local church independency. **This principle, the Baptists have always believed, is vastly more significant and valuable to the cause of Christ than any proposal for organic church union.**

Two points of view regarding local church independence and church union are quite at loggerheads in these times. But organic church union has not an assuring record in past centuries. **It has a trail of blood, oppression, and apostasy, whereas those who hold the competency of the individual soul and the independence of local churches, under the Lordship of Christ, have a record of world evangelization, political freedom, and social justice.**

In this century, we have had a succession of interdenominational and ecumenical conferences, each with a larger accumulation of ecclesiastical organizations than its predecessor, until the recent holding of the organizing meeting of the World Council of Churches, which is declared the largest of them all. But what have these organic conclaves accomplished? Is the Christian church of greater influence in world affairs because of them and the mighty hopes expressed by their promoters?

By their own admission, the organized church influence is at its lowest ebb in generations. Further, as a result of this ecumenical ecclesiasticism, has the evangelization of the world been advanced one iota? It has not, for world evangelization went into a recession long before the war and today it is struggling for its very existence, reestablishing precarious beachheads in territory occupied by the churches for a century; and with all the ecumenical organizing passion on the part of the few enthusiasts, they are unable to overcome the lethargy for missions which exists in so many churches.

Once more, with so much energy expended on the organization of a "world church," has it the slightest reflex on the various communities through the local churches? The answer again must be "No." The builders of ecclesiastical pyramids are not as a rule "watchers for souls." Somehow, faith in organic enterprise obscures a simple, humble, but very realistically active faith in the Holy bishop must lay aside his miter and robes and be found where sinners sit, the prelates and the high-titled are driven from their council chambers to where souls languish in spiritual darkness, and churches become more concerned over the lost than they are for their own worldly prestige.

We advance the claim, therefore, that in the present world crisis in which the Christian church is involved, the solution rests rather on the Baptist principle of the independency of the local church than on representative interdenominational conclaves.

We believe that Christian effectiveness will best be achieved when each local church will accept the Lordship of Christ and govern its internal life and its external witness according to His law. No conclave can lift the spiritual level of a local church. *No convention can solve the moral and faith problems of the local church.*

Each church has its independency, under the Lordship of Christ, but each church also has its responsibility. If the church is to be the church, as some have declared it should be, then it must be the church in its local entity and in the community. There, it comes into contact with the world. It it is not in a prelate's palace, or a denominational official's office; it is where the Christian community recognizes the Lordship of Christ and governs itself by *His* law. "Where two or three are gathered together in my name, there am I in the midst"—that is the church, **and there is none other.**

Of what use, then, are the historically disastrous ecclesiastical p e r v e r s i o n s which destroy this holy ideal, thereby condemning countless souls to the fate of never learning the gospel?

But, as we have said, with local church independency goes a divine responsibility. The local church is to be governed by the law of Christ. What is meant by that? A law is defined by Richard Hooker as "that which doth assign unto everything the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a law."

Christ's law covers all of these. The first is Christ's grace of regeneration. The second insists that Christ empowers the members of the local church according to His soverign will. The third is that Christ's Spirit sets the scope and forms of worship and service. These are as expensive as the needs of mankind everywhere.

(Continued on Page 17)

The man who rows a boat generally doesn't have time to rock it.—Delco Doings.

Our Seminaries—The Heart Of Our Denomination

By J. E. DILLARD

PRESIDENT CHARLES W. Koller of the Northern Baptist Seminary says, "What the heart is to the human body, the seminary is to the denomination."

If this is true, and the argument given seems quite convincing, then the denomination and everybody in it ought to be awake and alert. We can't afford to ignore or neglect the heart. In what sense is the seminary the heart of our denomination?

Our seminaries provide training for our pastors. Not all our pastors go to the seminaries, but all are indebted to them. The only good thing to be said for a preacher not going to a seminary is that if he is conscientious and honest he will feel the need so keenly that he will probably study even harder than the man who does go. The seminary enables one to get in a systematic way and in less time and with less effort the information and skill he will need all his ministerial life.

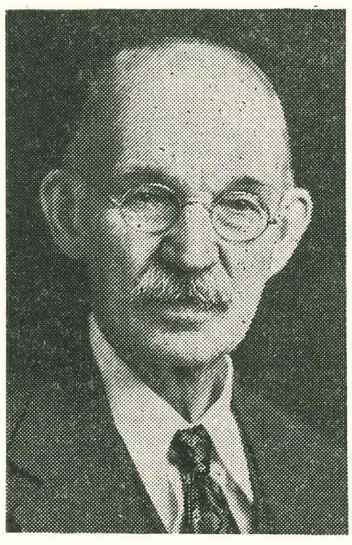
The pastor of a little church or a rural church needs the seminary just like the pastor of a great city church. If a poor man or a country man gets sick and needs an operation he needs a skilled physician just as much as his rich brother in the city. Physical disease is no respector of persons neither is spiritual disease.

Our seminaries train our missionaries. This is the way it is and the way it ought to be. We cannot afford to send unprepared men at great expense of time and money into foreign lands to represent our Christ and our cause. Our seminaries do provide training and they ought to be equipped to provide more and better training in the interest of economy and efficiency.

Our seminaries help provide a literature for our denomination. The text books for many of our training courses, our courses in Bible and religious education in colleges and seminaries, and many other denominational books are written by our seminary professors. These good men ought to be relieved of some of their work so they could have more time for research and writing. Then don't forget that nearly all the rest of our denominational literature is written by those who have studied under seminary men. We are all indebted to our seminaries.

Our seminaries help to unify our denomination and to promote its program. As long as our seminaries are well-manned and are one in spirit and working together in training our leaders there is little danger of schisms and divisions. Fanatics and cranks are usually untrained men. Everybody knows that the men who are trained in our seminaries can be counted on to promote our work. They know what the Co-operative Program is, how it was brought about, what is included, how it is operated, and how promoted. The only Southern Baptists who do not like this program are the ones who are uninformed or misinformed. You can safely count on the intelligent, cordial co-operation of our Seminary men—may their tribe increase! Yes, in a very real sense—*the seminary is the heart of our denomination.*

G. M. Fairfax, Oldham County Layman, Still Active in LaGrange



G. M. Fairfax

Mr. G. M. Fairfax is an eighty-eight-year old Baptist layman who is a member of the DeHaven Memorial Baptist Church at LaGrange, Ky. In spite of his accumulating years he attends church regularly, and takes an active part in its affairs.

He united with the Twenty-sixth and Market Street (now called Baptist Tabernacle) Baptist Church in Louisville fifty-two years ago. The church then was a small frame building which was situated on a yard about six feet in elevation above the sidewalk and street level. Many changes have been made since then. At that time Rev. Calvin M. Thompson was pastor, and since that pastorate Dr. Thompson served in various churches and was Corresponding Secretary of the Baptist State Board of Missions in Kentucky for the last seventeen years of his life. Brother Fairfax served as a member of the State Mission Board for three of those years.

The Fairfaxes moved to Shelby County in 1899. Since the nearest church was Dover they placed their membership there the first Sunday they attended. They remained there eleven years, and during that period their only child found the Lord at that place.

They moved to Oldham County in 1911 and placed their membership in the Ballardsville Baptist Church the first Sunday they were there. Among the pastors at Ballardsville in those years were Charles K. Hoagland, S. D. Grumbles and C. S. Bratcher. It so happened that during the time they were members at Ballardsville Dr. C. M. Thompson held a revival there, and he was a guest in the Fairfax home for the two weeks.

In 1914 Mr. Fairfax was ordained a deacon. He has been a member of the Executive Board of the Sulphur Fork Association since 1917. In 1919 he was chairman of the 75-million Campaign Committee. He taught the Men's Bible Class for five years, and all of the members have passed away now except himself.

In 1920 the Fairfaxes sold their farm and moved to LaGrange, and, in accordance with the custom of their lifetime, they moved their church memberships to the Baptist church near their home—this time to the DeHaven Memorial Baptist Church, and there it has been ever since. In that church they have had three pastors—T. E. Ennis, George W. Redding and C. J. Alford.

Brother Fairfax says that he and his wife thank God each day for their health and Christian friends.

Relief Needed in Bavaria

NEW ORLEANS—A report reaching the Southern Baptist Relief Center here from Rev. Otto Nallinger, Baptist World Alliance Relief Committee representative in Europe, shows that in a survey made of 1,000 children in Bavaria, ten per cent had no stockings, sixty-nine per cent had winter stockings only and of these, eighty per cent had one pair only. Five per cent of the children surveyed had no shoes at all and forty-three per cent had very bad shoes that should be replaced. Shoes and stockings should be sent to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana, where they will be packed immediately for overseas shipment where they are most needed. Clothing, bedding, and medicines are also critically needed.

Mothers are wonderful people who can get up in the morning before they smell the bacon frying.—Norman Ross.

The Communists' Inescapable Dilemma

By PROF. DONALD R. ROBERTSON
The Life of Faith, London, England

COMMUNISTS tody face an inescapable dilemma—what to do with Christianity?

To persecute will make martyrs of the Christians, and insure the survival of Christianity. On the other hand, to tolerate Christianity will permit the existence of a philosophy of life diversely opposed to their own.

Secretly, they had hoped that Christianity would die out by itself; but, alas, it has not!

The spread of Communism has increased their dilemma. It was bad enough to have the Eastern Orthodox Church at home, but now they must face Christianity in countries they have overrun. Included in this are the vital Evangelical missions in China, and in countries such as Czechoslovakia. These missions in turn involve the churches, and with them the Western World and its millions the Communists desire to impress.

How It Began

Communism began as a revolt against Christianity, as it was set forth in the idealistic philosophy of Hegel; and thus it has inherited the dilemma it now must face. The Hegelian school was split over the question of belief in God. The right-wing group, with Hegel, believed that God was the Absolute. The left-wing group, with whom Karl Marx agreed, believed that the State must be made the absolute.

Thus having begun, the left-wing group revolted against all forms of Christianity. They claimed that if man would disentangle himself from all religious influences, roll up his sleeves, and launch a social program, he would secure the kingdom on earth which Christianity talked about.

Thus began the process of "humanizing Christianity."

The social aspect of Christianity was taken over wholesale; and the word *State* was used in place of *God*. The "fall of man" was rewritten to fit the Communist view, the word *God* dropped, and the word *Man* written with a capital *M*. The Communist story became a *religious* story paganized to the highest degree by worshipping the *All Sufficient Man* and the *Almighty State*.

Communism's attack on Christianity has been part and parcel of its attack on the philosophy of *idealism*. Idealism, by claiming that ideas are the *real*—as opposed to materialism, which claims that materials are the *real*—has, since the beginning, been the arch enemy of Communism. Karl Marx taught that *religion* was the popular form of idealism, and by that he meant it was the really important part of idealism. Therefore Christianity, identified with both idealism and religion, must of necessity be looked upon as Communist *enemy number one*. Communism cannot but regard Christianity, with its *spiritual* basis, as a force which stands diametrically opposed to Communism with its *material* basis.

Communism cannot tolerate the "other world" aspect of Christianity, because such a belief forestalls needed social action in *this* world. This teaching of Christianity diverts the eyes and interests of men from this world—the real world—the Communists allege. They claim that this belief in "the other world" has been a useful escape-route from the misery and injustices foisted on the masses by the capital class. This belief, as the "essence of Christianity," has been a good opiate for the people; but *religious* drugs are no longer necessary. Now is the time for *workers, not worshippers*. Rapid advances in science have given man the power to produce the kind of world he ought to have. This world is a worker's world. Under the banner of the Absolute State, the masses can bring in the kingdom of man on *earth*.

Communism is correct in saying that the "essence of Christianity" is the belief in the "other world." This belief is inextricably inherent in true Christianity. It is the *other world* that is the *real* world, and the *eternal* world. Earthly existence is a means to an end, and not an end in itself. The world is not the Christian's home; he is just "passing through." God in Jesus Christ invaded human history, and, by the resurrection, eternally verified the eternality and reality of the "other world." The Apostle Paul points out that "the things which are not seen are eternal." The true Christian sincerely bears the responsibility of earthly citizenship; but is joyously conscious that his eternal citizenship is in heaven, untouched by suffering and death.

By making the State Absolute, Communism has created a system in which conformity is a *must*. Nonconformists, by their very existence, raise a perpetual question as to the Absoluteness of an Absolute State. But Christians cannot conform, and, thank God, are not conforming. To do so, would sacrifice the very "essence of Christianity"—the eternality and reality of the "other world." Thus, in Russia, literally hundreds of thousands have faced banishment, punishment, and death; but have not "bowed the knee to Baal."

Now the Communist orbit has widened to include the Evangelical forces in Europe and Asia, making the principle of conformity even more difficult. In China, revival fires are burning. Countless thousands are professing their faith in Jesus Christ. Missionaries are staying at their posts even though the country continues to fall under Communist rule. These missionaries will not conform to the Communist gospel, and neither will the vast army of consecrated Chinese converts whose zeal is no less intense than that of the missionary.

Thus it is that in China a zealous Communism and a zealous Christianity are bumping head on. Communism's dilemma was never more real nor ever more inescapable than it is in China at the present hour.

How they will attempt to solve the dilemma we do not know. One thing is certain, and history is luminous with proof of it: that Christianity will not be stamped out by persecution or a "blood bath." The "blood of the martyrs" has always been "the seed of the church." If Communism should attempt a wholesale coercion of Christians, millions will shed their blood in the name of Him who did no less; and an aroused Christianity will go forth conquering and to conquer.

You, too, can help through Your RED CROSS



GIVE NOW

—o—

GOSSIP—Overheard on a suburban bus: "Of course I wouldn't say anything about her unless I could say something good. And, oh boy, is this good. . ."—Frank R. James, *Best Years*.

John's Baptism Christian

By O. W. TAYLOR, Editor
Baptist and Reflector

MANY, including some Baptists, hold that the baptism of John the Baptist was not Christian. *Baptist and Reflector* holds that it was Christian.

1. Christian in Form: Immersion.

2. Christian in Position: Located in the beginning of the Christian dispensation. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). Men could not press into a kingdom that did not exist. And since the law and the prophets were until John," he marked the beginning of the new era—the Christian dispensation. He initiated what later became full-fledged.

The Kingdom has both present and future aspects. In its present aspect, prior to the second coming of Christ, the kingdom proclaimed by John the Baptist and Jesus and His disciples and Paul comprehended the gospel truths and processes which make up the Christian dispensation. Read the scriptural references and see.

