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April 21, 1949
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KENTUCKY SOUTHERN COLLEGE
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Clipping The Eagle's Wings

By CHARLES A. WELLS



This advanced system of life we know as American democracy could not conceivably have been created without its strong current of Christian philosophy and its unique emphasis upon the supreme value of the individual personality. Take that particular substance out of our democratic concepts, and the soaring hopes of the common man fall to earth. Take Christian faith out of democracy and you have clipped its wings. Often those who make the biggest noise about their patriotism and love for democracy are the very ones who are guilty of clipping the eagle's wings. By their indifference and neglect they destroy the spiritual strength upon which democracy must depend for its very existence. The strength of religion is the source of democracy's stability. (Note: see brief article about Mr. Wells coming to Louisville on Page 17 of this issue.)

Kentucky's Largest Denominational Paper

Gleanings From The Field

Forrest Lanier was the preacher and James Ivey the song leader in a revival with Pastor Lewis C. Ray at Baptist Tabernacle, Louisville, beginning Apr. 3.

Rev. and Mrs. Irvine Parrott, and their daughter, Joyce Ann, have moved to their new home in Irvington, where he is pastor of the Irvington Baptist Church.

The new pastor of Cold Springs Baptist Church, Battletown, Ky., is Newburn V. Ragsdale, Port Payne, Ala., now a student in the Southern Seminary.

The Georgetown College Chapel Choir, under the direction of Prof. William B. Anders, sang at the Sunday night program at the Deer Park Church, Louisville, on April 10.

A musical program at the West Broadway Baptist Church of Louisville on Tuesday night, April 19, at 8:00 o'clock, will be provided by the Cmberland College Choir.

Mr. and Mrs. Thomas B. Chaney are the proud parents of a new daughter, Doris Ann. The young lady's father is Minister of Religious Education at the Walnut Street Baptist Church, Louisville.

Evangelist Gypsy Smith, Jr., has moved from Noank, Conn., to Baton Rouge, Louisiana, and he and his family have joined the First Baptist Church in that city, where J. Norris Palmer is pastor.

The Walnut Street Church of Louisville sponsored the cornerstone laying for its newest mission on March 27. This is the LaSalle Mission, located near Hazelwood Sanitorium, at LaSalle Avenue and Manslick Avenue.

There have been 100 additions to Third Avenue Church of Louisville during the last seven months. Pastor T. E. Williams is now leading his church in an effort to raise $1,500 for their Building Fund, and trying to get 700 in Sunday school.

Youth Day is to be observed at Calvary Baptist Church, Louisville, April 24, by Brother N. V. Ragsdale, a Seminary student. The music is to be in charge of Brother Bryant Hicks, also a Seminary student. Dr. T. J. Barksdale is pastor of the Calvary Church.

Pastor J. D. Herndon started revival services at the Buena Vista Baptist Church of Owensboro on April 10, and they will continue through April 17. Stanley Hahn, of Louisville, is leading the music and rendering solos throughout the week.

The first anniversary of Pastor R. Truett Miller at the Morganfield Baptist Church was observed on April 3. Mr. Miller is planning to begin a revival at Morganfield on April 17. Services will be held in the morning at 7:00 A. M. and in the evening at 7:30 P. M.

Miss Vonnie Meadors and Mr. Charles Buckman are to be married at the Hazelwood Baptist Church, Louisville, on May 14 at 4:00 P. M., according to an announcement made by Mrs. Virginia Meadors, mother of the former. Mr. Buckman is a son of Mr. and Mrs. Arch Buckman.

The wedding of Miss Martha Jean Johnson and Mr. Elmo Curtis Clubb took place in the Crestwood Baptist Church on April 2 with Pastor Frank B. Fitzgerald performing the ceremony. The bride is a daughter of Mr. and Mrs. Andrew Wilson Johnson, and the groom is a son of Mr. and Mrs. Elmo M. Clubb.

The Severns Valley Baptist Church, Elizabethtown, has re-elected four men —E. L. Hagan, D. S. Wallis, Edward Wetterer and C. E. Conner, to serve as deacons. Since each one of these men has previously served as a deacon before a year of furlough, none of them will have to be ordained now.

Mr. J. D. Coleman, member of Walnut Street Church of Louisville, has spent the winter with his daughter in Phoenix, Arizona, and is now looking forward to the time when Kentucky weather subsides completely from its winter cavorting so that he may come back to this state. This will probably be within a few weeks from now.

Previous announcement in our columns stated that the First Baptist Church of Prospect would be dedicated on April 17. However, due to circumstances, the church was not finished by then, so the dedication will be held later. The laying of the cornerstone will be on May 1, which is the first Sunday in the month, according to present plans.

The First Baptist Church of Huntsville, Ala., to which Brother James T. Ford recently went to be pastor from the First Baptist Church of Sturgis, Ky., has started two regular morning worship services. The 11:00 A. M. service is broadcast over Station WFUN. The church needs a new building, but, pending a large auditorium they are using this expedient.

Dr. K. Owen White conducted a series of services in the First Baptist Church of Shelby, N. C., during March 28-April 3. For 23 years Dr. Zeno Wall was pastor there, but the undershepherd there now is Harlan Harris, formerly Assistant Pastor at the Temple Baptist Church of Washington, D. C. The Shelby church has a membership of about 2,500 in a town of 20,000.

Mr. and Mrs. Karl H. Bruner, Louisville, Ky., have announced the engagement of their daughter, Miss Charlotte Bruner, a graduate of the Baptist Woman's Missionary Union Training School, to Rev. Jarrett Davis Ragan. Mr. Ragan is a student in the Southern Baptist Theological Seminary, and is a son of Mr. and Mrs. Carey S. Ragan, Coleman Ga. He graduated from Mercer University before coming to Louisville.

The Centennial of the Carrollton Baptist Church is to be observed on Sunday, May 1. Pastor Roy Beals and the members are now planning to make this a special occasion. Dr. J. B. Weatherspoon will speak in the morning hour. Three former pastors are to be the speakers in the afternoon, these being, Dr. Walton R. Cole, Dayton, Ky.; Dr. Ernest N. Perry, Richmond, Ky.; and Dr. M. E. Stealey, Lexington, Ky. The speaker at the night service will be Dr. B. R. Lakin.

Dr. Thomas Eugene West, pastor of Dudley Street Church, Boston, recently preached in revival services at First Church, Newport News, Va., Dr. Bruce H. Price, pastor. Large congregations attended, and visible results were 26 additions by baptism and 13 by letter. On the Sunday during the revival there were 963 in Sunday school. Dr. West was reared near Newport News and has many relatives and friends in the city. He is a former pastor of First Church, Williamsburg, Ky. The Dudley Street Church is one of the best known churches of New England.

Brother J. Perry Carter has received several letters recently from foreign countries concerning his booklet. "An Ideal Church Member," which indicates that the brochure is having a wide circulation. One letter is from Cardiff, North Wales, and the writer commends certain passages and subjects treated therein. Also he desires a quantity that he may distribute them among the Welch Baptist students there. Another letter is from a preacher in Upper Egypt who asks permission of Brother Carter to translate his booklet into the Arabic Language. The permission was granted.

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Western Recorder

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

Vol. 123 LOUISVILLE, KENTUCKY, APRIL 21, 1949 No. 16

Sinners In the Hands Of An Angry God

By the Late JONATHAN EDWARDS

[Responding to numerous requests we offer most of the famous sermon by Jonathan Edwards. We pray God to send some flaming tongue to kindle in this generation a like passion for the lost and to turn men from darkness to light.]

Text: *"Their foot shall slide in due time."*—Deut. 32:35.

THERE IS NOTHING that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

By the mere pleasure of God, I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had, in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations:

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong, when God rises up. The strongest have no power to resist him, nor can any deliver out of His hands.

He is not only able to cast wicked men into hell, but He can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty in subduing a rebel, who has found means to fortify himself, and has made himself strong by the number of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by: thus easy is it for God, when he pleases, to cast His enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way; it makes no objection against God's using His power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?"—Luke 13:7. The sword of divine justice is every moment brandished over their heads and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

3. They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18—**"He that believeth not is condemned already."** So that every unconverted man properly belongs to hell; that is his place; from thence he is. John 8:23—"Ye are from beneath;" and thither he is bound; it is the place that justice, and God's Word, and sentence of His unchangeable law, assign to him.

4. They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell: and the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not at present very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath.

So that it is not because God is unmindful of their wickedness, and does not resent it, that He does not let loose His hand, and cut them off. God is not altogether such a one as themselves, though they may imagine Him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whetted, and held over them, and the pit hath opened its mouth under them.

5. The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods.—Luke 11:21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions, that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens it mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceedingly violent in their nature; and if it were not for the restraining hand of God upon them, they would soon break out; they would flame out after the same manner as the same corruption, the same enmity, does in the hearts of damned souls, and would beget the same torments as they do in them.

(Continued on Page 14)

STATESMANSHIP—A statesman is made out of the right kind of timber when he can lead the people out of the woods.—*Origin unknown.*

Eery Lights Play About Religious Liberty

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

THERE IS A dancing light over swamps and marsh lands that "is supposed to be caused by the combustion of marsh gas (methane)—popularly called also *will-o'-the-wisp.*" The dictionaries call it *ignis fatuus* from two Latin words that mean *foolish fire*—"foolish, from its tendency to mislead travelers," says Webster-Merriam. You may have seen it. It is not a fire. It neither warms nor enlightens. It is "fire" only to eyes that are bewildered.

Reading the Minutes of the Seventh Baptist World Congress, which reached my hands nearly two years after the meeting of the Alliance in Copenhagen, I eagerly reviewed its deliberations. To those of us on the mission field, they probably mean far more than to you who are in the homeland, in view of the affections and esteem which the World Alliance enjoys among us who are of the smaller groups of the Baptists of the world. Naturally, I read with special interest the world Baptist thought on Religious Freedom, which assumes all the solemnity of a "Manifesto," by a committee of which Dr. Stanley I. Stuber was the chairman.

There have been several trailers hooked onto liberty's car. If you have ever ridden in a car with trailers, you know that even one of them limits the range of its maneuverability. Here we are informed: "In order to enjoy the fruits of religious liberty we also must, at one and the same time, maintain our intellectual, political and economic freedom . . . we must always do much more than our ordinary share to help create a world which will be free of fear, free of want, and free of all kinds of slavery." That has a strangely familiar ring to it. But, being a resident of a foreign land, I am not quite sure whether it is reminiscent of the New Deal, the Fair Deal or some other language of the gambling fraternity. I do know, however, that since there has been so much political chatter about "freedom from fear," there has been more fear in the world, and of a more varied and terrible sort, than ever before. And since so many men have adopted the slogan: "Perfection or Bust," and have promised an Utopia of Freedom from Want, there is more want than the world ever knew, and more die of hunger, disease and the multiple slaveries that flourish behind the Iron Curtain. Weren't these to be "Four Freedoms?" Which one did the Alliance Manifesto forget? Have Baptists become cheap echoes of mere politicians?

We read on, and learn that a State is "Christian only when it becomes Christian in spirit and in truth." Are there any such states? Could you name two? This Manifesto isn't even Christian in spirit and in truth. How would you expect a lot of politicians to achieve any thing that good? Are we to lug the "Christian State" into the Baptist conception of separation of Church and State? "Well, then, what becomes of the separation? The *ignis fatuus* is dancing in that mental darkness. There is no such thing as a Christian State, and never will be.

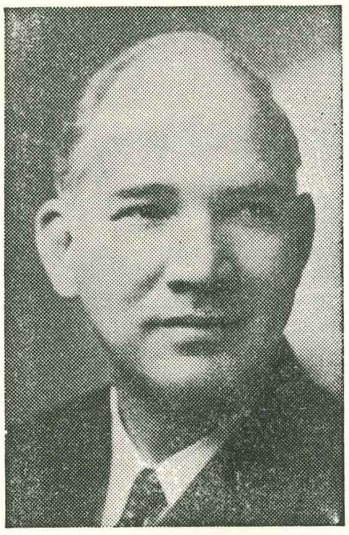
We read: "Each man is his own priest: there is need of no other." As a missionary in a Catholic land I would ask for an exception to be taken. No other but Jesus. The Epistle to the Hebrews is still in the Bible. This doctrine of human self-sufficiency is mere impotency of the carnal mind. I sometimes fear that is what some of the saints are drifting into when they speak of the "competence of the soul." I read the other day the words of a writer who had forgotten the phrase and wrote: "the competence of the soul to solve its own problems!" Does any Baptist believe THAT? What, then, is the use of Jesus? Of the Incarnation? Of the Cross?

We read on: "Democracy, freedom of conscience, the freedom to seek, to believe, and to find, applies as much **within** the church itself, as it does to any government. The church, including every local, national, and international religious body or council, must be the first to practice within and without its fold the great principle of liberty." But does any such "church" exist? Mormons, Jews, Shintoists, Spiritualism and Hottentot witch-doctors are all of them, maybe, religious bodies. Do they all pertain to the church? And is this a Baptist Manifesto? And is this "in spirit and in truth?" Some of the language would be more becoming in the College of Cardinals than in any Baptist mouth. To any man whom the truth has made free, all such talk seems idle chatter. And if we are to have so much freedom, how does the committee manage to say "MUST" so gravely to the Baptists of the world? **"Must"** we really bow to that? A slavery to error seems to have arisen in the very ranks that say they would end all slavery. Let the freedom begin by freeing our minds and tongues from any such Romish talk.

Let us, for a moment, move this conception of freedom, here set forth, over across the way. In front of your church, maybe, is your home. It is a free autonomous institution, within moral and civil law. But it is, for all the holy purposes of that freedom, a very restricted institution. Is there "freedom to seek . . . to find" in your home? So far as seeking a wife is concerned, my freedom ended when I married. So far as finding the privileges of married life is concerned, my home is forbidden territory to all other men and all other women. Isn't yours? A home in which there is no restriction of liberty, and every man has the same rights there as the husband —you can have it for the taking. No. That isn't freedom at all. The basis of any true domestic freedom is the freedom to establish a strictly limited, restricted and imviolable HOME, whose family rights belong absolutely to the family alone.

(Continued on Page 8)

Keegan Sings on The Baptist Hour



G. Kearnie Keegan

ATLANTA, Ga., April 20.—Dr. G. Kearnie Keegan will be guest soloist on The Baptist Hour Sunday morning, April 24. Dr. Keegan, pastor of Temple Baptist Church, Los Angeles, California, will be the revival preacher at the First Baptist Church, New Orleans, Louisiana, where The Baptist Hour preacher, Dr. J. D. Grey, is pastor.

Widely known as a singer as well as a preacher, Dr. Keegan will sing "The Lily of the Valley," a hymn which has been identified with him for a number of years. Dr. Grey's subject will be "Jesus, Our Advocate."

