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SOCIETY

DELAYED SOCIAL ITEMS

Dr. and Mrs. O. H. Lambert, Mrs. C. M. Lambert, Mr. and Mrs. A. B. Crouch and daughter and Judge Hardy Myers, were dinner guests Sunday of Mr. and Mrs. Boardman Lambert in Mason county.

Mrs. Lee Buckley of Lexington, was the guest of her mother, Mrs. Harry King, and sister, Miss Jane King, Sunday and Monday.

Miss Sue Crouch, who holds a position in Frankfort, was at home for the weekend.

Mrs. Alene A. Sharp had as dinner guests Friday at Williams' Restaurant, her sister, Mrs. Kenneth Schoenle and husband, Mr. Schoenle of Buffalo, N. Y., and Mrs. Lida Mae Wade.

Raymond Ritchie, Little Rock, submitted to a major operation at the St. Joseph hospital, Lexington, Tuesday.

Mrs. A. L. Collins of Coral Gables, Fla., spent last week with her parents, Mr. and Mrs. H. C. Wade and other relatives.

Mr. and Mrs. Paul Clayton Honored With Open House

Mrs. Louis G. Tinder was hostess for an open house Saturday night at her home in North Gilbertown, honoring Mr. and Mrs. Paul Clayton, who celebrated their 25th wedding anniversary.

Bouquets of spring flowers were arranged throughout the house. Mrs. Tinder, Mr. and Mrs. Clayton, and the Rev. F. M. Tinder, former pastor of the North Middletown Christian church who performed Mr. and Mrs. Clayton's marriage ceremony, were in the receiving line.

The dining room table was covered with a white lace cloth and held a centerpiece of white gladioli in a silver bowl, accompanied by tapers in silver holders.

Mrs. Archie T. Dotson presided at the punch bowl. Also assisting were Mrs. B. F. Judy, Mrs. Charles Hamilton, Miss Delia Tinder, Miss Laura Baltoff, Miss Mary Frances Kerr, Miss Virginia Henry, Paul Clayton, Jr. and Bruce Dotson.

Clothing Groups Meet

Miss Dorothy Rowe, Home Demonstration Agent, met Thursday p. m. with the sewing project leaders at the city school and outlined the work for the year. Those attending were: Mrs. Allie Clinkenbeard, Mrs. H. C. Galbraith, Mrs. Robert Ferback and Mrs. George Gaffin.

First Unit girls are:

Sandra Lee Clark, Corene Bussell, Judy Galbraith, Charlotte Harney, Jimmie Faye Ferback, Cecelia King, Faye Jacobs, Gail Ann Power and Barbara Vice.

Second Unit:

Patricia Clark, Cordelia Gilley, Edith Howard, Mary Kelly, Wanda Lawrence, Patsy Ritchie and Betty Lou Vice.

Third Unit:

Anna Mary Clinkenbeard, Martha Sue Ferback, Barbara King, Mary Phyllis Smith and Wanda Reed.

The project captains are Patsy Faye Ritchie and Patricia Clark.

Here For Saunders Funeral

Among those from out-of-town who attended the funeral of James C. Saunders Monday afternoon were:

Mr. and Mrs. Stanley E. Seibolm, Cincinnati; Mrs. Virginia Carney, Portsmouth; Mrs. Hattie Rasch, Mrs. Arthur Flatt, Mr. and Mrs. Carl Moore, Mr. and Mrs. Edgar Saunders and family, Lexington; Mrs. Charles Bowman, Mrs. R. L. Horney, Mr. Albert Smith, Mr. and Mrs. Charles Plummer, Miss Julia Fryman, Mr. and Mrs. William Bowman and family, Paris; Mr. and Mrs. George P. Saunders and family, Bowling Green; Mrs. Brice Dunaway, Sharpsburg; Mr. and Mrs. Frank Hinkle, Mr. and Mrs. John Flanders, Little Rock; Mr. and Mrs. Oskar Hunt and family, Bethel; Mr. and Mrs. J. W. Miller, Mrs. Lillie Gates and family, Mr. and Mrs. Lee Vice and family, Fleming county.