3. Christian in Purpose: To declare, not procure, the remission of sins. John required repentance, and the evidence thereof, before baptism (Luke 3:8). He also required faith in the coming of Christ (Acts 19:4). So, now, Christian baptism requires prior repentance and faith.

John the Baptist also witnessed to the atoning death of Jesus, which was later to be enacted. "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). Scripturally, the death of Jesus implied, and necessitated, His resurrection. Like the other New Testament preachers, no doubt John said far more in his preaching than is recorded. In some real measure, then, he proclaimed the gospel by which men are saved. Those who came after him preached a fuller, but not a truer message. Hence, the true response to his message issued in "the knowledge of salvation unto his people by the remission of their sins" (Luke 1:76, 77).

This salvation was before baptism since it sprang from prior repentance and faith, and since John the Baptist himself declared that "He that believeth on the Son hath everlasting life. . ." (John 3:36). In like manner, Christian baptism now is only a "figure," or symbol (1 Peter 3:21), and salvation comes before it at the point of penitent faith (Acts 16:30, 31; I Peter 1:9).

4. Christian in Value: Accepted in Christian circles, Jesus was baptized by John and He carried this baptism into the church, which He established upon Himself. Was the baptism of Jesus not Christian?

The apostles were the charter members of the church (I Cor. 12:28). One of these was Andrew, who was a disciple of John the Baptist and had, therefore, been baptized by him. Andrew carried this baptism into the church. The other apostles who went into the church were in the same category. For one of the apostolic qualifications was that their religious lineage be traced "beginning from the baptism of John" (Acts 1:21, 22).

If John's baptism was not Christian, then the New Testament church has never had Christian baptism. For it could not pass on what it did not have.

While those after him preached a fuller message, John declared enough gospel truth for his disciples to have sufficient consciousness of the death, burial and resurrection of Christ to lift their baptism at the hands of John into the category of Christian living.

So far as *historical* enactment was concerned, the death, burial and resurrection of Jesus were in John's day prospective. But these, being absolutely certain to take on historical enactment, were in the mind of God, and in redemptive power, as if they had already been fulfilled. Jesus stood, and stands, as "the Lamb slain from the foundation of the world" (Rev. 13:8).

Apollos "spake and taught diligently the things of the Lord, knowing only the baptism of John," until Aquilla and Priscilla gave him fuller instruction (Acts 18:24-26). This has been referred to as a proof that the baptism of John was not Christian. But Apollos was *not re-baptized,* showing that his baptism was not in question. Coming on the scene twenty years after the death of John, he needed no improvement in his baptism. It turns out that this incident supports the idea that John's baptism was Christian instead of condemning it.

Acts 19:1-5 records the case of "certain disciples" who had been "baptized unto John's baptism," but who, upon fuller instruction by Paul, were "baptized in the name of the Lord Jesus." The notion that John's baptism was not Christian is not supported by this incident.

The incident took place twenty years after the death of John the Baptist. Evidently John himself had not baptized these men. For they were ignorant of the Holy Spirit, which could not have been the case had they ever heard John preach (Matt. 3:11 and other references). They must have been baptized by someone who had a very, very limited knowledge of even John's preaching. Being ignorant of the Holy Spirit and of certain other fundamental verities, they were not the proper subjects of baptism until Paul's instruction and their reaction to it removed the defect. The fact was not in John's baptism itself, but in them. Had their spiritual condition been satisfactory, and had they been baptized by John or under his authorized direction, evidently their baptism would have been accepted as in the case of Apollos. So far as the evidence furnished by the incident of Apollos and by the incident of these men is concerned, John's baptism comes through with flying colors.

John was divinely authorized to baptize. His baptism was Christian in form, position, purpose and value. And Jesus and the apostles carried this baptism into the New Testament church. Surely a baptism with such marks was Christian! This is the impression which the plain people of God get when they read the Bible without being influenced by outside theorizing—good evidence that the Bible inculcates the impression that *Christian baptism began with John the Baptist at the Jordan.*

Why Relief Is Still Needed In Germany Today

By Rev. Otto Nallinger
Baptist World Alliance Relief Committee Representative

STUTTGART, Germany — Although the store windows are filling up more and more each day with supplies, the prices are going up higher and higher and the situation is now that the rich can buy and the poor can still starve. Their ration cards permit them to buy more than their pocket-books will allow.

It is true that conditions are somehow better than they were a year ago, but one cannot say that they are good or that Germany is back to normal.

The average worker earns about thirty marks a week. A pound of butter costs two and a half marks, a pound of coffee costs fifteen marks. A suit of clothing costs 160 marks. An apartment consisting of only one room costs anywhere from 40 to 70 marks. You can easily see from this why a worker earning about 30 marks per week still needs relief.

Continue to send your new and used clothing to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana. Duffle bags are available free of charge to aid in sending clothes to the Center. Men's clothing and shoes are needed most of all, but all kinds of bedding and wearing apparel will be gratefully received.

Family Altar Campaign Brings New Spiritual Power

By JOE W. BURTON

THE SPIRITUAL life of a church can reach a new height as a result of family worship. This is the testimony of Pastor Henry S. Inabnit of East Gadsden Baptist Church, Gadsden, Alabama.

Pastor Inabnit knows, because the family altar campaign at his church was launched many months ago—even before the Southern Baptist campaign for 100,000 new family altars. It has gathered momentum every week, according to Brother Inabnit.

First this earnest Alabama pastor had long felt the need of a spiritual awakening in the homes of his church. He believed that God's Word read in the family circle, followed by prayer, was the answer to broken homes, juvenile delinquency, and other home tragedies of the day.



Pastor and Mrs. Inabnit challenge their people to establish a family altar. Three hundred homes have responded.

"More than anything else," he said, "I wanted each family to come together daily for Scripture reading and prayer. I believed that a well planned program for enlisting the families to establish or continue the family altar would meet the needs. To this end I gave myself in prayer."

Pastor Inabnit called his deacons together. In prayer and conference they worked out a plan which was submitted to the church and adopted unanimously. Together they prepared family altar window cards for use in each home and family altar commitment cards to be signed by the families enlisted.

"With this material in hand," the pastor relates, "a good ready was made by the prayers of the deacons and a fine group of consecrated men in the church."

Then came Family Altar Day. The pastor preached on "The Power of a Family Altar." He pointed out how the family altar gives expression of faith in God, the desire for worship, and the need of confession and rededication. He showed how the family altar makes for consecrated living, brings the family to a oneness of spirit, leads Christians to a more faithful stewardship.

Editor's Note: This thrilling story of an Alabama pastor sounds a deep note, tells how to build family altars.

"The family altar," preached the pastor, "can save a home, stabilize a marriage, make happiness where there is hate, make joy where there is sorrow, make peace where there is unrest, make faithfulness where there is unfaithfulness."

Earnestly, seriously, tenderly, and lovingly he pled with his people to make Christ the center of their homes.

"If you have not already established a family altar," he entreated, "won't you do it today?"

Deacons and their wives first joined the pastor and Mrs. Inabnit at the pulpit. Out of the choir, down from the balcony, from the rear of the church they came with their wives. Then other men and their wives came to make a circle around the walls and up both sides of the church—each couple holding a family altar card.

Even the children came to stand with father and mother in token of their willing co-operation in building family altars.

Brother Inabnit further describes the moving scene: "Out of the auditorium fine young people came—young men slipping their arms around dad; young ladies with their arms around mother—weeping with joy, rejoicing that a family altar was to be established in their home.

"Others came—young ladies who were living away from home; young men in school to say that they wanted to have a family altar.

"One-hundred fifty families came forward that day. Since through visitation, through personal appeal, through testimonies of these who had established family altars, one-hundred fifty more have been established. These families are contacted and urged to continue the family altar.

"The Training Union is visiting in the homes of those who do not have a family altar, using **Home Life, Open Windows,** and the family altar card, seeking to enlist others in a revival of family religion through the family altar.

"Out of this has come many things. A men's prayer meeting meets every Saturday night with twenty to thirty-five men in attendance. Recently they held an all-night prayer meeting.

"Four men have dedicated their lives to the preaching of the Gospel. Others have said God was calling them to definite service, they know not what.

"In seven months 137 have been baptized. The spiritual life of the church is at a high ebb. You can feel the power of God in every service.

"Fathers have been saved because mother and children began family devotion. Children have been saved around the family altar, confessed Christ before the church, and followed him in baptism. Families are recognizing the tithe belongs to God and are bringing it into the storehouse.

"The family altar is the answer to the need of the spiritual and family life of the Christian today."

The Brotherhood of East Gadsden Baptist Church has now voted to sponsor the establishment of family altars, Pastor Inabnit reports.

"These men," he says, "know the value of a family altar. They want to share it with other men and their families. They are visiting in teams of two in the homes that have not established family altars, seeking to lead them in this opportunity."

Their aim: "A family altar in every home in our church in 1949."



Here is the home of a deacon in East Gadsden Church. These parents say that the most precious time of the day is when the family gets together in a devotional period.

Sunday School Department

W. A. GARDINER
State Secretary

The High Seven Associations

The following seven were the leading associations in the number of Standard Sunday schools on the last day of February:

Nelson	11
Laurel River	10
Ten Mile	6
Long Run	5
Elkhorn	4
Greenup	4
Upper Cumberland	4

Long Run Training Schools

The last week in February was devoted to Sunday school training in Long Run Association with twelve group schools. The host churches where the schools were held are given with the attendance in each school.

Crescent Hill	68
Bethany	115
Weaver Memorial	152
Highland Park, First	107
Walnut Street	173
Southside	370
Shively	79
West Broadway	109
Parkland	231
Middletown	83
Jeffersontown	75
Indianapolis, Broadway	150
Total	1,712

A Week In Indianapolis

Three of us had the delightful privilege of spending a week with Pastor R. M. Dodrill and the Broadway Baptist Church in Indianapolis in a training school. Pastor Dodrill and Superintendent Harry Pavey are doing a fine work and they are loyally backed by the church members. We had about 150 enrolled with an average attendance of 118 for the one church. An addition to the building is nearing completion, and this will provide for three nurseries, one Beginner, one Primary, two Junior departments, and some adult classes. The present building will take care of the other departments until the church can build another unit. Broadway promises to be one the our largest churches in the next ten years.

Owensboro to Entertain Convention

The Third Baptist Church in Owensboro has invited the Kentucky Baptist Sunday School Convention to meet in its building October 10-12. The pastors of the other churches have agreed to get their people to help entertain those who attend. The invitation has been accepted. A great program is being built.

Many years ago we had a great convention in this church and at night all seats in the auditorium and in the balconies were taken as well as those in some of the class rooms. During the war we discontinued the sessions of the convention and now we challenge Kentucky Baptists to help start it off again with a great attendance.

Reaching 600,000 for Bible Teaching

Is your church doing its share in bringing the 600,000 new pupils into the Sunday school? Mr. J. N. Barnette suggests that the following things will produce the desired result.

1. Have a **weekly** program of **visitation.**
2. Start NEW classes.
3. Organize or enlarge the Cradle Roll and Extension Departments.
4. Start a New Sunday school.
5. Take a census and follow it up with all that is needed to reach people.
6. Let the **superintendent** be determined to **lead** to victory.

AND DO IT THIS MONTH, THE MONTH OF MARCH.

SUNDAY SCHOOL ATTENDANCE
February 27, 1949

Church	Missions	Total
Louisville, Walnut St. (4)	251	1,665
Louisville, Carlisle Avenue (2)	270	1,175
Indianapolis, Ind., Broadway	---	1,034
Lexington, Ashland Avenue (2)	180	912
Harrodsburg (2)	126	904
Owensboro, First (1)	58	894
Louisville, Parkland (1)	64	885
Covington, Latonia (2)	121	867
Lexington, Porter Memorial (2)	217	867
Bowling Green, First 1)	19	794
Evansville, Ind., Grace (2)	174	776
Somerset, First	---	757
Madisonville, First	---	741
Frankfort, First (1)	83	734
Owensboro, Third	---	724
Evansville, Ind., Calvary (3)	256	698
Lexington, Calvary (1)	30	692
Mayfield, First	---	690
Louisville, Baptist Tabernacle	---	687
Louisville, Victory Memorial (1)	94	649
Murray, First	---	649
Paducah, Immanuel (2)	62	643
Louisville, West Broadway	---	634
Newport, First (1)	61	626
Lexington, Immanuel	---	623
Louisville, Beechmont	---	607
Louisville, Highland (2)	177	598
Ashland, Pollard (1)	30	590
Louisville, Deer Park	---	544
Louisville, 23rd and Broadway	---	533
London, First	---	528
Henderson, Immanuel	---	510
Hopkinsville, First	---	505
Henderson, First	---	501
Danville, Lexington Avenue	---	500
Louisville, Eastern Parkway	---	490
Louisville, St. Matthews	---	486
Lexington, Grace	---	484
Berea (1)	35	483
Hopkinsville, Second	---	479
Glasgow (1)	19	474
Barbourville, First (1)	20	468
Danville, First (1)	20	468
Grenville (1)	105	463
Louisville, Clifton (1)	87	463
Louisville, Highland Park, First	---	456
Fulton, First	---	449
Corbin, First	---	446
Henderson, Audubon (1)	49	431
Campbellsville	---	410
Covington, South Side	---	402
Shively	---	402
Louisville, Franklin Street	---	393
Erlanger (1)	36	382
Paducah, Twelfth Street (1)	90	380
Corbin, Central	---	369
Williamsburg, First	---	366
Bellevue	---	349
Lebanon	---	346
Morganfield	---	339
Hodgenville, First	---	339
Middlesboro, E. Cumberland Ave.	---	336
Owensboro, Hall Street	---	314
Winchester, Central	---	314
Owensboro, Eaton Memorial	---	313
Winchester, First	---	312
Crouches Creek (near Jellico, Tenn.)	---	310
Versailles	---	307
Meadow Home (near L'ville)	---	304
Evansville, Ind., Temple	---	300
Middlesboro, Old Yellow Creek	---	294
Owensboro, Seven Hills	---	291
Richmond, First (1)	24	290
Peasant Hill (near Campbellsville)	---	288
Louisville, Kenwood	---	288
Springfied	---	287
Evansville, Ind., Walnut St.	---	285
Louisville, South Side	---	285
Frankfort, Thorn Hill	---	284
Cynthiana (1)	22	277
Irvine, First (1)	107	274
Russellville, First	---	272
Columbia (2)	70	263
Sand Spring	---	262
Mt. Sterling, First (1)	61	254
Somerset, High Street	---	253
Lawrenceburg, First	---	252
Jellico, Tenn., First	---	250
Bruner's Chapel (near Harrodsburg)	---	237
Leitchfield, First	---	236
Ludlow, First	---	235
Dayton, First	---	234
High Splint	---	232
Loyall, First	---	229
Carrollton	---	228
Louisville, Shawnee	---	228
Cloverport	---	224
Hazard, Second (2)	49	223
Willisburg	---	220
Hartford	---	219
Bardstown	---	217
Monticello	---	215
Pikeville	---	213
LaGrange, DeHaven Memorial	---	211
Ferguson (near Somerset)	---	210
Louisville, Baptist Temple	---	207
Owensboro, Crabtree Avenue	---	204
Bethel (Baptist Assn.)	---	200
Owenton, First	---	200

CLEAR CREEK SPRINGS SUNDAY SCHOOL CONFERENCE

Date ..... August 1-5, 1949
Place....Clear Creek Springs, 3 miles from Pineville which is the Post Office
Night Speaker ..... Dr. W. F. Powell, Nashville, Tenn.
Musicians—
Dr. and Mrs. E. A. Petroff, Chester Culver and Miss Fannie Green
Time of first service ..... 6:30 P. M., first of August
Last service ..... Noon Friday, August 5
Other speakers will be announced later.
Conference leaders—W. P. Phillips, C. P. Hargis, Wheeler Thompson, Mrs. W. J. Bolt, Miss Provo Stevens, Mrs. W. A. Gardiner, Mrs. Wheeler Thompson, Mrs. D. C. Sparks, and Miss Mary Ellen Caver.

