

Western Recorder

Do You Want A Revival?

If all the Sleeping Folk will—WAKE UP;

If all the Lukewarm Folk will—FIRE UP;

If all the Dishonest Folk will—CONFESS UP;

And all the Disgruntled Folk will—SWEETEN UP;

And all the Depressed Folk will—CHEER UP;

And all the Estranged Folk will—MAKE UP;

And all the Gossipers will—SHUT UP;

And all the True Soldiers will—STAND UP;

And all the Dry Bones will—SHAKE UP;

And all the Church Members will—PRAY UP—

THEN WE CAN HAVE A REVIVAL!

—R. G. Lee

The Home Mission Board of the Southern Baptist Convention will dedicate its new building in Atlanta with special services April 26.

Pastor A. L. Meacham, Dawson Springs Baptist Church, will assist Pastor Henry Beach in a revival meeting at the Hall Street Baptist Church, Owensboro, April 17-27.

Miss Ellen Douglas Oliver has been elected executive secretary of the Woman's Missionary Union of Virginia, succeeding Miss Blanch Syndor White who has retired.

Pastor Harold J. Purdy, First Church, Bowling Green, Ky., has been conducting a revival recently at the First Baptist Church, Harrisburg, Illinois.

John L. Ryberg has resigned as pastor of the Cherry Corner Baptist Church, near Murray, Ky., and has become Royal Ambassadors Secretary in South Carolina, with headquarters in Columbia, S. C.

Pastor H. W. Schafer, Eaton Memorial Baptist Church, Owensboro, held a revival meeting in the Macedonia Baptist Church during April 2-8. Pastor John Hammatt, of the Calhoun Church, led the singing.

H. G. Hammett, pastor of the Temple Baptist Church, Durham, N. C., is the new Assistant Secretary-Treasurer of the General Board of the State Convention of the Baptist Denomination in South Carolina. He expects to take up his new duties at Columbia, S. C. May 1.

Bernard W. Spillman, who set up the training courses for Sunday school teachers starting in 1901 for the Sunday School Board, and who was a leader in Southern Baptist Sunday school work for nearly half a century, died at his home in Kinston, North Carolina, March 26.

Missionary-architect Burton Davis, who designed and built in Fortaleza, one of the most beautiful evangelical churches in Brazil, has erected a school in the same city. Dr. Gill displays a half-page clipping from a Fortaleza newspaper picturing the school and the missionary builder. Favorable publicity for evangelical projects is unusual in the Catholic city.

Dr. Hugh R. Peterson, student counselor and registrar, Southern Seminary, Louisville, was the speaker at

the Walnut Street Baptist Church of Owensboro on March 26. Pastor H. Van Eaton, of the Walnut Street Church, is now assisting Pastor John L. Waldrop, formerly of Owensboro, in a revival at the West End Baptist Church, Atlanta, Ga., March 16-April 9.

Mission work is hampered in Colombia by a combination of political and religious persecution. New missionaries cannot enter the republic. Missionaries in the Medellin language school must obtain new visas and re-enter the country every three months and, because of this inconvenience and expense, the school is considering relocating in Central America.

Dr. S. R. Woodson, pastor of the First Baptist Church, Columbus, Mississippi, was the evangelist in a recent revival with the First Baptist Church, Huntsville, Alabama, where Rev. J. T. Ford is pastor. There were sixty-nine additions during the ten-day meeting, forty-seven for baptism. This brings the total number of additions to 218 since the pastor came to the church in March of 1949.

On the Lord's Day, April 2, Dr. M. E. Dodd celebrated his 50th year as a preacher of the Gospel, having preached his first sermon in the Poplar Grove Baptist Church, Brazil, Tennessee, fifty years ago this week. April 2, 1950, was also the 38th anniversary of his pastorate in the First Baptist Church, Shreveport, and special Anniversary Services were held for him and Mrs. Dodd on that date.

Mrs. Frances May Bogard Neel died at the Kentucky Baptist Hospital on March 29. She was the wife of Rev. Rufus B. Neel, and resided at 117 East Breckenridge Street, Louisville. Her funeral was held at the Lee E. Cralle Co., 1330 South Third Street, on Friday, March 31. Besides her husband, she is also survived by one sister, Mrs. Clara Hatfield; one half-sister, Mrs. Julius G. Eills; and by one half-brother, Robert E. Wise.

Rev. J. R. Triplett, a member of the Eastern Parkway Baptist Church, Louisville, Kentucky, is now unencumbered, and available for supply work, revivals, or a return to the pastorate. Anyone desiring his services may contact him at Route No. 2, Elizabeth, Indiana—only a short drive from Louisville. In former years he was pastor of the Farmdale Baptist

Church, on the southern edge of Louisville.

Southside Baptist Church, Spartanburg, South Carolina, under the leadership of Pastor John E. Huss, is achieving an unusual record of perennial revival in the regular church services. In ten weeks, there has been a response to every invitation on Sunday mornings, Sunday evenings, and Wednesday nights. During this period there have been 170 additions to the church with 70 of these being for baptism. There have been 82 additions on Sunday mornings, 46 on Sunday nights, and 42 on Wednesday nights. In all this makes 30 consecutive services with a response.

The Chaplains Division of the Bureau of Naval Personnel has made available Volume One of THE HISTORY OF THE CHAPLAIN CORPS, UNITED STATES NAVY. "The volume contains 237 pages with pictorial displays and is one of the most excellent books I have reviewed in a long time," says Alfred Carpenter, Director of the Chaplains Commission of the Home Mission Board, SBC. Volume One is a narrative history from 1778 until 1939. Volume Two will complete the history of the Chaplain Corps from the Revolutionary War to the present time. Dr. Carpenter says that this work will make a distinct contribution to the field of American Church history. Orders may be sent direct to the Government Printing Office, Washington, D. C.

WESTERN RECORDER

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April 13, 1950

Western Recorder

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

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By M. W. Rankin
Louisville, Ky.

The Former and the Present Regime in China

[Editor's Note: We are glad to present here a most interesting article on the China-problem. Dr. Rankin, faithful missionary, spent many years in China and knows his ground from first-hand experience.]

In some recent issues of THE CHRISTIAN CENTURY, there have appeared statements made by some missionaries (not Baptists) to the effect that the present regime in China is much better than the former—the Nationalist Government. A few days ago I was asked by a Kentucky pastor whether I believed those statements; and, if I did, to state my reasons.

My reply was that I did not believe the statements, and that, furthermore, I could not then or would I ever be able to understand how a true lover of Christ and His teachings could ever make such assertions. Then I proceeded to give my reasons for believing that the present regime is NOT better than the former, politically, economically, from the standpoint of liberties enjoyed, or religiously.

Politically, the present regime is the worst form of government China has had since the days of Ghengis Khan. In the 5,000 years of China's history, dynasties have risen and fallen and governments have come and gone: but none has ever dealt with the people so ruthlessly as has the present government. There is nowhere a form

of government more imperialistic than the present regime.

Communism is anti-God, anti-Christ, and anti-everything that tends toward progress and the upbuilding of a people's government—rule by the people. The present government has already inflicted tremendous suffering on the people by placing heavy taxes on educational institutions and upon farmers and business people. The people's property has been confiscated in many places; and in other places a large portion of their living has been taken from them. Scores of people, left penniless, have been arrested, beaten, and cast into jail to die of starvation.

Too, under the present Communist regime, individual rights have been

taken away. In a very real sense the individual no longer exists as an individual: he has become a slave to the state through the People's Court. With every passing day, more restrictions and sufferings are added.

Economic Failure

Economically, the situation in China, though now appalling, becomes worse daily. It is true that, under the National Regime, inflation went wild and the purchasing power of the U. S. dollar depreciated rapidly with a consequent and rapid rise in commodity prices. At that time, by propaganda promises, Communists assured the people that they would give them a stabilized currency and bring prices down.

Now that the Communists have taken over, the buying rate of the U. S. dollar is kept low: and the price in all articles has risen from fifty to one hundred times more than they did under the National Government. This process has continued until now the purchasing power of Communist-money is practically nothing. It is all but worthless.

In a recent letter from a Chinese Christian in Canton, he said that the Communistic Government rate in Canton for a Hongkong dollar amounts to \$4,000: but the black-market rate amounted to \$10,000. From this you can see how completely the present government has failed to cope with the economic situation in China: and I do not believe it ever will.

There Is No Freedom

In the third place, there is no freedom under the Communistic Government: freedom is the last word with the Communist. Their procedure is, first, toleration; then restriction; and finally, persecution. And all this has been carried on in China.

Regardless of what some people may say about the present regime in China, we are fully aware of the fact that no freedom is given the people: they are merely tolerated. Even though the missionaries in China are permitted to travel on trains or buses with permits which are sometimes granted them, they are watched on every hand. The present regime controls all areas of life.

Under the Nationalist Regime, missionaries were given every consideration as they traveled in China: and there was no one to watch them or listen to what they said.

(Continued on Page 27)

By C. C. Jones
Cameron, N. C.

Calling America Back to The Old Time Religion

A Layman's Appeal

We direct attention to a recent sermon at Riverside Church by DR. R. J. McCracken, in which he warned that the main current of contemporary life was "flowing against organized Christianity."

DR. McCracken asserted that Americans often speak of Russia as atheistic. It is openly and frankly atheistic.

Ought we not to ask, however, in what significant or realistic sense we can apply the name *Christian* to ourselves or to our national life here in America?

It is true that we have not deliberately or wholly abandoned the Christian element in our tradition, but does that element count with us as it once did? Is the moral tone of the nation—its politics, its business life, its literature, its theater, its movies, its radio networks, its television stations—Christian?

"America's youth," DR. McCracken said, "are educated in spiritually neutral schools and launched into what is increasingly a secularist society."

It is true, as he further stated, that there is "no ground for supposing that Christianity is played out," but never in the history of the United States has a spiritual revival been more needed than now. We have no right to expect that this land will continue great because we have so many soldiers, guns and atomic bombs. We shall retain what eminence we have in this world because we are true to God, because we are the servants of his son, the LORD JESUS CHRIST, because we believe in the divine, redeeming purpose for mankind, and because we believe in that obligatory moral strength which accompanies the true evangel wherever he goes.

Honor, justice, truth, morality and virtue must not be lost words in spite of the alien philosophies which now seem to control many nations. We who are Christians are the epistles of CHRIST; we are the servants of God. We are endowed with a capacity to bring the light of the knowledge of the gospel of CHRIST to every nation

in this world, to reproduce in them the virtues, the morality, the justice, and the divinity which has shaped our own destiny.

In the dark days when the Civil



MRS. GEORGE R. MARTIN
President, Woman's Missionary Union

War was threatening to destroy the nation, when the best blood of the North and South flowed in common streams on many a battlefield, ABRAHAM LINCOLN sent forth from the White House a call to prayer, confession and humiliation, asking God to show mercy and forgiveness to a torn and bleeding nation.

WOODROW WILSON asked the nation, all classes and creeds, to assemble in their several places of worship on March 18, 1918 and pray for mercy. The German armies were within a few miles of Paris. It is a matter of record that the next day the German advance was stopped.

We find in the Old Testament a succession of revivals. During the four hundred and fifty years of the apostasy at the time of the Judges, God raised up thirteen evangelists and called the nation back to repentance and the true faith. Every one of the prophets of the Old Testament from SAMUEL to MALACHI sounded a positive note, calling the people to repentance from sin and turning to righteousness.

When the nations took their plunge into idolatry and sin, there was the voice of great kings like ASA, HEZEKIAH, JOSIAH or a great priest like JEHOIDA that broke down the altars of BAAL and renewed the altar of JEHOVAH.

After a period of three hundred years of silence and darkness we hear the voice of "one crying in the wilderness. JOHN THE BAPTIST preached the gospel of repentance from sin.

Every one of the apostles went throughout the then civilized world calling upon the people of all races and nations to repent and turn to the living God.

Our LORD, Himself, throughout His earthly ministry, used as His principal text: "Ye must be born again" and "Except ye repent, ye shall all likewise perish."

The APOSTLE PAUL, greatest of all prophets, evangelists and ministers, for thirty years held revivals throughout the whole Roman Empire.

The dark ages ended and modern times began. It was the voice of a JOHN HUSS or a JOHN WYCLIFF, calling the people of their day and generation back to God.

Centuries ago, the darkest time since the Christian era began, came the trumpet call of MARTIN LUTHER, JOHN CALVIN, JOHN KNOX and others who feared neither men nor devils, but God only, as they held forth the Word of light and life in the midst of a "crooked and perverse generation."

(Continued on Page 8)

The average wife talks 20 per cent faster than her husband listens.—*Advertiser's Digest.*

By Herschel H. Hobbs
Oklahoma City

Bible Critics Refuted

A pet "bone" of the adverse critics of the Bible has always been the Genesis account of Noah's flood. (Genesis 6-8) To them the story was nothing more than the Hebrew version of the myths or legend common to all ancient peoples. In passing, we might observe that the universality of the story (Chaldeans, Greeks, Sumerians, Babylonians, Assyrians, etc.) should have cautioned the critics against blatant denial of its reality. There are constant allusions to it in the cuneiform writings. But we do not have to rely even on these for giving credence to the Biblical account. Here, again, archaeology has spoken with undeniable evidence, which is conclusive proof that some sort of flood did occur in Mesopotamia, the cradle of the race.

In the winter of 1928-29, Sir Leonard Wooley, while excavating in Ur of the Chaldees, made the following discovery:

In the course of his digging he found layer after layer of different civilizations, all related to each other. Finally, he came upon eight feet of mud, containing no evidence of any life whatsoever. And then underneath this he found other layers of civilizations, all related to one another, as seen in the pottery, et cetera, contained in them. And the remarkable thing was that there was no relation whatsoever between the deposits of the lower civilizations and the higher ones. In other words, something happened to destroy civilization from the face of the earth, after which there arose an entirely new civilization. And in between is eight feet of mud, the deposit of a mighty flood of water, the extent of which was probably wider than the Euphrates Valley, alone. It is even possible to date the flood as occurring at least before 3,200 B.C., and probably before 5,500 B.C. In the words of Sir Charles Marston, "The evidence as a whole makes one feel inclined to place the Flood before 3,200 B.C.; and to regard it as a far wider catastrophe than present-day authorities are yet in a frame of mind to accept." Thus again, so lowly a thing as mud has burst into a song of praise to Almighty God and His Word.

Could Moses Write?

Let us take another example. The authorship of the Pentateuch or the

five books commonly ascribed to Moses, has been the subject of much debate. To those who denied the creation stories in Genesis, the story of the deluge and the divine origin of the law of Moses, it was quite ne-

Southern Baptists Warn Spokesmen for the Foreign Mission Board of the Southern Baptist Convention warn Southern Baptists about a Samuel Vila of Spain, who has threatened Baptist unity in Spain.

NOTICE CAREFULLY: Any appeals addressed directly to churches in this country by Mr. Vila should be ignored. Formerly a Baptist, he is now leading an interdenominational organization considered to be a schismatic Baptist movement.

cessary to disprove the traditional Mosaic authorship. To accomplish this a multiplicity of authors were imagined. These bore the auspicious names of J, E, D, P, J2, et cetera, ad infinitum. And what about Moses? Oh, He just could not write! Poor fellow! He was "learned in all the wisdom of the Egyptians, and was mighty in words, and in deeds," (Acts 7:22) but he could not write. Therefore, he could not have been the author of the Pentateuch! One result of such criticism was to trace the ten commandments to the code of Hammurabi. But that code was written

600 years before Moses. Yet Moses, who lived six centuries later, who grew up in the house of the mighty monarch of Egypt, the Egypt of hieroglyphics, and the pyramids, and who was learned in all of their wisdom, could not write. On the surface of it this contention is ridiculous.

But we now have more positive proof that the Hebrews of the fourteenth century B.C. could write. In 1904-5, Sir Flinders Petrie led an expedition into the peninsula of Sinai. Here they found the ruins of ancient copper mines which had been worked by Midianite and Edomite miners. Many Egyptian hieroglyphics were found. But along with them were inscriptions evidently carved by the miners themselves. These later inscriptions were in an alphabetical script, dated by Petrie at about 1,500 B.C. "So far as is known, these Serabit inscriptions represent the oldest examples of alphabetical writing in the world." An interesting fact is that near these mines is a temple probably built by the Egyptians. However, the remains indicate that the worship carried on there was definitely similar to that practiced by the Israelites. One of the builders of the temple was the Princess Hatshepsut, who was probably the patroness of Moses.