Dr. Keegan was formerly pastor of the First Baptist Church, Longview, Tex.

The Baptist Hour may be heard in Kentucky over radio station WHAS Louisville at 7:30 A. M. Central Standard Time.

The Meaning of A Call to the Preacher

By W. T. CONNOR

LET US NOW ssk what a call to preach means in the life of the preacher—as to its blessings and responsibility. Undoubtedly it means much in the way of blessing and also in the way of obligation and responsibility.

For one thing it means that the preacher should be a devoted man. He should consecrate himself unreservedly to the gospel. He has an insight into the gospel—man's need of it and its value to man—such as ought to lead him to an unreserved consecration to the promotion of the gospel in the world. He sees that many other things men ought to have, but the gospel they must have.

The Supreme Aim Is to Spread the Gospel

This does not mean that he will never do anything but preach; but it does mean that his one supreme aim should be the spread of the gospel. He will, therefore, do other things only as doing these other things will help him to propagate the gospel. Paul made tents, but making tents was not Paul's business. Paul's business was preaching the gospel, and he made tents only to pay expenses while he preached.

So many a preacher since has farmed or done something else in order to live while he preached. But preaching ought to be the preacher's real business. This is his passion. All other things are subordinate to that. No man called of God to preach can afford to trifle with so great a task. He is a man sent on a mission, and this one thing should be his aim.

The work of preaching will be poorly enough done if the preacher gives himself wholly to it. If he goes at it half-heartedly, the task will surely be bungled. No half-hearted preacher can truly represent Christ and his gospel. Paul persuaded, entreated men to be reconciled to God (2 Cor. 5:20).

Preaching is not properly a dispassionate statement to men that God will save them, and that it is something that they can with impunity take or leave. It is rather a passionate appeal to men to be reconciled to God on the part of a man whose whole being is dominated with realization of the wonders of God's grace that saves sinners.

A true preacher of the gospel is one who has experienced the grace of God that saves; and this experience of God's grace was to him so wonderful that he cannot keep from telling it. This experience of the grace of God becomes to him the controlling factor in his life. it becomes so dominant in his life that he dedicates his life to the proclamation of the good news to others, with the prayer and hope that they, too, may know the Christ that redeems.

The Preacher Can Trust God

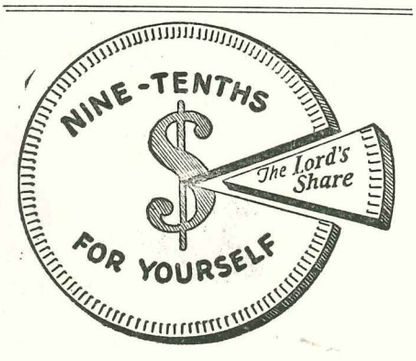
If the preacher thus devotes himself to the gospel, he can trust the Lord for daily guidance and care. This constant and minute care of his Lord he can count on without reservation. The Lord will guide him to his field, his work, his every step. Many things will tempt him to doubt this, but he will find it works in spite of all the forces that oppose.

Not only will the Spirit guide the preacher in his work, but the Lord will care for him. This does not mean the cheap and easy plan sometimes advocated that the Lord will provide amply for those who meet the prescribed conditions. There are no religious conditions for financial ease. Paul was sometimes cold, sometimes hungry in the service of his Master. Paul had no easy time preaching the gospel.

The New Testament rather leads us to believe that the faithful minister of the gospel is sure to have a strenuous time. But in it all he can count on the Lord's presence, protection and help. He may sometimes suffer, may even die—many of the world's best have died for the gospel. But whatever comes, the Spirit-called and Spirit-guided man can count on triumph in and for the gospel.

He Is Immortal Till Work Is Done

The man truly devoted to the gospel will be concerned, not first of all as to what shall happen to him, but rather like Paul that whatever happens to him shall result in the furtherance of the gospel. And he can know that he is immortal until his work is done, and that Christ shall be magnified in his body, whether it be by life or by death.



The man with a consciousness of a divine call to his work will have a steadying power in his life that is otherwise impossible. Any man in preaching will need such a steadying power. He will not get it from the world; he will not even get it from the Christians with whom he works. Truly Christian fellowship is a great encouraging influence and steadying power. But it is not the greatest, nor is it sufficient within itself.

The only sufficient power to keep one steady and constant in his work is the consciousness that he is doing God's work, fulfilling God's purpose for his life. Only such a sense of a divine destiny will hold one steadily on his course when all else fails. This was the constant source of the strength and support of Jesus. He knew that he came to do the Father's will, and doing his Father's will was his very meat and drink.

Sense of Divine Mission Is Irresistible

A man with a clear and immovable sense of a divine mission is irresistible. It is said that Mohammendan soldiers have been among the best in the world because they had the sense of a divine mission. They felt that, if the will of Allah was accomplished, it made no difference what happened to them. You may kill such a man as that, but you cannot whip him.

So a Christian preacher with the conviction that God sent him, guides him and sustains him will die rather than desert his post. You may kill him but you cannot kill the cause for which he lives and dies. To such a man God is the greatest of all realities and the determining factor in life. God to him is not a theory but an experienced reality —a constant source of strength and power.

Commission Comes From God

In his book, "Positive Preaching and the Modern Man," Dr. P. T. Forsythe said something like this: that it was not a preacher's business to preach for his church; it was his business to reach to his church for God. To do that his message and his commission must come from God. If he is to preach thus, God must be more real to him than the people to whom he preaches.

As long as the deacons or the others who pay the preacher's salary are more real to him than God, the preacher is apt to be more conscious of the people than of God. While that is true, he will not preach to men for God as he ought. In that case, the preacher needs to wait on the Lord until he becomes more real than any man or set of men.

—*Baptist Standard.*

Please Be Definite!

BY STEPHEN F. WINWARD

The story is told of a university professor who had become so accustomed to balancing carefully the "pros" and "cons" of every question, that he would never commit himself to making a definite statement about anything. One day he was cornered by his exasperated students, with the demand that he give a "yes" or "no" answer to a question submitted to him by them. After a long pause for thought, and with much hesitation, he replied, "I think perhaps, with all due reservations, I should probably be inclined to say not no."

Vagueness is one of the great enemies of true religion, and indefiniteness is one of the chief devices of the devil. The latter hates the concrete and particular, and loves the vague and general. He does not mind how often the Christian sings the "consecration hymn," so long as he consecrates himself to everything in general and to nothing in particular. "Take my silver and my gold," does not make him tremble in the least; but, "I will give 9s.6d a week to the work of God," does. "Take my moments and my days" does not trouble him, but "I will pray for fifteen minutes before breakfast every morning" does. The resolution, "I must be more helpful in the home" makes him smile; but, "I will get in the coal every night and morning for my mother" makes him frown. Yes, it has been truly said, "definiteness is the life of religion." Let us apply this to aspects of the life of a Christian.

Definiteness is the life of prayer. We are all familiar from our experience of prayer meetings and public worship with what has been aptly described as "the omnibus prayer." Such a prayer meanders all over the world including everything in general and nothing in particular. What do we expect God to do as the result of such a prayer? With this, the teaching and stories of our Lord about prayer may be contrasted.

The man who hammers on his neighbor's door at midnight makes a precise and definite request: "Friend, lend me three loaves"—*"three loaves."* This is typical. The man knows exactly what he wants, why he wants it, and why he must have it.

To Jesus prayer meant intense concentration on definite objectives. Perhaps we should all gain if we applied this truth to our public and private prayers. Instead of praying for "the missionaries," it is preferable to intercede for missionaries known to us, or for definite mission stations.

Rather than pray vaguely for "the unsaved" it is better by far to make an intercession list of unsaved persons, and pray persistently for each one. "To try to do everything at once is to do nothing at all. Prayer should be with intention along the lines of God's special interest, and determined by special circumstances." When ye pray—please be definite!

Definiteness is the life of preaching. When the Word of the Lord came to His messengers, the prophets, it was a definite Word, calling for a definite response. It was never a call for obedience in general. The Word of God which came through Haggai to the returned exiles in 520 B.C. was, Go into the hills and get wood and start rebuilding the temple (Hag. 1:8). That was definite, clear, concise, concrete.

The preacher's message should always have a precise objective; **it should aim at doing some particular thing.** Perhaps it would be a fine practice if every minister of the Word made himself definite in writing before a sermon is prepared, exactly what he is going to attempt to do. If he does not know exactly, can the congregation be expected to know? and if there is no definite objective how can they be doers of the Word? So if you do stand up in the pulpit—please be definite!

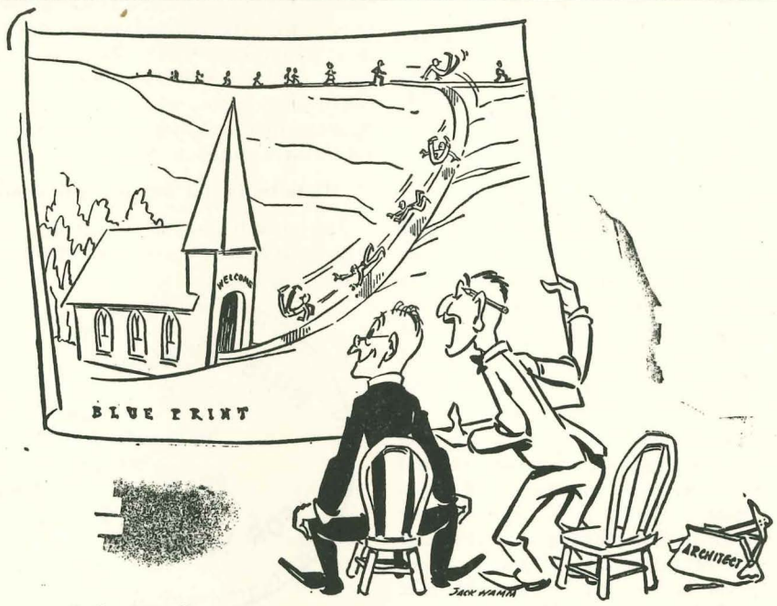
Definiteness is the life of service. How often Christians are urged to offer themselves for the service of the Lord Jesus Christ—in general. But it is fatally easy to sing. "O use me Lord . . . just as Thou wilt, and when and where."

Tens of thousands of nominal Christians sing that, perhaps quite sincerely; but it appears to make little difference. Of course, we must put ourselves without reserve into the hands of God: but His call and endowment is for **a definite vocation and a defined service.** "He is a chosen vessel unto Me, to bear My name before the Gentiles"—Paul was called for that specific service. Perhaps he did not see all that fully at the beginning; the first step of obedient action was simply, "rise and enter into the city" (Acts 9:5, 6). But that was a definite step, the first along the road of a specific service.

So also the Lord does not call us to serve Him in a general way but to this particular thing or that. The best way to know that definite service is to "do the next thing," to take the next step of obedience. When the Lord Jesus entered upon His vocation, He knew exactly what He was called to do—see Luke 4:18, 19. So when you offer your services to the King—please be definite!

Have you ever met the person who says "Oh, do come along and see us *sometime* and have tea!" And did you accept such an invitation? After all, if a person really wanted you to be his guest would he not say, "Will you come and have tea with us next Sunday afternoon?"

Are we really being sincere when we are vague and indefinite with the Lord? Is it not just a subtle way of escaping the concrete challenge of His Word and Spirit? It is one of the wiles of the devil, who paves the way to defeat with good, magnificant, vague, nebulous resolutions. It is terribly easy to be good —for nothing in particular. So insist with yourself upon being definite; for "definiteness is vital to religion."—*The Life Of Faith.*



"The greased walk comes extra, but it pays for itself in a short time."

Our Seminaries: Some Disturbing Facts

By J. E. DILLARD

President Eugene Holman of the Standard Oil Company said recently: "So long as the American people have the facts they will make sound decisions."

We Southern Baptists are Americans. Here are some disturbing facts relative to our preachers and our seminaries:

1. It is a fact that less than one-third of our pastors have college and seminary training. Check what you think about it: (1) Our preachers do not need college and seminary training _____. (2) Our preachers do not want to be better trained _____. (3) Our preachers are not financially able to go to college or seminary _____. (4) We Southern Baptists have not made suitable and sufficient provision for the training of our preachers_____.

2. It is a fact that our seminaries are now over-crowded with students and are lacking in housing facilities and teaching force. Check what we should do about it: (1) Raise the entrance requirements so we shall not have so many students _____. (2) Shorten the courses so students will not have to stay so long _____. (3) Let the students go to other schools_____. (4) Either increase the capacity of our present seminaries or start new ones, or both _____.

3. It is a fact that our present seminaries are located within a circle whose radius is less than 500 miles, while we have a territory in the East 600 by 1,200 miles and a larger one in the west without a Southern Baptist seminary. Check what we ought to do about it: (1) Let these sections get along without a seminary _____. (2) Relocate one or more of the seminaries we have _____. (3) Establish new seminaries to care for these districts.

4. It is a fact that the present income for our seminaries is not sufficient to care for their own needs much less to finance new seminaries. Check what should be done: (1) Cut the salaries of staff and faculty, and cut other operating expenses of the seminaries _____. (2) Increase the fees of students _____. (3) Change the per centages of Co-operative Program receipts _____. (4) Make a special appeal for large gifts to meet the needs of our present seminaries and to establish one or more new ones _____.

5. It is a fact that Southern Baptists go forward when they go together. (1) Summarize your own conclusions. (2) Pray that Southern Baptists may be united in their conclusions relative to their seminaries and preachers. (3) Plan to do your best and get others to do their best for Christ and for the training of our God-called ministers of the gospel. Do it now!

[Editor's Note: Dr. Dillard's address is 127 9th Ave., N., Nashville, Tenn. Why not write him your reaction to his questions raised?]

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Hardinsburg Baptists Make Great Progress

HARDINSBURG, Ky.—R. E. Sasser, formerly State Missionary with the Baptist State Board of Missions, has had a most outstanding response to his leadership since going to Hardinsburg as pastor January 15 with the Hardinsburg Baptist Church. There have been 31 additions, the Sunday school has gone from 70 to a consistent 200. All other activities have increased in proportion. Among those joining the church is Mr. Peters, Book Reviewer for the Courier-Journal, who is principal of the high school. A number of new classes have been started, and the Hardinsburg people find that the church, when they built it, had seemed to be adequate for all time, is being crowded now. Both morning and evening preaching services have full attendance.



R. E. Sasser

Brother Sasser has been used in a very outstanding way by the Lord. Born at Sasser, Kentucky, in Laurel County; converted just twelve years ago, attended the Laurel County public schools, and Sue Bennett College, London. He started preaching the year after his conversion.