Lots of fun will be provided in the afternoons such as popular mellon and surprise parties. Hikes are popular as well as trips to the tops of the mountains, to Cumberland Falls and to the Pinnacle. There will be games such as tennis, croquet, soft ball, etc.

Rates Per Person With Two in a Room Including Bed and Meals

Hemlock and Wahoo (dormitories)	$2.25
Holly Hall	3.00
Kelly Hall	3.50
Kelly Hall with private bath	4.50
Ages one and two	No charge
Ages three to six	Half rates
All others	Full rates

A registration fee of one dollar ($1.00) will be charged for all who are fifteen years of age and over.

For reservations please write Rev. Marvin Byrdwell, care Clear Creek Springs, Pineville, Ky.

Editorials

The Spiritual Emphasis

There are, it seems to this writer, definite signs of awaking to the importance of **the spiritual level of the people.** We have magnified the financial and organizational level of our churches. These things we ought to have done, **and not to have left the other undone.** We are coming to see that we need, above every other thing, Spirit filled and Spirit directed lives.

Are there not many who, though they have experienced the saving grace of God, have none the less become so blackslidden and cold, that they are ineffective because Christ is not glorified in their lives?

The power of the Christian lies in God Himself—in what He can and will do through the life that is wholly surrendered to Him. Marvelous things are done **when God does them** through His believing children. God will not work in a life that is pitched on a materialistic plane. "For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. . . In all these things we are more than conquerors **through him** that loved us" (Rom. 8: 13, 37).

Have we not all seen it?—brilliant men, large and powerful churches according to world-standards, literally failing at the **real task?** Probably some of us ordinary people have been failures too. We have tried this and that plan: we have done what they told us to do, believing that **through the doing of THINGS** we would have victory. Some of us have not realized that success for the Christian comes from **within,** and that, for this reason, and because of the neglect to strengthen the **inner man,** mountains of failures have marked the course.

Then, on the other hand, we have seen many powerful personalities and outstanding churches **literally turned over to God.** And when we have seen this, and when we have **ourselves** made such complete surrender **the old time power of Pentecost has come because God moved and worked through His people.**

There will never be another great revival until this is done again. There has never been one in the past—from Pentecost on down—except on those terms. We have tried many things, brethren: much of it was good; but we have magnified the **fruit** rather than the indwelling Christ Who is the **life** from which comes all spiritual fruit. We need to come back to God for **His** power. We need to confess our sins and humble ourselves before Him in repentance, knowing that, though He uses such poor, frail worms of the dust as we are, it is none the less He, Himself, who brings mighty wonders to pass.

Courier-Journal Raps Appelman

In the February 19 issue of the COURIER-JOURNAL, Louisville, an editor took Hyman Appelman, famed Baptist evangelist, sharply to task for remarking in a sermon at the Walnut Street Baptist Church of Louisville, that Jews are **"spiritually dead in religion."** Appelman is a converted Jew.

In an effort to sustain its rebuke of Appelman, the COURIER-JOURNAL cited the national awakening that has come to the Jews in the forming, after so many centuries, of the new government in Palestine. Concerning the recent inauguration of Chaim Weizmann as first president of the new Israel the C.-J. said in Part:

> **It was a story of symbols and exalted dedications that reach back to the roots of the great, common-shared Judeo-Christian culture. The Ram's Horn sounded as at Joshua's order before Jericho. Lights blazed in the seven-armed candelabra, and the chief officer of Zion Reborn was escorted by 12 men, representative of the Twelve Tribes.**
>
> **Here was a spiritual return to origins that belong to Christians and Jews alike, a proof of devotion and of a yearning that had held indomitable through 2,000 years of exile. Significantly, it occured not in the modern and securely held Tel Aviv but in Jerusalem, still girt and dangerous. It should not have been otherwise.**
>
> **In this ritual ceremony is reassurance for those who had been led to believe that the new Palestine was peopled by Jews drawn in arrogance, indifference and irreligion. It comes as a justification for a feeling that the cause which Chaim Weizmann represents is a universal cause, so long as it holds steadfast to a belief in the Fatherhood of God and the Brotherhood of man, and to the uses of peace.**

Replying to the COURIER-JOURNAL the following Sunday, from the pulpit of the Walnut Street Baptist Church, Appelman declared that in all probability, since he himself is both a Christian and a Jew, he was therefore in better position to know what he was talking about than was the COURIER-JOURNAL. To that, we shall have to agree.

The writer of the editorial, like so many others who know more about their dictionary than they do about the teachings of the New Testament or Christ, used the word "religion" in the sense in which the world uses it—any form of faith in or worship of, a god. In that sense of the word, the Jews are not "dead in religion."

But in the sense in which Hyman Appelman used the expression, "spiritually dead in religion," the Jews who do not accept Christ Jesus as their Messiah are just that; and, without Christ, their own Messiah, Whom they have rejected both individually and nationally, **they are as lost as though they did not name the name Jehovah. Jesus declared,** "No man cometh unto the Father **but by me.**" Peter declared the same: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of ISRAEL. . . This is the stone (referring to Jesus) which was set at naught of you builders (the Jews), which is become the head of the corner. NEITHER IS THEIR SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED" (Acts 4:8, 11, 12).

The editor of the COURIER-JOURNAL reveals clearly that he holds for the universal fatherhood of God for all men whether in Christ or out. With that false doctrine as a hub, a great wheel of blasphemous heresies revolve. With that doctrine as the heart of spurious faith, "Christianity," so-called

can have "spiritual fellowship" even with the Buddhist or the Hindu, or any of the others. Under that doctrine, it doesn't make any difference. They are all the sons of God anyway, Christ or no Christ, atonement or no atonement. Jesus demanded of one of the best Jews who ever lived, "Ye must be born again." He made plain to him, "that which is born of the flesh is flesh; that which is born of the Spirit is spirit."

Paul the great Jewish Christian said of the Jews, "But Israel, which followed after righteousness, hath not attained the law of righteousness. Wherefore? Because they sought it not by faith (in Christ) but as it were by the works of the law. For they stumbled at that stumblingstone (Jesus Christ their Messiah); as it is written, Behold I lay in Zion a stumblingstone and a rock of offence: and whosoever believeth on him shall not be ashamed" (Rom. 9:31-33).

No man longs for spiritual fellowship **with all men** more than this writer, but he wants it in Jesus Christ, and it can be found no other place. Universal brotherhood, for which millions of us long, can be found only in Jesus Christ. No man hates more than this writer the insane persecution of our Jewish friends. It is iniquitous to the very core and every true Christian will do all he can to see that it does not go on in the world. But that does not mean that we set aside our firm belief, based on the New Testament, that the Jew, just like any other person, is hopelessly lost without Christ.

It may be that, in the plan of God, there is the unfolding of something marvelous in the resettling of Palestine by the Jews. We are watching. Let us hope and pray that they shall go further than the sounding of the ram's horn and the lighting of their seven golden candlesticks, and the re-establishing of their symbolisms. Let them look yonder to Jesus, the Messiah of God to the Jews and to the whole world, for the remission of sins. Let us understand the words of Peter on the day of Pentecost, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . Therefore let all the house of Israel know assuredly, that **God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:22-24, 36).**

Anti-Christ Spares None

In a recent editorial in the Richmond News-Leader, of Richmond, Virginia, Dr. Douglas Southall Freeman, long in the forefront of American editors, makes some far-reaching remarks concerning the aims of Communism in Europe and throughout the world. Dr. Freeman is an active Baptist layman, a member of one of the larger churches of Richmond. Under the above caption Editor Freeman says:

> **When a Nazi Germany or a Communist Russia begins to threaten its neighbors, optimism or self-deception prompts some indolent countries to say, "It's not againt us that the planes are poised; it's against the imprudent power that defied the mighty." Not until the bombs are dropped in the night does the passive victim realize that an aggressor respects no frontier and salutes no neutral flag. Wherever there is potential plunder, there is thievery. The territory of the least-offering neighbor is invaded if he has harbors or landing-fields or strategic positions from which still another neutral may be assailed.**
>
> **So it is with religious persecution. Those who think a godless HITLER or an atheistic LENIN challenged only the Catholic church need to wake up. Often the Catholic church is the first assailed because, in many European countries, it is the richest and most influential. If the others are not bothered, it is because they are not thought to be worth bothering about. In the eyes of Communists, no creed is sacred, no religious body is safe from assault. Protestants may shake their heads: they soon will be shaking in their shoes. The Church of Rome may be taking the blows today. Tomorrow the mop-up will include all believers.**
>
> **Look, please, at what is happening in Bulgaria. At the very time when uninformed persons mistakenly were saying, "Ah, it was dabbling in politics that brought Cardinal MINDSZENTY into trouble," what was the situation of 250 miles southwest of Hungarian territory? The Communist police were going from church to church and were arresting the 15 most prominent ministers of the small Protestant denominations that have, in the aggregate, not more than 8,300 communicants. Some of these "little folk" have a creed of nonresistance; none of them has rebelled; all are assailed because they are Christian and are supposed to have some sort of connection with American and British religious bodies.**
>
> **Is it not the same in those parts of China that have come under Communist domination? The missionaries in Tsinan, a famous city about 200 miles east of Tsingtao, decided that they would remain on duty when the Red tide rolled down. Teachers at Cheloo University reached the same conclusion. What is the result? Word came last night that the Communist government had notified the missionaries they must provide immediately for instruction in the principles of Communism in all their schools and at their own expense. There is to be no compromise, either, in this instruction: it must cover the whole creed, with all the anti-Christian, atheistic arguments. The same thing may be expected wherever the Red flag is raised; no religious faith will be spared.**

Such remarks, by a man of Dr. Freeman's standing—one of America's foremost editors and interpreters of national and international affairs—give pause. We must not fail to explore all available sources for information. It is calamitous to close eyes and ears in such a day as this.

As is well known, evangelical Christianity has other enemies than Communism but this fact will not soften the blow from the hand holding the Russian sickle and reaching forth from the Kremlin to reap a harvest of death. Communism knows no religion but Communism. There are those behind the iron curtain who serve Christ under trying circumstances but that fact must not blind us to the fact that Communism itself is a destroyer. Keep it in mind—there will be no surcease until Communism is destroyed. Unless it is overcome, it will burn the earth as a searing flame.

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APRIL 10 . . . GIVE GENEROUSLY!

Significant News

(Continued from Page 3)

An item published in our state Baptist papers recently, attributed to Dr. Louie D. Newton, poses an estimate of the indebtedness already lying upon the shoulders of Southern Baptists. THE FIGURE WAS SO STAGGERING THAT THE PRESENT WRITER WROTE DR. LOUIE NEWTON ASKING IF IT WERE PUBLISHED CORRECTLY, AND IF SO TO PLEASE SUPPLY SOME INFORMATION TO VERIFY THE ESTIMATE. A LENGTHY LETTER FROM DR. NEWTON SATISFIES THE WRITER THAT HE IS NOT FAR WRONG, IF AT ALL. HE ESTIMATES THAT SOUTHERN BAPTISTS ALREADY OWE THE STAGGERING SUM OF 100 MILLION DOLLARS, CHIEFLY IN THE FORM OF DEBTS ON LOCAL CHURCH BUILDING PROGRAMS, BUT WITH SUFFICIENT SUMS BY INSTITUTIONS AND AGENCIES TO INCREASE THE TOTAL TO THE STAGGERING FIGURE THUS PRESENTED.

Can it be, brethren! **that exactly during that one decade when Southern Baptists will have the opportunity to girdle the globe for God with the good news of personal redemption through the Lord Jesus Christ, we are going to be channeling our would-be missionary funds into payments on five and six per cent interest debts?**

It is just possible that the answer lies in our determination to do two things: First, exploit present building facilities to their fullest. **Noble indeed are the churches who prefer two sizable Sunday morning worship programs, to a program that would not bring any more people under the sound of the gospel, but which would shoulder them with a staggering debt.**

Second, exploiting the principles of practicality and utilitarianism in new buildings **with a minimum of ornamentation and embellishment.** Without for one moment disparaging the esthetic value of architecture which points upward and conditions the atmosphere for worship, **the writer cannot help remembering instance after instance of pure architectural embellishment, the cost of which would have supported 40 or 50 missionaries for an entire year!**

Architecture Cannot Save

If architecture would save a country, certainly the continent of Europe would be the most saved area of the universe! Cathedrals in no other part of the world compare with those of Europe and even Russia; but so is the blood-shed internecine warfare, moral degragation, and Communism on the continent of Europe incomparable to those of other parts of the world.