Midianite Miners Wrote

Now all of this sums up to one thing. The Midianite miners came from the same area in which Moses spent forty years. The temple is located in the area where the Israelites spent forty years. In both instances there is a definite connection with Moses. Here were illiterate miners using the most advanced form of writing known at that time, in an area where Moses and the Israelites spent forty years. Moses, learned in all the wisdom of Egypt, the man who had lived for forty years in Midian, the home of these miners, not only wrote but commanded the children of Israel to write. (Deut. 6:9) If the illiterate miners could write, why not Moses and the Israelites? And as further proof, archaeologists have recently unearthed pottery in the city of Lachish in Palestine, which bear inscriptions in the same alphabetical script as that found on the Serabit inscriptions. Evidently these Israelites not only could write, but also under Joshua, carried into Palestine the same writing which they practiced on the Sinaitic peninsula. (Deut. 27:8, Joshua 8:32)

(Continued on Page 29)

By H. H. Smith, Sr.
Box 421, Ashland, Va.

Prayer During the Pastoral Call

When should a pastor, making a pastoral call, offer to have prayer with a family? This subject is being discussed in some of our church papers. Here are two criticisms from the laity. One man complained that his pastor, during a four-year tenure, never offered prayer in his home, though he visited there many times. Another asks, somewhat critically, "Why does my pastor think he has to pray every time he visits our home?"

In the first case the brother did not think it was his place to ask the pastor to pray before leaving the home and blamed the pastor for remissness of duty. What should be the rule for pastors in regard to this?

Perhaps the correct answer would be: there should be no hard and fast rule; circumstances alter cases.

Some pastors think this should be the rule: Unless there is sickness, death, or some deep sorrow in the home, a pastor should not offer to pray with a family unless he is requested to do so. Is this a good rule to follow? In the case mentioned above the family desired a devotional service, but did not think it proper to suggest it to the pastor.

Some have suggested that a pastor should not undertake to pray in home after home when making a number of calls, lest his prayers become formal and meaningless. Now comes a circuit rider who gives his views about this: "Many years ago, as a country preacher, I sometimes visited as many as seven homes in succession, and offered prayer in each home, because I knew it was desired and would be appreciated. Especially is prayer needed by the mother who is often kept from the services of the sanctuary because there are small children in the home. Through prayer we may bring people nearer to God and help them realize that He is their never failing Friend, ready and able to help in all the experiences of life. With this conviction as to the efficacy of prayer, and an earnest desire to be helpful to those committed to our care, we should have no fear of becoming stale or formal by praying frequently in the homes of our people."

The pastor who cultivates a prayerful frame of mind at all times, and uses discretion and tact, will not find it difficult to decide whether or not he should pray as he makes his calls. Perhaps there is no better example of "how to do it" than that afforded by an experience of William Taylor, missionary-evangelist to California during the days of the "gold rush." In his "Story of My Life" he relates that

Are you so busy looking at the world that you can't see the PEOPLE?



he got lost in his travels one night and came to a roughly-built hotel, where he decided to spend the night. He found a number of miners engaged in drinking and gambling. This is Taylor's account of what followed: "By the time I got thawed out and refreshed by a good supper they got through with their game and gathered around the fire, which was kept blazing in an old-time chimney place. I took a seat in their midst and led in a conversation about the varieties of life in San Francisco, which led on to a description of the sick men in the hospitals there and of their varied experiences, living and dying. None of my bar-room associates knew me, but listened with close attention to my facts illustrative of the real life of California adventures."

"Finally one said, 'Come, boys, let us go to bed.' Another replied, 'Yes, but we must have another nip before we turn in.' I said, 'Gentlemen, if you have no objections, I propose we have a word of prayer together before we retire.' They looked at each other and at me in manifest surprise, and I looked at the barkeeper, who was ready to sell a nip of brandy to each one at 25c apiece.

"After a little pause the barkeeper replied, 'I suppose there's no objection, sir.' 'Thank you, sir. Come, boys, let us kneel down as we used to do with the old folks at home, and ask the God of our fathers and mothers to have mercy on us.'

"They all knelt down as humbly as children," says Taylor, "and I prayed for them and for their kindred and loved ones at home, but now so far away, with dreadful possibilities of never meeting again in the flesh. I prayed earnestly that these adventurous young men and their fathers, mothers, sisters and brothers far away, might all surrender wholly to God and receive Jesus Christ and be saved and be prepared for happy reunions on earth or in heaven."

How was that prayer received? "They took no more nips that night," says the preacher, "but slipped off to bed without a word. I said nothing to them directly about their gambling and drinking, but took the inside track of them. I met one of them next day in San Jose, and he seemed as glad to see me as if I had been his old kinsman."

These rough miners were American pioneers, who had left their families in the East and were surrounded by terrible temptations. Though they led irreligious lives, they were far from being agnostics or atheists, which was shown by their humbly kneeling during prayer. Many a preacher would have missed this opportunity of witnessing for his Master, but not William Taylor, with whom prayer was as natural as breathing.

Whether it be a question of praying with rough miners, who are perfect strangers, sitting around a fire in a bar-room, or with cultured members of the church, in an elaborately-furnished living room, there is no better guide than that exemplified by William Taylor, who cultivated a prayerful frame of mind, and never failed to use discretion and tact.

By Andrew M. Hall
First Baptist Church
Lake Wales, Fla.

LEADERSHIP A Prime, Prevalent Need

The word LEADERSHIP implies a moving out in some direction. To lead is to go, to advance; the word embodies absolute action.

Eve was the earliest Biblical artist in leadership. At least she has served as the world's greatest asset to man's excuses.

Another leader, Moses, though halt in speech, was able to lead Israel's greatest pilgrimage, not of himself, but by the Spirit of God and pillars of cloud and fire.

Saul, the man whom God anointed to be Israel's first king, was sought by Samuel, but at the door Samuel learned that Saul was out mule hunting! There is nothing wrong with mule hunting except when God wants you for a King!

Leadership, therefore, implies direction. The question is, "Which direction?"

A man asked a farmer, "How far is it to Gum Log?"

Answered the farmer, "24,999 miles the way you are going, stranger, but if you turn around, it is just one mile."

We are workers together with God, or as Dr. Hersey Davis translates Paul's words, "We are the together-workers under God."

LEADERSHIP! People throw up their hands in holy horror at the mention of teaching a class or taking some place of Christian responsibility in our churches.

Some of these same horror-stricken individuals are the same ones, mind you, who are often found quite busy as presidents of the Petunia Party or the Better Biscuit Bakers. This is not to belittle worthwhile civic projects, but rather to ask again, "Which direction?"

Note again the old excuse, "I'd like to lead, but I am not good enough for church work." This might be another way of saying, if you will pardon my bluntness, that "I am engaging in the process of being bad, and so doing not just temporarily,

but indefinitely." Not good enough! This is no excuse; it is bigotry, unreasonable selfishness, begging the question.

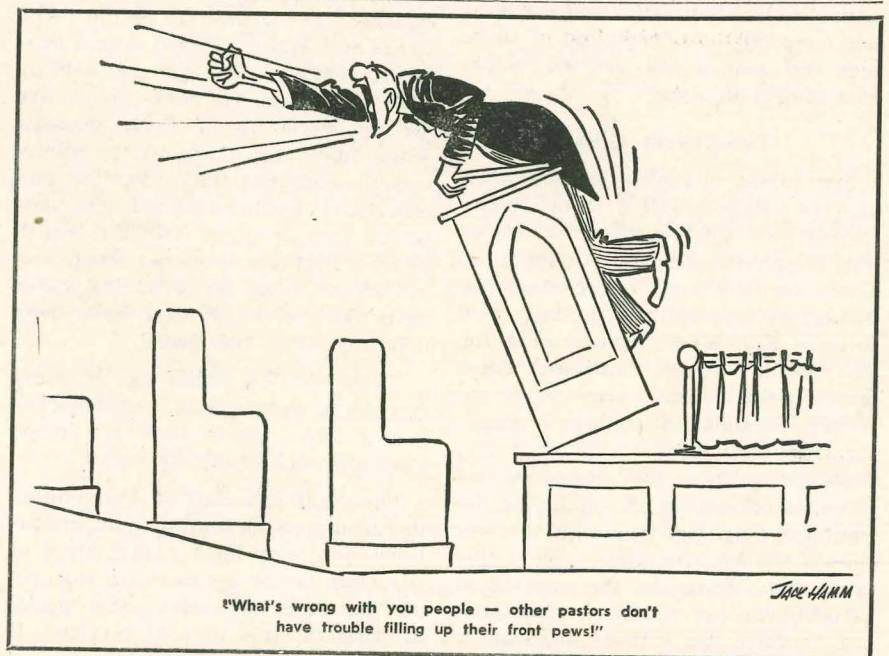
A child asked for something to eat. The mother said, "Daddy will get it for you." The child retorted, "But he isn't moving, Mother." To the child, action was necessary to satisfy the need!

In a critical hour Haggai said, "Be strong, oh Zerubbabel, and work for I am with you. Fear not." The people had begun to compare what they had with Solomon's temple and naturally they had become discouraged. But Haggai cried, "My spirit remaineth in you! Get off your couches, from under the trees, and GO TO WORK! Zerubbabel, the Governor, go to work! Joshua, the high

priest, go to work! Remember the covenant with your fathers! GO TO WORK! !

Grand old Caleb, eighty and five, did the crowning work of his life at a ripe old age. Some of the most progressive people I have ever known have been old people. Their enthusiasm plus the wisdom of their years cannot be superceded. One man can save a situation from disaster, can turn the battle back from the gates.

When Ann Haseltine and Adoniram Judson went to Burma as a missionary couple, their many friends said, "What a waste! Judson is too brilliant, young, scholarly, keen to waste his life in Burma." Seven long years passed and there was not a single convert. His friends wrote to him and said, "Judson, come on home. Leave the miserable heathen to themselves. There is not a college that would not count itself proud to have you as its president, or a church that would not welcome you as pastor." Though the men criticised him severely they are long since forgotten, but not Judson and his loyal wife. They remembered the Psalms, "Ask of me and I will give you the heathen." Finally, after seven years, someone was saved. In Burma today are hospitals, schools, and colleges which stand as a memorial to the work of Judson. When his name is mentioned there today, faces glow with an understanding and admiration and love. He merely sold his life for a cause! One man and his wife changed the course of history. "Wait on the Lord. Be strong and of good courage."



WESTERN RECORDER

By Baynard F. Fox, Louisville, Ky.

Remember the Aged Ministers in April

The calendar of denominational activities lists, for the month of April, an "Offering for the Relief of Aged Ministers." Many of our people do not understand the significance of this, and consequently, little is done about it in our churches.

A Plan Launched

In 1918 the Relief and Annuity Board was organized with the expressed purpose of making provision for aged and needy pastors, their wives or widows, and dependent children.

From that time until the present hour, the Relief Department of this Board has assisted literally hundreds of these deserving servants of the Lord, with a total benefit of nearly four million dollars.

If we look at this total figure, we might be prone to believe that the needs of our aged ministers are most adequately met; but when we look to the individual grant, that can be given, we must realize that the assistance that should be rendered, through this department, can only help to meet the barest of necessities. Even so, this ministry has been blessed. It has met with favor throughout the entire convention; and above all, it has received the benediction of those men and women who are the recipients of this ministry.

Insufficient Gifts

The funds, available for the work of the Relief Department, come through the Cooperative Program of the Southern Baptist Convention. Four and two-thirds per cent of the budget of four million dollars, or a total of \$186,666.67, is set aside for this work. Small, additional sums from interest earnings on relief reserves, designated relief offering, legacies, etc., serve to increase this somewhat. These funds must be distributed into all of the states of the Southern Baptist Convention, to more than 1,400 beneficiaries. When this is broken down to the individual benefit, we can readily realize that the benefits are entirely inadequate

and are certainly not consistent with what Southern Baptists are able to give. Even with the small allowance that must be made, the funds were so limited that, last year, the Relief Department carried a deficit for ten states of the Southern Baptist Convention.

In some states the grant is increased slightly by local funds, that are made available for this purpose. In Kentucky, the Baptist Foundation holds the trust funds previously administered by the Baptist Ministers Aid Society of Kentucky. The earnings of this fund are sent to the Relief and Annuity Board each quarter; but even with the entire amount that is available from all sources, the benefits are far below what these aged people need.

You may ask, "Why such small grants when the Relief and Annuity Board has reserves of several million dollars? The answer is simple. The Relief and Annuity Board cannot misuse trust funds. The reserves held by the Relief and Annuity Board are largely made up of those deposits which have been made by the ministers, the churches, the convention, and other participating agencies who have set up annuity plans with the Board. These funds are a sacred trust, and cannot be used for anything other than that for which they have been deposited with the Board.

Therefore, the Relief and Annuity Board can only use in its relief program, those funds that are made available specifically for relief.

The Southern Baptist Convention, in full understanding of these limitations, and with keen appreciation of the need of these deserving workers of other days, has authorized a special offering for this type of service. It

is a part of our South-wide denominational program: and as such, is carried in our own Kentucky Calendar of Activities.

It should be borne in mind, however, that our General Association has authorized ONLY TWO SPECIAL OFFERINGS to be promoted through the state during the year. It is not the purpose of this article to inaugurate a campaign, but rather to call attention to the need of these men and women who have given themselves heroically and sacrificially for the cause of Christ. These are the servants of the Lord Jesus who had no opportunity to participate in a retirement plan, or else those who received such meager income that they felt themselves unable to avail themselves of the privilege at hand. **The purpose is therefore to lay upon the hearts of Kentucky Baptists the need of these people, more than a hundred of whom are in our own state.**

A Suggestion

A specific suggestion is made by the Relief and Annuity Board with the expressed approval of the Executive Committee of the Southern Baptist Convention. That suggestion is, that each church receive a fellowship offering sometime during April, or at the nearest convenient date, in connection with the observance of the Lord's Supper, which shall be designated for "Ministerial Relief."

Many churches already take such an offering for benevolent purposes.

These churches might do well to use one of these for this worthy object. Of course, every church is free to receive this offering, or not to receive it, or to receive it in any manner that it might deem wise.

It is an urgent matter, however, and we sincerely trust that every church will prayerfully consider the opportunity for service that they have, and give worthily for those who have given their all for the cause of Christ. Such offerings should be designated for "Ministerial Relief," and sent through the General Association Headquarters, at 127 E. Broadway, Louisville 2, Ky.

"Which platform for the Boston train?" the old lady asked the porter. "Turn left and you'll be right," he answered cheerfully.

"Don't be impertinent," she said.

"Oh, very well, then," retorted the porter, "turn right and be left."—*Baptist Observer.*

By John Caylor

Crusading Through Home Missions

At its annual meeting in December, the Home Mission Board surveyed the needs for larger service in the homeland and the strengthening of the home base for a world-wide mission program. In response to that survey a five-year crusade was launched. Realizing that the three sources for added strength are more members, more churches, and more effective witnessing, the importance of the evangelistic crusade was emphasized. Soul-winning comes first.

More Members

Already the soul-winning emphasis has been intensified. The annual report for 1949 shows that there were 35,913 conversions recorded by home missionaries, besides 4,893 professions of faith under the work of Southern Baptist chaplains, and 11,875 additions to the churches, with 7,780 baptisms, reported by members of the evangelistic staff of the Home Mission Board in crusades they personally conducted.

More Churches

In the second place more churches will be needed if more people are converted. There are 21,000,000 people in the area served by the Board who are not within easy reach of a Baptist church. An effort will be made to lead in constituting 5,000 new churches and 10,000 new mission stations over the five-year period. Last year 165 new churches were constituted and 577 new missions opened. Also 50 new buildings were either completed or were under construction in the home mission program, and 54 pieces of home mission property were improved. Appropriations for building projects during the year amounted to \$751,896.85.

