

Western Recorder

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We Couldn't . . . But We Did!

My wife and I didn't have any business tithing. Common sense told us that a G. I. schoolboy with a working wife couldn't even think about giving up 10 per cent to the church. The high cost of living took all we earned. Doctor bills had us heavily in debt, and it took frequent loans from friends to keep us off a bread-and-bean diet. No matter how we looked at it, we could not afford to tithe. Or at least that was what we kept telling ourselves.

Then, a few months ago, something happened that made us straighten up and do a little thinking. A deacon in our Sunday school class gave a talk on tithing. He commented on the alibis of people who don't tithe with something like this: "You say now that you can't afford to tithe because you don't make enough. Later on, when your income is higher, it will be because you won't want to give up such a large part of your hard-earned money."

That, to put it briefly, hit my wife and me right between the eyes. It made sense! We knew enough about the weakness of human nature to see that we ourselves would go on making excuses about not tithing. Experience had taught us both that it is always easier to make excuses than it is to make decisions.

After finishing Sunday dinner, we pulled down our Bible from the mantel and started reading about that 10 per cent that we "just couldn't give up." We read together and talked together, and together we were impressed with the importance of tithing. We read things like: "Will a man rob God? . . . In tithes and offerings;" . . . the tenth shall be holy unto the Lord."

Our decision to tithe wasn't easy. Actually, the whole thing was against our better judgment. But there turned out to be something else besides horse sense with which my wife and I had to reckon: that intangible, evasive thing we Christians know as faith! As we sat there and talked of faith we became ashamed. What kind of Christians were we not to believe that God would take care of us? Finally, we started tithing.

Today the results amaze us! Somehow our money goes farther than it ever did before. There is no "common sense" way of explaining this change, but we know there has been a change. What is more important, our small sacrifice of self has brought my wife and me closer to each other, and closer to God.

No, we couldn't afford to tithe—but we did! And we find that our plan is paying off in happiness and peace of mind. **YOU CAN TOO!—The Evangel.**

Gleanings From The Field

Brother Jesse Brown, of Earlington, Ky., is getting better now following a heart attack he had last October.

The Elkhorn Association Baptist Brotherhood held their quarterly general meeting at the Hillcrest Baptist Church, Versailles Road, Lexington, on March 14.

A new 52-bed hospital at Russellville is being planned, and is to be financed by county, state and federal funds. Contracts have been let for a total of \$480,000. Logan county has approved a \$250,000 bond issue.

Pastor Archie Allison, of the Earlington Baptist Church, has been very ill for some weeks. During his sickness Dean William E. Burton, of Bethel Woman's College, Hopkinsville, has been supplying for him. Pastor Allison hopes to be back in his pulpit by April 1.

Further regarding the trip which Dr. W. C. Boone made to the dedication of the First Baptist Church of Roanoke, Virginia, mention should likewise be made that another Baptist preacher of Louisville—Prof. T. C. Smith, Instructor in the Southern Seminary, is also a former pastor of the Roanoke Church, and he and Mrs. Smith also were present for the dedication.

Dr. and Mrs. F. Russell Purdy, Calvary Baptist Church, Lexington, recently entertained the active deacons and their wives in their home. Blessed relation is that, between the pastor and the good deacons of a church! There should be, and there usually is, closest harmony between pastors of churches and the deacons. God designed the office of deacon to untie the hands of the pastor and permit him to give himself to the Word of God and prayer.

Twenty-three years ago—February 28, 1926—the beautiful new church building of the First Baptist Church of Williamsburg was dedicated. Dr. R. G. Powers was then pastor. This building is one of the most beautiful in the South, and the church is honored and strengthened by having in its membership men and women who are outstanding because of their devotion to the cause of Christ, who have made large contribution of energy and means to the ongoing of the kingdom of our Lord. Dr. Herbert C. Gabhart, the universally loved and useful pastor, wisely calls attention to the great souls who have wrought in other days, who made present and even greater achievements possible.

Revivals

A layman's revival is being held at the Grace Baptist Church of Lexington May 29 to June 1. This will be the

first of such meetings in the State, with Lawson H. Cooke, Memphis, Tenn., speaking at both services Sunday, then each night through Wednesday, at which time the meeting closes.

Dr. and Mrs. Albert H. Cullen and Mike and Rachel Acree are in Paintsville at this time. The Evansville pastor is preaching for Pastor Roy A. Hamilton in a revival at the First Baptist Church of Paintsville. Mr. Acree is directing the singing.

Attention Please!

Pastor O'Ray Weeks is broadcasting the "Good News Hour" of the Porter Memorial Baptist Church on Station WLEX, Lexington, 1340 on the dial, every Wednesday night, 7:45 to 8:30 P. M.

Dr. C. Oscar Johnson, President of the Baptist World Alliance and Pastor of the Third Church of St. Louis, Mo., has been speaking every night this week, March 14-18, at the Lexington Avenue Baptist Church of Danville, Ky., where Dr. R. R. Couey is pastor.

In Memoriam

John L. Thornton, father of Rev. H. L. Thornton, of Tulsa, Ariz., and formerly pastor in Kentucky and Tennessee, died at the age of 81 in Covington, Ky., on February 22.

John Thomas Linville, 78, a member of the Berea Baptist Church, passed away February 25, at the home of his daughter, Mrs. R. J. Abney, Berea, Ky. Funeral services were conducted Sunday at the Berea Baptist Church by Pastor O. B. Mylum. Survivors, besides his daughter, include two grandchildren and two great-grandchildren.

The funeral of Dr. James S. Kirtley, 93, retired, was held at the Taliaferro Funeral Home in Erlanger, Ky., on February 16, and burial was in the Bullittsburg Cemetery. Dr. F. B. McAllister, pastor of the Ninth Street Baptist Church of Cincinnati conducted the service. Dr. Kirtley was widely known as a preacher and lecturer and author. He was also a columnist for the Cincinnati Enquirer, writing daily under the heading, "Something for today."

News from the Churches

The First Baptist Church of Sturgis, Ky., has secured Brother C. O. Simpson, of Clay, Ky., as supply pastor until they make a definite call.

Dr. Frederick S. Porter has retired as Pastor of the First Baptist Church of

Columbus, Ga. The deacons presented him with an artistic scroll bearing the signatures of each of them, and the church presented him with a "piece of paper" which a certain bank was willing to redeem for \$2,500. Brother W. Howard Ethington, who was raised in the East Church of Louisville, Ky., has been his Associate Pastor for the last fourteen months, and the church has voted to make him Acting Pastor. Dr. Porter concluded his last service on February 13 with a baptismal service.

Leonard Harmon is Ordained to Ministry At Great Crossings

GEORGETOWN, Ky., February 26.—A council met at the Great Crossings Baptist Church near here on February 16 to examine Leonard Harmon as to his fitness as a candidate for the ministry of the Gospel. The council was composed of Prof. G. W. Redding, head of the Bible Department of Georgetown College; Revs. Dwight Long, Henry Walters, George Smith, W. G. Webster and Leslie G. Boulton-Smith, the last named of New Zealand.

Brother Henry Walters was elected to act as clerk, and Pastor Hensley was Moderator. The charge to the candidate was given by Brother George Smith, and the charge to the church was given by Professor Redding. The presentation of the Bible was made by Brother Dwight Long.

The opening prayer was offered by Brother Leslie G. Boulton-Smith, and the dismissal was by Brother Harmon.

The newly ordained minister is now pastor of the Spear Mill Baptist Church in Bourbon County.—Buddie Richardson, Clerk.

OPEN-MINDEDNESS—An open mind does not let things get in, but its greatest virtue may lie in what it lets get out.—*Memphis Commercial Appeal*.

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

Vol. 123

LOUISVILLE, KENTUCKY, MARCH 17, 1949

No. 11

“Time to Preach What We Practice”

By W. C. TAYLOR, Rio de Janeiro, Brazil

THE PHRASE has been made famous by Mr. Churchill. We are always hearing about practicing what we preach. It is just as vital to preach what we practice, if that practice is obedience to the revealed will of God.

It seems to me there is a great urgency just now that rests upon Baptists to preach what they practice. It is taken for granted in far too many pulpits. **Truth taken for granted is soon lost.** A new generation arises that is not accustomed to it and looks upon it as something outlandish. It was so that a famous English clergyman, used only to the medieval language about “sacraments,” moved himself to a state of suspicious alarm when he heard some one speak of “the Lord’s Supper” and demanded: “What innovation is that?” **Truth unspoken by the fathers soon becomes heresy to the children.**

Some years ago an eminent official of Woman’s Missionary Union said to me one day: “Mr. Taylor, I attend Baptist meetings of all kinds, almost daily. But at our local association this last year I heard the first sermon on baptism I have heard in thirteen years.” That is tragic. **And it could well be treason to Christ.** Has the Great Commission gone out of style?

Biblical Christianity not only practiced baptism; it preached baptism. “John came, who baptized in the wilderness and preached the baptism of repentance,” says Mark (1:4). He both practiced and preached what he practiced. Luke (3:3) also bears witness: “He came into all the region about the Jordan, preaching the baptism of repentance unto the remission of sins.” And Paul, at Pisidian Antioch, told the people, as part of the story of elemental Christian-

ity how “John had first preached, before his coming, the baptism of repentance to all the people of Israel” (Acts 13:24). Just as Peter, in opening up the evangelization of the Gentiles, at the home of Cornelius, had referred to “the baptism which John preached” (Acts 10:37).

All sorts of superstitions, sentimentalism and subserviency grow up about unexplained baptistries. Then later they fall into disuse. Or else they fall into misuse, for church history is eloquent with its warnings that a confused and neglected doctrine of baptism is the easiest way to lead the mass of men into the broad way of a false gospel that leads straight to apostasy and hell. A pure baptism, purely and fervently proclaimed, as an act of obedience by people already saved by the grace of God, is a divine bulwark, raised by the Holy Spirit, in defense of the gospel of grace.

Men-pleasing leaders have often lulled our people to peace with the suave declaration that the Baptists have won their contention about baptism. **There is not a word of truth in that and there never has been.** Some scholarly author of a commentary is always saying that immersion was the New Testament baptism and continued to be that of Chris-

tianity for centuries, that the Bible knows nothing of infant baptism, but records and teaches no baptism but that of believers. Does that mean Baptists have won their contention? Not for a moment. Not in the least. Who reads commentaries? Who notices whether their authors practice what they are obliged by their scholarship to confess? They do not. They salve their consciences, as scholars, by confessing the truth, and go right on sprinkling infants and the adults they can fool into sinning against the light they have not given them, except in some remote, technical literature, meant only for preachers.

Just now Karl Barth is doing a lot of confessing that infant baptism has no basis and immersion was primitive practice. Is that any victory for Baptists? Not the slightest. Wait till he joins the Baptists or does anything else consistent with such preaching and you will wait for all time. Such idle and irresponsible talk is mere waste of breath. It is accompanied, right on to the end, by the same alliance with infant baptism, state churches, sacramentalism, baptismal remission in official creeds and all else that is false. A true victory for the truth is when men have the grit and grace of Judson and Rice, of Carey and Spurgeon, of Oncken and the Baptist heroes of nearly every nation in Europe in modern times. Men with such a conscience leave their denomination and become Baptists, no matter what the cost. **Every conscience enlightened as to truth, but that stays right on in full alliance with error, is a major defeat for the Bible and its revealing God. Such a conscienceless decision is a betrayal of truth and of the Savior who is the Truth.**

Why aren’t there more men today, of the eminence of Judson and Rice, who have the kind of consciences these great missionaries had? One of the reasons is that many Baptists have folded their arms, closed their eyes to facts, silenced their witness, betrayed their Lord by letting some one deceive them into believing that Baptists have already won their battle about baptism. They have not. Nor will they ever win it by cringing silence. Baptism involves a lot of other doctrines. God gave it its place in the system of Christian truth. And he who preaches it aright clarifies all the Gospel and all the way of obedience and holiness.

(Continued on Page 15)

Former Paducah Deacon Dies in Nashville

PADUCAH, Ky., February 25.—F. L. Weiland, former resident of Paducah and deacon of the First Baptist Church, died February 22 at his home in Nashville. Survivors are his wife, Mrs. Emma B. Weiland; four sons, Hugh and Frank Weiland, of Jackson, Tenn., and Karl and Sam Weiland, of Nashville; one daughter, Mrs. Sam Stubblefield, Nashville, and several grandchildren.

The Lawlessness Of Liberalism

By JOHN E. BOEHMER, B.A., Th.M.
Pastor of Oxford St. Baptist Church, Woodstock, Ontario

Here is a long article serious readers will not lay down.
He strikes at one of our great dangers.—Editor.

IT IS AXIOMATIC that, "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). The foundation of Christianity is doublewalled. Our faith rests upon first, a Person—God the Word—the Lord Jesus Christ; and second, a record—the Word of God—the holy Scriptures. The two are inseparable. To discredit the Word of God is to dishonor God the Word. It is my conviction on this point that has forced me to reveal, and by God's grace to refute the lawlessness of liberalism.

Do the Scriptures Refute the Tenets of Liberalism?

Our reasoning must have an indisputable premise. I would therefore anchor this discussion on two truths, namely, "Thy word is truth" (Jn. 17:17), and "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). In other words, since the Word is true, and since faith comes through the Word, it is entirely fair to ask: Do the Scriptures refute the tenets of liberalism?

1. **The unregenerate are lost.** The Scriptures declare unequivocally that: "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3); that, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (Jn. 1:12); "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3). Unless a man is "born again," unless he has "received" Christ as Saviour, unless he has come to "know" God, he cannot enter the kingdom, become a son of God, or possess life eternal.

Two Divisions of Mankind

The Scriptures divide mankind into two divisions and "between us and you there is a great gulf fixed" (Luke 16:26). It declares: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18); "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36); "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46).

But are the heathen lost? Aren't they excused from judgment by virtue of their ignorance? God's Word answers

by stating: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

If mankind is not lost, apart from individual salvation through faith in the provisions of God's grace, why did God the Son come "to seek and to save that which was lost" (Lu. 19:10); why did He die as the sinner's substitute "The just for the unjust" (I Pet. 3:18); why did He commission His disciples: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)?

To be without Christ is to be without hope "and without God in the world" (Eph. 2:12). The task of the churches is therefore the salvation of the individual. The primary responsibility of the churches is not to improve the lot of the prodigal in the far country, but to proclaim the grace of God that makes it possible for the prodigal to be received into the family and to rejoice in the Father's fellowship.

2. **The final authority of the Christian must be the inspired and infallible Scriptures.** Mr. Spurgeon well said: "The turning point of the battle between those who hold 'the faith once delivered to the saints' and their opponents, lies in the true and real inspiration of the Holy Scriptures. This is the Thermopylae of Christendom." One cannot claim to hold the truth of the Scripture without holding to the Scripture of Truth. **To exalt reason above revelation is blindness. MAN'S REASON CANNOT CREATE TRUTH; REASON CAN ONLY RECEIVE TRUTH. Man has not within himself the capacity of self-enlightenment. He requires a divine revelation. The sole source of evidence which reveals the Person and the work of God is the Bible. If God has**

chosen to reveal Himself, the documentary record must be authoritative and final to faith.

What Does the Scripture Claim About Itself?

Plenary inspiration is clearly maintained. We reject the Revised rendering of II Tim. 3:16 on the ground that it is meaningless to say that all divinely-inspired Scripture is also profitable. The same Greek construction is found in eight other passages (e.g., Rom. 7:12; I Cor. 11:30; II Cor. 10:10; I Tim. 1:15, 2:3, 4:4, 9; II Tim. 3:16; Heb. 4:13). The Revised Version translates eight of them like the Authorized Version of II Tim. 3:16 but then inconsistently separates the two conjoined predicates. Dean Bargon pronounced the rendering of the Revised, "The most astonishing as well as calamitous literary blunder of the age." The great rationalistic scholar, Dewette, confessed candidly that the rendering of the revisers cannot be defended. Bishops Moberly and Wordsworth, Archbishop Trench and others of the Revision Committee disclaimed any responsibility for the rendering. The Revised Standard Version of 1946 corrects the mistake of the Revised Version of 1901 and translates, "All scripture is inspired of God."

But the doctrine of verbal or plenary inspiration does not depend upon this one text. It is supported by many other passages, e.g., II Pet. 1:21; I Cor. 2:13; Jn. 10:34-35; Jude 3; I Cor. 14:37; Rev. 21:5, 22:18-19. We may have a complete credence respecting the plenary inspiration of the Scriptures.

(Continued on Page 8)

Billington Conducting Bible Institute At the Scott's Grove Church

MURRAY, Ky., March 14.—Pastor D. W. Billington conducted a Bible Institute at the Scott's Grove Baptist Church last week. Monday evening E. O. Sommers delivered a sermon, and this was followed by a talk on "The High Cost of Sin" by W. W. Dickerson. Tuesday evening H. C. Chiles spoke on "The Doctrine of Regeneration." T. G. Shelton then talked on "What a Child of God Can Lose." Thursday B. G. Aterburn spoke on "The Bible as it Deals with God and Man." This was followed by a sermon by B. F. Bynum.

Friday Tip Willis and L. G. Novel preached. H. F. Paschall delivered a sermon Saturday night, and Leslie Gilbert then delivered an address on "New Testament Christians."

The final messages were brought Sunday. A. M. Hawley spoke Sunday morning at 11 A. M. on "The Righteousness of God." The week-long course was concluded Sunday night at 7:30 P. M. with a sermon delivered by B. B. Boaz.

"Behold, I Have Set Before Thee an Open Door"

I HAVE JUST returned from an inspiring trip to the West, and had part on the State Evangelistic Programs in California, Arizona and New Mexico.

Dr. C. Y. Dossey, assistant superintendent of evangelism of the Southern Baptist Convention, was my traveling companion. He made methods of evangelism burn their way into the hearts of all. He forcibly presented the wisdom, necessity and method of scriptural co-operation.

The Simultaneous Campaign of 1950 (West of the Mississippi) and 1951 (East of the Mississippi) were stressed. On every hand we heard commendation of the intensive and intelligent evangelistic program Southern Baptists are carrying on under the leadership of Dr. C. E. Matthews.

These three western states offer a tremendous challenge to Southern Baptists. We are foolish if we do not enter the open doors. The Home Mission Board, with Fred McCaulley, Field Worker, is carrying on a worthy program in this section of the country, but encouragement and a sufficient budget to meet the unprecedented opportunities are needed. There are hundreds of large communities in these states without a Baptist church. To overlook this challenge is to sin against God and the hosts of unsaved and unenlisted.

Thank God for the preachers who are doing a pioneer work. They are a fine group of men, as capable and consecrated as you will find anywhere. They face tremendous obstacles, as well as unlimited opportunities. They have great faith, and they are winning. Their spirit makes me believe they have accepted as their own the promise of God to Joshua, "As I was with Moses, so will I be with thee."

