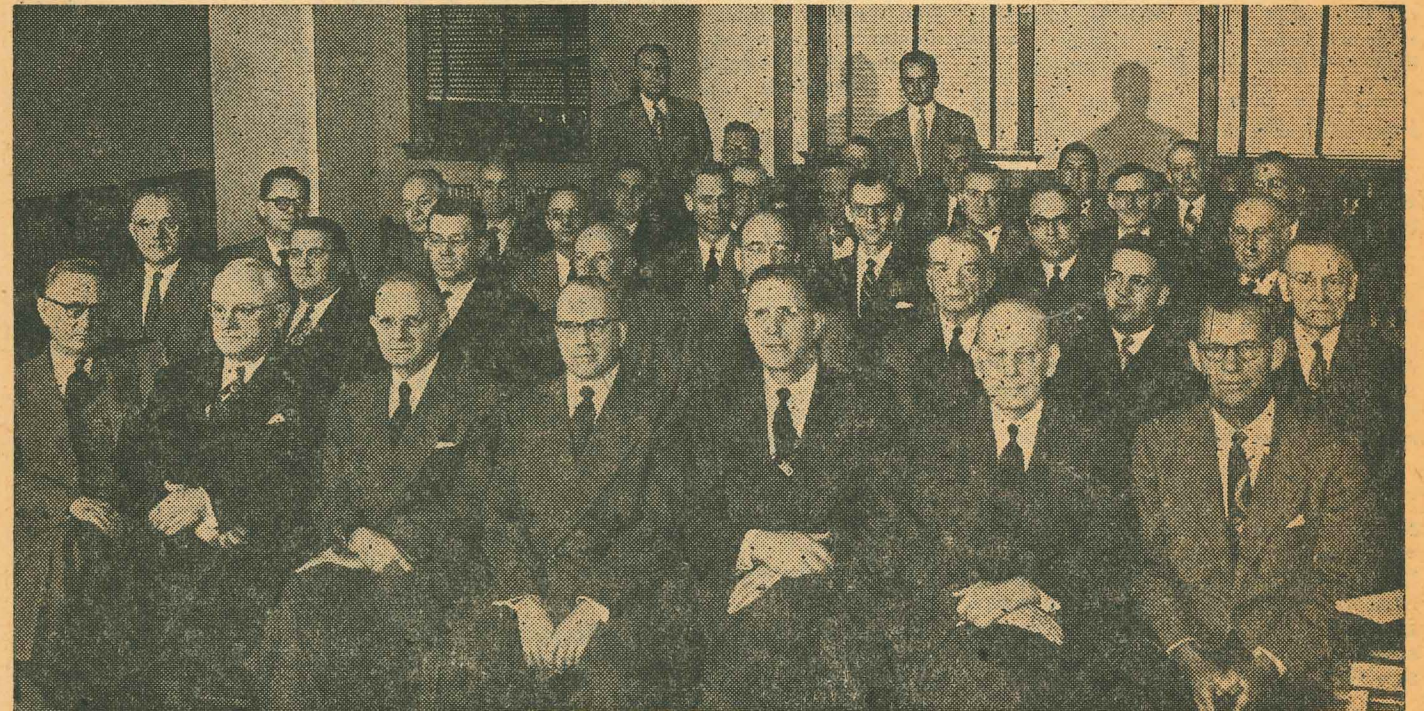


Western Recorder

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Trustees of Three Baptist Hospitals in Kentucky Have Joint Meeting



Joint meeting of the Board of Trustees of Kentucky Baptist Hospital, Louisville; Central Baptist Hospital, Lexington and Western Baptist Hospital, Paducah, held on January 22, 1953, at Kentucky Baptist Hospital, Louisville.

Front row (left to right): Paul Thompson, Shelbyville; W. C. Boone, Executive Secretary of State Board of Missions, Louisville; B. B. Hilbun, Hospital Minister, Kentucky Baptist Hospital, Louisville; F. Russell Purdy, president of the Board of Trustees, Central Baptist Hospital, Lexington; Lloyd Bell, Lexington; George D. Caldwell, president of the Board of Trustees, Kentucky Baptist Hospital, Louisville; H. L. Dobbs, administrator Kentucky Baptist Hospital, Louisville and Executive Secretary Hospital Commission of Kentucky Baptists.

Second row: Fred T. Moffatt, Frankfort; E. N. Wilkinson, Louisville; B. R. Winchester, Paducah; Elmer Boggess, Madisonville; Roy

Woodall, Paducah; Chester Anderson, LaCenter; Harold Warren, administrator Central Baptist Hospital, Lexington; E. B. Robertson, Louisville.

Third row: J. Frank Young, Benton; Gus Covington, Mayfield; Wilbur L. Newton, Louisville; W. R. Perry, Murray; Lee Allan Rhoads, Henderson; David Perkins, Liggett; J. R. Layman, Elizabethtown.

Fourth row: Harold Dossett, Paducah; Levi Chilton, Paducah; T. C. Robinson, Nicholasville; William Boswell, Cynthiana; H. B. Kuhnle, Owensboro; W. N. Jackson, Danville; Vaughn Drake, Lexington.

Last row seated: John A. Miller, Louisville; James L. Moss, Louisville, Almond Cooke, Louisville; H. C. Pipes, Paris; Frank Peterson, Lexington.

Standing: C. C. Weatherton, assistant administrator, Kentucky Baptist Hospital, Louisville; Emmett R. Johnson, administrator Western Baptist Hospital, Paducah.

Pastor Harry L. Carter is to start a series of special meetings at the Calvary Baptist Church, Bowling Green, beginning March 11.

Victor Stroud and Jerry Renkenberger assisted Pastor Truett Miller in a revival at the First Baptist Church of Danville, Ky., February 22-March 1.

Missionary John S. Davis, of the Casey County Association of Baptists, taught Dr. Ralph A. Herring's book, "Studies in Philippians" to the Ellisburg Church recently.

A desk fountain pen was presented to Dr. and Mrs. Bradford Curry by the Glasgow Ministerial Association at a recent breakfast at which they were the honored guests.

Bailey Stone and Hoyt Mulkey, both of Texas, are to be with Pastor H. Franklin Paschall in a youth revival at the First Baptist Church of Bowling Green, Kentucky, March 15-22.

We regret to learn from the bulletin of the Campbellsville Baptist Church of the passing of Mrs. Minnie Robinson, wife of Judge Henry S. Robinson, well known lawyer of central Kentucky.

The will of Mrs. William Jennings Price, Washington, D. C., provided for a legacy of \$10,000 for the Lexington Avenue Baptist Church of Danville, Kentucky, as a memorial for her husband.

The First Baptist Church, Lazton, Oklahoma, recently completed a ten-day revival campaign with Dr. C. E. Autrey and E. Powell Lee, of the Home Mission Board Evangelism Department in Dallas, leading. Additions numbered 69 for baptism, 40 by letter and 3 on statement. H. Tom Wiles is pastor.

Dr. Ralph A. Herring, pastor of the First Baptist Church, Winston-Salem, N. C., led in the spiritual emphasis week at the New Orleans Baptist Theological Seminary, February 23-27. Spiritual Emphasis Week is sponsored at the New Orleans institution by the student council, led by Glen L. Hix, president.

Pastor and Mrs. Fred T. Moffatt, Jr., of the North Benson Baptist Church, Frankfort, are the proud parents of a baby girl. Little Miss Mary Jane Moffatt came into the world at the Kentucky Baptist Hospital in Louisville on February 23, weighing 9 lbs. 15 ozs. At this writing both mother and daughter are doing fine.

Dr. B. C. Land, director of the Stewardship Evangelism Association, Jackson, Mississippi, is to be with Pastor Roy Mitchell at the Cox's Creek Baptist Church, Nelson Association, April 5 to 12, and with Pastor Harold

C. Zicafoose at the Kenwood Baptist Church, Louisville, April 12-19, in stewardship revivals.

Howard Halsell, educational director of First Southern Baptist Church, Phoenix, Arizona, for four years, has been elected secretary of religious education for Arizona, succeeding Joe E. Jones and Paul Davis. The new department was created last year when it combined the departments of Sunday school, Training Union and the Baptist Student Union.

Speaking at a prayer breakfast in Washington, President Eisenhower told members of Congress and high government officials that "prayer is simply a necessity." Speaking informally, he said, "When the founders of our Republic said that our rights spring from the Creator, in that one sentence was established forever the fact that free government is deeply imbedded in religious faith or it makes no sense."

The Salem Baptist Church of Loganport, Ky., in Gasper River Association, has recently closed a ten day revival. Pastor T. E. Lawhon was in charge with Brother L. E. Leeper, Morgantown, as the evangelist, and Brother John Lynch, music director for the Calvary Baptist Church, Evansville, Ind., in charge of the song services. The membership was greatly revived. Some eight or ten professions of faith were made, resulting in six candidates for baptism.

Dr. L. Carlyle Marney returned to his former pastorate at the Immanuel Baptist Church at Paducah, Kentucky, to assist Pastor Frank F. Norfleet in a series of evangelistic meetings February 22-27. The music was led by James Berry, a native Paducahan now well known on the Eastern Seaboard for his solo work with the Naval Hour Choir, the Westminster Choir School. Dr. Marney is now pastor of the First Baptist Church of Austin, Texas, in the capitol of Texas.

Pastor and Mrs. Frank B. Fitzgerald, Sr., have returned to their home in Crestwood, Kentucky, after a period of rest in Florida and other places. While away they visited their son, Staff Sergeant and Mrs. Frank B. Fitzgerald, Jr., in Smyrna, Tennessee, where he has been connected with the Seward Airforce Base since his graduation from Georgetown College in 1950. While there, Pastor and Mrs. Frank B. Fitzgerald, Sr., became grandparents for the third time in the birth of Frank B. Fitzgerald III on February 12. The Senior Mr. Fitzgerald had resigned as pastor of the Crestwood Baptist Church on account of his health before leaving. He is now much improved, and is open for supply work.

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

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Since the coming of Pastor John E. Douglas nearly two years ago, the Wolfe Creek Church has had 17 additions, 12 of these being by baptism. Plans are now under way for a revival this month. The Wolf Creek Sunday school has been standard for these two years, Y. W. A., G. A., R. A., and Sunbeam groups have been formed, with the W. M. S. performing a splendid work. Pastor Douglas assisted in the R. A. and G. A. Camp at Crestwood, as well as served on a team for the Sunday school enlargement campaign at London. Wolf Creek is the pastor's home church, he having gone there as a boy from the Kentucky Baptist Children's Home at Glendale to make his home with the late Pastor H. J. Blackburn more than 20 years ago. His church has sent many gifts to the children at the Glendale Home.

March 5, 1953

The Greatness of John the Baptist

By C. H. ROBINSON, Pastor
First Baptist Church,
Loyall, Kentucky

Few words of the Lord Jesus Christ have aroused deeper wonder and few have been more misunderstood than those comprising His amazing testimony to John the Baptist in Matthew 11:11—"Among them that are born of women there hath not risen a greater than John the Baptist. . . ."

Why should the Lord have spoken thus of John? What was there about the character of that rough country preacher which called forth these words of highest praise from the lips of the Saviour?

Think for a moment of the great men of God who had gone before John: Abraham, the friend of God; Moses, the servant of the Lord; David, the man after God's own heart; not to mention Joseph, Solomon, Elijah, Daniel, and Isaiah. All of these and others like them were giants for God in their own day and situation. They performed exploits for God far surpassing, it would seem to the casual observer, anything ever recorded of John. Yet it was not of one of these "holy men of old," but of John the Baptist that Jesus said, "there hath not risen a greater among them that are born of women." A question which vitally concerns all of us as Baptists today is, Wherein lay the true greatness of John the Baptist? And this is the question the answer to which we shall pursue in this study.

When God takes the pains to foretell the birth of any individual, that fact in itself bids us to observe with closest scrutiny the life of that man when finally he appears upon the scene.

In addition to the prophecy of John's coming in Isaiah 40:3 is that even more astounding one in the last two verses of Malachi. The Holy Spirit concludes the Old Testament canon by announcing in Malachi 4:2 the coming of Christ, "the Son of Righteousness . . . with healing (i.e., deliverance) in his wings. Then the sign of the forerunner is repeated with the words, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. . . ."

With these solemn words the voice of God is silenced not to be heard again for four hundred years when the voice of John the Baptist breaks upon the stillness saying, "Repent ye: for the kingdom of God is at hand."

That the closing words of Malachi's prophecy pertained to John and his ministry at the first advent of Christ is unmistakable inasmuch as the Lord Himself declared in Matt. 11:14, "And if ye will receive it, this (i.e., John) is Elias, which was for to come." We are prepared, therefore, to discover in John the Baptist one whom God had set aside for an unusual ministry in the

world. Let us, therefore, examine some of the factors in the life of John the Baptist which attest his greatness.

First New Testament Prophet

First, John the Baptist was great because he was the first prophet of the New Testament era.

The widespread influence of the Scofield Bible has given credence to a theory that John was merely the last of the Old Testament prophets; that the Old Testament dispensation was still in force after he began his ministry; that the message of John the Baptist was distinctively an Old Testament message in its character; and that the baptism which John administered in the river of Jordan was Jewish and not Christian.

But, Baptists should stand vigorously opposed to that fanciful teaching; for the Lord Jesus declared in Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached. . . ." John was the forerunner of both the King and the kingdom. No other servant of God ever performed so unique a service as did John when he proclaimed the commencement of the dispensation of the grace of God. It would have been no special distinction for John to have been merely the last of the long line of Old Testament prophets; for as such he would have been but one of the many voices which went unheeded in Israel. But, to be chosen of God to prepare the way of the Lord, to be the first voice of the new dispensation of grace, this exalted John and his ministry even above his Old Testament counterparts and their respective ministries.

John Gathered "Material"

Second, John the Baptist is great because to him fell the high privilege and holy honor of gathering out of the world the material with which Christ would build His church.

We assert that Christ did, in fulfillment of His own word, build His church. He built it out of material which was delivered unto Him by John the Baptist: namely, disciples of John whom John had baptized.

This primitive church Jesus instructed and commissioned to perpetuate the ordinances of Baptism and the Lord's Supper and to proclaim the gospel to the uttermost parts of the earth. This

church existed before Pentecost, because it was to this church that the souls were added who were saved on the day of Pentecost. That church is still in the world today and shall continue in the world till Jesus comes, having His Own promise that "the gates of hell shall not prevail against it."

First to Administer Christian Baptism

Third, the greatness of John the Baptist is further declared in the fact that to John was given the distinction of being the first to administer Christian baptism: namely, the immersion in water of a believer upon credible evidence of his repentance and faith.

John faithfully pointed his hearers to Christ, bade them "flee from the wrath to come," and enjoined them to repent.

John baptized in Jordan those of his hearers who met these conditions. The Lord Jesus accepted them as fitting material for His church, and did not regard the baptism of John as belonging to another dispensation.

First to Proclaim God's Grace

Fourth and finally, still another factor setting forth the true greatness of John the Baptist is the fact that John became the first man in history to proclaim, in all of its essentials, the Gospel of the grace of God as we know it today. The following analysis of the message of John the Baptist will demonstrate that all of the elements of the gospel were contained in his preaching.

