

Western Recorder

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—Photo by H. Armstrong Roberts

"Thy Word is a Lamp Unto My Feet."

Vol. 128 No. 51

Kentucky's Largest Denominational Paper

December 23, 1954

Gleanings From The Field

►The Baptist General Association of Virginia elected Robert F. Caverlee as its president.

►Dr. Joe W. Burton, Nashville, Tenn., did the preaching and Dr. Genter Stephen led the music in a Christian Home revival with Dr. George Ragland at the First Baptist Church of Lexington, in November.

►Ralph Britt, pastor of the Eastern Heights Baptist Church, Jeffersonville, Indiana, and a student in the Southern Seminary, Louisville, Ky., was ordained to the ministry recently by the First Baptist Church of Columbus, Ga.

►The Shawnee Baptist Church, Louisville, has called Pastor Grady Randolph of the Grandview Baptist Church, Nashville, Tenn., to be its pastor, succeeding Brother John D. Boykin, now at Buechel. The Nashville pastor will assume his new duties at Shawnee January 15.

►Since the death of Dr. J. Ellis Sammons the pulpit of the Ingleside Baptist Church, Macon, Ga., is being supplied temporarily by Dr. W. H. Moody, Canton, Ga., as interim pastor. Dr. Moody in former years was pastor of Riverview, Middletown, Bardstown and Columbia Churches in Kentucky.

►Little Miss Elisabeth Anne Enlow was born November 24 at the Kentucky Baptist Hospital, weighing at birth seven pounds and fifteen and a half ounces. She has now taken up her residence with her parents, Dr. and Mrs. Eugene I. Enlow at the parsonage of the Bethany Baptist Church, 2311 Winston Ave., Louisville, Ky.

►The Kentucky Baptist Historical Society, at its meeting at Walnut Street Church, Louisville, on December 7, voted to offer Frank M. Masters' volume, A HISTORY OF BAPTISTS IN KENTUCKY, at the reduced price of \$3.00 to dispose of the remainder of the edition. Copies may be ordered from the Society at the Kentucky Baptist Building, 127 East Broadway, Louisville, Ky.

►The Lebanon Baptist Church, in Franklin Association, Route 1, Bagdad, Kentucky, moved into its new red brick colonial structure on November 21, under the leadership of Pastor Harold J. Combs. This house of worship replaces the building which burned down last fall. On the same day they moved in they laid the cornerstone, with Judge N. B. Hollifield, Frankfort, as the speaker.

►The Baptist churches of Oldham County has a youth service in conjunction with the Christmas-for-Christ crusade at the Crestwood Baptist Church, where Brother Joseph Richard Estes is pastor, on the afternoon of November 28. The speaker was Evangelist Jess Moody and the attendance was well over 400. The response was so gratifying that the

churches are planning already to have a series of such meetings next year. The youth choir of 55 voices was led by Bryant Talbert of the Seminary's School of Church Music.

►At the request of the Oak Island Church, a council was called by the Elsmere Church for the purpose of examining Jan Fields to the work of the Gospel ministry November 23. Pastor Roy Johnson served as moderator; Sam Branham was clerk and E. V. Howell was interrogator. The council, at the conclusion of the examination, recommended his ordination. Represented on the council were representatives from Elsmere, Florence, Crescent Springs, Big Bone and Oak Island Churches. Brother Fields has been called to be pastor of the Oak Island Church, in Campbell County Association.

►Professor Chester Alexander, head of the chemistry department, and dean of men at Georgetown College, has been elected Grand Chancellor and Historian of Gamma Sigma Epsilon, national chemical society. The appointment was made at the sixteenth biennial convention of the society, held on the Georgetown College campus. The convention, of nation-wide interest, was attended by representatives of 14 chapters of the society. Professor Alexander has been head of Georgetown's chemistry department for the past eight years. He is a member of the Georgetown Baptist church.

►Dr. J. Ellis Sammons, 78, honored pastor for many years of churches in Georgia, and one-time president of the Georgia Baptist Convention, died in Macon, Ga., November 20. His funeral was conducted in Ingleside Church, Macon, where he was its first pastor after his retirement from active work four years ago. Drs. Louie D. Newton and C. DeWitt Matthews officiated. He was in Kentucky back about the turn of the century and was graduated by Southern Seminary in 1902. His wife, the former Martha Walton, of Reynolds, Ga., died two years ago. He leaves one daughter, one son and three grandchildren.

►A council of visiting pastors and deacons from neighboring Baptist churches convening at the Junction City Church, Sunday afternoon, November 28, and ordaining Carl Bandy, James Chandler and Robert Kidd as deacons. Pastor Homer Carter, Junction City, presided, E. H. Egge, Lancaster, served as interrogator, and Ellis M. Ham, Perryville, was clerk. The music was led by W. L. Birch, Shakertown, and prayer was led by R. B. Hooks, Bruner's Chapel. The ordination sermon was preached by Missionary C. R. Hill of South District Association the following Sunday evening, December 5.

Western Recorder

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

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WESTERN RECORDER

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Printing of articles bearing signature of authors does not necessarily indicate endorsement.

►Brethren Ray Bryant, James Peters and George Brown were set aside and ordained as deacons by the Advance Baptist Church, at Basket, Ky., near Henderson, November 28, and Brother Edgar Berry was ordained to the full Gospel ministry. The latter has been called to the Cherry Hill Church, in West Kentuckiana Association. Pastor Verner Barnett, pastor at Advance, was moderator; Deacon Otis Austren, clerk of the council, and Pastor Dillard West, Audubon Church of Henderson, preached the ordination sermon. The Bible was presented by J. E. Betts, Friendship, and Russell Duncan gave the ordination prayer.

Five Reasons Why Liquor Advertising Should be Outlawed

By SAM MORRIS

I am happy to appear before your committee and testify in support of House Record 1227, commonly known as the Bryson Bill. I favor the proposed legislation to outlaw liquor advertising in newspapers, magazines, news reels, motion picture films, radio and television passing in interstate commerce for five reasons:

First, such advertisement of beverage alcohol is distorted, deceptive and dangerous; second, it is contrary to the public interest; third, it usurps public owned radio and television facilities for the employment of one party to the practical exclusion of the other in a highly controversial issue; fourth, it flouts established law in vast areas of the nation where the people have by democratic local option elections outlawed the sale of beverage alcohol; and fifth, it stimulates and promotes juvenile delinquency.

It Is Distorted, Deceptive and Dangerous

It is an accepted, scientifically established fact that ethyl alcohol in beer, wine, gin, rum, etc. is a habit forming, narcotic, poisonous drug that beclouds the brain, depresses the nerves, distorts the vision, retards reactions, and releases the inhibitions.

Because of the narcotic effect, beverage alcohol has transformed multiplied thousands of citizens into dead beats and bums populate the skid rows of our great cities. It causes great losses in man-hours, mistakes and accidents in industry. It fills our hospitals with alcoholics. It causes men and women to commit every crime in the catalogue and to violate every moral precept proclaimed in the Bible. The use of beverage alcohol has undermined the happiness of millions of homes and brought great suffering and deprivation to millions of helpless loved ones. Its use is fraught with physical, mental, moral, domestic, and spiritual dangers. Millions of fine, useful, Christian citizens are violently opposed to its sale and use. But you would never get that impression by the

Sam Morris, nationally known radio speaker and president of the Preferred Risk Mutual Insurance Company of Des Moines, Iowa, addressed the House Interstate and Foreign Commerce Committee of the United States Congress in May of 1954 in support of the Bryson Bill (H.R. 1227). The Bryson Bill was designed to prohibit the advertising of alcoholic beverages by radio, television, newspapers, magazines, news reels, and motion picture films. This article is a part of his address.

way newspapers, magazines, movie reels, radio and television advertise, glamorize and glorify its use.

The advertisers of beverage alcohol utter no caution, sound no warning, and give no indication that there is ever any unpleasantness connected with its use. They glorify it with wholesome public acceptance, harmless refreshment, social courtesy, domestic tranquillity, and personal enjoyment. Such a one sided glorification of this habit forming, narcotic, poisonous drug is dishonest, deceptive and dangerous and should be prohibited by law.

It Is Deterimental to the Public Good

The man who runs a grocery store, a dry goods store, a meat market, a hardware store, a furniture store, a lumber yard, a feed store, or who sells farm implements, gasoline, automobiles or real estate, that man sells a product that is useful to the community, needed in the community and beneficial to mankind.

But the man who sells beer, wine or whiskey sells a product in his community that not only is not beneficial to the community but is positively detrimental to the public good by causing traffic deaths, moral declensions, criminal violence, domestic strife and social debauchery. That being true, it irrefutably follows that the manufacture and sale of beverage alcohol is contrary to the public good. If the manufacture and sale of beverage alcohol is contrary to the public interest, then the advertising of beverage alcohol is contrary to the public interest because it promotes the manufacture and sale of beverage alcohol.

Now radio stations and television stations are operated on frequencies that belong to the public; their use is provided free of cost to the licensees on the condition that the broadcasters will use them in the public interest. I contend that when those frequencies are used to promote the sale and use of beverage alcohol, it is not in the public interest and is a violation of their binding obligation and should be prohibited by law.

It Usurps Public Owned Radio And Television Facilities

Under present day policies, the advertisers of beverage alcohol usurp public owned facilities and vital media to

the practical exclusive use for one side in a controversial issue of great public importance.

The manufacture, the sale and the advertisement of beverage alcohol is a controversial issue of unparalleled magnitude. There are millions of American citizens who would vote tomorrow if given an opportunity for national prohibition. They deplore the promotion of the traffic and they hotly rebel at all this onesided, play-up and false glorification of beverage alcohol. They would like to have the truth about alcohol, the virtues of abstinence, and the reasons for prohibition to be presented to the public over those same radio and television facilities at equally favorable and regular periods. This is in keeping with the American, democratic, tradition of free speech, fair play and equal opportunity on controversial issues.

But that privilege is denied. For twenty years it has been the over-all undeviating practice of radio networks and broadcasting stations, with few exceptions, to sell choice evening periods, daily or weekly, under commercial sponsorship to advertise, glamorize, glorify, and promote the beverage use of alcohol; but at the same time refuse to sell any time whatever to the accredited, elected spokesmen of the temperance forces to present scientific truths about alcohol, to appeal for abstinence, and give the reasons for legally prohibiting the traffic in beverage alcohol. We have repeatedly sought to purchase broadcast time on the national networks and they have absolutely refused for fifteen years to sell even one period of network time for a prohibition talk to the American people on the liquor question.

If radio stations and networks are going to sell choice periods of time for extended commercial contracts to the liquor interests to promote the manufacture and sale of beverage alcohol and at the same time refuse to sell equally favorable times under extended contracts to the Christian forces of abstinence and prohibition, then I contend that this is unfair, un-American, undemocratic, violation of the sacred tradition of fair play, free speech, and equal opportunity, for which millions of our sons have fought around the world, should be stopped by prohibiting the advertising of beverage alcohol over radio and television.

(Continued on Page 6)

►Miss Mabel Summers, Southern Baptist missionary to Lebanon who has been in the States on furlough, has returned to her field of service and may be addressed at Near East Baptist Mission, P. O. Box, 2026, Beirut, Lebanon. She is a native of Nelson County and makes her permanent American home near Bardstown.

Faith Is Belief in Action

W. R. Vine, in his *Expository Dictionary of New Testament Words* (page 71), notes that faith (pistis) means not only a firm persuasion, a conviction based on hearing, but a *pledge of fidelity, a plighted faith, a general surrender to Him, a conduct inspired by such surrender.*

Religious faith rests on God Himself, and is expressed not only by a declaration in words but by life and conduct in keeping with His will. Hence James said, "Even so faith, if it have not works, is dead, being alone" (Jas. 2:17).

Faith, not manifesting itself by Christian works, is not a saving faith. It is only an intellectual assent. *Saving faith*, though Christ does the saving, lays hold on Jesus Christ and He lays hold on the whole life—mental, physical, spiritual.

Man always expresses his faith by his life. This is true not only of the Christian but of all men. The materialist is materialistic in his "faith," and his whole life is pitched on that plane. Followers of the Kremlin have a sinful "faith" in Communism; their "faith" is translated into the kind of action one expects from such a "faith."

Eagerness, enthusiasm, complete discipleship, life-deep devotion to Christ should characterize every person professing faith in Him. Christianity is no halfway matter. Too many merely *profess* faith in Christ; they do not declare or show forth their faith in Him. While they *profess* faith in Christ, they clearly show their faith is placed elsewhere, for life and deeds declare it.

Adoption Into The Divine Family

The doctrine of adoption is a little easier to study than some of the others that are related to man's salvation. The reason for this is, we use the words *family* and *adoption* in everyday speech.

The word *family* usually means the father and mother and their own children. Now and then a child who belonged to another family is legally adopted by other parents and becomes, under the law, the child of the adopting parents. Former ties are severed and new ones established. Though not physically born into the family, the legal act gives the child all the standing that would have been his had he been actually of the bloodline of the adopting parents, including inheritance-rights to property.

