

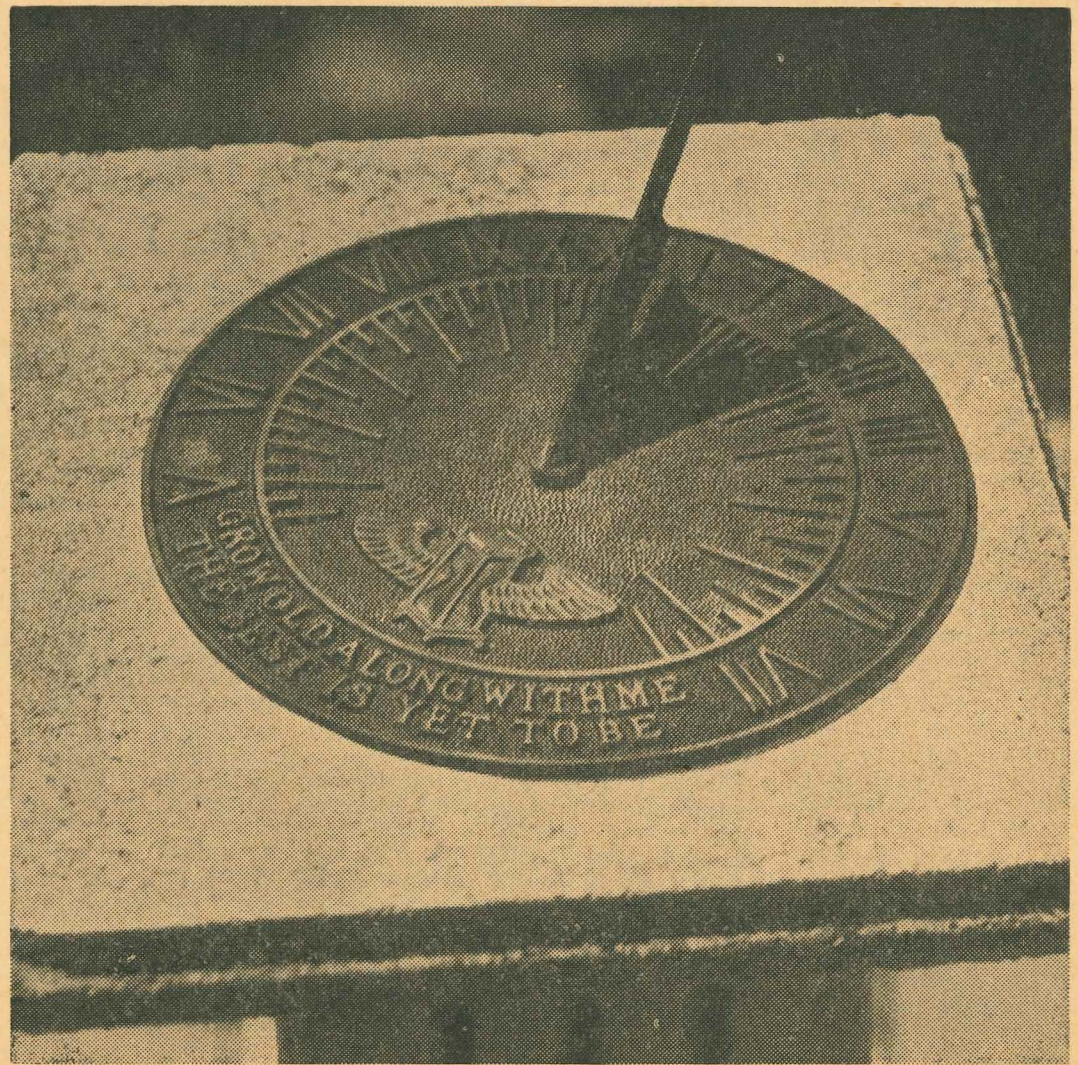
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January Is Will-Making Month

My Silent Shadow Cries Against Delay



Put the Kentucky Baptist Foundation in Your Will

Vol. 129 No. 2

Kentucky's Largest Denominational Paper

January 13, 1955

►Chaplain Darrell C. Richardson, formerly of Fort Mitchell, Kentucky, and now CCA Chaplain, Third Armored Division, Fort Knox, Kentucky, is now awaiting overseas orders.