More Witnessing

The third phase in the crusade calls for more effective witnessing. The 1949 Home Mission Board report listed 779 regular missionaries, with 251 summer student workers giving ten weeks, making a total of 1,030 home missionaries during the year. Missionaries contacted 177,139 in per-

sonal work, delivered 81,039 sermons and addresses, taught 22,987 classes, conducted 1,817 revivals, distributed 57,419 Bibles and Gospels, and made 258,818 religious visits. They served in 1,541 Vacation Bible schools and 44 kindergartens.

Literature

The rural series of graded home mission studies prepared in 1949 has met with the best response of any mission study series heretofore published. Peak printing of the magazine was 121,000. Subscriptions have dropped and a special appeal is made for help in getting the magazine into more homes. Millions of pages of tracts and free literature have been distributed. Many new tract titles have appeared during the year. There is a constant crusade for more information.

Office Building Dedication

The builders have completed construction and the beautiful eight-story office building of the Home Mission Board is ready to dedicate.

On April 27 the service of dedication will be held in The Baptist Tabernacle at 7:30 P. M. From the service in The Tabernacle friends will walk a block to 161 Spring Street, N. W. to view the new building. The Board's offices are on the second floor. Seven floors are leased to desirable tenants. One firm, Plantation Pipeline Company, occupies three floors. Three other firms occupy as much as half the space of a floor each.

Dr. R. G. Lee, president of the Southern Baptist Convention, is to deliver the dedicatory address.

Calling America Back To The Old Time Religion

(Continued from Page 4)

When the world plunged again into the darkness and God was ruled out of His universe and even the priestcraft was characterized by corruption and licentiousness, there was heard the clarion call of the Puritan Fathers condemning sins on the one hand, and

calling the world to righteousness on the other. Perhaps the greatest sermon of modern times was the message of JONATHAN EDWARDS in 1641, when three hundred sinners fell on their knees, when they heard his message on "Sinners in the Hands of an Angry God." **That is the message America needs today.**

Many years later, England, America, and the world had plunged again into the depths of darkness and iniquity; but God touched the hearts and lives of JOHN and CHARLES WESLEY, GEORGE WHITFIELD and other mighty preachers. There was another great awakening turning the people back to God.

The years rolled by, and again the world had taken its plunge into deepest night. God called ADONIRAM JUDSON in America and WILLIAM CAREY in England and the modern missionary movement was born and a great revival swept around the world.

We are quite familiar with how God, in His mighty power, came upon that brilliant lawyer, CHARLES G. FINNEY, in Rochester, New York, and turned the courthouse into a revival meeting.

We believe that God still lives and is mighty to save today as in former times. We believe the day of mass evangelism is not over, but rather returning. We believe the hour has come for America to turn to God in humility and in confession: and that, as we so turn to God, we shall witness a mighty, sweeping revival in cities and country. This is the only way out from this world's tragedy.

New Zealand, Australian Preachers Need Books

DR. M. E. DODD, Shreveport, La., states: "May I make this request through your paper? Our brethren in New Zealand and Australia have difficulty in getting books from America on account of the dollar shortage.

"It is in my heart for us Southern Baptist preachers to send them a book-shower.

If each pastor attending the Convention will bring at least one book for this shower, I will see that they get to our brother Baptist preachers in New Zealand and Australia.

"Through the courtesy of the Executive Committee and DR. DUKE MCCALL, secretary, we have the privilege of holding our Pastors' Conference in the Coliseum which is the meeting place for the Southern Baptist Convention in Chicago."

An Open Letter to the Motion Picture Industry

There appeared in the March issue of CHRISTIAN HERALD an open letter which should have the widest possible reading. This letter, addressed to the motion picture industry, directs attention to one of the greatest threats to the morals of our day. We have said before, and we repeat it now, that moving pictures of the general type produced in Hollywood, and by the kind of actors and actresses who have appeared in them, have been the greatest single factor in breaking down the moral standards of young and even older people. The CHRISTIAN HERALD said:

"We know of no other business—whether in the industrial, professional or recreational field—whose policymakers would dare to descend to the stupidity of exploiting the moral turpitude of its representatives. Even in the realm of professional sports, when an individual offends against the basic decencies he is promptly scuttled. And when business exists, as does yours, on the good will of its public and upon the public's opinions of those whom you want to make into heroes and idols of youth, the offense becomes doubly defamatory to your best interests.

"A ROBERT MITCHUM can spend his off-the-screen time in a marijuana den, sneer at his accusers, get thrown into prison, and emerge a trumpeted hero . . . An ERROL FLYNN can flaunt his misdoings in the face of the public, go to the court on a statutory rape charge—and your exploitation people work themselves into a lather trying to elevate him as an idol of bobby-soxers . . . A RITA HAYWORTH can gallivant for months across Europe with a married man while you publicize to the limit her pictures and attempt to make her goings-on with the ALY KAHN an idyl of love . . . An INGRID BERGMAN can forsake her innocent daughter and fine husband, go to an Italian isle and engage in grossest adultery with her married director, bear an illegitimate son, and out of this sordid affair the two defiers of the moral law bring out a film whose very title is a reminder of this mess. And what do you do? Endeavor by the greatest exploitation to make capital out of it!

"No wonder we and millions like us are fed up. And no wonder that you are now getting the worst press in your history.

"This completely crass and conscienceless attempt to reap box-office benefits from so tawdry an affair is a slap in the face of decent Americans

and we prophesy that you will in time, if you have not already, come to regard your treatment of it as a blunder of first magnitude.

"But even more than just the blunder, IT IS THE THINKING BEHIND SUCH EXPLOITATION THAT IS SO GROSSLY INSULTING TO THE AMERICAN PUBLIC! It says to all of us: 'Here is what Hollywood thinks of us, its customers; here is the kind of people the movie moguls think we are.'

"We've insisted all along that Hollywood, so far from being a cesspool of sin and vice, is comprised for the most part of sincere, hardworking, decent people, whose daily lives are a denial of all that this flagrancy by the few represents.

"Gentlemen, you haven't helped us much in putting this truth across! Instead, you allow the hopheads, the drunks, the wife-traders, the reefer-smokers and flagrant philanderers to represent the colony. We insist that this is stupid showmanship, to say nothing of putrid morals!

"You are well aware that adolescents, and some foolish adults, make quite a game of imitating their favorite stars. You've carefully fostered that: the creation of such avid fans makes for good box-office. But when a star in his private life flaunts all the moralities, and not only is allowed by the studio to get away with it but has his peccadillos ballyhooed to the skies for the sake of the box-office, can't you see what you are doing to young people too immature to look beyond superficial glamour and to appraise the actor for what he is? Can't you see how you are shaking the moral stability of youth by your tacit endorsement of infidelity, illegitimacy and moral turpitude?

"The stars are not 'merely private citizens' as some among you would now like to claim. They owe their high station and their high salaries to the public support. And if you are unwilling to govern their lives in accordance with accepted moral standards, then let them get out or be kicked out of their rewards. That they have neither been expelled or disciplined is a sign of the illness that seems to possess your business."

The Lenten Season

(Editorial—Baptist and Reflector)

LENT is the forty days' fast in preparation for EASTER observed by Catholics and Episcopalian groups and by some others in varying degrees. The "fast" is only relative, being expressed by

April 13, 1950

abstention from certain kinds of food and from certain pleasures. Now and then even a Baptist speaker is listed as delivering addresses at some "LENTEN" service.

We have consulted the *Encyclopedia Britannica*, the *Schaff-Hertzog Encyclopedia of Religious Knowledge*, the *Catholic Encyclopedia* and some other works. While there are a few divergencies, there is general agreement with the *Catholic Encyclopedia*, which is, of course, favorable to LENT. The following are gathered from this work:

1. The best modern scholars reject the view that the EASTER fast was an Apostolic institution. We remark that this agrees with CASSIAN (A.D. 420), who said, as recorded in the *Encyclopedia Americana*, that the practice was not primitive.

2. IRENAEUS (A.D. 190?-202?) knew nothing of a forty days' EASTER fast, nor did TERTULLIAN a few years later. The same silence prevails in the pre-Nicene Fathers.

3. The evidence "seems much to suggest that the Church in the Apostolic Age designed to commemorate the Resurrection of Christ, not by an annual, but by a weekly celebration." We observe that this is in harmony with sound Baptist practice.

4. . . . "the annual EASTER festival was something superimposed by a process of natural development." We remark that this necessarily puts LENT in the same category. This Catholic authority thus admits that LENT is unknown to the New Testament.

5. The forty days' LENTEN fast was first mentioned in the fifth canon of the Council of Nicea, A.D. 325, which was a meeting of early Catholics. Of course, there were preliminary practices before this here and there which led up to the full-fledged LENTEN observance.

The following things call for emphasis:

1. LENT has no scriptural sanction. It was "superimposed."

2. It originated among ceremonialists and formalists, who had departed from the faith.

3. It arose out of the sacramental idea—the notion that Baptism and the Lord's Supper were saving ordinances instead of simply symbolic. According to *Schaff-Hertzog*, the custom came in for the baptizer and the candidate to fast and for the Supper to be received with fasting, and out of this came the EASTER fast. This was after the sacramental heresy arose. And among those who stress LENT today, the ordinances are still invested with saving significance contrary to the New Testament

teaching. Many seem to think that somehow the LENTEN observance piles up saving merit for the participants.

Through the centuries sound Baptists have stood solidly against the sacramental idea. Their teaching is that people are saved "by grace . . . through faith . . . not of works" (Eph. 2:8, 9). They observe the Lord's Day with becoming reverence, since such is indicated in the Scriptures. But sound Baptists have had nothing to do with ecclesiastically developed sacramental "days" of human appointment (Rom. 14:5, 6; Gal. 4:10, 11; Col. 2: 14-16).

This editor does not presume to judge the motive of anyone in the case. But in all earnestness, it seems to him that Baptists should take no part in LENTEN observances either as active worshippers or as speakers. It is inconsistent with grace, plays into the hands of formalists, and gives a distinct boost to sacramental heresy.

► "A survey by the United States Stewardship Council of 16 major denominations for the period since 1925 shows that Southern Baptists lead in gains in both membership and gifts. During the period, Southern Baptist membership has gained 67 per cent and gifts have jumped 319 per cent. During the same period Methodists have gained 31 per cent in membership and 42 per cent in gifts; Disciples of Christ have gained 18 per cent in membership and 57 per cent in gifts; Presbyterian U.S.A. has gained 27 per cent in membership and 57 per cent in gifts; and Episcopalians 39 per cent in membership and 68 per cent in gifts. Northern Baptists have climbed 10 per cent in membership, and 46 per cent in gifts."—Porter Routh.

► The Survey Bulletin reports: "Southern Baptist churches sponsored 798 Vacation Bible Schools in Negro churches during 1949."

► Adding worry to concern, it is now revealed that in a recent election held in Japan, 3,000,000 people voted communist. It is estimated that there are 100,000 active members of the Communist party in Japan. If only Christians evangelized as fast as Communists spread their doctrines! *And yet, Southern Baptists, according to a release from the Southwestern Seminary last December have sent out only 1,511 missionaries in the last one hundred years!*

► Love may be blind sometimes, but aren't you glad when it is!

► They say peace is a state of mind. Well, we're glad one state has it anyway.

By H. C. CHILES, Murray, Ky.

For April 16, 1950

Amos the Prophet and His Program

Amos 7:7-15; 8:1-3

We are impressed with the fact that God selects and prepares men, for His work, whom we would not select if the choice were left to us. It is not surprising, therefore, that He chose a man like AMOS to be the bearer of His messages to Israel and adjacent countries.

Amos was one of the first writing prophets, but it is not difficult for us to understand him because his character was transparent as the light of day. His moral conceptions were of the very highest. He hated sin with an intensity that burned.

I. God's Standard, Amos 7:7-9

In order to show the prophet how far Israel had departed from the path of uprightness, God used the figure of a plumbline. A plumbline is a line with a weight at one end, and which a builder drops from the top of a wall to determine whether the wall is strictly perpendicular. It stands for rectitude, and is the symbol of judgment according to righteousness.

Man is tested by an unerring plumbline. Today, God uses a plumbline in the form of His Word which reveals His holiness and man's sinfulness. In applying the plumbline of His Word to us God means to make us morally and spiritually straight-up-and-down people. His judgment is exact and without error.

With this figure of the plumbline God revealed to AMOS the unanswerable inconsistency, half-heartedness and rebellion of His people. This revelation showed their actual condition, as truly as a plumbline determines the condition of a wall against which it is laid.

II. God's Servant, Amos 7:10-15

1. His name

AMOS signifies "burden." The name was prophetic of his work. He was called upon to carry a heavy load on his heart, as God's representative, when he went forth with his great message of denunciation and warning of divine judgment.

2. His background

AMOS was reared on the edge of the desert. He resided at a little

village in Judah named Tekoa, about six miles from Bethlehem. He lived close to nature. Before he became a prophet, he was a shepherd who raised a peculiar breed of small, ugly sheep, but they were highly esteemed on account of their fine wool. He was also a gatherer of sycamore fruit (7:14). As a herdsman his income was not sufficient, so he supplemented it by gathering and selling sycamore fruit—fig-mulberries. And one of the strange things about this fruit was that it did not ripen properly unless a tree-dresser made a small slit in the end of it.

3. His call

One day, during the reign of JEROBOAM II, God called AMOS from his work in the field and commissioned him to warn the people of the punishment which He was about to send upon them because of their gross wickedness.

As a prophet AMOS was to be both a forth-teller and a foreteller. He was expected to proclaim God's message to his generation, and, through the HOLY SPIRIT, to make predictions concerning the future.

4. His obedience

Inasmuch as it was customary for prophets to appear where they were needed most, AMOS went to Bethel, the capital of the Northern Kingdom, which had reached its culmination of wealth and power with the attendant results of pride, luxury, self-indulgence, excess, corruption and idolatry. In obedience to God's command, he faithfully delivered to the people of Israel the message of solemn warning which he had received from the LORD. God had given AMOS the courage to tell them the truth about their sins and how He wanted them to live. AMOS refused to change God's message in order to please the king and the people, or to save himself from persecution.

5. His opposition

It was not to be expected that a plain message, such as AMOS delivered, would be received gladly. AMAZIAH, the priest in charge of the idol worship at Bethel, deliberately

and falsely accused AMOS before JEROBOAM II, charging him with conspiracy against the king and insinuating that he was working in the Northern Kingdom for personal gain. Nothing was farther from the truth, but this is simply another illustration of how men often try to evade their responsibility to God by blaming His messenger for something. Ungodly men are quick to point out anything in the life of a servant of God which might tend to decrease his effectiveness.

JEROBOAM II was not disturbed in the least by AMAZIAH's false charges and insinuations. Neither did they daunt nor dishearten AMOS. They simply made him more courageous and more determined to speak for God. So AMAZIAH decided that he would get rid of AMOS by ordering him to go back to his own country and to prophesy to his own people.

Fearlessness of character always excites admiration. In his encounter with AMAZIAH, AMOS revealed the utter fearlessness of his heart and his absolute dependence upon God Who had called him to bear His Word to Israel. He was determined to perform the task to which God had called him regardless of the consequences. He was perfectly willing to suffer, if need be, in order to deliver the message which God had imparted to him. In the light of present-day conditions, how we do need more people like AMOS!

6. His reply

AMOS did not flee at the command of AMAZIAH. Unashamed of his ancestry or his occupation, and conscious of a divine call, AMOS repudiated the charge that he has a professional prophet. He had not been influenced by any personal ambition to become a prophet, but God had told him to take up that tremendous task. So, after denouncing AMAZIAH, AMOS predicted what would befall him when God's inevitable judgment came to Israel.

III. God's Sentence, Amos 8:1-3

AMOS saw a basket of ripe fruit. It was attractive and appetizing, but there wasn't any possibility that it would last. It had taken months to produce this fruit. The fruit had reached a stage in which improvement was impossible. Time alone would cause it to perish.

(Continued on Page 25)

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

The list still grows and Kentucky remains in the lead in the number of standard Sunday schools in the South. The following have been added to the list, bringing the total to 141 on the third of April.

Highsprint—Pastor J. C. Watson; Superintendent Dallas Castle.

LaGrange—Pastor C. J. Alford; Superintendent Virgil Gowin.

Salem—Pastor Hudson Baggett; Superintendent Will H. Haynes.

Have Vacation Bible Schools

If every church in Kentucky would hold a Vacation Bible School in its own field and then hold one mission or Negro school the total would be 4,456 in Kentucky alone. We ought to do that well. But some should do better than that. EVERY CHILD DESERVES A VBS.