Born, Adopted

However, when we consider the children of God, we find in the Scripture the words "born" and "adoption." Jesus said to Nicodemus, "Except a man be *born* again, he cannot see the kingdom of God" (Jno. 3:3). And John said that those who receive Jesus are *born* of God; "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which are *born* not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12-13).

Paul uses the word *adoption*. "For as many as

are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of *adoption*, whereby we cry, Abba, Father" (Rom. 8:14-15). "And when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the *adoption* of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And he adds, "Wherefore, thou art no more a servant, but a son; and if a son, then an HEIR of God through Christ" (Gal. 4:4-7). And Paul shows that this *adoption* was in the eternal purposes of God from the beginning: "Having predestinated us into the *adoption* of Children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:5).

We are born into the family of God by the Spirit through Whom we receive His nature; and we are adopted into the family of God unto the relationship of heirs to the divine inheritance as well as to all the other privileges and blessings. Once we were the children of wrath, the children of Satan and not the children of God" (Eph. 2:3; Jno. 8:44). But in grace that relationship was changed. We who are "born of the Spirit" (Jno. 3:3) are legally adopted into the divine family and are no longer the children of wrath and of Satan, but of God.

Source

Our adoption does not come because of any natural relationship to God, for we had no such relationship. It was not due to our being like God, for we were sinfully unlike Him. Adoption comes as God's precious gift, prompted by His love in Christ and because of Christ's merits. It is given to those who receive Him, believing on His name" (Jno. 1:12). Being born and adopted into His family, we are "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth into an holy temple in the Lord: in Whom ye are builded together for an habitation of God through His Spirit" (Eph. 2:19-22). Together, we who are in Him have become partakers of the divine nature (2.Pet. 1:4).

Riches

There are vast, spiritual riches linked with our adoption into the family of God: (1) we are heirs of God and joint-heirs with Christ (Rom. 8:17); (2) ultimately we shall become completely like Him (1 Jno. 3:2); (3) we are given a special and profound sense of God's relationship to us as Father (Gal. 4:6), and His Spirit dwells within us to teach us and strengthen us in that new relationship; (4) the Spirit is given to all believers and not only seals us unto the day of final victory but in the meanwhile "beareth witness with our spirit that we are the sons of God" (Rom. 8:16); (5) there are spiritual riches and glorious beyond human comprehension,

"For as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Cor. 2:9-10). And Peter speaks of these spiritual riches to which we are heirs because we are adopted into the divine family, describing them as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice. . . ." (1 Pet. 1:4-6); (6) in the divine family His children are united with Him Who is the only begotten of the Father, full of grace and truth; they are in union with Him "Who is the image of the invisible God, the first born of every creature" (Col. 1:15).

Eternal Relationship

It is an eternal relationship because we stand not upon our own merits but upon Christ's alone; it is a relationship in which Christ is made "unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Providences

In the divine family the Father deals with us as with sons, casting about us His special providences. He welcomes His children, assuring them He will provide their physical and spiritual needs (Matt.

6:9-13), and inviting them to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

But there is another side to His providences extended His children. He deals also with us as with sons by laying on us His chastening rod to make us walk according to His will.

And this is the ministry of the Father which we are so prone to forget; we imagine that the things which happen to us are but the dealings of "fate." He said: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He FOR OUR PROFIT, THAT WE MIGHT BE PARTAKERS OF HIS HOLINESS. Now no chastening for the present seemeth joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12: 5-11).

A PASTOR WRITES HIS CHURCH ABOUT CHRISTIAN STEWARDSHIP

[The following taken from the bulletin of Immanuel Baptist Church, Paducah, is an open letter by the pastor, Dr. Frank F. Norfleet, to his members. We think all should read it.]

Dear Friends:

Someone has pictured the Battle of Armageddon as the time when the forces of the Devil and the forces of God will fight a battle for superiority in the world.

I have read many books on the discussion of last things, and I have not come to a final decision as to my interpretation of this event. However, I think I am not going too far astray theologically to say that there comes a time in the lives of each of us when we must come to grips with the question of whether we will crown Christ or Satan as lord of our lives. In no phase of life is the battle line more closely drawn than the phase of material stewardship.

As the pastor of this great church, I can sense a battle going on within the hearts of many as we make a drive for stewardship which will perhaps settle once and for all the question of whether our church will be an outstanding one or one which will be cursed by mediocrity.

Personally, I have no hesitancy in declaring that the tithe is the Lord's.

I only have a feeling of pity for those pious souls who contend that money should never be mentioned in the pulpit. Why should we not mention it?

Because of our lack of proper stewardship concept, bodies are unhealed, minds are untrained, and hearts are untouched with the Gospel. When one is too religious to speak of material stewardship, he is more religious than Jesus claimed to be. Nineteen of His twenty-six parables deal with possessions and our relationship with them. Witness these: the rich young ruler; the foolish rich man; the rich man and Lazarus; the talents, the pounds; the money hid in the field; the pearl of great price; the lost sheep; the lost coin; the unjust steward; the owner of the vineyard and the unemployed. It is said that one verse in every four verses in the Scriptures deals with possessions. If this be true, then one leaving it out preaches but three-fourths of the emphasis that the Master intended should be used.

Perhaps the following statement will shock you, but it is none the less true: it is possible that the grip of materialism may prove as large a detriment to the power of the Gospel as adultery, drunkenness, stealing, or murder. There is one way and only one way that I can be certain that I never fall a prey to the sin of worshipping things. It is

that I shall follow unapologetically God's plan of stewardship.

Our people are awakening to the claims of Christ upon our lives. It is my prayer that within the next two weeks every member of our church will have given serious consideration to this important matter. God is moving mightily in our midst. The battle is joined, but Christ has promised victory to those of us who would follow him sacrificially. On with the battle!

Yours in His Service,
Frank F. Norfleet

State Baptist Papers Lauded by Autrey

ATLANTA, Ga. — (BP) — "A call to consecration is not enough. The people must be informed. They must know the needs and what is the proposed answer to these needs. This need is met by placing the state Baptist paper in every home in the church, C. E. Autrey, Dallas, Tex., associate secretary in the Department of Evangelism of the Home Mission Board, told Georgia Baptists in their recent annual meeting. "Through our state papers the membership will gain a knowledge that will enable them better to grasp and follow the appeals of the pulpit."

Five Reasons Why Liquor Advertising Should be Outlawed

(Continued from Page 3)

Liquor Advertising Flouts Established Law

To say that it is advertising a legal product is only a part truth. It is only legal in some sections. There are 142 whole counties in Texas where you can't legally buy beverage alcohol. There are 86 wholly dry counties in Kentucky. There are 64 in Georgia, 53 in Mississippi, 46 in Alabama, 39 in Arkansas, 38 in North Carolina; a thousand in townships and precincts in Illinois, between four and five hundred in Ohio and over 300 in Maine and various counties and political units in many other states. In these areas the people in open, free, untrammelled democratic public elections went to the polls and voted it unlawful to sell beer, wine, whiskey or other alcoholic beverages in those localities.

But radio and television know no geographical lines, no territorial limitations, and night after night at choice, regular periods, the advertisers of beverage alcohol come barging into the homes by the family firesides, and to men, women and little children they glamorize, glorify and urge the use of a product that is illegal and unlawful in that community.

This does not encourage observance of the established law and when those same homes and listening audiences are absolutely shut off on those same proclamations arguments and appeals that support these laws, it is an outrage. Good people are sick and tired and disgusted with all this flouting of the established law, and what they have taught their sons and daughters with reference to beverage alcohol.

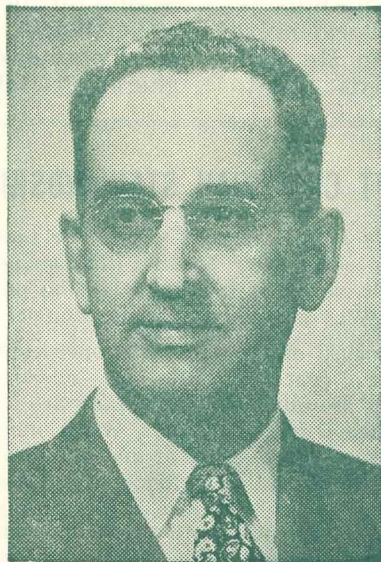
Liquor Advertising Fosters Juvenile Delinquency

Don't try to argue with me that beverage alcohol is a legal product and therefore should be accorded all the rights and privileges of bread, clothes, ice cream, soda pop, chewing gum, toothpaste and hair tonic. In addition to the millions of people living in local option prohibition territory where they cannot purchase beverage alcohol legally, there are millions of American people all over the United States who cannot legally purchase alcoholic beverages. They are the teen-age youth of this country. It is unlawful to sell alcoholic beverages to anyone under 21 years of age in all but five states and they limit the sale at 18 years of age. That is not true of bread, meat, potatoes, chewing gum, soda pop, candy and ice

cream. So, if you want to be honest and fair, don't talk to me about the legality of this product unless you specify the age and territorial limitations of that legality.

The purpose of liquor advertising is to promote acceptance, stimulate desire for, and increase its sales. The play-up of beverage alcohol in glorifying terms of goodness, affect children just the same, and perhaps to a greater extent than it does the mature, experienced ad-

R. E. Kornmeyer is New Supervisor at the Sunday School Board



Richard E. Kornmeyer

NASHVILLE, Tenn. (BSSB) — Richard E. Kornmeyer is the new supervisor, books and Bible section, Merchandise Selection Department, Baptist Sunday School Board. He came to the Board in 1951 as an associate in the Audio-Visual Aids Department. He was a visual aids worker in the Louisville Baptist Book Store three years and a chaplain's assistant in the army four years. He is a graduate of Georgetown, Ky., College, and attended Southern Baptist Theological Seminary. Mrs. Kornmeyer is the former Miss Josephine Widick, also a graduate of Georgetown College. Her father, the late Clyde R. Widick, was in former years pastor of Tennessee churches and of Kentucky Baptist churches at Trenton, Greenville and Pineville.

ults. And for that reason I contend that liquor advertising fosters juvenile delinquency.

Right now we are wrestling with an ever growing mammoth problem of juvenile delinquency. There is a growing crime problem among the teen age youths. It centers in the 10 to 17 year old age group. The daily press, published surveys, police records show that it is linked with beverage alcohol. Beer parties, drinking escapades, abound on the part of teenagers.

Better Homes and Gardens for March reported a highly financed and scientifically conducted survey in Nassau County, New York, which revealed that 90 per cent of 29,000 high school students under 18 years of age drank. It revealed that they began drinking at the time that they were 16 years of age. Not a one of them could legally buy a bottle of beer for personal consumption, yet 90 per cent of them drank.

But what else can you expect? Day after day, night after night, baseball games, prize fights, boxing matches, and other sporting events; day after day and night after night attractive music, stirring dramas, ear catching appeals, interesting absorbing pictures, popular comedians, and the latest news events are linked up with urgent appeals by radio and T.V. to drink beverage alcohol and never so much as a hint that it is unlawful for teenagers to buy it and unwise for them to use it. What is more, over those same radio and television networks, they are shut off from hearing the other side of this beverage alcohol question.

May I summarize the five reasons why I am for the Bryant Bill to outlaw liquor advertising. First, it is deceptive, and dangerous; second, it is detrimental to public interest; third, it usurps the exclusive use of a controversy of public information on a controversial issue; fourth, it flouts established law where millions of people live in local option prohibition territory; and fifth, it flouts the laws prohibiting the sale of beverage alcohol to minors and thereby fosters juvenile delinquency.

►Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church, was with Pastor Raymond T. Ward at the Park City Baptist Church, in Liberty Association, for a revival recently, resulting in rededications and a renewed fellowship with the Lord on the part of many.

►The Liberty Association held its Mass Training Meeting at the Horner Cave Baptist Church. Dr. Paul J. Horner, from Campbellsville College, was the speaker. Dr. Horner gave a challenge from the Lord. There were 40 in attendance. This was the first Training Union Association meeting held in some years, according to Raymond T. Ward, director.

The Middle of the Road

By DALE MOODY

[EDITOR'S NOTE: This article was sent us by the Baptist Press, Nashville. Dr. Moody is associate professor of theology at the Southern Baptist Theological Seminary. He herein sets forth briefly his views concerning creeds, liberalism and landmarkism, the need for understanding better our Baptist heritage, the need "for more teaching and preaching on what the Bible actually says."]

The question has been asked: "How to distinguish clearly between the Baptist heritage of religious freedom and non-creedalism and the encroachment of radical theological liberalism?" This question needs both an analysis and an answer, for no satisfactory answer is possible in the present form.