Southern Baptists have excellent leadership in their state work. Executive Secretaries, Willis J. Ray in Arizona,

The Carlisle Church Ordains Bro. Harold Letton As a Deacon

CARLISLE, Ky., February 2.—The Carlisle Baptist Church here ordained Harold Letton as a deacon on February 20 at 2:00 P. M. The pastor, E. V. Carrier, and the deacons of the Carlisle Baptist Church were assisted by Pastor Ira McMillan and deacons from Lexington, and Pastor William Austin Roberts and deacons from Cynthiana.

March 17, 1949

A. F. Crittendon in California and Harry P. Stagg in New Mexico, are men of recognized leadership. The Superintendents of Evangelism, C. E. Wilbanks in California, Leroy Smith in Arizona and E. F. Lawson in New Mexico, are of the highest caliber. These pioneer states have papers of commendable size and quality. The Editors are vigorous and excellent writers. In this group we find Lewis A. Myers in New Mexico, W. B. Garrett in Arizona and Floyd Looney in California. The Sunday School, Training Union and W. M. U. Leadership is exceptionally strong.

Two proposed projects especially interested me:

First, Grand Canyon College, Prescott, Arizona. Dr. Willis J. Ray has recently been elected president and is leading in a campaign for funds to build this vitally important institution. It is worthy of our best support and will

greatly strengthen our Baptist cause in the West.

Second, I came away believing that the proposed Western Assembly should by all means be located in Glorietta, New Mexico. If we are to have a Western Assembly, it should be in the West. God only knows what a "Western Ridgecrest" would mean to the Cause of Christ in that marvelous country. Glorietta is a superb location and has natural attractions offered by no other site in all the country.

It was a stimulating tour. There is room for God-called men and women in these rapidly growing states. There is a tremendous need for Baptists of conviction and courage to undergrid the work so well begun by our brethren. Some day, if we move quickly and courageously, Baptists will be numbered by the millions in the great far West—*Ramsey Pollard, Pastor, Broadway Baptist Church, Knoxville, Tennessee.*

WISDOM OF THE CENTURIES—Surely human affairs would be far happier if the power in men to be silent were the same as that to speak. But experience more than sufficiently teaches that men govern nothing with more difficulty than their tongues.—Baruch Spinoza, 17th century Dutch philosopher.

If Southern Baptists Gave as Southern Seventh-Day Adventists Give

By LOUIE D. NEWTON

I came upon a very short news item on the church page of the Atlanta Journal the other Saturday afternoon. I quote:

"Members of the Seventh-Day Adventist Churches in eight Southern States contributed a record fund for the support and extension of Gospel evangelism during 1948, H. E. Schneider, Treasurer of the Southern Union Seventh-Day Adventist Conference, revealed. The 26,567 members of 32 churches gave \$2,555,577 in tithes and mission offerings."

I immediately wrote Mr. Schneider to ask if this represented the total gifts of his people to missions. He replied, under date of Feb. 27:

"Aside from the amount of tithe and foreign mission offerings for our Southern churches during 1948, we have a record of \$356,879 in funds contributed by our church members for local missionary work in their own cities. If we added to that the sums contributed by our church members for building new churches, the total would, we estimate, reach an additional three quarters of a million dollars." And then he adds:

"Perhaps you are acquainted with the fact that Seventh-Day Adventists operate their own schools, which most of the members patronize, and which are financed on a tuition basis. No tuition is included in the above figures."

And Now for the Comparison

I wrote Dr. Merrill D. Moore, Director of Promotion of the Executive Committee of the Southern Baptist Convention, asking him how much Southern Baptists gave in 1948 for all missionary, benevolent and educational causes. He replied: \$31,750,299, or an average per capita gift of \$4.89. I computed the average per capita gift of Southern Seventh-Day Adventists, and it worked out \$109.63. Then, to see what Southern Baptists would give, if we gave as Southern Seventh-Day Adventists give, to missions, benevolences and Christian education, and the answer is \$711,514,877.03.—Selah.

Sound Out the Testimony!

By W. C. TAYLOR, Rio de Janeiro, Brazil

TESTIMONY is a valiant word in the Old Testament and the New. Add to it, in the latter, its other translation, WITNESS.

The Lucan "Great Commission," given as the ascension drew near, makes our life work to be that of witnesses, even to the uttermost parts of the earth.

The whole book of the Acts is laid out on that basis, as is, indeed, all true Christian history. The majestic Psalms about the Bible wonderfully exalt that aspect of the Word, its testimony. "The testimony of Jehovah is sure, making wise the simple" (Ps. 19:7). And the companion to it, Ps. 119, praises the TESTIMONY in 23 distinct passages.

Wilberforce, the great reformer, put into one of his diaries the fact that he had strolled forth one day, quoting by heart the one hundred and nineteenth Psalm. So did he enhearten and fortify his own heroic spirit with the ministry of memory. So did he bring his own soul up against the background and bulwark of THE TESTIMONY.

How significant it is that the very name of the ark, where God became local to his worshipping Israel, was first of all "the ark of the testimony," then later "the ark of the covenant," and finally "the ark of God."

So far as its interior was concerned, its two-fold purpose was to guard a bit of the manna, as evidence of the supernatural nourishment of the people in their pilgrim life through the desert, and the Testimony, on which that life was spiritually nourished then and evermore.

We read, then, even before the ark was in existence, the command to place the manna "before the testimony, to be kept" (Ex. 16:34). God became THE WITNESS, in his revelation of himself in history, worship, grace and redemption. Likewise Jesus, God manifest in the flesh, became, in the days of his flesh, The Prophet, the divine Organ of all revelation to men.

Prophets later than Moses would exclaim: "To the law and to the testimony!" If religious leaders do not speak according to this "word, surely there is no morning for them!" (Is. 8:20). For God is the Witness, speaks the Word, gives the Testimony. To refuse His witness, is to refuse the dawn of all hope and truth, to prolong one's night, to banish the day that might have been, to make the Dark Ages permanent.

Even the Ten Commandments are far more a testimony than they are a law. The ark that held the TEN WORDS was "the ark of the testimony." The testimony was often larger, more vital and more precious than the command. The divine witness is vastly more basic, in religion and morals, than the specific

commands that interpret for us moral obligation.

Look at that TESTIMONY. In the Decalogue, according to Exodus, there are 135 words of the testimony of truth and 178 words of duties imposed or sins forbidden.

Yet the average man seems to think the Ten Commandments are all legisla-

Twenty Years at Bellevue



Pastor W. D. Byland, who completed his twentieth anniversary at the Bellevue Baptist Church in Northern Kentucky on February 17.

tion, mostly prohibitions. Rather is moral duty seen to be only the natural corollary of the character of God, concerning whom our Savior said: "Be ye therefore perfect, even as your Father in heaven is perfect."

Morals flow out of redeeming love and grace, even in the revelation given on Sinai, the law in its essence. To be blind to that is to be forever hopelessly blind, incurably and wilfully blind, with a contagious blindness that darkens life for others all about you, from your own home outwards. The TESTIMONY is the light of the ages.

The opening thought of the revelation

of the Decalogue is REDEMPTION: "I brought thee out." To the monotheism imposed immediately, there is added the testimony of the divine jealousy of all images used in worship.

Images and likenesses, of whatever nature, that receive any kind or degree of worship, are always a hindrance to worship, a snare to the soul, a degeneration of the idea of worship. God, in the mind of the worshipper, shrinks, shrivels and becomes ugly and horrible. Like image, like God. To that doom all image-worshippers condemn themselves and their children. And this is the next element of the testimony. Heredity in religion is a blessed or a horrible patrimony, to pass on to our descendants. And, however, responsible we may be for introducing this innovation an immoral worship or life, they, too, are never innocent in their part in it. God visits on us and them the iniquity cumulatively, for the germs of iniquity are like any other germs. They grow rapidly in malignity and contagion and death. The effect, in the nature of the case, has to be cumulative. And God gave the testimony that it is so. The most attractive of all religious sin is the sin of genuflections to images, or to any likenesses of the inhabitants of heaven. This the moral law forbade, once and forever. It is of the nature of the divine love, as of all true love, to be jealous of rivals. For that reason the prophets always call image worship adultery of the soul.

The testimony, which is vast about this second commandment, advances to the New Testament level when it associates love and obedience, love and morals—"them that love me and keep my commandments." That is the same height to which our Lord came, on the eve of his passion, with the holy intimates of his circle of the redeemed. "If ye love me, ye will keep my commandments."

(Continued on Page 14)

Ellis Ewell Davis Dies

At Home in Haywood

GLASGOW, Ky., February 24.—Funeral services were conducted by Pastor Bradford Curry yesterday at Glasgow Church for Ellis Ewell Davis, 80. Mr. Davis died at his home in Haywood February 21 after an extended illness.

Mr. Davis, a retired farmer, was a gentleman of high character, and was known and respected as a business man who could be depended upon. He will be greatly missed among his many friends and acquaintances.

He is survived by his wife, Mrs. Martha Davis; a son, Ewell A. Davis; a sister and brother, Miss Susie Davis and Wood Davis, both of Glasgow; and a niece, Miss Jonnie Lee Davis, New Albany, Ind.

No man is useless in this world who lightens the burdens of someone else.—Charles Dickens.

WESTERN RECORDER

Washington Calling

(An Open Letter to Southern Baptists)

By K. OWEN WHITE

Metropolitan Baptist Church, Washington, D. C.

THE WASHINGTON POST this morning, January 28, 1949, states that there will probably be one million people living within the District of Columbia by 1980 and two million in the entire Washington area. The latest figures reveal the fact that there are about 890,000 people in the District now and around 1,400,000 in the greater Washington area. Yet there are only thirty-five Baptist Churches in the D. C. Baptist Convention, and of these, seven have a membership of less than 300 and only seven have a membership of 1,000 or more. During the past five years, with multiplied thousands of people pouring into the area only three new preaching stations have been established.

What is the trouble? Why don't the Baptists of Washington wake up and launch an aggressive program of establishing new churches? The answer is that they cannot! They are not financially able to do it. Although they have only the number of churches which would correspond to an average Association elsewhere, they are endeavoring to carry on a full convention program including a Home for Children and a Home for Aged Ladies. Washington is a unique situation. There is nothing like it anywhere in the nation. Let me indicate some of the reasons which make it so extremely difficult to develop new church fields here:

1. There are no low cost little bunga-

lows available in which to open Mission Sunday Schools.

2. The District laws governing all meeting places for such purposes are very strict.

3. The Building Code is unusually rigid in its requirements.

4. A vacant lot adequate for a church building can hardly be obtained for less than \$25,000.

5. Even the first unit of a building on such property costs from \$35,000 to \$50,000.

6. Generally speaking, the local Baptist churches do not have men of means who could contribute largely to such a cause.

In the meantime great new areas are

growing up all around us with no real Gospel witness. Other groups and denominations which have no clear witness for Christ are promoting an aggressive program for the development of new churches. Baptists have the message! Baptists can appeal to the masses! The fields are white to harvest! Shall the opportunity be lost?

It is heartbreaking to view one great housing development after another springing up almost overnight and to know that there is no Baptist church anywhere in that community and there will not be one for many years, unless someone with the means shall see the need, catch the vision, rise to the challenge and make it possible.

After four and a half fruitful years of preaching in the Nation's Capital where I have found the greatest evangelistic challenge in all my life, I write now with a burdened heart, with the prayer that God Himself may carry these words to the hearts of some who could respond to this S. O. S.! We need half a million dollars but, oh, what could be done with even \$50,000 a year! Surely we shall be shortsighted if we press the cause of evangelism and missions elsewhere and allow our Capital City to become more and more pagan. "Come over and help us!"

Our Seminaries: What We Have

By J. E. DILLARD

We Southern Baptists are proud of our three theological seminaries. They are among the largest and best in all the world.

The latest available figures from 52 accredited theological schools show an average enrolment of 84; our seminaries have an average enrolment of 900, more than half of them being candidates for theological degrees. The average number of graduates reported from 56 seminaries was 28; the average from our three seminaries was 169, of these 133 received theological degree. Fifty-five theological schools report an average of 9 full-time teachers; our seminaries have an average of 27 teachers. We can certainly be proud of our seminaries.

But there are some other figures of which we cannot be so proud. Here are a few:

The report of accredited seminaries referred to above shows that the average number of students per teacher in those seminaries is less than 9; the average number of students per teacher in our seminaries is 32. Are we treating our seminary teachers right to ask them to care for three times as many students as other teachers do? Do our students need and deserve so much less professional guidance than others?

Our three seminaries average ten times

the average enrolment but have only one-half the average library of the accredited schools. What do you think of that? Are we afraid of books?

Our three seminaries have combined assets including property, endowment, and all special funds of \$15,913,526.15. This is an average total of \$5,750 per student. The report of accredited seminaries shows average assets of \$17,050 per student, or about three times that of our seminaries. A certain well-known seminary located in the same city with one of our own reports an average of \$23,437.50 per student. Are we so much poorer than others, or are our preachers just deserving of so much less?

Southern governors recently decided to co-operate in educating Negro doctors. They decided on a certain medical college in Nashville, and they agreed that their states would contribute \$1,500 a year for each of their students. We spend \$400 a year for each of our preacher boys in the seminary. Is it worth nearly four times as much to educate a Negro doctor as it is to educate a Baptist preacher? How much is an educated preacher worth to our denomination any way?

Think on these things.

Mrs. Silas Dick's Funeral Held at Science Hill

SOMERSET, Ky., February 23.—Pastor Clifford Randall officiated at the funeral of Mrs. Mary Gracie Dick, 53, at the Science Hill Baptist Church on February 20, and burial was in the Science Hill Cemetery. She died at Bargsville, Ind., on February 17 after an illness of two years. She was born in 1896, and was a daughter of Mike and Nezzie Warren. She was married to Silas Dick in 1919, and they have had eight children. She leaves her husband and her children, i. e., Mrs. Viola Holcluse, Ola Dick, Mrs. Vertrees Phelps, Mrs. Laura Straw, Mrs. Minnie Sweet, Earl Dick, Herman Dick and Hubert Dick, all of Bargsville. She also leaves one sister, Mrs. Rosie Gadberry, of Bargsville, and two brothers, Jerry and John Warren of Kentucky.

The Lawlessness Of Liberalism

(Continued from Page 4)

The New Testament writers were conscious of their authority: cf. Paul in I Cor. 2:12-13, 14:37; Gal. 1:11-12; I Thes. 2:13, 4:15; I Pet. 2, II Pet. 3:2; and John 1, Jn. 4:6.

The repudiation of the doctrine of inspiration on the ground that it was the "Church Fathers" who gave us the Canon is fallacious. We do well to remember that the Bible is not an authorized collection of books, but a collection of authorized books. The ultimate test of canonicity was inspiration. The early church put the writings to the test, rejected the spurious and unprofitable, and embraced our present Canon as the standard of Christian truth.

Is it true that the doctrine of verbal inspiration was formulated since the Reformation? Dr. James Orr, of Glasgow, states, "That the early Fathers, in the most emphatic way, maintained the complete inspiration of the Holy Scriptures, Old Testament and New, no one acquainted with their writings will deny." Dr. L. Caussen writes, "With the exception, . . . of Theodore of Mopsuestia, it has been found impossible to produce, in the long course of the eight first centuries of Christianity, a single doctor who has disowned the plenary inspiration of the Scriptures, unless it be in the bosom of the most violent heresies that have tormented the Christian Church." Dr. Horton, a British theologian, declares, "From the earliest period of Christianity, even in the writings of the earliest Fathers, the sacred Scriptures were held to be the standard and the test of Christian truth. . . and up to the middle of the last century the imposing fortress of the Book remained unquestioned and certainly unbreached."

We conclude this section by quoting Dr. A. T. Pierson: "These are the faithful and true sayings of God" (Revelation xix:9; xxii:6). Its Divine authority and inspiration are primary and rudimentary, and therefore to be first of all and finally settled. . . Any theory of inspiration or interpretation which sacrifices or diminishes this majestic authority is fatal to the claims of the Word of God, as such, upon man's acceptance and obedience."

3. The basis for Christian fellowship is individual regeneration. This fact is clearly stated in Acts 2:47—"And the Lord added to them day by day those that were saved" (R.V.). Christian fellowship must be restricted to "the saints

and faithful brethren in Christ" (Col. 1:2), and "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Pet. 1:1).

4. God's purpose and program for His churches is a divine election, and therefore the salvation of the individual. It is not the task of the churches to save the world. The world "passeth away" (I Jno. 2:17), and "knoweth us not, because it knew him not" (I Jn. 3:1). Our Lord testified: "I have given them thy word and the world hath hated them, because they are not of the World" (Jn. 17:14).

Liberalism Is Lawless

Someone has said, "Deny the authority of the Bible and you will find yourself compelled to take the position of an agnostic in regard to these truths. . . The Scriptures, Christ the Saviour, and Christianity stand and fall together."

The denial of the authority of the Scripture is in effect a repudiation of supernatural Christianity. According to I Jn. 3:4 "Sin is lawlessness" (R.V.).

Liberalism is lawless and is therefore sin. To those who profess Christianity and yet dishonor its authority, our Lord as Judge shall say, "I never knew you. Depart from me, workers of lawlessness" (Matt. 7:23—J. N. D.).

The assertion that authority rests with the autonomous conscience of the individual is the principle of religious anarchy. It has been said, "Woe to this nation if the campaign against the Word of God succeeds! When the Bible goes down, anarchy will rear its ugly head."

What Must Be Done?

We must repudiate liberalism and recognize it as an attempt to destroy Christianity as a revelation from God by substituting an ethical system based upon the reasoning of the natural mind.

We must reject and discipline our ministry when the taint of this Bible-loving viewpoint is manifested.

We must stand ready to contend earnestly for the faith and to give an answer for the hope that lies within us.

We must with renewed purpose dedicate ourselves to the preaching of the Word of God, to the presentation of the atoning work of Jesus Christ, and to the proclaiming to the individual of salvation from sin by grace through faith.—*The Fellowship Evangel*.

A small boy came up with this brilliant defense of his low marks on the report card: "I was the highest of all who failed."—Harold Spense, *Holdrege Daily Citizen*. Reminds us of the lad who solemnly announced to his parents that he flunked with flying colors.

Blue Mountain Graduates in W. M. U. Training School

Blue Mountain, Miss., Feb. 15.—These four alumnae of Blue Mountain College are now enrolled in the Woman's Missionary Union Training School, Louisville, Ky., preparing for full-time religious work. Left to right: Ruth Swann, Statesville, N. C.; Jane Ray Bean, Cox's Creek, Ky.; Nellie Marden Park, Ft. Pierce, Fla.; and Mary Ruth Smith, Blue Mountain.



Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

More Information About the State Meeting

Speakers

We are very happy to announce that the following people have been secured as speakers for our Annual State Meeting to be held at Crescent Hill Church, Louisville, April 5-7: Dr. Rollin S. Burhans, pastor, Crescent Hill Church; Mrs. J. M. Dawson, Representative of Southern W. M. U., Washington, D. C.; Dr. Carrie U. Littlejohn, President W. M. U. Training School; Dr. Ellis A. Fuller, President, Southern Baptist Theological Seminary; Dr. Arnold T. Ohrn, Secretary of the Baptist World Alliance; and the following missionaries: Miss Edith Rose Weller, Brazil; Miss Anna Frances Todd, Colombia; Miss Rose Marlowe, China; Miss Mary Sampson, China; Mrs. Irene Ma, Secretary of the W. M. U. of China; Rev. John McGee, Africa; Rev. Tucker N. Callaway, Japan; and Rev. Frank Halbeck, missionary to the Jews in Louisville.

Banquets

As announced last week, there will be two banquets held during the time of the State meeting. The Banquet for B. W. C. members and advisors will be held on Tuesday evening and will be sponsored by the B. W. C. Federation of Long Run Association. A banquet for Y. W. A. counselors will be held on Wednesday evening. Both banquets will be held at the Crescent Hill Woman's Club and the limit for each will be 300. Reservations for the B. W. C. Banquet must be made with Mrs. Mildred Haswell, 206 N. Hite, Louisville; and reservations for the Y. W. A. Counsellors Banquet with Mrs. W. A. Falkenburg, 2726 Hollywood Terrace, Louisville 6, Ky. The price for each banquet will be \$1.50 per plate. Tickets may be secured at the information booth on arrival. *Each reservation made must be paid for or a substitute provided as the local committee is responsible for each reservation made. Friday, April 1, is the absolute deadline for all reservations.*

Conferences

There will be conferences for Associational Superintendents and Young People's Leaders on Tuesday afternoon, April 5, from 2:00-3:00. A conference for W. M. S. Presidents and Young People's Directors will be held from 3:00-4:00. Conferences on Mission Study, Stewardship and Community Missions will be conducted by the State Chairman of these departments of our work 4:00-5:00.

A New Feature

The chairmen of Mission Study, Stewardship and Community Missions and the Young People's Secretary will each have well-equipped booths on the lower

floor of Crescent Hill Church. Between the close of the Wednesday afternoon session and the opening of the Wednesday evening session they will be there to hand out tracts, pamphlets, literature and to answer questions. *Visit these booths Wednesday afternoon.*

Remember, Please!

Your attention is called again to the fact that all reservations for hotel accommodations for this meeting must be made direct to the hotel. Reservations for accommodations in homes are to be



Dr. Arnold T. Ohrn, Secretary of the Baptist World Alliance, will speak at the Thursday Morning Session of the W. M. U. Annual Meeting.

made to Mrs. H. C. Cassell, 519 Oxford Place, Louisville.

Other Features

Following the close of the program on Wednesday afternoon free transportation will be at the church to take a limited number of people out to see the new building site of Spring Meadows. We are hoping that all who can go will avail themselves of the opportunity. The W. M. U. Training School and Southern Seminary's School of Church Music will hold open house for those attending the State Meeting on Wednesday afternoon from four to five o'clock. They will return from Spring Meadows in time for you also to attend Open House at the Training School. We know you will want to have a part in all of these features in addition to being present for the excellent program that is to be presented at the church. In fact, every moment of this convention will be filled with good things. An attendance of more than 2,000 is expected. Come early and hear Mrs. J. M. Dawson speak at

the Tuesday evening session and stay through to hear Dr. Arnold T. Ohrn at the closing session on Thursday at noon. An abridged program will be published soon.

The G. A. Houseparties

More reservations than we could accept were received for the Houseparties at Georgetown and Bethel. We are sure the same will be true of Campbellsville and Cumberland as the time of their dead-line arrives.

We are grateful for the way God is blessing our work in Kentucky. As reports are compiled great growth is recorded along all lines. May each of us continually give our best in service!

A Letter From Miss Annie Allen

"To my dear friends everywhere: I started to address this little note of thanks to 'My Dear Kentucky Friends,' but I recalled that out of over 300 letters and cards I have received during these few weeks of illness, friends from fifteen different states have written me. Most of them learned of my illness through the Western Recorder. So I want to thank all of you as well as my dear Kentucky friends. I want to thank you first of all for your earnest prayers for my recovery and then for your precious cards and letters which brought such cheer, comfort and sunshine to my heart during these rather lonely days when I was taking my 'rest cure' in West Virginia. Although I was with my loved ones there I missed the fellowship of my dear Kentucky friends.

"I want to thank you for your prayers. I know it is because of these that God has spared me and brought me back again to my beloved work. I ask you to continue to pray that I may depend more fully upon the guidance of my Heavenly Father and that through His power and strength I may win many more souls for Him and lead many others into paths of joyous service.—Annie Allen."

North Bend Holds Associational Leadership Conference

A leadership conference for Young People's Leaders, Y. W. A. Counsellors, G. A., R. A., and Sunbeam Counsellors was held Monday evening, February 28 at the First Baptist Church of Covington. The Associational Young People's Leader, Mrs. Milton Loder, of Bromley, presided over the meeting.

After an opening assembly of greetings and introductions, those attending were directed to their particular conference. An hour and a half was spent in discussing techniques and qualifications of leadership for the various Young People's Organizations. Related problems on organization, materials, supplies, objectives, programs, Forward Steps, and the Ranking System were also discussed.

Young People from the local churches were used on the closing Devotional program. Mr. John Wrenn, State R. A. Secretary, brought the inspirational thought.

Editorials

Do We Get The Whole Truth From Inside The Iron Curtain?

The answer to that question has to be an emphatic "No!"

Some of the stuff we get may be part truth, but even then it is colored by the Red filter through which it must pass.

The first concern of authorities behind the Iron Curtain, whether their releases be true or false, is that we shall get the impressions **they** want us to have.

To illustrate this truth we refer to a release which came some time back, supposedly, from leaders of five evangelical denominations inside Hungary. These evangelical leaders were represented as urging sister denominations abroad to believe in the high purposes of the Hungarian Communist government, and as declaring that religious liberty had never been "menaced by the present regime."

Hungarian authorities are anxious that Americans and the rest of the world believe just that. It will help them in their advance. Those communistic authorities now in control of Hungary do not hesitate to compel certain persons to make certain statements for outside readers, and those certain persons make those statements in the fear of torture either for themselves or their loved ones. Then, as it becomes necessary, words are added to or taken from the "confessions" or expressed "opinions" in order that they make the desired impression on the world-public.

Surely all of us know by now that atheistic Communism, in the raw, and wherever found in power, is a very real menace to religious liberty. It has been so inside Russia except in times when the government was under a strain or when it was the desire to impress favorably the outside world. Communism is becoming a very real menace to religious liberty in China already; and the same, general pattern is being followed in European countries around which the Iron Curtain has been drawn. The statement attributed to the five evangelical leaders in Hungary simply does not agree with known facts, and we have serious doubts that the statement was made of their own free will and accord.

Then, there comes out of Bulgaria the story of the ministers of evangelical denominations who were struck down, supposedly, for meddling in government affairs and acting in the interest of foreign governments. We do not know whether their confessions were true or false. That story, too, filtered through the Iron Curtain, and we read only what the censors permitted to come through.

It is high time Americans wake up to the fact that atheistic Communism, wherever found, is the arch-enemy of religion.

The clash between Baptists and Communism is a conflict of ideologies. Baptists, above all others,

exalt the principle of absolute soul freedom. They are forefront-contenders for the separation of church and state, for the lordship of Jesus, the authority of the Bible, and the sovereignty of New Testament churches.

Communism will never slow down of its own will. The way to stop it is not by killing Communists. We must move forward in the greatest evangelistic advance since Jesus arose from the dead and ascended to the Father.

Communism derives its greatest opportunity from the fact that we have not been **intensely** Christian in all our relationships, in all our attitudes, and because we have not, with great haste and sacrifice, pushed on with the gospel message to the uttermost parts of the earth. We have sinned against our opportunities until the gate against wild, political vagaries will not close. Millions throughout the earth feel that Christianity has failed. Christianity has not failed, but many Christians have! The world has judged Christ by those who profess His name.

What shall we do about it? Communism is spreading at a far more rapid rate than converts are being won to Christ. While a world is on the moment of bursting into flame, we are taking care of matters at home (we imagine) and sending, as it were, mere dribbles in money and missionaries to win a lost world to the Prince of Peace—the only Power on earth Who can bring all nations together as brothers.

As we look toward the approaching Southern Baptist Convention, there ought to be agonizing prayer to God that He will move among His people, stir their hearts to see the needs and to meet them with a Missionary Advance. We are now compelled to slow down our work on one or two foreign fields because of the inrush of anti-Christian influences; and those influences exist because we did "too little, too late."

The Mission Advance now being sounded is not just another proposal, another plan; it is a matter of supreme importance to the cause of Christ in this day and generation. We must preach the gospel of Him Who reaches beyond national borders to all races and colors with the promise of salvation and everlasting peace, **AND WE MUST DO IT NOW IF WE ARE EVER GOING TO DO IT!** We must pray and work with love in our hearts for all men—even for our enemies!

Home And Foreign Missions Day In The Sunday School

March 27 will be observed by most of the churches of the Southern Baptist Convention as Home and Foreign Missions Day. A letter, along with poster and outlined program has been mailed to every Sunday school superintendent. The material, which we have seen, is full and useful, and will serve to stimulate the missionary spirit of our people.

We have come on a day when sustained and ever-increasing emphasis needs to be placed on our distinctly missionary program. Mission work has ever been the vital part of our program as churches and as a denomination. Surely, Kentucky Baptists will make the most of March 27 as an opportunity-day.

There Is No Half-Way Ground

The Master once declared to the enemies of the kingdom, "He that is not with me is against me; he that gathereth not with me scattereth abroad" (Matt. 12:30).

There are those who seemingly think they can succeed at the fickle business of keeping one foot on each side of the old gospel fence, sitting first a little to this side, and then a little to that.

Jesus declared that such split-position-religionists are not with Him, but against Him. Either a man believes that Jesus is what He claimed to be and what the Bible says He is, or else he **doesn't** believe it; and he ought to say which it is and where he stands.

We have a great deal more respect for the man who, on the outside of professing Christianity, denies openly and entirely the Son of God and all the Bible has to say about Him, than we have for the man who, while claiming to be a Christian, sits as an editor of a supposedly Christian paper, or stands in the lecture room, or occupies some pulpit (dedicated more to guesses than to God) and proclaims Jesus as a mere example and teacher who tells poor, **blundering** mankind how to achieve the noble life by "struggling upward." That sort of actor (and that is all he is) ought to get out of any place of religious leadership and pull down the sign which advertises spiritual wares he does not carry in stock.

Let a man be either for or against. Let him declare himself. Let him announce either that he believes the Scriptures—the Bible—or that he doesn't. And let him quit wearing the uniform if he doesn't belong to the Army.

It is the positive that gives direction. No one ever heard of a spinning road-marker. Imagine the apostles saying on the day of Pentecost or any other time, "Now some say this about Jesus and the Bible, and others say that; you can take your choice of any of the theories. It doesn't make any particular difference as long as you are brotherly about it; the main purpose of Christianity is to provide happiness and fellowship; all are striving for a better world in which to live, and all can go along even though there are **slight** variations as to private interpretations." Imagine the apostles saying that! How far would Christianity have gone in the first century if they had? How far would it go today in the hands of such spiritual neutrons?

It **does** make a difference what people believe about Jesus and the Bible—all the difference in the world. It makes the difference between being lost and being saved; between heaven and hell; between a wasted and a saved life. This writer holds that no person can be saved who rejects the Virgin-Born Christ. The Holy Spirit will not bring to pass the New Birth in the man who gives God the lie. We do not believe a person can be saved who rejects the blood of Christ as the atonement of the Lamb of God offered for the sins of the people. The Holy Spirit will not work the miracle of the New Birth in the man who denies the efficacy of the blood of the Lamb.

There is no point at which there can be **spiritual** fellowship with those who reject Jesus as the Incarnate God, the Lamb slain from the foundation of the world, the Bible as the very Word of God.

Where is the spiritual fellowship with those who take the heart out of the gospel?

There is a vast difference between admiring Jesus, and surrendering to Him as the Saviour from the guilt and power of sin. There is an immense difference between suggesting to people that they take Jesus as their life-example and friend, and telling them that a crucified and risen Lord is their **only hope**. There is widest difference between the life which merely "decided" that henceforth it would "live for the better things," and the life which, in simple, childlike faith sorrowed for sin and repented and trusted the Saviour. If we believe these things, let us say so!

We believe that Christ in the hearts of men will make a better brand of men—"new creatures in Christ Jesus." We do not believe that men need only a better way of life: we believe that they need **LIFE ITSELF, AND THAT JESUS IS THIS LIFE**. We have no fellowship with a so-called Christianity that "denies the power thereof."

The time has come for the real people of God to say what they believe and to start on the march for a living, divine Lord as they have never done before. We need to exemplify a Christian conviction and passion like that which inflamed the message on the day of Pentecost and later, which burned on the heart-altars of those who were more willing to die than to weaken their witness to Him.

A Nation Blushed

A nation blushed to its hair roots recently when its President publicly used a foul epithet suited more to dive-dwellers than to the executive head of a great democracy.

Clean, down-to-earth speech has its place, and is effective. One does well to use the language the people understand: but when words smell of the gutter they lose their appeal. Millions of Americans, many of whom are themselves not too careful in speech, sensed embarrassment that their President had not been more discreet. There is an old adage, still true, "Immodest words admit of no defense, because a want of decency is a want of sense."

The President would have done himself a favor had he confined himself to vigorous, clean speech.

Still good counsel for all of us are those words of Holy Writ, "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor" (Ec. 10:1).

►Lest some may imagine we in Kentucky are laying too much stress on Christian Education (our emphasis is not nearly enough), Bessie Tift College (Georgia) alone has on a campaign for \$1,000,000. As go the schools of a denomination, so goes the denomination!

►Church radio programs in Britain have not worked out so well. The estimate is made that 7,000,000 people listen to the "Sunday Half-hour" program as a substitute for regular worship. The same source estimates that only one person in five in England attends church service with any degree of regularity. So much for our cousins across the way. Now—how do the facts stack up over here?

Thousands of Kentucky's Young for Christian & Humanitarian



Above: A Music Class at Bethel Womans' College, Hopkinsville, Ky.

Below: The Young Women's Auxiliary of Cumberland College, Williamsburg, Ky.



1. Bethel Woman's College
2. Georgetown College
3. Campbellsville College
4. Cumberland College

9. West Kentucky Baptist

The 10th Baptist
institution that will
benefit by the April 10
offering is Clear Creek
Mountain Preachers'
School at Pineville



g Baptist Women Are Preparing Service at These 9 Institutions

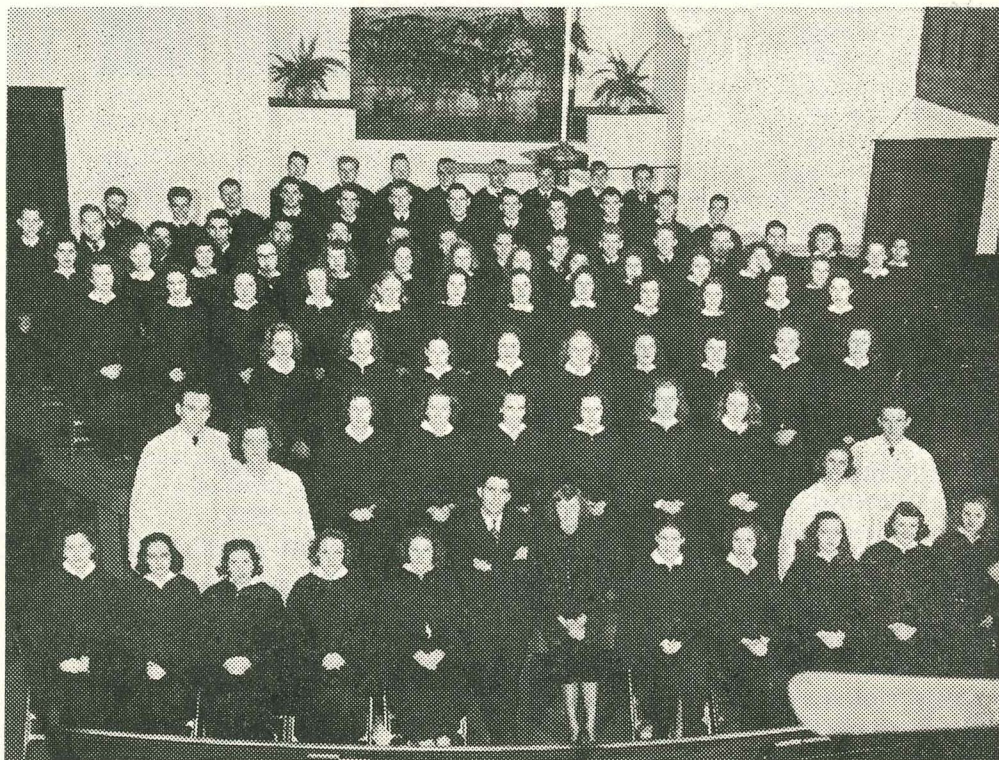
5. Magoffin Baptist Institution
6. Oneida Baptist Institution
7. Kentucky Baptist Hospital
8. Central Ky. Baptist Hospital
9. Baptist Memorial Hospital

GIVE ONCE
FOR ALL 10
SUNDAY
APRIL 10



Above: The 1948 Graduating Class of Nurses at the Kentucky Baptist Hospital, Louisville, Ky.

Below: The Great Oratorio Choir at Georgetown College, Georgetown, Ky.



Sunday School Attendance Increased At Cloverport Baptist Church

CLOVERPORT, Ky., February 28.—A plan that came to me in the "wee small hours of the night" along the line of a united effort on the part of Sunday school officers, teachers and church people, brought to the Cloverport Baptist Church, a marked improvement in Sunday school attendance on the last Sunday in February.

Entering upon the Southwide movement for a greater Sunday school attendance and enrolment, and setting our goal as a small part of the 42,000 for Kentucky, we had a special meeting of officers, teachers and workers in January. Names of resident members were listed and each worker assigned a certain number of names for which he was responsible. In their hands we placed some 400 postal cards each carrying an urgent appeal for Sunday school attendance. Four small squares at the bottom of the card were arranged for the individual check as he attended each Sunday. The cards were turned back at the close of the month. The result was first Sunday 150; second 169; third 184; and fourth 224. Also some visiting.

Two passages I have kept before our people—Deut. 13:12 "Gather the people together, men and women and children and the stranger that is within thy gates, that they may hear and that they may learn and fear the Lord our God and observe to do all the words of the law;" also John 13:17 "If ye know these things, happy are ye if ye do them."

Faithful teachers and officers have co-operated in a wonderful way and we have been happy as we observed the attendance grow and enrolment increase.

I have tried to help them realize that in obeying this and also what our Master said, "Go make disciples of all nations and go into the highways and hedges." In so doing there is happiness, the Master has promised.

So we all have been happy in this great work of enlargement. Four were received into the church last Sunday, when the invitation was given.