Six Months In Training

The following are the leading ten churches in training for the first six months:

Madisonville, First	266
Evansville, Grace	235
Lexington, Porter Memorial	184
Owensboro, Hall Street	179
Louisville, Victory Memorial	176
Paducah, East	162
Lexington, Immanuel	159
Paducah, Trinity	153
Lexington, Grace	141
London, First	139

Associations Leading In Standards

The following were the leading associations in the number of standard Sunday schools for the first six months of the Sunday school year:

Laurel River	16
Ten Mile	13
Elkhorn	11
Nelson	10
Long Run	9
Campbell County	8
Daviess-McLean	7

The Covington Clinic

The Sunday School Bible Teaching Clinic held at the Madison Avenue Church for all North Kentucky, was a great success with 440 attending the night sessions and 141 attending the morning sessions. We felt that this was one of the best such clinics we have yet had. The pastors and superintendents manifested an unusual interest and their people came to learn.

South District Meeting

More than a hundred attended the monthly Sunday school Conference

held at the Harrodsburg church. Rev. Robert Fitts is the associational superintendent and had worked out a good program.

Two New Workers

On the fourth of April the Executive Committee of the State Board elected two new workers to serve in the Department of Sunday School and Vacation Bible School work. The two have had experience of some years and will be able to render a great service. Later a more extended word about each will be given. They are Rev. Robert Fitts and Rev. Dan Thomas. We know you will pray for these brethren as they come to the places left vacant by the retirement of C. P. Hargis and the resignation of George A. Jones. We greatly regret that these two men have left the department but Brother Hargis had reached the age fixed for retirement and Brother Jones felt that he wanted to enter the pastorate. We believe God led us in the selection of these new men and we are grateful.

Henderson Training School

Pastor E. Keevil Judy reports a good training school which was held in the new Educational building at First Church, Henderson. It is good to see this great old church now prepared to minister in a better way to the large number of prospects. We congratulate the pastor and the church on this advance.

SUNDAY SCHOOL ATTENDANCE

April 2, 1950		
Church	Missions	Total
Louisville, Walnut St. (4)	285	2,051
Louisville, Ninth and O (1)	301	1,425
Louisville, Carlisle Ave. (2)	255	1,264
Owensboro, First (1)	76	1,141
Lexington, Ashland Ave. (2)	200	1,119
Harrodsburg (4)	195	1,085
Lexington, Porter Memorial (2)	318	1,080
Louisville, Parkland (1)	76	994
Bowling Green, First (2)	73	965
Evansville, Ind., Grace (3)	295	925
Covington, Latonia (2)	201	864
Louisville, Crescent Hill (1)	112	816
Lexington, Immanuel	805	805
Louisville, Baptist Tabernacle	801	801
Mayfield, First	793	793
Lexington, Calvary (1)	41	791
Frankfort, First (1)	80	787
Murray, First (1)	38	773
Louisville, Victory Memorial (1)	122	757
Louisville, West Bdwy. (1)	69	744
Madisonville, First	729	729
Louisville, Beechmont	726	726
Somerset, First	719	719
Ashland, Pollard (2)	63	716
Paducah, Immanuel (2)	129	705
Danville, First (2)	78	663
Lebanon	653	653
Lexington, Grace	629	629
Hopkinsville, Second	682	682

Evansville, Ind., Calvary (2)	226	676
Newport, First (1)	63	655
Glasgow (1)	28	648
Princeton, First	636	636
Danville, Lexington Ave. (1)	61	635
Barbourville, First (2)	141	625
Louisville, St. Matthews	599	599
Middlesboro, First	582	582
Louisville, Highland (2)	156	580
Elizabethtown, Severns Valley	574	574
Louisville, 23rd and Bdwy.	566	566
Louisville, Deer Park	562	562
Covington, Calvary	558	558
Corbin, Central	556	556
Louisville, Clifton (1)	83	545
Hopkinsville, First	540	540
Shively	523	523
Louisville, Eastern Pkwy.	519	519
Louisville, Meadow Home (1)	58	514
London, First (1)	37	508
Campbellsville (1)	58	508
Paducah, First (1)	56	503
Paducah	503	503
Pineville, First (1)	44	490
Henderson, First	483	483
Henderson, Audubon (2)	118	478
Henderson, Immanuel	471	471
Corbin, First	468	468
Mt. Vernon (Rockcastle Co.) (4)	186	462
Hodgenville, First (1)	21	456
Fulton, First	447	447
Morganfield (1)	52	447
Louisville, 3rd Ave. (1)	27	446
Winchester, First (1)	86	439
Erlanger (1)	52	439
Central City, First	438	438
Paducah, Twelfth St. (1)	95	430
Beechland	419	419
Covington, Southside	417	417
Louisville, Hazelwood	412	412
Louisville, Immanuel (1)	51	409
Paducah, Trinity	408	408
Paducah, East	396	396
Dayton, Ohio, Westwood (1)	51	370
Greenville	384	384
Louisville, Southside	383	383
Franklin, First (1)	33	377
Owensboro, Eaton Memorial (1)	27	376
Middlesboro, E. Cumberland Ave.	365	365
Huntington, W. Va., Westmoreland	363	363
Stearns, First	360	360
Versailles	351	351
Middlesboro, Old Yellow Creek	351	351
Cynthiana (2)	80	349
Richmond, Calvary	345	345
Pikeville	342	342
Louisville, Franklin St.	337	337
Evansville, Ind., Temple	336	336
Mellico, Tenn., Crouches Creek	320	320
Loyal, First (2)	58	317
Sturgis, First	308	308
Hama, Horse Creek (1)	50	307
Onaka (1)	52	306
Columbia (2)	83	292
Frankfort, Thorn Hill	292	292
Mt. Sterling, First (1)	74	291
Willisburg	285	285
Monticello, First	284	284
Middletown, First	284	284
Louisville, Shawnee	282	282
Louisville, Baptist Temple	280	280
Elsmere	277	277
Lawrenceburg, First	269	269
Pleasant Hill (near Campbellsville)	268	268
Ft. Mitchell	265	265
Cumberland (1)	19	264
Louisville, Gethsemane (1)	14	264
Irvine, First (1)	84	264
Jellico, Tenn., First	263	263
Dayton, First	263	263
Louisville, East	261	261
Hall's Gap, Fairview	261	261
Bardstown	261	261
Hazard, Petrey Memorial (2)	81	260
Sand Spring (near Lawrenceburg)	260	260
Vine Grove	254	254
Crestwood, Ky., Crestwood	252	252
Dawson Springs	250	250
Greenville, Second	250	250
Bruner's Chapel (near Harrodsburg)	243	243
LaGrange, DeHaven Memorial	243	243
Albany (1)	41	241
Leitchfield, First	241	241
Hazel	240	240
Owensboro, Crabtree Ave.	237	237
Mt. Washington	231	231
Marion Baptist	227	227
Lebanon Junction	225	225
South Campbellsville	224	224
Jeffersonton	223	223
Louisville, Lee's Lane	223	223
Lexington, Hillcrest	222	222
Carrollton, First	221	221
Ludlow, First	221	221
Scottsville	220	220
Falmouth (1)	12	219
Paintsville, First	218	218
Hartford	213	213
Whitley City, First	208	208
Russell Springs, First	208	208
Beech Grove (near Perryville)	207	207
Horse Cave	206	206
Hawesville	201	201

Baptist Training Union Department

BYRON C. S. DEJARNETTE, State Secretary
127 East Broadway
Louisville, Kentucky

State Convention In Session

As you read this the State Training Union Convention will be in session in the fifty-fourth year since it was first started. Fortunate are those who are in Ashland now attending this meeting. If you are reading this on Thursday, the 13 or even on Friday, and live not too far away, perhaps you can even yet attend the last part of this convention. At any rate, please pray for the people of Ashland, who are entertaining it, the people on the program, and especially for those attending that in the Life Dedication Service conducted by Dr. C. Angell on Friday night, all those whom God is calling to full-time Christian service will go forward in answer to that call, and that all will dedicate their lives to Christ first of all in whatever may be the business of life.

One Pastor's Testimony

Rev. Bill Scurlock, pastor of Salt River Baptist Church, in South District Association, gives this report and testimony; concerning the "effect the Training Union has had upon our church attendance. We started the Union the fourth Sunday in January. Our average Sunday school attendance for last year was 58, with between 30 and 40 in the evening preaching service. Beginning the same day we started the Union, our average Sunday school attendance has jumped an average of about 20, reached 94 one Sunday, has never gone below 61, and below 70 only twice. Our average Training Union attendance is between 45 and 50. The increase in the interest, enthusiasm, and fellowship, has been even greater.

All this—and its quite a lot for our church—is not due entirely to the beginning of the Training Union for there have been other events in the church life, but a great deal of it is."

Knoxes Creek-Lynn

Rev. H. S. Puckett, Missionary for Lynn Association, writes that Knoxes Creek Church organized a Baptist Training Union about two years ago and it has proved to be very successful. The enrollment has gradually increased ever since its organization, until on Sunday night, March 19, it was 81.

CHRISTIAN RECREATION LEADERSHIP CONFERENCE

By Jerome O. Williams

NASHVILLE, Tenn.—A new feature will be added to the program of the Convention-wide assembly at Ridgecrest, North Carolina, this summer. It is a conference for leadership on Christian Recreation. It will be conducted in connection with the other conferences during the week of the Bible Conference, August 17-23. Dr. Jack B. Fellows of the Central Baptist Theological Seminary, Kansas City, Kansas, and the person who has had charge of recreation at Ridgecrest for the last three summers, will be the general conductor of the conference. He will be assisted by some of the best qualified persons among us in this field of service. Further information will be made public as the date for the conference approaches. Persons interested in this phase of activity should arrange to attend. For reservation write Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. For information write Dr. Jack B. Fellows, Central Baptist Theological Seminary, Kansas City 2, Kansas.

Pastor-Advisor Called Home

The prayers and sympathy of the Training Union Department are extended in behalf of Mrs. J. Marvin Adams and daughter, Marjorie, in the home-going of the husband and father, Dr. J. Marvin Adams, who was Pastor of the First Baptist Church, Middlesboro, and Pastor-Advisor of the Southeastern Regional Training Union Convention. Dr. Adams was a real friend of the department and its work, having served in various capacities in the work and on the programs of many conventions and assemblies. The writer treasured him most highly as a close personal friend for many years. He was his roommate in Georgetown College and preached his ordination sermon on Psalm 126:6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

YOUNG PEOPLE'S CHATS

HAROLD D. TALLANT
State Approved Young
People's Worker

The State Baptist Training Union Convention is NOW in session at Ashland, Kentucky. It started on Wednesday, April 12 and will continue through Friday night, April 14. The Young People are having a grand time and will bring home much inspiration to fire the enthusiasm of all the Young People's Unions. Let me tell you some of the activities of the Young People aside from the regular services.

Thursday morning from nine until twelve o'clock we are meeting together for three hours in conferences for young people:

- 9:00- 9:15—Demonstration of Department Assembly
- 9:15-10:05—Demonstration of a Sunday Night Program
- 10:10-11:10—Conferences
Directors and Counselors Program Committee—
Presidents, Group Captains, Choristers, Pianists
Membership Committee—
Associate Directors, Vice Presidents
Social Committee—
Social Leaders
Missionary Committee—
Missionary Leaders
Bible Readers Committee—
Bible Leaders Leaders
Efficiency Committee—
Secretaries
- 11:15-11:35—Panel Discussion
Youth Week
Speaker's Tournament
Standards
Printed Materials and Helps
- 11:35-11:55—Young People's Chats
Question and Answer Period

The Young People's Speakers' Tournament is always a high hour of inspiration. The regions will be represented by the following:

- Mr. Bobby Kayne
- Miss Jean Cochran
- Miss Ruth Bishop
- Mr. George Kiser
- Mr. W. Lloyd Birch
- Miss Bettie Caswell
- Miss LaVerne Van Cleave
- Miss Lois Carter

If you live in the vicinity of Ashland, it is still not too late to attend several sessions of the Convention.

President
Mrs. Harold J. Purdy
1225 Chestnut St.
Bowling Green
Treasurer
Mrs. W. H. Jaegle

WOMAN'S MISSIONARY UNION 127 East Broadway, Louisville

Executive Secretary Mrs. George R. Ferguson
Young People's Secretary Miss Marjorie Jones
R. A. Secretary Rev. Glendon McCullough
Missionary Miss Annie Allen, Prestonsburg

Financial Secretary
Miss Ann Griffin
Office Secretary
Miss Sue Coker
Stenographer
Miss Mary Konkle

A Suggestion for You

In the WMU columns of THE ILLINOIS BAPTIST there appeared recently an account of a BWC Christian-Hebrew Banquet which was given as a Community Missions project. You might like to carry out the ideas suggested. If you do, be sure that your speaker is a Christian and one who would know how to present the message of Christ to the Jewish people. Mrs. Irene Hanley is a missionary to the Jews. The account of the banquet is as follows:

"East St. Louis BWC, in co-operation with Mrs. Irene Hanley, gave a banquet, inviting Jewish friends as their guests. There were sixty-three business women and fifty Jewish guests present. The dinner was a typical Jewish meal with the Matza Knedlach, Zees and quor, Pumpernickel, Gefilte Nutzen Kifles and other goodies that go with Jewish meals. At each plate was a six-point Hebrew star with the picture of Christ in the center. A small wooden candle holder with a candle was at the right of each plate. Mrs. Robert Wickman, president of the Federation, presided at the business session at the close of the dinner. Mrs. Hanley announced that the program would be held upstairs in the auditorium. Mrs. Blanche Mann, Associate BWC Advisor of the Federation presided at this meeting.

"A prelude of beautiful organ music and an organ solo opened the program. The pastor of the Washington Park Church led the devotions. Words of welcome were brought by Mrs. Mann, who asked that each group of business women introduce their guests. A Jewish guest gave a very fine response. A Jewish young woman quoted the twenty-third Psalm and another brought two beautiful violin numbers. A travelogue of Palestine was shown in film. Mrs. Hanley brought the address of the evening using scriptures from Isaiah and Micah. Her subject was *Mountain View of Prophecy*. Just after she spoke, Mrs. Max Cohn sang *My Heavenly Father Watches Over Me*. A thrilling picture entitled, *The Faith of Abraham*, was shown and Mrs. Hanley closed the service with prayer.

Some of the Jews on the program were Christians. It was reported to be a really wonderful program and one that was vastly worth-while."

A Note Concerning Oneida

We have been asked to tell you that some of the girls who are students at ONEIDA BAPTIST INSTITUTE have made rugs which they are selling. The proceeds will help make possible their education. If you are so interested in buying some of these hand-made rugs write to Mrs. D. C. Sparks, Oneida Baptist Institute, Oneida, Kentucky.

Calling to Your Attention

When this issue of the Western Recorder reaches you, our Forty-Sixth Annual Meeting will be history. A report of this meeting will appear on this page as soon as it can be arranged. Watch this page carefully for important announcements concerning changes in plans and policies voted upon at our annual meeting.

Refer to last week's issue of this paper for information about making your reservations for the Chicago Convention of Woman's Missionary Union. We are expecting information soon about the program of this meeting and will pass it on to you as soon as it is received. Plan now to be there!

Remember also the meeting of the Baptist World Alliance in Cleveland, Ohio July 22-27. A women's meeting will be held in connection with this convention.

Young People's Notes

Last 1950 G. A. Houseparty Held At Cumberland College

The fourth of our GA houseparties was held at Cumberland College, March 24-26 with 117 GA's registering and staying in the dormitories, and about 30 Williamsburg GA's attending the services and the banquet.

Miss Frances Horton, a Training School student from Florida, brought the devotionals at the beginning of each service. Rev. Amelio Giannetta, an Italian student at the Seminary in

Louisville, brought inspiring messages on the *Master's Work in Italy*. Mrs. Amelio Giannetta and Miss Katherine Lewis, the College YWA President, had charge of the family altars in the two dormitories each night. Miss Amelio Giannetta and Miss Katherine student, spoke on *The Master's Work in the Homeland*, and told of the work done at the Rachel Sims Mission in New Orleans where she was converted. Dr. James Boswell, President of Cumberland College, presented an interesting skit on *Working Toward College*.