1. The existence of God—Matt. 3:9; John 1:34, 36.
2. The Trinity of God and the Deity of Christ—John 1:18, 33, 34, and 35; Mark 1:2.
3. The pre-existence of Christ—John 1:15, 30.
4. The Holy Spirit—Matt. 3:11; John 1:32, 33; 3:34.
5. Total depravity of man—Matt. 3:7; John 1:29; 3:36.
6. Judgment to come for all men—Matt. 3:7, 12; John 3:36.
7. Eternal punishment for the damned; eternal glory for the redeemed—Matt. 3:37; John 3:36.
8. Repentance and the forgiveness of sins—Matt. 3:2, 8; Luke 3:3.
9. Redemption by the blood of Christ—John 1:29, 36.
10. Justification by faith—John 3:36.
11. The separated life, or, a life consistent with one's profession—Luke 3:11, 13, 14.
12. The security of the believer and the Assurance of salvation—John 3:36.
13. Salvation by grace—John 1:16, 17.
14. The second coming of Christ—Matt. 3:12; Luke 3:17.

(Continued on Page 23)

Are We As Christian As We Are Orthodox?

The wording of this question may arouse resentment for a moment in the minds of some.

Some will ask, Are not orthodox Baptists always thoroughly Christian? We answer, That depends on what you mean by *orthodoxy*. If by *orthodoxy* you mean a mere affirmation of the fundamentals of the Baptist faith as taught in the New Testament, then we say, Sound affirmations must bear spiritual fruit in *life* and *deeds*, otherwise, orthodox affirmations lack the orthodoxy of practice or what is commonly called orthopraxy.

If one tells you he believes this or that, you will take his word for a while, but you'll finally start looking for figs, and not just bark or leaves. You will want proof that he is as Christian as he is orthodox in statement of doctrine. A man is measured not only by what he professes to believe but also by what he shows he believes.

Vital Christianity is not merely a mental assent to a set of new Testament doctrines and the proclaiming of those doctrines; vital Christianity is the putting of sound doctrine into *life*.

A Christian Application

Through the years Baptists have held tenaciously to the New Testament principle that every believer is to be a personal soul winner, a personal witness to Christ's saving and keeping power in grace. Jesus said to a man He had healed, "Go and tell." His Great Commission was a command to go and tell. The greater part of the witnessing on the Day of Pentecost was done by the members of the Jerusalem church who simply told Who Jesus was and what He had done and would do. Peter preached, but *all witnessed*. "They were all filled with the Holy Ghost and began to speak . . . as the Spirit gave them utterance" (Acts 2:4). The hearers asked, "Behold, are not all these that speak Galileans? and how hear we every man in our own tongue" (Acts 2:7, 8)? They were all telling the story of redeeming grace, an atoning Saviour, a risen Lord. They knew the truth and were doing something *with* it. When persecution broke out against the Jerusalem church, "They that were scattered abroad went everywhere preaching [heralding] the word" (Acts 8:4). They had orthodoxy and orthopraxy.

Though personal witnessing on the part of the masses in the early churches was the rule and not the exception, we had as well face the embarrassing and humiliating fact that personal witnesses to Christ's saving grace are very much in the minority today. It is good to demand *doctrinal likeness* to

the early churches of the New Testament; but should we not also demand likeness in practice?

A conference was in progress, recently, between earnest Christians. The question under discussion was, "Why Do Not More Christians Bear Witness for Christ?" There were various answers. Finally one said: "I believe we are dodging the real reason we do not witness for Christ more. We ourselves are not fully committed to Christ, and we do not really believe people are eternally lost."

The speaker was not saying, "We do not profess to be fully committed to Christ;" nor, "We do not profess to believe people are eternally lost without Christ." Rather, the speaker seemed to be saying, We are not as Christian as we are orthodox. Some profess to have faith in Christ; they are baptized; their names are added to church rolls. An outsider could get a fight on his hands by denying the things they profess to believe. But they are doing little or nothing about their belief.

If Christians actually believe that, without Christ, people are lost, and if they still do nothing about that awful fact, then what are we to say about them? Are they as Christian as they are orthodox?

There is no man in your community, not even a man of the world, who, if a building were burning with people inside, would refuse even to risk his own life to save them. And if he tried and failed, he would run from the place white-faced and weeping. Yet there are those who hold tenaciously to the great New Testament doctrine that all men are hopelessly lost without Christ, and that an awful hell awaits them; but they do little or nothing about their belief. They seem not to care. They are not aroused to action. They go calmly about their "business as usual." They may go to church, but they do not go to people. This is not the Christian heart, no matter what the profession of belief.

This state of affairs is a tragedy. It is a disgrace to the name of Christ and to the doctrines we profess to believe for any church to go a whole year without winning the lost and baptizing the saved and teaching them to observe what He has commanded. And the time has come for God's people to speak out and do something about it. We need to give no less attention to doctrinal teaching. More is needed now. But we need to do more WITH our doctrine.

►A statistical survey of 200 new admissions to the Washington State Penitentiary showed 94.5% drinkers, and 47.5% under the influence of drink when arrested. Of the two hundred, 20.6% learned to drink in the home, 44.4% at parties and dances, and 11.1% in the armed services.—Survey Bulletin.

March 5, 1953

What is Modernism?

By CLYDE J. HURST, Hardin-Simmons University, Abilene, Texas
(Abridged from Baptist Standard)

In some circles the term "modernism" has been misused and in some it has become outworn. "Radicalism" may be a better term to describe rationalistic and scientific methods, questionable practices, and heretical beliefs than is "modernism," or perhaps "liberalism" may fit better.

Modernism carries the idea of something new. Yet such a conception may be misleading and therefore a source of misunderstanding. Some of the thought and doctrine of the modernistic movement of the twentieth century was new; but much of it had been advocated by certain individuals and groups throughout the stream of Christian history. There is much similarity between second century gnosticism and twentieth century modernism.

Modernism as such in American theology is a twentieth-century movement, vitally connected with the liberalism of the nineteenth century. This earlier liberalism began with rationalistic European thought which was also both humanistic and naturalistic. The philosopher HEGEL emphasized reason or speculative rationalism, holding that ultimate reality is *idea*, a view which if followed to its logical conclusion ends in pantheism. (MARY BAKER EDDY followed this view to its logical conclusion in her religious philosophy which she called "Christian Science.")

IMMANUEL KANT put the emphasis on the moral conscience or will. He sought to separate ethics from religion and make ethics stand alone apart from religion. SCHEIERMACHER, who has been called the "father of modern theology," emphasized *feeling* as the basis of religion, not dogma. For him religion is "the feeling of absolute dependence," and God for him is almost equated with what we call "spirituality."

Reason, will, and feeling are all involved in religion, but a one-sided emphasis on either of them separately or upon all of them collectively is a radical view. Each phase of man's inner life should be interpreted and emphasized in accordance with the Christian view of God, of the world, of man, and of religion.

Nineteenth century liberalism in American theology was not only based on the religious philosophy of the three German philosophers mentioned, it was also nurtured by the liberal views of two German theologians, ALBRECHT RITSCH and ERNST TROELTSCH. Thus in its most radical form it emphasizes human reason to the neglect of divine

revelation; it put emphasis upon the subjective human experience (feeling) but neglected faith as trustful surrender objectively grounded in God; it substituted a human morality for the eternal law of God.

Orthodoxy tests and trials were held in many of the Protestant denominations in America during the last quarter of the nineteenth century and the first quarter of the twentieth century. Creeds were enforced among certain closely organized confessional groups of Christians, such as the Lutheran, the Reformed, and the Presbyterian denominations. Such an insistence upon adherence to creedal orthodoxy by these groups and others served as a check upon the devastating inroads of the modernistic movement in their midst.

Certain scholars became known as modernists because they called in question the Bible as the source of infallible authority for Christian truth. Their research went forward without regard for the consequences for theology, some of it even to the extent of denying that the Scriptures are inerrant.

Crawford H. Toy was let out of Southern Seminary in 1879 for certain liberal views which he held concerning the Old Testament. He went to Yale [Sic! It was Harvard] University and continued his Bible teaching and research along liberal lines. George B. Foster, of the theological faculty, University of Chicago, lost his place as a teacher of theology and was given the chair of philosophy because he taught that Christianity is not the final religion of mankind. He discarded the name of Christian and called himself an "ethical culturist." In 1909 his name was stricken from the Baptist Ministers Conference of Chicago.

It was among the loosely organized Congregationalists that nineteenth century liberalism in America found its most fertile soil. It was among the loosely organized Northern (now American) Baptists that twentieth century modernism made great headway. During the second and third decades of this century the fundamentalist-modernist controversy was raging at its height. The Northern Baptist Convention was one of the hottest battlegrounds of this controversy. The ultra-conservatives or fundamentalists insisted that the convention itself should adopt and enforce upon its ministry a confession of faith or certain creedal principles. The Northern Baptist convention consistently refused to adopt a set

of creedal principles or confession of faith on the ground that a historic Baptist principle holds that the New Testament is sufficient for Baptists in matters of faith and practice.

Many modernists have adopted a social gospel which declares the universal fatherhood of God and the Brotherhood of all mankind. This is the view of HORACE BUSHNELL in his *Christian Nurture* (1846). WALTER RAUSCHENBUSCH formulated a Theology for the Social Gospel in 1918.

Modernism sought to do away with the supernatural in religion. One of the most damaging views which they held was that of regarding JESUS CHRIST as merely a man. Thus such a man as HARRY EMERSON FOSDICK would question the virgin birth of Jesus Christ.

Again, the modernists have generally regarded the Scriptures as being inspired only in the same way that all other good literature is inspired.

Another damaging view of modernism is that of discarding the idea of God as Creator and Ruler of all and in its stead regarding God as the organizing principle of an evolutionary process. To define God as H. N. WIEMAN does as "something of supreme value" or "something upon which human life depends" is not to present a theistic definition of God but an atheistic one, as his critics have stated.

This whole liberal conception of Christianity may be summed up with J. L. NEVE who has said that in modernism "we are confronted with a new religion marked by belief in a 'finite God' without wrath, in man without sin, in redemption through reform inspired by a Christ without a cross."

The fundamentalist-modernist controversy is now a matter of history. Occasionally even now we hear the epithet "modernist" hurled because of alleged heresy or because a brother believes and interprets some things differently from the way others do. Theological formulation as a whole has swung back to the right of center today, but even the conservative progressive theologians among us seek to present the truth of the Scriptures in such a way that men of modern day learning, scientific and otherwise, may accept it and be proud to embrace it.

C. Ray Murphy, Formerly Of Louisville, Accepts New Work in H-Bomb Area

ATLANTA, Ga. — Rev. C. Ray Murphy, formerly city superintendent of missions of Shreveport, Louisiana, has been named by the Home Mission Board to serve as missionary in the H-Bomb area in the Savannah River Basin in the area of Aiken, South Carolina, and Augusta, Georgia. He began his work March 1 and with his family is moving to the field immediately. He is a native of Louisville, Ky.

The Jury Would Not Convict the Bookmaker

By CLYDE L. BRELAND
1481 Cypress Street
Louisville 10, Kentucky

The average citizen perhaps will feel a degree of sympathy for the jury in a Jefferson County Criminal Court which recently refused to convict a bookmaker. Jury members, according to press reports, said they disagreed with laws that permit on-track betting on horse races in Kentucky and prohibit off-track wagers. They said they felt that it is morally wrong for big operators to go unpunished while little ones are singled out for rough treatment. They expressed the conviction that, since gambling is legalized at the tracks, simple justice demands that the bookmaker be legalized too.

The jury was wrong, of course, in disregarding an oath to return a verdict in accordance with the law and the evidence. A jury is not a legislative body. It has no authority to determine the rightness or wrongness of the law. If the law appears on the statute books of the Commonwealth, then it is the sworn duty of jurors to return a verdict of guilty if evidence warrants it, regardless of their view as to the justice of the law.

Still, the conscience of the average citizen no doubt will feel that the jury had at least a point in its favor. There can be no question that the present race-track gambling laws in Kentucky are discriminatory. They constitute class legislation of the very worst sort. Race-track gambling in Kentucky is legal because malefactors of great wealth are able to control the sentiment of the more influential members of the Legislature and executive officials. Gambling is legalized at Churchill Downs and Keeneland, near Lexington, while the Negro boy who shoots dice in the back alley is apprehended by the police and slapped into jail. This, manifestly, is unfair.

Those of us who are getting along in years will recall the efforts of Dr. M. P. Hunt, of blessed memory, and others who supported him more than a quarter of a century ago, to stamp out the evil of race-track gambling in our Commonwealth. Doctor Hunt once told me that he felt as definite a call from God to make that effort as he felt to enter the ministry. Yet his efforts were unsuccessful. The forces of evil were too deeply entrenched in the politics of Kentucky for his effort to be rewarded then. Christian sentiment was not yet deep enough in the hearts of a majority of

the voters to lead them to vote for officials who would pledge themselves to try to stamp out race-track gambling. There was even one minister, a rector in Lexington, who went before a legislative committee in Frankfort to defend the evil. Overnight, of course, he became a hero to its devotees. They rallied their financial forces and made a large contribution to the erection of a beautiful church building in Lexington as a reward for his services in their behalf.

But not even the blandishments of



a clergyman can turn wrong into right. Gambling is essentially wrong, no matter who may engage in it. The basis of all gambling is covetousness, which Paul defines as a form of idolatry (Eph. 5:5). It represents an effort to get something for nothing—to extort from one's fellow his goods without giving him value received. The fact that the gambler hazards his own property does not change the essential nature of the sin.

Gambling is wrong, no matter where it is done, and no matter who may be its sponsor. In Louisville, we are plagued with gambling carried on under religious auspices. Some churches here prey upon the cupidity of the human heart for at least a part of their support by holding weekly bingo parties. No Baptist churches are among them. God is not pleased with such methods, and organizations that sponsor them may rest assured that they are not serving God by such methods.

Gambling is wrong in principle. It is an expression of the natural depravity of the human heart. Christian sentiment must stand forever against it,

whether it be conducted in a church bingo party, an insignificant throw of the dice at the cigar-counter, a back-alley dice game, or a pari-mutuel setup at a race course.

The evil of gambling is accentuated by the fact that, like every other form of covetous activity, it tends to enslave. A man who hoards the material possessions which God entrusts to his care gradually becomes a slave of the material. Silas Marner, in George Elliott's novel of that name, is a graphic example of this tendency carried out to its logical end. The covetous man does not possess his property; it possesses him. Gambling has the same characteristic. The ten-cent bet at the cigar-counter inflames the appetite for larger gains. The stakes tend to become higher and higher, and the time may come when the hapless victim of this gambling craze will default in a sacred trust. All too many men have become embezzlers of the funds of others because of their craze for gambling. And all too many families have been deprived of their daily bread because their bread-winner has become enmeshed in the snare of a covetous habit that drives him into the clutches of a bookmaker, or of a pari-mutuel machine.

Some years ago, the late Col. E. R. Bradley, owner of a race horse farm near Lexington, began the distribution each Thanksgiving of funds to orphans' homes in Kentucky. The question arose as to whether Baptist homes should receive such funds. At a session of the General Association, Dr. George Ragland, pastor of the First Baptist Church in Lexington, introduced a motion, which was passed, that no funds should be accepted by our institutions from the Bradley interests, presumably on the ground that the reception of those funds might compromise Baptists in their stand against the evils of race-track gambling. If I am not mistaken, this policy is still in effect.