Here for Cook-Darrell Wedding

Among those from a distance who attended the marriage of Miss Phyllis Cook and Emmett Darrell, Saturday were: Mr. and Mrs. Richard Rambler, Mrs. C. M. Brown, Dr. and Mrs. Edie Asbury, Cincinnati; Mrs. Clyde Swart, Georgetown; Mrs. William Florence, Mr. and Mrs. Russell Campbell, Mr. and Mrs. Russell Ritchie, Mrs. Agnes Clayton, Parris; Mr. and Mrs. Raymond Archie, Mr. and Mrs. Arthur Battlett, Lexington; Mr. and Mrs. Hubbard Endicott and son, Malcolm, Midway; Mr. and Mrs. George Wilson, North Middletown; Mr. and Mrs. Lovell Vice, Mr. and Mrs. W. R. Blount Jr., Cincinnati; Miss Jean Lovett, Jefferson town, Ky.; Mr. and Mrs. Gordon McClure, Sharpsburg.

Hale Delivers Radio Address At Maysville

In an address last Thursday afternoon over a Maysville radio station, Henry Hale, principal of Nicholas County High school used as his subject, "The Present Budget Bill and its Affect on the Educational System of Kentucky."

Mr. Hale's talk in part follows:

"My friends the question which I am going to discuss with you is one of awful moment to the schools and the welfare of our State. For my own part I consider it as nothing less than a question of the very existence of our schools.

"I am interested in the children and the teachers of Kentucky. Some people may think that the plight of the school children of our State and of their teachers is one for sadness or at best a joking matter . . . I am not speaking for the people who are wondering whether their salary will be $5,000 or $6,000 next year but I am speaking for the classroom teacher who is wondering whether he can meet next month's bills and be able to keep his family in the necessities of life.

"There is a great deal of misunderstanding concerning the amount of monies appropriated for education in the State Budget for the next two years. The first misconception is that the common schools will receive over half of the State's income. This mistake was brought about by a graph widely published in all the newspapers of the state and mailed to many citizens showing education receiving 54.5 percent of the State's Budget. This created a false impression for two reasons. 1. The 54.5% included all the State Colleges, the State University and other schools. 2. It did not show all the State's income but only a portion of it.

"The actual percent spent on our public schools is not 54.5% but only a little less than 11.5% or about $1 in every $9 . . . This means that in Kentucky about $29 will be spent on the education for each school child by the State per year. Our neighboring state of Tennessee which has no more resources than Kentucky spends $61 on each child per year for education.

"Instead of receiving more monies for schools in the next two years Boards of Education will actually receive less money than they have received in the past. Take Nicholas County for example. Last year Nicholas county received $32,000 from the State for Education and from local sources $98,000. Next year it is anticipated that they will receive $33,200 from the State or about $1200 more but under a new law the Sheriff's office will receive 4% for collecting taxes instead of the 1% received in the past. This means a loss to Nicholas County schools of about $2,940. Thus we gain $1200 one way and lose $2,940 another, which means a net loss of a little over $1700."

"The K. E. A. and the Parent-Teachers organizations together with many other civic organizations have proposed the following taxes. 1. Increased taxes on whiskey and beer. 2. An increased tax on race horse betting, and 3. An increased tax on cigarettes. "Any these taxes fair? Let's look at the facts. The controlling true evils of most of the whiskey distilleries in Kentucky are owned by people who live outside the state . . . The brands of whiskey made in Kentucky are world famous and these people, despite anything they might say, have no idea of leaving Kentucky . . . If they are going to operate in the State we think that they should pay a reasonable share of the taxes . . . The man who fires the boiler in a distillery makes more money than nine out of ten school superintendents in Kentucky and the Christmas bonus given these employees in many of the distilleries is greater than the yearly salary of many school teachers in the state. We have no fuss with the distillery employees receiving good wages . . . distilleries are making millions each year out of Kentucky and can afford to pay taxes better than the farmers and small business men of the state.

". . . A fair tax on betting and on the race horse industry could aid greatly in obtaining more income for the state.

"Some people may think that an increased tax on cigarettes would injure the man who produces tobacco. This is not true. Kentuckians consume only a small per cent of the tobacco produced in the state and the tax on this would be so little when considered in the light of a world market that it would not even be noticed.

"If the farmers, the small business man and the school teachers were as well represented at Frankfort as the distilleries and the race horse interests we wouldn't have to worry about our schools, our country roads or our state institutions for they would be well taken care of.

"It is a shocking fact that Kentucky is first in horse racing, near the top in the production of liquor and 46th in Education.

"Our Governor and our Representatives and Senators at Frankfort are going to have to make the following decisions:

"1. To support our schools adequately or to continue to have a poor educational system.