First, an analysis of the question reveals two assumptions poorly founded. The assumption that Baptists do not believe in creeds, is a sweeping assertion that has little support from Baptist history. It should be said with emphasis that the Scriptures are the standard by which all human creeds are to be tested, but Baptists have not always concluded that all creeds are to be rejected. Creeds are to faith what banks are to a river: they are to contain the truth of Biblical revelation and to shut out the error of heresy. The so-called Orthodox Creed of 1678 reveals the Baptist attitude in the seventeenth century. Article XXXVII is "Of the three creeds" and declares:

"The three creeds, viz. Nicene creed, Athanasius's creed, and the Apostles' creed, as they are commonly called, ought thoroughly to be received, and believed. For we believe, they may be proved, by most undoubted authority of holy scripture, and are necessary to be understood of all Christians; and to be instructed in the knowledge of them, by the ministers of Christ, according to the analogy of faith, recorded in sacred scriptures, upon which these creeds are grounded, and catechistically opened, and expounded in all Christian families, for the edification of young and old, which might be a means to prevent heresy in doctrine, and practice, these creeds containing all things in a brief manner, that are necessary to be known, fundamentally, in order to our salvation, to which and they may be considered, and better understood of all men, we have here printed them under their several titles as followeth, viz."

And the three creeds do follow. (W. J. McGlothlin, *Baptist Confessions of Faith*, p. 153.)

As late as the twentieth century Baptists did not reject the use of creeds. In 1912, after warning of the wrong use of creeds, E. Y. Mullins concludes:

"I think creeds perform a useful function in educating us to unity of faith and practice, so long as they are not worn as death masks for defunct religion, or employed as lashes to chastise others; so long as they do not arrest life and growth—in short, creeds help rather than hinder. A creed is like a ladder. On it you may climb up to a lofty outlook, a purer spiritual atmosphere, or you

may climb down to the low platform of a barren orthodoxy." Baptist Beliefs (Philadelphia: The Judson Press, 1912, 1951), p. 9f.

It is the shallow creeds without the support of the Scriptures and lacking in historical orientation that has generated the holy dread of human creeds.

The second assumption of the question also lacks solid support. There is no doubt that radical theological liberalism should be soundly refuted and rejected, but this is not the great danger Southern Baptists face. Liberalism is rapidly becoming a waning force embraced by a "sweet and reasonable" minority, but the real threat to Southern Baptist unity comes from a resurgent landmarkism that not only disrupts cooperative work, but it often has the seeds of heresy hidden behind its militant non-creedalism. We mention two examples. J. R. Graves, the father of landmarkism, declared belief in "the Eternal Son of God" and "the Eternal Father" a belief "inadmissible" and of "human coinage." Several times the present writer has tested his discussion of the Trinity with people unaware of the source, and the beliefs of Graves have without exception been labeled Arianism and Unitarianism (See J. R. Graves, *The Seven Dispensations*, pp. 61f). And so they are, and a solid knowledge of "the three creeds" would have condemned such teaching the day it was born. The popular prejudice against speaking of "the church" as well as "the churches" is also the outgrowth of landmarkism. It has neither the support of the Scriptures nor of historic Baptist confessions.

The answer to the question is both Biblical and historical. The Biblical side is a plea for more preaching and teaching on what the Bible actually says. It is not enough to read a text in the pulpit or a passage before a class and then decorate the Scriptures with all sorts of human speculations. It is not enough until the words of the Bible have been interpreted in a Biblical way to bring out the real meaning. This can be done only by preachers and teachers who know the Bible as a whole and not just in spots. When Baptists depart from the Bible they will be even more

at sea than the more organized denominations. It is the basis of our unity and faith.

The historical side to the answer is a call to a factual knowledge of our own heritage. One frequently hears and reads the claim that "Baptist Succession" can be traced through certain schismatic and heretical groups in the history of Christianity. For example, the adoptionist Armenian sect known as Paulicians are singled out as Baptist progenitors simply because they believed in adult baptism. They did believe in adult baptism, but when one reads the statement of their faith in *The Key of Truth* (edited by F. C. Conybeare, Oxford, 1898) it becomes clear that they were Unitarian heretics who believed that Jesus was a mere creature who became God's son when he received adult baptism at the age of thirty. This, then, is the basis for their believing in adult baptism (*The Key of Truth*, chapter 2). Such scientific studies of Baptist history as Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950) and W. W. Barnes, *The Southern Baptist Convention* (Nashville, Tennessee The Broadman Press, 1954) are the type of writings that preachers and teachers should read for a true picture of the Baptist heritage and for a balanced approach to denominational apologetic. This approach with thorough Biblical knowledge will help protect Southern Baptists against liberalism and landmarkism alike.

Pine Mountain Association Starts Music Group

WHITESBURG, Ky., Nov. 13. — Another department of work was started in the Pine Mountain Association on the evening of November 12, as the newly elected associational director of music, Rev. Francis L. Cordrey, called for the first meeting of a Music Department at the First Baptist Church of Whitesburg. Four of the sixteen churches sent representatives, and the organization of the Music Department was set up with eight officers elected.

Brother Cordrey led the group in a number of congregational songs, and gave interesting ways of using and teaching the songs and hymns. The Hymn of the Month was sung, and this feature of our music endeavor was stressed.

The Standard of Excellence for an Associational Music Department was explained, and a program leading toward this was planned and adopted.

The Pine Mountain Association has organized Sunday School work, Training Union work, W. M. U. work, Brotherhood work, and now the Music Department begins its helpful ministry in this association. The Associational Sunday School, Training Union, and W. M. U. are all standard.—Cluel B. Rogers, Pastor.

It Just Can't Be Done

By **NANCY PERKINS**
Georgetown College

Sandy streets, adobe haciendas and bright streaming sunshine was our first impression of Polomas, Mexico.

"Just look at the children," exclaimed our associational missionary, Roy C. Waison of Deming, New Mexico. "What an opportunity for a Bible School!"

Children, children, everywhere. "Where do they all come from?" we kept asking ourselves. But there they were, so completely covered with dust from mixing adobe bricks in the dirt that their little bare feet could scarcely be distinguished from the ground.

Soon we were trying to make our dreams for having these children in a Vacation Bible School come true. Many were ready to give advice, but few were willing to be enlisted to work.

"That's foreign missions," someone said. "We don't have anything to do with that over there."

"It will be illegal," another added.

"It just can't be done," someone else said. Upon hearing these encouraging words from the brethren we remembered a slogan we had seen sometime before which said, "If it can't be done, watch somebody do it." And we did! Soon arrangements had been made with the immigration office to bring the Mexican children to the United States, and a bus was secured. The next thing we knew, that big, yellow bus was rumbling over the highway, crowded to capacity with a load of laughing, excited Mexicanitos on their way to attend their first Vacation Bible School.

Their eyes were filled with wonder as they took their places behind the big flags and the Bible. It was no trouble for them to keep perfect rhythm to march music as they filed neatly into the church building.

As we heard questions such as: "Why don't they sing to the virgin?" we sensed a little of the power of Catholicism, and the clutches it has, as it rules with fear and overshadows their beautiful land. Some of the children told us that they were afraid to enter the church there, for the Padre (priest) had informed them that the building might fall in, or some terrible thing would surely happen. But when these saw

the other children having such fun, and in perfect condition, they came inside and were soon as active as the rest.

"What happened?" we asked as we drove up to the puerta (gate to Mexico) the third day. "Only sixteen children today?"

"Si, Senioritas," one of the little boys said, "Some are afraid to come."

"But why?" we asked. To this we received only the shrug of his shoulders.

Something was wrong! Older children were taking their little brothers and sisters by the hand and slowly, reluctantly walking away—stopping only long enough to see what was going on back at the gate. In the midst of this mysterious atmosphere, one little, bright, brown-eyed muchacho slipped out from behind the gate where he had been hiding since early morning, and whispered to me, "Seniorita Nancy, see that lady over there across the border, with long plaits? She's the one."

"What do you mean by 'the one,' Henrique?" I asked.

"Well, she is the one that is telling everybody that it is a sin to come to this Bible School. She took our pictures and she's threatened to tell the priest when he comes Sunday. That's why some are afraid."

Upon hearing this, one of the other

husky boys gave a toss of his head to get the long black hair that was far from a crew cut out of his eyes, squared his shoulders like a soldier, and said with a voice that made us believe him, "I'm not scared. I'll be back tomorrow."

It was this same energetic little boy who, as he was working very enthusiastically the next day on his plaque, said: "You know something—this plaque says, 'Dios es Amor' (God is Love); and if you all teach us that God is love, then you aren't going to teach us to sin."

Out of the enrolment of forty-two children, ten of them expressed great interest in becoming Christians, and seemed very shocked to find that Jesus is alive and cares.

My teammate, Miss Emily Helm from Bowling Green, Kentucky, Jose Alvarez, a summer worker from Cuba, our associational missionary and his wife, and two other summer workers somehow find that our lives will never be the same, after that week. Our greatest encouragement is that the little town of Columbus, New Mexico, where we held our Bible School, now has a Baptist church building, all bright and new, and will soon be having services in Spanish for the Polomas people, because through the years there have been Southern Baptists who care.

I shall never forget the far away look in each of our eyes that last day of Bible School as we watched the children, some of them poorly dressed, but most of them rather clean, board the big yellow bus for Mexico. The far away faded look into a prayer as the bus, echoing with goodbyes, rounded the corner. Its rumble faded into the distance, and it was gone.

Little Mount Dedicates New Building Structure

TAYLORSVILLE, Ky., November 30.—Little Mount Baptists marked 153 years of activity when dedication services on July 18 were held as a climax to the building program started in 1951.

The main service of dedication began with the presentation of the building by Filmore Cheek, chairman of the planning committee. The act of dedication led by Pastor Millard R. Cherry was held at noon.

In conjunction with the dedication, the annual homecoming was held, the high point of which was the basket dinner in the basement of the building.

Rev. Ralph B. White, pastor of the

Twelfth Street Baptist Church in Paducah and a former pastor of Little Mount, was the speaker for the homecoming sermon at 2:30 p.m.

Following the completion of the basement of the church, the congregation began worship services there in November 1952. The first services were held in the auditorium June 20, 1954, following the completion of the building.—Catherine Marattay.

►The First Baptist Church of Wichita Falls, Texas, climaxed its campaign on Victory Sunday by oversubscribing its \$300,000 budget by \$33,000. In addition, \$140,000 was pledged on its building fund.

►Dr. W. C. Fields, pastor of the First Church, Yazoo City, Miss., has been elected president of the Executive Board of the Mississippi Baptist Convention. Until a few years ago he was pastor of the Bethany Baptist Church in Louisville, Kentucky.

For the past three summers Miss Perkins, Georgetown College, has worked in the summer mission program sponsored by the Southern Baptist Convention. In 1952 she represented the B.S.U. in Cuba, last year (1953) she worked in the Mexican Baptist Goodwill Center in Houston, Texas. This article is an account of one of her experiences in New Mexico this last summer.

The PREACHER'S REVIVAL will be held January 10-12, 1955, at the Walnut Street Baptist Church, Louisville, Ky. Do not miss it!

Why Pick On Education?

By W. JACK WILSON

During my college days I was visiting in a southern city, and happened onto a religious "street meeting" being conducted by a sect known more for their zeal than for their knowledge. Standing in the crowd, I was approached by one of the "personal workers" in the group who asked whether or not I had been saved. When I assured him that I had he inquired further, and discovered that I was a college student, studying for the ministry. This information upset him considerably, and he began a verbal attack against the evils of college and higher education in general. He concluded with the statement, "You'd better forget this education stuff and get ahold of God if you expect Him to bless you."

Understanding the culture and background from which this man came we can excuse, or at least overlook, his attitude toward education. But in the years which followed I have discovered that he has a counter-part in almost every level of society and in every religious group. The distressing thing is that this attitude is not restricted to those whom we can accurately term ignorant. Church leaders, some professional people, and far too many ministers share the idea that higher education for ministers, especially certain types of higher education, is an unnecessary evil and will be shunned by those who are true to the Word of God and want Him to bless their ministry.

When I announced to a group of my church members in a former pastorate that I intended to pursue graduate study in a Baptist theological seminary one of them said, with no attempt to hide his disgust, "You already have two degrees. Why do you want another one?"

A friend in the ministry resigned his pastorate to complete his college education in another city. Another pastor telephoned him long distance and said, "If you want a college degree I'll send you mine; it never did me any good." With an attitude like that it isn't hard to see why.

Such an attitude is bad enough when it is expressed in private. It is tragic when it is promoted from the pulpit by ministers who should appreciate and defend the need for an educated ministry. Consider, for instance, the misguided preacher who recently used his address before an annual association meeting as an opportunity to ridicule the valuable contributions made by modern research. I'm nearly certain

he didn't mean what he said, but no one can estimate the damage done by such irresponsible statements made by those who should know better. Another preacher recently advised a group of ministerial students to "get an education, then get over it." Such statements may sound clever, but they disclose a terrible ignorance.

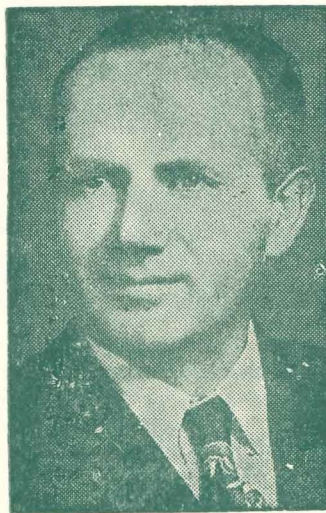
The man who when offered a sheepskin (diploma) said, "Let the sheep keep it," may have sounded clever, but he was repudiating a very valuable part of modern life—the certification of those who are trained. A sheepskin often merely covers our intellectual nakedness, as Robert Hutchins pointed out, but it happens to be one of the means of distinguishing the trained from the untrained. Which side are we on

as Christians, that of education or that of ignorance?