For these days, a fitting theme and measuring rod for many of our activities and programs needs to be, **"How shall they preach except they be sent?"**

Millville Church Ordains Four Deacons

LEXINGTON, Ky., February 14.—Four deacons, Robert Ethrington, Frances Knight, Dorsie Caudle and Leslie Simpson, were ordained at the Millville Church, in Elkhorn Baptist Association, yesterday. Thomas J. Powers, pastor of the Versailles Church, was moderator and gave the charge to the deacons. Pastor Ellery Hinson, of the Millville Church, was the interrogator, and Ray Binford gave the charge to the church. The scripture lesson was read by C. O. Neal, and James Wyatt Ethridge led the ordination prayer. The deacons of several churches and other pastors served on the council.

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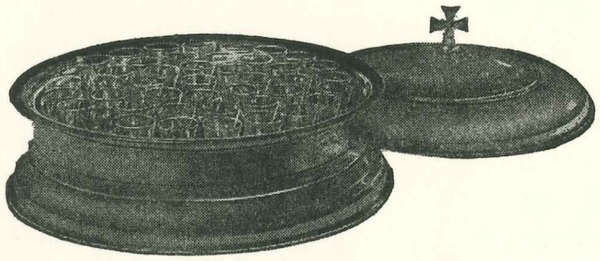
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35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them. Why make ye this ado, and weep? The damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and saith unto her, *Talithi cumi;* which is. being interpreted, *Damsel, I say unto thee, arise.*

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

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Jairus believed: he came for help. Jairus was persistent: he kept on until he found Him. Jairus was worshipful: "he fell at His feet." Jairus was insistent: he "besought Him greatly." Jairus believed there was life in the touch of Jesus: "Lay thy hands on her, that she may live."

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Jesus picked the inner-circle-group to go with Him—"Peter, James and John the brother of James." Why he left the others, we know not. Could it be that their faith was also weak? Did Jesus not rebuke His followers once for their "little faith?" Did not the *nine* in the valley, fail to do mighty works once because of their unbelief? Did He not put out of the house of Jairus, those who "laughed Him to scorn" in their unbelief. Unbelief, not Jesus' unwillingness, is the barrier today to mighty manifestations of His grace and power!

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We readily visualize the rejoicing in that prison cell when John heard the story from his messengers, the story of the **work of Christ in ministering to human needs.** What He did and what He does in human life constitutes an unanswerable argument as to what He is!

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HELP GATHER IN THE EGGS!

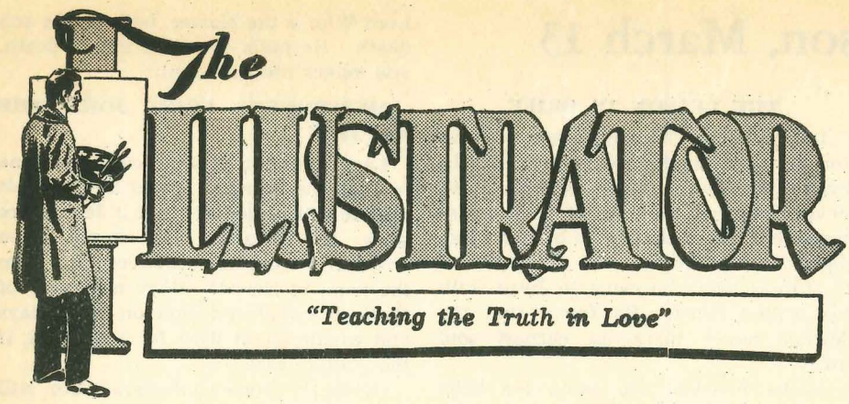
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The Miracles of a Seed

Faith is not a state of inaction, security and contentedness. It is a constant reaching forth toward a higher and fuller life. The least exercise of it is productive of wonderful results. God has set such a value upon the least grain of faith, and given it such a power, that it can overcome mountainous difficulties and effect extraordinary transformations. But God means that the seed should become a tree.

Plant a seed in a flower-pot that is full of soil—motionless, changeless, inert; which would remain as it is forever—and at once the presence of the seed in the soil creates a vortex of motion and change. The seed, as it germinates and grows, draws the particles of the soil into its own composition and structure, imparts to them a higher nature, organizes the sand and makes it living material, attracts the dew and the sunshine, and brings all the powers of Nature to its help, that it may grow.

And so plant a seed of faith in Christ in a dead human heart, and what a change and commotion it causes. It raises up the nature into newness of life; it lays all the powers of Heaven and earth under contribution for its help and sustenance. But as it grows it accomplishes greater wonders in the tree-stage than in the seed-stage. The produce of the minute grain of mustard-seed is the greatest of herbs, occupying a large space and doing a great work.

See what a tree does in the economy of Nature—how it forms the source of rivers and streams! How it regulates the seasons and alters the climate of a locality And more astonishing still is the effect of faith when it reaches the tree-stage—when it becomes a resting-place for weary creatures on its boughs and gives refreshment to multitudes by its shade and fruit.—*Hugh MacMillan.*

Investing for God

One day a man figured the increase of a dollar at compound interest and found that in less than two hundred and forty years it amounted to more than two and one-half million dollars. He said,

"I thought to myself that surely God would make a dollar invested for him grow as rapidly as it does by the laws of trade."

We do not lose when we invest our money for God. Some day we will receive, with interest, all that we have given to him; for he delights to give in return to us more than we invest for him.—*High School Christian.*

Camphor-Ball Epicures

The moths have most expensive tastes,
They dine on furs and velvet waists,
And gnaw our evening trousers;
Though cotton does not please them much
They dote on woolens—they are such
Extravagant carousers.

By choice they make their cozy nests
In moth-proof drawers and cedar chests;
They thrive on naphtha vapor;
They lay their eggs in Paisley shawls,
They play croquet with camphor balls
On sheets of tarry paper.

If anything that flies can beat
A moth in finding just the meat
It wants, I haven't met it;
So if "the moth desires the star,"
They'd better wrap the star in tar
And then the moth will get it.

—*Holyoke Transcript.*

What Is A Saint?

A little child on a summer morning stood in a great church. The sunlight streamed through the beautiful stained glass windows and the figures in them of the servants of God were bright with brilliant color. A little later the question was asked, "What is a saint?" and the child replied, "A saint is a person who lets the light shine through."—*Anonymous.*

"Hold the Line"

A woman telephoned the manager of a large opera house and told him that she had lost a valuable diamond pin the night before, and asked him if it had been found. The man asked her to hold the line. A search was made and the pin was found, but when he got back to the phone the woman had gone. He waited for her to call again, and even advertised that he had found her treasure, but he heard nothing further.

This is the way that some of us pray. We call upon our Heavenly Father and tell Him our needs, but growing weary of waiting, our faith gives way and we fail to hold the line. When the time comes for our prayer to be answered, we are not there to receive it.—*Food for Thought.*

In Church With Dad

By Robert B. Pattison

Sunday's the best day to me,
With Dad to church I go;
It's fun right next to him to be,
We're pals!—He tells me so.

He looks so fine, he sits so straight,
I watch my Dad with pride;
He takes up money in the plate,
And puts in some beside.

My heart somehow feels warm and light,
While bad seems twice as bad;
It's always easy to think right
In church when next to Dad.

And when he prays and sings, I know
That Dad's like God must be!
And 'tis like God I want to grow
When Dad sits next to me!—*Exelc.*

A Good Word for The "Narrow Men"

By Hight C. Moore

The "narrow" man we have in mind is discounted because he has sane convictims of Scripture truth and makes no apology for expressing them.

He is censured if he does not scent some virtue in every wind of doctrine.

He is pounded with epithets if he prefers his denomination to any and all others, though he does it not in partisan spirit but with intelligent faith.

He is anathematized because he abhors, exposes, and denounces heresies which "drown men in perdition."

He is "narrow" because he doubts some findings of Bible critics, refuses to move with every "movement," declines to roll any "new religion" as sweet morsel under his tongue, and will not swallow the mushroom "isms" and "ologies" of "howling heretics."

He is narrow in the eyes of some because he contends that the Bible is divinely inspired, must never be scissored nor supplemented, and is "the sole and sufficient rule of faith and practice."

If he is a Baptist, he is accused of sin against "liberality."

They may call him "narrow," but he is as broad as the Bible and no broader; as narrow as the way of life and no narrower; and, withal, as true to God and the right as the needle is to the pole.

God bless the man so "narrow." He is the salt of the earth and the light of the world!—*Exchange.*

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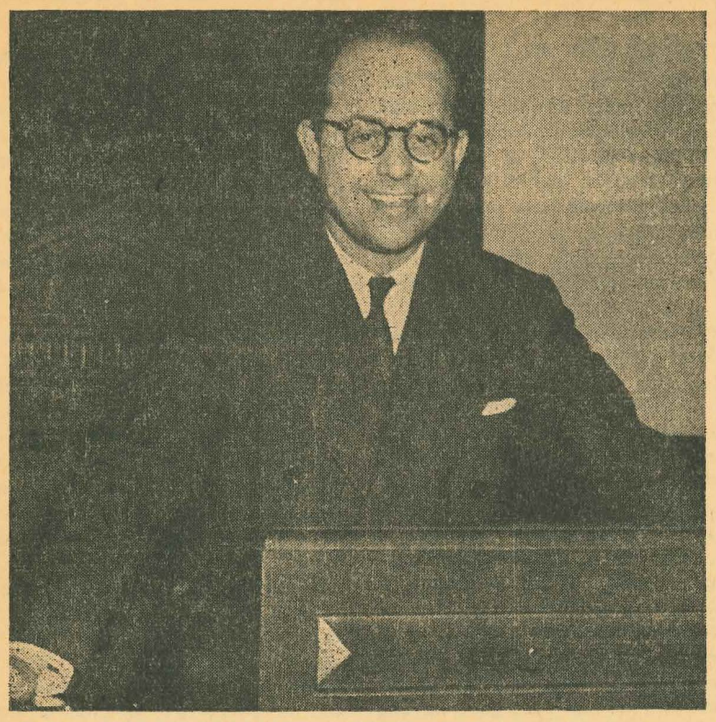
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Hazelwood Pastor is Chaplain for Fire Department



Dr. J. Campbell Jeffries, pastor of the Hazelwood Baptist Church of Louisville, is one of the chaplains of the Louisville Fire Department, and for three months is broadcasting his morning sermons over Radio Station WLOU, 1035 on the dial. The time is 10:45 to 11:30 A. M., and the series began on March 6. The firemen themselves must remain at their posts of duty, subject to call at any moment by the exigencies of a fire, so this Christian service is especially dedicated to them. Since they cannot go to their own church, the Hazelwood pastor is taking his church service to them, thanks to the facilities afforded by radio, which makes such a service possible. Another Baptist preacher, Brother Dean Kaufman, Educational Director of the Deer Park Baptist Church, is also a chaplain for the Louisville Fire Department.

New Deacons Ordained At Eastern Parkway

Messrs. James S. Hornbuckle and Stephen L. McCoy were ordained to the office of deacon at the Eastern Parkway Baptist Church, Louisville, Ky., on Wednesday evening, February 2.

Many relatives and friends of these men gathered for this impressive service, among them being Mr. Hornbuckle's father, Mr. Fred Hornbuckle, himself a former deacon of the Eastern Parkway Church.

Mr. George E. Hays, Jr., gave the charge to the deacons; and Dr. R. T. Skinner, Editor of the Western Recorder, gave the charge to the church. Dr. Robert H. Tandy brought the ordination prayer, and Pastor Roy L. Puckett presided.

This brings the total number of active deacons in the Eastern Parkway Church to twenty-four, most of whom were present for this ceremony.

Gleanings

W. B. Green, of Dallas, Texas, a student in the Southern Seminary, is preaching at the Cedar Flat school house in Salem Association on Sunday afternoons.

J. Ray Dobbins is carrying on his new work as pastor of the Beechmont Church in Louisville, and on February 13 that church had in Sunday school a total of 654, which was the largest in the history of the school.

After spending several weeks in a hospital with a broken limb, Brother Jack Cardin has returned to his home at Valley Station, where he resides with his father-in-law, Pastor R. F. Doll, of the Beechland Baptist Church. Young Cardin's injury was sustained when a 1,200 pound weight fell on him at the Courier-Journal where he is employed. He has been useful for some years to the Long Run Association in operating the picture machine for Brother Fred G. Tucker and others whenever his services were needed.

Two happy events happened to Mr. and Mrs. Gilbert Ray in one week. Their daughter and son-in-law, Mr. and Mrs. Cleavie Alvey were the parents of a 7 and one-half pound boy, Larry Wayne, born on February 25. Mrs. Alvey was formerly Miss Betty Lou Ray. Also, Miss Helen Tidwell and Lonnie Z. Ray, their son, were married at the home of the bride by Pastor Earl Wilburn, of Mt. Hermon Church. The bride is a daughter of Mr. and Mrs. Jesse Tidwell, and was given in marriage by her father. Miss Marie Tidwell served as bridesmaid for her sister, and Walter Clark was best man. Miss Mary Frances Deason sang, "Always," and "Because," and was accompaned by Miss Freda Sanders.

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40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

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Jesus said to the messengers, "Go your way, and tell John what things ye have seen and heard." Then Jesus added the greatest announcement of all, one, of which the religion of that day knew little in practice (and all too little today),—"to the poor, the gospel is preached."

We readily visualize the rejoicing in that prison cell when John heard the story from his messengers, the story of the **work of Christ in ministering to human needs.** What He did and what He does in human life constitutes an unanswerable argument as to what He is!

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

A Century and A Half of Service by Eight Northern Kentucky Baptist Pastors

By CHASE W. JENNINGS, Covington, Ky.

EIGHT MEN have served in pastorates in Northern Kentucky for a total of 150 years. This is a combined service worth noting. Five of these men were born and raised in Northern Kentucky. They are, Pastors Roy Johnson, Wayne D. Byland, John E. Huss, Leo Drake and O. J. Steger. Two were ordained to the gospel ministry at the First Church, Newport—Pastors Drake and Huss. One has led in the establishment of a church organization in the city where he was ordained—Pastor Drake, of Trinity, Newport.



Left to right: Pastors W. D. Byland, First Baptist, Bellevue; W. R. Cole, First Baptist, Dayton; M. M. McFarland, Oak Ridge, Kenton County; John Huss, Latonia Baptist; O. J. Steger, First Baptist, Newport; Roy Johnson, Burlington Baptist; D. B. Eastep, Calvary Baptist; Leo Drake, Trinity Baptist, Newport.

A brief historical sketch is here given of each of the men in the order in which they appear in the picture.