He was the pastor of some churches in Laurel River Association, and Pulaski County, as he continued in government work after entering the ministry. He quit his government job which was paying him, because of his unusual talent, a rather large salary, and accepted the First Baptist Church, at Belfrey, at approximately one-third of what he was getting in public work. He built a brick church at Belfrey. Then, he came with the Baptist State Board of Missions to Booneville, Owsley County, and from a very small one-room church a mile and a half from town, a beautiful brick church was built right in the heart of Booneville, with great numbers being won to Christ, and a number of mission places established out in the county.

Brother Sasser, during his brief ministry, has baptized something like 600 people; had over 1,500 professions; enlisted a great number of tithers, and has built five churches, and two pastor's homes.

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Fred Horton Ordained To the Ministry By the Pleasureville Church

PLEASUREVILLE, Ky., March 19.—Fred Horton, a student at the Southern Baptist Seminary in Louisville, was ordained to the ministry in the Union Baptist Church on Sunday afternoon, March 6.

Brother Horton is a native of Washington, D. C. He received the B.A. degree from American University and the M.A. from Catholic University. He has been serving as pastor of the Union Baptist Church and plans to continue his ministry as a foreign missionary.

The Union Baptist Church of Henry County Association called for the examination and ordination of Brother Horton. The following ministers and deacons handled the examination of the candidate: *Ministers*: Dr. Wayne E. Oates, Southern Seminary; Dr. O. W. Yates, Georgetown College; Fred Gant, Bethlehem; Bruce Whitaker, Smithfield; J. T. Burdine, Emminence; Forrest Lanier, Campbellsburg; and Fred Bell, Pleasureville. *Deacons*: Clay Roberts, Richard Roberts of Bethlehem; Fletcher Miller, Eugene Banta, Charles Sutherland, of Union; Tom Crum of Pleasureville.

Fred Bell served as moderator; Forrest Lanier acted as clerk; and the candidate shared his experiences and thoughts with the council as it was directed by Wayne Oates, Fred Gant, Bruce Whitaker, J. T. Burdine.

The ordination service took place in the Union Baptist Church with Dr. Oates giving the sermon. Brother Gant read the scriptures; and Brother Yates led the opening prayer; a Bible was presented to Brother Horton by Brother Fletcher Miller on behalf of the church; Brother Lanier presented the charge to the candidate; Brother Burdine gave the charge to the Union Church; and Brother Kenneth Pepper, of the Lockport Baptist Church, pronounced the benediction.

Eery Lights Play About Religious Liberty

(Continued from Page 4)

Nobody denies those restrictions in a monogamous home life. We all think home life to be glorious within that moral monopoly, of one husband and one wife, mutually true and loyal, one home for one family—I speak of the institution now, not of a mere house or its hospitality—and we want one heredity and one set of heirs to a home. It isn't freedom, if you take a man's property, when he dies, and give it indiscriminately to all the women and children in the community. To call that freedom is to mistake *ignis fatuus* for fire.

Strange, isn't it, that no one ever thought to destroy the autonomy of homes. If one great "church" is so fine, made up, so this manifesto says, of "every local, national and religious body or council," then why would not a great Catholic home be fine, too, made up of all the homes in the world? An oligarchy of domestic Cardinals choose a domestic Pope, and let him infallibly govern all weddings, courtships, even, and marriages certainly. Ah! There comes the millennium! Unity is bliss. I did hear an old maid say once that Seminary students don't know how to marry and that some one should do something about choosing their wives for them. I was too meek to whisper: "You begin it." How strange that no one ever thought that the surrender of the autonomy of our homes to a great Catholic Home and Pope would be in the interests of unity, purity and happiness. Yet a church, in the New Testament, is as autonomous as a home. Let neither word be tampered with by totalitarian dreamers. Both belong to Christ.

In recent years I have read three articles by very serious Baptist men who had solemnly arrived at the conclusion that for them to believe anything at all would be a grave infringement on the liberty of others who do believe something. So they felt that if any man cannot belong to any Baptist church and believe anything or nothing, then liberty is restricted. And sure enough it is. There is exactly the same restriction that exists when every man on earth hasn't the right to be the husband of your wife. There have to be shores, else an ocean of evil will roll over all.

All organization is restriction. Else, why organize? Just let the Elks and the C. I. O. run the Masonic Lodge, and vice versa. Your home is your organized liberty. So is your church. You may invite a friend to a meal in your home, but he doesn't come in and order you around, saying "must" to you, and adding: "I have as much right and liberty here as you do, or else you are denying me the very rights and liberty you most prize." Just the same way, you invite your non-Baptist friend to hear a sermon in your church. But the rights and liberty of membership is for those who sincerely come the appointed way into that membership, and all its loyalties. When it comes to pass that every man has every right in every home, or in every church, then the light of liberty is thrice dead, and we are in a wierd and eery world of *ignis fatuus*. Real liberty consists in your guest's right to have him a home, as restricted as your own. It consists in the right of Baptists to be Baptists, on the voluntary basis of free association, in churches of the New Testament order, to believe, practice and proclaim the doctrines of the New Testament, as they govern and guide our consciences. And if confused and cloudy minds believe that there is freedom for atheists, Catholics and Mormons in any Baptist church, and academic freedom for every brand of unbeliever, in Baptist college faculties, to destroy the loyalties of Baptist children in Baptist schools, then we are wading in mental swamps and the only light on the horizon is this *will-o'-the-wisp* that danced enticingly on the platform of the Baptist World Alliance when it consented to this Manifesto. A man who loves the liberty of his own home wants every other man to have the liberty—in another home—and full protection of such homes for all. And Baptists, in their own biblically restricted life, want every other group to be free to organize, or abstain from it all, and bear the witness they severally choose. That is the historic Baptist doctrine of freedom. But to shuffle the words and say that a man has as much liberty to believe every thing, anything or nothing in a Baptist church as he has in the State is stark folly.

There seems to be a feeling among a few highbrows, in theological departments of universities where men have lost all faith in the Word of God, and in kindred wee circles of unbelief, that the Baptist World Alliance is just made to their order as an agency for the propaganda of modernism, unionism, pacifism and even sacramentalism of the new and popular High Church order that is beguiling British Baptists and that took evil form in one of the reports in the Alliance Volume of its Atlanta Congress. In so far as that is true, a thorough house cleaning is in order. The World Alliance ought to steer clear of deeply controversial subjects among Baptists, and certainly it ought not to become the tool in the hands of a tiny, but aggressive minority, to undermine the Baptist faith. We love religious liberty—liberty, I say, not free love. But no sly slipping of false and Romish ideas into a Manifesto on Religious Liberty, and no Congress sermon, has the right to prostitute a great organization, and a great hour, to undermine the very foundations on which all true Baptist life stands.

THE MOTHER'S DAY OFFERING

By W. C. Boone, General Secretary

For some years the Kentucky Baptist Hospital at Louisville has been receiving an offering on "Mother's Day," the second Sunday in May, from the Sunday schools of the State. This money is used for charity exclusively, to pay the bills of worthy and needy patients in the hospital.

Some confusion has arisen this year about this offering, on account of the "Baptist Institutions Offering" which the churches were asked to take on April 10, or the nearest, convenient Sunday, for our seven schools and three hospitals.

When the General Association authorized the "Institutions Offering," it was distinctly understood that W. M. U. offerings and Sunday school offerings, heretofore a part of our program, were not to be affected. In fact this was plainly set forth in the report of the Budget Committee, which was adopted by the General Association.

"The Mother's Day Offering" is a Sunday School Offering. It is to be used for charity only. The Institutional Offering is a whole church offering, and the schools and hospitals will use it for building and other capital needs.

We hope many Sunday schools will give their offerings on May 8 for charity work in our hospital as they have done during the past few years.

IT LASTED—The Rev. Loyal M. Thompson, of Kewanee, Ill., commented after performing his 1,000th wedding ceremony: "Years ago I performed one marriage that must be sublimely successful. In '25 a bridegroom promised to pay the wedding fee as soon as his honeymoon was over. So far as I know, that honeymoon has never ended." —*Cincinnati Enquirer.*

A Statement of Appreciation

By Louisville Baptist Pastors' Conference

[*The following resolution is printed at the request of the Louisville Baptist Pastors' Conference. It stems directly, we are informed, from an address delivered by Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, to the Conference. Concerning Dr. Fuller and his address the pastors state: "An unusual blessing has just come our way in a recent meeting of our Conference when President Ellis Fuller brought a message on 'Preaching the Word.' The subject was handled with such completeness and conviction that it elicited favorable comment on every hand, and justified our long-standing confidence in his leadership."*]

The Louisville Baptist Pastors' Conference (composed of Pastors in Louisville and environs), because of its proximity to the Southern Seminary, has used some of its Faculty members on its Monday morning programs. Various professors have addressed us in recent months on subjects ranging from expositions of the Scriptures to evangelism, missions, and Christian living. Our program for the first half of 1949, just released, includes a number more of such addresses. We appreciate the fact that these busy men have accepted our invitation to address us.

An unusual blessing has just come our way in a recent meeting of our Conference when President Ellis Fuller brought a message on "Preaching the Word." The subject was handled with such completeness and conviction that it elicited favorable comment on every hand, and justified our long-standing confidence in his leadership.

Because of this advantage which we enjoy frequently, and under the impetus of messages by both the President and those of the faculty members who have addressed us from time to time, we wish to declare and share with our brethren throughout the Southland our appreciation of, and esteem for, these men which our aforesaid contacts have generated within us.

We have the conviction that Southern Baptists stand in perhaps an entirely unique position among the other Christian groups regarding the present status of ministerial students. While various other denominations are pondering ways and means of getting young men to enter the ministry and fill their seminary classrooms, all three of our Southern Baptist Seminaries are finding it increasingly difficult to care for the enlarging number of Baptist young men who have felt the call of God to preach, and who wish to prepare themselves for the work of the gospel ministry. **We believe therefore that this increasing number of our young men who are being called of God into the ministry is a token of divine blessing upon our Baptist message. We are of the deep conviction that the best answer for a world faced with Communism on the one hand, and political ecclesiasticism on the other, is the production of Baptist preachers with burning hearts to go forth and declare the power of the gospel of Christ without** WAVERING. We have always counted ourselves fortunate to be in close proximity to one of our preacher-training institutions, and hence our jealousy for all three of our Seminaries.

Lewis C. Ray — H. Leo Eddleman
Ben F. Mitchell — D. E. Jones
F. E. Howard

Committee

Adopted unanimously by the Louisville Baptist Pastors' Conference in session 21 day of March, 1949.

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Setting and Keeping The Doctrine Straight

By Zech Ford Bond
Hospital Minister

As the hospital minister started to leave the room, the patient asked, "Do you have a baptismal pool in this hospital?"

The patient, an old man with the snow of many winters upon his brow, was seeking the way of life "Why do you want to know that?," said the minister.

"Well, I've never made a profession of religion. I'm getting pretty old and I want to be baptized."

The minister proceeded to show him that not of works, nor of deeds, nor of penances, nor of even being baptized, could one enter into the Kingdom of God.

God's Word says, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."

Soon the aged patient grasped the truth and signified his willingness to accept Christ through faith and repentance.

That we think is hospitalization with a heart, hospitalization plus.

This hospital with a heart spends thousands of dollars each year to care for patients who are financially unable to receive hospital service. This is made possible by the generous gifts of Kentucky Baptists through their support of the Sunday School Charity Fund. Keep the Kentucky Baptist Hospital in your heart and in your annual budget. Make your Mother's Day offering worthy of your love and devotion to your mother.

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DRINK: Drinking—The driver is safer when the roads are dry; the roads are safer when the driver is dry.—*Denver Post.*

FIVE POLIO PRECAUTIONS ARE LISTED FOR PARENTS

Warning that the 1949 polio season is "just around the corner," the National Foundation for Infantile Paralysis today issued a list of precautionary measures to be observed by those in charge of children during the epidemic danger period which usually runs from May through October, reaching its peak during the hot, mid-summer months. The five easy-to-follow health rules for children are:



1. Avoid crowds and places where close contact with other persons is likely.

2. Avoid over-fatigue caused by too active play or exercise, or irregular hours.

3. Avoid swimming in polluted water. Use only beaches or public pools declared safe by local health authorities.

4. Avoid sudden chilling. Remove wet shoes and clothing at once and keep extra blankets and heavier clothing handy for sudden weather changes.

5. Observe the golden rule of personal cleanliness. Keep food tightly covered and safe from flies or other insects. Garbage should be tightly covered and, if other disposal facilities are lacking, it should be buried or burned.

The National Foundation also listed the following symptoms of infantile paralysis: headache, nausea or upset stomach, muscle soreness or stiffness, and unexplained fever. Should polio strike in your family, call a doctor immediately. Early diagnosis and prompt treatment by qualified medical personnel often prevent serious crippling, the National Foundation pointed out.

The organization emphasized that fear and anxiety should be held to a minimum. A calm, confident attitude is conducive to health and recovery. Parents, it said, should remember that of all those stricken, 50 per cent or more recover completely, while another 25 per cent are left with only slight after effects.

If polio is actually diagnosed, contact the chapter of the National Foundation for Infantile Paralysis serving your community. The chapter will pay that part of the cost of care and treatment which patient or family cannot meet.

CUT OUT AND KEEP FOR REFERENCE

Editorials

Will We Keep Our Liberties?

Americans take their liberties for granted. This is particularly true as regards religious liberty. They go on exercising it—worshiping or not worshiping—according to their own pleasure, accepting it as a matter of course.

Should it be flashed out that all the people had been *ordered* by the Government to go to church, or worship, or contribute of their means for the support of a particular faith or the institutions of that faith, an explosion of immense proportion would rock the nation. There would be a like rebellion should the people be *ordered* to stay away from religious gatherings, or refrain from giving religious instruction.

Our Government is not to cast its official mandate on the side of any religious group, nor can it compel any person, of whatever faith or none, to pay taxes for the support of religious institutions or to propagate that faith.

Liberties Dearly Bought

The fight to secure these liberties for human society has been long and bitter. England, with all her praiseworthy qualities, has suffered through the centuries because of an unholy marriage between church and state. During the reign of Charles II the British Parliament moved to compel all persons to attend the Established Church, and passed the Conventicle Act by which every person above sixteen years was made subject to imprisonment in the event he attended any other worship services at which as many as five persons beyond the household were present. Banishment beyond the seas was the punishment for the third offense. This is only one instance. Many such folly-laden mandates could be cited.

This religious despotism drove uncounted lovers of religious liberty from the shores of England to America (as did a like tyranny in continental lands).

But some of those very persons who left England and other countries for America, soon, themselves, became intolerant of divergent faiths and practices.

The Established Church of England was set up in America and taxes were levied for its support. Both Madison and Jefferson fought its establishment in Virginia and finally secured passage of a law forbidding interference by civil authorities in matters of religious opinion. When Madison became President he vetoed a bill which would permit governmental gift of public lands to a "church," on the grounds that by so doing the Government would be favoring one faith against another. Baptists, at the side of many of different faiths, have been foremost in this holy discontent with governmental meddling in religious affairs, and, today, their fight goes on.