Our officers and teachers know and love the Gospel of our blessed Redeemer. Large audiences attend the services. I am deeply appreciative of the beautiful spirit of co-operation that manifests itself by this beloved church. I shall have been here nineteen years on March 15. To our blessed Savior be the glory for His blessings upon the work. Pray for us.—G. S. Sandusky, Pastor, Cloverport Baptist Church.

Three College Students Assist Pastor Holland In Harmony Revival

Eddie Hatfield, of Georgetown College, did the preaching in a revival with Pastor Charles W. Holland, Jr., at the



Eddie Hatfield

Harmony Baptist Chapel, Louisville, Ky., recently. Richard Payton, also of Georgetown College, and Chester Cullver, of the University of Louisville, also participated. Four week-end services were conducted during the revival, with forty-nine decisions, fourteen of which were additions to the church, as well as many others in which commitments were made for special service. This concluded a six-month period in which sixty-one members have been added to the chapel, now five years old.

Sound Out the Testimony (Continued from Page 6)

Space fails me. Read on. To the obligation to reverent, truthful and covenant-keeping use of the divine name, the testimony is added that God judges profanity and perjury. Guilt will not

go unpunished. To the commandment which exalts honor in the home life, is added the testimony that it will not go unrewarded, even by long life. Love, hope of rewards, and fear of punishment are all part of THE TESTIMONY. They alone can make and keep men moral, worshipful and holy. The testimony exalts work, affirms the doctrine of creation, of providence and purpose, in nature and life, and exalts, equally, rest in the Lord. Hallowed days are reserved for him and home-life is embraced in these holy times, in its absolute totality of men, women, children, servants and even animals. "The testimony of the Lord is sure, making wise the simple." "To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." "Blessed are they that keep his testimonies, that seek him with the whole heart." "I have rejoiced in the way of thy testimonies as much as in all riches." "Thy testimonies also are my delight and my counsellors." "I cleave unto thy testimonies." "Thy testimonies have I taken as a heritage forever. . . and I love them exceedingly."

TEXAS—A Texas man was in a rifle match and unaccountably missed every shot at 100 and 200 yards. He scored bull's-eyes, however, with every shot at 500 yards. "How come," a bystander wanted to know. "Well," said the Texan, "back home we never bother to shoot at anything less than 500 yards. We just throw rocks."—This Week.

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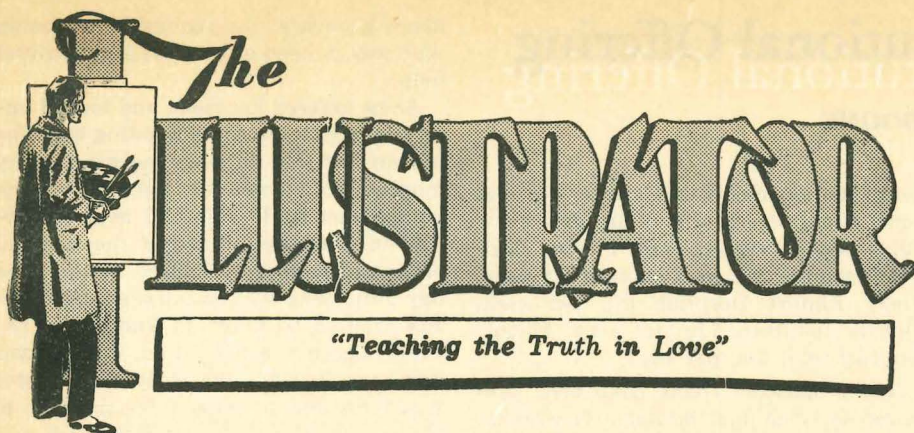
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 Nations rise and fall—yet it lives.
 Kings, dictators, presidents come and go—yet it lives.
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 Doubted, suspected, criticized—yet it lives.
 Condemned by atheists—yet it lives.
 Scoffed by scorners—yet it lives.
 Exaggerated by fanatics—yet it lives.
 Misconstrued and misstated—yet it lives.
 Ranted and raved about—yet it lives.
 Its inspiration denied—yet it lives.
 Yet it lives—as a lamp to our feet.
 Yet it lives—as a light to our path.
 Yet it lives—as a gift of heaven.
 Yet it lives—as a standard for childhood.
 Yet it lives—as a guide for youth.
 Yet it lives—as an inspiration for the matured.
 Yet it lives—as a comfort for the aged.
 Yet it lives—as food for the hungry.
 Yet it lives—as water for the thirsty.
 Yet it lives—as rest for the weary.
 Yet it lives—as a light for the heathen.
 Yet it lives—as salvation for the sinner.
 Yet it lives—as grace for the Christian.
 To know it is to love it.
 To love it is to accept it.
 To accept it means life eternal.

—Selected.

The Indian's Answer

An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately led to rejoice in pardoning mercy. The whiteman was for a long time in distress, almost to despair. But he was at last brought to a sweet sense of his sin forgiven.

Some time later, meeting his red brother, he said to him: "How is it that I should be so long under conviction, when you found peace at once?"

"O brother," replied the Indian, "me tell you! There comes along a rich prince. He propose to give you a new coat; you look at your coat and say, 'I don't know; my coat look pretty good, it will do a little longer.' He then offers me new coat. I look on my old blanket; I say, 'This good for nothing,' and accept beautiful garment. Just so brother,

you try to keep your own righteousness, you won't give it up; but I, poor Indian, had none, so I glad at once to receive the righteousness of God—the Lord Jesus Christ."—*Scattered Seed.*

The Law of the Mind

"Like attracts like" is not only a law of the magnet—it is the law of the mind. We cannot store up thoughts of hate, and draw to ourselves the love of our fellows. We cannot think disease and be healthy. We cannot think defeat and win victories. To make our minds magnets for the best in life, we must fill them with constructive, hopeful, optimistic, harmonious, courageous, confident thoughts.

To win loyalty, we must be loyal. To become successful, we must think success. We create our own mental magnet—we get back in the long run what we give. We attract those things to which we are attuned. It is up to us.—*Viking Vacuum.*

Disillusionment of Perspective

In the 1800's a covered bridge more than 1,200 feet long spanned the Connecticut River at Springfield, Mass. One day a farmer approached the west end with a load of hay. Taking one look down the long, dark wooden tunnel, he turned his team around and drove off. Asked why, he answered, "Well, I could get in all right, but I'd never squeeze through that little hole at the other end"—Geary Bingham, Jr., "Let's Collect Covered Bridges," *Rotarian.*

"The Birthday of the Mind"

A young Italian, working in an American stone-quarry, lost both eyes and one arm, through careless handling of dynamite by others.

A lady who, from a brief residence in Italy, had learned to speak the language, visited the young Italian in the hospital and secured admission for him to a school for the blind. He proved an eager student, showing an unusually fine intellect; and he later became the most popular teacher in that institution.

He said: "The day of my accident was

the birthday of my mind."—Henry Charles Suter.

The Man in the Glass

When you get what you want in your struggle for self, and the world makes you king for a day, just go to a mirror and look at yourself, and see what that man has to say. For it isn't your father or mother or wife, who judgment upon you must pass; the fellow whose verdict counts most in your life is the one staring back from the glass.

Some people may think you a straight-shootin' chum, and call you a wonderful guy, but the man in the glass says you're only a bum if you can't look him straight in the eye. He's the fellow to please—never mind all the rest—for he's with you clear up to the end; and you've passed your most dangerous, difficult test if the man in the glass is your friend.

You may fool the whole world down the pathway of years, and get pats on the back as you pass, but your final reward will be heartaches and tears, if you've cheated the man in the glass.—*Anahgram.*

The Greatest Foe

I shall not go slow on prohibition, for I know what is the greatest foe of my men—greater than the enemy.—*General John J. Pershing.*

WORK—No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—*James Russell Lowell, 19th century American poet.*

LOVE—Love is the thing that enables a wife to sing while she mops up the floor after her husband has walked across it in his barn boots.—*Hoosier Farmer.*

ORGANIZATION—The cost of organization is never so great as the cost of the lack of it.—*NEA JOURNAL.*

I have had so much trouble with myself that I never had time to find fault with the other fellow.—*D. L. Moody.*

PRACTICING—A young girl was asked: "Whose preaching brought you to Christ?" "It wasn't anybody's preaching; it was Aunt Mary's practicing," she replied.

BACHELOR: Origin—Originally, a soldier not old enough or rich enough to lead his retainers into battle under his banner. Therefore, the word meant a person of inferior rank. The word was applied to the college degree in order to designate a man who had obtained an inferior degree—one not equal to a degree of doctor. It was later that the word *bachelor* came to be applied also to a man who is not married.—*Irish Weekly Independent.*

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Business Women's Federation Mission Study Class Next Tuesday

The Story of Missions will be taught by Miss Virginia Wingo, of the W. M. U. Training School faculty, at a Mission Study Class for the Business Women's Federation on Tuesday, March 29, at 7:30 P. M., at the Fourth Avenue Baptist Church. This book should be of vital interest to every business woman, and Miss Wingo's presentation of it should bring out a large attendance.

Gleanings

Pastor T. E. Williams, Third Avenue Church, is conducting a revival at Lebanon Ky.

Evangelist Angel Martinez has been assisting Pastor Ben F. Mitchell in a revival at the Shively Baptist Church recently.

Pastor W. B. Hammock, along with others, led in the formation of the new Vertrees Sunday school recently at the Vertrees Baptist Church.

The Central Regional Sunday School Convention is scheduled to take place on Thursday, March 31, at the Bardstown Baptist Church.

Brethren Calvin Pollock, Huel Teasley and John Allie English were ordained as deacons of the Phillips Memorial Church, Brandenburg on March 6.

The First Baptist Church, Hodgenville, of which W. Lloyd Cloud is the efficient pastor, has organized an Andrew Club—

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an evangelistic group to go out and win the lost.

Dr. H. Leo Eddleman will be the principal speaker at the Long Run Association Jewish Emphasis Meeting at the Third Avenue Baptist Church tonight, March 17, at 7:30 o'clock.

Ernest Bourne, a blind Senior student in Georgetown College, will be with Pastor L. C. Ray at Baptist Tabernacle next Sunday, March 20. At that time the Training Union will give him a complete set of a Braille Bible.

Dr. S. L. Stealey, Professor of Church History at the Southern Seminary, will address the Brotherhood at Highland Baptist Church, Louisville, Friday night, March 18 at 6:30 P. M. Advance reservations should be made by card or phone Highland 3611.

The fiftieth anniversary of the marriage of Mr. and Mrs. M. H. Keele will be observed at the Victory Memorial Baptist Church, Louisville on Saturday, March 19, at 8:00 P. M. Following the program in the auditorium, a reception will be held in the basement. Their friends are invited.

Pastor Dester E. Jones of the South Jefferson Baptist Church, Pleasure Ridge, Ky., will assist Pastor A. W. Walker in the annual spring revival meeting at the Carlisle Avenue Church of Louisville during April 10-17. Walter Connalley and a group from the Southern Seminary's School of Church Music will assist in the music and conferences.

The Broadway Baptist Church of Louisville ordained Garland Cox as a new deacon on Sunday night, March 13. Pastor Edwin F. Perry preached the sermon and presided; Prof. T. C. Smith gave the charge to the candidate and to the church; and the ordaining prayer was offered by Prof. Wayne E. Oates.

New belfry and bell are being planned for the Cold Spring Baptist Church, in Salem Association, soon. Also they plan to ask for the ordination of Missionary Harold C. Marsh and four deacons—Allen Hamilton, Ralph Cummings, Grover Bennett and Lemuel Greer within a few weeks.

The Nursery and Beginners' Department at the Lawrenceburg Baptist Church have been painted recently, and new kitchen equipment installed. Pastor Levon Moore had with him on a recent Sunday night Brother Peter H. H. Lee, Secretary of the China Baptist Publication Society, now a post-graduate Seminary student.

Pastor L. C. Ray of the Baptist Tabernacle, Louisville, has been in Mobile, Ala., recently attending the Sunday school clinic. A large new modern Sunday school building has been erected by the Dauphin Way Baptist Church there, which is the latest thing in building equipment. During his absence Dr. Hugh R. Peterson, Registrar and Student Counsellor of the Southern Baptist Theological Seminary, preached at Baptist Tabernacle.

Lawrenceburg W. M. U. Sponsors Mother And Daughter Banquet

LAWRENCEBURG, Ky., Feb. 21—The Woman's Missionary Union of the Lawrenceburg Baptist Church held a Mother and Daughter Banquet in the church basement tonight.

The program, which interspersed the dinner, consisted of group singing led by the Rev. Levon Moore, with Miss Sylvia Caudill as the accompanist readings by Miss Patricia Caudill; a dialogue by Mrs. Frank Martin and Miss Wanda Montgomery; and a solo, "Mother Machree," by Miss Jean Martin. Mrs. Vincent Appleton, of Salvisa, spoke to 130 guests on the subject: "How Big Can Your Heart Be?"

Mrs. R. H. Marrs was recognized as the oldest mother, Mrs. Kenneth Sutherland, the youngest mother, and Mrs. James Woods, the mother with the most daughters present. Mrs. Woods had four daughters present at the banquet.

Preparations were under the direction of the following: Business Woman's Circle, decoration; Y. W. A., table programs; Various W. M. S. Circles, menu; Mrs. Levon Moore, dinner program. The meal was served by several men of the church.

Mrs. Otis Corn is its president. Five new Circles and a Y. W. A. have recently been added to its organization.—Mrs. J. E. Lockhart, Secretary.

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Body of Pvt. James R. Utley is Returned to Kentucky for Burial

MADISONVILLE, Ky., March 14.—The funeral of Private James R. Utley, was conducted at the Silent Run Baptist Church, near here yesterday afternoon. He was a son of Mr. and Mrs. Roy Utley, 507 Sugg Street, this city. He was killed in action in the North Africa sector during World War II on April 11, 1943. He was twenty-three years of age at the time of his death.

Young Mr. Utley served with the Thirty-eighth Infantry. Having entered service February 28, 1941, he was sent overseas in November, 1942.

He is survived by his parents, already mentioned, two brothers, Garner Utley, Silent Run and Carl Utley, Madisonville.

Mrs. Sarah Gatlin Dies In Chicago, is Brought To Mortons Gap Church

MADISONVILLE, Ky., February 25.—The funeral of Mrs. Sarah Gatlin, 69, was conducted by Pastor C. D. Cole at the Mortons Gap Baptist Church, near here today, and burial was in the Flat Creek Cemetery. Mrs. Gatlin died at the residence of her daughter, Mrs. Willie Nelson, Chicago on February 23. She formerly resided at Madisonville. She was the mother of Mrs. George Blalock, Mortons Gap.

Funeral of Mrs. Martha Delilah Day, Nona-genarian, in Hopkins

MADISONVILLE, Ky., March 11.—The funeral of Mrs. Martha Delilah Day was conducted yesterday in the Hanson Baptist Church by Rev. Rupert Utley, assisted by Rev. C. B. Curtis. She died at the age of ninety-one in the home of her daughter, Mrs. T. J. Qualls, here on March 8 as a result of a seige of pneumonia.

She is survived by one son, Alonzo Day, Earlington, Ky., and by two daughters, Mrs. Dallas Dodge, Dawson Springs, Ky., and Mrs. Qualls, already mentioned, and by eight great-grandchildren.

Sturgis Pastor Goes to Huntsville Pastorate In Northern Alabama

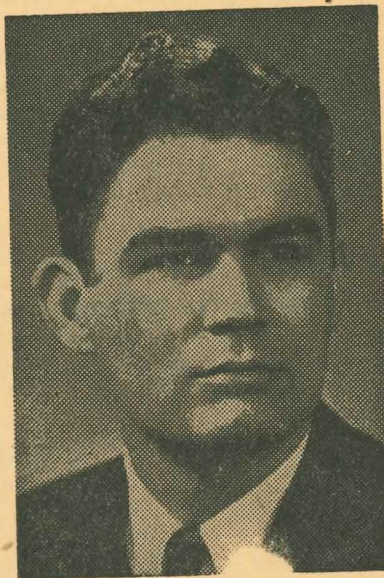
Announcement has already been made of the going of Pastor James T. Ford from the First Baptist Church of Sturgis, Ky., where he has had a happy pastorate for several years, to the First Baptist Church of Huntsville, Ala.

Huntsville is a city which has increased in population from 15,000 to 38,000 in the last decade. The First Church

is in the downtown area, and four others occupy positions in the suburbs. At Huntsville he will follow the scholarly Dr. John J. Milford, who is now retiring after having been their pastor for the last twenty-three years.

The Alabama church has a membership of more than 1,000. The Sunday morning services are broadcast, and the church is expecting to open another mission in a new section of town right away.

However glorious and inviting as the prospects may be on his new field, Pastor Ford speaks in highest terms of the fine field he is leaving in Kentucky. He grew up in nearby Paducah. "Our memories of our experiences at Sturgis will be wholesome and joyful," he says. "The years cannot erase the challenge and in-



James T. Ford

spiration which have come to us from the wonderful co-operation and prayerful support which this membership has given," he continues. "That they have co-operated and prayed, and worked, is evidenced by the recorded improvements along all lines and the beautiful spirit of unity and harmony which presently prevails."

PSYCHOLOGY—A famous psychologist had bought a farm "just for fun." Every time he threw grain into his plowed furrows, an army of black crows would swoop down, gobble up his grain. Finally, swallowing his pride, the psychologist appealed to a neighbor-farmer.

The farmer stepped into the field and went through all the motions of planting—without using any seed. The crows swooped down, protested briefly and flew away. The farmer repeated the process the next day, and then the next—each time sending the birds off befuddled and hungry. Finally, on the 4th day, he planted the field with grain. Not a crow bothered to come.

When the psychologist tried to thank his neighbor for help, the farmer just grunted. "Just plain ordinary psychology," said he. "Ever hear of it?"—Helen Dishall, *Pageant*.

Gleanings

The Bethel Baptist Church, Hebbardsville, Ky., has a Building Committee which is now working on some plans.

President Powhatan W. James has proposed to the Alumnae the modernization of the library of Bethel Woman's College. Some 250 former students have responded with gifts amounting to \$1,782.

Pastor Robert E. Humphreys, of First Church, Owensboro, Ky., Kentucky's member of the Relief and Annuity Board, spent March 8 in Dallas, Texas, attending a board meeting.

Terry Lee Windhorst arrived at the home of Mr. and Mrs. William Windhorst on February 21. This means that Pastor and Mrs. J. H. Maddox, of the Second Church of Hopkinsville, are proud grandparents.

The Hall Street Baptist Church of Owensboro has called Brother Henry Beach, now at the Utica Baptist Church, to be their pastor and succeed Brother J. Ray Dobbins, now at the Beechmont Church of Louisville. Up to this writing his decision has not been learned.

Rev. Peter H. H. Lee, Secretary of the Chinese Baptist Publication Society, Shanghai, China, and at the present time enrolled as a post-graduate student in the Southern Seminary, will speak for Pastor D. Wade Armstrong at the Covert Avenue Baptist Church, Evansville, Ind., on March 27.