There is no danger in education as such. There is no danger of getting too much education. There is real danger in the biased, prejudiced, or dishonest use of education. We will readily admit that there are certain dangers and pitfalls to be avoided both by those who teach and those who learn if they are to be called truly educated. But the day must come when we recognize that it is not possible to "know too much" about anything, especially for those who would "press toward the mark of the prize of the high calling of God in Christ Jesus."

Of course, there is education, and there is education. Some schools, and many teachers in various schools, are antagonistic and destructive to New Testament religion. But only truth can rout error. Education that "makes a fool of a person" is but one more argument for our Christian colleges. Baptists ought always to be on the side of good education, with both their minds and their money.

J. Frank Hixon Becomes Pastor at Barbourville



J. Frank Hixon

BARBOURVILLE, Ky. — The First Baptist Church of this city welcomes in a spirit of true fellowship its new pastor, J. Frank Hixon, who comes from a four-year pastorate with Baptist Tabernacle Church of Paducah, Kentucky. Pastor and Mrs. Hixon have two daughters, Marguerite and Katherine.

Pastor Hixon is a native of DeKalb County, Alabama, a graduate of Howard College, Birmingham, and of the Southern Baptist Theological Seminary, Louisville. While at Howard he was vice president of the Ministerial Association and a member of the Student Senate. He has been president of the Min-

isterial Association of Paducah, and is now a member of the Board of Directors of Christian Education in Kentucky and also a trustee of the Golden Gate Theological Seminary, California.

While he was pastor of the Paducah church, extensive remodeling was done to the buildings, additional Sunday school rooms provided, additional property acquired for church use, a residence converted to Sunday school use, and the church air conditioned.

We of the First Baptist Church feel that the providence of God has brought us together as a people and pastor, and that fruitful years are ahead. Already the church, Sunday school, and prayer meeting attendance have shown a marked increase since the new pastor came. People are uniting with the church both by profession of faith and by letter. Pastor Hixon will conduct a week's Get-Acquainted Revival beginning November 28.

No Western Recorder For Next Week

In keeping with our custom of many years, there will be no issue of The Western Recorder next week—the last week in the year—giving our staff an opportunity to clean up the accumulated work of the past year and get ready for the work of the coming year. The next paper will bear the date of January 6, 1955.

Rosedale Church of Richmond Has Cornerstone Laying Celebration

RICHMOND, Ky., Nov.

1. — The cornerstone was laid yesterday for the new Rosedale Baptist Church. On the right are shown Pastor LeRoy A. Blewer and the chairman of the Deacons, H. Russell Barclay, holding the stone in its place after the cement has been applied. On the left is a portion of the congregation attending. Pastor Blewer preached and a history of the church was read by Eldon Lainhart. Missionary W. C. Younce, of Tates Creek Association, pronounced the benediction. Inside the cornerstone were placed a Bible, the list of the 13 charter members, the current church roll, church minutes, the local newspaper, etc. The basement was dug in 1946, and three years later the auditorium was added.—Photo by Richmond Daily Register, Richmond, Ky.



Radio Group to Ask Move to Fort Worth

ATLANTA, Ga. — (BP) — The Radio and Television Commission of the Southern Baptist Convention, producers of the "Baptist Hour," Tuesday night voted unanimously to recommend to the Executive Committee of the Convention that it be allowed to move from its present site in Atlanta, Ga., to Fort Worth, Tex. This announcement was made by Malcom B. Knight, Jacksonville, Fla., chairman of the twenty-nine member Commission. This was a semi-annual meeting.

The possibility of relocation came up early this year in an effort to arrive at more suitable technical facilities.

Decision to move to Fort Worth came after concentrated study of written proposals from several cities, including Atlanta and Tulsa, Okla., and visits to all cities by the Commission's Central Committee.

Several factors influenced the recommendation. Among them were: offer of Radio and Television Station WBAP's outstanding technical facilities, an apparent avenue to excellent local relations, and the scheduling of the "Baptist Hour" on a fifty thousand watt clear channel station. Access to more radio and television production facilities at cost, and a more adequate headquarters building also played a part in the decision.

The matter of moving the Commission was taken to the Southern Baptist Convention in St. Louis, Mo., last June, but by action of the Convention was referred to the Convention's Executive Committee. Action of the Convention is as follows:

That the place of location be left open for further study of the Radio and Television Commission with the instruction that they present their report to the Executive Committee of the Southern Baptist Convention or to the Southern Baptist Convention for final approval with the understanding that if circumstances should arise within the year that should be to the advantage of the Radio and Television Commission to move, that the Executive Committee of the Southern Baptist Convention be given authority to approve the location with necessary charter changes required.

The Executive Committee meets in Nashville, Tenn., December 15-16, at which time a final decision will be rendered.

Tuesday night's indications were that the Radio and Television Commission's headquarters would not be moved immediately.

Paul Stevens is director of the Commission.

First Southern Baptist Church, Connersville, Ind., Completes Second Unit

CONNERSVILLE, Ind., Nov. 20. — The First Southern Baptist Church, in Eastern Indiana Association of Baptists, has just completed the second unit of its new house of worship which will house 26 class rooms and 4 assembly rooms, when the large space now being used for an auditorium is partitioned off. These two units are in a two-story brick, 50'x100'. The third and final unit will be an auditorium erected in a "T" shape, with the present unit on the ground floor with a seating capacity of approximately 1,000 persons.

The church was organized in January, 1951, with 48 charter members under the leadership of Pastor R. E. Sasser, and since that date there have been nearly 300 additions. The Sunday school enrollment is now 308 and the Training Union is more than 100.

When Brother Sasser came to Indiana in 1950 there were only two small rural Southern Baptist churches in the eastern end of the state. Since that time there have been 12 more organized and formed into a Southern Baptist association, which is now affiliated with the Illinois Baptist State Association. The First Southern Baptist Church of Connersville is sponsoring three other churches—one in New Castle, one in Indianapolis and one in Paoli.—R. F. Brewer, clerk.

Bingo Not For Baptist Churches

NASHVILLE, Tenn. — (BP) — "Bingo for churches!" is never likely to be a Southern Baptist battle cry, if comments received here by the *Baptist Press* reflect the main opinions of Baptist pastors.

J. W. Storer, Tulsa, Okla., president of the Convention, while stating that Southern Baptists shed no official "church position" he did believe that repeated resolutions indicated that without doubt the position of our people is against bingo or any other form of gambling. He also said that in his view Baptist opposition to bingo goes deep to the roots of their church belief.

Bingo is also seen as a means used by Roman Catholics to help maintain their state-built institutions. J. M. Dawson, Washington, D. C., said, "Some churches, notably the Roman Catholic, under stress of need for money with which to maintain their ambitious church institutions, seek to violate the constitution of the land in order to obtain public tax funds; but they willingly violate anti-gambling laws of the state which uphold moral order to obtain corrupt funds for their enterprises. By so doing they destroy hope of retaining the good will of all patriotic citizens and call down upon themselves responsibility for disunity in the nation."

There seems little doubt in Baptist minds that bingo is gambling, Porter Routh, executive secretary of the Executive Committee, said. "Gambling in any form is inconsistent with the basic Christian concept of the value of the individual. The individual finds his values in the concept that energy spent is rewarded, and a concept that man should receive something for no effort is a direct contradiction of the inherent worth of man." Foy Valentine, director of the Christian Life Commission of the Baptist General Convention of Texas, agrees with the idea that bingo is dangerous, being an elementary form of gambling which both attracts novices and enables professional gambling interests to make their rotten profession more palatable to the public.

Also in agreement is another noted authority on Christian ethics, O. T. Binkley, Wake Forest, N. C. "I am firmly opposed to bingo as a source of revenue for religious organizations or professional gamblers. Bingo for economic gain is a form of gambling and gambling damages personality and community and is inconsistent with Christian motives for the support of noble causes."

"Bingo does not require any skill and certainly has no character-building value," is the comment of Dr. T. B. Maston, professor of social ethics, Southwestern Baptist Theological Seminary,

Fort Worth, Tex. "Request for legal permission to conduct bingo games in churches would imply that the purpose for which the money would be used would sanctify the gambling."

"Certainly if churches resort to bingo parties, selling chances on automobiles and horses, and similar money raising projects, they ought to be dealt with in the same manner as bookies, professional gamblers, and others who live as term-

Ernestine Choats and Malcolm Rogers are Married In the Guthrie Church



Cake-cutting at the Choats-Rogers Wedding

GUTHRIE, Ky. — The W. M. U. of the Guthrie Baptist Church entertained Mr. and Mrs. Malcolm Rogers with a reception in the recreation hall immediately following the wedding ceremony performed by Pastor Harry L. Winters, in the presence of the two families and a host of friends recently.

Mrs. Rogers is the former Miss Ernestine Choats, Hickman, Ky., and Mr. Rogers is the son of Mr. T. J. Rogers, Princeton, Ky. Both are graduates of Bethel College at Hopkinsville.

Mr. Rogers was minister of music and assistant pastor of the Guthrie Church at the time of the wedding, but has since been called to the Hollis Chapel Church, near Guthrie, as full-time pastor.

The young couple now resides in Nashville, where Mr. Rogers attends Belmont Baptist College, and Mrs. Rogers is employed at the Baptist Sunday School Board.

ites and leaches on society," is the opinion of Ray Roberts, state mission secretary for Southern Baptists in Ohio.

"Bingo is intolerable to the Baptist mind," Wallace R. Rogers, pastor, Citadel Square Baptist Church, Charleston, S.C. said. "Bingo for churches is somewhat like cockroaches for refrigerators. One is about as illogical as the other. Anything that places the church in a position of compromise with gambling is so completely out of character as to be unthinkable."

"Bingo can never substitute for God's plan of church finance," C. C. Warren, Charlotte, N.C., chairman of the Southern Baptist Convention Executive Committee, said. "It tends to substitute a materialistic, compromising emphasis for a spiritual regeneration. It cultivates an evil instinct, a greed for godless gain and degrades human personality. The fruits of gambling are poverty, rackets, starvation, drunkenness, murder, etc. To engage in anything which corrupts another is morally wrong. A church that so digresses from the New Testament pattern will lose the respect of genuine Christians, and sooner or later answer to God himself for the perversion of his truth."

Southern Baptist opinion was well summarized by T. C. Gardner, youth leader who lives in Dallas, Tex., "A Trojan Horse forecasting irreparable moral disaster to our nation."

Rawlings Expresses Thanks To Kentucky Baptists

James C. Rawlings, Bradfordsville, Ky., writes:

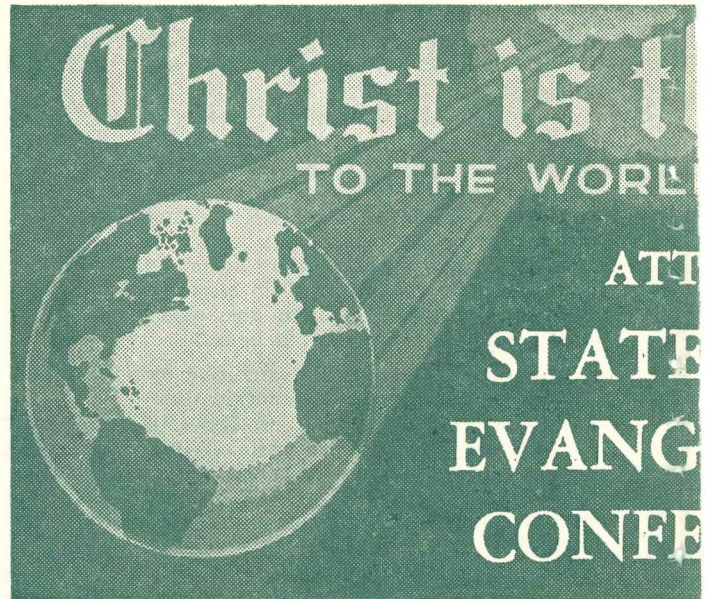
"May I have just a few lines in your worthy paper to express for the people of Bradfordsville and friends all over the state gratitude for the unanimous approval of timely resolution presented by Rev. Burton Callico upholding the principle of Separation of Church and State as adopted at the recent meeting of Kentucky Baptists at Georgetown. Timely articles by Rev. Paul Payne and others in your paper are appreciated. The attitude of many fine Baptists over the state is heartening to those opposing this growing menace to the principle established so firmly in our national and state constitutions by our founding fathers. Violation of this principle presents a real challenge to every freedom-loving soul among us. I have been very happy during years of my retirement in association with many good Baptists as well as other Christian citizens in resisting in our state further encroachments upon our precious freedoms."

EDUCATION: Education is not something to teach us to earn a living; it is learning what to do with a living after we get it.—Hobart H. Sommers, "Storm Warning."