Pastor W. D. Byland was born near Walton, Ky., and was educated in Kentucky and Texas. Leaving Fort Worth Seminary he was a Chaplain in World War I. He was next pastor in Missouri and Arkansas and then came to the First Baptist Church, Bellevue, on February 1, 1929, where he has remained since. The church celebrated his twentieth anniversary on February 17, 1949.

Dr. W. R. Cole is a native Texan and came to Louisville for his Seminary training and graduated with the Th.D. degree in 1925. He was then pastor of the First Baptist Church, Carrollton, Ky., until September 1929. He entered the pastorate of the First Baptist Church, Dayton, on October 1, 1929, and has been at this church since. He thus completes his twentieth year of service this fall.

Pastor M. M. McFarland is a native Kentuckian. A graduate of the Louisville Seminary and served as a Chaplain in World War I. After leaving the army he served from 1920 to 1933 as a denominational field man and Enlistment Secretary for the state of Kentucky. He went to the Oak Ridge Baptist Church in Kenton County in July of 1933 and closed his fifteenth year and seven months of service there February 28 at which time he went as Associational Missionary to Union Association. During his service at the Oak Ridge Church there has been remarkable progress in the work.

Pastor John E. Huss was born in Cincinnati but was raised in Newport, Ky. He was ordained by the First Baptist Church of that city and did his Seminary work in Louisville. He was pastor of the Silver Grove Church right after the 1937 flood and later went to Horse Cave, Ky. He then came to the Latonia Baptist Church April 13, 1941, and has served that church since. He will complete his eighth year this April 13. The church has made great progress during this time and he has the largest mid-week service in the denomination. It is known as "The Hour of Power."

Pastor O. J. Steger was born in Grant County, Ky., but his parents soon moved to Cincinnati where he grew up and studied telegraphy. He later went to the Seminary in Louisville. Feeling the call to evangelistic work and mission work he began work on Brighten Street in Newport and organized what is now Baptist Tabernacle. He then went to the Latonia pastorate and from that to organizing the Fifth Street Baptist Church in Newport, where he worked from 1926 to 1929. He then was an evangelist till 1933 when he became pastor of Southside Baptist Church, Covington, and served there sixteen years. Leaving this pastorate in late 1947 for evangelistic work again. But soon the First Baptist Church, Newport, laid hands on him and he became their pastor the first of March 1948.

Pastor Roy Johnson was born near Walton, Ky., and as a lad attended the New Bank Lick Baptist Church. After serving in World War I he took up residence in Covington and was ordained by the Southside Baptist Church March 1, 1921. He soon became pastor of the Crescent Church and later served fifteen years at Big Bone and now is completing his eighth year at Burlington Baptist Church. Mr. Johnson is a splendid evangelist and serves in many revival meetings every year.

Pastor D. B. Eastep was born in Deleware County, Ohio. He graduated from Southern Seminary in Louisville and became associated with Rev. O. J. Steger in the Fifth Avenue work in 1924. He became pastor of the Calvary Baptist Church February 27, 1927. He celebrated the conclusion of twenty-two years of work this month. The Calvary Church had about fifty members when he went there. They now have some 550 and are in the midst of a $200,000.00 building program at the present time.

Pastor Leo Drake was born in Campbell County and lost his mother in early life, and for many years hired himself out to an old family for his board and room. He eventually came to Newport and was ordained to the gospel ministry by the First Baptist Church, Newport. He graduated from Union University in Tennessee and from the Southern Seminary at Louisville. While in the Seminary he was pastor of the Bullittsburg and Sand Run Churches in Boone County. Following his graduation he became deeply concerned about another Baptist church in his home city of 35,000. With eight people he began what is now Trinity Baptist Church in February of 1941. The church has outgrown its old quarters and they have recently moved to a new location in residential Newport. He concluded eight years of work February 18, 1949.

Sunday School Lesson, March 13

SUBJECT: Jesus' Ministry to Human Need.

Bible Material: Mark 6; Luke 7:18-23; 19:1-10.

Scripture Text: Mark 5:22, 23, 35-42; Luke 7:20-23.

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Bethel Year Book Honors Commerical Teacher, Miss Clara L. Wheeler

HOPKINSVILLE, Ky., February 28.—Students of Bethel Woman's College have received their long-waited-for college annual, *The Scroll* for 1949. The book was edited by Miss Peggy Smith, and she was assisted by Miss Harriet Jones. The Business Manager was Miss Ann Parsons and the business advisor was Miss Clara L. Wheeler. Miss Annie Catherine Parrish was the sponsor.

The first inkling of the arrival of the new edition was the calling of Miss Clara E. Wheeler teacher of commercial subjects, to the platform, whereupon Editor Peggy Smith presented her with the first copy, the inscription on which reads:

> "We dedicate the Forty-niners' edition of *The Scroll* to Miss Clara Wheeler—because we love her. She takes special care of the Scroll's finances, she works hard to help a new student catch the swing to typing, and readily offers her automobile when we must get some place in a hurry. These are some of the little things that we love about her, but the chief reason some of us want to dedicate The Scroll to her is that she's the Senior Class sponsor and has worked unceasingly for our interests. It was Miss Wheeler who took us out to decorate for the Halloween Party, and it was Miss Wheeler who instigated the rummage sale. We know that Miss Wheeler deserves the best that we have—"

Miss Betty Hale, writing *on The Activities at Bethel Woman's College* in *The Hopkinsville New Era,* sumed it up: "Miss Wheeler's typical sweet self replied, I thought all of the nice things had already happened to me, but this is the nicest.' "

Continuing, Miss Hale writes: "Everyone held her breath as the feature winners were announced. Peggy Smith proudly announced: Miss Bethel—Phyllis Kelly; May Queen—Clarice Simpson; Miss Town Girl—Jean Sholar; Miss Junior—Imogene Polley; and Miss Forty-niner.—Margorie Spickard.

"Once again silence reigned in Bethel. The only sound that could be heard was the rustling of pages. All of a sudden everyone started clapping. Dean William E. Burton had just announced that there would be no classes for the next hour. He must have known that you couldn't learn very much Spanish in the Forty-nine Scroll. What a wonderful way to end a week!"

R. C. Kennedy Dies After Brief Illness at His Daviess County Home

OWENSBORO, Ky., February 27.—R. C. Kennedy, 83, a well known farmer of Daviess County, died at his home here yesterday following a brief illness. Funeral services were held today, Dr. Robert E. Humphreys, pastor of the First Baptist Church, officiating. Mr. Kennedy was a member of the First Baptist Church.

He is survived by his wife, Mrs. Willie Fuqua Kennedy two sons, William F. Kennedy and James Kennedy; one granddaughter, Mrs. Jack Darnell; and one grandson, James E. Kennedy, all of Owensboro.

Mrs. Jennie Tipton's Funeral is Held at the Drakesboro Church

MADISONVILLE, Ky., February 25.—The funeral of Mrs. Jennie Tipton, 94, was held at the Drakesboro Baptist Church yesterday, and a later service at the Forest Grove Church, near Ennis, Ky., followed by burial in the Forest Grove Cemetery. She died at the home of her daughter, Mrs. Hettie Stuart in Drakesboro on February 22 after a five-day illness. Her husband has been dead for nineteen years.

She leaves seven children—Mrs. Stuart, already mentioned; Mrs. Luro Parker and Mrs. Bodean Stuart, Chicago; R. B. Tipton, Madisonville; Albert and Estill Tipton of Russellville; and James Tipton of Browder. She also leaves fourteen grandchildren, twenty great grandchildren, two sisters and a brother.

Farewell Banquet Given Mr. and Mrs. J. T. Ford By the Sturgis Church

STURGIS, Ky., March 2.—The Sunday school staff of the First Bapitst Church, Sturgis, sponsored a farewell program in honor of its pastor, J. T. Ford, and his wife, last night. Brother Ford accepted the pastorate of the First Baptist Church, Huntsville, Ala., and began work there March 1.

A banquet was given, after which an enjoyable program was directed by Sunday School Superintendent J. A. Oakley. Special music was rendered by Mesdames L. E. Ringo and W. T. Omer; Misses Louise Deason, Delores Oakley and Maxine Ames. Brother Fred Martin, Associational Missionary, conducted a devotional. Addresses were delivered by Superintendent of County Schools, W. C. Oakley, and Principal of Sturgis Schools, H. Earl Evans.

The church presented a beautiful hand carved coffee table as an expression of their love and good wishes. The deacons then surprised the pastor with a nice cash love offering.

The church regrets much his going, but, realizing God's will must be done, bids him Godspeed as he goes into his great field of service at Huntsville.

Gleanings

The First Baptist Church of Owensboro, Ky., ordained seven new deacons on Wednesday night, March 2. Dr. W. F. Powell, pastor of the First Baptist Church of Nashville, Tenn., delivered the ordination sermon.

Pastor H. G. M. Hatler, of the First Church, Princeton, will do the preaching, and Pastor John Hammett, Caneyville, will lead the music in a two-weeks' revival meeting at the Westside Baptist Church of Decatur, Ala.

In Church With Dad

By Robert B. Pattison

Sunday's the best day to me,
With Dad to church I go;
It's fun right next to him to be,
We're pals!—He tells me so.

He looks so fine, he sits so straight,
I watch my Dad with pride;
He takes up money in the plate,
And puts in some beside.

My heart somehow feels warm and light,
While bad seems twice as bad;
It's always easy to think right
In church when next to Dad.

And when he prays and sings, I know
That Dad's like God must be!
And 'tis like God I want to grow
When Dad sits next to me!—*Exch.*

"Hold the Line"

A woman telephoned the manager of a large opera house and told him that she had lost a valuable diamond pin the night before, and asked him if it had been found. The man asked her to hold the line. A search was made and the pin was found, but when he got back to the phone the woman had gone. He waited for her to call again, and even advertised that he had found her treasure, but he heard nothing further.

This is the way that some of us pray. We call upon our Heavenly Father and tell Him our needs, but growing weary of waiting, our faith gives way and we fail to hold the line. When the time comes for our prayer to be answered, we are not there to receive it.—*Food for Thought.*

What Is A Saint?

A little child on a summer morning stood in a great church. The sunlight streamed through the beautiful stained glass windows and the figures in them of the servants of God were bright with brilliant color. A little later the question was asked, "What is a saint?" and the child replied, "A saint is a person who lets the light shine through."—*Anonymous.*

Baptist Student Secretary At Bowling Green Sector Is Norma Ann Richards

Being the Second of a Series
By J. Chester Durham, State Student Secretary, 710 Limestone

LEXINGTON, Ky., March 4.—Norma Ann Richards, student secretary at Bowling Green Business University and Western State Teachers College in Bowling Green, Ky., is responsible for the religious life of approximately 1,100 Baptist students. A native of Ashland, she was graduated from Ashland High School in 1943, and from Eastern State Teachers College in Richmond, Ky., in 1947.

While at Eastern she was active in the religious activities of the campus serving as Training Union representative, publicity director, and president of the BSU council. She was second vice president of the State BSU council in 1946-47. During the summers she was active in youth revival work over the state. In addition to BSU work, Norma was treasurer of the YWCA cabinet during her senior year.

Other activities included: *Kappa Delta Pi*, a national honorary society in education; *Canterbury Club*, an honorary society for English majors; editor of the school publication, *Eastern Progress;* was written up in *Who's Who Among Students in American Colleges and Universities;* and upon graduation was awarded the *Student Service Key* for outstanding service to the school.

After teaching English at Russell High School, Russell, Kentucky, for one year, she accepted the position as student secretary in Bowling Green and began work in September, 1948.

In addition to the regular functions of the BSU, week-end youth revival teams have been organized and sent out into smaller communities. The student group has taken almost full responsibility of the church mission and other such projects are being planned.



Miss Norma Ann Richards

A youth revival in the First Baptist Church of Bowling Green is being planned by the BSU for March 27 through April 1 with Jackie Robinson, Olympic basketball star and student at Baylor, serving as the evangelist.

—o—

PERSISTENCE—Trying times are no time to quit trying.—*Bendixline.*

Independency and Responsibility

(Continued from Page 4)

Here, then, the local church has a governing Head who leads it into the spiritual imperialism of the Kingdom of God. Such high privilege carries equally high duties. On this level, Christian unity achieves a spiritual interpretation, resulting in a practical co-operation of the various independent units. In this ideal no hierarchy of self-titled men can have a part. The Lordship of Christ and His governing law prevents the repetition of those historical disasters wherein men assumed the authority of Christ, wrote their own laws, and held the souls of men in bondage to their will, obscuring the light of the gospel and destroying the high privilege of men walking over the earth in the dignity and glory of the sons of God.

Do Not Throw Your Meat Away

"Special brands of salt sold and used this fall to put up country cured meat are not the same as the poisonous salt substitutes removed from the market recently," Dr. Bruce Underwood, State Health Commissioner in Kentucky has stated. The name of the special salt used for meat curing is similar to the name of one of the poisonous salt substitutes mentioned in dispatches recently. Worried farmers are inquiring whether or not their home cured meat should be destroyed. "There is no need for doing this," Mrs. Sarah Vance Dugan, Director, Division of Foods, Drugs, and Hotels, State Department of Health, says. The salt sold for curing meat was sodium chloride, a pure salt sold in 25, 50 and 100 pound bags and purchased by farmers for the purpose of meat curing. If the meat curing has been done properly, there is no danger involved. The products which were withdrawn from the market were sold only in drug stores in Kentucky in two-ounce and 16-ounce packages.

The only one found in Kentucky which was of the poisonous salt substitute type was "Westsal."

—o—

Many persons seem to be trying to make week-ends meet.—*Grit.*

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Each Sunday Morning 9-9:30 (E.S.T.)
WZIP (1050 k.c.) Covington, Ky.
Good Singing—Bible Preaching
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Covington, Kentucky

GIVE NOW

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

Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

New Full Time Office Secretary



Mrs. David Stone

On February 4, 1949, Mrs. David Stone, of Louisville, began work as full time Office Secretary in the State Training Union Department, to succeed Miss Etta Lea, who had been Office Secretary for two years and two months.

Mrs. Stone is a native of Lenoir, North Carolina, but for the past ten years has been in Washington, D. C., where she attended Strayer's Business College and worked in various offices, including the Navy Department of the U. S. Government.

In Washington, she found a place of service in the Metropolitan Baptist Church, where she served as Church Librarian, and in various offices in the Young People's and Adult Unions, including Editor of a paper published by one of the Unions. It was in this church that she dedicated her life to full-time Christian service. We welcome her to our Department.