A Current Danger

This same danger faces us now. Under the insistence that times have changed, and that the Constitution is not worded for an atomic age, vast labors are being expended to pass through Congress a bill which, would saddle on the backs of the American people a tax for the support of religious institutions imparting instructions contrary to the belief of the taxed.

This evil thing is Senate Bill No. 246. In its present form it makes available, according to the discretion of the several states, Federal tax funds to be used by parochial schools. This editor, along with others, has previously directed attention to the danger. It has been decried from editorial pages and liberty-supporting pulpits throughout the length and breadth of the land.

Every Baptist, who loves his dearly-bought liberties, who believes in the complete separation of church and state, should at once get in touch with his congressmen urging that Senate Bill No. 246 be not passed in its present form, but that it be so worded as to make *impossible* the use of this vast sum of public money by religious institutions. Are we so blind as not to recognize the yoke our fathers crossed oceans to escape? Are we so benumbed by progress that our spiritual senses are deadened to the pressure of the chains? Can we not see that back of this bill there is concealed the hand that would forge shackles binding church to state?

Baptists Would Never Use It

Those fostering the establishment of this evil instrument know that Baptists, along with some others, would never touch a penny of this money made available, and that, in the main, it would move in one direction. Those who would, in Congress, give their *aye* to its passage into law know that comparatively few beyond a single religious group would stand to profit thereby. These elected voices of the people need to be reminded that they are sworn to uphold the Constitution, and that they are the voices of the *whole people* and not just of a segment.

There seems to be a disposition on the part of some in Congress to sidestep the issue and obscure the movement by a smoke-screen of neutralities. One wrote recently that he favored the passage of the bill but hoped it would not violate the principle of separation of church and state.

We the people are to demand that the bill be so worded as to make impossible the use of that vast sum of public money in the support, to any degree, of any religious institution, in any state.

Write These Men!

Your congressmen from Kentucky are:

Senators: Virgil Chapman, Garrett L. Withers.

Representatives: N. J. Gregory, J. A. Whitaker, T. B. Morton, F. L. Chelf, Brent Spence, T. R. Underwood, C. D. Perkins, J. B. Bates, J. S. Golden.

These men can be addressed at Washington, D. C., in care of the House in which they serve. The Bill should be so worded that the funds can be used only for "public" schools. The bill in its present form reads, section 6, "In order more nearly to equalize educational opportunities, the funds paid to a state from the funds appropriated under section 3 of this act shall be available for disbursement by the state educational authority, either directly or through payments to local public schools jurisdictions or other state public-education agencies, for any current expenditures for (the word *public* should be written here) elementary or secondary school purposes for

which educational revenues derived from state or local sources may legally and constitutionally be expended in such states."

Dr. Brimm Says

Concerning the omission of that word, *public*, Dr. Hugh A. Brimm states, "For all practical purposes the omission of this one word at this vital point opens the doors of the *public* treasury of the United States to the Roman Catholic Hierarchy. They have 10,200 schools into which they will welcome your money and mine."

Our Opportunity In Germany

Pastor Niemoeller, famed antagonist of Hitler's regime in Germany, said recently at Dublin that the German people are in grave straits because of a "dangerous despondency" which has laid hold on practically the whole nation.

When asked his views on the possible spread of the Russian doctrine among his people, Niemoeller replied, "Neither Communism nor democracy has any attraction for Germans, especially in the Eastern zone."

That "especially in the Eastern zone" makes a promising exception. The attitude of the United States is erasing at least some of their hatred.

It is doubtful that Germans will ever accept democracy as we know it in America. One recalls the ease with which they cast aside their short-lived republic to accept Hitler's doctrines. Their problem is one of misplaced emphasis, and until that emphasis can be changed Germany cannot be changed.

Here lies the opportunity for American Christians. We can now demonstrate the supremacy of spiritual values. By rushing to relieve our former "enemies" we verify our contention that "a man's life consisteth not in the things he possesseth." The "air lift" is doing more than feeding Germans; it is offering proof of the kind they lacked. Clothes and food sent from America will not save souls, but we thereby offer visible evidence that we ourselves take Christ seriously, that we believe the Christian doctrine, "If thine enemy hunger, feed him; if he thirst, give him drink." The world has had plenty of dogma; it could stand a good deal more proof.

It is not merely a matter of production supremacy in well-ordered democracies, or of having the "good things of life." It is supremely a matter of THE KIND OF PEOPLE. When Russians and Germans and all others are convinced that Christ in men's hearts make them *the superior race* because it makes them brothers indeed, then false philosophies of life and government will die under their own dead weight. We must prove to the world that we do not seek to profit by the national tragedies lying around the earth. The world waits for a demonstration that we have been with Jesus.

In this connection the President of the United States recently made a highly significant statement. Appealing in behalf of suffering humanity around the world he said:

> **To the millions in the world who cry in their despair for a new day of freedom and justice, we here in America, out of our strength and out of our example, can give hope and comfort.**
>
> **Our country has been blessed with material riches. Our homes are secure. We can go to our churches and worship God as we desire. And most important of all, we know that our rights and our dignity as individuals are guaranteed us under the Constitution.**
>
> **We know that we enjoy these great blessings not because of any special merit on our part but because of the bounty [grace] of God. It is to His Providence that we owe the richness of our country and our heritage of freedom. Since these goods came to us from Him, we know that we must use them for the good of others in accordance with His will.**
>
> **Many of those in need and distress throughout the world share these beliefs and ideals with us. To them we should offer not only our aid in physical things but also the sense of brotherhood in a common cause.**

Baptists, along with all others who love Him, need now to respond to the cry for food and clothing and love and friendship. **Let us keep in mind the appeal being made by Dr. H. B. Kuhnle, pastor of Third Baptist Church, Owensboro, who is leading us in the relief drive for the week of May 1 to 7.**

The West, A Mission Opportunity

In the April issue of *Home Missions*, Fred A. McCauley, Field Secretary in Western States, offers unanswerable argument that the West is a great missionary opportunity for Southern Baptists.

It was only ten years ago that Southern Baptists organized the first of their churches in Carifornia. Seventeen years earlier the work was begun in Arizona. Still a little earlier New Mexico "voted single alignment with the Southern Baptist Convention."

But what the the facts today?

Last year (1948) there were 181 Southern Baptist churches in New Mexico, 1,056 in Arizona, and 3,087 in California—a total of 6,850.

Southern Baptists in each of these states now own a headquarters building, a state paper, and New Mexico owns its press. New Mexico is making rapid progress along all lines: Southern Baptist churches own three beautiful B. S. U. buildings near state institutions, a youth camp fostered by the W. M. U., the Glorietta Assembly grounds, etc. This year, near Prescot, Arizona Baptists will open the Grand Canyon Baptist College. Southern Baptists in California have the Golden Gate Baptist Theological Seminary at Berkeley. This school has 20 on the faculty and a student body of 121 now registered.

It may be recalled that there were good men who opposed the entrance of Southern Baptists into the territories mentioned above, even as there have been, all along, those who opposed the starting of new undertakings. It is not given to all men to forecast large advances in kingdom work. It should be said to their eternal credit, however, that all through the history of Southern Baptist work, the strong men who have sounded the notes of opposition to advances have frequently been the first to admit their error in judgment, and to congratulate others who, under the leadership of the Holy Spirit, went ahead. Baptists, unlike some, lay no claim to infallibility. Perhaps there have been times when we moved ahead too rapidly. Certainly there have been many, many, times when we did not move rapidly enough.

"Trust The Lord Tell The People"

By OLEY C. KIDD, Pastor, Birmingham, Ala.

The above is the slogan that the executive secretary of the Home Mission Board adopted some years ago.

This Southern Baptist agency has done, and is doing a good job. There should be no desire on the part of anyone to minimize the importance of its ministry. As new territory opens for the operation of its work we are also mindful that some fields where it has served no longer need help, but they have become strong sources of support in our co-operative work.

I believe the Co-operative Program plan of support of our kingdom work the very best we can have. However, there is a danger of misleading people as long as we hold to the system of dividing on a percentage basis. Here follows a table showing the receipts of the Home Mission Board over a period of eight years, 1940-1948:

Year	% of C. P.	Co-op. P.	Designated	Total
1940	23 1/3	$ 245,403.26	$ 28,568.65	$ 273,971.91
1941	23 1/3	291,253.19	39,537.09	330,790.28
1942	23 1/3	333,785.71	390,291.55	724,077.26
1943	23 1/3	480,782.77	477,688.67	958,471.44
1944	23 1/3	636,372.48	502,832.30	1,139,204.78
1945	23 1/3	828,767.80	579,446.80	1,408,214.60
1946	23 1/3	836,427.74	648,255.16	1,484,692.90
1947	18	922,118.20	657,687.68	1,579,805.88
1948	18	1,035,242.34	692,493.45	1,727,735.79
		$5,610,153.49	$4,016,801.35	$9,626,954.94

You can see by a look at the table that the receipts for the Home Mission Board (and this does not include income such as trust funds, revolving loan funds, etc.) over this eight-year period shows a growing increase to both the Co-operative Program and designated gifts. Although during the years 1940-1946 the percentage of the Co-operative Program was 23 and one-third per cent and 1947-48 it was only 18 per cent. But compare the dollars and you will see the true picture. These figures show that instead of the work of the board suffering a cut it has every year since 1940 been blessed with a large increased income. In fact, the 1948 income based on 18 per cent of the Co-operative Program was more than six times the income of 1940 when the Co-operative Program percentage was 23 and one-third per cent. Giving a board, in eight years time, enough to increase their budget by more than six times looks to me like fair support.

Therefore, I raise this question, would it not be wisdom for our convention to require all of our boards and institutions to submit a budget based on their needs to a budget committee, and they in turn to the convention? It could be that the Co-operative Program would grow in favor with our churches until the Home Mission board budget could be cared for with only five per cent of the Co-operative Program receipts.

If this should happen there would be no chance for anyone to feel that they had been left out. That would give us an opportunity to enlarge our seminaries and colleges, and build more to care for our increasing needs, and have more to give to world missions. By using this method all of our causes could be cared for and we would forget about percentage points, and wake up to the fact that we are spending dollars.

Beechmont Plans Future On Southern Parkway; Mattox Summer Worker

The Beechmont Baptist Church of Louisville has employed James A. Mattox for a full-time recreational program during the three summer months. Mr. Mattox has been working for some time in the church during his Seminary days, making himself extremely useful at every opportunity. When the church, forseeing all that would have to be done during the summer months, was in search of a man to oversee the activities of the young people, they did not have to look far to find the very man they wanted, for he was already at hand whenever he could get away from his studies.

Pastor J. Ray Dobbins has now been on the field for several months. He came here from the Hall Street Baptist Church of Owensboro, and is finding it a great and challenging field. Beechmont has grown much and rapidly in the last ten years—both in spirit and attendance. It became necessary for the church to purchase a ten-room annex and two portable barracks to care for some of the increase. The attendance has just about trippled in all departments. A new eight-room parsonage was built during the recent pastorate of George W. Cummins, now returned to the Navy Chaplaincy.

Beechmont is in the midst of a rapidly growing community. The prospects for the future are great, and with this in mind, the church has purchased a suitable lot at 4612-18 Southern Parkway—just half a block from the present location—with the expectation of erecting a modern educational building, recreational facilities and a beautiful church edifice large enough to seat about 1,500 people at one service. It is now necessary to have three services on Sunday mornings—one at 8:30, another at 10:30, at which time also a Junior worship service, especially designed for the children, is held and which is attended by about seventy-five boys and girls.

———o———

Baptist Highlights

By Porter Routh

.....Rev. N. R. Wood is the new editor of the *New Zealand Baptist.*

.....Of the 4,209 Baptist churches in the S. B. C. in cities of 2,500 or above, 2,250 have fewer than 500 members. Only 838 city churches have more than 1,000 members.

.....There are more churches with Training Unions located in the open country than in the cities, according to a recent survey. The survey shows 4,561 churches in the open country with Training Union organizations, and 3,482 in the cities.

.....The survey shows that 49.5 per cent of the churches in the S. B. C. churches have Training Union organizations. These churches have 74.6 per cent of the total membership, report 76.8 per cent of the baptisms, 78.2 per cent of the Sunday school enrolment, 87.4 per cent of the W. M. U. enrolment, 80.2 per cent of the Brotherhood enrolment, 86.2 per cent of the church property, 79.3 per cent of the pastor's salary, 83 per cent of the local gifts, and give 87.5 per cent of the total mission gifts.

.....The churches with Training Union organizations reported in 1948 one baptism for every 20.2 members. The churches without Training Unions report one baptism for every 22.8 members.

.....The S. B. C. churches with Training Union organizations reported in 1948 $5.74 per capita gifts for missions compared with $2.41 per capita for the membership in churches without Training Union.

.....In the recent evangelistic crusade in Miami, Florida, there were 1,518 additions reported, with 1,117 coming for baptism.

.....S. B. C. Co-operative Program receipts $533,019.60 for March, compared with $396,537.20 in March 1948. Total receipts $777,324.04, with $561,494.60 for March, 1948.

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CREDIT—The only reason why a great many American families don't own an elephant is that they never have been offered one for a dollar down and a dollar a week.—*National Home Monthly.*

Sunday School Department

W. A. GARDINER
State Secretary

Standard Sunday Schools

The following have recently applied for the Standard award:

Sand Springs—Pastor James W. McGregor; Superintendent Howard Wilson.

Warsaw—Pastor B. H. Willets; Superintendent L. S. Roberts.

New Liberty—Pastor, none; Superintendent Raymond Locke.

Friendship—Pastor Wm. K. Bradshaw; Superintendent H. W. Smith.

Huntsville—Pastor Oscar F. Davis; Superintendent John T. Porter.

Pine Grove—Pastor Thomas Stubblefield; Superintendent Carter Wilder.

Laurel Chapel—Pastor H. Hatcher; Superintendent Hugh Rooney.

West London—Pastor James Riddle; Superintendent Leighton Greene.

Remarkable Cradle Roll

"We have 87 babies on the Cradle Roll and 87 church members. Here is our present and future church," says Clell Rogers, pastor of the Wildwood Church in Ashland.

Convention of Western Region

A total of 262 people from forty-eight churches were registered at the Sunday School Convention of the Western Region. It was held with the Madisonville Church, where Pastor Harold D. Tallant is doing such an outstanding work. Rev. Chester Badgett was elected to succeed Rev. I. L. Baughn as president. It was a fine meeting held in a Region that is doing excellent work.