EVANGELISTIC



W. A. CRISWELL, Pastor
First Baptist Church
Dallas, Texas



JANUARY

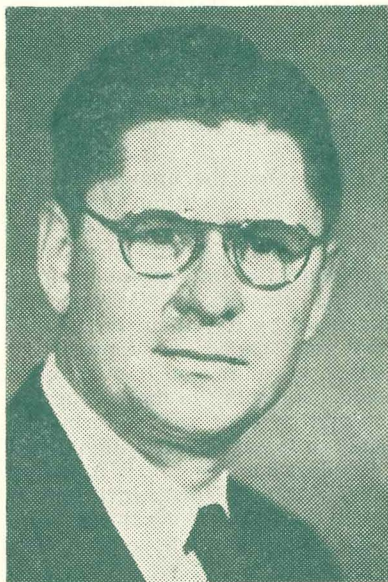
WALNUT STREET BAPTIST CHURCH

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ALL WHO ARE INTERESTED
IN SOUL WINNING

Churches!

Send Your Pastor and
Pay His Expense



LEONARD A. SANDERSON
Secretary of Evangelism
for Tennessee
Nashville, Tennessee

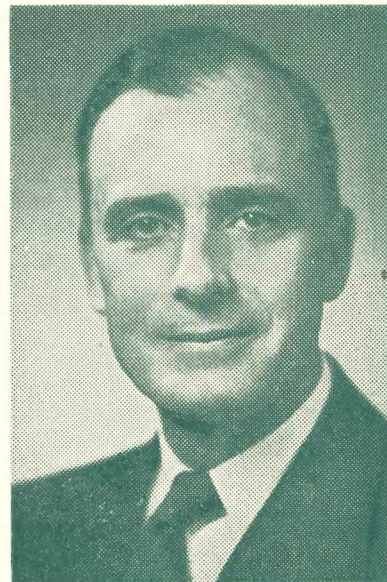
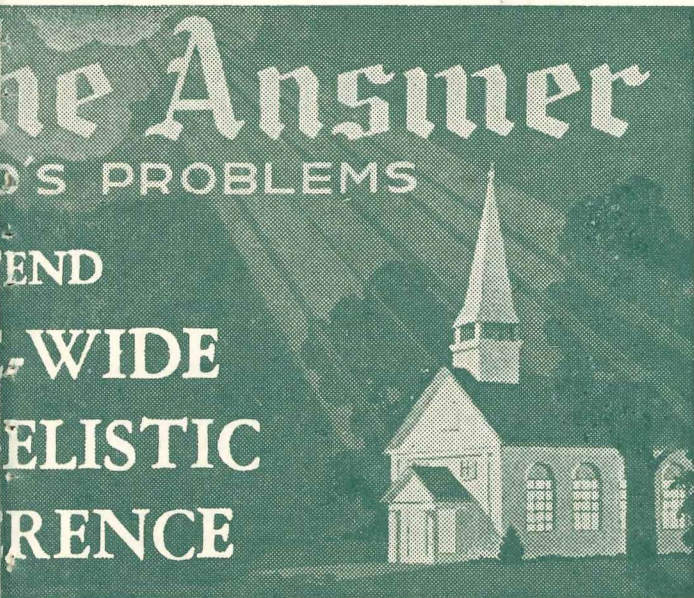


LOREN R.
Music Director
Baptist Sunday School
Nashville, Tennessee

EVERY CHURCH

This is The Last Big Push in Preparation for The Six

CONFERENCE



RALPH A. HERRING, Pastor
First Baptist Church
Winston-Salem, North Carolina

10-12, 1955

CH ~ LOUISVILLE, KENTUCKY

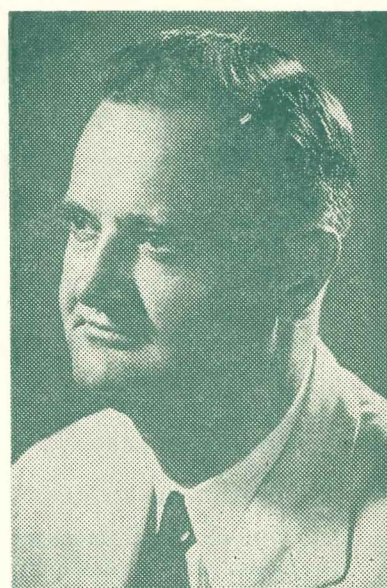


INSPIRATION

INFORMATION

PREPARATION

DO NOT MISS IT!



HOMER G. LINDSAY, Pastor
First Baptist Church
Jacksonville, Florida

WILLIAMS
Department
School Board
Tennessee

REVIVED IN '55

Simultaneous Evangelistic Crusade — April 10-24, 1955

THE
Training Union Department
 EXTENDS TO YOU

**SEASONS
 GREETINGS**

James Whaley
Charles H. Ham W C Dudley
Byron C. DeFarnette Nina Easton

**Suggestions For the Beginning
 Of the
 New Year**

1. Make your Ridgecrest and Glorieta reservations now.

Ridgecrest weeks

July 21-27
 July 28-August 3
 August 4-10

Write

Mr. Willard Weeks, Manager
 Ridgecrest Baptist Assembly
 Ridgecrest, North Carolina

Glorieta weeks

June 16-22
 June 23-29
 June 30-July 6

Write

Mr. E. A. Herron, Manager
 Glorieta Baptist Assembly
 Glorieta, New Mexico

2. Have January Bible Study.
 3. Complete plans for March Soul Winning Study Course.
 4. Make Plans for Youth Week in April.
 5. Plan for High Attendance Night April 24.
 6. Have Simultaneous Revivals.
 7. Plan to attend State Training Union Convention May 6-7 at Calvary Baptist Church in Lexington.
 8. Come to Cedarmore August 15-19.

**Louisville Pastors'
 Conference Adopts
 Polhill Resolutions**

The Louisville Baptist Pastors' Conference at a recent session adopted resolutions concerning the going from their membership of Dr. Lucius M. Polhill, pastor of the Deer Park Baptist Church, this city, to become Executive Secretary of the Baptist General Association of Virginia. Their resolutions follow:

"1. That we, the members of the Louisville Baptist Pastors' Conference, and friends and fellow-workers in Long Run Association, express our profound regret for the loss we feel at his going from our immediate fellowship.

"2. That we acknowledge his valuable service among us, as leader both in our State and local Associational work, as well as in the Southern Baptist Convention and its agencies. As a member of the Home Mission Board, president of the Executive Board of the General Association of Baptists in Kentucky, chairman of Christian Education Commission for Kentucky, past moderator of the Long Run Association, and for many years a member of the Long Run Association's Executive Committee, on many committees and in various other capacities, he has served wisely and well.

"3. That we recommend him to Virginia Baptists as an efficient and consecrated leader and executive, a faithful steward, a wise counselor, a splendid fellow-worker, and a good friend.

"4. That a copy of this resolution be spread on our minutes, and that one copy be retained in the Long Run Associations' office; further, that copies be sent to the Executive Board of the Baptist General Association of Virginia, The Religious Herald of Virginia, and our own state paper, The Western Recorder."

The Committee on Resolutions preparing this paper was composed of Brethren Hankins F. Parker, Carroll Hubbard and Ben F. Mitchell.

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May the peace and
 happiness
 of the
 Yule-tide
 Be yours today and
 every day
 throughout the
 Coming Year

Mrs. George R. Ferguson
 Miss Beulah Wingo
 J. C. Ballew
 Mrs. R. D. Bennett
 Miss Ann Griffin
 Mrs. C. R. Crist

WE REGRET TO ANNOUNCE—

It is with much sorrow that we report that Mrs. Charles Ison, of Harrodsburg, former president of Kentucky W.M.U., passed on to her heavenly home November 24. A tribute to Mrs. Ison and further details concerning her will appear on this page later.

We also are grieved to learn that Mrs. George Roddy, of Bowling Green, and her husband were in a very serious automobile accident very recently. Latest word from them is that they are improving but their condition is still serious. Mrs. Roddy is a former Vice-President of Kentucky W.M.U.

WMS FOCUS WEEK JANUARY 16-21

Excellent suggestions for the observance of this important week are given in the December issue of "Royal Service." Let officers and committee chairmen make plans for the week early. Give good publicity to your plans in the church bulletin, Sunday school assemblies, newspaper, written invitations, etc. Let us know how you observe it that we may share your ideas.

HELP! PLEASE!

Following is a list of W. M. S.'s that we have not heard from in the past two, three or four years. They have not been on our mailing list because of this, as our list is made up new each year, and have not received any materials from our office. Please help us to find out if they

are still functioning and the name of the W.M.S. President. They are listed according to Associations, churches, and dates of last reports.

Association	Church
1950 (Last report)	
Central	Muldraugh Hill
East Union	Black Oak
East Union	Old Poplar
Franklin	Swallowfield
Lynn Camp	Liberty
Mt. Zion	Gold Bug
Mt. Zion	Meadow Grove
Pulaski	Bethany
Pulaski	Eubank
Pulaski	Camp Ground
Pulaski	Pleasant Run
South Union	High Cliff
South Union	Mountain Ash
South Union	Nevisdale
Three Fork	Yerkes

1951

Boone's Creek	Bethlehem
Casey County	Rocky Ford
East Union	Valley Creek (Tenn.)
Elkhorn	Stonewall
Franklin	Long Lick
Lynn Camp	Lynn Camp
Pulaski	Bronston
South Union	Black Oak
Three Forks	Dwarf
Three Forks	Mt. Olivet
Wayne County	Central Union

1952

Booneville	Island Creek
Bracken	Irvingville
Bracken	Locust Grove
Bracken	Olympia
Campbell County	Alexandria, First
Campbell County	Oak Island
Central	Rockbridge
Christian County	Kelly
Edmonson	Bee Springs
Goose Creek	Flat Creek
Goose Creek	New Home
Goose Creek	White Hall
Graves County	New Liberty,
Irvine	Tyner
Laurel River	Greenmount
Laurel River	Corinth
Laurel River	Hart, London
Laurel River	Hawk Creek
Laurel River	Mt. Zion
Lincoln County	Arabia
Lincoln County	Locust Grove
Lynn Camp	East Corbin
Mt. Zion	Cedar Gap
Mt. Zion	Twentieth St., Corbin
Mt. Zion	Hopewell
North Concord	Turkey Creek Mission
Pulaski	Okalona
South District	Faulkner Lane, Danville—(YWA only)

Tates Creek	Peytontown
Ten Mile	Clark's Creek
Ten Mile	Vine Run, Elliston
Three Forks	Jeff
Upper Cumberland	Wallins
West Union	Lovellaceville
White's Run	Jordon

VISIT HOME MISSION OUTPOSTS THROUGH THE 1955 GRADED SERIES OF HOME MISSION STUDY

Almost as soon as Christmas is over it is time to begin our preparation for the Week of Prayer for Home Missions and the Annie Armstrong Offering. A very valuable part of that preparation is to plan a good study of the new series of home mission books. The series this year gives us a visit to our Home Mission Outposts, Alaska, Panama and Cuba.

The well-known and popular author and pastor, Harold E. Dye, has written the adult book, "Under the North Star," which is a study of Alaska. Mr. Dye writes the book from materials gathered during a special tour of the Territory of Alaska.

Mrs. Rose Goodwin Pool, who spent ten years in Cuba as a missionary has written very interestingly, the book for young people. "Light in Yumuri" is the title and in it Yumuri, which is the Ridgecrest of Cuba, comes to life.

"Through a Cuban Window" is the book for Intermediates. They will love to visit Cuban young people through the experiences of the author, Miss Christine Garnett, a missionary in Cuba for forty years.

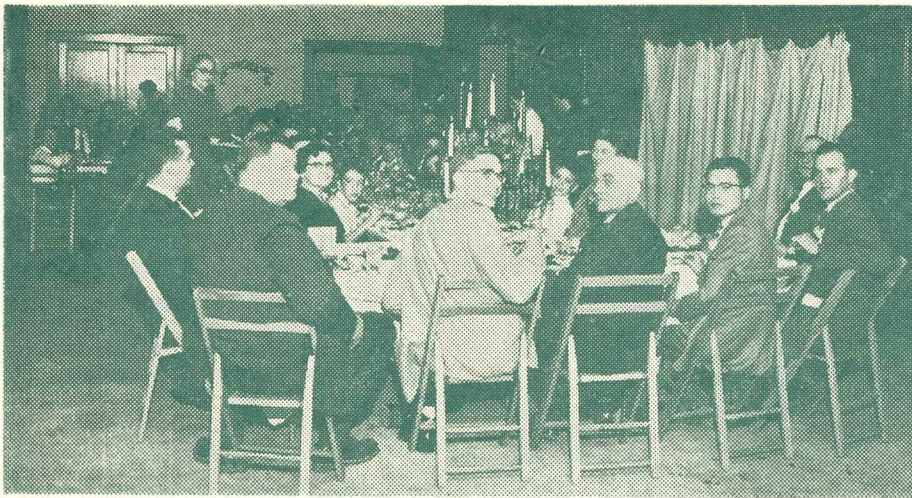
Juniors will enjoy an adventure in Alaska through the eyes of a junior boy as they study "Gold in Alaska." Pastor John De Foore, of Alaska, is the author of the book who tells the story. Juniors will also enjoy the many large pictures in the book.