The *Louisville Times*, in an editorial discussing the decision of the jury referred to above, recognizes that legalized race-track gambling is inconsistent, but the editor is reluctant to do anything about it. He seems to believe that realism demands legal recognition of race-track gambling, since the gambling urge is deep-seated in society, and will express itself anyway. He disagrees with the position of the jury that the bookmaker is entitled to the same standing in law as the race-track syndicates. Referring to the argument of the jury that refused to convict a bookmaker because bookie gambling should be given equal recognition with legalized gambling, he says:

(Continued on Page 22)

More nervous women are created over the bridge table than over the washtub.—Dr. Earl O. G. Schmitt, *London Opinion*.

Permanency in Soul-Winning Through the Sunday School

By A. V. WASHBURN

No two groups of workers in Southern Baptist life have more in common than the Departments of Evangelism and Sunday School Work. Every emphasis and effort of the one makes use of and adds to the effectiveness of the other.

Sunday School Useful in Church

Through the years there has been a growing acceptance of the Sunday school as a vital factor in carrying out the basic functions of a church. Certainly wherever pastors have understood the Sunday school and made use of it, it has been fruitful in the highest degree.

Especially has this been true in the matter of winning the lost to Christ. Billy Graham has had marked success in winning multitudes of people to Christ, but he agrees that the constant, permanent effort of the churches in the field of evangelism is superior, and has given the highest evaluation of the Sunday school as the effective agency of the church in reaching, teaching, and winning the multitudes.

In this connection Dr. Gaines S. Dobbins has summarized the unique contribution of the Sunday school in these words, "Where Bible teaching precedes, evangelism has its richest fruitage; and where Bible teaching follows, evangelism has its most permanent results."

Sunday School Enrolment and Baptisms Parallel

Year in and year out it is discovered that between 80 and 90 per cent of all those who are baptized into the fellowship of our churches come out of the Sunday school enrolment. Furthermore, in recent years there has been an almost exact parallel between the number of baptisms and the increase in Sunday school enrolment. This exact parallel, of course, does not always hold. But one truth is clearly evident: When Sunday school growth is seriously curtailed, there is almost always a marked decline in baptisms.

Sunday school enrolment is one of the most direct and productive evangelistic approaches. There are approximately 800,000 unsaved people enrolled in our Sunday schools above eight years of age. If, on the average, 80 per cent of the baptisms reported last year came from the Sunday school, that means that approximately one-third of the unsaved people enrolled in Sunday school were baptized last year. The remaining baptisms drawing from the great mass of

unenlisted people would represent some ratio as 1 to 240; while the other figures would indicate that approximately 1 out of every 3 evangelistic prospects enrolled in the Sunday school were won during the year.

Another Side

There is certainly another side to the picture also. Southern Baptists lose out of their Sunday school enrolment large numbers of people, and most of those who are lost from the enrolment are those who have not been won to Christ. This is another way of saying that a Sunday school which is not evangelistic will not keep on growing; so there are two great truths which we must forever keep in mind, and each is qualified by the other: "Enrol them and win them," and "Win them or lose them."

I was interested recently in studying the changing picture of evangelism as indicated by the age of conversion. Back at the turn of the century Dr. George A. Coe made a survey and reported the peak years at which conversion and baptism occurred as follows (in order of occurrence):

sixteen to seventeen years of age
twelve to thirteen years of age
ten years of age

Back fifty years ago the number of adult baptisms evidently was so limited as not to be included. A survey in Southern Baptist churches made some three or four years ago by Dr. Porter Routh indicated these figures: The Junior years led, reporting 30 per cent of the baptisms, and I believe the top year was the twelfth year. But, the next largest number of baptisms came in the adult years, reporting 25 per cent of the total baptisms.

Now what has happened in these intervening years from the turn of the century until now which has brought about such a change? Certainly one of the significant developments has been the growth of the adult program in the Sunday school which has brought tens of thousands of unsaved men and women under the influence of the teaching of God's Word and the preaching of the Gospel. It is a matter of common observation that where adult Sunday school classes are growing, adults in great numbers are being won to Christ, but where there is a static adult enrolment few adults are won.

(Continued on Page 10)

Independent of the Church?

By O. W. TAYLOR

The position taken in these discussions is that a call from the Lord does not make one independent of New Testament churches and give him the right to project his work or administer baptism regardless of church authority and supervision.

The present discussion is the first of three studies dealing with Paul. Being introductory, it reserves certain important matters for future consideration.

After his conversion, Paul was "certain days with the disciples . . . in Damascus" (Acts 9:19, 20). Evidently these disciples were members of the Jerusalem church who were then not in Jerusalem (Acts 8:1, 4). Having some in it with prophetic powers, the church had manifestly foreseen the dispersal and instructed and empowered its members who might be scattered to carry on the work wherever they went.

The church was represented by these disciples. The Ananias who ministered to Paul and probably baptized him was one of them (Acts 9:10). Hence, his direct commission did not mean that he acted independently of the church. And when Paul had been instructed by such disciples and gotten his early bearings, it is not reasonably supposable that he was independent of these representatives of the church when "straightway he preached."

When Paul later visited the Jerusalem church, Barnabas induced them to receive the apostle, whom they at first doubted (Acts 9:26-29). In the light of Acts 15:2-4, "the disciples" and "the apostles and elders" remaining at Jerusalem were the church as such. It is logically unthinkable that in all this he ignored the authority and supervision of the church.

Paul had an apostolic commission carrying miracle-working powers. Yet he did not himself settle a crucial issue which once arose. Along with some others, he carried it to the Jerusalem church for solution (Acts 15:2-4). Why was this, if he was "independent" of the church?

Under the apostle's leadership, a great work of charity was done by the Christians (2 Cor. 8 et. al.). Associated with him in projecting and carrying out the work were the following: A "brother . . . chosen of the churches;" "the messengers of the churches;" and some others "approved by your letters" in the Corinthian church (1 Cor. 16:3, 4). May not this project be considered as representative of the attitude of the workers in other lines of work? Paul was certainly not independent of the churches in this case!

The revealed items concerning Paul in this initial study of him harmonize with the premise that he was "set . . . in the church" (1 Cor. 12:28) and acted accordingly.

Program for Pastors' Conference

Houston, Texas

THEME: "We've A Story to Tell"

Monday Evening

TELLING THE STORY FROM HISTORY

7:00—Song and Praise John E. Barnes, Mississippi
 7:15—Greetings from Local Chairman James T. Draper, Texas
 7:25—Program Prospectus C. C. Warren, North Carolina
 7:35—The New Testament Church in History J. H. Avery, Florida
 8:05—Missions in Baptist History H. C. Goerner, Kentucky
 8:35—Special Music
 8:45—Preaching in Baptist History Robert A. Baker, Texas
 9:15—Adjourn

Tuesday Morning

9:30—Song and Praise
 9:45—Scripture Reading and Prayer J. T. Ford, Alabama
 9:50—Should the Down-town Church Move Out? Paul S. James, Georgia
 10:10—Questions Concerning Marriage, Divorce, Remarriage, Etc.
 H. H. Hobbs, Oklahoma
 10:30—The Preacher's Dress for All Occasions Wade H. Bryant, Virginia
 10:50—Song and Praise
 10:55—A Family Night Prayer Service James S. Day, South Carolina
 11:15—Our Continuous Battle for Religious Liberty Edward B. Willingham, Washington, D. C.
 11:35—Special Music
 11:45—The Preacher and His Message R. C. Campbell, North Carolina
 12:15—Adjourn

Tuesday Afternoon

TELLING THE STORY THROUGH CHURCH ORDINANCES

2:00—Song and Praise
 2:10—Scripture Reading and Prayer E. E. Garland, Maryland
 2:15—Observing the Ordinance of Baptism Sam Reeves, Arkansas
 2:35—Observing the Ordinance of the Lord's Supper J. Harold Stephens, Tenn.
 2:55—Song and Praise
 3:00—Question and Answer Period on Topics Discussed or Anything Pertaining to the Pastor's Work
 3:30—Growing a Great Church W. Fred Swank, Texas
 4:00—Adjourn

Tuesday Evening

TELLING THE STORY TO ALL MANKIND

7:00—Song and Praise
 7:05—Scripture Reading and Prayer Troy V. Wheeler, Louisiana
 7:10—Telling the Story in Europe F. Bredhl Petersen, Denmark
 7:40—Election of Officers, Announcements and Offering
 7:50—Telling the Story to the Armed Forces Ivan Bennett, Washington, D. C.
 8:25—Special Music
 8:35—Telling the Story to the World Billy Graham, North Carolina
 9:15—Adjourn

Liberalized Annuity Plans

DALLAS, TEXAS, Feb. 17, 1953—Proposed liberalization of the Ministers Retirement and Widows Supplemental Annuity Plans, as presented by Dr. Walter R. Alexander, Executive Secretary of the Relief and Annuity Board, to the annual meeting of the Baptist State Executive Secretaries, was met with enthusiasm. The meeting was held in Charleston, South Carolina, Feb. 10-12.

According to Dr. Alexander, the plan should be one which could be adopted by every state in the Southern Baptist Convention. Request for study of such liberalization was made originally by the Baptists of South Carolina. A special committee had been formed to make such a study, with Dr. Paul Wheeler

as chairman. Their requests had been studied by the executives of the Relief and Annuity Board in conference with the Board's actuary Mr. George A. Huggins, Huggins and Company, Philadelphia, Pennsylvania. The South Carolina committee, together with their Executive Secretary, Dr. Charles Sims, heard Dr. Alexander speak on all phases that such liberalization would involve. They were in accord with the program presented.

State Executive Secretaries appointed a committee to meet with the Relief and Annuity Board executives. They will meet in Memphis, Tennessee, April 7.

Those serving on the committee are: Executive Secretaries Dr. J. Howard Williams, Texas; Dr. James W. Merritt, Georgia; Dr. John Maguire, Florida; Dr.

Charles F. Sims, South Carolina, and Dr. Charles W. Pope of Tennessee. Dr. Paul Wheeler, chairman of the special Ministers Retirement Committee of South Carolina, will also serve on this group. Dr. Charles Pope will be chairman.

The Committee will make its report to the State Secretaries at a called meeting in Houston, Texas, May 5. Dr. Alexander also presented the proposed changes before the Southern Baptist Press Association, which met in Charleston simultaneously.

Southern Baptist Editors Re-Organize

CHARLESTON, S. C. — (BP) — Editors of the Southern Baptist Convention organized a Southern Baptist Press Association at their annual meeting here. For many years the group has met in an informal fellowship for study of mutual problems. The new constitution adopted by the group defines the purpose of the new organization: "To foster mutual helpfulness to the editors in solving common problems, to stimulate higher standards of religious journalism, and to afford a medium of expression of the mind of the editors on vital problems and issues that confront the denomination."

The new organization has twenty-six member papers and magazines with a total of 1,300,000 circulation. Twenty of the twenty-six are weekly papers with 950,000 circulation.

New officers elected for next year are W. Barry Garrett, Phoenix, Ariz., editor, *Arizona Baptist Beacon*, president; Samuel H. Jones, Greenville, S. C., editor, *Baptist Courier*, vice-president; and Orbie R. Clem, Wichita, Kan., editor, *Kansas Southern Baptist Beams*, secretary.

Among the speakers heard by the Press Association was Dr. Edgar E. Folk, professor of English, Wake Forest College.

J. W. (Bill) Marshall Quits Wayland College Presidency

PLAINVIEW, Tex. — (BP) — Dr. J. W. (Bill) Marshall has resigned as president of Wayland College, a position he has held since 1947. During his six years as head of the school he raised it from a junior college to a senior institution, doubled the enrollment and added five new buildings.

He also led the school to open its doors to Negro students on the same basis as white students. Eight Negroes qualified for entrance this year.

Dr. Marshall has not announced definite future plans, but said he hopes to return to evangelistic-missionary work and do at least one overseas revival campaign each year.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Chester Igleheart

We are happy to announce that Chester Igleheart of Owensboro has accepted the position as Associate in the Sunday School Department.

Chester comes to our Department well qualified to do Sunday school promotional work. He taught school for fifteen years in and around Owensboro.

For almost three years he was in Civil Service with the Army Air Force and for about six years he worked as a



Chester Igleheart

Contractor in oil field drilling. Mr. Igleheart has spent twenty-two years as Sunday school superintendent of the following churches: Yellow Creek; Third Church, Owensboro; Utica—all in the Daviess-McLean Association—and the Walnut Street Baptist Church, Evansville, Indiana, in the West Kentuckiana Association.

Each of these Sunday schools became Standard under his leadership.

He also served as Associational Superintendent of the Daviess-McLean Association and Associational Group Superintendent.

Upon coming to the State Sunday School Department, Mr. Igleheart will spend most of his time in associational promotional work.

He has a devoted and capable wife and one son who is a student in college at Murray.

We welcome these good people to our Sunday School Department.

Regional Sunday School Conventions

The second week of the Regional Sunday School Conventions came to a

close February 20. It is a joy to report the good attendance and interest in each of these eight meetings.

The attendance was as follows: North Central 305; Northeastern 145; Southeastern 209; South Central 340—a total for the second week of 1,099 and a grand total for the two weeks of 2,328.

The new officers which were elected for the ensuing year are:

North Central—Homer William Smith, President; Fred W. Martin, Vice-President in charge of Training; Harry Jacobs, Vice President in charge of Enlargement; T. J. Powers, Vice-President in charge of Standards; Mrs. Raymond Sanderson, Secretary; W. M. Lomer, Treasurer; Joe Waltz, Vice-President in charge of Vacation Bible Schools. Place of Meeting 1954—First Baptist Church, Newport, Kentucky.

Northeastern—C. H. Hockensmith, President; Gordon Duncan, Vice-President in charge of Training; B. C. Caldwell, Vice-President in charge of Enlargement; Morris Barbour, Vice-President in charge of Standards; A. N. Lester, Secretary-Treasurer; Wallace Ray, Vice-President in charge of Vacation Bible Schools; Mrs. Wilma Barker, Cradle Roll Superintendent; Mrs. Howard Parsley, Nursery Superintendent; Mrs. C. B. Coots, Beginner Superintendent Mrs. Carroll Adkins, Primary Superintendent; Mrs. W. T. Pepper, Junior Superintendent; Mrs. J. T. Herford, Intermediate Superintendent; Charles Dixon, Young People's Superintendent; Charles Cooper, Adult Superintendent; W. S. Kouns, Sr., Extension Superintendent. Place of Meeting 1954—Unity Baptist Church, Ashland.

Southeastern—Harold Waincott, President; T. R. Brown, Vice-President in charge of Training; Carroll Chapman, Vice-President in charge of Enlargement; Sam Tatem, Vice-President in charge of Standards; Mrs. R. S. Terrell, Secretary-Treasurer. Place of meeting 1954—Harlan Baptist Church, Harlan, Kentucky.

South Central—Clark McMurray, President; Gerald K. Ford, Vice-President in charge of Training; E. H. Egge, Vice President in charge of Enlargement; W. C. Younce, Vice President in charge of Standards; Mrs. Clark McMurray, Secretary-Treasurer; A. B. Colvin, Vice President in charge of Vacation Bible Schools. Place of meeting 1954—First Baptist Church, Lebanon, Kentucky.

We are grateful for the wonderful hospitality shown by all of the host churches and their pastors. Thanks are due all those who had part on the programs.