Southwestern Regional Sunday School Convention

Here in this good region was held the Sunday School Convention at Fulton where Pastor J. G. Heisner is doing a great work. The registration reached a total of 245 from thirty-five churches. The Fulton Church is now occupying their new educational building. Rev. O. C. Markham was elected president of the Convention. This region has great plans for the year, including a Bible Teaching Clinic at Paducah November 27 to December 2, and a county-wide Clinic for Ballard County January 22-27. The writer lived in this Region when his father was pastor at Hickman, and he is greatly interested in the region and rejoices over the good progress being made.

Central Regional Clinic

At Bardstown the Sunday School Convention for the Central Region was held. Pastor Carmen Sharpe, of the Bardstown Church, was the good president. Rev. George H. Riggs was elected president for the coming year. This region has about one-fifth of the Baptists of Kentucky. There seems to be a new interest in the Standard and we expect a number of other schools to qualify in the coming weeks.

New Elementary Secretary



Miss Mary Ella Davis

We are happy to give the picture of Miss Mary Ella Davis, the Secretary of the work for the elementary departments in the Sunday schools. When any of your elementary departments need help feel free to call on her at the Sunday School Department, 127 East Broadway, Louisville, Ky.

Elsmere Orders 116 Awards

Pastor W. H. Lodwick of the Elsmere Church in North Bend Association sent in a request for 116 awards for the study of the book, *Studies in John's Gospel.* Glorious!

Not Too Late To Study John

Numbers of letters have come telling of the blessings the people received from studying the book, *Studies in John's Gospel.* Grace will be better appreciated from such study. Every church member who is old enough to qualify should join in such study. Give an examination to those who attend and send their names to us and awards will be requested. Should you need a blank for such requests just let us know.

Forks of Dix River

A good day was spent with the Forks of Dix River Church where Rev. D. W. Dockery is the good pastor. The church is planning for Sunday school rooms, and my visit was to help with this.

SUNDAY SCHOOL ATTENDANCE

April 10, 1949

Church	Missions	Total
Louisville, Walnut St. (4)	209	1,744
Louisville, Carlisle Ave. (2)	235	1,215
Indianapolis, Ind., Bdwy.	---	1,160
Covington, Latonia (2)	195	1,004
Lexington, Ashland Ave. (2)	177	979
Louisville, Parkland	52	960
Harrodsburg (2)	140	957
Owensboro, First (1)	70	940
Lexington, Porter Memorial (2)	210	886
Evansville, Ind., Grace (2)	195	819
Lexington, Calvary (1)	43	817
Louisville, Victory Memorial (1)	118	806
Frankfort, First (1)	82	756
Louisville, Baptist Tabernacle	---	750
Bowling Green, First (1)	23	737
Lexington, Immanuel	---	733
Owensboro, Third	---	723
Newport, First (1)	62	717
Evansville, Ind., Calvary (3)	248	697
Mayfield, First	---	691
Madisonville, First	---	684
Louisville, West Broadway	---	680
Somerset, First	---	669
Ashland, Pollard (1)	39	652
Glasgow (1)	21	651
Murray, First	---	643
Louisville, Beechmont	---	626
Danville, Lexington Ave. (1)	43	600
Middlesboro, First	---	594
Elizabethtown, Severn's Valley	---	590
Georgetown	---	584
Lexington, Grace	---	577
Louisville, 23rd and Bdwy.	---	560
Paducah, Immanuel (2)	42	552
Hopkinsville, Second	---	537
Louisville, Deer Park	---	533
Hopkinsville, First	---	527
Barbourville, First (1)	29	527
Corbin, First	---	513
Henderson, Audubon (1)	51	508
Louisville, St. Matthews	---	492
Louisville, Clifton (1)	80	484
Louisville, Third Ave. (1)	37	472
Louisville, Eastern Parkway	---	467
London, First	---	465
Henderson, First	---	462
Erlanger (1)	34	450
Covington, South Side	---	448
Louisville, Highland Park, First	---	443
Louisville, West Side (1)	82	440
Williamsburg, First	---	436
Henderson, Immanuel	---	430
Fulton, First	---	425
Hodgenville, First	---	420
Shively	---	413
Bellevue	---	411
Corbin, Central	---	410
Louisville, Immanuel (1)	69	408
Campbellsville	---	400
Paducah, Twelfth St., (1)	85	398
Louisville, Franklin St.	---	390
Hazard, First (2)	99	383
Beaver Dam (1)	57	381
Morganfield	---	379
Shepherdsville	---	361
Versailles	---	358
Beechland (near Valley Station)	---	356
Greenville	---	351
Winchester, First	---	349
Lebanon	---	347
Winchester, Central	---	341
Louisville, South Side	---	340
Evansville, Ind., Walnut St.	---	340
Jellico, Tenn., Crouches Creek	---	326
Meadow Home	---	321
Owensboro, Eaton Memorial	---	313
Mt. Vernon (Rockcastle Co.) (1)	77	300
Cynthiana (1)	38	294
Middlesboro, E. Cumberland Ave.	---	291
Willisburg	---	286
Old Yellow Creek (Middlesboro)	---	286
Louisville, East	---	284
Jellico, Tenn., First	---	283
Ft. Thomas, First	---	282
Mt. Sterling, First (1)	57	281
Frankfort, Thorn Hill	---	279
Pleasant Hill (near Campbellsville)	---	278
Mackville	---	277
Paducah, Trinity	---	276
High Splint (1)	54	273
Sand Spring (near Lawrenceburg)	---	272
Ludlow, First	---	270
Irvine, First (3)	104	269
Sturgis, First	---	265
Columbia (2)	76	264
Owensboro, Seven Hills	---	261
Russellville	---	251
Pikeville	---	250
Carrollton	---	250
Loyall, First	---	244
Newport, Trinity	---	238
Leitchfield, First	---	235
LaGrange, DeHaven Memorial	---	232
Oneida	---	230
Lawrenceburg, First	---	228
Hall's Gap, Fairview	---	227
Owensboro, Crabtree Ave.	---	226
Louisville, Shawnee	---	225
Dayton, First	---	224
Lexington, Hillcrest	---	222
Bardstown	---	221
Steubenville (1)	13	218
Louisville, Baptist Temple	---	216
Beech Grove (near Perryville)	---	213
Jeffersontown, First	---	212
Owenton	---	210
Cloverport	---	209
South Elkhorn	---	209
Magnolia	---	206
Auburn	---	205
Monticello, First	---	202
Shawnee Run (near Harrodsburg)	---	202
Richmond, First	---	201
Louisville, Gethsemane	---	201
Hazel	---	200

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AGE—The three ages of man are school tablet, aspirin tablet, and stone tablet.—*Warren C. Wood.*

Sinners In the Hands Of An Angry God

(Continued from Page 3)

The souls of the wicked are in Scripture compared to the troubled sea.—Isa. 57:20. For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further," but if God should withdraw their restraining power, it would soon carry all before it.

Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of the man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints; whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or furnace of fire and brimstone.

7. It is no security to wicked men for one moment, that there are no visible means of death at hand! It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger, in any respect, in his circumstances. The manifold and continual experience of the world, in all ages, shows this is no evidence that a man is not on the very brink of eternity and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable.

Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noonday; the sharpest sight can not discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or to go out of the ordinary course of His providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to His power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, Divine Providence and universal experience do bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that, if it were otherwise, we should see some difference between the wise and politic men of the world and others, with regard to their liableness to early and unexpected death; but how is it in fact? "How dieth the wise man? as the fool?" —Eccles. 2:16.

(To Be Continued)

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Serious Sayings

Being alert to speak is important, but being silent at the right time is even more necessary.

To receive a reward is a good thing, but to deserve it is better.

The test of a friendship does not come with smooth sailing, but when troubles rock your sea of life.

It is well to follow a leader, but wise to make certain the leader is going the right way.

The best part of education is that which a man learns for himself.—Pauline Tyson Stephens in *Girlhood Days.*

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The Disciplines of Discipleship

(Sunday School Lesson April 24, 1949)

Bible Material: Luke 12:16-21; 14:27-33

Golden Text: Whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke 14:27.

LUKE 12:
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits,
18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
21 So is he that layeth up treasure for himself, and is not rich toward God.
LUKE 14:
27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
30 Saying, This man began to build, and was not able to finish.
31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Introduction

Last week's lesson dealing with *The Future Life* emphasized spiritual values. This lesson considers the dread danger of making material things paramount.

Jesus, still confronted by multitudes, still preaching, warned of the leaven of hypocrisy—the subtle danger of becoming, in religion, a mere *actor*. This cunning intruder—hypocrisy—comes into the life in much the same manner the silent leaven works its way throughout the mass of dough. See Luke 12:1.

Jesus affirms, in verse 2, that all insincerity, all mere acting in religion, **will be discovered.** God knows it all the time, and the people, sooner or later, will discover it.

The Master goes on, in verse 5, to warn that men are to **fear God only,** never man or what man can do. Perhaps some had been tempted to assume the role of *actor,* one way or another, because they feared what men would do to them if their real mind should be known. He said, "Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

Then giving assurance of His Father's watchfulness—not even a sparrow is forgotten before God, and even the hairs of the head are numbered (verses 6 and 7)—Jesus charges all who trust Him to cast away their fear, and openly confess Him before men. He promises that all so confessing Him before men will be confessed, acknowledged, before the angels of heaven.

While He thus gave assurance of His Father's love and protection, and warned against the fear of man which keeps multitudes from an open acknowledgment of Jesus as their Lord, one in the audience interrupted Him with the request that He speak to his brother, asking him to divide, properly, the inheritance. It seems there were domestic difficulties then even as now.

Thus do men and women sit in sacred places with their minds clouded by thoughts of material things. This hearer was no hearer at all. His ears, even in divine assembly, were too deafened by the din of *things* to hear the voice of God. Materialism clamored so loudly that the spiritual went unheeded.

Replying, Jesus differentiated sharply between the *life* and *things* possessed, declaring, "Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth."

He had warned against the danger of the *actor* element in religion; now He warns against the covetousness-hazard in life—elevating the *material* above the *spiritual.*

The Parable of the Rich Man

To emphasize this truth, and to instruct further the man making the request, as well as all others, Jesus gave the parable of the rich man, recorded in Luke 12:16-21. It is highly probable that the story, related by Jesus to illustrate the point, was taken from actual life. Men have sinned against the Book and against God by setting aside truths on the ground that "they are parables." God will smite those who would destroy His Word! The truth is truth, whether or not it be found in parables.

The complaint against the rich man in the parable is not that he was prosperous. God gives power to get wealth. He makes the good earth to bring forth, and imparts wisdom to manage properly The complaint against this man is, he failed to differentiate between *life* and the *things* men possess. He neglected the truth, "A man's life consisteth not in the abundance of the things which he possesseth." He said to his *soul,* "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He overlooked the eternal truth that the *soul* cannot be satisfied with *things.* Man must look to God for soul satisfaction, not to things material. Life belongs to God, and for life we must give an account.

This truth is emphasized in verse 20, "But God said unto him, Thou fool, this night is thy *soul* required of thee: then whose shall these things be, which thou hast provided?" God demands an accounting. Starved souls are ushered into the presence of God to answer for their neglect of things eternal. Jesus sums up the whole by saying, "So is he that layeth up treasures *for himself,* and is not rich *toward God.*"

(Continued on Page 22)

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Cloverport Baptists Plan To Erect New Building

CLOVERPORT Ky. April 1.—The Cloverport Baptist Church, of which Rev. G. C. Sandusky is pastor, voted at its April business meeting to launch a building fund campaign to secure funds to erect a new church building on its lot facing Main Street. This lot, which is near the old ferry, overlooking the Ohio River, was purchased several years ago by the church.

The Cloverport Church was organized in 1829. The present building was erected in 1876. The Sunday school is larger now than it has been at any time during the past 12 or 15 years and it is felt by the church leaders that the present building is not sufficient to care for the needs.

Mrs. Carl DeHaven has been elected treasurer of the new church building fund.

—o—

Gleanings

Dr. E. F. Estes, West Broadway Church of Louisville, is at this time conducting special meetings with Pastor J. F. Rake at the First Baptist Church of Evansville, Ind.

Evangelist A. C. Baker, Louisville, Ky., has just closed a revival meeting with Pastor J. Cody Stone at the Long Run Baptist Church, east of Louisville. There were nine for baptism and one by letter.

Pastor George H. Riggs, of Victory Memorial Church, Louisville, began a revival at the Morganfield Baptist Church on Monday night, April 18. During his absence Dr. V. L. Stanfield, instructor in homiletics at the Southern Seminary, will preach for him at Victory Memorial on April 24.

There have been 29 additions to the Lawrenceburg Baptist Church in the five months that Pastor Levon Moore has been there. The Sunday school averaged 246 during March. The church has voted to redecorate the building. A fully equipped nursery is now in operation, and a modern kitchen is being installed.

The Seminary Woman's Choral Club will give a musical concert tonight, Thursday, April 21, at 8:00 o'clock, in Norton Hall Chapel, 2825 Lexington Road, Louisville. The program is under the direction of Mrs. E. A. McDowell, Jr. The guest soloist will be Mrs. Eugene Enlow, concert pianist.

Pastor D. Wade Armstrong, pastor of the Covert Avenue Baptist Church of Evansville, Indiana, and formerly pastor of the Baptist Church at Irvington, Ky., has accepted the call of the First Baptist Church of Crestwood, Okla. Brother Armstrong hails from Hartford, Ark., and graduated from Ouachita College before coming to the Seminary at Louisville.

Decoration Day services will be held at Long Run Baptist Church on Monday, May 30. Dr. W. C. Boone will be the morning speaker at 10:30 o'clock, and Dr. Leo T. Crismon, President of the Kentucky Bptaist Historical Society, and Seminary, will give an outline of the history of Long Run Church in the afternoon. Box lunches will be spread at the noon hour. Pastor J. Cody Stone urges friends from everywhere to come and spend the day. After the meeting he will be glad to show visitors over the grounds and explain the history of the church.

—o—

CONVERSATION—Nothing will break up an ordinary conservation quicker than for someone to drop into it an intelligent remark.—*Kalends of the Waverly Press.*

In Memoriam

MRS. J. R. MARSHALL

HODGENVILLE, Ky., February 28.—On February 4, 1949, Mrs. J. R. Marshall, a faithful member of the First Baptist Church of Hodgenville, Kentucky, went home to meet her Heavenly Father. Mrs. Marshall was a most devout Christian woman and was loved by all who knew her. She was assistant teached of the Philathea Sunday School Class. She was always found in her place on Sunday morning and will be sadly missed by The Reapers Class; The Knight Circle and the church.

Our deep sympathy and love are extended to her husband and family.

Be it resolved that we, the members of the Woman's Missionary Society of the First Baptist Church of Hodgenville, Kentucky, send a copy of these resolutions to the family, a copy be spread upon our records, and a copy be sent to the Western Recorder for publication.—Committee: Mrs. Donahue Ferrill, Mrs. H. B. Hendley, Mrs. W. D. Morgan.