On Sunday morning the Sunday school class was taught by Judge Eugene E. Siler, and the pastor of the First Baptist Church of Williamsburg, Dr. Herbert C. Gabhart, brought an inspiring message to the GA's during the Morning Worship.

Our deepest appreciation goes to the Cumberland College, the President and his wife, and all the faculty who did such a splendid job of making this houseparty a successful one. The members of the First Baptist Church are to be commended for the cooperation that they so graciously gave to all of us who attended the houseparty.

Girls' Auxiliary Focus Week May 7-13, 1950

Plans should be made now for GA Focus Week, May 7-13. GA Counselors should work with the Young People's Director and the Pastor so that the eyes of the entire church might be turned upon the work of our Girls' Auxiliary. It is not enough for the WMS to foster this organization but the entire church must know its value. Excellent suggestions for Focus Week will be found in the May issue of WORLD COMRADES and additional suggestions will be mailed out this month to the Counselors. See the WMU page of the WESTERN RECORDER for further suggestions about your special week for your GA's. A special drive for subscriptions to the WORLD COMRADES should be made now and continued on through Focus Week. See that every member of your Girls' Auxiliary receives her copy of WORLD COMRADES each month.

The Church Of Tomorrow On The Campus Of Today

A "Standard Of Excellence" For Kentucky Baptist Schools

In compliance with the mandate of the General Association of Baptists in Kentucky through its state Board at its meeting in December, 1949, which reads as follows: "That the Christian Education Department seek to interpret the mind of Kentucky Baptists in formulating a spiritual policy for our schools, setting up a 'Standard of Excellence' for them in matters pertaining to scholastic standing, aims and purposes, and qualifications of faculty members, . . .," this committee out of its best judgment sets up the following standard:

1. CHRISTIAN

The distinctive feature of the Christian College is that it includes Christianity in its working program both in the studies pursued and in its spirit and atmosphere. The teaching and living of God's word should not be incidental, but primary.

There is no justification whatever for any Christian group to be engaged in the operation of a school or college unless that institution very definitely offers the student something which a secular school cannot provide.

2. BAPTISTIC

If Baptists have a distinctive message for the world they should make no apology for either the name or the message. They should acquaint the students with the fact that Baptist money and work and prayers have provided the advantages they enjoy.

3. DENOMINATIONALLY CONTROLLED

Its trustees should be Christian men and women, in good and regular standing in their local Baptist churches, who support its program spiritually and materially. They should be chosen on the basis of these qualifications by the General Association of Baptists in Kentucky.

4. QUALIFIED FACULTY

Of primary importance in a Baptist school is a Baptist faculty. Before a teacher can guide a student in the right path he must himself know the way. This calls for teachers and officers who have had an experience of grace and who are active members of a Baptist church. Teachers and administrative officers in our Baptist schools must keep in mind that they are under obligations to both their sponsors and their students to develop great characters and not just great minds.

5. LOYAL CONSTITUENCY

A Baptist constituency is imperative in giving proper enthusiasm and in providing proper students. Every effort ought to be made to encourage an interrelationship between our Baptist people and our Baptist schools.

6. DISTINCTIVE CURRICULUM

The curriculum should seek to meet the demands of the highest educational standards and should also provide a place either in class or chapel where the students are informed concerning the Baptist Program both at home and abroad.

7. CHURCH RELATED

Church attendance and participation in its activities should be encouraged to the point where it is considered a mark of Christian distinction. No other event should take precedence over the worship service of the local church.

8. SPIRITUAL ATMOSPHERE

The atmosphere should stimulate Christian growth, socially, morally, intellectually and spiritually. The schools which have the courage to take a positive stand against questionable practices along the above lines will render a great service to Christ and to Baptists.

Our schools hold a vital place in our denominational life. To them we look for our future trained leaders. Strong schools will help to make a strong denomination.

Recognizing their problems, we should pray for God's wisdom and guidance for the administrators and teachers in our Baptist schools and support them with our gifts as we anticipate progress in education after the distinctive and full Christian pattern.

April 23 Will Be Observed Throughout The Nation As National Christian College Day

The material on this page will be suggestive to pastors who choose to preach on the timely subject of Christian Education on April 23

DEPARTMENT OF CHRISTIAN EDUCATION

127 East Broadway

Louisville 2, Kentucky

The Friendly Garden

By HELEN LAURA RENSHAW

One fine spring day I was out walking with my small son. We stopped before a garden gate and looked in upon beds of beautiful flowers.

"Look!" said my son. "There are many pretty flowers. Let us go in and pick some."

"Oh, no," I cautioned quickly. "Do you know what would happen if we picked those flowers?"

"Yes," answered my son; "the man wouldn't like it."

Sometime later I walked again, the same street, but this time I walked alone. As I passed on my way, I came to a long, wide parking strip. Nasturtiums, nestling in a bed of fresh green foliage, covered the entire space like a Persian carpet—orange, yellow, red—a mass of living beauty.

Pausing, I stood there, lost in admiration. Then I saw a neatly painted sign: "Stop and pick a bouquet."

Drawing a sharp breath, I looked about me in amazement. Who planted these? Do they really mean it, I wondered, remembering the other garden of not so long ago. Still unbelieving, I looked for a house and the owner. Instead of a home, there was a service station and an attendant, who was also the owner.

"Did you plant these flowers?" I asked hesitantly.

The man smiled warmly. "I did," he replied. "Right from seed, ma'm. I planted and cultivated that bit of garden spot myself." His pride was apparent. "Help yourself," he invited.

While I stooped and picked the fragrant blooms, I found I had to question this man. "Isn't the privilege you offer sometimes abused?"

The man shook his head emphatically. "Never!"

Then he told me more. It seemed the garden did much more than brighten the corner of a drab city lot. The blossoms invited hurrying, hustling, passers-by to stop, to be thrilled by a dazzle of color, warmed by a stranger's unexpected generosity.

"This little bit of garden does even more for me," the man confided. "My friends were limited, because I spend

much of the day right here. Now I mingle with strangers who stop to say thanks, and linger on to chat. I've widened my interests and quickened my sense of being alive. This strip of blossoms is forever turning up a strange, new type—persons you would never suspicion had any interest in flowers at all," he chuckled.

"Perhaps they haven't," I nodded wisely. "Perhaps they pause to pay tribute to one who is friendly."

With sudden intensity there came to me a new realization of the value of simple, everyday friendliness. In this instance, it took a small thing like garden seed and a welcoming sign to create a "parking strip of good will." Not much more than a sincere



desire backed up by a generous spirit. On the whole, as you pass along, you will find most people are naturally friendly, but perhaps they lack the simple opportunity to express themselves.

We are not so different from one another. Circumstances, training, heredity, cast us in dissimilar molds, yet we are all members of a common, struggling, human family. Approach a man with an honest desire to be friendly, and he will not misread your motives.

There is an age when adventures are as plentiful as the leaves that fall in autumn time. Then you were a child, and the whole world belonged to you. There is an age when adventure is self-instigated, and may come through only a friendly shoulder rubbing yours. Now you are adult, and you belong to the world.

"Pick my flowers," invited this gracious man. "Come often, and bring others if you wish."

"Thank you," I returned gratefully. It was easy to smile as I turned again on my way. Yes, I knew that I would return, if only to freshen my faith in the essential good will of man.

—Sunshine Magazine.

A Fairy Story

You may have heard about the frog who found himself caught in a very deep rut on a country road, and though his friends tried with might and main to help him get out, their efforts were to no avail. And at last they left him in deepest despair.

The very next day one of these friends was hopping along that country road, and whom did he meet but the very same frog who the day before had been hopelessly stuck in the rut of the road.

"Well, I'll be a tree toad," the friendly frog said; "I thought you were stuck in that rut for good, and couldn't get out."

"That's right, I couldn't," the first frog said, "but a truck came along—and I had to."

It is exciting to ponder over just what would happen if all of us used for even one day the total power of all our resources, which we usually use just when we think we have to.

We have a hunch that in such an event so many ideas for better ways of doing things would pop into our heads that Suggestion Committees throughout the land would simply be swamped.

We thank you.—Adapted from Westinghouse News.

Faith Without "Works"

Hurrying to catch a train, a man encountered his minister leisurely strolling along towards the railroad station.

"Aren't you taking the 5:11 to Chicago?" the speeding one called.

"Plenty of time, plenty of time," counseled the minister. He pulled out his watch. "See?—we have twenty minutes."

So the two proceeded at a calm pace and arrived at the station to learn their train had already pulled out. The minister shook his head. "I had the greatest faith in that watch," he replied sadly.

"Yes," replied the other man, "but what use is faith without works?"

Kind Neighbor: "Here's a piece of cake for you, Johnny."

Johnny: "Thank you."

Kind Neighbor: "I like to hear little boys say 'thank you.'"

Johnny: "Well, give me a couple more pieces and you can have a grand time."

Historic Buffalo Lick Church Holds Dedication



SHELBYVILLE, Ky., March 25.—Within the walls of old Buffalo Lick Baptist Church, located in Shelby County, Kentucky, many varied and religious services have been held, but to most of the present members the most important of these services was held on Sunday morning, February 26, when services dedicating the new addition were held.

Much recognition was given this aged church about forty-five years ago when the century mark of services was reached, but since that time a building project was started under

the able leadership of the pastor, Dr. D. W. Deere. Five years ago the interior of the auditorium was completely remodeled and a building project was launched which included the installation of new pews, remodeling of the pulpit and choir loft and the installation of the baptistry. A new addition to the building was made which includes the Sunday school rooms and a basement where the heating plant is installed. One month ago the necessary funds were raised to pay off all the remaining indebtedness and at the dedicating service all evi-

dence of indebtedness was burned. Dr. Deere, through his diligent efforts and business knowledge, was instrumental in seeing this project to its completion.

During the 145 years of active and progressive service of this ancient church many generations have walked down the aisles expressing their desire accepting Christ. It is the prayer of all that the blessings of God will be invoked that the light of His Church, set on this hill, will not be hid.

Westport Church Is Showing Much Progress Under Joe Williams

WESTPORT, Ky., March 27.—Brother Joe Williams was called to be pastor of the Westport Baptist Church, located at the foot of the hills in Kentucky on the banks of the Ohio River, twenty-five miles above

Louisville, in the fall of 1948. Sunday school rooms, a basement and heating system were added to the church in 1949. Also the church went from half-time to full-time under the leadership and guidance of Brother Williams, his wife, and the Holy Spirit. The average attendance of young People's work is fifty-four, the mid-week prayer service is forty-five, and Sunday school attendance. There have been twenty additions since the first of the year.

Westport Church has a fine group of young people, and we are predicting even greater things for the Master. In the future many of my Baptist brethren, reading this report, will recall the seed sown and their labors at this place in years gone by.—O. G. Straughan.

Gleanings

The Lebanon Junction Baptist Church has voted to start its new pas-

torium about June 1. Plans are now being drawn.

The Baptist Brotherhood of the Severns Valley Church met on Monday night, March 20, at which time Rev. R. E. Sasser, Hardinsburg, was the speaker.

EIGHT GREAT DAYS OF SPIRITUAL AWAKENING AT

Parkland Baptist Church
1349 Catalpa Street
(Take Oak, Hill, or Walnut Street bus.)

HEAR
Chester Durham, Preacher
Lester Barker, Song Leader
Bill Dyal, Group Discussion Leader

APRIL 16-23
Morning Services—6:45
Evening Services—7:45
CHRIST IS STILL THE ANSWER

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An Appreciation Of Mrs. H. Morgan Radford, Now Gone To Glory

LEXINGTON, Ky., March 25.—Our Heavenly Father was pleased to call home on March 7, 1950, one of His most faithful and consecrated servants, Mrs. Myrtle Pierce Radford, wife of Pastor H. Morgan Radford, of the Mt. Vernon Baptist Church, Versailles, Ky. In her every word and deed she showed that she was a devout Christian; a consecrated child of God and an excellent witness for Him. The influence and example of her Christ-like life will live on and on in the memory of her family, her relatives and her friends. To know her was to love her. The radiance of God's great love shining through her kind and sympathetic smile made her exceptionally beautiful. She was a devoted, gracious and most unselfish wife, and a kind, tender and loving mother to their eleven-year-old daughter, Patsey.

Mrs. Radford was born April 9, 1916, in Memphis, Tenn., the daughter of Mr. and Mrs. R. L. Pierce. There she grew up and enjoyed serving her Lord in the Baptist church of her home town. It was there she met Brother Radford, and he has often said that he never ceased to love and admire her from the first moment she walked into his class when both were children in the Junior Department. After high school, marriage and the arrival of their daughter, they felt led of God to come to Georgetown College to study. The inspiration of her love, devotion and patience proved to be a marvelous influence to her husband while he studied at the college, and later at the Southern Baptist Theological Seminary in Louisville. She was most helpful to him as a pastor's wife in the Dry Run and Mt. Vernon Churches. She was such an inspirational teacher and leader in the church, Sunday school, Training Union and WMS, that her presence will be sorely missed in the communities where she had labored so willingly and so faithfully for her Lord and Master.

Mrs. Radford's passing came rather suddenly and unexpectedly at the Kentucky Baptist Hospital in Louisville. Funeral services were conducted at the Herbert C. Cralle Funeral Home in Louisville by Dr. Ellis A. Fuller, President of the Seminary.

Services were continued by Rev. T. R. Woodruff and Rev. T. Jack Tichenor at the Cosmopolitan Funeral Home in Memphis. More than a thousand friends and relatives had gathered in Memphis to pay tribute and respect to their loved one. Through God's grace and power, Brother Radford was able to offer the last prayer of benediction at the grave. His implicit faith in God has never faltered during his extremely difficult testing period.—Mrs. J. W. Faust, Route 2.

Calvary Church Of Lexington Seeking Photos, Mementos, Etc.

LEXINGTON, Ky., April 10.—The Committee on Arrangements for the Seventy-fifth Anniversary at the Calvary Baptist Church here is trying to secure photographs of former pastors who serviced the church when it was called the Upper Street Baptist Church, as well as records, bulletins, and other mementos about the church and its pastors. The chairman of this committee is Erle C. Vaughn. They should arrive this week which is the Diamond Jubilee Week.

New Chimes Given To Lexington's Calvary By Deacon And Mrs. Curtis

LEXINGTON, Ky., March 27.—A new set of twenty-five note chimes is being given to the Calvary Baptist Church of Lexington, and the arrival is expected within a few days. The chimes will be installed in the organ mechanism, and will be audible from the tower and in the auditorium.

Brotherhood Is Organized At Trinity Church, Lexington

LEXINGTON, Ky., March 27.—Twenty-five men of Trinity Church met at the home of Pastor Porter Delaney today for a dinner meeting for the purpose of discussing the organization of a Brotherhood. After some discussion and explanation of the aims and functions of the Brotherhood, the men voted to organize.

The following officers were elected: President, J. S. Woodward; Membership Vice President, A. L. Bushnell; Program Vice President, Raymond

Gruner; Activities Vice President, John R. Gillis; Chorister, Kenneth Thurston; Secretary-Treasurer, S. F. Duncan. Meeting dates were set for the first and third Monday of each month, at the church.

Projects were discussed that the men might get to work on and the prospects are that this will prove to be one of the best groups in the State. Pastor Delaney is to be commended for having such a group of men.—T. L. Nash.

Mrs. W. S. Brock Dies In Winchester Hospital

WINCHESTER, Ky., April 6.—The funeral of Mrs. William S. (Gertrude Tudor) Brock, 65, was conducted by Pastor P. B. Akin, of the Allensville Baptist Church, at the Scobee Funeral Home here on the afternoon of April 4, at 3:30 o'clock. She was a member of the Westwood Baptist Church, Dayton, Ohio, in which city she resided.

Mrs. Brock died at the Clark County Hospital of Winchester, on Sunday, April 2, following an extended illness. She was a daughter of Mrs. Minerva Wheeler, Richmond, Ky., and the late Elvada Tudor. She was native of Madison County, Ky.