Mrs. Stone's husband, Rev. David Stone, is associated with Dr. Rollin S. Burhans in the work of the Crescent Hill Baptist Church, Louisville.

New Half Time Office Worker

Succeeding Mrs. Howard Gordon, of Louisville, who had been with us for two months, Mrs. Girod Cole of Louisville, began work on March 1 as half-time Office Worker in the State Training Union Department.

Mrs. Cole is a native of Bessemer, Alabama, but is living in Louisville now because her husband, Rev. Girod Cole, has just entered the Southern Baptist Seminary here.

Since she was a Junior, Mrs. Cole has been in Training Union and has served in various offices, including one in the Young People's Department and a Leader and Sponsor of a Junior Union. She attended Howard College, Birmingham, Alabama.

It was really the Training Union which helped her in her own church to dedicate her life to full time Christian service. We welcome her to our Department.

"Can't-itis," an "I Can" Playlet For Juniors

According to a letter from Miss Whitworth, Director of Junior Work in the Training Union Department of the Baptist Sunday School Board, Nashville, Tennessee: "Can't-itis," an "I Can" Playlet for Juniors, is now available in free pamphlet form. It may be used for "Quiet Time," general assembly, associational mass meeting, or any place where Juniors are called on to present a worthwhile feature."



Rev. Thomas R. Brown, Pastor
First Baptist Church, Paducah

Please write to Training Union Department, 127 E. Broadway, Louisville, if you desire to present this playlet and we will mail you six copies, one for each character. Or if you desire only one copy to look it over first, please write this and we will mail one.

ADDITIONAL STANDARD ORGANIZATIONS

October, November, December, 1948

Associations

Campbell County.

Adult Unions

West Kentuckiana, Henderson, Zion.

Junior Unions

West Union, Paducah, Tabernacle, "Busy Bee."

Story Hours

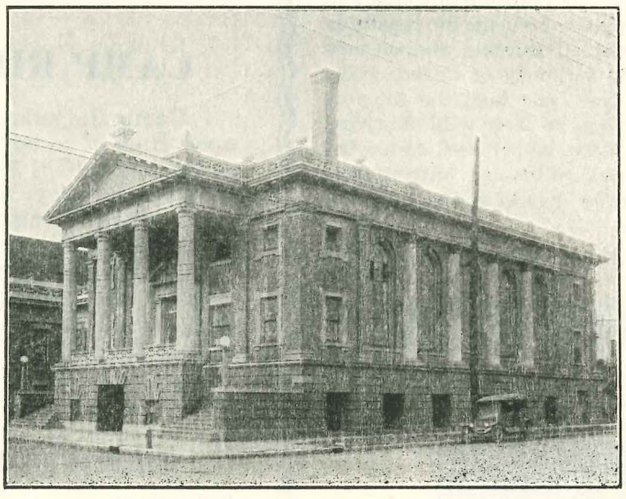
Bell County, Middlesboro, First, Beginner; Bell County, Middlesboro, First, Primary.

20%-ERS

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

Crestwood; Harmony Chapel; Hartford; Jellico, First; Kuttawa; Lothair, First; London, First; Madisonville, First; Steubenville.

INDIFFERENCE—He lives in every rural neighborhood and in every city block. Often he is a competent, industrious, thrifty person. His place is well kept. When not at work he usually may be found at home. He pays his taxes but does not vote. He attends church, but will not work in it. He goes to lodge, but he will not hold office. His children go to school, but he will not take part in school meetings. He enjoys the beauty of his town, but he will not belong to the horticultural society. He believes in world friendship, but he does nothing to promote it. He minds that little part of his own business which lies within his own neat fences, but let something to wrong or displease him in the conduct of that greater part of his business which is everybody's business, and he will squeal like a pig under a gate.—*Scene.*



First Baptist Church, Fifth and Jefferson Streets, Paducah, where the State Training Union Convention will meet April 20-22. Note: Night sessions will be held with Baptist Tabernacle.

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

Crescent Hill Welcomes State Meeting

The Crescent Hill Baptist Church extends to the women of Kentucky a cordial welcome to the State W. M. U. Convention. It is not often that a church has the privilege of being host to such choice people, so it is with keen anticipation that we await your coming. The facilities of our church, the services of our staff, the doors of our homes, and the hearts of our people stand ready to do everything possible to make your stay in Louisville pleasant and profitable.



R. S. Burhans
Host Pastor

The pastors of Louisville join me in saying, "Welcome to Louisville."—Dr. Rollin S. Burhans, Pastor.

An Invitation to the State Meeting of Woman's Missionary Union

The Woman's Missionary Union of the Crescent Hill Baptist Church is joyously anticipating and busily planning for the coming of our fellow workers from all over the state to the annual meeting of the Woman's Missionary Union April 5-7.

On behalf of the local organization, I extend to each of you a cordial invitation.—*Mrs. W. P. Stuart, President, W. M. U. of Crescent Hill Baptist Church.*

Additional Louisville Hotel Information

The following hotels have rooms available for the State W. M. U. meeting:

Seneca Hotel—Fifth and Broadway

Single Room	$2.00 - $3.00
Double Room	$3.00 - $5.00

Berkeley Hotel—644 S. Fourth St.

Single Room	$2.00 - $3.50
Double Room	$4.50 - $5.00

Rates in Homes Will Be

Bed	$1.50
Breakfast	$ .50

B. W. C. and Y. W. A. Banquets

During the State W. M. U. Meeting banquets will be held for members and counselors of both the Y. W. A. and the B. W. C. who are attending the Convention. More detailed information will be given next week. The B. W. C. banquet will be held on Tuesday evening at the Crescent Hill Woman's Club, and will be sponsored by the Louisville B W. C. Federation. Following the banquet, those present will go at once to the opening session of the Annual Meeting to hear Mrs. J. M. Dawson of Washington, D. C. The Y. W. A. banquet will be held on Wednesday evening before the session honoring and featuring our young people. The time and place will be announced next week.

A Letter From Gladys Hopewell

Miss Gladys Hopewell, one of our Kentucky missionaries in China, writes as follows: "Some of you have not heard from me since I left Peiping. I have been here in Tsingtao since September 8. The first month most of my time went to helping get a house ready to move into and in moving. Tsingtao is a beautiful port city and Catherine Walker and I have a small cottage with a beautiful view of the sea and mountains. Neither of us have ever kept house before, so all that this involves plus instructing a cook in Chinese has been part of many new experiences. Almost as soon as we were unpacked and ready to settle down, we started packing up again, but during this time I have gotten my first introduction to a part in our mission program. Tsingtao is full of refugees from all parts of North China. Many of them are people from our churches in inland cities that had had to flee from the Communists. Much of our mission work here has been trying to meet their needs. I am assigned to work with our down town church, a church that has been established for a number of years and is self supporting. The church auditorium has a seating capacity of 1,380 and it is full nearly every Sunday. I am Superintendent of the Intermediate Department in Sunday school, help the Junior and Intermediate B. Y. P. M. O. (Training Union and Missionary organizations combined), the W. M. U., and two neighborhood meetings each week. Along with this I am supposed to be doing half-time language study."

Increased Rates

We would like to call attention to the fact that subscription rates of both *Southern Baptist Home Missions* and *The Commission* will be raised effective April 1, 1949. This is an announcement which both our Mission Boards have dreaded to make, but one which has been inevitable. All subscriptions received *before* April 1 will be accepted at the present rates.

North Central Royal Ambassadors Hear Mr. Bishop

Royal Ambassadors of North Central Region met in Conclave on Friday evening, February 18, at the First Baptist Church of Williamstown. Mr. Billy Pack, Regional Ambassador-in-Chief presided over the meeting.

The purpose of the Conclave was to present Mr. Ivyloy Bishop, Southwide Royal Ambassador Secretary to the boys of North Central Region. It was a privilege to have him speak to the Conclave. Mr. Bishop challenged both boys and Counselors to the task of preparing for Christian manhood through the ranking system. His message was both informational and inspirational. Mr. John A. Wrenn, State R. A. Secretary attended Mr. Bishop to the Conclave and gave a message of greeting.

The meeting was well planned and attended although it was held some time before schedule. Mr. R. M. Andrews, Regional Counselor, did a very good job of promoting and preparing for the meeting. Mrs. F. M. Clinkscales of the Williamstown Church was hostess counselor.

Counselors Please Note

Recently, a number of orders have been sent to the State Office for magazines, arm bands, Ranking and record charts. The State office does not have a stock of these materials, therefore, each order has to be forwarded to the Birmingham office. This causes a delay on orders. If you, as a Counselor, do not have a price list of materials, write to the W. M. U. Office, 127 East Broadway, Louisville 2, Ky., and one will be forwarded to you. In the meantime, you can usually find the prices of articles listed in the Manual or any issue of *Ambassador Life.*

We Lack Full Consecration

Some years ago I read the story of how Dr. F. B Meyer, the gifted preacher of days gone by, made his complete surrender. Dr. Meyer said that he went for years, preaching in a half-hearted fashion, with little results from his ministry; until one day, while praying, he said to the Master: "Lord, I have kept you out of one room of my life thus far because I thought I could have the privacy of that room for myself. But Lord, I am, this moment, surrendering the key to that room to Thee. Take it and enter, dear Lord, and make that room yours."

Dr. Meyer declared that from that hour of surrender, new power for usefulness came into his life. And from that moment of the surrendered key, the successes which characterized the great man's efforts to the end of his earthly days, were abundant.—V. Floyd Starke, Pastor, Brainard Baptist Church, Chattanooga, Tennessee.

Receipts For First Quarter of Year, 1948-1949

November 1, 1948 to January 31, 1949

W.C. Boone, General Secretary and Treasurer

In this exhibit the name of the church and the amount contributed for the first quarter of the Associational year, November 1, 1948 to January 31, 1949, is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances church treasurers failed to give the name of the contributing church in remitting funds and credit had to be given to the association as a whole.