We are looking forward to a great year of Sunday school growth in 1953-1954.

Correction

The place of meeting for the Southern Regional Convention, 1954 will be Calvary Baptist Church, Bowling Green, instead of the First Baptist Church.

TRAINING UNION—SUNDAY SCHOOL ATTENDANCE, FEBRUARY 22, 1953

Church	T.U.	S.S.
Arlington, First	69	407
Ashland, Pollard	---	497
Unity	122	373
Bardstown	---	321
Bellevue	---	417
Berea	---	---
Blackford (Blackford Assn.)	205	---
Blue Springs (Little River)	204	---
Boonville, Cypress	81	---
Bowling Green, First	278	1,127
Cadiz	---	242
Campbellsville, First	225	---
Carrollton	46	254
Clay, First	---	207
Corbin, First	120	437
Central	---	437
Covington, Calvary	---	598
First	111	264
Latonia	190	914
Southside	---	402
Dayton, Ohio, Westwood	---	607
Danville, First	254	758
Lexington Avenue	---	475
Elizabethtown, Severns Valley	---	561
Elsmere	---	251
Erlanger	47	357
Evansville, Ind., Calvary	246	646
Grace	---	454
Walnut Street	---	210
Falmouth	---	211
Ferguson	82	---
Fort Thomas	74	---
Frankfort, First	178	871
Thornhill	115	---
Fulton, First	---	421
Georgetown	---	518
Glasgow	148	748
Greenville, First	137	---
Harrodsburg	176	886
Hawesville	58	249
Hazel	69	294
Henderson, Audubon	81	346
First	141	407
Immanuel Temple	---	534
Hopkinsville, First	116	586
Ebenezer	103	---
Second	148	800
Independence	---	200
LaGrange, DeHaven	61	269
Lawrenceburg, First	---	352
Lebanon	99	407
Leitchfield	---	230
Lexington, Ashland Ave.	---	1,240
Felix Memorial	81	328
Calvary	146	729
Grace	---	682
Hillcrest	---	259
Immanuel	246	928
Porter Memorial	165	922
London, First	196	577
Louisville, Audubon	60	210
Baptist Tabernacle	---	581
Baptist Temple	---	280
Beechmont	140	794
Beechland	112	563
Buechel	---	251
Carlisle Avenue	217	1,181
Clifton	140	538
Deer Park	---	495
Eastern Parkway	75	552
East Audubon	97	276
Fairdale	145	313
Farmdale	---	303
Ferndale	97	---
Harmony	108	570
Highland Park, First	---	418
Immanuel	74	365
Lynn Acres	78	204
Ninth and O	204	1,207
Okolona, Meadow Home	---	504
Parkland	273	973
Ralph Avenue	---	207
Shawnee	---	319
Shively	---	376
South Jefferson	---	447
South Side	---	422
St. Matthews	---	548
23rd and Broadway	157	635
Victory Memorial	272	723
Virginia Avenue	---	256
Walnut Street	---	1,619
West Broadway	159	618
Ludlow, First	---	333
Lynch	94	---
Madisonville, First	249	800
Mayfield, First	346	864
Middlesboro, E. Cumberland Ave.	---	319
First	118	591
Mt. Washington	---	238
Murray, First	174	893
Newport, First	115	---
Nicholasville	---	327
Owensboro:	---	---
First	275	1,014

(Continued on Page 17)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

The Graded Training Union Study Course for All Church Members

From the tract under the above title, available at this office, we offer the following important selection:

Directions for the Teaching and Study of the Books for Credit

I. Directions for the Teacher

1. Ten class periods of forty-five minutes each, or the equivalent, are required for the completion of a book for credit.

2. The teacher of a training class is given, when requested, an award on the book taught.

3. The teacher shall give a written examination covering the subject matter in the textbook, and the student shall make a minimum grade of 70 per cent. The examination may take the form of assigned work to be done between the class sessions, in the class sessions, or as a final examination at the end of the course.

Exception: All who attend all of the class sessions; who read the book through by the close of the course; and who, in the judgment of the teacher, do the class work satisfactorily may be exempted from taking the examination.

4. Application for Sunday school awards should be sent to the state Sunday School department and for Training Union awards to the state Training Union department. These departments will provide the forms for these applications. They should be made in duplicate and both copies sent.

II. Directions for the Student

1. In Classwork

(1) The student must attend at least six of the ten forty-five minute class periods to be entitled to take the class examination.

(2) The student must certify that the textbook has been read. (In rare cases where students may find it impracticable to read the book before the completion of the classwork, the teacher may accept a promise to read the book carefully within the next two weeks.)

(3) The student must take a written examination, making a minimum grade of 70 per cent. (All who attend all of the class sessions; who read the book through by the close of the course; and who, in the judgment of the teacher, do satisfactory classwork may be exempted from taking the examination.)

2. In Individual Study by Correspondence

Those who for any reason wish to study the book without the guidance of a teacher will use one of the following methods:

(1) Write answers to all of the questions printed in the book, or

(2) Write a development of the chapter outlines.

If the first method is used, the student will study the book and then with the open book write answers to the printed questions.

If the second method is used, the student will study the book and then with the open book write a development of the chapter outlines.

In either case the student must read the book through.

Students may find profit in studying the text together, but where awards are requested, individual papers are required. Carbon copies or duplicates in any form cannot be accepted.

All written work done by such students on books for Sunday school credit should be sent to the state Sunday school secretary. All of such work done on books for Training Union credit should be sent to the state Training Union secretary.

III. Interchange of Credits and Awards on Comparable Subjects

Awards for missions books are granted in all departments of the Training Union when the study course requirements are met. Sunday school awards are granted on the missions books to young people and adults when the study course requirements are met.

Another "M" Night Report

Campbell County reports "M" Night attendance 167 and 14 churches represented. This makes the total attendance 9,512 for the state (2,594 more than last year.

State Convention At Campbellville

Homes? Write by April 13 to Mrs. James T. Williams, Chairman, 107 Coakley St., Campbellville, Ky., for free bed and breakfast in a home. Give name, address, church of each person, stating wheather child, Junior, Intermediate, Young Person, or Adult and whether Mr., Mrs., or Miss. State when each will arrive and whether by bus or car. Give names of those who must room together. If necessary to cancel reservation, please send name at once to Mrs. Williams.

Hotels? Write directly to hotel for information and reservation. Room might be secured in one of the following: Kentucky Central Hotel, \$1.50-\$2.50; Lucky Vista Motel, \$3.50; Merchants Hotel, \$3.00. Address each: Campbellville, Kentucky.

Permanency in Soul-Winning Through the Sunday School

(Continued from Page 7)

Readiness for Revival Through the Sunday School

There will be no revival where there is no readiness for revival. Spiritual preparation on the part of the people in the church through prayer and the presence and power of the Holy Spirit underlies every successful evangelistic campaign. Other elements in preparation are essential also, which may be made practical through the use of the Sunday school:

1. Constantly Searching Out the Lost

Lost people will not be won until lost people are known. Taking a religious census is at the very heart of successful Sunday school growth and successful evangelism. The lost multitudes must be seen. The lost multitudes must be placed upon the hearts of Christian people and soul winners. Until the lost multitudes are in our hearts they can never be in our Sunday schools, in our preaching services, in our churches.

2. Constantly Seeking to Enrol the Lost People in Bible Study

The quickest route to winning the lost is enlistment in Bible study. Does the leveling off in the number of baptisms this past year indicate the need for bringing more lost people under the influence of Bible study and evangelistic preaching? I am firmly convinced that the emphasis of "A Million More in '54" is of divine origin. I believe that it has come to us at this time to give us a needed boost in every phase of our work. Surely it will mean a tremendous increase in the number of baptisms. There is but a step from a million more enrolled in Sunday school to a million more won to Christ.

3. Constantly Urging Teachers and Officers to Win the Lost

We have yet a long way to go in achieving the ideal of every Sunday school officer and teacher a soul winner. Many of them are fervent soul winners, and doubtless it is true for the most part that the soul winners of any church are largely found among the Sunday school officers and teachers.

Certainly officers and teachers are in position to be the most effective soul winners in a church, and as they become so every phase of church life prospers.

In all these ways, and more, the Sunday school makes possible a permanency in soul-winning efforts and a constant readiness for revival.

Perennial efforts lead to perennial evangelism.

Why argue about religion you don't have?

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
Mr. J. C. BALLEW, Royal Ambassador Secretary

ATTENTION ALL G.A. COUNSELORS AND YOUNG PEOPLE'S DIRECTORS

There has been some confusion concerning the Queen's Courts in March. These Courts are the usual houseparties which have been held at the four Baptist colleges for several years. The name was changed this year to Queen's Courts in celebration of the Fortieth year of Girls' Auxiliary work. The only requirement for any Junior or Intermediate girl to attend is that she has completed at least her princess step and has started work on her Queen step. This is a year when every girl should want to attend the Queen's Court. Many new features will be on the program for this celebration. A pageant depicting the growth of Girls' Auxiliary during the last forty years will be given by the Young Woman's Auxiliary in each college. This pageant will be at 7:15 on Saturday evening and the public is cordially invited.

Complete information concerning the dates and reservations has been sent to each counselor. *Send your reservations in immediately.* One dollar (\$1.00) for each G. A. and Counselor. There will be no limit on the number from each church this year, but each group must be accompanied by an adult.

There will not be a Coronation Service on Saturday evening but there will be a banquet. Girls and counselors may wear formals for the banquet, but it is not compulsory. If you do not have a formal, feel free to come without one, since there will be many of the girls who will not wear them.

Girls attending the Bethel Queen's Court may bring a bathing suit for swimming on Saturday afternoon. **BE SURE TO BRING YOUR OWN BED LINENS AND BLANKETS TO BETHEL ONLY.**

Do not send your reservations to the colleges, since they will not accept them.

Registration at the college will begin at 2:00 P.M. Friday. All Counselors should try to see that the girls are at the college by 5:00 p.m. in time for the evening meal. The first session will be at 7:30 Friday evening.

STATE APPROVED WORKERS

Southern Union W. M. U. began a new program of leadership training in 1951. The method used was that each state would send workers to a clinic to be trained and then they would return to their respective states to train the leaders from the different Young People's Organizations. The second one of these clinics was held in Jackson, Mississippi, February 3-6. Six people

were selected to represent Kentucky, in each of the five conferences. They are as follows:

Mrs. Harry Harp, Bardwell, Sunbeam Band.

Miss Helen Sinclair, Lexington, Girls' Auxiliary.

Mr. J. C. Ballew, Louisville, Royal Ambassadors.

Mrs. Trevis Otey, Cadiz, Young Woman's Auxiliary.

Mrs. T. L. Bell, LaGrange, Young People's Directors.

Mr. Trevis Otey was also a representative in the Royal Ambassador conference and will be assisting Mr. Ballew in the conferences.

A plan has been worked out for utilizing these workers—it is as follows: First, each Regional Young People's Leader will arrange for a clinic in her region. This Clinic will consist of eight hours of study and the above teachers will teach the classes. Each Association is requested to send five representatives from their Association to the clinic in her region. There is to be a representative for the five phases of young peoples work. One each for the following: Young People's Directors, Y.W.A.; G.A.; R.A.; and Sunbeam. When these representatives have finished the required reading and have answered the required questions they will be qualified to lead the conference for the local counselors from each church in their association.

As soon as the Regional Young People's Leaders select their dates they will notify the Associational Young People's Leaders in her Region and she will select four leaders from her association. The Associational Young People's Leader will take the course for leading the Young People's Directors. If the Association has selected a Royal Ambassador counselor he should represent the R.A.'s.

We think this is a wonderful plan for the training of our counselors. Much time, effort and money has been spent and we believe it will work if each Region, Association and church will cooperate in seeing that their counselors attend these classes.

SBC APPOINTS COMMITTEE TO STUDY BOYS' WORK

At the May 1952 meeting of the Southern Baptist Convention in Miami, Florida, action was taken authorizing a study looking towards the implementing of a more effective and far reaching Baptist program for boys. A committee was appointed to make this study of the Baptist Brotherhood Man and Boy Movement, the Royal Ambassador or-

ganization, and Boy Scouts of America, reporting back to the Convention in Houston, Texas, 1953.

I did not speak to the Convention body during the discussion of the motion because I did not want to be misunderstood. I certainly am one hundred per cent in favor of an impartial study of our existing Baptist boys' program; also a study of a more effective means for meeting the needs of the boys in our Baptist churches. I am for any Christ-centered program that will produce for us more missionary-minded, dedicated men for carrying on our Christian witness tomorrow.

In the discussion of this motion in Miami, it sounded as if 6,000 Southern Baptist churches already were sponsoring Boy Scouts. Let us get these figures correct as we begin our thinking. In the 1951 statistics of the National Boy Scout Office, they list their units in Baptist churches as 5,062, a decline of 25 over 1950. This includes all Baptist churches in the United States, American and Southern Baptist as well as Negro churches and Baptist churches not belonging to either of the conventions mentioned. You may check these figures with the Boy Scout Executive in your local council. According to the statement of the Executive Secretary of the Protestant Committee on Scouting, they have no way of knowing how many of these units are in Southern Baptist churches. It seems that not more than three-fifths of this total number are in Southern Baptist Churches. This would be especially true since the American Baptist Convention officially promotes the Boy Scout program. On this basis, it would mean there would be no more than 3,000 units in Southern Baptist churches. An individual church may have one, two, three or more units, depending on the number of Scout troops, Explorer units or Cub packs sponsored by the church. Figuring on the basis of one and one-half units to a church, this would give approximately 2,000 Southern Baptist churches with Scout units. Or one Southern Baptist church in fourteen sponsoring the Scout program.

The Royal Ambassador organization reported 10,711 chapters or units in 1951, a gain of 847 over 1950. All of these units were in Southern Baptist churches. Taking the same figure of one and one-half units to the Baptist church, 7,140 Baptist churches are sponsoring Royal Ambassador chapters. Or approximately one out of every four Southern Baptist churches promote Royal Ambassadors.

These figures are given in order that we may keep the facts straight. Our whole aim and purpose is to build for Baptists a Christ-centered program that will reach boys and train them for tomorrow's leadership as missionary-minded Christian citizens.—Mr. J. Ivy-loy Bishop, Southern W.M.U. Royal Ambassador Secretary.

The Listening Christian

My mother was what you'd call a "listening Christian." She just listened people's troubles away.

The first time I discovered this was the day my father sent a beautiful new mirror out to my mother for a birthday gift. The man who delivered it caught sight of me peeping shyly from behind my mother.

"I have a little one like that," he said, and suddenly there were tears in his eyes.

"Tell me about her," my mother urged.

The man blew his nose. "I never get to see her anymore," he said sadly. "My wife died last spring, and I had to send our little girl to live with my sister."

"Don't they sell mirrors where your sister lives?"

The man stared at my mother. "Now why didn't I think of that! It just never occurred to me to leave the job I've had here for so many years. But I know I can get one there—and be with my baby! Ma'am, you don't know what you've done for me!" He wrung my mother's small hand, and was in such a state of happiness that he almost departed without hanging the mirror.

When little old Mrs. Kent moved into an apartment in the building next to us, my mother was the first to call on her and listen to the old lady's enthusiastic accounts of her children and her grandchildren.

When Mr. Kent died, Mrs. Kent sent for my mother. "I don't know which child to live with," she said. "They have all asked me. Should I divide my time and stay several months with each child?"