Rev. and Mrs. R. G. Van Royan have prepared, "Tabo in Panama," which is a picture storybook on our work in Panama and the Canal Zone for primaries. Mr. Van Royan is superintendent of Southern Baptist mission work in Panama and the Canal Zone.

Teaching helps for the books on Alaska have been prepared by Mrs. Robert Fling, wife of the pastor of the Tabernacle Baptist Church of Ennis, Texas. Many of you know Mrs. Flins for her outstanding work as Mission Study Chairman for the WMU of the great state of Texas. It is a most helpful book full of stimulating suggestions. It is entitled: "Alaska: Resource Book."

The December issue of Home Missions also gives supplementary material on Alaska. The January and February issues will give extra materials on Cuba and Panama and the Canal Zone.

"Amazing Grace" by Dr. Louie D. Newton provides much additional source material on Cuba.



SEATED AT THE HEAD TABLE (left to right): Sam Byler, pastor; Voris Sanderson, president of Brotherhood; Wm. M. McElrath, guest; Dr. H. M. McElrath, master of ceremonies; Hiroshi Tanamachi, guest; E. K. Altman and Hailey Carter, vice presidents of Brotherhood.

FATHER-AND-SON BANQUET AT MEMORIAL CHURCH, MURRAY

MURRAY, Ky., Nov. 29. — The annual Father-and-Son banquet of the Memorial Baptist Church here was held Monday, November 22, in the dining room of the church. More than 60 men and boys attended the missionary programs, with emphasis being placed on the work of Royal Ambassadors. One speaker was Rev. Hiroshi Tanamachi, of Fukauo, Japan, now a student in the Southern Seminary. He was a pilot of a Japanese suicide submarine, but now, through the grace of our Lord he is a soldier of the cross. He spoke of the need of 85,000,000 Japanese for the Gospel which we in this country are seemingly so reluctant to give.

The other guest of the evening was Mr. William McElrath, formerly a member of Memorial Church, now a student in Southern Seminary. Other speakers included Dr. H. M. McElrath, master of ceremonies; E. K. Altman, vice president of Memorial Brotherhood; Paul Biddle and John Sanderson. Special guests included Hal Shipley, R. A. Lead-

er for Blood River Association; Roy Weatherly, retiring steward; and Fred Wilson, newly elected first ambassador for the state.

The occasion marked the end of three years that Pastor Samuel E. Byler has been with the Memorial Church, during which time more than 300 have been added to the church membership. Memorial Church led in the number of baptisms during the past associational year in Blood River.

Do's For BWA-Goers

JERUSALEM, Israel — (BP) — If you are planning to visit the Holy Land next summer in connection with the Baptist World Alliance meeting in London, please do not keep it to yourself. The Baptist Convention in Israel would like very much to know who you are, when you are coming, and how long your party will visit in the country.

"We are anxious to know the itineraries of all such parties visiting the Holy Land so that we will be able to be of service to them. We would like to meet personally as many of our Baptist visitors as we possibly can, and would like to show them some of the things Baptists are trying to do here," Robert L. Lindsey, pastor of Jerusalem Baptist Church, said.

Do let him hear from you if you plan a trip to the Holy Land. Write: Robert L. Lindsey, Baptist Convention in Israel, P. O. Box 154, Jerusalem, Israel. Rest assured, your trip will be much better by having done so.

EDITORIAL NOTE:—Brother Robert L. Lindsey is well remembered in Kentucky. He was here about 1940 to 1943 attending the Southern Baptist Theological Seminary, and then returned again last year for post-graduate studies. While here he appeared on many programs conducted by Baptists. His offer to be of assistance to tourists is a generous one, and our people would do well to take advantage of his offer. He is the type of person who never knew a stranger, and his assistance will be of immeasurable help to travelers.

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

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REAL ESTATE: We offer you capable and qualified service in all matters pertaining to real estate. If you would like a free estimate of the market value of your property without obligation. Contact us, Talbott R. Allen, Telephone Highland 6101. ALLEN REALTY CO., 1774 Bardstown Road, Louisville 5, Kentucky.

WANTED—Magoffin Baptist Institute is accepting applications for a cook. Complete maintenance and adequate salary with quarters in girls' dormitory. Must be a Christian, no other obligations and willin gto live on campus twelve months of the year. Mail applications to Magoffin Baptist Institute, Mountain Valley, Kentucky.—Thomas H. Francis, President.

EMPLOYED CHRISTIAN WISHES TO SHARE HOME WITH SAME. Nice neighborhood. Call SP-2-3820 after 3 P.M. or CH. 0891 before 5 P.M. Mrs. Laurinda Jacob, 340 Glendora Avenue, Louisville.

FOR SALE—Movie Projector, 16 MM, like new. Reasonable. Large screen included no cost. Ronald Wells, 1324 South Second, Louisville, phone MA. 1988.

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Home Mission Board Adopts Report on Canadian Work

ATLANTA, Ga. — The Home Mission Board, in its annual meeting December 7 and 8, unanimously adopted the report of the committee on the work in Canada.

The committee, composed of Dr. Courts Redford, Dr. S. F. Dowis, and Dr. Bradford Curry, was appointed by the Board because of action taken by the Southern Baptist Convention in St. Louis on a petition presented by the Executive Committee of the General Convention of Oregon-Washington.

The petition in part stated: "Our plea is that the Home Mission Board . . . be permitted to aid us in this work in Canada in and through churches affiliated with our state convention [Oregon-Washington]." The Southern Baptist Convention referred the matter to the Home Mission Board to act at its discretion.

Added to this group, by invitation from Dr. Redford, were Dr. James L. Sullivan of the Sunday School Board; Rev. George Cummins, superintendent of Western Work; Rev. Wiley Hinton, field man; Dr. Porter Routh of the Executive Committee of the Southern Baptist Convention; and Dr. J. W. Storer, president of the Southern Baptist Convention.

The committee, with those invited, visited Canada and met with representatives of the three Baptist groups there for conferences, and then made the following recommendations to the Board:

Observation 1. That there is a conscious need for an ever-enlarging program in Canada for the evangelization of this land.

Observation 2. That this need and interest on the part of Canadian people is growing and expanding all the way across the entire Canadian border.

Observation 3. That all the Baptist brethren conferred with expressed a desire for assistance on the part of our Southern Baptist forces in helping them to promote a better program for their own work.

IT WAS RECOMMENDED:

1. That the Home Mission Board shall recognize that Baptist brethren as individuals, local churches, associations, and state conventions are each autonomous bodies with the right to determine their own affiliation and co-operation with each other and other Baptist bodies. Therefore, we would not question their own rights for mutual co-operation and promotion.

2. That the Home Mission Board as an agency of the Southern Baptist Convention may accept invitations from any Baptist church or group of churches in Canada to help them in the promotion of their programs of education, steward-

ship, missions, and evangelism for the development of their own members.

3. That no worker of the Home Mission Board whose salary is paid in part or in full by the Home Mission Board is to establish residence in Canada or seek to align existing churches or new churches with our Southern Baptist work. This statement is to be understood as our policy in dealing with all missionary personnel employed in part or in full by the Home Mission Board.

4. That in accord with our generally accepted policy of the Home Mission Board, to render all assistance possible in helping the Baptist forces in Canada to develop an indigenous denominational program that will win Canada for Christ.

Kentucky's George C. Irvin Has Now Moved Into Western Canada

[The second issue of THE BAPTIST HORIZON, Vancouver, British Columbia, Canada, has arrived in the Western Recorder office and we notice on page three thereof the picture of and a short story about one of our Louisville "boys" now preaching in their midst. The story follows:]

Rev. George C. Irvin, pastor of Kings Road Baptist Church, North Vancouver, B. C., was one of a long line-up of pastors of new churches given the right hand of fellowship by President E. M. Causey during the seventh annual meeting of the Baptist General Convention of Oregon-Washington. The recognition took place on the evening of October 27 at Portland, Oregon.

The Kings Road Church was organized August 15, 1954. The church continues to grow rapidly. Record Sunday school attendance of 64 was achieved on November 7 with 41 in Training Union.

Rev. George C. Irvin is a native of Louisville, Kentucky, where he graduated from the Southern Baptist Theological Seminary. He is married and has a four-year-old son, David. Mr. Irvin spent three years in Seattle as pastor of Woodland Baptist Church before coming to North Vancouver in September, 1954.

[EDITORIAL NOTE:—Pastor Irvin grew up in the Parkland Baptist Church here under the ministrations of Pastor H. Leo Eddleman, now president of Georgetown College. He is a brother of Pastor Chester Irvin of the Jefferson-town Church, near Louisville.]

►The First Baptist Church, Dallas, Texas, of which Dr. W. A. Criswell is pastor, subscribed a \$605,000 budget for 1955 and went \$60,000 beyond.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 12, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First	91	705
Unity	100	428
Barbourville (2)	116	473
Bardstown	—	362
Bellevue	70	408
Benton, First	84	216
Bowling Green, Eastwood	71	207
First (2)	282	1,123
Campbellsville (3)	—	613
Pleasant Hill	152	276
South Campbellsville	—	211
Carrollton, First	—	232
Central City (1)	216	425
Corbin, First	113	328
Central (1)	134	511
Covington, Calvary	—	595
First (1)	158	390
Latonia (2)	252	930
South Side	155	461
Crestwood	63	242
Cynthiana (2)	—	407
Danville, First (3)	223	627
Lexington Avenue (1)	108	530
Dayton, First	—	223
Dawson Springs	62	232
Elizabethtown, Severns Valley (3)	184	743
Evansville, Ind., Calvary	153	551
Grace	249	768
Walnut Street (2)	—	474
Falmouth	—	200
Ferguson (1)	66	231
Florence	116	383
Fort Thomas, First	86	303
Frankfort, First (1)	173	820
Thorn Hill	114	—
Fulton	142	457
Glasgow (1)	98	594
Greenville, First	148	357
Harlan	182	647
Harrodsburg (2)	257	818
Hartford	108	227
Hawesville	59	225
Hazard (2)	88	427
Hazel	63	261
Henderson, First	145	503
Immanuel Temple (1)	123	661
Hima, Horse Creek	—	265
Hopkinsville, First (1)	142	723
Second	—	913
LaGrange, DeHaven Memorial	—	271
Lebanon, First	121	—
Leitchfield	87	237
Lexington, Calvary (1)	221	815
Fellowship	—	492
Grace (2)	163	699
Immanuel	274	762
Porter Memorial	157	537
London, First (1)	166	535
Louisville, Baptist Tabernacle	197	597
Baptist Temple	—	294
Beechland	110	534
Beechmont (2)	206	834
Beechwood	88	207
Bethlehem	79	259
Broadway	61	300
Carlisle Avenue (2)	307	1,122
Clifton (1)	158	402
Crescent Hill (2)	247	953
Deer Park	—	432
Eastern Parkway	100	579
Eighteenth Street	118	285
Fairdale (2)	150	350
Farmdale	—	369
Harmony	113	260
Hazelwood	74	452
Highland Park First	—	338
Immanuel	91	378
Kenwood	56	214
Lynn Acres	98	—
Ninth and O (8)	497	1,446
Parkland (1)	281	910
St. Matthews (1)	197	732
Shively (1)	133	717
Southside	157	523
Third Avenue	132	517
Valley View	83	—
Victory Memorial (2)	203	801
Virginia Avenue	—	261
Walnut Street (4)	321	1,396
West Broadway (1)	148	606
Ludlow, First	91	352
Madisonville, First	209	953
Marion	123	277
Mayfield, First	263	859
Middlesboro, First (5)	61	621
East Cumberland Avenue	—	299
Monticello, First	63	243
Morganfield, First (1)	127	490
Morgantown	130	239
Mt. Washington	94	254
Murray, First	—	830

(Continued on Page 20)

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary



We are happy to announce that Miss Anne Caldwell has come to the Sunday School Department as office secretary to succeed Mrs. C. P. Hargis, who retired from that position December 7.

Miss Caldwell is well prepared for the position, having spent seven years serving as bookkeeper for the Berea College. She went from Berea to Campbellsville College where she graduated in 1949. From Campbellsville she went to the First Baptist Church of Williamsburg in June, 1949, as the financial secretary. While serving in that capacity, she also did office and educational work. She left Williamsburg to become church secretary for the Harlan Baptist Church. After serving there four months, she came to the Sunday School Department.

She has for her assistant, Mrs. Doris Campbell, whose husband is a student at Southern Seminary in the School of Religious Education. Miss Caldwell's former home was at Paint Lick, Ky.

STANDARD SUNDAY SCHOOLS

Springfield—Pastor, Prue H. Kelly, Superintendent, William Hugh Hall.

Calhoun—Pastor, James D. Baggett, Superintendent, Walter W. Fee.

Cedar Creek—Pastor, L. Alfred Sparkman, Superintendent, James L. Sorrell.

Kuttawa—Pastor, Harold L. Anderson, Superintendent, C. W. Croft.

Olivet—Pastor, Harry Meadors, Superintendent, Sherley M. Vance.

Standard Class

Lexington, Immanuel—Ruth Class, Mrs. Lillian Lam, Teacher.