►Edward H. Hurt, Jr., professor of physical education and athletic director, Oklahoma Baptist University, has been elected Royal Ambassador secretary of the Southern Baptist Convention.

►Paul Stephens, director of Radio and Television Commission of the Southern Baptist Convention, has been in a Georgia hospital for surgery, due to a back injury several months ago.

►There are 1,217 Southern Baptist churches which have 1,000 or more members. They represent four per cent of our total churches but give 47 per cent of our total mission gifts.

►In Pittsburg, Pennsylvania, a new method to increase Sunday school and church attendance is being tried. The Pittsburg Railways Company has reduced Sunday fares one half for children up to eighteen.

►The Shepherdsville Church has some extensive plans for the future and the tuckpointing of their building. The next major project will be the redecoration of the interior, according to Pastor Bruce V. Hartsell, and he says that the architectural staff of the Sunday School Board is drawing plans for a new educational unit for them.

►John E. Tracy, 37, for twelve years a pastor in the Paducah area (West Union Association), has moved with his family to Louisville and has united with the Shawnee Baptist Church. Brother Tracy is a graduate of the Paducah Junior College and has done work at Belmont Baptist College, Nashville. He plans to enter Southern Seminary, Louisville, and will be available for supply work, revivals, or a pastorate.

►The Furman University Magazine for December has just come to our desk, and glancing over the alumni news we saw so many of the 1954 graduates with Kentucky addresses that we decided to count them. We found that 38 of their 1954 graduates are now stationed with the U. S. Army in Fort Knox, Ky., and 23 are students in the Southern Baptist Theological Seminary. There were 262 in the 1954 graduating class.

►Brother J. A. McCord, Pineville, writes: "It was my pleasure to preach for the Baptist Church at Jackson on December 6. I was pastor there in 1927. This was my first visit with them in 27 years. I found the church has made great progress, increasing in membership, making expensive improvements on their building, and greatly increasing their contributions to the Cooperative Program. Brother Kenneth S. Clendaniel is the much loved pastor."

►Miss Margaret White has resigned from the Editorial Department of the Home Mission Board and has gone to the International Center, Berkeley, California. A graduate of Bessie Tift College, Forsyth, Ga., and the Carver School of Missions and Social Work, Louisville, she has been a teacher in the Kentucky mountains, a church secretary, and secretary to Dr. John Caly-lor, editor of Southern Baptist Home Missions. She will be associated with Miss Ruth O'Dell.

►Kentucky readers of *Open Windows*, the devotional quarterly published by the Baptist Sunday School Board, will be interested to know that Dr. W. R. Pettigrew, pastor, Walnut Street Baptist Church, Louisville, Ky., is one of the contributors to the first quarter, 1955, issue. The editor of *Open Windows*, Rev. Donald F. Ackland, announced recently that beginning with the first issue in 1955 the daily Bible readings would follow a revised scheme.

►Mr. and Mrs. A. Clark Scanlon, Southern Baptist missionary appointees to Guatemala, have completed their studies in language school in Costa Rica and are returning to the States for a few weeks before going to their permanent field of service. Until January 15, 1955, their address will be 1423 Schley Ave., San Antonio, Texas; from January 15 until February 1 they may be addressed at 224 Geneva Street, Decatur, Ga. Mrs. Scanlon, the former Sarah Martin, is a native of Hazard, Ky.

►The Nicholasville Baptist Church had the dedication service for their Camp Nelson Baptist Mission November 28. The Nicholasville Church has recently called Brother Sherman Vanaman, student in the Southern Seminary, to be pastor of this Mission. The lot of the Missions was purchased by the General Association of Baptists in Kentucky, and now has on it a structure 45x24 feet, erected at a cost of \$2,500. Mr. Hayden Lane, a Presbyterian deacon, was the builder, and he gave his entire labor without charge. Pastor William F. Evans, Nicholasville, says Jessamine County has some 14,000 people and contains only four Baptist churches.