"You will be far happier if you don't live with any of them," my mother advised. "You will be far more welcome in each of their homes as a visitor."

"But I don't want to stay here all alone," Mrs. Kent demurred.

My mother answered thoughtfully: "Twenty-year-old Sally Eaton's grandmother, her only relative, died three months ago, and Sally has been all alone and inconsolable ever since. Don't you think you could help her out?"

Mrs. Kent dried her eyes, "I could, and I would!" She reached for the telephone.

"How is the new baby?" Mother asked our young milkman several days later.

"She isn't doing a bit well, and my wife has had a setback, too." Worry had chased his usual cheery expression. "Do you know of a practical nurse I could get who would be reasonably-priced, Mrs. Warren?"

"I certainly do. I know one who

won't charge you a penny. Come, Kathleen, get our coats."

"But I can't let you do this for us," the young father objected halfheartedly.

"You know you can't stop me," my mother told him. "I'll never forget how good it was to see him smile again."

Mrs. Fenton always helped us with spring and summer sewing. One morning she brought a tall thin boy with her. "My nephew, John," she explained. "He's come to spend the summer with me."

"How do you do, John!" Mother held out her hand in greeting.

Keeping his right hand in his pocket the boy awkwardly held out his left hand. "I've had polio," he blurted, his sensitive face reddening. "My right arm is shorter than the left."

My mother went up to the boy and gently took the right hand from its hiding place. She folded it tenderly in hers.

"Try to be unconscious of it, John," she said softly. "Then others will be."

"But it makes me different from other boys. I can never play ball or swim again."

"God gave you a mind. It's not crippled. Be glad that you will have more time to develop it than other boys."

The boy raised his tortured eyes to my mother's calm ones. "I never thought of it that way. Thank you," he said simply.

John was so busy using his mind for the next few years that he quite forgot his deformity. Others did, too. He is going to be a famous scientist one of these days, and he insists he owes it all to my mother. John is my husband now. It is he who calls my mother "the listening Christian."—*The Christian Advocate.*

FALLEN ASLEEP

MRS. CHARLES H. WILSON

SMITHLAND, Ky. — The Death Angel passed by and claimed for its companion Mrs. Sarah Eliza Polk Wilson, wife of the late Judge Charles H. Wilson.

Mrs. Wilson was born at Middletown, in Jefferson County, Kentucky, April 21, 1873, and departed this life September 1, 1952, at the age of 79 years, 4 months and 10 days.

She professed faith in Christ and joined the Cumberland Presbyterian Church at an early age.

She was married to Judge Charles H. Wilson, August 26, 1896, and lived there practically all the rest of her life. To this union were born nine children, four boys and five girls. One boy and one girl died very young.

She is survived by three sons, namely, Charles P. Wilson of Springfield Mo.; Edward P. Wilson of Smithland, Ky.; and Theodore Wilson of Louisville, Ky.; and four daughters, namely, Mrs. Kathleen Simms of Texas; Mrs. Christine Warmington of Paducah, Ky.; Mrs. Pauline Tully of Fort Knox, Ky.; and Miss Ailene Wilson of Fort Knox, Ky.; also by

seven grandchildren, one great grandchild and a host of friends to mourn her departure. Funeral services were conducted at the Smithland Baptist Church, September 3, 1952 with Rev. W. W. Williamson of Paducah, Ky., officiating, and Rev. L. W. Huntley, Rev. J. Kenith Stewart assisting. Burial was in the Smithland Cemetery. A beautiful life has departed to be with the Lord.—R. F. Crutcher, Committee.

MRS. MARY BELL LUCUS HALE

SMITHLAND, Ky. — A well known Smithland resident passes away. Mrs. Mary Bell Lucus Hale was born in Livingston County, May 30, 1863, and died at her home in Smithland, Ky., at 9 p.m., Sunday, October 5, 1952, at the age of 89 years, 4 months and 5 days.

She professed faith in Christ at the age of fourteen and joined the Friendship Baptist Church and was a faithful member. She joined the Smithland Baptist Church in 1938.

She was married to Samuel Johnson Hale September 9, 1891, the officiating minister being Rev. John Lockheart. To this union were born six children. One died in infancy.

She was preceded in death by her husband who died in 1941. Four sons still survive her, namely H. H. Hale of Smithland; O. J. Hale of New Jersey; W. J. Hale and S. E. Hale both of Lexington, Ky. A brother, Henry Lucus, also survives, together with five grandchildren and three great grandchildren.

Funeral services were conducted at the Smithland Baptist Church Wednesday afternoon at 2 o'clock, October 8, 1952, by Rev. G. O. Cavanah, assisted by Rev. L. W. Huntley. Burial was in the Smithland Cemetery. A great soul has gone to live in the garden of God.

The pallbearers were Newton Cothron, Bill Lucus, Willard Barnett, Willis Cooper, Lawrence Lucus and Lee Barnes.—R. F. Crutcher, Mrs. Hattie Rudd, Committee.

JOHN M. COOKE

ELIZABETHTOWN, Ky. — Whereas, it pleased our Heavenly Father on January 4, 1953, to call home our friend and brother, John M. Cooke, who had served his church so faithfully through life, serving as deacon since October 17, 1926;

Be it resolved, that the church has lost a faithful and consecrated member and we have lost a true friend and neighbor in the community. We extend our heartfelt sympathy to the entire family who mourn his passing.

God has been gracious to let him serve us to the age of 83 years, but his influence will continue for many, many years to follow. By act of the Mt. Zion Baptist Church, February 4, 1953.—BARNEY M. DAY, Clerk.

MRS. EVELYN KUHN

PROSPECT, Ky. — Fallen Asleep. At Prospect Baptist Church we feel that God singled us out for a special blessing when he sent Evelyn Kuhn to spend her last working years with us.

God has called her Home and we do extend our deepest sympathy to her husband and daughter. At this time words do not mean much. Only God can help them go on. Our church lost a great member, a W. M. S. member and a Sunday school teacher. With her smiling, cheerful disposition she endeared herself to young and old.

If Mrs. Kuhn were guiding this pen she would say, as Paul did, "For me to live is Christ, and to die is gain." Many times in trying to explain her relationship with Christ she said, "He feels so close to me I could put out my hand and touch Him." There isn't enough space to permit listing all her interests—the missionaries, preachers and underprivileged she helped. But, she would not want that. The time would better be spent warning the lost or indifferent. I Peter 4:7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

She would tell the Christians to pray for the precious Jews that they might be saved. They were her special interest. Who are we to question God? This was in His great plan. It is great to know that Christians do not lose friends. They just separate for awhile. "For unto you it is given in behalf of Christ not only to believe on Him, but also to suffer for His sake.—Prospect Baptist Church W. M. S., Mrs. James B. Vaughn, president.

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Brother Fred Tucker

By MABRY H. RHODES

"Anna Mae, my daddy loves 'drunkie' mans, 'boogie' man, the devil, and everybody. Ain't he dumb?" exploded 4-year-old Ernest concerning his father after hearing a lengthy description of his father's effort to quiet a drunken man outside a mission preaching station, some years ago.

The little lad's words are a fitting commentary on the character of the man affectionately known to all as "Brother" Fred Tucker, now director of Institutional Mission Work for the Long Run Association.

He was born September 3, 1885, in Anderson, S. C. For some years he worshipped and learned in a church and a small school in the churchyard at Eureka, S. C. Here in this small building he came to love the Lord. It was necessary for him to interrupt his education following elementary school to help support his family in which there were six children. He worked in a cotton mill, as grocery clerk, and later as a civil service employee until his older brother, Ernest, graduated from The Citadel and relieved him of the family financial burden.

He then moved to Demorest, Ga., where he attended Piedmont School while serving as pastor of the Baptist church. During the eight years he finished both high school and college, receiving his A.B. degree in 1918. In 1919 he enrolled in Southern Seminary further to prepare for the gospel ministry. He was ordained by the First Baptist Church of Anderson, S. C. in 1915 under the ministry of Dr. John F. Vines.

During his second year of seminary work W. M. Nevins, then pastor of East Church, appealed for seminary help in the mission program of East Church. Brother Tucker responded and one year later, upon the resignation of Pastor Nevins, was called to and accepted the pastorate of that church.

Having spent the last eleven years largely in school, he terminated his studies at the seminary and devoted his entire time to his pastorate. He served East Church for 15 years, during which time the membership was undergoing drastic changes. The large single-family dwellings were being converted into multiple family units. Upon a check of the membership it was found in 1936 that only 55 of the more than 600 members were among those who had welcomed him as pastor. A staggering mission opportunity faced the new pastor, described privately as "Sunny Jim." Dr. Victor Masters, then editor of the *Western Recorder*, said of him, "He made flowers bloom in the desert." His

ministry at East Church was the beginning of and preparation for the present institutional mission program.

During these years, he came closely into contact with Miss Alice Johnson of Greenville, Va. She had entered the WMU Training School, then at Preston and Broadway, in the fall of 1920. Having completed her training, she moved in 1922 to the Clifton Forge Baptist Church, Va., to serve as educational director. After two years she returned to the Training School to become director of Practical Missions and instructor in Personal Evangelism. In this capacity she had charge of the work at the Training School Goodwill Center, located on Madison. On Thursday nights Brother



Bro. Fred Tucker

Tucker conducted the prayer meeting, and otherwise assisted her. She confides that they argued a lot. Brother Tucker lost his argument—and apparently, his heart. They were married in Roanoke, Va., May 19, 1927. They have four sons and a daughter.

Upon his acceptance of the position as part-time missionary for the Long Run Association in 1936, the mission program began to take on a definite pattern. In 1937 he began to devote all of his time to the work. Today this work touches some twenty-five institutions, rendering spiritual service to all ages, in both public and private institutions. Brother Tucker insists that it is a "WE" work; the Lord, Christian volunteers, and I. His fervent, loving spirit of an associational institutional mission program has endeared him to all.

"INASMUCH AS," a tract written by him and published by the Home Mis-

sion Board, sets forth the purpose, possibilities and profit of an associational institutional mission program.

His zeal for the work and its exhaustive demands sent him to Waverly Hills Sanatorium for an eleven months rest in 1940. Mrs. Tucker relates, "One day in 1943 he was late in arriving home. I was very anxious about him and when he finally did arrive, I was in tears. He shrugged off my concern for his health but three days later collapsed, and was returned to Waverly Hills." The disease has been arrested, but only by careful regulation of hours and diet is he able to continue the strenuous work.

Upon the urging of Miss Mamie Griggsby, Brother Tucker organized a Vacation Bible School at East Church in 1921. Upon Dr. W. A. Gardiner's encouragement, they wrote their own textbooks and conducted VBS over large areas. They made their trips in a Model-T purchased from small honorariums given them. Later they had Chevrolets; but when the second of these wore out, it was time for the oldest child to enter college. Transportation ease and comfort were sacrificed for education. Today he makes his appointments at widely scattered points by means of the bus. "I like to ride the bus," he admits, "because there are so many needy and interesting people to talk with." On one of his visits to Waverly Hills for a service, he encountered a fellow passenger who could neither speak nor hear. The man was suffering from a severe toothache and was very drunk. Brother Tucker, oblivious of his own mission, led the man first to General Hospital and then to the Dental College. When the suffering was eased he thought once again of his trip, only to realize at 18th and Broadway that he had just 10 minutes to reach his appointment. A passing motorist was the answer to his fervent prayer. He was only a little late.

The Long Run Institutional Mission Program is varied and trying, filled with problems and unexpected joys. But for one who "loves everybody" it is a field of service.

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Louisville Area News

New Organ is Dedicated at Shepherdsville Church



ABOVE: Those presiding at the organ dedication at the Shepherdsville Baptist Church: Pastor Bruce V. Hartsell; (2) Mrs. Bruce V. Hartsell, organist and choir director; and (3) Prof. Kenneth Poole, musician who played a number of organ solos.

BELOW: The Adult Choir which gave the vocal part of the program. The console of the new instrument is shown in the middle of the choir.

The Shepherdsville Baptist Church dedicated a new electronic organ February 1. The instrument was purchased by the church late in the fall. Contributions toward the purchase of the organ were pledged at the close of a morning worship and amounted to nearly \$1,500 more than the \$3,400 pur-

chase price. The excess amount was used to remodel the choir loft, install a new sound chamber, and arrange for a tower system for a set of chimes which were the gift of Mr. and Mrs. Charles Sadler, a memorial to their 19-year-old daughter, Emma Jean, whose untimely

death resulted from an automobile accident in May 1952.

Immediately following the ceremony of dedication, Kenneth Pool, professor of organ at the School of Church Music, Southern Baptist Theological Seminary, played a recital.

The Adult Choir of the church sponsored a reception in the Education Building immediately after the recital.

Brother Bruce Hartsell has been pastor for seven and a half years. Within that period the Shepherdsville Church has built a parsonage and an Educational Building at an approximate expenditure of \$50,000.

Church Architecture And Building Exhibit At Southern Seminary

An annual event which attracts ever wider interest and attention is the architecture and church building and equipment exhibit which is being held March 3-6.

The exhibit is being sponsored by the Department of Church Architecture of the Sunday School Board, under leadership of Mr. W. A. Harrell and his associates. The exhibit was set up on Tuesday, March 3, in Mullins Hall assembly room. On Tuesday evening, 7 to 9, representatives from many firms arrived to explain their materials and services. Mr. Harrell and associates are telling of building plans. Others are showing church seating and furnishings, heating and lighting, electronics and audio-visual aids, office equipment and devices, folding doors and conveniences, etc. Catalogues and other free literature is available.

This service is not only for seminary students, but also for pastors and building committees from the community and beyond who are interested. By previous arrangement, interviews may be had with Mr. Harrell and associates on building and equipment problems.

The exhibit is open for examination Wednesday through Friday, March 4-6.

The best stories do not always have to begin with "Once upon a time;" missionary heroism is still a present fact.—*International Review of Missions.*

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BLUEGRASS NEWS

Fifty Elkhorn Churches Are Co-operating in Seven-Sunday Revivals

MIDWAY, Ky. — For seven Sundays, March 1 through April 12, every member of every church in the Elkhorn Baptist Association is urged to attend the regular Sunday services in his church. The pastors are leading in a prayer program which invites every member to make each of the seven Sundays a special object of prayer.

The plan for the crusade, adopted at Elkhorn's January 5 meeting, is given in the name of Him "who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto whom be glory in the church of Christ Jesus . . . (Ephesians 3:20, 21).—Sherman W. Swan, Chairman of Evangelism, Elkhorn Baptist Association.

Gleanings

Brother David Roebuck is a new deacon of the First Baptist Church, Paris, Kentucky.

Open House was held for Dr. T. C. Ecton, formerly pastor of the Calvary Baptist Church of Lexington, at his residence, 1017 Richmond Road, Lexington, on February 11—that being his eightieth birthday.

The Calvary Baptist Church at Forks of Elkhorn, near Frankfort, Kentucky, has called Brother Fred Niekirk, Lexington, as its pastor.

Pastor E. Lowell Adams has been teaching the Sunday school forces in the Georgetown Baptist Church a course in evangelism. Burroughs' text, "How to Win to Christ," was used as a basis for the week's studies.