Middleton Baptist Church, Simpson Association, Makes Good Growth

The Middleton Sunday school located in Simpson Association has made outstanding growth in the last few years. From an average attendance of 40 in 1944 the Sunday school has grown to an enrolment of 150 with an average attendance of 96. The enrolment increased in one year's time from 120 to 150. In 1947 some new rooms were built on to the church which provided more space for growth. At present the church has twenty-six hundred dollars in a building fund, looking forward to more building. Within the last few months the church has baptized 29 persons. A very good Vacation Bible School was conducted last year. The church has an outstanding Training Union with 53 enrolled and on October 10 there were 111 present.

Last year the Sunday school superintendent was Mr. Oliver Monroe and this year Mr. Coston Gregory is superintendent. Rev. Ray Dean, Orlando, Tenn., is pastor. We congratulate these good people for this fine work.

HIGH TEN IN SUNDAY SCHOOL TRAINING THROUGH NOV. 30, 1954

Harrodsburg	145
Harlan	138
Princeton, First	120
Covington, Latonia	116
Lexington, Grace	111
London, First	104
Newport, First	90
Greenville, First	86
Madisonville, First	78
Covington, First	78

JANUARY BIBLE STUDY WEEK

One of the greatest weeks in the year for many churches is the first week in January, when a special study is made of some book of the Bible.

The portion of scripture selected for our study in January, 1955, is the Epistle to the Hebrews. The guidebook was prepared by Dr. H. H. Hobbs, pastor of the First Baptist Church, Oklahoma City, and is entitled, "Studies in Hebrews." These books may be purchased from your Baptist Book Store for the price of sixty cents each.

Your church will profit greatly by this study. Plan now for one week in January given for this work.

Sunday School or Training Union Credit will be given for the study of Hebrews.

Are you planning to attend the Evangelistic Conference January 10-12, 1955 at the Walnut Street Baptist Church, Louisville, Ky.

Laverne Geoghegan Is the New Secretary at Southside, Louisville

Miss Laverne Geoghegan assumed her duties as the church secretary at Southside Baptist Church, 804 Camden Ave., Louisville, on October 25, says Pastor T. L. McSwain. Miss Geoghegan came



Miss Laverne Geoghegan

to Southside from a position with the Kentucky Board of Nursing. She is from Boston, Kentucky, where she was a leader in the Mt. Moriah Baptist Church.

Miss Geoghegan replaces Mrs. Ralph Britt who has moved to the church's mission parsonage in Jeffersonville, Indiana, where her husband is pastor.

Pastor McSwain reports that the mission is progressing nicely under Brother Britt's leadership, and now has fifty members.

Southside has recently purchased five additional lots and two houses for expansion, and they are now in process of drawing plans for a new auditorium. Joseph Kolbrook has been engaged as the architect.

Southside recently finished a Training Union enlargement campaign which more than doubled the Training Union.

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Merry Christmas and Happy New Year



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Of the Executive Board of
GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY
L. E. Coleman, Sr., Secretary
Mrs. Virginia Boswell, Office Secretary

F. A. Clarke, Ex-President Of Magoffin Institute, Dies in Daytona Beach

DAYTONA BEACH, Fla., Nov. 23.—Rev. Frank Angier Clarke, 82, retired Baptist preacher and educator, died here at his residence in the Ormond Hotel, at 6:10 a. m. this morning.

He has been residing here since 1950, having come from Mountain Valley, Kentucky, where he was president of Magoffin Baptist Institute for nineteen years. He went to Magoffin under appointment by the Home Mission Board at Atlanta, at the time that institution was owned by that body at Salyersville. When The Home Board gave up the operation of mountain schools he continued the school and eventually moved it over to Breathitt County to a place called Sky (now its post office is Mountain Valley).

President Clarke was graduated at

Johns Hopkins University, Baltimore, Md.; Crozier Baptist Theological Seminary, Chester, Penna.; and the University of Nebraska.

He was professor of Greek and Latin in Keachie Baptist College, Keachie, La., during 1894-95; professor of Greek, Latin and history at Mars Hill College, Mars Hill, N. C., 1902-08; principal of Cherokee Academy, Murphy, N. C., 1912-15; superintendent of schools at Cortland Johnson and Stella, Nebraska, 1922-27; and principal of Blairville Institute, Blairville, Ga., 1927-29. It was from this latter institute that he went to Magoffin in 1929.

Surviving him are his wife, Mrs. N. Ruth Clarke; and five children: David S. Clarke, Fort Stockton, Ky.; Mrs. James Gary, Cave City, Ky.; William Wirt Clarke, Wonnies, Ky.; Mrs. James Gary, Cave City, Ky.; Mrs. Luke Covalt, Whitewater, Kans.; and Mrs. Lewis Messersmith, San Diego, Calif.; 15 grandchildren and 8 great grandchildren.

Rockford Lane Chapel, Louisville, Enters Its New Meeting House

On November 21, the new Rockford Lane Chapel, 2006 Rockford Lane, entered their new building. The building, the first two of five units, was built at the cost of approximately \$50,000.00.

This modernistically designed building is one of the Southern Baptist Convention's newest styles, which is meeting popular demands in the Southland. Among the many attractive features in this structure is the absence of both a basement and an upstairs, eliminating, completely, the problem of steps. All Departments open to the outside, avoiding congestion in central departments.

The edifice is constructed of red brick veneer over highest quality fir and pine. The walls and ceiling are plastered, and new high quality Kentile on the floor. The color scheme is light green and gray. The building can be heated by sections, with full-control thermostats.

This Chapel, which began organization on January 3, 1954, has enjoyed phenomenal growth. During these 11½ months there have been 400 enrolled in Sunday school; 151 enrolled in Training Union, and 190 members now proudly call the Chapel their own.

This aggressive fellowship is sponsored by Shively Baptist Church, 4201 Dixie Highway, where the Rev. Bradford Curry is pastor.—Ercil L. Barker, pastor of Rockford Lane.

Laymen's Sunday is Observed at Friendship In Russell County

RUSSELL SPRINGS, Ky., Nov. 29.—Laymen's Sunday was observed in the Friendship Baptist Church, Russell County Association on Sunday, November 28. The service was led by Brother C. E. Smith, chairman of the deacons.

The inspirational speaker was Deacon Kenton J. Cooper, teacher of the Men's Bible Class. Brother Cooper, who practices law in Jamestown, is one of the county's promising young orators. Speaking on the subject of "Humility," Brother Cooper stressed the necessity of humility in the Christian life, pointing repeatedly to our Lord's blessed example.

Special music for the morning was furnished by Howard Kent Cooper, four-year-old son of Deacon and Mrs. Kenton J. Cooper. He was accompanied during his solo by his aunt, Miss Zelba McKinley at the piano. In connection with this service, the annual Thanksgiving Offering for the Children's Homes was taken. The pastor is Brother Drewry Meece.

Sunday School Lesson

For January 2, 1955

By H. C. Chiles

THE BIBLE, THE SOURCE OF CHRISTIAN TEACHING

We begin this series of lessons on some of the great doctrines of the Christian faith with the realization that there must be some standard of authority in religion, even though the tendency of many in this age is to disregard any semblance of it. For the religious beliefs of people there are three sources of authority—a church, human reason and the Bible. We rejoice to be among that great number who accept the Bible as the source of authority in religious matters. We count it a privilege to accept it as our sole authority in all matters of Christian belief and practice.

John 20:31.

John indicated here that he was guided by the Holy Spirit as to what he should write. Having made a very careful selection from the multitude of wonderful things which Christ did during His earthly ministry, John incorporated them in his gospel.

In writing the story of Christ's earthly life, John included an account of various miracles which He performed in order to prove beyond a peradventure of a doubt that Christ is the Son of God. He sought to prove Who Jesus Christ was in order that all who read his record would come to put their trust in Him for time and eternity.

Romans 15:4.

This verse teaches us the purpose of the Old Testament Scriptures. It informs us that they are meant for the instruction of New Testament believers every generation. Though they were written aforetime, they are for our time, too. They were written for our instruction and improvement. Therefore, we should read and study them frequently, regularly, reverently, prayerfully, gratefully, diligently, persistently and obediently. Through them we can converse with the past, find comfort for the present, and derive hope for the future. Patience, comfort and hope are needed by all of us, and the more of them that we have the happier we shall be. Hope is sustained and nurtured by the glorious promises of the Word of God.

II Timothy 3:14-17.

From his early childhood Timothy had been taught the Word of God. As a result of the faithful instruction which he received, he had exercised a saving faith in Christ. Thereafter, he had continued as a diligent student of the Scriptures.

Paul admonished Timothy to continue

his studies in that field, assuring him that thereby he would become a stronger and more useful servant of Christ.

The Bible is the inspired Word of God. It is unique and incomparable. That the Holy Spirit is its Author accounts for the fact that it stands alone. Despite all that has been done to discredit and to destroy it, the Bible is the best loved and most influential Book. The fact that the Scriptures are God-breathed and inerrant makes them profitable for teaching and learning, for reproof of evildoers, for revealing errors, for correction and for instruction in righteousness, so that the life and work of the Christian will comply with the will of God. All these ministries of the Word of God are to the end that the Christian may be "thoroughly furnished" for a life of service to God. The Scriptures tell us what God requires and how we can do what He wants done. They are sufficient as our only rule of faith and practice.

Hebrews 4:12.

God's Word is the utterance of the living Deity. Therefore, it has the same vitality and energy which it possessed when it was first written, because the Holy Spirit Who inspired its words has not left them. It is alive with the power of God. It quickens and penetrates into the deepest recesses of the soul. It always does something to those who hear or read it. It is sharper than any man-made weapon. Like a sword whetted on each side of the blade, it cuts both ways. With one edge it convicts and corrects, and with the other it condemns and destroys.

Because the Bible is the greatest, the most interesting and the most important book in the world, to interpret it correctly to others is the highest honor and the most glorious privilege given to man. Let those of us who are the children of God study it prayerfully, obey it cheerfully and proclaim it faithfully. We shall never regret having studied the contents of the Bible, practiced its precepts, proclaimed its message and magnified its Author.

II Peter 1:16-21.

Peter declared that when he and the other Apostles had referred to the world's greatest coming event, the return of Christ, they had not followed any fables which had been framed with fraudulent purposes by the religious imposters of their day. In dealing with the tremendously important fact of the

second coming of the Lord Jesus, Peter asserted that he and his companions had witnessed the majesty of Christ and had listened to the testimony of the Father with reference to the Son on the Mount of Transfiguration. That impressive and remarkable sight never faded from his memory.

Inherent in the heart of man is a desire to know something about the future. God, the Omniscient One, has given us the Bible, which contains many startling predictions about future events. That all of these prophecies are absolutely reliable is vouched for by the many scores of them which have been fulfilled.

We are admonished to take heed unto prophecy "as unto a light that shineth in a dark place." Just as a light is important in a dark place, even so is the prophetic message of the Scriptures invaluable to Christians. If the children of God will approach the study of the great prophetic Scriptures with an open mind and a prayerful spirit, many of these passages will become understandable. If God had not meant for us to understand these great truths, He would not have had them recorded in the Bible. His prophetic Word will enlighten those who study it prayerfully. It will also enable them to live much better Christian lives and to have a greater zeal for the salvation of the lost.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 12, 1954

(Continued from Page 17)

Newport, First (2)	112	689
Trinity	104	219
Owensboro, Buena Vista (1)	123	531
Eaton Memorial (1)	198	404
First (1)	---	941
Hall Street (1)	181	416
Seven Hills	113	255
Third (1)	374	1,067
Paducah, East	205	508
First (1)	147	592
Oaklawn (1)	164	304
Olivet	97	218
Twelfth Street (1)	122	397
Paintsville, First (1)	62	219
Paris, Central	91	352
First	61	275
Pikeville, First (3)	69	415
Prestonburg, Irene Cole Memorial (7)	---	484
Princeton, First (1)	---	570
Second (1)	141	288
Russellville, First (1)	114	382
Somerset, First	---	570
Calvary (1)	124	250
Sonora	90	207
Versailles	52	330
Walton, First	91	334
Whitesburg, First (9)	61	567
Williamsburg, First (1)	68	418
Williamson, W. Va., East (1)	77	364
Willisburg	90	254
Winchester, Central	125	470
First	160	407

► Pastor Harold C. Zicafoose, Kenwood Baptist Church, Louisville, recently conducted a Stewardship Revival for the Central Baptist Church of Maysville, of which W. L. Crumpler is pastor. Pastor Crumpler speaks words of praise for Pastor Zicafoose's work, stating that not only has the budget increased but also the Sunday school and Training Union.

Walter R. Alexander, of Relief & Annuity Board, Dies

DALLAS, Texas. — (BP) — Dr. Walter R. Alexander, 65, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention, died of a heart ailment here December 13 at 12:30 p.m. His funeral was held in the First Baptist Church here on December 15.

Dr. Alexander went to the Board in 1943, to be associate of Secretary Thomas J. Watts, and four years later in 1947 he became executive secretary.