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The Disciplines of Discipleship

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J. Marvin Adams Preaches In Hillcrest Meetings At City of Lexington

LEXINGTON, Ky., April 7.—The Hillcrest Church, of which Ira McMillen, Jr., is pastor, enjoyed a gracious season of revival during the two weeks of March 21-April 1. Brother J. Marvin Adams, pastor of First Church, Middlesboro, was the visiting evangelist and John R. Beam, of Lexington, had charge of the music. Twelve were received by the church as candidates for baptism, five of whom were adults and heads of families. Pastor McMillen reports that the church was greatly benefited by the sound gospel preaching of Brother Adams. "His fine spirit and his compassionate messages won the hearts of all of our people." A goal of 250 in attendance was set for the Sunday school during the meeting, the record number prior to that time being 216. Due to the splendid work of the officers and teachers and the entire Sunday school the new record of 264 was set for that day. The twelve received for baptism bring to a total of 46 received as candidates for baptism and in addition 31 have been received by letter, making a total of 77 additions since September 1.

Chicago Manufactuer Addresses Georgetown On Vocational Emphases

GEORGETOWN, Ky., April 11.—A vocational emphasis program began Sunday, April 10, at Georgetown College. Several speakers appeared on the program which was sponsored by the college unit of the Baptist Student Union.

J. L. Kraft, chairman of the board and former president of Kraft Foods Company, gave the opening address at the John L. Hill Chapel. Men outstanding in their fields took part in the vocational meeting later in the week.

Gleanings

The Georgetown Baptist Sunday school has set a goal of 1,001 for Sunday, April 24.

LaFayette Hotel, Lexington, Ky., will be the place for the annual B. S. U. Banquet on April 22 at 6:30 P. M.

Prof. Keith Lancaster will direct the singing of the Cumberland College Choir at the Calvary Baptist Church of Lexington, Ky., on Sunday night, April 24.

The Georgetown College Choir, under the direction of Prof. William Anders, will sing at the First Baptist Church of Frankfort, Ky., on Wednesday night, April 27.

Webb Johnson, 83, retired farmer, died April 14 at his home in Winchester, Ky. Mr. Johnson was a native of Clark County and a member of the Corinth Baptist Church.

Dr. Dotson M. Nelson, pastor of the Calvary Baptist Church of Kansas City, Mo., is conducting a series of evangelistic meetings with Pastor Elwin L. Skiles at the Georgetown Baptist Church during April 18 to May 1.

The Mission Building of the Calvary Baptist Mission was dedicated on April 17. This building was presented by and remodeled by Mr. and Mrs. L. R. Cooke, members of the Calvary Baptist Church.

The South Elkhorn Baptist Church was given a demonstration of God's power on April 3 in the eleven additions and four rededications, as a result of their services on that Lord's Day. Henry Downing is pastor there.

The First Baptist Church of Frankfort, Ky., where Dr. Fred G. Moffatt is pastor, is underwriting the going of Dr. and Mrs. Robert G. Bratcher as Missionaries to Brazil. The Bratchers are making plans to sail at an early date.

Rev. and Mrs. William E. Timms, of London, England, are to conduct special evangelistic services in the Baptist Chapel at Frankfort, Ky., beginning Sunday, April 24. Pastor Herman Marx, of the Baptist Chapel, says that the visitors are especially good in working with children and young people.

Lexington Pastor Addresses Sunday School Association

HUNTINGTON, W. Va., April 11.—The Greenup Associational Sunday school meeting was held at the Westmoreland Baptist Church in Huntington tonight at 7:30. The speaker was Dr. F. Russell Purdy, pastor of the Calvary Baptist Church of Lexington, Ky., who spoke on the subject, "Evangelism." Special music was supplied by a male quartette. Pastor Carroll Hubbard of the First Church of Ashland is superintendent of the Greenup Associational Sunday School Organization.

West Virginia Pastor Preaching in Meetings At Carlisle Kentucky

CARLISLE, Ky., April 20.—The Youth of the Carlisle Baptist Church are planning a Youth Revival for April 18-24, with the Rev. Louis McCord, Gassaway, W. Va., as the evangelist. Eighteen of the young people planned their meeting at a Sunday morning breakfast held in the home of their pastor, Rev. E. V. Carrier.

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Ramsey Pollard to Be Commencement Speaker For Clear Creek Class

PINEVILLE, Ky.—Dr. Ramsey Pollard, pastor, Broadway Baptist Church, Knoxville, Tennessee, will deliver the commencement address for the Clear Creek Mountain Preachers' Bible School, near Pineville, Ky., May 13. Nineteen students, representing eight states, will receive diplomas. According to Dean Carter this is the school's largest graduating class.

Prestonsburg Church Is Recipient of Gifts Made By its Members

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(Sunday School Lesson April 24, 1949)

Bible Material: Luke 12:16-21; 14:27-33

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Enterprise Committee On Radio Signs Contract With Pikeville Station

PIKEVILLE, Ky.—The Enterprise Association began recently a week-day Baptist Good News Hour on the new Pikeville Radio Station, WLSI, at 7:30 each morning. Speakers each week are: L. W. Benedict, pastor of Irene Cole Memorial Church at Prestonsburg, on Mondays; Winn T. Barr, Allen, Ky., on Tuesdays; Clyde B. Stevens, of Unity and Grace Churches, Wednesdays; E. L. Howerton, Pikeville, Thursdays; and other pastors in the association dividing Fridays among themselves, with a full half-hour J. B. Lawrence program every Saturday morning.

The Radio Committee for Enterprise Association is composed of L. W. Benedict, Chairman; R. B. Hobbs, Treasurer; E. L. Howerton, Secretary; Roy A. Hamilton, Paintsville, and Escom Chandler, Mayor of Paintsville. Their contract has been signed for a year.

Gleanings

Miss Peggy Troxel and Jarrel Osborne were married at the First Baptist Church of Ashland on April 8.

Miss Doris Jackson and Carl Withrow were united in marriage in a wedding held April 3 at the First Baptist Church of Ashland, Ky.

Youth Week is being observed by the First Baptist Church of Barbourville, Ky., during April 17-24, according to Pastor Fred Tarpley.

The cornerstone laying of the Missionary Baptist Church, Catlettsburg, Kentucky, was held by Pastor Dewey H. Jones last Sunday afternoon, April 17. The speaker for that occasion was Pastor Carroll Hubbard, of the First Baptist Church of Ashland.

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Uncle of Ashland Pastor Dies in Paducah, Ky.

HOPKINSVILLE, Ky., April 7.—Dr. J. Ernest Fox, of this city, died today at Paducah, Ky. He was an uncle of Pastor Carroll Hubbard, of the First Baptist Church of Ashland, Ky.

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Retreat or Conquest?

The present world situation calls for earnest thought. It is no time for men to seek their ease, or rest on their laurels. We still need Paul's admonition to be sober in all things, to suffer hardships, to be on the job as an evangelist, and to fight the good fight.

The good fight must go on until all the world hears and the message is fully proclaimed at any cost. Alone and in prison, Paul thought not of surrender but of world conquest. The two empires gle and Paul knew which was to win. "In real life," says an eminent preacher, "Nero sits on the throne and Paul languishes in prison, and many years must pass before people begin calling their dogs Nero, and their sons Paul! But that time comes! As God lives, that time always comes."—*Samuel M. Zwemer, in HOW RICH THE HARVEST* (Revell).

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An American business man in Shanghai who drives a beaten-up Ford was approached by a Chinese friend who is chauffeured about in a shiny Cadillac,

"Wanna trade?" the Chinese asked?

There must be a catch in it, the American thought.

But not as the Chinese explained his generosity:

"Suppose Communists come. If I ride around in Cadillac they think me rich man. Maybe do something bad to me. If I ride around in Ford, they think me ordinary man, everything probably all right. I like your Ford.—*Nana.*

* * *

DUTY: Pleasure—Most of us don't mind doing what we ought to do when it doesn't interfere with our doing what we want to do.—*Cincinnati Enquirer.*

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(Continued on Page 22)

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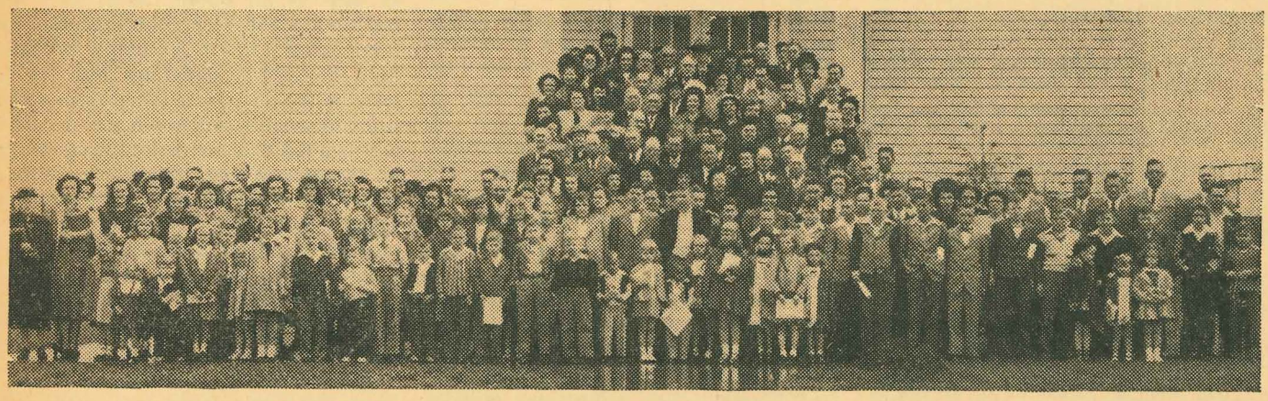
Second Baptist Church of Greenville Organized; J. H. Lyons is Pastor

GREENVILLE, Ky., April 3.—A new Missionary Baptist Church was organized here today to be known as the Second Baptist Church. It was organized with 103 charter members. The pastor of the flock is Rev. J. H. Lyon.

Several churches were invited to send their pastor and deacons to help with the organization. The following pastors took part in the service: Roy M. Gabbert—First Baptist Church, Greenville, Ky.; Ray Dean—First Baptist Church, Central City, Ky.; M. V. Cotton—Denmore Baptist Church; H. K. Langston—Cherry Hill Baptist Church; John L. Parker—Friendship Baptist Church; S. A. Kittinger—East Union Baptist Church; L. B. Wice—New Harmony Baptist Church; and John W. T. Givens who is retired.

The council was organized, and Roy M. Gabbert was elected moderator with S. G. Noffsinger serving as clerk. A resolution bearing the names of the charter members and containing the church covenant and articles of faith was read and adopted by the body. J. H. Lyon, who had been serving as assistant pastor of the First Baptist Church, Greenville, was elected to be the new pastor. Other officers elected were as follows: Paschel Stovall, Clerk; John Bethel, Treasurer; John Bethel and Harold Phillips, deacons; and C. O. Hogan, Otis Underwood, and Curbert Shanks, Trustees. Following the election of officers, John L. Parker brought the charge to the church. M. V. Cotton offered the closing prayer.

The building was erected by the First Baptist Church of Greenville and had been used as a Chapel.



The Sunday School Attendance was 184 on the day the church was organized. The average Sunday school attendance for the month of March was 113, and the average Prayer Meeting attendance was 94.

At the last business meeting the church voted to put the Western Recorder in the budget.

Paducah Pastor Helps A. Warren Huyck in Augusta Revival

PADUCAH, Ky., April 8.—Pastor Wayne DeHoney, of the Immanuel Baptist Church here, has been assisting a former Paducah pastor, Dr. A. Warren Huyck, in a revival meeting recently at Augusta, Ga. There were seventy-two additions. The meeting was characterized by a strong, daily visitation program, which greatly augmented the evangelistic services.

W. C. Boone Preaching In Hopkinsville Revival

Dr. W. C. Boone, general secretary-treasurer of missions in Kentucky, is delivering the sermons in the revival at the Second Baptist Church, Hopkinsville, Ky., where Rev. J. H. Maddox is pastor.

The revival began April 17 and will continue through April 27. Services are held twice daily, at 7 o'clock each morning and at 7:30 each evening.

Song services are under the direction of W. H. Cagle, director of music.

Gleanings

Pastor Raymond Ward is conducting a Youth Revival at the McHenry Baptist Church at the present time.

Pastor Connie Garland and his members are repainting and redecorating the Antioch Baptist Church, near Bardwell.

The Georgetown College Choir gave a musical program at the First Baptist Church of Madisonville on its recent tour.

Pastor W. C. Agnew has resigned at Poplar Grove and has accepted the care of the First Baptist Church, Henning, Tennessee.

Pastor Henry Beach will do the preaching and Choir Director Snyder will lead the music in a series of evangelistic meetings at Hall Street Church of Owensboro May 15-27.

Mrs. Ellis M. Day, Whitesville, Superintendent of the Daviess-McLean Associational W. M. U., was the speaker at the April meeting of the Third Baptist W. M. S. of Owensboro on April 14.

W. W. Johnson has resigned as pastor of the Kuttawa Baptist Church, in Western Kentucky, and has accepted the pastorate of the Buffalo Baptist Church, in the central part of the state. He will make the change about May 1.

Pastor George H. Riggs, of the Victory Memorial Church, Louisville, began preaching in a series of evangelistic meetings with Pastor M. E. Miller at the Morganfield Baptist Church on April 17. The series will continue through April 28.

A Bible Institute and Stewardship Revival is being conducted at Columbus Church this week. Speakers include: April 20, H. Summerville of Burkley; April 21, L. W. Carlin; April 22, Brother Stegall; April 23, G. W. Archer; and April 24, H. M. Suthard.

New Hope Baptist Church, Moorman, Ky., near Central City, where Earl Mitchell is pastor, had 108 in Sunday school, 120 for preaching service and eighty-eight in Baptist Training Union on April 10. There were seventy-four in prayer meeting.

A new paper, printed monthly, is being edited and published by Pastor O. C. Markham, of the Hickman Baptist Church, Hickman, Ky., called *The West Kentucky Baptist*. This is a four-page promotional organ for the causes being sponsored by the West Kentucky Baptist Association.

Pastor Wayne Thomas reports in his bulletin that forty of the members of the Bethel Baptist Church, Hebbardsville, Ky., have pledged to tithe their income. Now is the time to keep an eye on Bethel. Something is going to happen there. Forty people thus honoring the Lord will open the windows of heaven.

Rev. and Mrs. Harold D. Tallant left for Chattanooga April 14 where Bro. Tallant's father, J. B. Tallant, was to undergo a major operation.

BOOK Reviews

PASTORAL WORK AND PERSONAL COUNSELING. By Russell L. Dicks. Published by The Macmillan Co., copywright 1944-1949. Pages, 95. Price, $2.50.