"2. To tax either the liquor and race horse industries or the farmers and other property holders.

"Their decisoup can be greatly influenced by an enlightened and awakened citizenry . . .

"My friends, let us not be discouraged, we know our petitions have been slighted, our remonstrances have produced additional insult, our supplications have been disregarded; we have been spurned with contempt and we have been betrayed by our leaders. But we stand today as never before a united profession, armed with the truth and secure in the knowledge that we are fighting for a righteous cause and that we have the backing of a great majority of the citizens of our state. At last we are awake and the time for action is now."

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Views Of Religion In Nicholas County

THE NATURE OF SIN

Rev. E. V. Carter

Every one that doeth sin also doeth lawlessness; for sin is lawlessness. 1 John 3:4.

In an April issue of Look magazine, the editors asked some American churchwomen to name what they each considered as the greatest sin today. One woman said, "The greatest sin is the inability of individuals to establish right relationship with God and with each other." Another said, "We have not yet learned that all people are equal in the sight of God." Others gave similar answers and they all revealed some very scarlet thinking. Whereas this is true in a few cases, it is not so in the majority of situations. There is great deal of confusion, and misunderstanding about sin. It is vitally affecting the social and religious conduct of many people, if not all of us.

Who is the question of sin such a problem today? Why are people so confused and disturbed? Just as sin, and therefore wrong, and therefore, it should not be committed? Yes, categorically that is true but practically it is not quite that simple. The problem lies in this direction: people today do not have an adequate conception of sin and a thorough understanding of its nature. Being sin, v. g., the old terminology, can have vital meaning and importance for people today, they must first have an adequate understanding of its nature and character. It is with this that I wish to treat in this article. In fact do it I think we should examine the concept sin under three aspects: the Greek conception, the Hebrew conception, and the Christian conception of sin.

I—The Greek conception of sin.

The writers of sin is a long and complicated history. But for a concise survey of the subject it is best to begin by examining the conception of sin that was held among the Greeks. Greek thought is frail and still holds a terrific influence on Christian thinking today. Sin was to the Greek not the best. In the view of the conception of sin this is especially true.

The Greek word hamartanein means which the word sin is translated literally means to miss the mark. It is a picture of one shooting at a target, but failing to hit the bull's-eye. It can also be conceived of as poor aim or inaccuracy.

I am not talking here of the concept found in the Greek New Testament, but rather of the idea found in Greek thought and culture aside from the New Testament.

In the thinking of the Greeks, however, the idea of sin thematized is much broader. In fact, it is in this broadness that it falls short of the true New Testament conception. It means failure to meet social standards. Society, by its nature, sets up certain standards, or expectations of the individual, and when someone fails to meet these standards, they are said to have sinned. This idea as held by the Greeks, is in part made up of overt acts, such as failing to conduct one-self according to the pattern and expectation of the group. But there is another side also, and this has to do with one's attitude toward people, customs, and such things. It seems to be all together a social thing. At once you can see that this concept does not bring with it a note of seriousness that is emphasized by the New Testament. The Greeks never get beyond that level of sin as one making a mistake, a breach of conduct, or of tradition.

I am sorry to say but this conception of sin has been taken over into the life of the church today, in so much that some churches are more concerned about social orders. This practice is seen in the modern methods of the theology and pastoral counseling. To be sure these methods are important in their understanding of sin . . . but with the deeper concept as maintained by the New Testament we can never, by these methods alone, get to the root of the problem.

What does this conception of sin do to people? Does it fail to have a bad effect on individuals? Yes, it does. Here are some of the effects that it has:

1. It lessens the seriousness of sin. It takes the tide quickly. Does it really matter so much? It creates an attitude that is dangerous to the spiritual welfare of the individual.

2. It minimizes the christians responsibilities—to himself, to God and to his fellow man. If sin is no more than failure to attain social recognition it is not very serious, therefore, who be so concerned about it?

3. It weakens christian character because it requires no struggle or deep concern for life.

4. It is absolutely false, therefore, it kills conviction. If the christian life is to have meaning or infinite value, it must bring about conviction. It must make distinctions and present some things as basic and unchangeable. Without conviction the christian message will die.

The Greek conception of sin has many good features, as can be seen in the above discussion, but with the best in it, it falls way below the conception taught by Jesus and reiterated throughout the New Testament. Therefore let us consider:

II—The Hebrew conception of sin.