Elvis H. Egge, pastor of the Lancaster Baptist Church, Lancaster, Ky., supplied the pulpit of the First Baptist Church, Houston, Texas, February 15. The report for the day was 1,339 in Sunday school, 498 in Training Union and one addition by baptism and three by letter.

After serving for the last eighteen months as minister of music and education with Dr. Fred T. Moffatt at the First Baptist Church of Frankfort, Ky., Brother Edwin O. Geurin has gone to

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the First Baptist Church of Griffin, Georgia, to serve in a similar capacity. The Frankfort church gave a farewell on Washington's birthday to him, to "Becky," his wife, and their son, Eddie. Both Mr. and Mrs. Geurin have been a major help in Frankfort.

SBC Children's Home Heads To Plan Publicity Program

SALEM, Va. — (BP) — W. C. Read, Thomasville, N. C., general superintendent of the Baptist Orphanage of North Carolina, was elected president of the Southern Baptist Association of Executives of Homes for Children, and Wade B. East, Baptist Children's Home, Carmi, Ill., was re-elected secretary.

A special committee was appointed to develop a joint publicity program for the children's homes. The committee will (1) plan and prepare material for state and Southern Baptist papers, (2) plan and produce a co-operative children's home film, and (3) develop liaison with the Social Service Commission of the Southern Baptist Convention.

The next annual meeting of the association will be held January 28-29 in San Antonio, Texas.

Baptist Briefs

NASHVILLE, Tenn. — (BP) — Dr. O. L. Wood, a former general superintendent of Baptist work in Missouri, died at his home in Newton, Kan., Feb. 4. . . . Southeastern Seminary has added three new faculty members, Pope Alexander Duncan, church history; Richard Knox Young, pastoral care; and Garland Alfred Hendricks, church-community development. . . . Dr. Norman Shands, president of Limestone College in South Carolina, has accepted the pastorate of West End Baptist Church, Atlanta, Ga. . . . Fort Worth, Tex. Baptists have chosen their director of religious education as city missionary. He is Charles McLaughlin, who has been with the association for more than two years. . . . Hawaiian Baptists have voted to open a junior college as soon as practical. . . . Mrs. E. E. Steele, Atlanta, Ga., is the new W. M. U. secretary for California Baptists. . . . Mrs. S. G. Posey, wife of California's state secretary, recently received two very painful breaks just above the ankle when she fell while inspecting remodeling of the state headquarters building.

He is dead whose hand is not open wide To help the need of human brother; He doubles the length of his lifelong ride

Who gives his hand to another. And a thousand million lives are his Who carries the world in his sympathies. To give is to live. To deny is to die.

Author unknown.

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BOOK REVIEWS

The Holy City and Other Favorite Sermons, by John E. Huss, published by the author, Spartanburg, South Carolina, 125 pages, price \$2.

Though copyrighted in 1952 is just off the press. Here is a book of sermons you will want. These sermons are a splendid example in brevity for those with a tendency to be verbose. They are well and definitely outlined, vibrant with true tone, vivid with illustration, practical in application, and personal in appeal.

Personally, I think the peak of these sermons is reached in "The Mile of Power." The author's own magnanimity will be much apparent in the background of "A Little Honey," to those who know him personally.

Many of us, preachers especially, have marveled at the great ministry of John Huss, particularly his "Hour of Power." Some explanation may be found in what Dr. J. D. Grey calls "Unique" in describing his style as seen in these sermons.—Ben F. Mitchell, superintendent of missions and evangelism Long Run Association, Louisville.

Dr. Bolton Commended For Foundation Work

NASHVILLE, Tenn. — (BP) — Dr. Charles H. Bolton, former secretary for the Southern Baptist Foundation and now pastor of the First Baptist Church, Avon Park, Fla., has been commended by the Foundation for "service of permanent value." A resolution adopted by the Foundation stated, "He has established a friendly relationship to all of the state foundations, he has secured the co-operation of all the Southern Baptist Convention agencies, he has prepared and distributed basic literature explaining the purpose of the Foundation and the affairs of the Foundation have been handled in such a manner to merit and receive the commendation of outstanding business men."

Dr. T. L. Holcomb, Nashville, will assume the secretaryship of the Foundation after retiring from the Baptist Sunday School Board early this summer.

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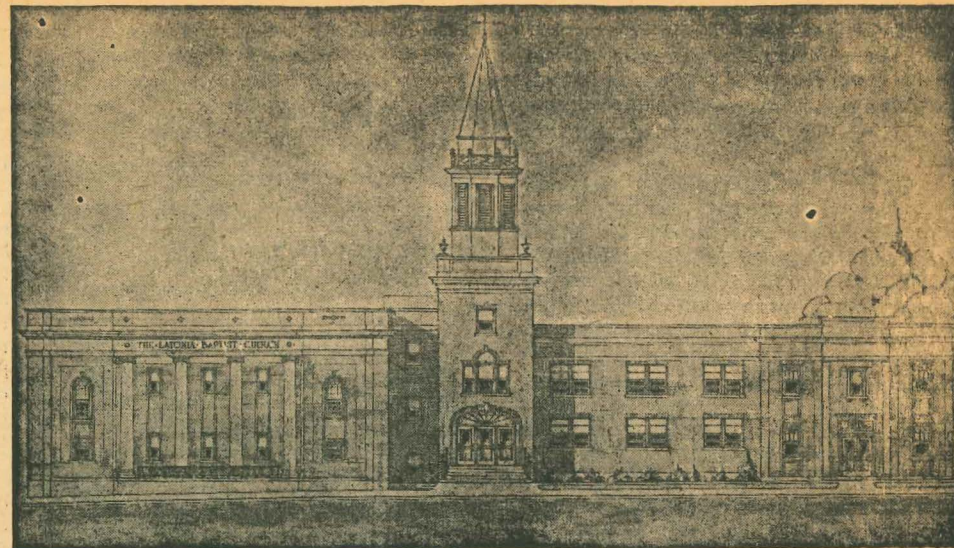
Northern Kentucky News

Latonia Church Breaks Ground for New \$197,000 Educational Building

COVINGTON, Ky. — On Sunday afternoon, February 22, at 3 o'clock the Latonia Baptist Church broke ground for their new educational building which is to be constructed at a cost of \$197,000. The construction contract has been let to John M. Hemmer Construction Company and work will begin immediately. Plans were prepared by Abner E. Foster, Covington architect.

When completed the building will house a chapel to seat 300, eight adult classrooms, two departments for young people, two departments for primary children, five nurseries fully equipped with kitchen facilities, church office space, a library and a large recreation room. This building will be air-conditioned with radiant heat in the nurseries. When completed the building will add enough space to the existing buildings to make possible a Sunday school of 1250.

Rev. Thomas H. Shelton is the pastor and the Building Committee is composed



Architect's Forecast of Contemplated Latonia Baptist Church

of T. M. Swindler, Chairman, H. G. Stanley Hurd, Morris Reed, Earl Capito, Kiser, Robert H. Ball, R. R. Whitcomb, and Byron Stephens.

Earl Clark, Pineville, Preaches in Revival at West Moraine in Dayton, O.

DAYTON, Ohio. — The West Moraine Church just concluded a one week revival meeting. Brother Earl Clark, who is a student at the Clear Creek Mountain Preacher's Bible School, also pastor of the Mathel Mission of Pineville, Kentucky, was the evangelist. Great messages were brought each night under the leadership of the Holy Spirit. There were over 40 decisions of which 22 were for baptism.

The West Moraine Church will have been organized two years June 10. It is located in a section where the field is white. It seeks to win the many to Christ.

April 19 through May 3 is the date for our simultaneous revival here in the White Water Association. Brother J. S. Bell, pastor of the First Baptist Church of Hindman, Kentucky, will be helping us in our church during this meeting. We sincerely covet the prayers of all readers.—Travis Hudson, Pastor.

Charles Whitten's Transfer to Spain

RICHMOND, Va. — "He who prays for a worker to be sent must be willing to be that worker," says Mrs. Charles W. Whitten, Southern Baptist missionary who with her husband has served one term in Argentina. The Whittens, now

in the States on furlough, are transferring to Spain and plan to leave for their new field in June.

According to Mrs. Whitten, their interest in Spain dates back to the time of their appointment by the Foreign Mission Board in 1947. "We have been deeply concerned that at the present time we have no Baptist missionaries on that great needy field," she said.

"The final decision was not an easy one. Although we felt that 'someone' should go to Spain, we have come to love Argentina and to see her needs and challenges."

Mr. and Mrs. Whitten are going to Spain to help meet the existing emergency and may stay permanently if they do not feel led to return to Argentina. "We can only take one step at a time and wait on God. A lot depends upon what we are permitted to do in a land known right now for its civil and religious restrictions," said Mrs. Whitten.

Both are natives of Mississippi. They have a five-year-old girl, Helen Frances.

SUNDAY SCHOOL—TRAINING UNION ATTENDANCE, FEBRUARY 22, 1953

(Continued from Page 9)

Eaton Memorial	147	338
Seven Hills	126	322
Third	303	943
Hall Street	146	431
Paducah, Trinity	88	238
East	452	552
Immanuel	158	588
First	157	553
Twelfth Street	398	398
Paintsville	84	300
Paris, Central	55	228
First	52	216

Pikeville	224
Pineville, First	428
Princeton, First	590
Russellville, First	339
Scottsville	218
Somerses, First	738
Pleasant Hill	98
Sonora	81
Springfield	414
Stanford	85
Sturgis, First	262
Versailles	348
Walton, Ky.	57
Whitesburg, First	418
Winchester, First	135
Central	79
Williamsburg, First	106
Main Street	77
First	123

When the minister enters the studio or starts his broadcast from his study, he should remember that he does not have the psychological backing of a large congregation and a choir. He will not be able to make his scattered listeners believe a church service is in progress. The approach to use here is that of a friendly visitor carrying on a conversational chat with the housewife as she goes about her work, with the man as he drives along the highway. Probably your audience seldom numbers more than three in any one place. Make it person-to-person.—*Practical Church Publicity*, by Richmond O. Brown.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

Senate Judiciary Committee Seeks to Tighten Ban on Shipping Obscene Literature

WASHINGTON, D. C. — (WRR) — The Senate Committee on the Judiciary, of which Senator William E. Langer (R.-N.D.) is chairman, has recommended a flat prohibition of interstate transportation of obscene material ranging from books with pictures to phonograph records.

The new law would tighten the present law which already prohibits shipment of such material through the mails or on railroads or common carriers. It would be illegal to move such material across state lines by automobile, personal plane, or other private means.

Officials of the American Federation of Labor, the National Congress of Parents and Teachers, the Boy Scouts of America, and Kiwanis International and the Congress of Industrial Organizations have taken the anti-pornography drive under consideration, it is stated.

George Meaney, president of the AFL stated in a letter that "the reading material of America's future citizens is and should be a matter of national concern. . . . The basis of our system is freedom, but freedom which realizes that with every right goes an accompanying responsibility."

Dr. Sadler Visits Europe, Near East

RICHMOND, Va. — Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, has left on a business trip to Spain, Italy, Egypt, Israel, Hashemite Kingdom of Jordan, Switzerland, Germany, and England.

His first stop will be Madrid where he hopes to help stabilize the work of about 1,700 Baptists in Spain. He plans to see the Spanish Minister of Foreign Affairs in Madrid "to get as much religious liberty as may be possible" and to obtain permits for several American couples to live in Spain.

He also will visit in Rome for a "restudy of the training of Italian Baptist pastors."

Explaining his mission, Dr. Sadler said that in Spain and Italy, Baptists and other evangelicals would be satisfied with the same concessions that Roman Catholics are asking in Yugoslavia.

Other stops will be in Cairo, Egypt, and in Gaza, a city in southern Palestine, which is under the military control of Egypt; in Beirut, Lebanon; in the Hashemite Kingdom of Jordan; in Israel; in Zurich, Switzerland; in Frankfurt, Germany; and in London.

Before his departure, Dr. Sadler and Dr. J. M. Dawson, executive of the Baptist Joint Committee on Public Affairs, called on J. R. Parellada, Spanish head of the cultural relations between

Spain and the United States, in Washington, to discuss permission for Baptists to buy property in Spain.

Dr. Sadler said he was told by Parellada that these matters are governed by Spanish laws and are beyond his control.

Dr. Sadler will be back in Richmond April 1, and will report on his trip at the semi-annual full meeting of the Board April 14-15.

Southern Evangelist Wins First Prize With Evangelistic Sermon

WHEATON, Ill. — The periodical, *The Sword of the Lord*, has announced that Dr. E. J. Daniels, Baptist



E. J. Daniels

evangelist of Orlando, Florida, has won first prize in its \$1,000 Evangelistic Sermon Contest.

The winning sermon was entitled, "Gambling With Destiny." It had been preached again and again in revivals, being written out for *The Sword of the Lord*. Dr. Daniels believes that as preached in large revival campaigns the sermon has been used to the conversion of an average of more than fifty people for each time preached. Once 256 publicly claimed Christ at the close of this message, and some 5,000 people, it is estimated, have been won to Christ in services where this sermon was preached.

Dr. Daniels was a Baptist pastor in Florida before entering the evangelistic field. He is the author of a number of books and pamphlets, and has a radio chain broadcast.

The first prize was \$250. Second prize was awarded Dr. Robert G. Lee, Memphis. Other awards were made including such Baptists as Dr. Vance Havner, Greensboro, N. C., Dr. Harold John Ockenga, Park Street Church, Boston; and Dr. W. Herschel Ford, First, El Paso, Texas.

The Rural Church Program

G. R. Pendergraph

Churches, like people, have personalities. They have certain traits that personalize them. Some are impulsive, and some are slow to action. Some are temperamental, and, like children, have to be pampered. Others are willing to work steadily at the job without any "fanfare." They may respond cautiously but they respond consistently.

The latter is true of the Bruner's Chapel Missionary Baptist Church in South District Association. While this church has received recognition in the association as well as in the state, it was recognition that came as a result of the untiring work of pastor and people. The beginning of some churches, like the background of some people, is most interesting. Such is true of the Bruner's Chapel Church.

About the year 1850, an orphan boy, by the name of David Bruner, was brought into Mercer County. Young Bruner, whose attire was that of a dress, made his advent into the county on horseback. He was seated behind the saddle of the rider. He was accepted into the home of a Mr. Horn, the great-grandfather of Rossie and Weldon Horn who now live in the Bruner's Chapel Community.

David Bruner grew up without the benefit of schooling. It was not until after he was married that he learned to read. His wife taught him, using the Bible as a textbook. This resulted in his becoming a Christian, thus proving the validity of the Scripture which says, "Faith cometh by hearing and hearing by the word of God."

It was not long until the Lord laid his hand upon David Bruner and called him to proclaim the unsearchable riches of Christ. He became pastor of Deep Creek Church, which is in South District Association and not too far from Bruner's Chapel. He served this church along with others for some time. In the year 1879, a brush arbor meeting was held near the present site of Bruner's Chapel with Brother David doing the preaching. As a result of this meeting, the church was organized and named for this man of God, who a few years before had come as an orphan boy to Mercer County, seated on a horse and wearing a dress.

During these 74 years, thousands of men, women, boys and girls have walked the aisles of Bruner's Chapel Church under the leadership of the Holy Spirit, giving their hearts to the Lord Jesus. God has called several of her young men into the ministry—Rev. Marshall Black, pastor of Deep Creek, is one.