►At the meeting of the Joint Promotion Conference at Nashville, a program of work was outlined for a ten year period to climax with the third jubilee celebration of organized Baptist work in America in 1964. The first step in the program is Church and Denomination Night calling for conferences in 30,000 churches next September and October. The program for 1956 and 1957 calls for two years of world mission emphasis with 1957 to be known as World Mission Year. For 1958, a goal for the Cooperative Program was set at \$52,000,000, or \$1,000,000 a week.



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

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

►The Supreme Court of Massachusetts overruled the decision of a probate court judge who dismissed the petition of a Seventh-day Adventist couple for adoption of a Roman Catholic child. In its ruling, the high court said that Judge Walter L. Considine, of Bristol Probate Court, erroneously based his action on the fact that there are many Catholic applicants for adoptions in the New Bedford area where the child's natural mother lives. A judge's personal knowledge that many Catholics want to adopt children is not a proper subject for judicial notice, the Supreme Court stated.—The Watchman-Examiner, New York City.

Why Baptists Don't Drink

By SMITH H. GIBSON M.D.

On several occasions, after having stated I didn't drink, or after a social gathering at which I have refused a drink, some friends have queried, "Why don't you drink," or "Oh, that's all right, you're a Baptist, aren't you?"

I'm proud of this latter question, although not of the circumstances which prompt it. In this discussion I have no intention of going into Biblical passages which deal with the subject, as my minister friends are much more qualified to interpret this material than I. I am sure, however, that the Scriptures offer a fertile ground to substantiate our claim. I shall, however, touch on some points of medical and common sense significance with which I am sure my Baptist brethren will concur.

A friend of mine, once having asked me why I didn't drink, was quite confounded when I turned the tables and asked him why he *did* drink. Actually, he could give no intelligent answer. After several days to think it over, he could still come forth with no logical reason why humans should consume alcohol, not only from a religious standpoint, but from any other standpoint as well.

I can recall no logical reason offered by the liquor or beer manufacturers aside from "pleasure," "hospitality," and a few other words or terms designated to put a few more dirty dollars in their pockets. None of these merchants of misery will publicly argue why people should drink; they won't stand up for their products because, figuratively, they haven't a leg to stand on.

The Problem

The problem of why people drink has several facts. One of these deals with group conformity—wanting to drink as others do, or providing liquor because they feel guests want or expect it. "After all, one can't afford to be a fanatic, and surely no harm can come from one little cocktail or so." Actually, many people don't like the stuff. I recall a young lady at a cocktail party who was visibly grimacing as each sip of the drink went down. Having finally finished the ordeal, the host came again with the bottle and, wanting to conform, she said, "Just give me a tiny bit this time; it's so good that I simply can't say 'no' altogether." Shakespeare was right when he said, "Fashion wears out more apparel than men," and Franklin when he said, "Men would

Dr. Smith H. Gibson, formerly of Williams-town, Ky., and a native of Everts, Ky., is presently specializing at Mayo Clinic, Rochester, Minn. He is a Southern Baptist.

jeopardize their souls rather than be out of fashion."

So, Baptists, the non-drinkers are a peculiar people because they don't always follow the social pace-setters, especially the drinking ones. We can be proud of this, though, because if we were to follow like sheep, the Lord would have put wool on our backs. We are proud to be peculiar and "fanatic" about what we believe to be right.

Other Angles

To explain further in this matter, let us consider some other angles of our abstaining. First, a Baptist is a Baptist because he believes his faith is closest to the ideal for the practice of Christianity. He further knows that whiskey and Christianity don't mix.