Pastor J. H. Maddox is to be assisted in a revival meeting by Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions in Kentucky, beginning April 17. Pastor Maddox, Sunday school superintendent M. G. Williams and Brother Russell Croft, recently spent a week in Florida. While away Brother Harold Waitman supplied for Pastor Maddox.

Rufus Fields Potts, pastor of Friendship Baptist Church, near Owensboro, and a student in the Southern Baptist Theological Seminary, has resigned his pastorate and retired from the Seminary classes to go to his home in Dudley, North Carolina, for a three months' rest on the advice of his physician. He has been pastor at Friendship for about sixteen months.

Rev. Mitchell Bennett, Owensboro, Ky., has been called as pastor of the Glenville Baptist Church in the Daviess-McLean Association. He began his work there January 1. Brother Bennett was previously pastor of Hopewell and Newman Churches in the same Association. During the two years he was pastor of Hopewell the church built a Sunday school and equipped it and completely paid for both. His short pastorate of seven months at Newman was marked by one of the greatest revivals in the history of the church, with eighteen additions. Mr. Bennett is a graduate of Georgetown College and expects to take a degree at the Southern Baptist Theological Seminary in May this year.

Plans for Our Institutional Offering

By W. C. BOONE

For the promotion of the special offering on April 10, or the nearest convenient Sunday, a state-wide organization has been formed. Each association has a chairman, in most cases the Executive Board member from that association. There are also eight regional chairmen in the various regions of the State, as follows:

Central	Harry L. Carter
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Southern	Buell T. Wells
South Western	A. M. Parrish
Western	R. A. Slinker
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Mrs. James B. Moore Dies in Lexington

LEXINGTON, Ky., February 18.—The funeral of Mrs. Fannie Rodgers Moore was conducted by Dr. George Ragland, pastor of the First Baptist Church, at her residence, 247 South Ashland Avenue, here. Mrs. Moore was the widow of the late Dr. James B. Moore. She was a member of the First Baptist Church here.

She was a native of Scott County. She attended Georgetown College, and taught for several years in the Scott county schools.

Mrs. Moore leaves to mourn her passing two sons: James B. Moore, Jr., Lexington; and W. Rodgers Moore, Big Stone Gap, Va.; five grandchildren—Hoyt Moore, U. of K. student; Lillian Moore, James B. Moore, III; and Mary Francis Moore, all of Lexington, and William Rodgers Moore, Jr., Townson, Maryland; and one great-grandson.

Immanuel Pastor Commends Young Lady as Church Educational Director

By Elwyn N. Wilkinson, Pastor
Immanuel Baptist Church, Lexington

LEXINGTON, Ky., March 4.—Miss Mildred Johnson, a fine young lady, was in my office a while ago looking for a position as church worker. She could do secretarial work, but prefers work as educational director, since she is not too good at taking dictation.

Miss Johnson is one of the most outstanding young Christians I know. She graduated from Berea College, spent about one year at First Baptist Church of Oklahoma City, and then went to Fort Worth to School. She is at Berea now, and wants to stay in Kentucky. I recommend her heartily. Any church or individual who is interested might get in touch with me.

Gleanings

President Samuel S. Hill, Georgetown College, spoke on a recent Sunday for Pastor Eugene T. Moseley at the Harrodsburg Baptist Church.

The mother of Pastor S. Herbert Cockburn recently visited him on his field at the First Baptist Church of Paris, Ky. She hails from Toronto, Canada.

Pastor and Mrs. E. T. Moseley, Harrodsburg, Ky., had to make a trip to Columbus, Tenn., recently, to attend the funeral of the grandmother of Mrs. Moseley.

The First Baptist Church of Paris, Ky., on a recent Sunday had a record attendance in Sunday School, Training Union and Worship Service. S. Herbert Cockburn is pastor there.

The Harrodsburg Baptist Church has called Rev. Arlie Carter, a Campbellsville College student, as mission pastor. He leads the work of the Shakertown Baptist Mission and the Daviestown Baptist Mission.

Rev. William Harvey Vinson, Jr., educational director of the Immanuel Baptist Church of Lexington, Ky., has accepted a position in Raleigh, N. C. A farewell party was given in his honor by friends at Castlewood Park recently.

We congratulate the Calvary Church of Lexington on the completeness of a booklet, recently published, giving the annual reports from all departments in the church life. The church is on the march.

Dr. C. Oscar Johnson, president of the Baptist World Alliance and pastor of the Third Baptist Church of St. Louis, is speaking each night this week for Pastor Ralph R. Couey at the Lexington Avenue Church of Danville, Ky.

"The Word for the Day," is the suggestive name for a program on Radio Station WHIR in Danville, Ky., which program originates in the Harrodsburg Baptist Church. Pastor Eugene T. Moseley is the speaker. The program is given every week-day morning at 6:45 o'clock.

Dr. E. L. Skiles performed the wedding which united in marriage Miss Kathleen O'Banion and Efflo William King, Jr., at the Georgetown Baptist Church on February 13. The bride is a daughter of Mr. and Mrs. Everett O'Banion of Georgetown, and the groom is a son of Mr. and Mrs. Efflo William King of Lexington.

Pastor John H. Whitt, formerly of the Bluegrass section of Kentucky, writes from the First Baptist Church of Homestead, Fla., that he is enjoying his pastorate there, but he misses the fellowship of the people of Kentucky. The crowds are overflowing, and many tourists attend at this time of the year. He has received 82 additions in seven months. Dr. C. E. Matthews was with him in a revival during the latter part of February.

Rev. Eugene Enlow is recuperating now and has returned to his Seminary classes after a period in the Kentucky Baptist Hospital. During his absence from the Clover Bottom Church, in Woodford County, Edw. Walker, Associational missionary in Elkhorn Association, taught John L. Hill's book, "Studies in John's Gospel," and twenty-five awards were given. The Clover Bottom church won the percentage banner at the organizational meeting of the Woodford Baptist Sunday School Group of Elkhorn Association on March 6. This was the first meeting of this group, and the first time the banner was awarded. Clover Bottom's annual men's fish fry was held on March 14, and a school of missions in co-operation with Elkhorn Association, will be held April 4-8.

Wilkinson-Wells Wedding At Immanuel Church

LEXINGTON, Ky., March 7.—Miss Betty Jane Wilkinson, daughter of Dr. and Mrs. Elwyn N. Wilkinson of Lexington, and Clyde Jefferson Wells, son of Mr. and Mrs. Russell Wells, also of Lexington, were united in marriage at the Immanuel Baptist Church yesterday afternoon at 3:00 o'clock. The ceremony was performed by the bride's father.

Mrs. Wells attended Blue Mountain College, Blue Mountain, Miss., and is now enrolled in the University of Kentucky. Mr. Wells served in the armed forces overseas during World War II, and has been a student of the University of Kentucky and the Crump Business College. At present he is with the Lexington Signal Depot.

Mt. Vernon Church Dedicates New Organ

LEXINGTON, Ky., March 13.—A new portable electric organ which cost \$2,800 was dedicated today at Mt. Vernon Baptist Church. R. E. McClellan, Cincinnati organist, and William Allen, soloist with Lexington's Immanuel Baptist Church, presented a program of music. Pastor Tom C. Nix spoke on the subject, "Religious Convictions."

The Bible Lives!

Generation follows generation—yet it lives.

Nations rise and fall—yet it lives.

Kings, dictators, presidents come and go—yet it lives.

Hated, despised, cursed—yet it lives.

Doubted, suspected, criticized—yet it lives.

Condemned by atheists—yet it lives.

Scoffed by scorners—yet it lives.

Exaggerated by fanatics—yet it lives.

Misconstrued and misstated—yet it lives.

Ranted and raved about—yet it lives.

Its inspiration denied—yet it lives.

Yet it lives—as a lamp to our feet.

Yet it lives—as a light to our path.

Yet it lives—as a gift of heaven.

Yet it lives—as a standard for childhood.

Yet it lives—as a guide for youth.

Yet it lives—as an inspiration for the matured.

Yet it lives—as a comfort for the aged.

Yet it lives—as food for the hungry.

Yet it lives—as water for the thirsty.

Yet it lives—as rest for the weary.

Yet it lives—as a light for the heathen.

Yet it lives—as salvation for the sinner.

Yet it lives—as grace for the Christian.

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

—Selected.

I have had so much trouble with myself that I never had time to find fault with the other fellow.—D. L. Moody.

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Paducah's Twelfth St. Church Has Eight-Day Work Conducted By Griffith

PADUCAH, Ky., March 3.—Rev. L. O. Griffith, Assistant to the General Secretary, came to the Twelfth Street Baptist Church here during February 6-13,

of 140 by the Twelfth Street workers. The meetings resulted in three conversions, one uniting by letter, and there were also several rededications.



Visitors in the Church Fellowship Revival at Twelfth Street Baptist Church of Paducah, where R. B. White is pastor.

and assisted Pastor Ralph B. White in an eight-day church fellowship revival. During the eight days every phase of the church and denominational life was emphasized. Pictures of the work and scenes of state activities were shown. Other speakers on the program were: G. R. Pendergraph, Eddyville; H. C. Chiles, Murray; J. Chester Badgett, Beaver Dam; Reed Rushing, Kuttawa; and T. J. Tichenor, Paducah.

Visitations were made to the homes

The purpose of the meeting was to correlate every agency of the local church in working together in winning the lost to Christ, and informing the people concerning the great Baptist work in the State and in the Southland. One member said: "This is the best week our church has had. I feel that this has been a great meeting for Twelfth Street. I hope this type of meeting will be held in all of our churches."

Spring Hill Church Ordains Willard Davis To Gospel Ministry

CLINTON, Ky., February 12.—Brother Willard Davis, of the Spring Hill community, was ordained to the Gospel ministry today by the Spring Hill Baptist Church. Several pastors, ordained ministers, and deacons of the churches in West Kentucky Association, composed the presbytery.

Pastor G. W. Archer, of the Arlington Baptist Church, was chosen to question the candidate as to his belief and qualifications. Pastor Eugene Clark, Zoar Church, was elected clerk; and Pastor Orman Stegall, Spring Hill Church, was elected moderator.

Brother Davis passed an impressive examination, and the Spring Hill Church voted to proceed with the or-

dination service. Pastor Leo Galey, Bethlehem Church, preached the ordination sermon, after which Brother Curry Simpson, Clinton, gave the charge to the candidate and to the church.

Deacon W. L. Williams, Spring Hill Baptist Church, presented a Thompson's Chain Reference Bible, and Brother William Johnson, Milburn, offered the ordaining prayer.

After the laying on of hands by the presbytery, the hand of Christian fellowship was extended to Brother Davis and his wife. The meeting was then dismissed with prayer by Brother Davis.

Paducah Church Has Ordination Service

PADUCAH, Ky., March 4.—Upon the call of the Berea Baptist Church, Paducah, Kentucky, a council of sister

churches was called for Sunday afternoon, February 20, for the purpose of ordaining Brethren Clayton Wyatt and T. D. Tucker to the work of the Gospel ministry and Brethren Gus Mathis, Henry Bailey, D. B. Worshum and J. D. Brame to the office of deacon. Brother Wyatt has been called as pastor of Rosebower.

The following were selected as officers of the council: Moderator, R. Perkins Atherton, pastor of the Berea Church; Clerk, E. D. Davis, Olivet; Examiner, C. H. Warford, Harmony; Sermon, T. J. Tichenor, Pastor of East Church, the mother church of Berea; Charge to the Church, J. R. Puckett, Melber; Presentation of Bibles, J. Frank Young, Oaklawn; Ordaining prayer, G. B. Arterburn, Southside.

Other churches represented by their pastor or deacons were: Grace Mission, Bellevue, Friendship, Rosebower, Twelfth Street, Charles River and Elizabethtown, Illinois, and Wice.

The candidates gave every evidence of their qualification to the office to which they were being set apart, and the council voted unanimously to proceed with their ordination. Bro. Tichenor brought a very pointed message, which was heartily received. It was an unusual service in many ways, especially in the spiritual atmosphere that was felt by all.

Southwestern Regional Sunday School Conven- tion to Be at Fulton

FULTON, Ky., March 11.—The Southwestern Regional Sunday School Convention will be March 28 at the First Baptist Church of Fulton. The program is being sponsored by Dr. W. A. Gardiner, State Sunday School Secretary. Excellent speakers have been invited and a good program is being arranged for this convention. All churches of Southwestern Region should send as large representation as possible. All others are invited.

Pastor O. C. Markham of the First Baptist Church of Hickman, Ky., is president of the Southwestern Convention. The three vice presidents are: Training—Harry T. Copeland, Bardwell; Standards—C. W. Lawrence, Mayfield; and V. B. S.—G. R. Abernathy, Hickman.

Miss Hazel Bradley, Hickman is Secretary, and Ronald Churchill, Murray, is treasurer.

The superintendents are: Cradle Roll—Mrs. Charles Lynn; Nursery—Miss Jerline Dossett; Beginner—Mrs. C. F. Hinds; Primary—Mrs. R. B. White; Junior—Mrs. Ford Dyer; Intermediate—Mrs. Paul Stewart; Adult—Mr. Paul Stewart; Extension—Rev. E. D. Davis, all of Paducah; and Young People's—J. G. Heisner, Fulton.

Plans for Our Institutional Offering

By W. C. BOONE

For the promotion of the special offering on April 10, or the nearest convenient Sunday, a state-wide organization has been formed. Each association has a chairman, in most cases the Executive Board member from that association. There are also eight regional chairmen in the various regions of the State, as follows:

Central	Harry L. Carter
North Central	O. W. Yates
North Eastern	D. C. Sparks
Southern	Buell T. Wells
South Western	A. M. Parrish
Western	R. A. Slinker
South Central	John M. Carter
South Eastern	J. M. Boswell

Speakers have been requested by many associational groups, and by individual churches to present and explain the offering. Reports indicate a wide-spread and growing interest on the part of our Baptist people.

This offering is to reinforce and emphasize the Christian ministries of teaching and healing, as practiced by Kentucky Baptist institutions. Seven schools and three hospitals will share in the receipts on the percentages agreed on among themselves:

Georgetown, 19 per cent; Campbells-ville, 9½ per cent; Cumberland, 9½ per

cent; Bethel Woman's College, 9½ per cent; Clear Creek Mountain Preachers' Bible School, 9½ per cent; Central Baptist Hospital, 9½ per cent; West Kentucky Baptist Hospital, 9½ per cent; Onedia Institute, 7¼ per cent; Magoffin Institute, 7¼ per cent.

Three splendid tracts have been prepared for free distribution: "The Ministry of Healing," by George Ragland; "The Task of Teaching," by Carroll Hubbard; and "Looking Up For Help" questions answered about The Clear Creek Mountain Preachers' Bible School, by L. C. Kelly.

Special envelopes for use in taking the offering have been mailed to every pastor. Additional tracts and envelopes can be secured by writing to the Baptist State Board of Missions, 127 East Broadway, Louisville 2, Kentucky.

Lexington Pastor Keeps Up With Immanuel Boys

Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, has a unique program of contact between his church and the boys away in service.

A recent issue of his church bulletin (February 27) carried in full a letter from one of the Immanuel lads in Germany, written to the pastor, expressing his longing for the fellowship of the home church.

During the last war and now, this letter-contact-method proved in many of the churches one of the greatest blessings both to the boys away and the home church. Pastor Wilkinson not only printed the letter but the address, making it possible for the many friends in the church to write those away.

Many of the boys away during the war lost interest in the home church because little or no effort was made to keep in touch with them during the many months away. A number of the churches, however, had a different story to tell. They kept in constant touch with the lads, and the results were gratifying.

The Minister Follows On

By ZECH FORD BOND
Hospital Minister

"I am now a patient at the Tubular Sanatorium. You must remember me. I was converted through your ministry while at the Kentucky Baptist Hospital last summer. Can't you come out to see me, and pray with me for my recovery?"

The hospital minister sat at his desk, scanning the letter, of which the above is an excerpt. No clue in the letter revived any memory of the writer of the missive. So the following Sunday afternoon out to the distant sanatorium he

drove to answer the request of a woman who was in need of comfort and spiritual help.

As he entered her room and looked upon her face, there came flooding back the memory of that summer morning, many months ago, when the light of heaven entered her soul. She had been stumbling in darkness, although the hospital room was brilliantly lighted by the noon day sun. She was an anxious inquirer. She wanted so much to know how she could become a Christian. That was just exactly what the Hospital Minister was there for, to show folks the way to God, as well as to comfort the sick and suffering. God's plan for salvation was presented. Her willingness to forsake sin, to repent, to turn from the old life, was manifest. When sin was renounced, the Saviour entered into her heart with all his saving power, and she became a new creature.

Standing by her bedside at the sanatorium, while her husband sat on the other side, again the hospital minister prayed for her recovery and for her continuance in faith in God's power.

Her smile and warm thanks of appreciation for his visit, sent him on his way, with a song in his heart and great joy filling his soul.

Divorce and Drink

According to Judge C. H. Christiansen of Beloit, Wisconsin, drinking in taverns is a factor in more than 90 per cent of the divorce cases which he reviews."

Judge Christiansen says, "How many times we hear the cry 'If it weren't for his getting drunk, he would be a fine husband.' In a recent test I made, I found that out of twenty-one cases the tavern was mentioned in twenty. This is not prejudice but fact."

Alumni Breakfast

The New Orleans Baptist Theological Seminary Alumni, Breakfast will be in the Civic Room of the Biltmore Hotel in Oklahoma City.

The time for the breakfast is Friday morning, May 20 at 7:30 A. M.

You may secure your ticket to the breakfast by sending \$1.00 to Dr. E. N. Patterson, 1220 Washington Avenue, New Orleans, Louisiana.

"Time to Preach

What We Practice"

(Continued from Page 3)

I rejoice to testify that the case I have cited is not typical of any except those of whom it IS typical. On my last furlough, I was invited, in one city, to preach on baptism in its two largest churches. Both pastors said: "We preach on the subject every time we baptize, and we would like for the people to to hear a new voice in the witness given." Blessings on all such who are true to Christ.

What is here said about baptism is even more tragically true about the Lord's Supper. All teaching about it has gone completely out of vogue, in some pulpits. The next generation will see in such pulpits stark sacramentalists, with a false gospel. The only way to keep the truth is to preach it. Behold a sower went forth to sow. Sowing, he reaped. And so he preserved his seed and fed his people.

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Fort Mitchell Church Holds Its Fourth Dedication Service

COVINGTON, Ky., March 6.—The Fort Mitchell Baptist Church dedicated their remodeled, improved and enlarged church plant this afternoon. A large crowd attended the services, and among them were some fifteen charter members

two years: Regular Sunday evening services started; youth and junior choirs organized; extensive recreational program launched; Scout troupe organized; budget and financial program adopted; monthly Sunday school workers' suppers served;



Reading from left to right—Top Row: Charles Frost, James Oldham, James Derieux, Secretary; Adam Bauer, Harold Morrison.