A native of Philadelphia, Penna., he was a graduate of Temple University in his home town and of nearby Crozer Theological Seminary, in Chester, Penna. Furman University honored him with the D.D. degree in 1931. He came to the South in 1916 and was pastor of churches in Virginia, Texas, and South Carolina. He came to the Board from the pastorate of First Baptist Church, Florence, S. C., where he had served for 14 years.

During the eight years Dr. Alexander served as secretary the Board has recorded financial growth from \$12,000,000 to over \$34,000,000 and membership in the retirement plan has doubled.

Dr. Alexander served as president of the Church Pension Conference in 1951 and was active in helping work out



W. M. Alexander

present coverage of Social Security for ministers.

He was the author of three books, *All Out for God*, *Holy Hours in the Holy Land*, and *Doing Likewise*. He had traveled in Europe, Africa, and the Near East.

He is survived by his wife, Eva Elizabeth, and a daughter, Ruth, the widow of the late Dr. J. C. Cowell, Jr.

LaVerne Butler in Revival At Calvary, Somerset

SOMERSET, Ky. — The Calvary Baptist Church here held its fall revival November 1-12. Pastor LaVerne Butler, Keck Avenue Baptist Church of Evansville, Indiana, delivered the messages throughout the series of services, and the music was directed by Brethren Sam Boyd and Hugh Massey.

Record attendance at the services was noted, with 364 in Sunday school on the mid-Sunday of the meetings. This broke the record for the year.

Brother Butler brought a soul-stirring message at each service, resulting in 19 additions; of which 9 were by baptism; 9 by letter, 1 by statement, and there were a number of rededications.

Our church has been strengthened and renewed. William Robbins, a layman of the church, surrendered his life to the preaching of the Gospel on November 21.

We expect to set new records during the new church year. Pastor Charles L. Jenkins is leading the church in a great way. New members are coming in at almost every service.—W. G. Boyd.

►An estimated budget of \$3,554,000 has been approved by the American Bible Society for 1955. This last year the Society's distribution of Bibles rose to almost ten million volumes in 81 languages.

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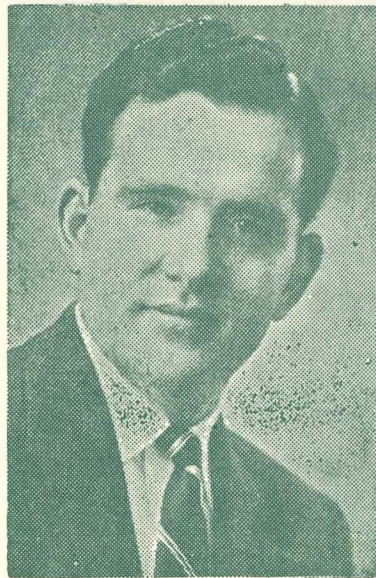
Mayfield's First Church Welcomes New Pastor

MAYFIELD, Ky. — The First Baptist Church of this city has welcomed its new pastor, John C. Huffman, who assumed his duties December 1.

Pastor Huffman came from the First Baptist Church of Gallatin, Tennessee, where he had been pastor since May 1, 1950. The First Baptist Church of Gallatin is one of the few churches in the Southern Baptist Convention to baptize "one to eight," which that church did this last year with 131 baptisms. During Pastor Huffman's slightly more than four years there, the Sunday school attendance increased from 311 to 641. The entire school was graded and the adults were promoted this year on promotion day.

Brother Huffman is a graduate of Union University, Jackson, Tennessee, and of the Southern Baptist Theological Seminary, Louisville. He has held pastorates at the First Baptist Church of Sebree, Kentucky, and at Seven Hills Baptist Church in Owensboro, Kentucky.

While pastor in Tennessee he served as vice president of the State Pastor's Conference, was a member of the Tennessee Executive Board, was a speaker



John C. Huffman

on the Tennessee Baptist Convention program, and was also a speaker for the regional Training Union conventions.

and immediately requested that this day become an annual affair in our church.

The following Sunday, October 17, George Davis spoke for five minutes upon "The Tithe is the Lord's." His devotion and humility is contagious.

Howard Asher, another of our fine laymen, spoke upon the subject, "It is a joy to be Honest with God," on October 24. This was a timely message spoken in a masterful way.

On November 7, Foley Partin spoke upon "A Partner with God," at which time he told of his experience of being a tither for 24 years.

The pastor delivered a message entitled, "Taking God Seriously" and 158 people responded to his call to tithe their incomes. The people came forward and stood before God and his witnesses to seal their vows unto Him.

Foreign Board May Enter Egypt Proper

"The prospect of Southern Baptists' undertaking missionary work in Egypt proper appears on the horizon," reports Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, and the Near East.

Southern Baptists already have a toe hold in Egypt by virtue of the medical and school work being done in Gaza. A recent visit to Egypt by Rev. and Mrs. Finlay M. Graham, missionaries to Lebanon, revealed that it would be possible for a representative of the Foreign Mission Board to go to Egypt in response to an invitation from a group of believers led by Rev. Seddik W. Girgis, a native of Egypt and a graduate of Southwestern Baptist Theological Seminary.

Dr. Sadler said, "Our representative, or representatives, could remain as long as the need of their services could be established."

H. Cornell Goerner in Revival at Erlanger

ERLANGER, Ky. — The Erlanger Baptist Church, Erlanger, Kentucky, enjoyed a week of revival services November 7-14. Dr. H. C. Goerner, of the Seminary faculty in Louisville, was the visiting evangelist. He brought forceful Gospel messages each evening and following the evangelistic services challenged the hearts of the people with stirring mission talks illustrated with beautiful colored slides of his trips to Southern Baptist Mission Fields. There were eight additions to the church and the entire membership was revived. The music was under the direction of Mr. Bill Cropper, director of Music and education at the Erlanger Baptist Church.—Jack P. Lowndes, Pastor.

Pineville Observes Laymen's Day

PINEVILLE, Ky., Nov. 15. — The First Baptist Church of Pineville, Kentucky, observed Laymen's Day October 10, at which time the men took charge of the complete service of the day. Twenty-eight men filled the choir loft and sang to the glory of God. Hearts were thrilled and eyes became wet from tears as our men spoke to the large awaiting congregation.

Pastor Raymond Sanderson presided and introduced each speaker. The

theme was chosen for the day and conscientious work was done by the men for this notable and memorable day of their lives. "Man-Power For Christ" was the theme. E. J. Farris spoke on, "A Layman Serving God Through The Organizations;" L. G. Swafford, "A Layman Helping His Pastor;" Robert Turpin, "The Layman Serving God Through Visitation;" and Clyde Creech, "A Layman Serving God Through His Gifts."

The men spoke with conviction and power. The congregation was thrilled

Hill Named Manager of Louisville Book Store

NASHVILLE, Tenn. — (BP) — Davis C. Hill has been named manager of the Baptist Book Store, Louisville, Ky., James L. Sullivan, executive secretary, Baptist Sunday School Board, announced recently.

Hill, employed for the past five years in the Louisville downtown and seminary book stores, is assistant to the manager, Miss Christina Stokmann, who is retiring December 31.

A native of Texas, Hill attended the University of Texas and received the B.D. and Th.D. degrees from Southern Baptist Theological Seminary.

Other recent Baptist Sunday School Board personnel changes announced by Sullivan are: Richard E. Kornmeyer transferred from the audio-visual aids

department to the Board's Merchandise Selection Department. He will be supervisor of the books and Bible section.

Ralph Longshore, secretary of co-operative field promotion in the Board's Sunday school department, has been appointed superintendent of adult work in the same department.

E. Stanley Williamson, superintendent of Intermediate Sunday school work, succeeds Longshore.

James Yarborough promoted from the position of copywriter to promotion of supervisor in the Board's advertising department.

Miss Hannah Brummit, director of religious education, First Baptist Church, Hendersonville, N. C., superintendent of Cradle Roll work to succeed Mrs. W. L. Blankenship.

Why Southern Seminary Will Close During 1955 Crusade

By DUKE K. McCALL

Evangelism is the driving motive in all that Southern Baptists do. World evangelism is the crowning purpose of the Southern Baptist Theological Seminary. Every member of the faculty and student body and the staff of the Seminary is a witness to the fact that Jesus Christ was God's promised Messiah, who was born of the virgin Mary and whose atoning death on Calvary's cross and resurrection is the only ground of hope for any man or woman anywhere in the world.

The Southern Baptist Convention has set aside as a part of its program the simultaneous revivals during the spring of 1955. As an agency owned by the Convention, Southern Seminary is involved in the official program of the Convention. Within the bounds of its own peculiar responsibilities the Seminary has always sought to cooperate with the official program.

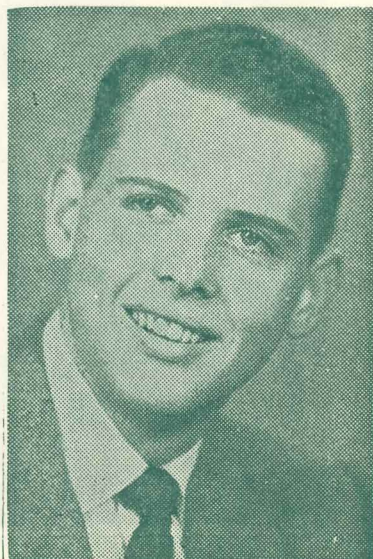
Meeting in regular joint-faculty session November 6, 1953, the Seminary faculty voted, for the first time in the history of the Seminary, to provide for the closing of classes during one week of the Simultaneous Revivals in this section of the Convention. This tradition-making action was adopted enthusiastically by a faculty which always is reluctant to break with any established pattern in this ninety-five year old school.

The controlling motive was that the 2,500 men and women who make up the Seminary family might be urged to spend this week in seeking the lost. The results will be twofold: Most important, lost men and women will come to know Jesus Christ as Saviour, Redeemer, and Lord. Second, students and faculty will return to the classroom with renewed zeal to secure the best possible preparation for the most effective Christian witness of which each individual is capable.

The Seminary has always held that nothing receives a priority over the claims of the Seminary classes upon the student's time and energy. This is because we believe that a first-class seminary education makes a more ef-

fective witness to the gospel. However, any student who is not a soul-winner during his seminary course will not be made one merely by the conferring of a B.D. degree.

It is our hope and prayer that by closing the Seminary for a week next spring our students will be enabled to do the work of an evangelist and then come back to class to learn how to do it even better in the years ahead.



CROPPER GOES TO ERLANGER.—The Erlanger Baptist Church, Erlanger, Kentucky, has recently acquired the services of Mr. William Cropper as director of music and education. Mr. Cropper goes to the Erlanger Church from a similar position at the Nicholasville Baptist Church. He is a graduate of Georgetown College and at the present time is a student in the School of Religious Education at the Southern Baptist Theological Seminary in Louisville. He is a native of Winchester.

Texan Made Executive Secretary of Northern California Baptists

CHICAGO, Ill. — (BP) — Mack McCray, Jr., a native of Texas and Oklahoma Baptist University alumnus, Chicago, Ill., has been elected executive secretary of the Northern California Baptist State Convention. McCray has been director of Christian Education for the Chicago Baptist Association since 1947.

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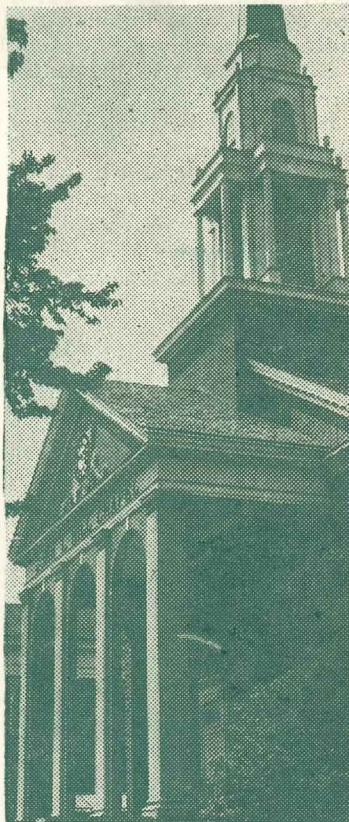
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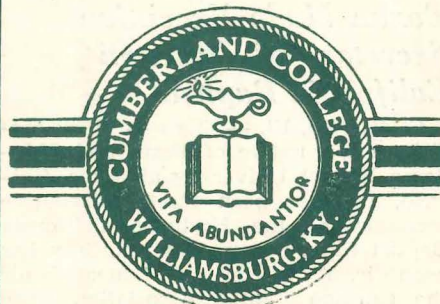
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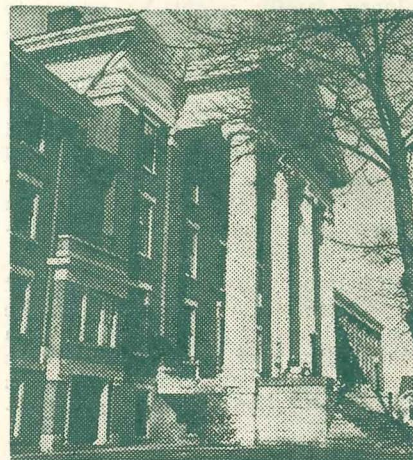
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