How many good Christians can you find in a tavern, roadhouse, or bar? Who can serve God from the bottle? Do you find more murder, prostitution, and similar crime associated with alcohol than not? We Baptists merely judge liquor by the company it keeps. Some may say that alcohol is not directly behind crime; that there is an underlying psychological defect or "tendency" or "predisposition" to blame. This is no doubt true to some extent, but all the more reason for abstaining from alcohol. One with a predisposition to diabetes would not wisely eat excessive sweets or become fat so the disease could manifest itself. One can never be sure at the time of the first drink what alcohol will do to him.

Why Alcohol?

What is alcohol in regard to the body? Its use as a beverage has never made a healthy body, just as it has never made a healthy home or a safe highway. No doctor can give any intelligent lecture on the usefulness of beverage alcohol. Medically speaking, it is always a depressant of the higher functions of intelligence and activity. At first giving a sense of well-being, comfort, and vivacity, the tune soon changes to a silly love or violence, and thence to stupor and coma. The first functions to be lost are the finer grades of judgment, inspection, observation, and attention—the factors which comprise the restraint and prudence which characterize the person in his normal

state. It has been proved time and again that mental and physical powers are impaired, although the drinker doesn't realize this, at least until the hangover.

No amount of alcohol is a stimulant; "stimulation" is no more than a release of inhibition and an exposition of in-coordination. The great Horace realized some truth, but not all, when he wrote: "What wonders does not wine! It discloses secrets; ratifies and confirms our hopes; thrusts the coward forth to battle; eases the anxious minds of their burdens; instructs in arts. Whom has not a cheerful glass made eloquent! Whom not quite free and easy from pinching poverty!" Quite a crutch, isn't it? Baptists need no crutch except the Lord.

What It Does

What, then, is in alcohol? It's apparent that the nice party, with merry-making friends being sociable, tipping the beautiful glasses with the colorful drinks, is the first block in a street that ends over across the tracks in skid row where the user, away from neglected family, lies in the ditch, begs for a beer, and sometimes stoops to get his dinner from a garbage can. How "beautiful" alcohol can be made is limited only by the amount of money one has to waste on it. Even with the drinking wealthy, however, often one slip is sufficient to send one skidding from roof into the rain gutter.

What Should Be Our Attitude?

Knowing the attitude of Baptists toward alcohol, what should be the attitude of Baptists toward drinkers?

Every good Baptist knows he has been exhorted to love his neighbor, and this doesn't mean just the non-drinking ones. Loving the drinker and despising the drink, we must strive to separate the two. It has been proved that this requires more Christian work than mere-law-passing.

(Continued on Page 23)

►Rumsey Baptist Church held a seven day meeting with Brother Cecil Laster, Daviess-McLean missionary, preaching, and Robert Thomson, Owensboro, leading the music. Pastor S. A. Kittinger, Bremen, Ky., says that there were 13 additions, 7 of these being for baptism and 6 by letter, and more are expected later. "The remarkable part about this," says Pastor Kittinger, "that the church has only 20 resident members, with 36 on the roll. God has blessed us in a great way. Not many churches add two-thirds to their body in a single meeting."

"Words" And The Word Of God

Writing a book, a Baptist author sat a long time at his desk one day, searching his mind for a word—the exact word for his thought. It wouldn't come. Finally, pushing his chair back, he reached for his hat and walked out. On and on he went, sometimes stopping a friend to lay his problem before him, then walking on. At last the word came. Smiling, he hurried back to his manuscript and went on writing. Certainly he could have used another word, but it wouldn't have said exactly what he wanted to say. The present writer knew that man—a peerless preacher, teacher, author—and frequently, yet, takes up one of his books and sees again the fruit of meticulous care in the choice of words. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25: 11). "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it" (Prov. 15:23)!

But not all have been as careful as that friend. Some are reckless in their use of words—even some who are in reputation for wisdom and honor. They seem not to know that words can be hurt by misuse or abuse, and that, thus, the language is robbed of some of its value. When a word is wrongly used, a chain reaction sets in and, if it is in a book, the hurt lasts as long as the book.