Bottom Row: Pastor Darrell C. Richardson; Charles H. Meyer, Nelson Applegate, Chairman; Frank Tanner, H. H. Stewart, Chairman of Deacons.

Absent when the picture was taken were: P. L. Bethell and R. W. Jennings.

who had watched the work grow from a tabernacle twenty-five years ago to the present modern building, occupied by a church with a completely organized program.

The Ft. Mitchell Church is making strides forward under the leadership of Pastor Darrell C. Richardson, who celebrated his second anniversary on the day of the dedication. The church expressed its love and appreciation for its pastor and family in an open letter in the Anniversary Bulletin. A paragraph from the bulletin notes the achievements of the past two years under the leadership of Pastor Richardson:

"And now for a few highlights of the

Royal Ambassadors formed; two successful Daily Vacation Bible Schools; many new Sunday school classes and departments organized; television set installed in the new Church Youth Center; observed two evangelism days in the Sunday school; church orchestra organized; Coronation Service for youth organizations of the W. M. U.; and plans made to enter simultaneous revival campaign next fall."

Erlanger Church Observes Pastor Don Gambrell's Second Anniversary

ERLANGER, Ky., March 6.—The Erlanger Baptist Church observed the second anniversary of Pastor R. Don Gambrell today. The day started with a record-breaking Sunday school attendance of 460 at the church and 34 at the Kento-Boo Mission sponsored by the Erlanger Church. At the morning worship service the new 24-room Sunday school annex was dedicated in the presence of an overflow crowd.

The pastor was given a surprise anniversary dinner at the church at 5:00 P. M. by about 150 people. During the dinner the pastor and his wife were presented with a beautifully decorated anniversary cake, and a purse of pennies, nickels, dimes and quarters that amounted to \$41.55. This is just one of many gifts the church has made to the pastor during the past two years. Last summer the church presented him with a check

for \$500.00 as part payment on a new car.

At the evening hour Mr. Kikuo Matsukawa, a second year Japanese ministerial student at Georgetown College, spoke to a full house.

Some of the accomplishments of the Erlanger Church during the past two years are as follows: an increase in Sunday school attendance of 100 per Sunday, 124 additions, total gifts \$50,000.00, and an increase in Training Union of 40 per Sunday.

Judge M. G. Land, 85, Baptist Deacon, Dies At Cynthiana Home

CYNTHIANA, Ky., February 15.—The funeral service for Manville G. Land, 85, former Cynthiana Judge, and former County Attorney for Harrison County for 32 years, was held at the Whaley Funeral Home yesterday. Pastors W. Austin Roberts and Frank C. King conducted the funeral, and burial took place in Battle Grove Cemetery.

Judge Land died at his residence on February 12. He was a deacon in the Cynthiana Baptist Church. He was a son of the late Nancy Emily Swinney and Charles Green Land. In early life he attended and graduated from the Cynthiana High School in 1883, and then applied himself to the study of law. This he did in the offices of M. C. Swinford and the late W. S. Cason. He married Miss Frances Southgate August 24, 1899.

Besides his widow, he leaves two sons, Edward Southgate Land, Middletown, Ohio, and Charles Manville Land, Covington, Ky.; two daughters, Miss Sarah Turpin Land, Cynthiana, and Mrs. R. E. Setty, Louisville. Also surviving are one sister, Miss Ida Emily Land, and four grandchildren.

The Pallbearers included W. L. Case, John F. McDaniel, Jr., W. E. McCauley, Robert Wigginton, John Walter Switzer, Sr., C. P. Lebus and John M. Keith. The honorary pallbearers were James L. Shawan, Judge J. C. Dedman, Sam Hedges and W. G. Wigglesworth, Sr., the Harrison County Bar Association members and Harrison County officials and Cynthiana Baptist deacons.

Though the Calvary Baptist Church of Covington, Ky., has a membership of less than 600, it has been averaging more than 300 in its midweek prayer meetings and 550 in its Sunday school. Pastor D. B. Eastep is now leading them in a \$200,000 building program, and when the new structure provides additional space he hopes that the Sunday school attendance will be doubled.

SAFETY—Safe Driving—It might be a salutary effect if the steering wheel were made in the form of a harp.—*Construction Digest.*

Father of Rev. H. L. Thornton Dies at His Kenton County Home

COVINGTON, Ky., February 25.—John L. Thornton, retired farmer, died in his eighty-first year at his residence, 1627 Holman Street, here on February 22. He was the father of Rev. H. L. Thornton, of Tulsa, Ariz., formerly pastor in Central City, Ky., and Knoxville, Tenn. Funeral services were held today at the Pleasant Ridge Baptist Church. He leaves his widow, Mrs. Hattie Brown Thornton; his preacher son, already mentioned, one daughter, Mrs. Ora York, Covington, 9 grandchildren and 11 great grandchildren.

Sunday School Lesson, March 20

SUBJECT: Special Training for the Twelve.

Bible Material: Mark 6:30-44; Luks 11:1-13.

Golden Text: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11:10.

MARK 6:

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

LUKE 11:

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

DISCUSSION

The disciples had returned from their first tour. Jesus had sent them, as **His representatives**, to preach the gospel and to do the work of the kingdom. They had obeyed Him. They preached, healed,

cleansed, and cast out devils. There was great rejoicing, and Jesus Himself rejoiced.

Jesus knew the laborers were **weary**, and that they had need of rest and quiet fellowship with their Lord. He said unto them, "Come ye yourselves apart into a desert place, and rest awhile."

The faithful Christian owes it to the work and to the Lord to rest, now and then, from labor. The ship that does not tie up now and then for repair will not long sail the sea. Such rest repairs tired bodies and minds and souls. Better still, it offers periods of spiritual communion with the Master. Many times, Jesus Himself withdrew from the throngs to the quiet places.

This sense of need for quietude will not tempt us to **stay away from the throngs**. We serve by working with people. One can go to sinful extremes either by being entirely apart from the multitudes too much, or by staying so much with the throngs that they lose, not only strength, but the quiet blessing of Him Who "seeth in secret."

The training program of Jesus included not only instruction in the quiet places, and the practice of actual service with the throngs; it offered example and instruction in the greatest of Christian exercises—prayer.

The disciples observed Jesus as HE prayed. It was the **example** of Jesus which stirred the disciples to pray.

One example is worth a thousand exhortations.

The prayerless leader cannot hope to stir his followers to a great prayer life.

The disciples requested a deeper knowledge of prayer. They knew that John the Baptist had taught his disciples to pray. They wanted instruction from the greatest of all teachers. Jesus recognized that prayer is a Christian exercise requiring **instruction**. He said to them, in His lesson, words that would guide them in prayer.

Jesus instructed them in:

1. How the Christian must come to God—as children. "Our Father which art in heaven."

2. The motive of prayer—glorifying God, and seeking to bring in His blessed kingdom. "Hallowed be thy name. . . thy kingdom come, thy will be done, as in heaven, so on earth."

3. What to pray for—our physical needs and forgiveness of sins and deliverance from the tempter. "Give us this day our daily bread. . . forgive us our sins as we also forgive every one that is indebted to us. . . lead us not into temptation: but deliver us from evil."

4. The Christian's welcome at the Father's throne of grace, and His promise to hear them when they come. One

of the greatest of promises is contained in Luke 11:9-13. No child of His is ever turned away with the blessing the **Father** wants him to have.

And the greatest gift the Father has for the praying Christian is the Holy Spirit. When we have **Him**, we pray aright because He leads us to **place God's kingdom above every personal desire, and to love and trust the Father to do what is right for His child.**

The Spirit is the prayer-Teacher in the hearts of Christians, and the Father gives Him to those who ask Him "How much more shall your heavenly Father give the Holy Spirit to them that ask him".

—o—

INGENUITY—Publisher James Gordon Bennett was intolerant of fighting, a practice all too frequently followed in the rough-and-ready days of journalism.

A printer arrived one morning with a well-blackened eye, and knew he must hide it or be fired. In a moment of inspiration, he smeared his entire face with printer's ink.

Bennett noticed him at once. "What are we paying that man?" he asked the foreman. Told the amount, he ordered, "Double it. It's obvious that he's doing more work around here than anyone else!"—*Journeyman Barber.*

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DAILY BIBLE READINGS

The daily Bible readings of the Training Union Course for next week are as follows:

Topic for the Week: Christ's Coming into the World.

Sunday, March 20. Birth of John the Baptist Foretold. Luke 1:1-25.

Juniors: Psalm 23.

Monday, March 21. Fortelling the Birth of Jesus. Luke 1:26-56.

Juniors: Matthew 4:18-22.

Tuesday, March 22. The Birth of Jesus. Luke 2:1-21.

Juniors: Mark 10:17-22.

Wednesday, March 23. Boyhood of Jesus. Luke 2:22-52.

Juniors: Psalm 17:4-7.

Thursday, March 24. The Work of John the Baptist. Luke 3:1-22.

Juniors: Psalm 25:4-8.

Friday, March 25. The Temptation of Jesus. Luke 4:1-30.

Juniors: Psalm 1.

Saturday, March 26. Sunday School Lesson: Jesus' Concern for All People. Read Mark 7:24-37.

Juniors: Sunday School Lesson.

DAILY BIBLE READING CRUSADE

Is your church in the Daily Bible Reading Crusade? One of the feature activities of the Training Union is to help churches to enter this crusade in the effort to enlist all their members in the Systematic Daily Bible Readers' Course of the Training Union. These daily readings with-comments, Key Verse, Prayer Calendar, etc., are found in the Training Union Quarterlies for all Training Union members. In addition, for all those who are not members, there are free book marks or guides with the

daily references for a quarter on them. Also there is a card bearing the following pledge: "I want to be one who will make it a practice of my life to read the Bible and pray daily, following the plan of individual reading and private devotions recommended by the Baptist Training Union." These cards and guides are available free in any quantity at this office, for each quarter. Just write to Training Union Department, 127 E. Broadway, Louisville 2, Kentucky, and give the name of your church and the number of cards and guides desired and name and address of the one to whom they should be mailed.

AWARDS FOR FEBRUARY

Association	Meth- ods	Other Books	Total
Boones Creek			
Williams Memorial	14	---	14
Breckenridge			
Walnut Grove	---	5	5
Campbell County			
Cold Spring, First	3	---	3
Christian			
Trinity	---	23	23
East Union			
Jellico, First	1	89	90
Franklin			
Baptist Chapel	22	31	53
Lebanon	---	17	17
Memorial	---	61	61
Thorn Hill	---	2	2
Elkhorn			
Grace	---	23	23
Greenup			
Unity	83	---	83
Graves County			
High Point	---	22	22
Henry			
Bethlehem	---	50	50
Lincoln County			
Drake's Creek	---	24	24
Little Bethel			
Charleston	---	41	41
Long Run			
Baptist Tabernacle	46	94	140
Beechmont	---	44	44
Clifton	1	---	1
Crescent Hill	---	8	8
Fourth Avenue	---	6	6
Harmony	---	36	36
Jeffersontown, First	25	20	45
Lee's Lane	---	66	66
Twenty-third and Bdwy.	---	7	7
Victory Memorial	6	---	6
Muhlenburg			
Central City, First	27	61	88

Nelson			
Rolling Fork	10	---	10
Victory	9	---	9
Ohio County			
Mt. Carmel	---	44	44
Ohio River			
Mexico	5	8	13
Ohio Valley			
Covert Avenue	---	6	6
Owen County			
Harmony	---	6	6
Severn's Valley			
Sonora	---	12	12
Simpson County			
Sulphur Springs	10	23	33
Salem			
New Brandenburg	11	4	15
Warren			
Bowling Green, Second	---	27	27
West Kentuckiana			
Walnut Street	---	12	12
West Union			
East Paducah	21	---	21
First, Paducah	45	---	45
West End	---	27	27
Whites Run			
Worthville	3	---	3
White Water			
West Side	---	1	1
Totals	342	900	1,242

20%-ERS

The following churches have reported their church Training Union attendance for February equivalent to 20 per cent of their resident church membership: Jellico, First; Hartford; Madisonville, First; Harmony Chapel; London, First; Lynch; Kuttawa; Erlanger; Lebanon; Frankfort, Crestwood.



Rev. Harold D. Tallant, Pastor, First Baptist Church, Madisonville and President of State Training Union Convention, who will preside at all sessions at Paducah, April 20-22.



Baptist Tabernacle, Jefferson at Twelfth Street, Paducah, where the three night sessions of the State Training Union Convention will be held April 20-22. Note: The day sessions will be held at First Church.

In Memoriam

HARDIN MILLER

ELIZABETHTOWN, Ky., February 9.—WHEREAS, after a long and useful life Brother Hardin Miller was called to his reward on Saturday, January 22, 1949, at the age of eighty-nine. As Brother Miller was one of the most faithful and loyal members of Severns Valley Baptist Church, we, the members of the Baraca Bible Class, wish to record the following Resolutions:

FIRST, that we feel that for a man who has been for three-quarters of a century a consistent Christian, a faithful church member, and a consecrated worker in the Kingdom of God that it is fitting that special mention of his passing be made.

Brother Miller spent his entire life in Hardin and LaRue Counties and has been regarded by all those who knew him as one of the finest Christian characters to be found anywhere. For many years he served faithfully as a deacon in his church and gave unstintingly of his time and effort in promoting the Lord's work. He was a friend to all men and loved his Christian brothers and sisters devoutly and fervently. He was always concerned for the salvation of the lost and never failed of an opportunity to witness to unsaved people in an effort to win them to Christ. Even in his advanced age, and on to the end of his life, his zeal and love for Kingdom interests were unabated. Brother Miller loved his church supremely and was always to be found in his place at the services unless he was absolutely too sick or weak to attend. To him the Lord Jesus Christ was very real and he often spoke of his communion with Him. He was as devout in his religious life in his home and elsewhere as he was in the church. Surely the light of his Christian life shown far and wide.

SECOND, we would express our sorrow and loss in the home-going of Brother Miller as we miss him from among us and will do so in all the days to come. Our class will greatly miss his inspiring and helpful presence. However, we are grateful to the Lord for the joy of his fellowship and pray God's blessing upon his sorrowing family and friends.

Done by order of the Baraca Bible Class February 6, 1949.—C. C. Borders, J. B. Pierce, L. E. Martin, Committee.

CYRUS EMMET MORGAN

ELIZABETHTOWN, Ky., February 9.—WHEREAS, in the providence of God, on January 23, 1949, Brother Cyrus Emmet Morgan, one of the outstanding members of Severns Valley Baptist Church and prominent citizen of Elizabethtown, Kentucky, was called to his Heavenly home.

THEREFORE, the members of the Baraca Bible Class of Severns Valley Church submit the following Resolutions:

FIRST, that in the passing of Brother Morgan the Severns Valley Baptist Church and the Baraca Class in particular has sustained a great loss. Brother Morgan, over a period of many years, has served his Master well in the exercise of his unusual gifts in the capacity of deacon, Sunday school teacher, church treasurer, and leader in other phases of the Lord's work. The scope of his vision included not only the work of his class and of his church, but of the whole denominational work and the work of Christ in His Kingdom throughout the world. We, as members of this class, wish to record our deep appreciation for the untiring efforts of Brother Morgan in all the church activities and for his undying devotion to the Baraca Bible Class and his faithful presentation of the Word of God during the lesson periods.

SECOND, that in the home-going of our faithful teacher the whole church experienced

a deep sorrow and would hereby express to his family our earnest sympathy and love.

THIRD, and that we in submitting to the Divine will express our thanks to God for the blessing of having known and loved this good man and that we request that these Resolutions shall be spread upon the minutes of the Severns Valley Baptist Church and that a copy of the same be sent to the WESTERN RECORDER for publication, and one to the family.

Done by order of the Baraca Bible Class on Sunday, February 6, 1949.—C. C. Borders, J. B. Pierce, L. E. Martin, Committee.

HARDIN MILLER

ELIZABETHTOWN, Ky., February 8.—Hardin Miller passed away on January 22 at the age of 89 years. "He walked with God." He gave his heart to Jesus early in life, and united with the Nolin Baptist Church. He later moved his membership to the Cecilia Baptist Church. He was a member of the Severns Valley Baptist Church in this city at the time of his death. He served as an active deacon for many years.

He loved his Lord and served Him faithfully.

CORRECTION PLEASE!

In the March 3 issue, page 3, we printed an article by Pastor Carroll Hubbard, Ashland, which carried the title—THE TASK OF TEACHING.

Through an oversight the name of Clear Creek Mountain Preachers' School, Pineville, was left off the list of schools he mentioned as supported by the Co-operative Program in Kentucky, and by the special Baptist Institutional Offering April 10 this year. We are sure Brother Hubbard, a friend of all our institutions, would have us make this correction.

The Clear Creek Mountain Preachers' School shares in the giving of Kentucky Baptists, along with the other educational institutions and is entitled to full recognition and support the same as the rest, on the percentage basis announced to readers some weeks ago by Dr. W. C. Boone, our Executive Secretary-Treasurer.—Ed.

fully. He was always present at church for each service if his health permitted. He attended his church on the Sunday before he died on Friday.

He was a life-long subscriber to the Western Recorder and loved to read its pages. Uncle Hardin loved his fellowmen, and will be sadly missed by all who knew him. A short conversation with him would lead one to know he was a real Christian.

He leaves his wife, two sons—William Miller of Glendale; and Clyde Miller of Elizabethtown; one daughter, Mrs. R. L. Willmoth of Rineyville; two grandchildren, two great grandchildren, and a host of friends to mourn his loss.

Funeral service was conducted at the Severns Valley Baptist Church by his pastor, Dr. L. E. Martin, and burial was at the City Cemetery.

Yale Schools of Alcoholic Studies

Applications are now being received from ministers and others who wish to attend one of the two schools being held this summer on Alcoholic Studies. The

objective of these schools is to make the most recent findings of scientific research available for application to the problem of alcoholism.

This year two schools are being conducted. One at Yale University, New Haven, Connecticut, from July 8 to August 5; and the second on the campus of Trinity University, San Antonio, Texas, from June 6-29. The total cost is about \$200 per student but a number of Scholarships, some which pay \$100 and some which provide \$200, are available.

Further information and application blanks may be secured from the Social Service Commission of the Southern Baptist Convention, 2825 Lexington Road, Louisville, Kentucky.

The Cave City Church Ordains Eursie Sullivan To the Gospel Ministry

CAVE CITY, Ky., February 28.—Eursie L. Sullivan was ordained to the Gospel ministry at the Cave City Baptist Church on February 20. The council was called by the Cave City Baptist Church, and was made up of pastors and others coming from ten of the churches in Liberty Association. Pastor Tom W. Dunlap, Jr., of the home church, was Moderator, and Mr. L. Murray was clerk. Barney Fraser led in questioning Mr. Sullivan.