	Co-op. Program	Designated
ALLEN COUNTY—		
Bays Fork	45.85	41.00
Bethel	------	85.00
Bethlehem	7.00	------
Dover	------	20.00
Hanging Fork	------	32.77
Harmony	------	50.00
Hopewell	------	53.97
Liberty	51.61	38.16
New Hope	------	35.40
Scottsville, First	187.50	407.38
BAPTIST—		
Alton	70.93	165.50
Bethel	681.27	191.95
Fellowship	5.32	------
Friendship	------	78.00
Glensboro	------	100.00
Goshen	8.00	86.68
Hopewell	------	207.00
Kirkwood	112.00	17.65
Lawrenceburg	520.88	445.75
Mt. Freedom	34.50	100.10
Mt. Olivet	25.00	112.00
Olivet	25.00	------
Salvisa	252.79	205.83
Sand Spring	532.26	399.90
BARREN RIVER—		
Fountain Run	3.00	6.00
Gamaliel	20.00	79.84
Indian Creek	37.50	47.00
Mill Creek	------	55.00
Summer Shade	3.75	5.25
Temple Hill	26.45	110.42
Tompkinsville	174.82	110.88
White Oak Ridge	------	14.25
BELL COUNTY—		
Associational	6.27	------
Arjay	------	57.00
Balkan	30.00	100.00
Bennett's Fork	6.00	------
Binghamtown	10.00	20.00
Caney Fork	20.00	------
Crockett	------	30.00
East Cumberland Ave.	12.00	15.22
East Jellico	17.00	82.00
Fonde	352.92	92.14
Kettle Island	121.00	30.40
Little Creek	10.00	------
Middlesboro, First	846.40	2,490.77
Old Yellow Creek	------	10.00
Pineville, First	1,297.71	699.66
Riverside	196.54	25.00
Riverview	65.00	------
Straight Creek	------	93.00
Wasioto	------	276.38
BETHEL—		
Associational	------	50.00
Adairville	285.66	74.55
Auburn	310.08	543.61
Dripping Springs	81.51	152.11
Elkton	249.90	651.55
First Street	46.64	71.06
Forrest Grove	40.00	22.00
Guthrie	57.48	163.42
Keysburg	20.00	------
Mt. Gilead	40.96	63.20
Mt. Zion	36.86	218.44
Muddy River	39.84	------
New Hope	108.30	158.06
New Union	47.33	221.58
Post Oak	39.01	252.06
Russellville	1,282.48	981.34
Sharon Grove	27.95	52.00
Spring Valley	15.02	42.00
Trenton	121.60	401.10
Walnut Grove	242.40	181.78
Whitaker's Grove	39.36	52.09
BLACKFORD—		
Bethlehem	15.40	------
Blackford	183.01	120.00
Chestnut Grove	------	53.85
Dawson Memorial	55.50	5.84
Friendly Grove	13.70	------
Friendship	------	23.30
Hawesville	662.07	1,411.16
Lewisport	151.93	98.40
Newton's Spring	37.50	25.00
Panther Creek	------	36.05
Patesville	------	20.78
Pellville	------	110.00
Pisgah	60.04	50.00
Roseville	12.85	12.56
Union	------	9.50
West Point	30.00	------
BLOOD RIVER—		
Associational	128.54	------
Benton	300.00	196.90
Bethel	260.79	84.00
Bethlehem	19.77	------
Briensburg	660.27	107.74
Calvert City	74.80	90.29
Cherry Corner	158.08	79.02
Concord	------	116.00
Dalton	------	5.00
Dexter	87.10	50.00
Elm Grove	357.94	81.00
Flint	58.10	41.00
Gilbertsville	61.72	55.95
Hamlet	153.77	96.74
Hardin	------	35.18
Hazel	398.10	518.71
Kirksey	------	14.42
Lakeview	120.28	9.26
Ledbetter	------	20.24
Locust Grove	7.75	100.71
Memorial	249.68	83.60
Murray, First	1,741.82	1,235.81
New Bethel	100.15	125.40
New Harmony	230.98	------
New Zion	84.88	50.00
Oak Grove	141.06	67.15
Olive	60.00	103.45
Owen's Chapel	26.10	15.50
Poplar Springs	------	18.11
Prospect	15.00	------
Salem	139.01	180.51
Scott's Grove	84.87	216.90
Sinking Springs	164.67	240.95
Spring Creek	------	17.34
Sugar Creek	99.20	64.00
Union Ridge	6.00	23.00
West Fork	50.49	56.50
Zion's Cause	------	42.51
BOONES CREEK—		
Allensville	------	104.50
Beattyville	3.75	7.75
Beech Creek	7.60	9.81
Calvary	11.55	116.80
Clay City	16.00	50.00
Corinth	3.00	23.00
Cow Creek	32.45	55.25
Ephesus	------	18.11
Green Briar	12.30	11.12
Heidelberg	------	6.00
Irvine, First	644.00	50.14
Kiddville	5.00	50.28
Mt. Olive	------	19.50
Panola	8.85	12.05
Providence, E. C.	28.25	36.82
Riverside	1.13	------
South Irvine	25.39	------
Stanton	------	15.00
Thomas	13.53	15.00
Union City	447.17	525.64
Williams Memorial	45.45	115.34
Winchester, Central	1,549.26	936.40
BOONEVILLE—		
Big Creek	38.37	11.87
Booneville, First	45.00	50.22
Elk Lick	3.00	35.08
Horse Creek	155.09	370.14
Macedonia	4.50	11.50
Manchester	50.56	235.04
New Hope No. 1	------	10.00
Oneida	39.70	51.43
Pleasant Run	------	12.25
Royal Oak	31.25	21.00
BRACKEN—		
Aberdeen	------	33.00
Augusta	47.33	29.00
Calvary	10.00	58.81
Carlisle	125.00	283.91
Dover	45.00	47.00
Ewing	25.00	94.50
Flemingsburg	21.00	169.60
Foxport	7.50	8.50
Germantown	64.00	100.06
Hesselton	12.00	20.34
Lewisburg	7.70	16.00
Mays Lick	70.00	271.40
Maysville, First	142.69	435.02
Morehead	33.25	153.45
Mt. Olivet	20.92	123.50
Mt. Pisgah	10.00	62.00
Sharpsburg	------	23.00
Slaty Point	------	10.00
Tabernacle	9.00	37.45
BRECKENRIDGE—		
Bewleyville	8.97	11.30
Black Lick	8.00	------
Cloverport	426.25	363.76
Corinth	46.67	240.07
Dry Valley	13.65	21.25
English	------	19.15
Garfield	28.35	127.00
Goshen	12.00	15.00
Hardinsburg	241.30	410.74
Irvington	50.88	68.95
Macedonia	10.00	6.00
New Bethel	------	15.00
New Clover Creek	6.00	31.70
Stephensport	30.75	10.00
Walnut Grove	22.88	197.57
CALDWELL—		
Beulah Hill	------	21.70
Cedar Bluff	------	31.61
Chapel Hill	14.63	------
Crider	------	17.59
Donaldson	68.43	167.58
Eddy Creek	69.19	99.00
Eddyville, First	264.46	179.65
Fredonia	184.14	28.00
Harmony	2.09	97.25
Hebron	40.73	------
Kuttawa	461.85	170.97
Liberty	79.52	13.12
Macedonia	10.10	65.85
Maple Avenue	112.25	43.87
Mt. Zion	19.14	37.08
New Bethel	212.00	132.00
Otter Pond	------	70.31
Pleasant Grove	95.71	61.10
Pleasant Hill	29.84	------
Princeton, First	3,901.57	1,585.67
Quinn	62.76	75.47
Walnut Grove	12.48	50.40
White Sulphur	485.00	140.13
CAMPBELL COUNTY—		
Associational	------	10.00
Alexandria, First	53.19	119.10
Bellevue, First	60.00	2,069.09
Cold Springs, First	233.01	97.99
Dayton, First	456.97	587.80
First Twelve Mile	------	25.00
Flagg Springs	------	11.45
Fort Thomas, First	939.90	1,090.90
Grants Lick	375.13	146.94
Licking Valley	49.37	30.00
Mentor	93.04	184.83
Newport, First	2,313.87	1,135.88
Oak Island	134.96	64.00
Persimmon Grove	2.00	49.50
Pleasant Ridge	------	76.80
Second Twelve Mile	91.04	166.14
Silver Grove	75.87	31.90
Trinity	356.83	70.27
Wilmington	182.81	39.00
CENTRAL—		
Bethlehem	121.72	290.35
Bradfordsville	22.35	121.56
Lebanon	578.40	1,305.80
Mackville	237.19	282.26
Mt. Olivet	------	35.45
Muldraugh Hill	------	23.50
New Hope	750.00	290.77
Springfield	364.58	1,161.41
Stewart's Creek	------	71.28
Thompsonville	43.55	------
Willisburg	484.65	102.00
CHRISTIAN COUNTY—		
Bainbridge	13.79	------
Bethel	15.80	24.00
Casky	46.54	97.00
Crofton	------	98.50
Gracey	73.77	240.53
Hopkinsville, First	1,439.81	2,317.21
Hopkinsville, Second	948.21	541.41
Kelley	------	30.00
Lafayette	58.16	74.78
Little River	16.31	67.95
Locust Grove	11.49	80.00
Macedonia	10.90	33.12
New Barren Springs	28.95	------
New Ebenezer	------	99.85
New Palestine	------	4.09
Olivet	------	211.91
Palestine	9.82	134.15
Pembroke	203.55	727.89
Pleasant Hill	148.48	105.37
Pleasant View	------	70.00
Salem	4.74	110.62
Sinking Fork	79.06	90.20
South Union	49.28	100.52
Trinity	80.87	90.20

	Co-op. Program	Designated
West Grove	8.55	
West Mt. Zoar	30.40	
West Union	50.22	
CRITTENDEN—		
Bethany	45.53	15.50
Corinth	10.00	
Crittenden	267.50	242.00
Crooked Creek		15.00
DeMossville	3.00	22.75
Dry Ridge	592.00	447.04
Gardnersville	52.50	68.00
Grassy Run	70.00	20.00
Gumlick		15.00
Knoxville	69.49	41.00
Lawrenceville	31.07	52.70
Mason	14.50	
Mt. Carmel	200.74	79.62
New Friendship	128.80	
Pleasant Ridge	153.70	140.33
Sherman	63.00	31.00
Shiloh		20.00
Short Creek		105.45
Turner Ridge	41.18	58.52
Unity	36.26	
Williamstown	262.71	178.80
DAVIESS-McLEAN—		
Bethabara	114.90	312.47
Bethel	20.04	25.71
Brushy Fork	184.03	153.43
Buck Creek	33.65	168.43
Buena Vista	304.66	565.63
Calhoun	82.00	163.00
Crabtree Avenue	65.61	73.58
Curdsville	10.00	69.45
Dawson	79.81	341.63
Delaware Creek	11.96	
Eaton Memorial	1,276.61	106.80
Friendship	8.32	90.51
Glenville	59.30	170.70
Green Briar		67.00
Griffith		23.02
Hopewell	10.00	9.00
Island	94.49	146.13
Karn's Grove		51.22
Livermore	201.43	155.50
Macedonia	571.16	225.70
Maceo	179.50	150.00
Mt. Liberty	71.17	157.87
Mt. Vernon		27.00
Newman	202.74	215.46
Owensboro, First	5,465.57	2,083.28
Owensboro, Third	3,004.34	2,900.76
Pack	3.40	23.17
Panther Creek	166.95	440.00
Parrish Avenue		44.24
Pleasant Grove	92.87	200.00
Pleasant Ridge	31.94	70.99
Red Hill	44.19	95.00
Ramsey		5.00
Sacramento	15.00	168.00
Seven Hills	421.74	127.21
Sorgho	12.00	147.08
South Hampton	8.00	160.45
Station		22.56
Sugar Grove	147.74	182.50
Utica	564.62	334.57
Walnut Street	593.60	309.52
Whitesville	365.63	549.26
Yellow Creek	197.02	242.54
Yelvington		7.00
EAST LYNN—		
Good Hope		441.79
Mt. Carmel		60.24
Mt. Gilboa	55.51	
Mt. Roberts		43.00
Mt. Washington		51.00
Pleasant Grove		75.00
Rolling Fork		132.95
Union Band		46.75
EAST UNION—		
Boston		51.00
Clairfield	10.00	15.00
Eagan	2.81	324.00
Jellico, First	500.00	1,153.71
Jellico, Kentucky	1.30	2.85
Laurel Grove	5.00	
Pleasant View	17.00	7.00
Pruden	127.00	46.00
Saxton		59.22
EDMONSON—		
Brownsville	109.94	198.10
Holly Spring	3.50	36.12
Hopewell		18.00
Silent Grove		36.50
ELKHORN—		
Associational		9,130.30
Ashland Avenue	285.00	2,207.25
Bentley's Memorial		27.82
Calvary	1,855.70	6,676.65
Calvary—Forks of Elkhorn	126.49	68.75
Cane Run	9.00	
Chevy Chase	6.25	236.20
Clear Creek	15.00	214.29
Clover Bottom	125.24	231.97
Davids Fork	403.07	273.30
Dry Run	12.50	23.82
Durbins	9.50	
East Hickman	26.92	301.50
Felix Memorial	447.08	326.29
Gano Avenue	32.00	73.32
Georgetown	1,204.42	2,544.07
Glens Creek	76.00	167.35
Grace	430.80	531.27
Great Crossings	357.20	350.32
Hillcrest	140.79	23.96
Hillsboro	225.00	139.75
Immanuel	4,106.99	4,859.24
Lexington, First	715.00	512.62
Long Lick	100.00	33.37
Midway	455.78	492.38
Millersburg	55.00	79.68
Millville	276.75	211.57
Mt. Freedom	68.00	100.85
Mt. Pleasant		300.00
Mt. Sterling	522.15	584.63
Mt. Vernon	319.88	536.62
Nicholasville	250.00	250.00
North Side	30.00	5.00
Paris, Central	296.15	115.89
Paris, First	469.67	471.54
Pinchard		30.00
Porter Memorial	880.60	1,515.58
Republican	9.00	14.00
Sadieville	75.98	19.35
Silas	26.00	82.25
South Elkhorn	64.15	172.45
Stamping Ground	591.54	179.21
Trinity	179.53	173.81
Versailles	928.18	689.92
Winchester, First	951.33	1,100.92
ENTERPRISE—		
Allen	22.66	188.73
Belfry, First	50.42	39.67
Calvary		30.00
East Williamson	747.93	197.15
Elkhorn City	80.65	125.16
Garret	6.70	5.61
Grace	49.52	116.00
Hunting Creek	4.24	
Inez	10.00	91.50
Irene Cole Memorial	65.85	195.78
Marrowbone	18.05	31.11
Martin		17.75
McVeigh	89.92	116.60
Mouth Card	111.00	312.32
Paintsville	525.51	1,112.13
Pikeville, First	759.39	1,879.59
Road Fork	100.00	100.00
Rogers Park	6.20	
Salyersville	6.20	10.35
Union	7.39	
Unity	30.60	19.00
Van Lear	14.88	25.00
Warfield	21.91	63.03
West Liberty	41.18	64.25
West Van Lear	5.00	57.33
Wheelwright	60.21	7.50
FRANKLIN—		
Bellepoint	35.36	143.46
Bethel	211.68	67.01
Buck Run	27.00	36.00
Cedar Grove	21.56	354.15
Crestwood	119.84	175.25
Evergreen	250.00	108.65
Forks of Elkhorn	330.89	274.93
Frankfort, First	1,330.00	3,357.43
Lebanon	136.14	58.44
Memorial		80.00
Mt. Carmel		38.00
North Benson	13.55	124.75
North Fork	506.86	311.37
Pleasant Ridge	128.82	598.50
Providence	135.80	148.25
Thorn Hill	676.71	464.18
FREEDOM—		
Albany	5.00	249.85
Branham Grove	13.75	41.02
Burkesville	73.82	246.73
Cave Spring		30.00
Stoney Point	93.14	95.00
GASPER RIVER—		
Aberdeen	9.79	50.00
Barnett's Lick		22.50
Bethel		19.23
Big Muddy		50.00
Monticello		33.68
Morgantown	225.00	284.33
Mt. Liberty		40.00
Mt. Vernon		40.00
New Liberty	46.00	43.51
Pleasant Grove		20.00
Quality	36.46	
Richland	52.26	57.15
Rochester		15.00
Salem	2.00	118.75
Sandy Creek		28.35
Union	46.88	75.85
GOOSE CREEK—		
New Home		12.00
GOSHEN—		
Caneyville	164.77	184.59
Clarkson		142.06
Hanging Rock		12.60
Leitchfield, First	876.63	2,056.63
Liberty		30.00
Little Clifty	53.64	83.42
Little Flock	24.00	
Millwood		5.50
New Hope	15.00	19.40
Pilgrim	20.00	10.00
Shrewsbury	25.53	
GRAVES COUNTY—		
Antioch, Detroit	95.82	71.89
Bell City	64.80	46.18
Chapel Hill	145.74	85.00
Clarks River	16.00	
Cuba	101.83	20.00
Farmington		225.42
First Street	22.50	32.10
Hickory		71.00
Hickory Grove		16.77
High Point	179.17	205.12
Liberty	671.09	43.00
Little Bethel	22.00	
Little Obion	9.55	30.75
Mayfield, First	3,687.49	3,353.17
Melber	94.25	42.65
New Home		25.00
New Hope		39.46
New Liberty	35.43	
Oak Grove	156.30	70.29
Pilot Oak		150.00
Pleasant Grove		21.78
Pryorsburg		50.00
Sedalia	81.95	155.12
Sharon	51.11	
GREENUP—		
Ashland, Central	105.45	228.12
Ashland, First	3,008.11	1,836.34
Ashland, Second	15.00	77.00
Brushy Fork	12.43	
Cannonsburg	50.85	115.08
Carr		25.00
Catlettsburg	883.19	613.02
Danleyton	36.48	161.60
Everman		57.00
Fairview Missionary	165.79	52.35
Fullerton, First	62.11	16.50
Garrison	185.84	21.00
Grayson	82.44	437.22
Greenup, First	22.31	232.36
Kirk Memorial	15.00	28.31
Leach Station	89.73	50.13
Louisa	20.50	216.39
Mt. Zion		8.37
Olive Hill, First	4.00	62.31
Pollard	1,103.76	1,333.92
Raceland	42.40	26.68
Russell, First		37.00
Salem	26.00	
Sandy Hook	9.78	7.27
Sandy Valley		15.00
Summitt	25.00	25.50
Union	3.00	20.00
Unity	1,013.30	744.63
Vanceburg, First	12.50	12.00
Wayne Avenue	45.00	
Wurtland	119.13	89.00
GREENVILLE—		
Campton	43.22	20.17
HENRY COUNTY—		
Associational	8.25	
Bethlehem	157.18	396.25
Campbellsburg	288.39	406.33
Eminence	267.51	180.45
Franklinton	22.75	86.00
Lockport	5.00	182.72
New Castle	91.95	273.19
Pleasureville	300.00	262.01
Port Royal	141.75	488.73
Smithfield	235.50	248.11
Sulphur	191.14	292.76
Turner Station	82.81	181.57
Union	14.17	52.50
IRVINE—		
Annville	3.00	10.61
Chestnut Gap		36.94
Egypt	5.64	12.41
New Zion	3.00	
Oak Grove	29.50	29.32
Tyner	3.00	2.25
JACKSON COUNTY—		
McKee	34.80	34.84
LAUREL RIVER—		
Associational		2.00
Bond	2.00	2.00
Corinth		57.32
East Bernstadt	109.80	380.47
East Pittsburg		83.50
Green Hill		10.00
Greenmount		62.00
Liberty	2.00	34.30
Lily		4.25
London, First	692.00	1,328.32
Long Branch		36.46
Mt. Pleasant		.75
New Salem		57.00
Old Salem		64.97
Pilgrims Rest		20.00
Rough Creek		6.00
Sinking		19.04
Swiss Colony	4.84	197.58
West London		15.87
White Oak		50.00
LIBERTY—		
Canmer	106.59	29.50
Cave City	127.00	183.60
Edmonton	15.00	118.00
Glasgow	1,407.61	1,304.30
Grace Union		10.00
Hardyville		152.25
Hiseville	77.13	158.18
Horse Cave	574.26	603.63
Little Bethel		42.65
Park City		9.17
Pleasant Valley		56.54
Poplar Spring		25.00
Rowletts	7.50	51.10
Salem	16.00	
Siloam		46.22
Three Springs		100.00
Walnut Hill	8.00	175.60
LINCOLN COUNTY—		
Associational		345.75
Crab Orchard	6.50	43.95
Dixon Missionary	5.00	
Double Springs	159.25	13.15
Drakes Creek	204.35	180.80
Ephesus	12.00	
Fairview	84.78	227.60