By misuse of words, their original meanings have been gradually changed. Hundreds of instances could be cited, showing that over a period of many decades the meanings of words have either completely changed or else the words have taken on so many significances as to make current readers uncertain about what was actually said.

Let us suppose a book was written two, three, or four hundred years ago. The meaning was clear, then. But during those years misuse has so altered the significance of some of the words as to make them misunderstood today. Readers, therefore, are put to the necessity of delving into and discovering exactly what the questioned words meant at the time the book was written; otherwise, readers may make, in places, interpretations never intended by the author.

Translations

And this is exactly what sometimes happens in reading translations of the Bible which were made two, three, four hundred years ago; and this is why new translations of the original language must be made from time to time—to bring the Book into the exact language of the people, today.

New translations of the Scriptures are not made because the translators disagree with what the Bible said; they want to make available for the people exactly what the Bible said in the beginning. The only way they can do this is to use words that are known and understood, now.

Certainly there have been unfortunate translations of certain words, even as there have been unfortunate sermon interpretations in pulpits. But this should not prejudice us against all translations any more

than a few poor sermons should prejudice us against all preaching. As long as the world stands, and as long as the meanings of words undergo changes through abuse or for any other cause, we shall need faithful new translations of the Scriptures. The Bible does not change, but language does.

Know the Original

All this argues the need for every preacher's knowing the Bible's original languages. God inspired men to write exactly what He wanted said. And in the conveying of His thoughts, words had to be chosen under His guidance.

It is embarrassing to a high degree to hear a man miss the original meaning of the text and make it say what is not in it at all. Such a person has neglected to acquaint himself with the language. He either forced his own ideas into the Scriptures (a dangerous thing to do) or else followed what some other biased person had said. There are circumstances under which such a person, no matter how sincere and earnest, becomes a positive menace to revealed truth.

Let us say, particularly to young preachers, the time is coming when no church will call a man who is not trained for the work of the ministry. And we firmly believe that the time is coming when no church will ordain a man to the ministry who does not solemnly pledge to prepare himself for the work to which God has called him.

Another word should be said. There are those who prepared for the work of the ministry but, because they were kept so busy at other things, have allowed themselves to become dull in their understanding and use of the New Testament Greek. The man who is too busy to study is much too busy. By this neglect, even though one has a college and seminary degree, he more or less takes his seat in the same pew with those who neglected to prepare.

Every preacher should stay abreast with new light being shed on the meaning of old words used in the ancient manuscripts. It is now known beyond any doubt that the New Testament was written in the language of the common people. It is nothing short of amazing the light which has been turned in on certain words and expressions by discovery of secular writings which used exactly the same words found in the New Testament—writings made at or about the time the inspired writers penned the Scriptures. Many words and expressions which long had puzzled readers have now been made clear in this manner. Christendom owes an enormous debt of gratitude to God-fearing, Bible-loving archaeologists who labored to bring those ancient secular writings to light.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" is still a glorious charge to any teacher of revealed truth. Nothing is more needed now than a knowledge of the Book; not just bits of it, but all of it. For this reason there is now a yearning for expository preaching by men who love and know His Word. A dear professor

who is now in heaven said to me once, "It is amazing how few really study the Word. They read it, or think they do; but few really study it."

Empowered by the Spirit of God Who inspired its writing, the Bible will change men; it will point the way to heaven, but it will also show how to live in this world.

Preachers Spiritually Fed

But not only does the Book transform the hearers; the preacher who really studies the Bible grows, amazingly, in grace. There are some ministers who are literally starved, spiritually. They go into short texts, here and there, and throw in some illustrations to make the sermon interesting; but they themselves do not go way down into the depths of the Scriptures, every day, for the feeding of their own souls. Hence, lacking the spiritual food for their own lives, they develop frustrations, a feeling of dissatisfaction with themselves and their people. Unless the man of God feeds daily on the Word, he cannot stand up under the strain of the ministry, and he cannot feed those who must look to him for the breaking of the Bread of Life. A spiritually starved preacher means an unhappy minister and an unhappy and spiritually weak congregation.