She is survived by her husband and mother; four sons: Julian P., Guinn G. and William W. Brock, all of Dayton, Ohio, and Carl Glenn Brock, Ludlow, Ky.; by three daughters: Mrs. Joseph Carl, Ray, Ohio; Mrs. Bernard Insko, Cincinnati, Ohio; and Mrs. Roy Haggard, Clark County, Ky. She also leaves four brothers: Goebel Tudor, Ludlow, Ky.; Jesse, Robert and Leslie Tudor, all of Richmond, Ky.; and two sisters, Mrs. Hume Park, Richmond, Ky., and Mrs. William Keller, Dayton, Ohio.

Following the funeral at Winchester Tuesday the body was taken to Dayton, Ohio, where another funeral service was conducted today at the Westwood Baptist Church.

Our PERSONAL DIRECTION
is assurance that every possible measure of comfort will be provided for family and friends.

KERR BROTHERS
405-406 EAST MAIN STREET
LEXINGTON, KENTUCKY

Pastor H. L. Green And Mrs. Roland Are Married In Owenton Ceremony

The wedding of Pastor Harry Lee Green, of the Owenton Baptist Church, and Mrs. Mary Margaret Roland, also of Owenton, took place on March 7 in the home of Mr. and Mrs. J. R. Vallandigham. The families of both participants arrived at the appointed hour, and the ceremony was formed by Pastor Guard Green, South Pittsburg, Tenn., brother of the groom.

Both parties have been married before. Pastor Green's first wife, the former Mrs. Laree Tomlison Green, died about three years ago. The present Mrs. Green's first husband, Mr. Chester Roland, died about six years ago.

Following the ceremony the newly married couple took a short trip to Savannah, Ga. They have now returned to their residence in Owenton, Ky.

North Bend G. A.'s To Have Coronation Service At Covington

COVINGTON, Ky., April 10.—The GA Coronation Service of the North Bend Association will be held May 2 at 8:00 P. M. at the First Baptist church of Covington. Miss Marjorie Jones, State Young People's Secretary, will be present and will deliver a talk to the girls. The devotional will be made by Mrs. R. A. Brock, Regional Young People's Leader.

Warsaw Church Dedicates New Annex

WARSAW, Ky.—Dedication services for the new annex at the Warsaw Baptist Church, where Dr. R. H. Willets is pastor, were held on Sunday, April 2. State Sunday School Worker George Jones spoke at the morning service on the "Values of Christian Training." Dr. Bradford Curry, pastor of the Glasgow Baptist Church, and former pastor at Warsaw, brought the morning message.

Dinner was served in the new Sunday school basement to 350 members and friends of the church.

The local high school glee club sang at the afternoon service, after which Dr. A. M. Vollmer brought the ded-

icatory sermon. Rev. Will Smith, another former pastor, led the prayer of dedication.

The new annex, begun in August of 1948, consists of eight classrooms and a Sunday school auditorium on the main floor, and has a full basement containing a kitchen, recreation room, and space for more classes.

Gleanings

The Latonia Baptist Church, Covington, Ky., has called E. L. Williams to be its pastor. Brother Williams is pastor of the Bell Avenue Baptist Church, Knoxville, Tenn.

Brethren L. Herbert Crisler and Richard T. Combs were ordained as deacons of the First Baptist Church of Covington, on March 5. Pastor E. Lowell Adams and others took part in the service.

The Cumberland College Choir sang in the Cynthiana Baptist Church on Sunday night, April 2. The Cynthiana Church had the Georgetown College Choir last month. William Austin Roberts is the Cynthiana pastor.

The First Baptist Church, Fort Thomas, Ky., has chartered a bus to carry people from North Ft. Thomas to its church and Sunday school each week. The bus operates on a regularly outlined schedule. T. E. Dougherty is pastor there.

Don't think that every sad-eyed woman has loved and lost; she may have got him.—A. W. PERRINE, Herald and Democrat.

Central Church, Ashland, To Be Dedicated Sunday

ASHLAND, Ky., April 4.—Dedication services will be held at the new building of the Central Baptist Church here on April 16 at 2:00 o'clock. Brother V. B. Castleberry, Hamilton, Ohio, and a former pastor of the Central Baptist Church, will be the speaker.

Pastor Harold Wainscott has just led the church in a revival, March 26-April 7, during with time Evangelist Marion Beene, Oklahoma City, Okla., did the preaching and Singer E. A. Palmiter, Covington, Ky., led the music.

Mr. and Mrs. Ming Chao, Chinese Students, Will Address Laurel River WMU

GREENMOUNT, Ky., March 27.—The time of the quarterly meeting of the WMU of the Laurel River Association has been changed from its usual time. It will be held at the Liberty Baptist Church on April 29, which is the fifth Saturday in April, rather than the second Thursday. This change is made so that Mr. and Mrs. Ming Chao, students at the Southern Seminary, may be with us. Mrs. Harold Feltner, Superintendent Laurel River WMU.

The Cumberland College Choir, Williamsburg, Ky., sang in the Central church on March 22.

EGGS WANTED!

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

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

Write today for the number of cases holding 30 dozen you will need. Set a day for receiving the eggs and announce frequently.

SPRING MEADOWS

SAM ED BRADLEY, Superintendent

Middletown,

Kentucky

**Five Deacons Ordained
At The Whippoorwill
Church, Simpson County**

ADAIRVILLE, Ky., March 29.—The Whippoorwill Baptist Church ordained Messrs. Horace Allen, Glenn Hughes, Ottie Sircy, Garner Tanner and James Quesenberry as Deacons on Sunday afternoon, March 26, at 2:30 o'clock. A large number of deacons and pastors from churches of Simpson Association and neighboring churches were present to form the council.

Pastor C. C. Bryant, from Cedar Grove Baptist Church, read the Scriptures and led in prayer. R. L. Peek, of Providence Church, gave the charge to the church; and Pastor H. P. Richey, Adairville Church, gave the charge to the deacons.

Pastor G. W. Bobo questioned the candidates and led in the ordination prayer. After the laying on of hands the hand of fellowship was extended to the newly ordained deacons and their wives.

A hymn was sung and the benediction was pronounced by the pastor. —James Quesenberry, Church Clerk, Route 2, Adairville.

**Georgetown Students
Conduct Week-end Revival
At Dripping Springs**

RUSSELLVILLE, Ky., April 5.—A group of students from Georgetown College will be with the Dripping Springs Baptist Church, Olmstead, Ky., the fourth week-end in April for a revival. An open discussion forum will be held Friday and Saturday nights for the young people. They will also co-operate with the South-wide Radio broadcast on Sunday afternoon. Pastor James Gary is looking forward to the coming of these students with great interest.

**Funeral Of Geo. Thos.
Ratcliff Held At The
Good Hope Church**

CAMPBELLSVILLE, Ky., March 23.—Pastor Carl Loy, assisted by Rev. John Wall, conducted the funeral of George Thos. Ratcliff, 77, at the Good Hope Baptist Church on March 21. He died at his home near New Market, in Marion County, on Sunday, March 19. He had been a member of the

Good Hope Church since he was eleven years of age.

He was a son of the late Nancy Dodson and William Ratcliff, being born in Taylor County on May 12, 1872. Fifty-five years ago he and Miss Lou Marrs were united in marriage. Four sons and four daughters were the result of that union. Those still living are Mrs. Bernard Thompson and Mrs. Edw. Moore, both of Marion County; George Ratcliff, Jr., Buda, Ill.; Mrs. William Newton, Charlie Ratcliff and Thomas Ratcliff, all three of Taylor County; and Robert Ratcliff, Greenview, Ill. His first wife died in 1916, and he married second, Mrs. Liza Wooldridge, who died fourteen years ago. One child, Mary Katherine Ratcliff, was born of the second marriage, but died in infancy.

Mr. Ratcliff's third marriage was to Miss Mary Blankenship, who survives him, as do forty grandchildren, nine great grandchildren, and four sisters, namely, Mrs. Zane Bell and Mrs. Milly Ratcliff, and Mrs. Icy Vance, all three of Green County, and Mrs. Liza Vance, Taylor County.

**Auburn Church Expects
To Ordain Three New
Deacons On April 23**

AUBURN, Ky., March 30.—The Auburn Baptist Church has selected three men to be ordained as deacons on Sunday night, April 23. Those to be ordained are: Garnett B. Dobbins, manager of the Auburn Roller Mills; W. S. Howlett, vice president of the Caldwell Lace Leather Company, and Harvey Holland, salesman for a Nashville dry goods company. Mr. Holland is the son of Rev. Arthur Holland, well known pastor of churches in western Kentucky.

The pastor, J. J. Bowman, will deliver the charge to the deacons, and Rev. Arthur Holland will deliver the ordination sermon.

**R. T. Fisher, Palestine
Superintendent, Dies**

CAMPBELLSVILLE, Ky., March 23.—The funeral service of Robert Thomas Fisher, 71, was conducted by Pastor D. L. Druen at the Palestine Baptist Church, near here on March 29. Brethren J. Chester Badget and

Sam Conner also participated in the service.

Mr. Fisher was a deacon of the Palestine Church, and had been superintendent of the Sunday school for many years. He was a son of the late Jane Jarboe and Elijah Fisher, and was born June 14, 1878. He and Miss Bessie Bowles were married in 1907. He is survived by his wife and two daughters, Mrs. Melvin James and Mrs. Harlan Beck, both of Taylor County, and five grandchildren. He also leaves one brother, Omer Fisher, Arista; and two sisters, Mrs. J. T. Phillips, Campbellsville, and Mrs. Omer White, Spurlington.

Gleanings

Secretary W. C. Boone, of the State Board, spoke for Pastor C. W. Devine at the Scottsville Baptist Church on Sunday, April 9.

Jack Robinson is to be in a revival with Pastor R. R. Couey at the Lexington Avenue Baptist Church, Danville, Ky., during July 10-16.

Rev. W. E. Floorer, Bowling Green, has been critically ill recently. At this writing he has been dismissed from the hospital and is getting along very well at his home.

The Hustonville Baptist Church will conduct a revival meeting beginning April 10 and continuing through April 21, with Pastor F. R. Walters, Manchester, Kentucky, doing the preaching. Oscar F. Davis is pastor at Hustonville.

**Dr. T. G. Dunning
Available**

Dr. T. G. Dunning, Baptist youth leader of Great Britain, will be in America for the meeting of the Baptist World Alliance. Thereafter, and to aid in bearing his travel expense over here and back to England, he will be available for speaking engagements in Baptist churches.

Money matters are rather strained in England, as is well known, and only in this manner could he attend the Alliance meeting in Cleveland.

From next August the first to the ninth, he will make such engagements. Churches wishing his services in that period will write at once to Mr. William Hall Preston, Baptist Student Department, 161 8th Avenue North. Dr. Dunning makes informing addresses on the condition and progress of our Baptist work in England.

**Choral Club Of Bethel
Woman's College Tours
Illinois And Missouri**

HOPKINSVILLE, Ky., April 3.—After singing at the evening service of the First Baptist Church, Henderson, Kentucky, on yesterday, the Choral Club of Bethel Woman's College returned to Hopkinsville from a week's tour into Illinois and Missouri.

Beginning their tour by singing at the First Baptist Church in Paducah at the morning service on Sunday, March 26, the Bethel students followed a schedule that included seventeen appointments in fourteen communities before church, school, radio, club, and other groups, one of them being in the Third Baptist Church of St. Louis, Mo., where Dr. C. Oscar Johnson is pastor. Varying their selections for their different audiences, the Choral Club used music from the masters, inspired music of our time, music from our folk heritage, and music of the moderns.

Travelling with the singers in a chartered bus, and in Bethel Woman's College station wagon, were the Club Director, Mrs. Deva R. Howard; Miss Mary Eli Mitchell, accompanist; Miss Maurine Elder, tour arranger; and Miss Florence Elberson, business manager, all of the Bethel faculty.

On Tuesday, April 18, the Choral Club will be heard in recital at Bethel, and two days later will participate in the Kentucky State Choral Festival in Owensboro, and on the Opera Workshop program will present the entire scene and spinning chorus from Wagner's "The Flying Dutchman." Both of these events are sponsored by the Kentucky Federation of Music Clubs. Mrs. Howard, Bethel's voice instructor, is Choral Chairman of the Kentucky Federation of Music Clubs.

The members of the Choral Club include: Alice Archer, Portia Henderson, Frances Owen, Sylvia Sell, Martha Jean Taylor, Ann Trabue, Betty Hale, Velma Jean West, all of Hopkinsville; Sally Sue Johnston, and Ellen Rives, both of Pembroke; Frances Ann Berry, and Helen Foote, both of Elizabethtown; Bobbie Jean Brent, of Marion; Peggy Hodge, and Bonnie Jean King, both of Fredonia; Margie Sue Browning, Island; Imogene Polley, Hodgenville; Romelia Books, Eddyville; Peggy Gish, Central City; Sue Gaines, Sylvia Naylor, and Billye Jean Engle, all three of Lan-

caster; Barbara Squires, Hardinsburg; Eloise Roberts, Louisville; Ann Jean Tucker, Greensburg; Betty Howard, Livermore; Marilyn Miller, Whitesville; Lenora McIntosh, Mayfield; Joyce Johnson, and Verna Jane Hackney, both of Frankfort; Anne Shultz, Hartford; Jackie Shoulders, Princeton.

And the out-of-state members are: Barbara Edgar, North Henderson; Doris Evelyn Dees, West Frankfort; Pat Wilson, Edwardsville, and Mary Jean O'Hara, Benton, all of Illinois. Betty Holder, Huntsville, Ala. Peggy Hampton and Kathleen Kendall, St. Louis, Mo. Mary Sanford, Springfield, Tenn. Eleanor Goad, Elbert, W. Va.; and Betsy Drew, Tampa, Fla.

**National Literary Society
Meets At Hopkinsville**

HOPKINSVILLE, Ky., April 10.—The national convention of Chi Delta Phi, a national honorary literary society, was held at Bethel Woman's College here the week-end of April 9, with Bethel's Alpha Psi chapter as hostess chapter.

The society was founded at the University of Tennessee in 1919. Chi Delta Phi has chapters in institutions as widely dispersed as William and Mary College in Virginia, University of Utah, Salt Lake City; Ohio State University, Columbus; and the University of California, Los Angeles.

Sixty-five delegates from ten chapters were expected for the 1950 meeting, for which the chief speaker was Dr. Elizabeth Sewell, British poet and novelist, graduate of Cambridge University, and fellow at Ohio State.

Miss Annie Catherine Parrish, English instructor at Bethel, was the sponsor of Bethel's Alpha Psi chapter, which was established in October, 1936. The student members of the Bethel Chapter are: Phyllis Hayes, Crofton; Romelia Hooks, Eddyville; Anne Berry and Helen Foote, Elizabethtown; Anne Shultz, Hartford; Imogene Polley, Hodgenville; Margie Sue Browning, Island; Diana Dunn, Kuttawa; Del Rita Myers, Lebanon,

Gracie Lee Kiper, Philpot; Emily Jo Adams, Paducah; Sally Sue Johnson, Pembroke; Ann Trabue, and Betty Hale, Hopkinsville; Marilyn Miller, Whitesville, all in Kentucky; and Mary Sanford, Springfield, Tenn.; Betsy Drew, Tampa, Fla.; Betty Hampton and Kathleen Kendall, St. Louis, Mo.; and Eleanor Goad, Elbert, W. Va.

**Milburn Chester Getting
Started Well In The
Locust Grove Church**

CADIZ, Ky., March 25.—Seventeen new members have been added to the Locus Grove Baptist Church since the new pastor, Milburn Chester, arrived on the field. The building and roof have been painted, and the members voted at the last business meeting to give ten per cent of all undesignated funds to the Cooperative Program. Services are held on the first and third Sunday mornings and evenings.

**Hickman Church
Completes Week
Of Study Course**

HICKMAN, Ky., March 25.—The First Baptist Church here has just completed a successful week of Training in Christian Living, sponsored by the Training Union. Pastor Joe Williams reports that eight classes were conducted, with ninety-five persons enrolled. The Training Union director anticipates several new members will enroll in the Training Union as a result of this week's work. The present enrollment is sixty-two. There was an average attendance of sixty-one for the four nights. On Thursday evening the group participated in an associational meeting at the First Church of Clinton. Forty-eight attended the meeting there, which was conducted by the State Training Union Department from Louisville.

Cast thy burdens upon the Lord—hand it over, heave it upon Him—and He shall sustain thee; shall bear both, if thou trust Him with both, both thee and thy burden: He shall never suffer the righteous to be moved.—Robert Leighton.