This book is another of the many which are being written upon the pastor's work and methods; however, it is not so repetitious as to lack freshness or the ability to inspire the reader. The author does us a service in giving a classification of suffering. There are four types: Pain—Fear—Sense of Guilt—Loneliness.

The book is most helpful in defining the kind of a pastor who may effectively minister to men in their sufferings. It enlarges upon the method of creative listening and recommends strongly prayer. The case the author relates in detail as an example of creative listening as the method by which a hopelessly ill woman is brought back to fellowship with God, is very instructive and suggestive.

The pastor, feeling his personal inadequacy to alone meet the problems of the people, should join hands with the physician, nurse, and social worker in serving humanity's needs. He must enlist the layman in his church and help train them in the fine art of ministering to men.—W. R. Pettigrew.

—o—

SECULAR ILLUSION OR CHRISTIAN REALISM? By D. R. Davis, The Macmillan Co. Price $2.00.

In a day when a sin-sick world is told it needs polish instead of pardon, culture instead of Calvary, this little book will meet a great need. The author believes that mankind's trouble is more than just maladjustment. He convincingly states that man's malady is constitutional. Man needs regeneration and only the new birth can meet man's need.

This quotation is characteristic of the book: "By all means let us cultivate hope. But hope in what? In the human nature which for 6,000 years has created 21 civilizations and destroyed everyone of them? In the human nature which as the centuries go by brings to perfection the possibility of universal extermination? Will humanity continue to rely on that broken reed? There is hope FOR men but not IN man."—A. M. Vollmer.

—o—

PERSONAL ADVENTURES WITH JESUS. By B. H. Duncan, Broadman Press, price $1.50.

Our highly esteemed colleague, Dr. B. H. Duncan, editor of **The Arkansas Baptist**, has given his many readers another treat. PERSONAL ADVENTURES WITH JESUS is a great book of fifteen sermons, right out of the old Book, and out of the author's rich experience. Dr. Duncan knows how to preach, and he knows how to write—a rare combination. The book is brimful of thought-provoking, heart-reaching, stimulating sermons. The work will have a far wider sale than even Dr. Duncan's great circle of friends. We recommend it to those who want a cooling, spiritual drink from a well that never runs dry.

—o—

CHURCH LEADERSHIP AND EVANGELISM. By Fred Irwin Johnson. Published by The Pentecostal Publishing Co. Louisville, Kentucky. 194 pages. Copyright Date 1948. Price $2.50.

The author, like many other writers, gives many evidences which indicate the "Failure of the Church."

The official leadership in the days of Jesus was the cause of failure to see and accept the Messiah and His program. He raises the question: may it not be true that modern church leaders are mostly responsible for the present weakness of the church?

The modern church has lost the trails of orthodoxy, prayer and passion for the lost. These must be rediscovered. Preaching must warn, rebuke, and call for repentance. The people of God must walk with God and render a witness of joy in the earth. The author calls for a vital spiritual training of our future preachers and leaders.

"Art glass windows, the illuminated cross, candles, robes, with lectern and pulpit are no substitute for the burning message and the altar of prayer."

The author very rightly includes in our hope for a greater church in the future, the capturing and training of youth.—W. R. PETTIGREW.

—

TECHNIQUES OF A STEWARDSHIP REVIVAL. By Dr. B. C. Land, Executive Secretary of the Mississippi Baptist Foundation. Price 50 cents, can be purchased direct from the author or from the Stewardship Publishing Company, P. O. Box 6235, Parkway Station, Jackson 9, Miss.

Here is a book all pastors and teachers and deacons need. Dr. Land has made available at exceedingly low cost a complete coverage of the entire technique of a stewardship revival. There are twelve chapters in the book: The Meaning of a Stewardship Revival, The Bible Plan of Church Finance, The Unified Budget, A Church Using Its Sunday School to Promote Its Unified Budget, How to Prepare a Church for Stewardship Revival, How to Plan a Simultaneous Stewardship Aevival, Demonstration Day in a Stewardship Revival, Techniques for Enlisting Tithers, How to Conserve the Results of a Stewardship Revival, How to Finance a Stewardship Revival, and, How to Use Our Literature on Stewardship, Tithing, and Church Finance. **You will not want to e without this book.** Place it in the hands of your people.

—o—

A PICTURE DICTIONARY OF THE BIBLE. By Ruth P. Tubby, and illustrated by Ruth King. Abingdon-Cokesbury Press, 150 Fifth Ave., New York 11, New York. Price $1.50.

This splendidly bound, well-written volume, containing 64 pages, is designed as a help for children, in acquainting them with words used in the Bible. There are many pictures illustrating the meaning of the words. The author makes no attempt at technicalities. She does achieve her purpose of presentation, a book well adopted to child use. This sort of thing stimulates interest in the Bible and answers many questions arising in the youngster's mind.

Highland Brotherhood Brings Chas. A. Wells to Louisville Meetings

Charles A. Wells, journalist, cartoonist and world traveler, will be with Pastor Hankins F. Parker at the Highland Baptist Church of Louisville April 24-29 at 7:30 P. M. each evening. Mr. Wells is being brought to Louisville under the



Charles A. Wells

sponsorship of the Highland Baptist Brotherhood. The topic of the week will be conferences on *Christ and World Need.*

Mr. Wells started out in the newspaper game as a sports cartoonist and reporter, but the editorial department soon sensed his gifts and appropriated him for a news cartoonist in their own department. His work as a writer kept him on the go, and assignments took him to various parts of the world until he became known as a professional traveler. Many of his trips have taken him into India, Russia, and most of the European countries. While he has been studying affairs and men in all of the countries he has been conscious of his own Christian background, and has sought to analyze events by the yardstick of Christian doctrine. His drawings make graphic the dramatic impressions he has received as he has toured through the album of life.

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Baptist Training Union Department

BYRON C. S. DeJARNETTE
State Secretary

STANDARD UNITS FOR 1948

Standard for Entire Year

Associational:
Campbell County.

Training Unions:
Laurel River—London, First; Severns Valley—Gilead.

Adult Department:
Laurel River—London, First.

Adult Unions:
Laurel River—London, First, "Pastors Helpers," "Willing Workers;" Sulphur Fork—LaGrange, DeHaven Memorial; West Union—Paducah, Tabernacle, "Young Adult," "Adult."

Intermediate Unions:
Severn's Valley—Gilead, "13 years," "16 years;" Baptist—Sand Spring, Lawrenceburg.

Junior Unions:
Severns Valley—Gilead, "9 years," "10 years;" Baptist—Sand Spring, Lawrenceburg; West Union—Paducah, Tabernacle, "Busy Bees."

Story Hour Department:
Laurel River—London, First.

Standard for Three Quarters

Adult Unions:
Baptist—Sand Spring, Lawrenceburg; Laurel River—London, First, "Faithful Workers."

Young People's Departments:
Laurel River—London, First.

Young People's Unions:
Laurel River—London, First, "Light Bearers."

Intermediate Departments:
Laurel River—London, First.

Intermediate Unions:
Severns Valley—Gilead, "14 years," "15 years."

Junior Departments:
Laurel River—London, First.

Junior Unions:
Laurel River—London, First, "Busy Bees," "Shining Lights," "Doers," Severns Valley—Gilead, "12 years."

Story Hour Departments:
Little Bethel—Madisonville, First.

Story Hours:
Laurel River—London, First, "Beginner," "Primary;" Little Bethel—Madisonville, First, "Nursery," "Beginner;" Ohio County—Beaver Dam, "Primary."

Standard for Two Quarters

Associations:
Baptist.

Training Unions:
Ohio County—Beaver Dam.

Adult Unions:
Severns Valley—Gilead.

Young People's Unions:
Baptist—Sand Spring, Lawrenceburg; Laurel River—London, First, "J. O. Y.;" Warren—Bowling Green, First, "Crusaders."

Intermediate Unions:
Laurel River—London, First, "Christian Soldiers," "Companions," "Comrades;" Severns Valley—Gilead, "13 year;" West Union—Paducah, Tabernacle, "13-14 year," "15-16 year."

Junior Unions:
Laurel River—London, First, "Go-Getters," "Hustlers;" Little Bethel—Madisonville, First, "Jesus Helpers;" Ohio County—Beaver Dam, "Pastor's Pals," "Willing Workers;" Severns Valley—Gilead, "11 year."

Story Hour Departments:
Ohio County— Beaver Dam.

Story Hours:
West Union—Paducah, Tabernacle.

Standard for One Quarter

Associations:
Laurel River.

Training Unions:
Little Bethel—Madisonville, First.

Adult Departments:
Little Bethel—Madisonville, First.

Adult Unions:
Bell County—Fonde; Bethel—Russellville, Post Oak; Little Bethel—Madisonville, First, "Three Talents," "Whittinghill," "Willing Workers," "Zion;" Laurel River—London, First, "Leaders;" Ohio County—Beaver Dam, "Senior Adult;" West Kentuckiana—Henderson, Zion.

Young People's Unions:
Blood River — Elm Grove; Little Bethel—Madisonville, First, "Faithful Followers;" Severns Valley—Gilead; West Union—Paducah, Tabernacle.

Intermediate Unions:
Laurel River—East Bernstadt, "Pastor's Helpers;" London, First, "Conquerors;" Long Run—Indiana, Indianapolis, Broadway.

Junior Department:
Little Bethel — Madisonville, First; Ohio County—Beaver Dam.

Junior Unions:
Daviess-McLean—Eaton Memorial, Owensboro; Laurel River—London, First, "Tallant," "Toilers;" Little Bethel—Madisonville, First, "Shining Lights."

Story Hour Departments:
Bell County—Middlesboro, First.

Story Hours:
Baptist—Mt. Pleasant; Sand Spring, Lawrenceburg; Bell County—Middlesboro, First, "Beginners," "Primary;" Severns Valley—Sonora.

MAY

Theme: The Faithful Family.

Scripture: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:15).

Aim: To Help Us to Build Christian Homes.

Song: "My Mother's Bible."

Denominational Emphases

1. Christian Home Week, May 1-8.
2. Hospital Day on Mother's Day, May 8.
3. Southern Baptist Convention, May 18-22; Youth Night, Sponsored by Training Union, May 22.

Suggested Activities for Churches

1. Observe Christian Home Week, May 1-8. Make this an occasion also to continue the crusade to enlist every member in reading the Bible every day, and to attend the church prayer meeting.
2. Make plans to attend the associational, state, and Southern Baptist assemblies to be held in the summer.
3. Promote personal soul-winning.
4. Lead all officers and leaders to attend the associational officers and leaders' council this month.

Suggested Activities for Associations

1. Hold the associational officers and leaders' council. Continue to emphasize the crusade on Daily Bible reading and prayer meeting attendance.
2. Seek to enlist all the churches to assist the associational officers in extension work to organize new Training Unions and units of the Training Union in all churches.

In Appreciation

The State Training Union Department joins the Convention in expressing the deepest appreciation to the First Baptist Church of Paducah and the pastor, Rev. Thomas R. Brown, to the general chairman, Mr. Fred Earhart and all committees, to the Baptist Tabernacle and pastor, Dr. William McMurray and all pastors and churches assisting in plans for and entertainment of the Convention on April 20-22, Wednesday night through Friday night.

In appreciation of them and for the convenience of any who might want to get in touch with them, the list of committee chairmen follows:

General Chairman—
Mr. Fred Earhart, Davis Apts., Paducah
General Secretary—
Miss Florence Gibbs, Guthrie Bldg., Paducah
Publicity Committee—
Miss Ethelyne Thompson, Paducah Sun-Democrat, Paducah
Hotel Committee—
Mrs. B. C. Meriwether, Palmer Hotel, Paducah
Homes Committee—
Mrs. Schultz Riggs, 301 S. 7th St., Paducah
Registration Committee—
Mrs. LeRoy King, 808 N. 25th St., Paducah
Banquet Committee—
Mrs. F. W. Earhart, Davis Apts., Paducah
Meals Committee—
Mr. Roy Hughes, c/o Paducah W. W. Company, Paducah
Music Committee—
Mrs. Tandy Smith, Ridgewood Ave., Paducah
Property Committee—
Mrs. Ernest Butler, 933 S. 28th St., Paducah
Exhibits Committee—
Mrs. Walter Howerton, 2807 Bdwy., Paducah
Decorations Committee—
Mrs. Miller McCann, 633 Fountain Avenue, Paducah
Transportation Committee—
Mr. Wilson Dunn, 940 Clay, Paducah
Pages Committee—
Mr. Ed Darnell, Route 7, Paducah
Electric and Sound Equipment Committee—
Mr. Ross Royal, c/o First Baptist Church, Paducah

20%-ERS

The following churches have reported their church Training Union attendance for March 27 equivalent to 20 per cent of the resident church membership: Jellico, First; Lynch; Steubenville; Highland Avenue, Cincinnati, Ohio; Erlanger; London, First; Kuttawa; Eddyville, First; South Elkhorn; Louisville, Harmony Chapel.

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

A Successful Meeting

The Forty-fifth Annual Meeting of Kentucky Woman's Missionary Union was truly a great convention. We are deeply grateful to all who helped to make it so: to all the speakers and missionaries whose messages made it a time of high inspiration, to all the committees whose capable work made it possible for business to be transacted wisely and in the minimum time, to the women of Crescent Hill Church under the leadership of Mrs. W. P. Stuart and Mrs. J. K. Williams for their gracious and untiring efforts and to all the multitude of women who attended and made the spirit and atmosphere of the meeting possible.

A full report of the Convention is being prepared by Mrs. W. H. Moody and will appear on this page soon.

We turn our faces now toward the annual meeting of Southern Union at Oklahoma City, May 15-18 and the meeting of the Southern Baptist Convention, May 18-22. Request your delegate's card for the W. M. U. meeting from the state office. We are limited to fifty delegates from Kentucky.

Significant Opportunities at W. M. U. Annual Meeting in Oklahoma City

Sunday Afternoon—3 o'clock Speaker: Miss Margaret Applegarth
Sunday Night—8 o'clock Speaker: Dr. Walter Judd

There will be other impressive speakers, including missionaries and denominational leaders throughout the program. Sessions will begin at 9:30 A. M., 2:00 P. M. and 7:30 P. M. on Monday and Tuesday. Prayer services are being planned for 8:15 A. M. and 1:15 P. M. these two days.

All delegates must register, of course, and all visitors are cordially invited to register. Registration will be open on Saturday, May 14, in Hotel Biltmore lobby from 1 P. M. to 10 P. M.; then the place to register will be changed to the Municipal Auditorium for Sunday afternoon, 1 P. M. to 10 P. M.; Monday, 8 A. M. to 10 P. M.; Tuesday, 8 A. M. to 2 P. M. There will be no registration during program hours.