(Continued Next Week)

Mission Named After W. A. M. Wood, Long State Mission Worker

By CHASE W. JENNINGS

COVINGTON, Ky.—The Latonia Baptist Church in a special business session on Sunday night, February 20, renamed the *Rosedale Mission* work of the church to the *"Wood Memorial Baptist Mission."* This is in honor of Rev. W. A. M. Wood, a member of the Latonia Church and long a State Mission worker in Kentucky. Brother Wood lives in retirement at 2607 Myrtle Ave., in the Latonia section of Covington.

Work on the new building of the former Rosedale Mission is to begin February 21. The building is to cost $11,500.00. The lot already has cost the church $2,000. The furnishings will be in addition to all of this.

Pastor John E. Huss says that the Latonia Church is getting a great blessing out of the promotion of this work. Even with a great building program of their own in mind the church is willing to pursue this work. They have grown spiritually and have been benefitted in all of their work as a result of this venture.

The naming of this work after Brother Wood is well done because of his long and tireless work in establishing and helping needy churches throughout his forty-two years of active service.

Rev. W. A. M. Wood was born October 1, 1871, in Louisville, Ky., and was not converted until he was twenty-seven years of age. He soon felt the call to preach and entered into Mission Sunday school work and was licensed to preach by the Corn Creek Baptist Church in Trimble County. The next year, on March 27, 1899, he was ordained by this church. A little after this, while working in two Mission Sunday schools near Waddy, Ky., Dr. J. G. Bow, then State Corresponding Secretary for Kentucky Baptists, visited where the young preacher was working, and, after hearing him preach, offered him work as a State Field Worker and Missionary. He accepted the work and, save for seventeen months when he went to Colorado for the health of his daughter, spent the whole of his ministry working for Kentucky Baptists. Mr. Wood served under five State General Secretaries—Drs. J. G. Bow, W. D. Powell, O. E. Bryan, C. M. Thompson, Sr., and J. W. Black. Bro.



W. A. M. Wood

Wood has worked in every County and Association in the State of Kentucky.

Mr. Wood is responsible for establishing at least eleven Baptist churches. He either helped to organize them, re-organize them or assisted in leading them in a building program. The churches in Northern Kentucky in which he has had a part, in some particular way, are: Silver Grove, Petersburg, Crescent Springs, Tabernacle (later Fort Mitchell), Florence, Independence, Decoursey, and Elsmere.

After retiring in September 1941 he was active in supply work until stricken with his present illness in September, 1945, and he has been confined to his home since. Mr. and Mrs. Wood celebrated their fifty-sixth wedding anniversary last January 4, 1949. He is a constant blessing and inspiration to all of those that come to his sick room. Surely the naming of this Mission and later a Baptist church after him is a fitting testimony of the worth of his ministry. This new work and all of the others which he has had the privilege of establishing will continue to serve the Lord through the many years ahead. May the Lord bless this faithful couple in the twilight days of their lives!

New Arizona Baptist Building Dedicated In City of Phoenix

PHOENIX, Ariz.—The offices of the Arizona Baptist Building were dedicated on January 21. The new structure cost $45,000. The first floor is made up of three stores, one of which is occupied by the Baptist Book Store. On the second floor are thirteen offices. Dr. Willis J. Ray is the executive secretary.

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WILLIAMSBURG, KENTUCKY

R. G. Shelton, Son of Rev. T. G. Shelton, is Ordained to Ministry

MURRAY, Ky., February 23.—Once again the old church at Cherry Corner has ordained one of her sons to the full work of the Gospel ministry. Bro. R. G. Shelton has been called to do mission work in Cumberland Association of Baptists in Tennessee. And at the request of the brethren of Cumberland Association the Cherry Corner Church called together a council for the purpose of ordaining young Brother Shelton.

The council met on Saturday night, January 22, 1949, and organized a presbytery at the call of the church with Rev. John L. Ryberg, pastor of the church, as Moderator: Dr. H. C. Chiles, pastor of the First Baptist Church of Murray, as clerk; Rev. T. G. Shelton, father of the candidate, to preach the sermon; Rev. Thomas Hicks Shelton, brother of the candidate, to interrogate in the examination; and Rev. Lon Outland to present the Bible on behalf of the church. Also the following brethren were members of the council: Rev. Leslie Gilbert, pastor at Elm Grove; Rev. Wendell H. Rone, pastor at Memorial Church at Murray; Rev. Franklin Paschall, pastor at Hazel; and Rev. J. H. Thurman, pastor of rural churches nearby.

Brother R. G. Shelton has had an unusual background for his life's work. His father is a successful pastor of many year's service, and his brother, Hicks, is one of our fine young pastors, at present at Ludlow, Ky. His grandfather, Rev. T. L. Shelton, was one of the early Baptist preachers of western Kentucky, and his great grandfather was a minister of the Gospel as one of the first settlers in this part of the country.

We should not forget Mrs. Shelton, the wife of Brother R. G. She is just as fine and has as good a preparation and as good a background for her work as the wife and helper of a minister as her husband does for his part of the partnership work. Mrs. Shelton's father, the late Rev. Leslie T. Wright, was pastor for twenty-two years prior to his death in 1944 at the Jeffersontown Baptist Church. Her mother, Mrs. L. T. Wright, still lives at Jeffersontown. Her uncle, Rev. A. K. Wright, was pastor at Baptist Tabernacle in Louisville for twenty-seven years until his retirement several years ago, and he still lives there. Another uncle, Prof. D. J. Wright was formerly a teacher in Bethel College at Russellville, and later was President of Campbellsville College. Mrs. Shelton also has a sister, Mrs. H. D. Bright, who lives at Campbellsville.

Rev. and Mrs. R. G. Shelton are both graduates of Campbellsville College. The church at Cherry Corner has great hopes for them, and believes that the Lord Jesus has great things in store for them in His work and in their work.—*Lon Outland.*

The Unseen Christ in The Sick Room

By ZECH FORD BOND
Hospital Minister

The Hospital Minister was speaking. "How is your mother today?"

"She is not so well, since she heard the bad news," answered the anxious daughter. "The doctor told her this morning she must undergo an operation. She felt sure she had escaped that. So she is very much upset."

"Can I be of any help?"

"I'm sure you can. Won't you go in and visit with her for a few moments?"

That was one of the reasons why the Kentucky Baptist Hospital employed a minister, to comfort and pray with those who are disturbed.

As he entered the room, he found the elderly patient very much beside herself, shaking with fear and anxiety. Her tears flowed freely. Her distress was most apparent.

The minister stressed the necessity of the operation suggested. He told of the fine reputation her surgeon enjoyed, and of his absolute dependence and reliance on the help of the Great Physician. The patient would be in the hands of a skilled doctor who believed in the power of God, and daily depended on His help.

Gradually her fears subsided as the minister pleaded with God in her behalf. Her nervousness disappeared, her fears vanished as the mist of the morning fades before the warmth of the rising sun. Into her soul came a quiet peace. The Holy Comforter, the Great Physician, the sympathizing Jesus, was present in that room.

A Christian institution fulfills its responsibility when it presents the spiritual welfare of its patients, as well as the physician.

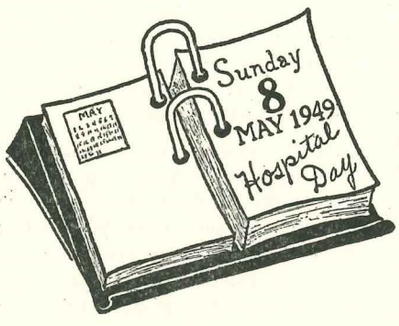
SENSE OF HUMOR—What makes you laugh at something that would make you mad if it happened to you?—*Salute.*

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Mark your Calendar now

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

Let's Give More This Year

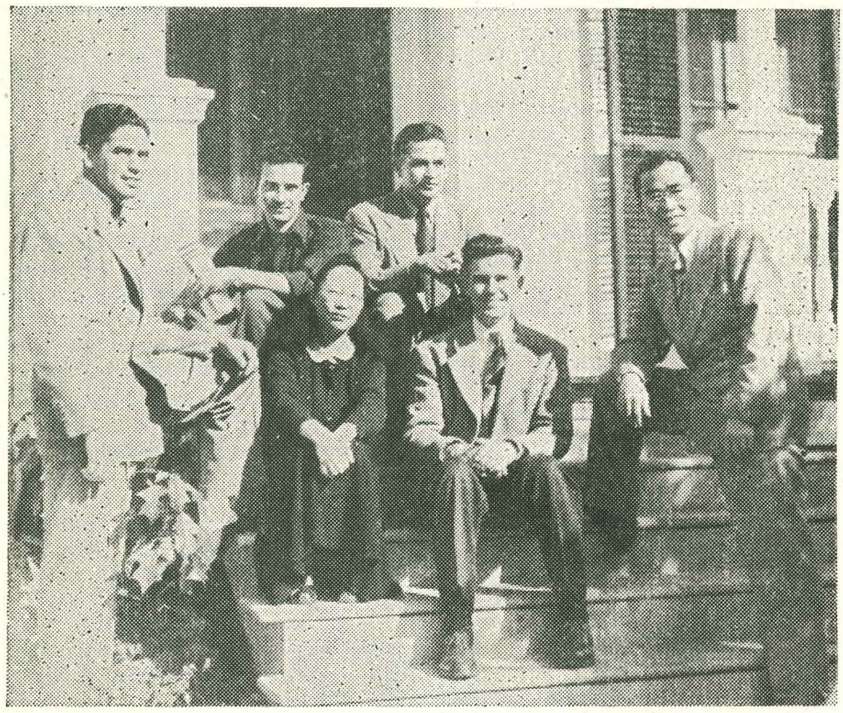
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Mother's Day is Hospital Day

KENTUCKY BAPTIST HOSPITAL

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New Orleans Seminary Attracting Students From Various Parts of the World



Six foreign students of the New Orleans Seminary get together for a chat. In the foreground are, left to right: Julio Diaz, Argentina; Rebecca Han, China; Herbert Haney, Canada; and David Lang, China. Seated behind are, left to right: Mario Acacia, Italy; and Jose Quintero, Argentina.

NEW ORLEANS, La.—International barriers vanish among the six foreign students at the New Orleans Theological Seminary. They come from all parts of the world—China, Argentina, Canada, and Italy—but their differences in customs, language and government are forgotten in their common aim of Christian service.

"My people (450 million Chinese) need a change for Christ," declared Chinese student Rebecca Han. Her words tumbled out fast and decisively. In them one caught a glimpse of famine, of Japanese occupation and devastation, of civil war, of clouds of locusts darkening the skies and destroying the crops, of men and women eating—eating wood pulp and mud.

Practical in her plans for meeting the needs of her people, Miss Han plans to return to China and open up industrial schools for the poor where they can learn the story of Jesus while they become skilled in a trade.

After completing his education, Chinese born David Yang also will return to his native land to work as a teacher, and to carry on a crusade for Christ. He is studying theology and religious education at the seminary, and working on a master's degree in education at Tulane University. "We must," says David, "take Christ to our people even at the peril of death."

Italian born Mario Acacia spoke in the same vein. "The Italian people are looking for something real. They are looking for Christ," he said. "We are having a real revival all over Italy—especially in the North. Many new fields are opening up. People are gathering in private homes for prayers and worship," he declared.

The seminary students paid Mario's transportation to America, and for this he is truly grateful.

The two young preachers from Argentina, Julio Diaz and Jose Quintero, are also anxious to complete their studies in order to return to their country with the message of Christ.

Both Julio and Jose are former students of the Baptist Theological seminary in Buenos Aires. Moreover, both are living testimonies to the significance of the step taken by Southern Baptists when, in 1904, they began mission work in Argentina.

Julio has already spent five years preaching the gospel and meeting Christ's challenge to his own life. Jose has also been preaching for about five years, a year and a half of which time he served as pastor of the First Baptist Church of Pando, Uruguay.

Jose's talented young wife, Nelly, is a skillful artist, and draws and paints pictures which illustrate the central themes of her husband's messages. At present, Jose is busy translating several good books, most of them religious in nature, into Spanish.

The sixth member of the international group is a young preacher from New Brunswick, Canada, Herbert Haney.

"Canada is growing, and she needs Christ to help her grow in the right direction," the Mr. Haney declared. He hopes to do some graduate seminary work which will better fit him for his ministry in the land to the north.

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