Working With Canadian Baptists

A much-debated question seems to have been settled—that of extending Southern Baptist work into Canada. There has been a good deal of discussion pro and con—some of it a bit too warm for brethren—but all the wrinkles seem to have been ironed out, at least for the present.

Most of us recall that, at the St. Louis Convention, action was taken approving assistance to Baptist churches in Canada and stating that the matter of working out the details should be left to the Home Mission and Sunday School Boards. The two boards have issued similar statements of opinion.

The general opinion now is that Southern Baptists should recognize that "all Baptist brethren as individuals, local churches, associations, and state conventions are autonomous bodies and have the right to determine their own affiliation and co-operation with each other and other Baptist bodies," and that "therefore we should not question their own rights for mutual co-operation and promotion." The conviction is, further, that Southern Baptist agencies should accept requests from any Baptist church or group of churches in Canada for aid in furthering *their own programs* in their various fields of endeavor, but that no worker whose salary is paid even in part by a Southern Baptist agency should establish residence in Canada or try to align either established or new Canadian Baptist churches with our Southern Baptist work.

Two of the Canadian brethren—leaders in the Baptist work there—addressed the recent meeting of the Executive Committee in Nashville and made it plain that Canadian Baptists as a whole do not want Southern Baptists to project their organized work

into Canada, or to seek to create, in Canada, churches that would be known as Southern Baptist churches. They welcome Southern Baptist assistance but not intrusion.

Of course, there may be some Canadian Baptist churches that will wish to be known as Southern Baptist churches and to affiliate with the Oregon-Washington Convention. But the initiative must rest with such churches, and not with any agency of the Southern Baptist Convention or its workers.

North Carolina Baptists Take Needed Step

Many Southern Baptists are familiar with the well publicized case of the North Rocky Mount Church of North Carolina in which a tangential group sought to sever relations with the Baptist State Convention of North Carolina and the Southern Baptist Convention and go into another movement, taking the church property with them.

Though the tangential group in the North Rocky Mount Church outnumbered the members of regular order, the court held that "the church property belonged to that group in the church, whether majority or minority, who held the generally adopted customs, usages, and practices of a Missionary Baptist Church." The lower court's decision was recently upheld by the superior court of North Carolina.

Thinking that perhaps other North Carolina Baptist churches might conceivably have a like situation develop, General Secretary M. A. Huggins, at the 1953 meeting of the Baptist State Convention of North Carolina, asked that a special committee prepare a Constitution and By-Laws that could be proposed for adoption by the churches. This Constitution and By-Laws which will be made available for the churches has been prepared, and Secretary Huggins has mailed the editor a copy. The document is so worded as to set forth, clearly, the nature of the church, its organization, its beliefs and practices, and affiliations, etc. And, in the event of a division in the body, the document would offer grounds for a favorable settlement of any contest in the courts as regards property, etc.

Pastors and churches everywhere would do well to study the general idea contained in the report of the North Carolina committee and to protect themselves by such a declaration. And not only would such a document protect the property rights of the church; it would serve as a valuable source of information to every member as to his duties, church procedure, etc. Such a statement has long been needed by all Baptist churches.

—o—
►There is one type of woman rarely seen in a psychiatrist's office. That is the woman who is glad she is a woman. Although not a minority in our female population (only 34.4 per cent according to a survey made by Fortune Magazine), she honestly enjoys homemaking, and more than anything in the world wants to raise a family of healthy, normal youngsters. During my twenty years of listening to distressed patients, I have never met her in my office.—Dr. Marynia F. Farnham, psychiatrist and author, quoted in Awake.

REPENTANCE—

A Turning to God

By FRANK E. MORRIS

"Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land" (Jeremiah 35:15).

The necessity of repentance for salvation is emphasized over and over again in the Bible. Like a scarlet thread, this doctrine runs through the Word of God.

Upon the instructions of God, Noah preached repentance to his wicked generation while building the ark.