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Willard Baptist Church Re-organized

GRAYSON, Ky., March 23.—In the year of 1884 a Missionary Baptist Church was organized at Willard, Carter County, Ky., and for many years it was a strong church. It compared with other eastern Kentucky churches in its gifts to missions and support of the Baptist program. A house of worship was erected in 1885. The minutes of 1890 give evidence of its missionary zeal, showing that it sponsored, at that early date, a mission Sunday school. At that time the pastor, Rev. D. Wood, lived at Willard, and was moderator of the Greenup Association.

The Willard Church continued its growth and faithful services until World War I, and occasionally a letter was sent to the Association until 1930. Since that time, a few members of the Willard church, having moved to Grayson, have been under the watch-care of the Grayson Baptist Church.

In July, 1946, the Grayson Church extended a mission arm to the Willard community and has maintained regular preaching services from that time. The attendance for these services was, upon many occasions, under twenty. In May 1947, a Vacation Bible School was conducted and afterward a 2:00 P. M. Sunday school was organized, which grew very slowly. The pastor's record book shows that in March 1948, the average attendance was fifteen. Calhoun Jackson, a Grayson layman, has been faithful to this Sunday school, serving as its superintendent. On April 20, 1947, one person was baptized into the fellowship of the Grayson Church, and since that date, 424 others of the Willard community have been baptized.

On March 19, 1950, the church was re-organized with fifty-six members; then received five members upon promise of their letters, from another Baptist church. Pastor C. E. Wiley, served as moderator pro-tem and the following officers were elected:

Church Moderator, Everett Kiger; Clerk, Mrs. Ercel Kozee; Treasurer, George Rice; Trustees, Walter Thomas, Clarcey Yates, and Henry Flaughter; Sunday School Superintendent, Calhoun Jackson; W. M. U. President, Mrs. Pear McDavid; Deacons, Condit McDavid and G. F. Kennedy.

After the re-organization was completed, Rev. Dewey H. Jones, pastor of First Missionary Baptist Church, Catlettsburg, Ky., delivered a message on "The Church," using a portion of the first chapter of Ephesians.

A series of evangelistic meetings were begun Monday evening, March 20, with Rev. Bert C. Caldwell as the evangelist.—*The Grayson Journal Inquirer.*

Great Revival At Alva

MIDDLESBORO, Ky.—The Baptist Church of Alva, Kentucky held a four weeks' revival with Rev. Fern D. Robinson, pastor of the Old Yellow Creek Baptist Church, (of Middlesboro) as evangelist.

This church hasn't had such a spiritual awakening in years.

The attendance was far above that expected, and the results was very heart warming both to the church and new pastor, ARCH WALTERS.

There were 66 for baptism and counting those reclaimed and those taken in by letter, there were 126 new additions to the church.

The church of Alva is also happy to report that during this time it sent out one of its members as a minister of the gospel.

The church ordained WILLIAM DURHAM. Rev. Fern D. Robinson was moderator of the council. Others participating were: CHARLES B. ROLLINS, clerk; CARL REEVES gave the charge to the candidates; WILLIAM DENY gave the charge to the church.

BROTHER DURHAM is accepting the pastorate of the Baptist Church at Pathfork, Kentucky.

London Church Breaks Ground For Its New Education Building

LONDON, Ky., April 3.—The second anniversary of Pastor George W. Phillips was observed at the First Baptist Church, London, Ky., on April 2. The day was also signalized by breaking ground for the new Educational Building. The new structure will have a basement, ground floor, first floor and second floor, which will be the equivalent of being four stories. Pastors George D. Park, East Bernstadt; E. O. Edwards, First, Corbin; and Harold

Wainscott, Central, Corbin, participated in the ground breaking exercises, as did W. J. Chesnut, Chairman of the Building Committee; Cecil Yearly, Chairman of the Deacons, and Pastor Phillips.

Gleanings

Brother A. B. Cash has been in a revival with Pastor J. E. Bell at the Hindman Baptist Church.

The Wildwood Baptist Church revival begins April 17 and will run through April 28. Brother Clel Rodgers is pastor there.

The Cumberland College Choir sang in a program of music at the First Baptist Church, Whitley City, Ky., on March 19, and at Jellico, Tenn., on March 29.

Dr. Zech Ford Bond, Hospital Minister at the Kentucky Baptist Hospital, will preach in a revival meeting with Pastor Roy A. Hamilton at the First Baptist Church, Paintsville, Ky., June 4-11.

Dr. A. H. Cullen, Evansville, Ind., is the evangelist, and Mike Acree, the singer, in a revival conducted by Pastor Ralph E. Webb at the Westmoreland Baptist Church of Huntington, W. Va., for two weeks recently.

Dr. A. H. Webb of Cumberland College, and Dr. A. F. Mahan, of Knoxville, Tenn., and others have been supplying the pulpit recently at the First Baptist Church of Jellico, Tenn. Earl Moses, one of the young ministerial students at Cumberland College, has also led prayer meeting there. The church has asked Dr. Mahan to serve as interim supply until they call a pastor. This he has agreed to do, and began as regular supply on the first of April.

We have heard of all sorts of homecomings, but Pastor Dewey H. Jones comes up with a new one at Catlettsburg. He proposes that next Sunday be made SONGBOOK HOME-COMING DAY. "Many of our songbooks, both the books used by the choir and those used by the congregation, are missing. Evidently many of these have been borrowed, and, through oversight, have not been returned. If you have any of these in your home, please return them next Sunday and make it homecoming day for our songbooks. We will have special need for them during our revival services." Other churches may feel the need of imitating the Catlettsburg homecoming.

Regional Conferences the Best Ever

By W. C. BOONE

More than sixteen hundred different people, or about twice the number who usually attend the annual meetings of the General Association, were present at the eight regional conferences held in March by Kentucky Baptists. Among those present were scores of our pastors, and outstanding laymen and women of our churches. Some seventy district associations were represented.

These meetings were held at Williamsburg, Pikeville, Harrodsburg, Covington, Paducah, Madisonville, Glasgow and Leitchfield. The host pastors conducted the devotionals and welcomed the visitors, and their churches served lunch free to all those present at each meeting.

DR. ROBERT E. HUMPHREYS of Owensboro, Moderator of the General Association, brought a message to all of the eight meetings on the personal responsibility of every Christian to witness and win souls to Christ.

DR. DUKE K. MCCALL, Executive Secretary of the Executive Committee of the Southern Baptist Convention, spoke at the four eastern Kentucky meetings on "Stewardship and the Cooperative Program." Dr. McCall has a Scriptural approach and heart power in his messages which made our work seem greater and more blessed than ever before.

DR. MERRILL D. MOORE, Promotional Director of the Southern Baptist Convention, spoke at the four western conferences on the Cooperative Program, illustrated by interesting experiences on his recent tour of Baptist mission fields in South America.

Other speakers at the conferences were R. T. SKINNER, Editor of the *Western Recorder*; W. A. GARDINER, State Sunday School Secretary;

BYRON C. S. DEJARNETTE, State Training Union Secretary; GEORGE FLETCHER of the Training Union Department; B. F. FOX, Director of Retirement Plans; A. M. VOLLMER, Secretary of the Baptist Foundation and the Department of Christian Education; R. B. HOOKS, State Superintendent of Evangelism; L. O. GRIFFITH, assistant to the general secretary, and W. C. BOONE. MRS. GEORGE FERGUSON, Executive Secretary, and Mrs. HAROLD PURDY, president of the State Woman's Missionary Union, conducted conferences after lunch each day for the ladies. At the same time R. B. HOOKS had a conference for preachers and laymen on our Baptist program of Evangelism.

A splendid spirit of interest and harmony was manifest in these gatherings of Baptists from every section of Kentucky, which means much to all our denominational work.

Kentucky Baptists are girding themselves for two great coming events. The first is the supplemental offering for the COOPERATIVE PROGRAM to be taken in the churches of the Southern Baptist Convention on June 11, 1950, or the nearest convenient Sunday. The second is the great simultaneous revival effort, when thousands of Baptist churches east of the Mississippi River will unite in holding evangelistic meetings March 25 to April 8, 1951.

Kentucky Baptists are on the march! May the Holy Spirit lead us in all things that Christ may be honored and glorified in all we do!

Sanitation Executive Commends Cleanliness At Ky. Baptist Hospital

Mr. Nathaniel L. Fine, local executive in the Chemco Company, wrote to Mr. H. L. Dobbs, Administrator of the Kentucky Baptist Hospital, Louisville, following the birth of his recent child concerning the institution over which Mr. Dobbs presides

"Our recent blessed event—the second such we have had at the Kentucky Baptist Hospital," wrote Mr. Fine, "was the occasion for my visiting your hospital recently. I would like to thank you and your staff for the splendid service accorded my wife, and also, especially in view of the fact that I am in the sanitation

field, to compliment you on the general high standard of cleanliness maintained everywhere in the building."

Sunday School Lesson

(Continued from Page 12)

This basket of ripe fruit was a symbol of the end of the national existence of Israel. Just as fruit is gathered when it is ripe, so the Israelites were about to be plucked from their land. By disregarding God's will and persisting in her evil ways, Israel had become ripe for judgment and her ruin was inevitable. God said, "The end is come upon my people of Israel; I will not again pass by them."

S. B. C. Messengers, Attention!

By Joe W. Burton, Sec'y., Southern Baptist Convention

Pastors or church clerks should secure from the office of the Executive Secretary of the state Baptist Convention, registration cards for the certification of messengers appointed to attend the annual meeting of the Southern Baptist Convention in Chicago, May 9-12.

These cards set out the Convention's constitutional requirement respecting appointment of messengers from churches and provide for necessary certification of the messenger.

The registration card should be secured at once from the state office and a card filled out properly for each messenger. These cards should be brought to Chicago by the messengers.

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ADVANCE HAS BEGUN!

Foreign Mission Advance

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

FOUR RECENT VISITORS TO THREE FOREIGN MISSION AREAS ADDRESS MARCH SESSION OF THE BOARD

Four travelers from three Southern Baptist mission areas brought first-hand reports to the semi-annual meeting of the Foreign Mission Board on March 15. Meeting with the Board members were some of the Baptist state secretaries and state editors.

Secretary Baker J. Cauthen, who arrived in the States late in February after four years residence in China, outlined plans for advance in the Orient. "Don't think this advance program is going to wait," Dr. Cauthen said. "It is now or not at all."

Secretary Everett Gill returned to the States early in March after a two-months' tour of South American mission stations. "The King's business requires haste," Dr. Gill stated. We need more men and more equipment on mission fields. We have been sending missionaries out like soldiers without equipment, to fight with their bare hands, he added.

Dr. Josef Nordenhaug, editor of *The Commission*, spent six weeks in Europe, returning to Richmond just before the meeting of the Board. "The little groups of Baptists in Europe are lost in the masses," Dr. Nordenhaug said. The new international seminary in Zurich is raising Baptist morale and making Baptists better known.

Mr. O. K. Armstrong, Baptist layman and journalist, traveled recently in both Europe and Latin America. One of his observations was a "need for spiritual advance to keep pace with material and social changes" in Latin America.

Appointment of thirty-six new missionaries brought the number under appointment to 748. Fifteen of the new missionaries were designated for Japan, fourteen for Spanish-speaking Latin America, and one for Arabia.

The Orient

When the Communist army began to engulf China, Dr. Cauthen said in his report, mission boards in China followed one of three lines of action. Some, like the China Inland Mission, an international organization with

about 500 missionaries, are keeping their missionaries in the country. Other boards felt there was no place for missionaries under a Communist regime and closed all mission operations in Communist China.

Others, including Southern Baptists, took a middle-of-the-road position, Dr. Cauthen stated. They said: "This is serious; we cannot measure it. But it may be the only China we shall know for a generation." The Foreign Mission Board takes the position that the missionary is not a pawn to be moved about a chessboard and that all the Board can do is to say to every missionary: "You are a man or woman of God. You are in China by the call of God. Let every missionary by his own judgment and impressions of God's leadership decide whether to remain or leave, and the Foreign Mission Board will give absolute support to your decision."

We have 52 missionaries in Communist areas of China. Missionaries are free to work in the cities where they live, although permission to travel from city to city is hard to obtain. So far, Chinese Christians are free to carry on Christian activities. Only a few doctors and a few women rejoining their husbands have gained re-entry into China.

"Do not think, or encourage anyone else in thinking, that a missionary's willingness to work under Communists in China or any other country, means he is sympathetic with Communism," Dr. Cauthen urged. We have sent missionaries into lands overrun by Catholicism, by Islam, by Buddhism, even into lands where government authority is in the hands of savage chiefs.

Whatever happens in China, we shall advance into areas where heretofore we have had no voice, he said, and outlined the missionary spearheads already pointed into the Chinese-populated areas surrounding China. Two missionaries are in Korea, four in Thailand, and nineteen in the Philippines. He mentioned Cawnpore, fourth largest city in India, as a possible mission center.

The Board approved a preaching mission of fifteen ministers to arrive in Japan the last of September and spend two months.

Latin America

An international theological seminary for the Spanish-speaking republics is being established in Buenos Aires, Argentina. It will have a board of ten members composed of four missionaries, four nationals and two local members. Missionary W. L. Cooper was named president of the institution and Missionary Anne Sowell Margrett was named director of the woman's training school.

Successful Simultaneous Youth Revivals On Ky. College Campuses

The prayers of Kentucky Baptists and interested groups all over the South were answered last month when the state Baptist Student Union closed an extremely successful Simultaneous Youth Revival campaign.

The Simultaneous Youth Revival movement was born one year ago in April when council members and their leaders from all over the state voted to attempt to conduct a youth revival in each college center in the state. It was the first effort of its kind in America and very probably in the entire world.

The following results have been reported to the state student department:

There were fourteen revivals held; a total attendance of 92,809; 198 professions of faith; 103 additions by letter; 46 dedicating their lives for full-time Christian service; and 708 rededications, making a total of 1,055 decisions for Christ and His Kingdom.

The states that were looking to Kentucky for the answer as to the success of a simultaneous youth revival movement are now ready to launch a similar program in order to lead students and other young people into a closer work with the Master.

A more detailed account of the revivals on individual campuses, plus pictures, will appear soon in a later issue of the *WESTERN RECORDER*.—*Norma Richards, Student Secretary, Bowling Green, Ky.*

PAST—A humorist tells of a fabulous bird that flies backward because he doesn't care where he's going; he just wants to see where he's been. There are those who look toward the past for the past's sake. But a good oarsman rows a true course forward by looking backward intelligently.—*WALTER L. MOORE, Christian Herald.*

The Former And The Present Regime In China

(Continued from Page 3)

Religiously

Fourth, religiously. The entire Communistic system is based on atheism and therefore is never to be trusted. Ma Tze Tung, leader of the Communist Government, as well as all those associated with him, cares nothing for Christianity. Chiang Kai Shek, the former leader, is a Christian and stands for the highest things Christianity promotes. It was he and his wife who made it possible for mission schools and colleges to operate without interference from the government: and for missionaries to remain in China under every possible protection. He had the highest respect for them and it was his desire that more missionaries come to China.

Our Baptist Work

So far as our Baptist work in China is concerned, it has not, as yet, suffered any serious set-back since the Manchurian and Shantung atrocities. In spite of the present regime's attitude toward Christianity, our schools, some hospital work, and the two seminaries, are still functioning under many limitations and heavy restrictions. Our churches are filled to capacity and scores are turning to Christ in this time of great distress.

We are grateful that the fifty-one Baptist missionaries and the Chinese Christians have so far been able to carry on for our Lord behind the Iron Curtain. This does not mean that the missionaries and Chinese Christians are not having difficulties: but they are, in the main, not impossibilities, yet. Some missionaries have come out because of pressure that was on them and their work. However, they do not know from day to day just when the present regime will clamp down, and, one way or another, put pressure on all their work.

Herbert C. Cralle
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Under the former regime we had no fear of what might happen to us and our work: under the former government, missionaries could return to their work after a year's furlough: now they cannot, with the possible exception of the medical doctor. Even though there were many corrupt officials in the former regime (corruption could be seen on every hand) it was nothing in comparison to the present Chinese government and the ruthless hand that is practically in control of the great land of China.