Rev. R. B. Hooks, who served as Secretary of the Rural Church Program in Kentucky for several years, is the present pastor of Bruner's Chapel which has a membership of 552.

Western Kentucky News

The John M. Anderson Collection of Books

Donated to Bethel College

HOPKINSVILLE, Ky. — Dr. W. Edwin Richardson, president of Bethel College, has announced the gift of a collection of religious books to the library of Bethel College. The collection is the gift of Mrs. A. E. Metts of Morristown, Tennessee, and it memorializes her father, the late Dr. John M. Anderson.

Dr. Richardson states that Mrs. Metts had been considering for sometime the making of such a gift to some educational institution, and after learning of Bethel's immediate need for such books, she decided to make the gift to that institution. The collection is made up of some 435 carefully selected books from her father's library. This gift is especially welcomed at this time when such books are still scarce in the college library, there having been no need for such books until the college became co-educational in the fall of 1951. This year's enrollment of ministerial students has almost doubled over the first year.

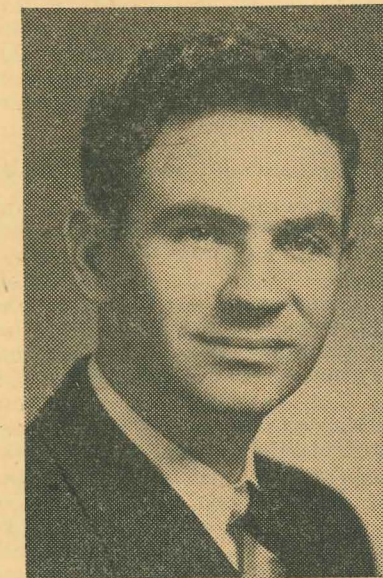
Dr. Anderson was a Baptist minister for almost sixty years. He was a native of Jackson County, Kentucky. He moved to East Tennessee many years ago and was pastor of city, village and rural churches in that area, his ministry being spent wholly in that section. He was pastor of some twenty-four different Baptist churches during his lifetime. It is reported that he held 200 revivals resulting in 4,000 conversions and some 3,000 additions to churches. He was a member of the Evangelistic Staff of the Home Mission Board of the Southern Baptist Convention, 1912-1917. He was author of, "The Heaven of the Bible." He attended Carson-Newman College, and that institution conferred upon him the Doctor of Divinity degree in 1910. He passed away in 1947.

Dr. Richardson comments that he is grateful to Mrs. Metts for this most thoughtful gift. It fittingly memorializes her distinguished preacher-father; it comes to aid Bethel in its expansion

program; and he hopes that it may be the means of inspiring others to make similar gifts to Bethel College.

Wesley Hanson is New Pastor of Yellow Creek Baptist Church

OWENSBORO, Ky. — Rev. Wesley O. Hanson, 28, of Hortonville, Wisconsin, is the new pastor of the Yellow Creek Baptist Church in Thurston, Daviess-McLean Association. He replaces Pastor M. R. Cherry, who left the church at Thurston to become pas-



Wesley O. Hanson

tor of the Little Mount Baptist Church, Taylorsville.

He was born at Hortonville, Wisconsin, August 16, 1924. He served with the U. S. Navy in the Pacific Battle Zones during World War II. He graduated from Murray State College in 1949 and from the Southern Baptist Theological Seminary in 1952.

He served as pastor of the Bear Creek Baptist Church at Scipio, Indiana, from November, 1951, until his call to Yellow Creek.

The Yellow Creek building is relatively new, having been erected in May, 1949. Currently, a new educational building is being erected by the congregation. The average Sunday school attendance is now about 200.—Joe F. Stephens.

First Church, Murray, Expresses Appreciation For Pastor H. C. Chiles

MURRAY, Ky. — The First Baptist Church of this city honored her pastor, Dr. H. C. Chiles, in a rather substantial manner at the eleven o'clock service

Sunday morning, February 15. The pastor's associate, Rev. Harry Hampshire, presented Dr. Chiles, on behalf of the church, a check for more than one thousand dollars. Rev. J. H. Thurman, member of the church, states, "Dr. Chiles brought two mighty fine messages." And he added, "Everybody seemed to be happy. It seems to me that the spirit and fellowship of our church is better than it has been for a long time."

Pastor Auburn L. Kirkwood, Former Madisonvillian, Dies in New Orleans

MADISONVILLE, Ky. — Word was received here this week of the death of Rev. Auburn L. Kirkwood, former Madisonville resident, at Southern Baptist Hospital in New Orleans, La., following several months illness.

Mr. Kirkwood is a native of Hopkins county. He conducted evangelistic services over the country and entered the New Orleans Baptist Bible Institute. He has held pastorates in Illinois and in Louisiana and at the time of his death, he was pastor of the New Orleans Central Baptist Church.

Surviving are the widow, Mrs. Becie Kirkwood; a sister, Mrs. Laura Todd, city; three brothers, O. L. Kirkwood, Owensboro, E. E. Kirkwood, Paducah and C. D. Kirkwood, city.

Funeral services were held at New Orleans and burial at Montgomery, Alabama on February 9.—*The Hopkins County Times*.

I have somewhere met with the epitaph of a charitable man which has pleased me very much. I cannot recollect the words, but here is the sense of it: "What I spent I lost; what I possessed is left to others; what I gave away remains with me."—Addison.

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For March 15, 1953

By H. C. Chiles

Accountable to God

Matthew 25:31-46

This lesson is the conclusion of the last sermon which our Lord Jesus Christ preached before His arrest and crucifixion, while He was sitting upon the mount of Olives looking toward Jerusalem. It refers to a great future event—"The Judgment of the Nations." The scene for this event is not in heaven, but here upon the earth.

In this passage our Lord speaks of the certainty of His return. There will be a marked contrast between this coming of Christ and that when He came as a babe to Bethlehem. Then He came in humility and in poverty, but when He comes again for "The Judgment of the Nations" it will be in the role of a mighty, majestic, and glorious King and Judge. Instead of coming in lowliness, He will come in great glory and power. His holy angels will accompany Him, and He will sit upon His glorious throne of the ineffable splendor.

I. The Division. Matthew 25:31-33.

Here we have a graphic picture of the surviving nations. This great event will take place upon the personal return of Christ to be King of kings and Lord of lords. The Lord Jesus tells us that the Judge will be "the Son of man," His favorite title, and the one which He used seventy-eight times when referring to Himself. In John 5:22 we read, "For the Father judgeth no man, but hath committed all judgment unto the Son." The subjects of this judgment are the nations living on the earth when Christ returns. Be certain that you do not confuse the judgment of this passage with the Great White Throne judgment mentioned in Revelation 20:11-15. This is a judgment of living nations, whereas the Great White Throne judgment is a judgment of the wicked dead. Of course, all informed Bible students know that there is no such thing as a general judgment.

This division or separation will be made by the Son of man, Who has full and perfect knowledge of all the nations. Before Him will be gathered the people of all nations, and they shall be separated by the judge as a shepherd divideth the sheep from the goats. They will be separated into two groups solely on the basis of their treatment of the suffering brethren of the returning Lord, during the time of the persecution just preceding His appearing to deliver them.

Repeatedly the scriptures tell us that God is watching over His chosen people,

even though they are now scattered in judgment for their unbelief. He will not hold any guiltless who harm His people. The "sheep" are those who did good to the brethren, and they will be placed on His right, which indicates the place of blessing. The "goats" are those who did evil to the brethren, and they will be placed on His left, which represents the place of condemnation for sin. This process will be faithfully carried out until He has run the entire gamut of the nations.

II. The Declaration. Matthew 25:34-45.

The Judge will speak first to the "sheep." He will invite them to come, not for personal salvation, but for the enjoyment of the kingdom prepared for them prior to the foundation of the world. This invitation will be extended to them because they have fed Him, given Him drink, welcomed Him as a stranger, clothed Him, and visited Him when He was sick and in prison. Astonished at His remarks, they will inquire, Lord, when did these things take place? He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." To minister to the spiritual, intellectual, and physical needs of others is one way of ministering unto Christ. If Christians would only "practice what they preach," instead of just talking about it, many others would have a desire to be Christians and to follow the Saviour in Christian service.

Ministering to the needs of others is ever a fruit of salvation, and never a condition on which one may obtain it. And any real ministry to the needs of others must always spring from the love of God in the hearts of men. It is God's will that those who are blessed with possessions shall minister to those who are in need. To refuse to do so is a matter of disobedience to Him. When we minister to His children, He considers it as though we had ministered to Him. What a revelation of the reality of His identification with believers in Him! Their needs are His needs, and their sufferings are His sufferings. Faithfully ministering to the needs of others will result in the reception of rewards, if done out of real love for Christ. This passage is a moving appeal to all of Christ's followers, out of love for and loyalty to Him, to continue the works of mercy which He did while He was here on the earth.

To those who will be on His left, be-

cause their own choice will have placed them there, Christ will speak a message of rejection in the command, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Everlasting fire is a vivid picture of the endless consequences of unforgiven sin.

III. The Destiny. Matthew 25:46.

It is either "everlasting punishment" or "life eternal." Which shall it be? That depends upon one's relationship to Jesus Christ. The eternal destiny of each is determined by his or her acceptance or rejection of Christ as Saviour. Those who reject Christ as their Saviour will have to spend eternity in hell with Satan. Hell is a place which has been prepared for Satan and his followers. The punishment of the wicked in hell is everlasting, just as the bliss of the righteous in heaven is eternal.

E. P. Alldredge Dies

NASHVILLE, Tenn. — (BP) — Eugene P. Alldredge, 77, retired Southern Baptist pastor, statistician, and denominational leader, died in a local hospital, February 22. The cause of death was believed to be a heart attack. He had been ill with the flu for about three weeks.

Dr. Alldredge, a native of Alabama, had served his denomination from 1920 to 1945 as Convention statistician. He was also advisor to American Baptist Theological Seminary in Nashville.

His pastorates, before coming to Nashville, included Amarillo and Dallas, Tex., and Little Rock, Ark. From 1911 to 1912, he was state mission secretary of New Mexico; and, from 1919 to 1920, he was state secretary of the Arkansas Baptist Convention.

Dr. Alldredge received the A. B., A.M., and Th.B. degrees from Baylor University. He acquired the Th.M. degree from Southern Baptist Theological Seminary and Ouachita College conferred upon him the honorary D.D. degree.

From 1941 to 1946, Dr. Alldredge was editor of the *Quarterly Review* and he was the *Southern Baptist Handbook* editor from 1921 to 1945. He was the author of numerous books including *Southern Baptists Working Together*, *The New Challenge of Home Missions*, *One Hundred Successful Country Churches*, *Forty Sermon Studies*, *Cowboys and Coyotes*, and *Sunshine and Shadows*.

The most used brands of food are used so extensively because of the publicity given them. Advertising increases business, it increases attendance at ball games, it will increase attendance at your church.—*Practical Church Publicity*, by Richmond O. Brown.

Seminary Student J. Devee Hillman Accepts Pastorate at Selma, N. C.

James Devee Hillman, a graduate of Mississippi College, writes: "To Kentucky Baptists, I owe a debt of gratitude for the opportunity of having served as a pastor and fellow worker in the Kingdom of our Lord. I shall remember with genuine appreciation the contribution made to my ministry by this great group."

These words of gratitude from this young minister are appreciated by his Kentucky brethren as he takes his departure from us and goes to be pastor of the Selma Baptist Church, Selma, North Carolina.

For the last four years he has been pastor of the Crab Orchard Baptist Church, in this state. Under his leadership they have completed a new building, consisting of eighteen class rooms and auditorium. Prior to his going to Crab Orchard he was for five years pastor of the Beech Grove Church, in Nelson Association.

While in Kentucky he was awarded a Th.M. by the Southern Seminary in 1947 and the Th.D. in 1952. Of course he carries both of these with him to his North Carolina pastorate, but another memento from Kentucky he takes with him is a wedding certificate he acquired in 1948, and what is more, his wife, the former Miss Lucille Grubbs, formerly of Liberty, Kentucky, a graduate of Berea College and the WMU Training School, will remain one of his most cherished Kentucky acquisitions.

James Allen, Now Pastor Of New Hope, Ordained By Liberty Avenue

BEREA, Ky. — Brother James Allen, who is to become pastor of the New Hope Baptist Church, in Rockcastle County, was ordained to the Gospel ministry by Liberty Avenue Baptist Church in Berea, February 15, in the presence of a large congregation.

The presbytery, called for the purpose of examining the candidate as to his qualifications for the ministry, was composed of the following Baptist ministers and deacons: Pastor J. R. Prince, Deacons Cecil Anderkin and True H. Gill, of Liberty Avenue Baptist Church; Pastor O. B. Mylum, Deacons M. G. Calico, Thurman Calico, and C. A. Kelly, of Berea Church; Pastor Ray Dean and Earl Miracle of Red Lick Church; Pastor James I. Dean, Deacons Garfield Gabbard and Eugene Reppert, of Fairview Church in Rockcastle County; Deacon Hubert Stephen of Scaffold Cane Church in Rockcastle County; Deacon Joe Van Winkle of New Hope Church

in Laurel River Association, and W. C. Younce, Associational missionary of Tate's Creek Association.

The presbytery named Pastor Prince as moderator and interrogator, and W. C. Younce as clerk.

After the candidate was thoroughly examined as to his Christian experience, his call to the Gospel ministry, his views of Christian doctrine, and various practical matters with which a pastor has to deal, Brother M. G. Calico stated that he believed the presbytery was satisfied with the candidate, and made a motion, which was seconded by Brother James I. Dean, that the presbytery advise the church to proceed with the ordination of Brother Allen. The motion was passed and the church accepted the candidate as being worthy of ordination.

James I. Dean led the ordination prayer. This was followed by the laying on of the hands of the members of the presbytery, the ordination sermon by Brother Mylum, the presentation of the Bible by Brother Younce, and the right hand of Christian fellowship by all present.

The candidate, James Allen, closed the meeting with an earnest prayer, a prayer of thanksgiving to God and submission to His will.

Gleanings

Pastor Willie Crasford has resigned at the Crockett Baptist Church, in Bell County Association.

Dr. John L. Hill taught "Studies in Philippians" recently at the First Baptist Church, London, Kentucky, where Brother George W. Phillips is pastor.

Rev. Charles A. Jolly has resigned as pastor of the First Baptist Church, Pineville, Kentucky, and has become the pastor of the Waverly Place Baptist Church, Roanoke, Virginia.

Brethren William Dye and Howard Hovde, students in the Southern Seminary, are to be with Pastor Clyde H. Freed, Jr., in a youth revival at the First Baptist Church, Williamsburg, April 5-12.

The Salyersville Baptist Church, in Magoffin County has called Brother Shirley DeBell as pastor. Brother DeBell has been serving Kentucky Baptists as dean of boys and instructor at the Magoffin Institute.

The Campton Baptist Church, of which Brother Joseph Proffitt is pastor, has recently purchased an attractive house which is to be used as a parsonage. The church is also planning to redecorate the church auditorium.

The North Side Baptist Church, Winchester, of which Brother Bill Reid is pastor has recently begun a church-centered mission program. The church has

already made arrangements to begin two mission stations and plans are being made to start the third station. This progressive church has been engaged in a study of the Bible for several weeks. Dr. George N. Redding, of Georgetown College, has been conducting the Bible classes on Wednesday evenings.