Upon the recommendation of the council, the Cave City Church proceeded to ordain the candidate. Dr. Bradford Curry, of the Glasgow Church, preached the ordination sermon; Associationa Missionary Joe Prater, gave the charge to the church and to the candidate. Pastor Frank E. Deese, of the Canmer Church, offered the ordination prayer. Tom W. Dunlap presented the Bible on behalf of the Cave City Church.

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sign of grace."

Dr. R. I. Kerr
TEACHER

AGOGA BIBLE CLASS
Walnut St. Baptist Church
Louisville, Ky.

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LOUISVILLE, KY.

Sunday School Department

W. A. GARDINER
State Secretary

Standard Sunday Schools

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

High Point—Pastor C. W. Lawrence; Superintendent H. L. Jones.

Williamstown—Pastor S. H. Zukor; Superintendent George F. Davis.

Victory Chapel—Pastor Quincy Adams; Superintendent Joe Hampton.

The High Ten

The following are the ten churches leading in training this year at the end of February:

Madisonville	365
Ft. Thomas	136
Louisville, Franklin St.	135
Newport, First	120
Harrodsburg	120
London, First	115
Ashland, Unity	101
Louisville, Parkland	96
Bellevue	96
Victory (Nelson Assn.)	88

State Vacation Bible School Clinic

The State Vacation Bible School Clinic, which was held at the Harrodsburg Baptist Church February 17-19, proved to be a great success. There were fifty-two associations represented in the clinic with a total enrolment of 152. This was the best clinic of its kind to be held in the state.

Pastor E. T. Moseley, with the help of Mrs. R. H. Dicken, the registrar, did an excellent job of making the clinicians feel at home in that church.

Rev. Sibley C. Burnett, Nashville, Tennessee, assistant to Dr. Homer L. Grice, Secretary of Vacation Bible School work of the Southern Baptist Convention, had charge of the clinic and did a superb job of leading the clinicians. We appreciate Mr. Burnett's untiring efforts guiding us in the clinic.

Goals and Aims Set at the Clinic

A one-day clinic for every association in the state. More schools in each association than in 1948. Contact the churches in the association that failed to have a school last year.

More and Better Vacation Bible Schools in 1949

A few ways to have more and better V. B. S. in 1949: **First**—Train the faculty by teaching *The Vacation Bible School Guide* by Dr. Homer L. Grice. **Second**—A ten day school with a three hour session each day. **Third**—All churches that had a school in 1948 repeat their school this year. **Fourth**—The 325 churches and mission points that had a school in 1947 but failed to have a school in 1948 have their school this year. **Fifth**—The churches that have a school each year

help some church that has never had a school. **Sixth**—Hold a mission school. **Seventh**—Help the Negroes have a school. If these suggestions are followed this year we will go beyond our goal of 1,750 schools.

Vacation Bible School Gains in 1948 over 1947

Total schools—1,492; gain of 74 schools.
Enrolment of pupils—106,010; gain of 10,788.

Professions of faith—2,425; gain of 456.
Offering made to Co-operative Program—\$4,935; gain of \$1,010.00.

Total offering to missions—\$13,949; gain of \$2,204.00.

Co-operative Program and Vacation Bible Schools

There is a definite advantage in giving through the Co-operative Program in a vacation Bible school. One of the first advantages is the teaching value to the pupil. If the workers follow the vacation Bible school department books they will teach about a different phase of the Baptist Co-operative Program each day. In a five or ten day school the pupils are taught the complete program of Southern Baptists.

Meeting the Spiritual Needs Through V. B. S.

The greatest help to a boy or girl is to meet their needs in a spiritual way. The Vacation Bible School does this very thing. Many boys and girls are enrolled each year in a Vacation Bible School who are not in Sunday school, or church any other time during the year. Others are regular attendants at church service but the continuous program in a Vacation Bible school meets the spiritual needs of each pupil. Every church should have a school this year seeking to win, teach, and train our youth in the Christian way of life.

The Southwide Clinic

Some of us are attending the Southwide Sunday School Clinic in Mobile, Alabama (March 6-20). Your secretary will be there March 3-11 to lead one of the churches in enlargement. Many Kentuckians are in attendance.

Are You Satisfied?

Are you satisfied not to have your Sunday school do the few elemental yet fundamental things outlined in the Standard of Excellence? EVERY Sunday school can be Standard. And we mean EVERY Sunday school. Take thirty minutes to study the Standard and check your school with it and then

get the workers to help you lead the school in doing what it lacks.

SUNDAY SCHOOL ATTENDANCE

March 6, 1949

Church	Missions	Total
Louisville, Walnut St. (4)	239	1,726
Louisville, 9th and O (1)	233	1,263
Louisville, Carlisle Ave. (2)	227	1,186
Covington, Latonia (2)	161	1,020
Owensboro, First (1)	73	951
Harrodsburg (2)	127	910
Louisville, Parkland (1)	66	910
Lexington, Ashland Avenue (2)	180	905
Lexington, Porter Memorial (2)	220	897
Frankfort, First (1)	108	806
Bowling Green, First (1)	17	804
Henderson, First	---	792
Madisonville, First	---	760
Lexington, Calvary (1)	29	750
Evansville, Ind., Grace (2)	182	750
Owensboro, Third	---	730
Mayfield, First	---	723
Louisville, Baptist Tabernacle	---	704
Evansville, Ind., Calvary (3)	233	686
Louisville, Victory Memorial (1)	101	671
Murray, First	---	662
Newport, First (1)	67	654
Henderson, Audubon (1)	72	654
Lexington, Immanuel	---	636
Louisville, West Broadway	---	629
Louisville, Beechmont	---	624
Louisville, Highland (2)	169	590
Ashland, Pollard (1)	34	579
Louisville, 23rd and Bdwy.	---	558
Middlesboro, First	---	536
Elizabethtown, Severn's Valley	---	524
Shively	---	516
Louisville, Clifton (1)	75	511
Berea (1)	37	509
Hopkinsville, First	---	508
Louisville, Deer Park	---	507
Louisville, Eastern Parkway	---	499
Lexington, Grace	---	495
Erlanger (1)	34	494
Danville, Lexington Ave.	---	476
Danville, First (1)	30	470
Henderson, Immanuel	---	467
Louisville, Highland Park, First	---	467
Hopkinsville, Second	---	464
Louisville, Third Ave. (1)	23	463
Glasgow (1)	19	459
Louisville, St. Mathews	---	457
Fulton, First	---	453
Covington, Southside	---	439
Barbourville, First (1)	20	433
Louisville, West Side (1)	80	425
Louisville, Immanuel (1)	73	418
Paducah, 12th St. (1)	82	413
Pineville, First (2)	73	413
Campbellsville	---	397
Corbin, First	---	392
Hodgenville, First	---	386
Louisville, Franklin St.	---	371
Williamsburg, First	---	370
Corbin, Central	---	348
Winchester, First	---	340
Evansville, Ind., Temple	---	340
Morganfield	---	340
Lebanon	---	335
Beechland (near Valley Station)	---	335
Bellevue	---	326
Middlesboro, E. Cumberland Ave.	---	318
Louisville, South Side	---	318
Owensboro, Eaton Memorial	---	314
Evansville, Ind., Walnut St.	---	314
Winchester, Central	---	314
Franklin, First	---	312
Versailles	---	309
Cynthiana (1)	38	307
Richmond, First (2)	23	295
Owensboro, Seven Hills	---	289
Middlesboro, Old Yellow Creek	---	287
Pleasant Hill (near Campbellsville)	---	279
Crouches Creek (near Jellico, Tenn.)	---	272
Mt. Vernon (Rockcastle Co.) (1)	35	270
Ft. Thomas	---	267
Louisville, East	---	266
Paducah, Trinity	---	264
Jellico, Tenn., First	---	261
Sand Spring	---	255
Willisburg	---	264
Columbia (2)	77	254
Louisville, Kenwood	---	251
Ludlow, First	---	246
Mt. Sterling, First (1)	64	239
Russellville	---	235
Frankfort, Thorn Hill	---	234
Carrollton	---	230
Dayton, First	---	225
Jeffersonton, First	---	225
Louisville, Gethsemane	---	225
Louisville, Baptist Temple	---	213
Louisville, Calvary	---	213
Owensboro, Crabtree Ave.	---	212
Hazel	---	212
Lawrenceburg	---	210
Bardstown	---	210
Pikeville	---	208
Louisville, Ormsby Ave.	---	208
Owenton	---	207
Louisville, Shawnee	---	205
Louisville, Lee's Lane	---	205
Paintsville	---	204
Newport, Trinity	---	202
Monticello, First	---	201
Beech Grove (near Perryville)	---	200
LaGrange, DeHaven Memorial	---	200
Hazard, Second (2)	49	200

Individual Churches Can't Join Federal Council

NEW YORK (BP)—Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, has declared that no Southern Baptist churches are members of the Federal Council.

Noting charges by some writers that individual Southern Baptist churches are "joining the Federal Council of Churches," Dr. Cavert stated that "this is constitutionally impossible, for the only bodies that can become members of the Federal Council are national denominations."

Dr. Cavert said the misunderstanding

may have arisen "by virtue of the fact that a good many local churches of all denominations give financial support to the Federal Council and receive its publications even though they have no official part in its life."

Most political speeches are filled with the patter of little feats.—Alan D. Wilkes.

Three Possible Railroad Connections to The Southern Baptist Convention

Louisville, Ky., to Oklahoma City, Okla., and Return

Woman's Missionary Union of the South, May 15-17

Pre-Convention Meeting, May 17

Southern Baptist Convention, May 18-22

1. LOUISVILLE & NASHVILLE RAILROAD

(Optional Routes—Through Either St. Louis or Memphis Gateways)

Schedule via St. Louis

Lv. Louisville, L. & N.	7:40 A.M.
Ar. St. Louis	5:15 P.M.
Lv. St. Louis, Frisco	7:00 P.M.
Ar. Oklahoma City	8:30 A.M.
Lv. Oklahoma City, Frisco	7:00 P.M.
Ar. St. Louis	7:45 A.M.
Lv. St. Louis, L. & N.	8:30 A.M.
Ar. Louisville	5:35 P.M.

Passengers may obtain coach service between Louisville and St. Louis, and Pullman accommodations beyond on the above schedule.

Schedule via Memphis

Lv. Louisville, L. & N.	9:35 P.M.
Ar. Memphis	7:45 A.M.
Lv. Memphis, Rock Island	9:00 A.M.
Ar. Oklahoma City	7:30 P.M.
Lv. Oklahoma City, Rock Island	8:00 A.M.
Ar. Memphis	7:05 P.M.
Lv. Memphis, L. & N.	8:15 P.M.
Ar. Louisville	7:15 A.M.

Pullman accommodations for the entire trip on the above schedule.

Fares

One Way, First Class Fare	\$33.41
Round Trip, First Class Fare	57.27
One Way, Coach Fare	24.13
Round Trip, Coach Fare	43.47
Round Trip, Clergy Fare, good in either coach service, or Pullman service, upon payment of the regular berth or seat fares	33.41

Pullman Fares

Lower Berth, St. Louis to Oklahoma City	\$ 6.15
Upper Berth, St. Louis to Oklahoma City	4.72
Lower Berth, Louisville to Memphis	4.72
Upper Berth, Louisville to Memphis	3.57
Lower Berth, Memphis to Oklahoma City	5.81
Upper Berth, Memphis to Oklahoma City	4.43

2. BALTIMORE & OHIO RAILROAD

Schedule

Lv. Louisville, B. & O.	8:15 A.M.	Lv. Oklahoma City, Frisco	8:00 P.M.
Ar. St. Louis	4:55 P.M.	Ar. St. Louis	7:45 A.M.
Lv. St. Louis, Frisco	7:00 P.M.	Lv. St. Louis, B. & O.	9:55 A.M.
Ar. Oklahoma City	8:30 A.M.	Ar. Louisville	4:45 P.M.

Southeastern Clergy Certificates will be Honored

Fares

	Transportation	Tax	Total
Round Trip, Laymen, Women, good in Pullman	\$49.80	\$ 7.32	\$57.12
Round Trip, Clergy	29.00	4.35	33.35
Round Trip, Coach	37.80	5.67	43.47

Pullman Fares

Lower Berth, St. Louis to Oklahoma City, Each Direction	\$ 5.35	\$.80	\$ 6.15
Upper Berth, St. Louis to Oklahoma City, Each Direction	4.10	.62	4.72
Drawing Room (Two People), St. Louis to Oklahoma City, Each Direction	20.30	3.05	23.35

3. ILLINOIS CENTRAL RAILROAD

Schedule

Lv. Louisville, I. C., "Irvin Cobb"		Lv. Oklahoma City, Rock Island, "Choctaw Rocket,"	
Sleeping Cars and Coaches	9:10 P.M.	Parlor Car, Chair Car and Dining Car	8:00 A.M.
Ar. Memphis	8:00 A.M.	Ar. Memphis	7:05 P.M.
Lv. Memphis, Rock Island, "Choctaw Rocket,"		Lv. Memphis, I. C., "Irvin Cobb,"	
Parlor Car, Chair Car and Dining Car	9:00 A.M.	Sleeping Cars and Coaches	8:00 P.M.
Ar. Oklahoma City	7:30 P.M.	Ar. Louisville	7:30 A.M.

Fares

Round Trip, Clergy	\$33.41
Round Trip, Coach	43.47
Round Trip, First Class (Good in Pullman Cars) to Memphis and Return, and Streamlined Coaches Memphis to Oklahoma City and Return	51.18

Pullman Fares

Lower Berth each way between Louisville and Memphis	4.72
All Illinois Central Fares Include Federal Tax	

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.

(Continued from last week)

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
LINCOLN COUNTY—			Bethany	213.94	344.01	McCREARY COUNTY—		
Hustonville	110.47	198.73	Boyce	10.00	10.00	Bethel	4.00	
McKinney	22.98	218.45	Broadway	1,322.35	1,867.70	Greenwood	32.85	
Mt. Hebron	8.31	8.31	Broadway, Indianapolis	300.00	50.00	Hickory Knob	15.05	
Mt. Salem	49.25	82.03	Buechel	320.31	179.66	Marshes Siding	15.12	
New Salem	60.00	51.00	Calvary	940.12	587.82	Mt. Union	25.00	50.00
Olive	15.00	15.00	Carlisle Avenue	768.50	2,056.45	Parkers Lake	2.98	
Parlor Grove	26.00	20.09	Cedar Creek	143.84	194.55	Pine Knott	5.53	
Pilot	15.00	35.00	Clifton	2,984.67	662.81	Stearns, First	614.03	399.70
Pleasant Point	71.50		Crescent Hill	1,877.45	4,578.07	Whitley City	50.60	266.28
Pond	5.00	14.02	Crestwood	1,004.42	425.51	Wilson Ridge	8.25	
Stanford	221.45	1,221.22	Deer Park	4,126.00	6,257.57	Yamacraw	65.61	166.54
LITTLE BETHEL—			East	199.42	244.00	MT. ZION—		
Associational		36.00	East Audubon	115.57	258.87	Associational		5.92
Charleston	45.38	138.04	Eastern Parkway	995.28	728.93	Bethlehem		5.00
Corinth	45.86	82.75	Eighteenth Street	171.66	2,150.00	Chapel Grove	3.00	
Dawson Springs	217.50	472.67	Elk Creek	20.92	35.00	Corbin, Central	788.78	629.73
Dixon		83.00	Fairdale	175.00		Corbin, First	960.18	1,425.25
Earlington	89.35	256.67	Farmdale	397.17	142.69	Corinth	3.75	56.00
Grapevine	56.48	181.32	Fisherville	432.98	238.58	Goldbug	2.20	7.80
Hanson	5.00	69.95	Fourth Avenue	1,036.01	2,545.09	Greenland	34.50	50.00
Harmony		110.00	Franklin Street	575.98	2.42	Hopewell		25.00
Johnson Island		54.35	Garfield Avenue	3.50	10.50	Jack's Fork	3.00	6.00
Madisonville, First	3,436.28	2,106.28	Gethsemane	162.15	10.65	Main Street	74.11	12.22
Manitou		55.00	Grace	449.91	100.23	Meadow Grove		25.00
Mortons Gap	200.00	108.72	Harmony	1.50		New Mt. Zion		59.81
Mt. Pisgah		28.50	Hazelwood	1,087.85	887.23	New Zion	3.60	21.10
Nebo	6.35	84.35	Highland	652.10	3,094.04	North Corbin		50.00
New Salem	29.26	180.00	Highland Park, First	458.15	1,257.69	Pleasant Grove		20.00
Nortonville	64.55	193.00	Highland Park, Second	79.42	254.19	Rockhold	2.00	63.14
Olive Branch	81.57		Highview Mission	87.64	56.39	Twentieth Street	2.00	36.87
Pleasant Grove	35.30		Hopewell		15.41	West Corbin	21.97	92.73
Pleasant Valley	35.00		Immanuel	802.46	841.21	White Oak	33.37	39.55
Pleasant View	40.38		Jeffersonstown	228.19	119.91	Williamsburg, First	677.83	1,553.79
Pond River	6.60	20.00	Kenwood	482.10	248.20	Wofford	1.00	8.00
Providence, Second		66.05	Kings	180.97	216.85	Woodbine	22.50	39.80
Salem	39.04	146.50	Lake Dreamland	42.04		MUHENBURG—		
Silent Run	2.55		Lee's Lane	131.42		Beech Creek	196.25	237.27
Slaughters	87.13	171.33	Little Flock	450.00	367.13	Bethel	25.85	82.60
Tradewater Valley		15.00	Logan Street Chapel	12.56		Bethlehem	78.61	135.27
Victory	29.50	147.00	Lyndon	437.54	267.23	Carters Creek		46.18
Zion Brick		16.50	Manly Memorial	32.50	47.00	Cave Spring	17.00	36.40
LITTLE RIVER—			Meadow Home	219.61	368.66	Cedar Grove	99.55	89.91
Bethany	18.40	47.21	Middletown	176.19	420.95	Central City	700.29	468.62
Bethlehem	10.20	2.00	Mt. Hermon	54.50	55.00	Cherry Hill		30.26
Blue Spring	81.79	211.05	Ninth and O	4,612.30	638.94	Drakesboro	6.00	55.50
Boyd's Hill		45.40	Oakdale	498.04	193.20	Dunmor	14.00	10.20
Buffalo	83.64	133.56	Ormsby Avenue	1,880.83	1,878.82	East Union	19.68	94.65
Cadiz	459.70	844.85	Parkland		61.30	Ebenezer		33.84
Canton		127.64	Parkwood		92.56	Forest Grove	21.94	41.73
Carmack		41.40	Pleasant Grove, B. C.	194.90	258.94	Forest Oak		42.00
Cerulean		159.10	Pleasant Grove, J. C.	224.57	10.58	Friendship	64.80	115.41
Cumberland River		10.50	Plum Creek	49.29	128.58	Graham	30.90	137.64
Delmont	26.61	53.10	Portland Avenue		174.03	Greenville	795.13	1,693.96
Donaldson Creek	37.88		Prospect, First		226.03	Hazel Creek	122.93	160.70
Ferguson Springs		12.71	Ralph Avenue	2,135.76	1,116.11	Martwick		64.11
Golden Pond		23.50	St. Matthews	150.00	201.00	Mercer	18.19	46.96
Hurricane	160.34	238.20	Shawnee	425.96	18.60	Mt. Carmel		50.00
Julian	62.71	50.00	Shively	494.95	772.51	Mt. Pisgah		200.00
Locust Grove		114.99	South Jefferson	141.83	657.10	Nelson Creek	45.00	70.60
Maple Grove	42.09	26.00	South Side		20.00	New Cypress	124.04	19.46
Mt. Pleasant		270.00	Sunny Side	215.94	411.63	New Harmony		47.00
Oak Grove	131.47	129.69	Taylorville	19.95	1.00	New Hebron	19.16	17.45
Pleasant Hill		25.00	Tenth Street Mission	1,488.69	425.97	New Hope	16.08	112.32
Pugh Flat		30.36	Third Avenue	610.50	656.03	Oak Grove	176.07	160.69
Rock Front	38.12	24.02	Twenty-third and Br'dwy.	84.94	114.73	Penrod	18.00	35.00
Rocky Ridge	10.73	10.00	Valley View	108.62		Pleasant Hill		16.30
Turkey Creek		74.25	Victory Chapel	1,240.22	1,580.61	Riverside	11.90	31.00
Wallonia	15.75	59.39	Victory Memorial	25.29		South Carrollton	25.00	28.65
LOGAN COUNTY—			Vine Street Chapel	511.76	482.89	Unity	15.55	25.20
Antioch	265.00	85.00	Virginia Avenue	12,129.34	36,546.22	Woodland	59.01	136.13
Beechland	22.89	44.25	Walnut Street	666.01	289.24	Woodson Avenue	20.20	22.50
Cave Spring		91.83	Weaver Memorial	1,034.67	5,831.86	NELSON—		
Center		35.00	West Broadway	628.31	1,008.90	Ashes Creek		5.00
Cliff Hill	27.16	19.00	West Side			Bardstown	670.15	568.08
Elk Lick	161.36	110.59	LYNN—			Bardstown Junction		152.55
Green Ridge	50.84	7.04	Aetna Grove		236.00	Beech Grove	26.76	111.56
Gupton's Grove	63.25	47.25	Bethel		82.00	Belmont	25.00	115.00
Lewisburg-Mt. Pleasant	811.51	509.14	Boiling Spring		71.34	Bloomfield	106.70	318.40
Liberty	226.81	312.59	Buffalo	698.62	527.28	Boston	33.59	
New Friendship	208.24	97.37	Knox's Creek		55.63	Cedar Creek		80.00
Oak Forest	12.75		Lucas Grove		103.88	Chaplin	73.75	106.00
Oak Grove	45.78	10.00	Magnolia	203.87	229.47	Cahlin Fork		140.00
Pleasant Hill		10.52	Mt. Moriah	11.00	77.75	Cox's Creek	344.17	185.75
Shady Grove		249.46	Mt. Tabor		53.20	Lebanon Junction	525.00	809.86
LONG RUN—			Munfordville	96.35	275.52	Little Union	427.44	304.84
Auburndale	100.00	130.00	Pike View		45.17	Mill Creek	15.07	264.75
Audubon	142.50	204.37	3 Forks of Bacon Creek		87.50	Mt. Carmel		30.36
Baptist Tabernacle	599.50	2,638.21	Upton	207.95	338.31	Mt. Moriah	6.24	16.55
Baptist Temple	750.00	503.28	LYNN CAMP—			Mt. Washington	411.33	1,186.85
Baxter Chapel	74.61	20.80	Calvary	3.00	30.00	New Haven	49.40	24.00
Beechland	485.62	448.45	Good Hope		166.47	New Salem	518.08	429.46
Beechmont	1,537.76	1,992.45	Lynn Camp	43.80	21.16	River View	65.00	9.75
			Piney Grove	57.19	126.86	Shepherdsville	334.34	343.30
			Poplar Grove	10.00				