Regardless of what the Communists may do, we do know that God will stay on behind the Iron Curtain, working where man cannot.

SPEECH—Some people speak from experience. Others, from experience, don't speak.—*Link-Belt News.*

Chaplain's Breakfast To Be Held In Chicago

The annual meeting of the Southern Baptist Chaplains' Association will be a breakfast, May 11, at the Toffenetti Restaurant, 65 W. Monroe Street, Chicago, Illinois.

The breakfast hour is 7:30. The chief of chaplains of both the Army and the Navy will be guests for the occasion.

The price of the plate will be \$1.25 per person, with a limit of 300.

Tickets will be for sale at Chaplains' Booth. Service as a chaplain, any branch, any war, makes one eligible to attend the breakfast, and for membership.

Inquiries invited by Harry V. Smith, Mercer University, Macon, Ga., and T. Baron Gibson, Valdosta, Georgia.

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CHARITY! Truly it is The Lord's Work

By **GEORGE D. CALDWELL**, President
Board of Trustees, Kentucky Baptist Hospital

Mother's Day, May 14! We shall do Mother especial honor on that day. No one can hope to fill her place at the bedside of her loved ones, but the Baptists of Kentucky have provided a great hospital to give the care and attention which is so greatly needed by the sick among our own people and our neighbors. Mother's labors were gladly given, but it costs a great deal of money to operate a modern hospital and give the service which the patients require. There are many who cannot afford hospital care unless someone else will pay the bills. Our Sunday School Charity Fund is designed for that one purpose—to pay the bills when the patient cannot.

Mother's Day has been named Hospital Day by the General Association to afford our Kentucky Baptists an opportunity to add to the Charity Fund through their Sunday schools. The offering to be taken on that day will become a part of the Fund and used for no purpose other than to pay

the hospital expenses of such patients as can be accepted under the rules of the Hospital and are recommended by the proper church authorities, namely, by the Pastor, the Chairman of the Board of Deacons, and the Sunday school Superintendent of any Kentucky Baptist church. The patient need not be a Baptist.

The Kentucky Baptist Hospital is still heavily in debt so that no systematic program of charity can be done except through the Mother's Day offering. Last year the demands upon the Fund were greater than the gifts to it. Won't you and your people help to the extent of your ability and great generosity? Truly it is the Lord's work.

Dr. R. C. Campbell Able To Preach Convention Sermon

SHELBY, N. C.—MR. ROLAND LEATH, educational director of the First Baptist Church of this city, and formerly educational director of the First Baptist Church of Little Rock, Arkansas, of which Dr. R. C. CAMPBELL was pastor when he was compelled to retire because of ill health, releases the statement:

"The many friends of Dr. R. C. CAMPBELL will rejoice to know that he has recovered from a recent illness and will be able to preach the convention sermon in Chicago.

"Dr. Campbell spent a month in a hospital in Shelby, N. C., and for a while it was doubtful whether or not he would be able to preach the Convention's annual sermon. He will conduct revival meetings at Durham, Sanford, and Shelby, N. C., before the Convention meets in Chicago. After the Convention he plans to carry on with his evangelistic and supply work."

This announcement is made in the belief that it would clear the minds of Southern Baptists who had, since his illness, doubted that he would go through with the assignment.

CHARACTER—Observe the face of the wife to know the husband's character.—Spanish proverb.

Bible Critics Refuted

(Continued from Page 5)

Thus it would seem that the reputed writings of Moses are moved back from the days of Josiah to the time of Moses himself. And by the same stroke, J, E, D, and P, the supposed authors of the Pentateuch, are made to appear in their true light—mere products of the imagination of the adverse critics of the Old Testament. Again, archaeology has spoken with authoritative voice, and its pronouncement authenticates the record of the Bible.

Evidences of Jericho's Fall

In briefer fashion, but in the same positive tone, archaeology has spoken with regard to the fall of Jericho. As usual those who would discredit the historicity of the Bible, described the victory of Joshua over the mighty walled city as mere Jewish legend or fancy. How could a disorganized mob of ex-slaves accomplish so great a feat? As for the account of Joshua, it just could not have happened in this way. But what of the evidence?

In 1930, Professor John Garstang and others, excavated the ancient site of Jericho. In brief here is what they found. The mighty walls had fallen, not inward but outward. This is conclusive proof that they were not battered in from the outside. There was ample evidence, however, that they fell as the result of an earthquake. Within the city there was no evidence of looting. In the storehouse of the city were found the charred remains of foodstuff—wheat, barley, dates, olives, onions, et cetera. This fits exactly Joshua's order to take only gold, silver, and other metal articles. The Bible date of the fall of the city corresponds to the archaeological evidence. Underneath the ruins of the city, Professor Garstang found the remains of other cities which had been built upon the site, but not since the days of Joshua has there been any

settlement of any consequence located there. Compare this fact with Joshua's curse upon the city. Thus again archaeology has spoken. Not only the stones, but the very ashes of a burnt out civilization revive to glorify God.—Baptist Standard.

BOOK REVIEWS

Everyday Religion. By J. F. Newton. Abingdom-Cokesbury, \$1.25.

This is an excellent book of devotional readings, beautifully written and rich in usable material.

That Old Time Religion. By Archie Robertson. Houghton Mifflin Company, Boston, 1950. 282 pages. \$3.00.

This book has been prejudged by many beforehand on the basis of an article in Life, some months ago. That article did not too well represent the book, and the few brief paragraphs of it which stated the author's deep convictions strangely escaped the attention of too many readers.

To all readers the book offers pleasant surprise. It has wide range, deep purpose, vast information about many religious groups, much humor, good philosophy, and all in the best of English of the reportorial style.

As he became older, Robertson says: "I grew sick of seeing 'that old-time religion' utterly misrepresented by others. Being essentially a person curious about American life, I could not rest until I had a stab at defining it myself." To satisfy this urge he traveled 10,000 miles through the length and breadth of our land, visited and entered sympathetically with all sorts of "sects" in personal interviews, worship services, home living. His descriptions are vivid, realistic, understanding, even in the cases of snake handlers, feet washers, Four Square Gospelers, Dunkards and dozens of others.

Through it all he was searching out the essentials of the Old Time Religion which for him is actually an American phenomenon. This he defines as "the personal search, under freedom, for 'real Christianity.'"

With this definition clear in his own mind he says, "all the material shaped itself up on as the scaffolding of religious liberty. I have always felt that in American religion is the unseen balance wheel among the people as a whole, helping to keep us from swinging too far left or right," an impression which his travels confirmed.

An outspoken, practicing Baptist himself, the author has a remarkable capacity for understanding "all sorts and conditions" of religious individuals and societies. His book will be informing, stimulating, helpful to any reader. For such as have thought his work would prove lacking in respect and reverence for his distinguished family and religious setting, it may be well to say that it has the approval of every living member of the family circle and of many friends, and that it is loyally dedicated "In Memory of my parents."—W. O. Carver.

They Go To Church. Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Mo. Price 10c.

You will want to buy one or several of these little booklets. The work consists of a compilation of statements from great leaders in American life on why they go to church and the good derived therefrom. It will do to hand to people you are trying to enlist. It will do as a source for quotations.

Living With Teeners. By Grace Sloan Overton, Broadman Press. Price \$1.25. Can be purchased from your Baptist Book Store.

Increased emphasis is being laid on home problems. The author herein discusses the practical approach to the problem of rearing children. Here is a book for parents who want to understand their teenagers' point of view, who see themselves as still learning to be a Christian parent.

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From One Family Four Serve Society

BLUE MOUNTAIN, Miss., March 31.—The Modenian Literary Society of Blue Mountain College is unique in that four members of one family have served as its president. The present incumbent is MARY ANNE BOLAND, Tralake. Her mother, Mrs. W. S. BOLAND, who was JESSIE TINDLE from Blue Mountain when a student at the college was the first president in the family. MARY ANNE's sister, Mrs. A. L. CRITTENDEN, Jr., Cotton Plant, Ark., was the second. The third was another sister, BETTIE JANE BOLAND, now on the faculty of the Memphis College of Music, Memphis.

MARY ANNE's father is perhaps the only man who has gone through four rush weeks at a college for women. He was present when his fiancée and his three daughters were rushed.

Like Smith, Vassar, Bryn Mawr, Wellesley, and Mt. Holyoke colleges, Blue Mountain has never had sororities, but instead mutually exclusive literary societies.—By Doris Blankenship, S. C. W.

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HERE ARE THE FACTS



127 young ladies are devoting three years of hard work and study so that they may render their services to the Christian ministry of healing. They cannot give of their finances but they do give generously of their time and talents to others including the needy sick. As a member of a Baptist church and Sunday school you may not be able to give of your time and services to the sick poor but you can give of your finances. Your hospital and nurses are most anxious to assist those who are unable to pay. You will be given an opportunity to contribute to the Sunday School Charity Fund on May 14. Do your best!

KENTUCKY BAPTIST HOSPITAL—Charity Fund

Unification and the Rural Church

By RENA LUSBY YANCEY

GLENCOE, Ky.—Since so many views of union among churches and denominations are being expressed by so many people, I wondered if any one had ever looked at it from the viewpoint of a layman of a rural church.

An old proverb, "No house is large enough for two families," applies well here. We love our neighbors, and enjoy visiting them. But to live with them is another matter. And, although we have nothing against other churches, and wholeheartedly believe in the undying principle of the freedom of the individual, we have our own religious beliefs and should certainly have our own place of worship to express them, even though it may be only a small house by the side of the road. As I see it, the rural churches have often been fighting a losing battle. Unification would finish the battle, in most cases.

To a Baptist, one Lord, one faith, one baptism, and salvation by grace, mean just that. When Jesus prayed that the disciples be one with the Father, as He was, He meant the individual—"I," not "us."

When I was a small child, thoughts of the Judgment Day filled me with horror. I shall always be indebted to Dr. J. W. Thompson for the explana-

tion which freed me from those fears. Jesus said, "Ye shall know the truth, and the truth shall make you free." Free even from fears. "After the veil shall be taken away," and we have found liberty, for "where the Spirit of the Lord is, there is liberty," then it is not so much a matter of where we worship, but how we worship—that is all important. How can we, free subjects of the Most High, heirs and joint heirs with our Lord Jesus, worship with those who bow the knee or confess their sin to anyone but God our heavenly Father? How can we who believe "there is only one name under heaven whereby we must be saved," worship as though we believed it not? "If ye know these things, happy are ye if you do them."

Then why unity when each Baptist church is an individual unit, operating its own affairs; worshipping God according to the dictates of its own conscience, baptizing its own believers "in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"?

Carson-Newman To Observe Centennial

College Seeks Historical Relics

JEFFERSON CITY, Tenn.—In conjunction with the regular commencement exercises in May, 1951, Carson-Newman College will celebrate its first hundred years of service.

The celebration will take the form of a special day of academic exercises with appropriate addresses; possibly a pageant graphically bringing from the past some of the great moments in the history of the college; a presentation of the several departments and activities of the college; and a display of historic documents, relics, and personal mementos that may be given or loaned for the occasion.

It is hoped that alumni and friends of the college will send valuable historical materials to the proposed historical collection which may be suitably housed in the new Maples Library. Old diplomas or certificates, letters written by students or teachers, diaries, annotated textbooks, copies of orations, articles of dress, pictures of class groups, of buildings,

class outings, athletic teams or contests—almost any item of genuine historical interest will be welcomed and properly cared for. The historical display of Carson-Newman should be one of the most attractive features of the Centennial Celebration.

A general committee composed of alumni, trustees, and members of the faculty has already begun plans to make the Centennial Celebration one of the most memorable occasions in the history of the college. If you have suggestions concerning the occasion, please write to Professor W. W. Bass, chairman of the Historical Display Committee.

Duncan J. Smith Moves From Bandana To Floyd County Mission Work

BANDANA, Ky., March 21.—Pastor Duncan J. Smith has resigned at the Bandana Baptist Church and is moving to Wheelwright, Ky., from which point he will work under appointment of the State Mission Board in Floyd County. He has been at Bandana three years, and during that period the Sunday school has increased forty per cent. New Sunday school rooms have been built. Also church attendance and membership have been substantially increased.

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Japanese Student Wins Oratorical Contest

GEORGETOWN, Ky.—KIKUO MATSUKAWA, a junior at Georgetown College, from Wahiawa, Oahu, Hawaii, won the state collegiate oratorical contest held recently at the University of Kentucky. The subject of his oration was: "They fought two wars."

The "they" in the title of his oration refers to the Americans living on the Hawaiian Islands who are of Japanese descent. Those Japanese-Americans fought two wars simultaneously: one against the combined foes of America—the Germans, the Italians and the Japanese; the other against another enemy of our country, an insidious enemy—prejudice.

Kikuo was asked later by college officials to give his oration in chapel. He thrilled every person there with his eye-witness account of the bombing of Pearl Harbor and with his story of the "double" war which he and his fellow Japanese-Americans fought for the next three years. He reminded the audience that the 100 Infantry Battalion, made up entirely of Japanese-Americans, is the most decorated unit in the history of the

United States Army. The thrill of victory was in Kikuo's voice.

KIKUO is the son of Japanese parents who came to the Hawaiian is-

Whodonit?

I am the never-pledge-anything church member. I refuse to make definite commitments on financial matters for the Lord's work.

Of course, it has never dawned on me that God Himself pledged to send His Son into the world for my sins and that He kept that promise faithfully. It escapes my attention that He promised to save and keep me to the end, and that Jesus pledged, "Lo, I am with you always, even unto the end . . ." Neither does it ever enter my mind that I am missing Christian joy by not including His work in my personal financial program.

I go right on exercising my Christian liberty to refuse to make either Christ or His church any promises. Let others sign if they want to. I'm a no-pledger.—I. M. P. Culliar.

lands seeking freedom and opportunity—just as the Pilgrims had done when they came to the New England coast. Kikuo is an American, 100 per cent American—just as the Pilgrims and their descendents are American.

Kikuo also told how he and his roommate, on the evening of the oratorical contest, held their nightly prayers a little early. They prayed he would be permitted to do his best—not that he would be permitted to win, but that he would be able to do his best. Kikuo did his best and won, defeating representatives of several Kentucky colleges. Kikuo had never participated in oratorical contest prior to this event.

Kikuo is president of the volunteer mission band and a member of the BSU executive council. He has established an outstanding scholastic record.

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A new dormitory and a new fine arts building will be dedicated May 6. Write President LAWRENCE T. LOWREY for information

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Gordon G. Singleton, Ph.D.
President

Christian Recreation Conference

KANSAS CITY, Kans.—Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, has announced that a Leadership Conference on Christian Recreation will be sponsored by the Board at Ridgecrest, August 17-23, 1950.

The conference is to be directed by DR. JACK B. FELLOWS who last summer directed the entire recreation program at Ridgecrest for the staff and guests. An authoritative group of leaders in church recreation is being invited to lead in this first convention-wide conference on Christian recreation.

Included on the program are such leaders as DR. T. B. MASTON, MRS. AGNES PYLANT, MISS FRANCES WHITWORTH, MISS ADELLE CARLSON, MR. MAINES RAWLS, MRS. EDITH MAE FELLOWS, MR. EARL WALDRUP, MISS

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An entire week will be devoted to a study of recreation principles, party and banquet planning seminars, leisure-time creative workshops, and many other important features of the church recreation program. There will also be excellent opportunities for observation of a directed program as the conferees will observe the staff recreation program in operation.

There will also be many opportunities for personal participation in the total program which Ridgecrest has to offer. For reservations write Mr. ROBERT GUY, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. For information write Dr. JACK B. FELLOWS, Central Baptist Theological Seminary, Kansas City 2, Kansas.

Politeness is good nature regulated by good sense.—SYDNEY SMITH.

Blessings Hither Too

"Hitherto Hath the Lord Helped Us"
—I Sam 7:12

When you are discouraged,
Rugged is the way;
When the cross you carry
Heavy grows each day;
When the clouds o'er shadow,
Hides His face from view,
Then you should remember
Blessings hither too.

Gazing back o'er long years,
Rough the path, but yet,
All the way He led us
O'ercame all we met;
Led in pleasant places,
All the journey through,
Through the deepest waters,
Blessed us hither too.

—Ernest O. Sellers
New Orleans Baptist Seminary