A friend has sent us the Program of work for the First Baptist Church of Booneville, adopted by the church for the current year. This is a seven-point outline of what it proposed to accomplish under the leadership of Bro. Isadore Childers, their pastor. The Booneville Church, in Owsley County, has been largely developed through State Mission aid. Though still not large in membership, it is comforting and encouraging to see such a progressive program adopted as its goal for 1953.

A Bible Institute was held at the Hindman and the Smithsboro Baptist Churches February 23-26. O. B. Gabbard, Mr. Howell, Winn T. Barr and James Owens spoke at Smithsboro, and Alva Hollon, Wendell Belew, James Owens and Ed Baker spoke at Hindman. The program was opened with a series of messages by Dr. H. Cornell Goerner, of the Seminary faculty, at Hindman and a number of the nearby missions conducted by Dr. J. S. Bell, and closed with a rally at the First Baptist Church of Hazard. Superintendent Eldred M. Taylor, of the Baptist State Board of Missions, was also a recent visitor there. Speakers at Hazard conference included Ed Baker, J. S. Bell, Wendell Belew, and Parcel Flannery. Other conferences were held in the different churches within Three Forks Association.

In the church the poster should be in a well-lighted place. If it is in a location with a long approach, such as the end of a hall, it will make a more lasting impression than poorly-placed ones. No one looks for posters. If they are in an out-of-the-way place or, in a place where the moving viewer would see them for less than two seconds, most of their effectiveness is wasted. But properly placed, well lighted, vivid posters aren't easy to forget.—*Practical Church Publicity*, by Richmond O. Brown.

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The Jury Would Not Convict the Bookmaker

(Continued from Page 6)

"We hear it advanced in Louisville mainly by people who would erase the inconsistency by legalizing off-track betting. That sounds simple enough. But if we were to travel throughout Kentucky—notably rural Kentucky—raising this question, we would find a host of good citizens who think the prevailing inconsistency quite as glaring as do our 'realistic' Louisville friends. However, these Kentuckians would suggest another way of wiping it out.

"They would thoroughly agree with their pastors that the only decent and logical way to achieve consistency would be to repeal the pari-mutuel privilege. That would be the inevitable solution offered if the people of this state become strongly convinced that a perfect consistency is an imperative necessity."

The gambling interests, strongly entrenched in our political and economic life, and with practically unlimited funds, will hardly permit the question of legalized race-track gambling in Kentucky to be put to the test by a vote of the people if they can avoid it. There are many devious ways in politics whereby the will of the majority of our citizens can be frustrated for an indefinite period. There is no way to know whether the majority of the voters would oppose race-track gambling if it were put to the test of a state-wide vote. There is little doubt that thousands of dollars would be spent in the effort to influence voters in its favor. But such a handicap must always be expected in the battle between the right and the wrong.

It is possible that race-track gambling will not become illegal in our generation. Time is a factor of the utmost importance in arousing the Christian conscience of the church element of our Kentucky citizenship so that there can be successful action against it. But two courses are always open to Christians who would honor their Lord in the matter:

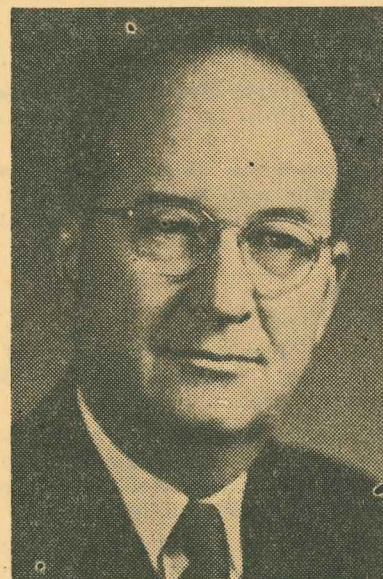
1. We can keep ourselves clean. Christians ought not to frequent any place, whether legalized or not, where gambling is fostered. Christian influence is too precious to be thrown in the direction of gambling. We can stay away from the race courses until gambling is made illegal there. We can abstain from gambling on the races ourselves, whether it be done legally or otherwise. Thus shall we honor our Lord.

2. We can work and pray, as opportunity is presented, for the abolition of legalized gambling, a sordid blot on the escutcheon of our beloved state. And even if we do not live long enough to

see our cause victorious, we can rest assured that God is on the side of the right. Gambling is sinful, and God is against it. And no issue is ever settled finally until it is settled right.

Danville's Pastor Ralph R. Couey Returns From Florida Vacation

Pastor Ralph R. Couey and Mrs. Couey are back in Danville following several weeks of vacation in Florida, where they derived much rest and relaxation in the winter sunshine. The Lexington Avenue Church gave Pastor Couey two weeks of his vacation at this



Ralph R. Couey

time, thus providing a welcome break in the heavy schedule during and following the celebration of their twenty-fifth anniversary last December.

Cooperative Program Receipts Reach Budget Goal

By W. C. BOONE
General Secretary and Treasurer

Undesignated Cooperative Program receipts for the first quarter of the present General Associational year, November 1, 1952, to January 31, 1953, amounted to \$404,204.63. The goal for the year is \$1,600,000: so the first quarter saw the goal exceeded by \$4,204.63. This quarter's receipts showed an increase over the same period last year of \$47,614.07.

Total gifts for all purposes through the State Mission Board amounted to \$833,234.94, an increase over last year

of \$90,870.98. This total includes Cooperative Program and designations, such as the Thanksgiving Offering for our Children's Homes, Lottie Moon Offering for Foreign Missions, from the Woman's Missionary Union, and other items.

We are happy to report this increased generosity of our Kentucky Baptist churches, especially the attaining of our enlarged budget goal for the Cooperative Program.

As President J. D. Grey of the Southern Baptist Convention said at the last meeting of our General Association at Middlesboro: "If our people did not believe in the Cooperative Program, they would not give through it like they do!"

We express gratitude to God and thanks to Kentucky Baptists for their loyalty to our Lord's work.

Japan Baptists Buy Ten-Acre Campsite

The Japan Baptist Convention has completed negotiations for the purchase of a ten-acre campsite on Izu peninsula, three hours by train and bus from Tokyo. By 1954 the site is expected to be the scene of nation-wide summer encampments for various groups within the Convention.

Located 1,300 feet above sea level, bounded by two rivers and a highway, this campsite lies on the main road Commodore Matthew Perry traveled en route from his ship to Tokyo. From a vantage point within ten minutes' walking distance from the land is a magnificent view of Japan's famed Mount Fujiyama.

The purchase price, \$6,600, is a gift from Southern Baptist servicemen and their dependents in the Tokyo-Yokohama area. Raising this money, first the project of the Armed Services Woman's Missionary Society in Yokohama, soon became the job of the larger Southern Baptist Fellowship in the area.

Last summer, at one of the Fellowship's monthly Sunday afternoon meetings, a check for \$2,000 was presented to Pastor Kiyoki Yuya, then president of the Japan Baptist Convention, to be applied toward the purchase of the campsite. Since that time the balance of the purchase money has been raised at these monthly meetings and at the quarterly fellowship dinners held by Southern Baptists in the area.

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Why Not be a Chaplain?

By ASA W. JONES

Hundreds of billets are available for chaplains in every branch of military service, yet very few young ministers are accepting this great challenge. All the services are seeking young men to replace some older, higher ranking chaplains in order to meet the spiritual needs of the thousands of young men and women who are entering the military service.

In the next decade (and perhaps longer) every able-bodied young man and many young women will spend from two to four years in some branch of military service. These years are the formative years—about 18 to 26—in which many ideals are formed. The moral standard is set, life's vocation is selected, the life partner is often chosen, and many other moral and spiritual choices are made during these years.

These choice young people of America deserve the very best of spiritual leadership in these years away from parents and the social restraints of their communities. They need to have an example of Christ-like living. They need a wise counselor to help them find themselves amid the crises of early adulthood with its new responsibilities.

The reputation of the Chaplains' Corps has suffered because of an occasional 'Judas' in the ranks, but even more has it suffered from many misconceptions of a few misfits who couldn't adjust to the discipline of hard work and military organization. These misconceptions (and often plain untruths) have been whispered from minister to minister and have been highly exaggerated. The idea that men go into the chaplaincy because they can't get a church is an example.

The call to the Chaplain Corps is similar to a call to be a missionary. There are definitely many sacrifices a man must make to become a chaplain. Among these are: absence from family, extreme physical danger, crowded and inadequate living quarters for his family, loss of fellowship one has in a pastorate, and the inability to see the effects of his ministry over a period of years.

There is a definite advantage in being a military chaplain. This advantage could best be described as "unlimited opportunity for rendering service to an unlimited number of people—the only limitation being that of the minister's own physical, mental, and emotional abilities."

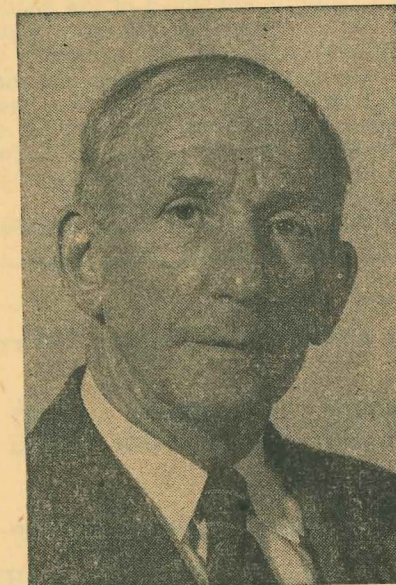
In no field of work will the minister have such opportunity to witness to the unsaved, counsel with the troubled, and

Brother Asa W. Jones is a Naval Reserve chaplain and a student at Southern Seminary. He plans to go on duty with the Navy for two years or more, beginning this summer.

strengthen the fallen. His visits to foreign lands and throughout the United States will give him insight into home and foreign mission needs which is unsurpassed. He is the proud representative of his own denomination wherever he goes. According to the Chaplain's Manual, a chaplain is responsible first to Almighty God, second to his denomination, and third to the Armed Forces.

Consider these facts and ask yourself, "Young minister, WHY NOT BE A CHAPLAIN?"

Recognition Accorded H. L. Taylor for 50 Years With Baptist Tabernacle



Herbert L. Taylor

Baptist Tabernacle, Louisville, recently dedicated its bulletin to our Mr. Herbert L. Taylor, superintendent of the Western Recorder Print Shop, and an entire page was devoted to the history of his life and what he has meant to the church at Twenty-sixth and Market Streets, Louisville. He "has been an honored and faithful member... for the past fifty years," says the bulletin, he having been baptized in 1902.

The bulletin says further that Mr. Taylor has filled every lay-position within their church except that of Treasurer. He is now the chairman of the deacons and is superintendent of the Sunday school.

He has been clerk of the Advisory Council, teacher of boys and young men, superintendent of the Intermediate Department, recreational leader of the

young people, member of Building Committee. Under his leadership many of the prominent members of Baptist Tabernacle today were attracted to the church, and from his classes have gone out a number of men into the ministry and other full-time Christian service. Among these must be listed the two Green brothers, Pastor Guard Green, South Pittsburg, Tenn., and Pastor Harry L. Green, Owenton, Ky.; Pastor Clinton B. Coots, Unity Baptist Church of Ashland; and Pastor Roy M. Gabbert, until recently at the First Baptist Church of Greenville.

He has been connected with the Western Recorder for the last thirty-two years.

The Greatness of John The Baptist

(Continued from Page 3)

All of these, and Luke tells us, "many other things," John the Baptist proclaimed during his brief but powerful ministry. So, then, the first gospel preacher was a Baptist!

We conclude, therefore that this evidence testifies to the true greatness of John the Baptist and gives to John a greater privilege and a higher honor than that of delivering the nation of Israel from the bondage of Egypt; than leading Israel dry shod across the Red Sea; than overthrowing Jericho and the other walled cities of Canaan; than slaying Goliath and subduing the Philistines; than causing the heavens to withhold their rain for three and a half years; than emerging unharmed from the lions' den and unscratched from the burning fiery furnace. Truly, "among them that are born of women there hath not risen a greater than John the Baptist."

Nor can Baptist preachers today do anything better than to point their generation, as John pointed his, to Christ, "the Lamb of God which taketh away the sin of the world," and proclaim in no uncertain terms that "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Report on the Thanksgiving Offering

The total receipts from the Thanksgiving Offering were \$244,319.53. The books on the offering were closed February 1. This is the second highest Thanksgiving Offering in the history of Kentucky Baptists.

We are indeed grateful to every pastor, Sunday school superintendent, Training Union director, Missionary Society president, Church treasurer, denominational worker, and church worker for their loyal promotion of the campaign to aid homeless children, and to all those who gave "One Day's Pay."—**THANKSGIVING OFFERING COMMITTEE.**

Southeastern Seminary Sets New Rural-Work Program

By O. T. BINKLEY

The Southeastern Baptist Theological Seminary, dedicated to the clarification of truth and the preparation of men and women for leadership in the churches, is launching a program of Church-Community Development. The aims of the program are to guide students in a thorough study of the function of the church in its community, to develop supervised field work that will enable students to serve and earn while they learn, and to translate the findings of research that will aid pastors and church leaders in a purposeful effort to strengthen the churches and to improve the quality of life in the South.

This program of Church-Community Development is based upon the conviction that we have an opportunity and a responsibility to serve the churches in the small communities of this region. A new type of community has emerged in the South. It is an expanding community whose boundaries have been enlarged by good roads and consolidated schools. It is an organized community which supports agencies designed to meet the needs of the people. In this

new type of dynamic community life the country church has an opportunity to release the transforming power of the gospel, to promote Christian ideals for agriculture and industry, to strengthen the home, and to make religion a qualifying factor in all human relations.

In response to this challenging opportunity, and in a spirit of humble devotion to the living God who is the source of all resources, we declare our purpose to study the religious history of this region and to serve the churches in their efforts to secure adequate leadership, to advance the Christian mission, and to relate the ethic of righteousness and love to community life.

President Stealy has announced that the Sunday School Board of the Southern Baptist Convention has made a gift of \$10,000 to enable the Seminary to establish this new department and that Professor Garland Hendricks has been appointed to the faculty as Director of Field Work. We believe that this action will prove to be a significant event in the history of our denomination.

At this crucial hour Southern Baptists

have a superlative opportunity to resist the spread of secularism and to advance the Christian enterprise in dynamic communities. We believe that through a fresh study of the Bible, and an application of its great truths in everyday living, men and women will recover a feeling of security in a turbulent world. They will appreciate moral and spiritual values. They will participate in an effective church program designed to meet the religious needs of people and to make good communities better.

Plough Service Totals \$38,000

ABERNATHY, Tex. — (BP) — Last year the First Baptist Church in this small farming community conducted a "Consecration of the Plough" service, using as text, "Consider now from this day and upward . . . Is the seed yet in the barn? Yes, as yet the vine and the fig tree and the pomegranate and the olive tree hath not brought forth, from this day will I bless you" (Haggai 2:18-19). The pastor, Rev. C. A. Kennedy, asked the members to make an actual commitment of acres to the Lord's work. In spite of the greatest drought in recent years in surrounding communities, the people of Abernathy gathered record crops. Total offerings received as a result of the service and dedication totaled \$38,000.

"Righteousness Exalteth A Nation"—Proverbs 14:34

WILL YOU LET THE WETS CONTROL THE 1954 LEGISLATURE?

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