Come to W. M. U. Meeting in Oklahoma City for renewing and enlarging your missionary zeal.

Reservations for homes and for hotels are made through Rev. Anson Justice, 223½ N. W. First, Oklahoma City 2, Oklahoma.

Notice to W. W. U. Training School Alumnae

Our annual business meeting will be held during breakfast Wednesday morning, May 18. The place is the Oklahoma City Y. W. C. A. The time is 7:30 A. M. Breakfast (including tip) will be $1.00. Buy your ticket Tuesday in the foyer of the municipal auditorium. If you are not in Oklahoma City before Wednesday morning come along and we will do our best to take care of you. Maybe you could get a friend to buy your ticket for you and meet you with it at the Y. W. C. A. Anyway—breakfast meeting at the Y. W. C. A., 7:30, May 18.

Let's Help Build Headquarters

The second Quarterly Associational Meetings will be in progress when this issue of the Recorder reaches you. Let us remind each other to "March Your Quarters To Build Headquarters." Kentucky must do her share in this worthy cause! Five thousand dollars is urgently needed at once. The time has been extended for collecting this fund, and Kentucky must not lag behind. Send your contribution toward the new headquarters building to Mrs. W. H. Jaegle, 127 E. Broadway, Louisville, as soon as possible.

Reminding You Again

Sunbeam Focus Week is two weeks away. We hope your plans are well made for a profitable week full of acticity that will let folks know the value of being a member of the Sunbeam Band, and activities that will prove a real blessing to your church and community. Use the suggested materials prepared for this week and use your own ideas as well.

Have You Planned Your Vacation?

Do not forget to include Ridgecrest W. M. U. Conference, August 4-10, and the the Kentucky Baptist Encampment at Clear Creek with its W. M. U. Periods, August 22-26, in your summer plans. Write to *Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.*, for reservations including $2.00 registration fee per person. Write to *Mr. Marvin Byrdwell, Clear Creek Springs, Pineville, Ky.*, for reservations for the Encampment.

The March Regional Meetings

You have read elsewhere in the Western Recorder the reports concerning the regional meetings held under the leadership of Dr. W. C. Boone. Woman's Missionary Union of Kentucky was glad to participate in these meetings with Mrs. Charles Ison and the Executive Secretary in attendance at each meeting. The attendance of our women and the interest in the conferences were greatly encouraging and the meetings were each very helpful. When people know they will do. There is always rich blessing in keeping our Father's command to assemble ourselves together.

Royal Ambassadors of Cherry Corner are Recognized

The entire weekend of March 26 and 27 was devoted to an intense emphasis upon Missions and the Royal Ambassador Organization in the Cherry Corner Baptist Church of Blood River Association. Rev. John Ryberg, Southern Baptist Seminary, is pastor of the church and is promoting in a splendid manner the Royal Ambassador Chapter, serving it as Counselor. The Chapter has an enrolment of 23 boys of which the majority are intermediates. Mrs. Cullen Forrest is the Young People's Director, and she is given the full support of the President of the W M S., Mrs. Lon Outland.

On Saturday Evening, a banquet was served by the members of the W. M. S. to the Royal Ambassadors and Girls' Auxilary. The Banquet speaker was Rev. John Wrenn, State Royal Ambassador Secretary. The occasion marked the first "birthday" of the R. A. Chapter.

An Associational Leadership Conference was conducted on Sunday afternoon in the First Baptist Church of Murray with Dr. H. C. Childs, Pastor, presiding. Pastors, Young People's Leaders, R. A. Counselors, and R. A.'s discussed with Mr. Wrenn, the plan of work, objectives, and problems of the missionary organization for boys. A warm response was shown.

A large number attended the Recognition Service for members of the Adoniram Judson Chapter of the Cherry Corner Baptist Church on Sunday Evening. The following boys were recognized and presented with their awards: Page: Dale Outland, N. D. Roberts, Will Ed Stokes and Elzie Lee Dick; Squire: C. A. Bucy, and Willie Dick; Knight: George Shelton, (Ambassador-in-Chief), and Bobby Jo Bucy; Ambassador: Thomas Douglas Forrest, Hal Shipley, Charles Outland, and Harold Lassiter.

Southside R. A.'s Honor Fathers

The Royal Ambassador Chapter of Southside Baptist Church of Covington honored the fathers of the Chapter members at a lovely banquet on Friday evening, March 25 Rev. Chase Jennings was Toastmaster for the occasion. Rev. A. B. Colvin, pastor of the church, brought a welcome to fathers, sons, and guests. Rev. John Wrenn, State R. A. Secretary, was guest speaker. After a period of group singing, the Chapter gave a stunt patterned after a Radio Quiz show.

Following the Father-Son Banquet, a Recognition Service was held for the Chapter in the church auditorium. The following Royal Ambassadors received recognition: Page: David Thornton, Wendell Durham, Henry Ewing, Bernard Durham, Bobby Landrum and Wayne Price; Squire: Sammy Landrum, Russell Moore, and Kenneth Jones; Knight: Chase Jennings.

Ths Royal Ambassador Chapter of Southside Baptist is marching forward toward goals of higher achievement.

Elizabethtown's J. O. Y. Class Enters Many Activities of Service

ELIZABETHTOWN, Ky., March 20.—The JOY Class of the Severns Valley Baptist Church, here, composed of 64 young married women, have been living true to the meaning of their class name —Jesus-Others-Yourself. For the past year this class has been actively engaged in personal soul winning, having seen five of their members find Christ, and many have rededicated their lives to Christ.



Members of the J. O. Y. Class at Elizabethtown

The class members were moved by a plea for help by our State Institution at Lakeland. They sent them a radio and phonograph combination, and many selections of records. Also crates of apples and oranges.

In July the class worked in and sponsored a Vacation Bible School for the colored children with an enrolment of 101. Great interest was shown by the pupils to learn more about God's Word. The parents were eager to help, and appreciated the school. A commencement was held and a display of the handwork done in the school was exhibited.

The class also found a place of service in the Children's Free Hospital in Louisville, and made for them sheets, pillow cases, gowns and pajamas for the patients.

They purchased toys for the Severns Valley Church nursery and each month they prepare and serve the dinner for the Brotherhood. They are co-operating now on a visitation program, meeting each Thursday afternoon and going out to invite and enlist others in Sunday school.

The class has a class meeting the fourth Tuesday of each month, and close the year with a banquet, which is also an installation service for the new officers.

The officers this year are: President, Mrs. Claude Vertrees, Jr.; First V. P., Mrs. Eugene Patterson; Second V. P., Mrs. James Grey; Secretaries, Mrs. Jack Munford and Mrs. Lois Payne; Treasurer, Mrs. Ruth Maffet. Mrs. Cecil Isham has been their teacher for the past two years. Dr. L. E. Martin is pastor of the church; W. A. Wallis is Sunday School Superintendent; and Mrs. Harlen Miller is departmental superintendent.

—o—

When Home is Heaven

It is a great thing to begin a day in this manner (by family worship). Homes would in every way be better if the family altar were a part of their construction.

Memories of father would be much more beautiful and lasting if they were associated with family worship.

Households would be controlled by heavenly influences if the day were started in prayer and lived in the power of the prayers offered.

The family altar is an essential part of every well ordered home.

When a home is builded after God's own plan; when the atmosphere is as he would have it; when the banner over it is love; when those who make up its completed circle are animated by the spirit of Him who always lived for others and never thought of himself—then there is nothing on earth quite so much like heaven as a home.—J. Wilbur Chapman, in *When Home Is Heaven.*

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Offering For Sunday School Charity Fund

By H. L. DOBBS, Administrator
Kentucky Baptist Hospital
Louisville, Ky.

Last week Mr. George D. Caldwell, President of the Board of Trustees, called attention through the Western Recorder to the special offering to be made on Mother's Day for the Sunday School Charity Fund of Kentucky Baptist Hospital.

This fund has proved to be one of the finest programs ever adopted in support of the needy sick. It has given our pastors and churches the means of helping to provide for the acutely ill in their community who are unable to pay the cost of hospital care. The Executive Board of the General Association of Baptists in Kentucky has given full approval and set aside Mother's Day, May 8, as Kentucky Baptist Hospital day in the Sunday schools.

During 1948 a total of $15,937.90 was received for the Sunday School Charity Fund. Ending March 15, 1949, seventy-six patients had been admitted with 1,137 days of hospital care for the ten months. The cost was $14,413.52, or an average of almost $200 per patient. The amount given last year will be more than used by the time this offering is made. Applications are increasing steadily from our pastors and churches seeking assistance for the sick poor. To this end we urgently request the untiring efforts and generosity of every Baptist in the State. If the demand is to be met our offerings must be substantially increased over last year. Every penny collected will be used for this purpose.

We must remember that as economic conditions change, many who have been able to pay for hospital and medical care during the flush times will not be able to do so in the future. In face of this situation our contributions must be increased over last year if we do not wish the service curtailed. We must give liberally that someone in need in your community may live.

More About "Praying To Music in Churches

[The following communication adds another word concerning the recent editorial on "Praying to Music."]

I was delighted when I read the editorial in the *Western Recorder*, "Praying to Music." I too have the God-given talent of music, and also echo the words of Mrs. Russell Kinsey of Williamstown, Kentucky.

This is an inspiration to all music lovers and I also hope to see and read more about *Music* in future issues of this fine paper which brings us so many wonderful messages of Christianity.—*Mrs. Milton Tyler, Jeffersontown, Kentucky.*

W. M. U.

On April 27 at 10:00 A. M., the 2nd quarterly meeting of the Long Run W. M. U. will be held at the Highland Baptist Church. A good program has been planned and a large attendance is expected.

Bring box lunch and coffee will be served.—Mrs. E. Bouse, Publicity Chairman.

Flat on His Back, With Jesus in His Heart

By L. O. Griffith
Assistant to General Secretary

A Missionary, under the State Mission Board, was informed that way up the hollow, there was a man who had just been returned from the Kentucky Baptist Hospital. The Missionary, who had just recently been located in that section, went immediately to see this man. He found that from the physical standpoint there was not too much that the hospital could do, but the man, who was in constant pain, gave a glorious testimony as to how, while he was in the Baptist Hospital, the Great Physican was presented to him and he turned his case over to Him. He was rejoicing in the Saviour's love. He said, "You know, as hard as it is to be here flat on my back, and maybe never to be up again, I'd ruther have this where I can have Jesus in my heart, than when I used to be up on my feet walking back in the dark mines taking God's name in vain." Give that others may live—Remember the Sunday School Charity Fund on Mother's Day.

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No other persons are authorized to receive correspondence or contribution.—By order of the Executive Committee of the Board of Trustees.

Whitesburg Church Has Fortieth Anniversary

WHITESBURG, Ky., March 19.—The First Baptist Church, here, celebrated its fortieth anniversary Sunday, March 13. After a series of evangelistic services in 1909 conducted by Rev. J. B. McKeehan, sent to Whitesburg by the State Mission Board of Kentucky Baptists, and Rev. A. S. Petrey, Hazard, the church was organized with forty-eight charter members.

During the forty years the church has had eight pastors. One of these, Brother Petrey, rode horseback thirty-eight miles to fill his appointment at the church. The present building was built during the pastorate of Rev. A. C. Hutson, Knoxville. The educational building and pastor's apartment were added during the ministry of Rev. L. O. Griffith, Louisville. It was also during the ministry of Brother Griffith that the church launched a Share-the-Gospel program of local mission work in the surrounding communities of the county.

With a present membership of more than 500 (although at least 288 of these are non-resident) the church joins with her sister churches in a ministry that reaches around the world—a ministry of preaching, teaching, healing, caring for orphans and a full-rounded Bible ministry. Marion E. Parker is the present pastor.

Highlights of the anniversary celebration were the message by Rev. James E. Howell, Petrey Memorial Baptist Church, Hazard, on "The World's Christ;" the singing of "Hallelujah for the Cross," by the church choir; Sunday dinner at the church; recognition of charter members and pastors; a band concert by the Whitesburg School Band under the direction of Mr. Hugh Adams; a brief message on "Our Church Today and Tomorrow," by Burley Hale; a movie showing people and places in the work of the First Baptist Church in other days; and a message on "Vision for a World-Wide Task," by Rev. John Isaacs, First Baptist Church, Neon.

The church begins its forty-first year with "hats off" to a glorious past and "coats off" to a challenging future. The church has a financial budget for regular local expenses and missions which is the largest in the history of the church. Its ministry includes every age group and every phase of life.

True to Baptist history the First Baptist Church, Whitesburg, believes in all the Bible as it is for all men as they are. It proclaims a gospel that will save the soul and transform the life of all who will believe it even to the darkest life in the blackest corner of the world.

The Disciplines of Discipleship

(Continued from Page 15)

The rest of the lesson, Luke 14:27-33, calls loudly to men to consider long and well the cost of discipleship. Salvation, in Jesus, is God's eternal gift to repenting, believing hearts. But the cost of victorious discipleship is high. The price must be paid. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple." All these things have their proper place in the heart of the true disciple of Christ, but that place is *by no means first*, no, not for even a moment. No man can be the kind of disciple Jesus demands, and, at the same time, put ANYTHING ELSE OR ANYBODY ELSE AHEAD OF JESUS IN HIS AFFECTIONS.

The rest of the lesson teaches that truth. Men are to consider the cost of discipleship. They are to remember that "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Whatever stands between the believer and his Lord, between him and a complete, all-out surrender to be a "living sacrifice" is to be forsaken. We are to deny *ourselves*. We are to take up our crosses and follow after HIM.

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Woman's Auxiliary Board of Glendale Issues S. O. S.

Dear Kentucky Baptist Friends:

Housecleaning time is here again, and we are wondering if you have your windows all washed, and are trying to get your curtains ready and up again so that your rooms won't look so bare. And don't they look bare and inhospitable when the curtains are not up to add to the homey atmosphere, and give a feeling of coziness as well as beauty to the windows!

Well, we have a problem like yours in some respects and very different in others, about which we want to tell you so that you can help us solve it. We have two new cottages with lovely windows nearly ready to occupy, but alas, no curtains at all! Then too, we have no bedspreads to dress up our new beds. There will be fifty-four children besides the matrons in these cottages. Now, we know you want your children at the Kentucky Baptist Children's Home to have rooms that are not bare and unhospitable in appearance, so won't you send some money for curtains and bedspreads so that our furnishing committee can buy enough of the same type for all our rooms? If you send the money we can get better prices than you can get at home, and we should like to have these things as soon as possible, so that they will be in place when our new cottages are ready for inspection. Get individuals, societies, circles, and classes all to help, and PLEASE DO IT NOW. Send money to Mrs. A. T. Siler at Williamsburg, Ky. We are counting on you. Sincerely,

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Remember the Date

Mother's Day--May 8



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