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
Victory	15.00	208.49	Greenup Fork	79.33	117.71	Muldraugh	66.91	220.24
Vine Hill	64.00	13.75	Harmony	100.00	17.36	New Brandenburg	5.60	7.00
NORTH BEND—			Long Ridge	163.77	271.32	New Highland	4.00	111.51
Bellview	225.90	127.47	Monterey	100.00	408.00	New Salem	171.53	31.00
Big Bone	39.74	16.85	Mt. Pleasant	206.00	40.00	Paynesville	460.77	1,134.17
Bullittsburg	199.80	303.50	Mt. Vernon	5.00	10.00	Phillips Memorial	36.29	46.00
Burlington	225.28	482.65	Mt. Zion	107.00	318.81	Rock Haven	5.00	79.01
Calvary	100.00	50.00	New Columbus	198.28	91.58	Salem	382.89	246.75
Covington, First	297.79	262.95	New Liberty	122.47	522.34	West Point	125.79	49.03
Crescent Springs	133.69	63.67	Old Cedar	1,995.44	30.92	Wolf Creek	28.75	
Decoursey	121.91	122.87	Owenton	44.03	177.02			
East Bend	64.68	6.46	Pleasant Ridge	377.83	35.90	SEVERNS VALLEY—		
Elsmere	929.48	363.56	Richland	127.99		Cecilia	133.70	306.00
Erlanger	893.42	615.70	Salem	189.34		Franklin Cross Roads		52.86
Florence	229.62	187.30	South Fork			Gilead	336.01	204.09
Ft. Mitchell	387.56	436.49	Squiresville			Hodgenville	1,071.14	1,030.00
Hickory Grove	41.25	82.03	PULASKI—			Middle Creek	60.15	
Immanuel	3.90	820.82	Bethany	23.15		Mill Creek	1.00	190.25
Independence	118.03	48.46	Bethlehem		46.75	Mt. Zion	19.50	195.03
Kenton	21.00		Bronston	14.24	80.14	Rineyville	9.10	96.57
Latonia	2,548.59	1,112.72	Buck Creek		20.56	Round Top	25.00	52.24
Ludlow	1,015.67	753.74	Burnside	56.16	1,846.88	Severns Valley	2,907.19	1,733.49
Madison Avenue	1,152.00	779.03	Camp Ground		16.51	Sonora		347.85
New Bethel	213.11	117.01	Cedar Point	54.37	21.25	Stithton		92.75
Oak Ridge	279.49	170.52	Clifty Grove		71.89	Tunnel Hill	10.00	39.50
Petersburg	47.88	58.05	Eden		72.00	Vine Grove	161.75	234.64
Sand Run	273.12	112.55	Eubanks	275.55	186.99	Youngers Creek	70.19	72.71
South Side	510.88	399.29	Ferguson	149.55	191.24			
Union	23.75	29.70	Fishing Creek		15.00	SHELBY COUNTY—		
Visalia	35.00	31.00	Flat Lick		100.30	Bagdad	185.50	232.34
Walton	361.65	464.06	Good Hope		104.02	Beech Ridge	6.88	3.75
NORTH CONCORD—			High Street	366.35	572.31	Bethlehem	15.14	66.58
Artemus		12.75	Hopeful		15.00	Buffalo Lick	116.98	201.99
Barbourville	549.82	633.00	Liberty		41.00	Burks Branch	66.78	65.11
Concord	52.96		Malcolm Hill	9.25	5.10	Christiansburg	16.97	72.50
Grays	137.06	162.47	McKinney		60.00	Clay Village	84.15	247.44
Roadside	6.00	6.00	New Hope		100.00	Cropper	10.30	254.25
Young	12.68		Oak Grove No. 2		23.10	Dover	171.75	191.03
OHIO COUNTY—			Pleasant Hill No. 1		7.00	Elmburg	13.55	227.33
Adaburg	6.50	10.30	Pleasant Hill No. 2	55.30	162.75	Finchville	70.52	311.86
Barnetts Creek		7.33	Pleasant Run	30.00	50.00	Graffenburg	179.31	190.61
Beaver Dam	1,979.65	1,010.15	Pleasant View		35.00	Hembridge	12.00	29.50
Bells Run	10.99	30.00	Pulaski	59.24	50.00	Indian Fork	65.00	268.72
Centertown	116.08	174.85	Rock Lick		21.18	Little Mount	6.50	31.85
Central Grove		27.52	Sinking Valley		13.43	Mt. Eden		50.00
Clear Run		71.09	Slate Branch	5.00	21.00	Mt. Moriah	109.33	259.92
Concord	26.77	12.34	Sloans Valley		41.44	Mt. Pleasant	2.00	83.01
Cool Springs	7.00	38.72	Somerset, First	3,106.80	2,537.23	Mt. Vernon	280.65	109.10
Cromwell		3.50	Sunny Side		22.70	Pigeon Fork	44.08	292.80
Deanfield	20.00	9.00	Union Grove	30.08	76.75	Salem	214.73	128.71
Fairview		50.00	ROCKCASTLE—			Shelbyville, First	1,276.17	1,453.55
Fordsville	338.31	253.10	Brodhead	47.88	112.65	Simpsonville	422.15	241.37
Green River		27.06	Clear Creek	14.00	8.00	Waddy	394.95	619.90
Hartford	348.67	265.38	Conway		17.35	SIMPSON—		
Independence	24.00		Flat Rock	19.53	26.05	Black Jack		78.00
McHenry	68.59	67.45	Livingston	25.77	2.60	Franklin, First	594.53	1,133.50
Mt. Carmel	158.92	325.98	Mareburg		8.80	Lake Spring	53.00	53.00
New Charity		58.00	Mt. Vernon	143.60	99.53	Middleton	16.50	121.00
New Panther Creek	4.60		Mt. Zion		12.00	New Salem	7.30	39.00
Pleasant Grove	50.03		Pine Hill		53.00	Providence	86.80	43.00
Pond Run		8.00	Poplar Grove	5.00	30.00	Shady Grove	122.45	38.25
Providence		25.00	Watts Chapel		15.00	Sulphur Spring	303.00	161.24
Rockport	22.82		RUSSELL COUNTY—			Whippoorwill	94.07	131.38
Slaty Creek	49.64		Clear Fork	52.93	1.95	SOUTH CONCORD—		
Waltons Creek	5.10		Clear Spring	6.50		Association		71.80
West Point	57.19	65.92	Fairview	9.47	32.56	Cooper	30.00	50.00
West Providence	23.44	45.81	Friendship	58.25	126.45	Farmleys Grove		85.00
Woodwards Valley	28.72	5.00	Jamestown	83.13	115.74	SOUTH DISTRICT—		
Zion	24.22	165.66	Liberty	50.00		Beech Fork	89.72	
OHIO RIVER—			Mt. Olive		1.37	Beech Grove	254.50	272.33
Association		10.00	Mt. Vernon	18.38	10.00	Benton	147.91	123.56
Baker	28.85	30.00	Poplar Grove	85.15	128.45	Bruner's Chapel	8.00	410.33
Caldwell Springs	86.00	71.14	Providence	37.79	27.77	Burgin	260.97	1,157.41
Dycusburg	61.56	166.90	Russell Springs	245.95	75.61	Calvary	130.07	100.00
Dyer Hill	66.99	76.45	Welfare	26.31	13.24	Cornishville		96.85
Emmaus	5.00	50.00	White Oak		22.05	Danville, First	642.60	
Friendship		8.00	RUSSELL CREEK—			Deep Creek	65.00	423.24
Hampton	8.00	32.35	Association		30.00	Doctor's Fork	35.00	
Iuka	9.00	25.00	Beech Grove	80.00	56.75	Forks of Dix River		220.00
Marion	153.10	228.46	Brush Creek	49.00	86.65	Friendship		40.00
Marion, Second	58.47	45.70	Campbellsville	1,488.85	1,331.15	Gethsemane	15.00	30.80
Mexico	225.80	114.33	Charity	10.00	622.89	Harrodsburg	482.48	869.90
Old Salem	35.67	17.50	Columbia		69.40	Junction City	62.00	11.00
Pinckneyville	18.29		Elkhorn		69.40	Lancaster	695.68	533.50
Repton	30.00		Friendship		200.00	Lexington Avenue	450.00	2,442.00
Salem	55.48	182.45	Fry	6.00		Mitchellsburg	3.20	4.80
Smithland	20.06	126.43	Gradyville		18.00	Mt. Freeman		15.00
Sulphur Spring		16.00	Greasy Creek	32.39		North Rolling Fork	111.01	225.00
Union	105.43	74.13	Greensburg	83.52	220.47	Parksville	21.00	9.00
OHIO VALLEY—			Harrods Fork		55.00	Perryville	207.00	1,997.73
Bethany		117.00	Liberty		43.25	Pleasant Hill		36.85
Blackford	10.24		Lone Valley	25.00		Salt River	5.00	73.00
Black Grove		7.00	Macedonia	23.41	45.09	Shawnee Run	84.30	266.93
Clay, First	516.72	231.10	Mt. Calvary	6.20		SOUTH KENTUCKY—		
DeKoven	20.95		New Salem	33.61	192.71	Association		2.00
Grove Center	4.00	11.00	Palestine	73.58	8.25	Chestnut Grove		150.00
Morganfield	646.34	1,218.13	Pikes Ridge	64.11	82.31	Frey's Creek	4.00	
Mt. Olive		9.00	Pleasant Hill	185.00	398.98	Liberty	55.57	52.73
New Hopewell		50.00	Pleasant Ridge	7.60	56.01	Middleburg	3.00	31.00
Poole	30.00	132.28	Prices Creek		20.00	Poplar Grove		41.00
Pride		58.75	Red Lick		7.75	Rocky Ford	150.00	127.00
Providence, First	21.00	347.70	Robinson Creek		14.25	SOUTH UNION—		
Sebree, First	202.55	140.25	Salem		162.87	Bethel	6.00	45.05
Sturgis, First	769.87	164.71	South Campbellsville	239.86	34.52	Cumberland River	19.90	100.45
Sullivan	109.45	270.00	Summersville		150.00	Fairview		8.11
Tabernacle	216.20	259.46	Trammel Creek	35.66	22.00	Good Hope		53.11
Uniontown	45.00	126.16	Zion	50.00	65.00	Jellico Creek	.50	22.50
Woodland	60.12	148.38	SALEM—			SULPHUR FORK—		
OWEN COUNTY—			Big Spring		7.00	Antioch	2.00	10.29
Association		50.00	Blue River Island	6.00	14.08	Ballardsville	236.25	157.47
Beech Grove	176.72		Buck Grove	79.15	401.70	Bedford	35.50	75.00
Caney Fork	60.00	81.85	Cedar Flat Mission	11.36	3.45	Corn Creek	8.00	99.23
Cedar Hill	2.10	2.10	Cold Spring	10.00	13.00	Covington	11.26	5.40
Concord	4.50	12.40	Ekron	103.71	147.25	Eighteen Mile		27.00
Dallasburg	500.00	246.37	Grand View	30.00	36.40	Harrods Creek	43.36	52.66
Elk Lick		59.52	Guston	12.00	683.17	(Continued next week)		
Gratz		6.00	Hill Grove	48.86	159.49			
			Little Bend	4.00	23.35			

Dr. Gartenhaus Retired

By JOHN CAYLOR
Home Mission Board, Atlanta, Ga.

Dr. Jacob Gartenhaus, who has just completed 28 years of service with the Home Mission Board as "ambassador to the Jews," has been retired from service by the Home Mission Board.

By action of the executive committee his retirement became effective March 3, 1949. Brother Gartenhaus assured the Board of his acceptance of its action and of his good will toward the Home Mission Board.

In 1921, just after his graduation from Southern Baptist Theological Seminary, Dr. Gartenhaus began his service with the Board. For 23 years he has promoted the Friends of Israel movement which has sought to enlist Baptists in the winning of Jewish friends to a saving knowledge of Christ. He is the author of six books on Jewish evangelism, the latest being, *What of the Jews?*, released last summer.

Brother Gartenhaus' influence and ministry through the years has extended far beyond the area of the Southern

Baptist Convention. He is president of the Hebrew Christian Alliance of America and has made numerous trips to foreign countries in the interest of his people. He has made a lasting contribution to the work of Christ.

Now he goes into a wider ministry



Dr. Jacob Gartenhaus

among his people with the good wishes of a multitude of friends among Southern Baptists.

Let us all remember him in our prayers.

A Pastoral Tribute To Dr. John L. Hill

Dr. William Peyton Thurman, pastor of the First Baptist Church of Hopkinsville, Kentucky, writes a word of commendation concerning the fairly recent editorial on the dedication of the John L. Hill Chapel at Georgetown College. We pass on to our readers Dr. Thurman's tribute to Dr. John L. Hill.

One thought occurred to me that I have not seen mentioned in any of the write-ups concerning the naming of the chapel. Certainly I feel that the college honored itself in naming the chapel for Dr. Hill, but I feel that it was done not only because of his service to the college, but because of his larger service to Kentucky Baptists, for during the years that Dr. Hill was in Kentucky, he was active in the entire work of our state. I have investigated and discovered that he was State Director of the Seventy-five Million Campaign in Kentucky, president of the Kentucky Baptist Assembly, moderator of Elkhorn Association, teacher of the Baraca Class in the Georgetown Church, and for many years he was also Recording and Statistical Secretary of the General Association.

I doubt very sincerely that the chapel would have been named in his honor, had it not been for the fact that his influence, though great in the college, had spread out to the hearts and lives of Kentucky Baptists. This thought just occurred to me and I wanted to share it with you.

Dr. John L. Hill has a great host of friends in Kentucky, and, for that matter, throughout the entire South. Dr. Thurman is not, by any means, the only pastor in the state who would write such a word of praise.

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Calvary Baptist Church
Covington, Kentucky

Training Union Surpasses Sunday School Enrolment At Macedonia, Levee

LEVEE, Ky., February 15.—Did you ever see a church where the Training Union is larger than the Sunday school? Well, the Macedonia Baptist Church of Levee, Ky., in Boone's Creek Association, has just that situation.

During the latter part of May, 1948, a Training Union was organized in the Macedonia Church. At that time no concerted effort was made to enroll a large number. However, as time passed the Training Union kept growing. There are at present two Adult Unions, one Young People's Union, one Junior Union, and a Story Hour. The church was dedicated August 1, 1948. By the time January, 1949, came the Sunday school average attendance was thirty-eight while the Training Union average attendance was forty-one. In other words, the Training Union has outgrown the Sunday school. Harold E. Cameron is the pastor.

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Pastor—Sunday School Superintendent, Missionary Society President, plan an "egg collection" now in your church. Your people, especially the children, will welcome this opportunity to help gather in the eggs for homeless children.

The big Spring Meadows family of well over a hundred need lots of eggs to last through the year. We have engaged adequate cold storage space. To build young bodies strong and well eggs are used in some way every day.

Write today for the number of cases holding 3 dozen you will need. Set a day for receiving the eggs and announce frequently. If you desire you may borrow egg cases locally and we will return them when received.

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