How much higher is the Hebrew conception? In many respects the two are the same, yet, there is a definite advancement of the idea of sin found in Hebrew thought. When we come to the Old Testament 'chattah' the Hebrew word for 'sin' has the very literal meaning as the Greek word. It means, 'missing the mark,' as far as language is concerned they are the same, but the Hebrew word contains a much higher element. As was pointed out the Greek idea of sin was primarily a social relationship, with the emphasis upon conduct in a social context. In Hebrew thought sin is conceived of in terms of Jehovah. It is failure to meet standards, to be sure, but the standards are God's, not Man's. This is the great step in the Hebrew concept over that of the Greek. This element was lacking in all Greek religion. It is possible for a man to have a lot of religion and then not be concerned with his daily life, or with his duties with his fellow man. As a matter of fact the Greek gods were in the image of men, because the Greeks made their gods in their own image. Naturally, then, their ethical concepts could not be very high, because their gods were not very high. But how different it is when we come to the Hebrews and the high conceptions we have in the Old Testament. Isaiah could say, "Holy, holy, holy, Lord God Almighty—". Now what do you have? Two things. You have Holiness and God upon the throne of the universe. Therefore, let the people tremble. This gives you the highest concept of what we call ethical monotheism. This is the Hebrews' distinct contribution to the world. A one God religion.

I might make application of our own time. People's conduct,—their ethical ideals are in proportion to their concept of God. If they make a god in their own image, you may be assured that they will leave room for the flesh. But the God that Jesus revealed is a God of the Spirit. We now need to consider.

III—The Christian conception of sin.

We all will very likely agree that the above is a very high conception of sin. Can we improve on it? Do we have even a higher concept of sin? Yes, we do. In the New Testament, we have the author of the text saying, "Sin is lawlessness." What is the added concept here? This gives sin a moral content. Why do we have this additional concept or idea of sin? Not that the Christian concept loses anything, it rather gathers other ego and then adds to it. Not only is sin defined here as failure to God, but, more than that, it presents the idea of sin in the context of a moral universe of order. Sin is a violation of this moral order, thus, it takes on a more severe meaning. The universe is a cosmos as over against chaos. Chaos means order, dependability, whereas chaos means disorder and confusion.

Thus, then, gives sin a new meaning—a meaning conveying the idea of moral responsibility. It is of vital importance how one sees and thinks in his relation to God and his fellow men. When we sin, then, we disrupt God's moral order. It has a disintegrating effect on our lives. It is not something trite or little, but it is of universal importance. It is in the light of this that the statement of Paul makes for dynamic meaning. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23).

When one follows the course of sin, a consistent violation of God's moral order, he is subject to the consequences of such violations. Actually, these consequences result in death, physically and spiritually. There is no escaping. Again Paul is speaking to this point when he says "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life." (Galatians 6:8).

There you have it. Sin is much deeper than we are prone to think it. It is a terrific power that is destroying man. Because of the Greek thought and culture, man was unable to do anything about it. Therefore, God had to act if man was to be liberated. This sin-death principle had to be broken. Only God could do that. This God, in the person of Christ, came down, into history for a season, and wrought out the plan of salvation, "that ye who were afar off may be brought nigh," under the power of the Gospel.

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HERE'S THE NEW 1950 BUICK SUPER 126, companion body-type to the equally new ROADMASTER 130. Both are shorter than last year's 4-door Sedans—yet 4 inches longer in wheelbase. In both, the difference is used to give you real stretch-out room in the rear seat.
What the boys did here really calls for some medals.
We gave them the job of coming up with something that was bigger inside—for room and comfort—longer in wheelbase—always important to good riding qualities—yet unbulky and easy-handling in over-all dimensions.
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Item three — wheelbases are the longest of our 1950 line. On the SUPER, it is 125½" instead of 121½"—on the ROADMASTER 130½" instead of 126½".
Yet — and here's where the magic comes in—the whole car is shorter over-all. Actually less from bumper to bumper than previous Buicks in these series.
That means easier parking, easier tucking away in family garages, easier maneuvering in crowded traffic.
There are some other things too. An extra rear-quarter window not found in standard 4-door Sedans. A different upperstructure styling that makes this body-type stand out as something pretty special.
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Yes, we think we hit on a happy idea in the "Longfellows," as they're coming to be known. They are not longer, on the outside, but there's a two-way stretch—in width and length—in the rear compartment.
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