When Jonah finally surrendered to the call of God, he went to Nineveh and preached repentance and God moved upon that city and all the people, from the greatest to the least, repented and put on sackcloth and sat in ashes.

The very heart throb of the message of John the Baptist was: "Repent ye, for the Kingdom of Heaven is at hand."

The first note sounded by Jesus in His great Galilean ministry was the necessity of repentance for salvation. "From that time began Jesus to preach and say, 'Repent; for the Kingdom of Heaven is at hand.'"

On the day of Pentecost, Peter stood up before the heartless throng—so hard-hearted that they had crucified the Son of God and the quaking earth and darkened skies had not moved them. But Peter preached to them about their sins, and conviction came and they cried: "Men and brethren what shall we do?" Peter said: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." The record reveals that 3,000 repented and were baptized in one day.

The text I have selected takes us back to Judah and the preaching of the prophet, Jeremiah. Jeremiah was reminding his people that the sons of Rechab, a tribe not included in the family of God's chosen, were living more respectable, decent and sober lives than God's own people. Judah had forsaken the pure worship of their Heavenly Father and had gone after idols, and was conspicuous in the frivolities and drunkenness of the heathens.

What a picture of twentieth century Americans. How far we have wandered away from God and the ways of righteous living.

Repentance is a Universal Need

"Return ye now every man." To tell a man, who has no realization that he

standing to the precipice of destruction? If nothing else of good comes out of the creation of atom and hydrogen bombs, wouldn't it be wonderful if man could be made to realize his desperate need of coming back to God?

We need a revival of religion that will awaken the dormant spirits of men and make them conscious of their total depravity.

Repentance Leads Man to Right His Wrongs

... and amend your doings." Someone has rightly said that: "Repentance without amendment is like continual pumping in a ship without stopping the leaks."

If repentance is a change of opinion concerning sin, then when one genuinely repents he has a different attitude toward it. Instead of appearing desirable or fascinating, it looks the very opposite—most odious and detestable: therefore, where he has been pleased with the ways of sin, he is now uncomfortable in its society.

Our Lord's solemn words, "Except ye repent, ye shall all likewise perish," are as important today as when first uttered. Shallow preaching that does not grapple with the terrible fact of man's sinfulness and guilt, calling on "all men everywhere to repent," results in shallow conversions; and so, we have millions of glib-tongued professors today who give no evidence of regeneration whatever. While talking of salvation by grace, there are many who manifest no grace in their lives. Loudly declaring they are justified by faith alone, they fail to remember that "faith without works is dead." We need to read again James 3 and take its message to our hearts: "If I regard iniquity in my heart the Lord will not hear me." No man can truly believe in Christ who does not first repent, and the passing of the years will deepen the conviction of his need to keep on repenting.

Zacchaeus, when he had found Jesus, was led to right his wrongs. He said: "If I have cheated anybody by overcharging him on taxes, I will give him back four times as much. He was saved from a covetous spirit, a love of money, and at the same time was saved to a true standard of values—saved to a spirit of sharing—that made him willing to give half his fortune to the poor. That is what happens to a man who has truly repented.

Repentance Enthrones God as Supreme

"Go not after other gods to serve them."

If repentance is a change in opinion, I take the definition to mean that a change in opinion concerning God would be foremost in the thought.

(Continued on Page 14)

Harnessing the Power in Our Churches

By CARL E. BATES

The need of our time makes it imperative that we harness the power in our churches.

To refer to the "need of our time," one cannot help but understand that the chaos, confusion, and travail of the present world-crisis is meant. Dr. T. B. Maston, in his recent book, *A World in Travail*, says, "A phenomenon of the proportions of the present crisis will have many contributing factors, both historical and contemporary. To attribute it to any one cause would be an over-simplification. Basically, it is spiritual in its nature and, the remedy likewise must be primarily spiritual."

Contributing Factors

Mainly, two things have contributed to our present crisis. One of these is the rapidity of changes which have been forced upon our world in the last fifty years. World War I came in 1914. It was followed by a period of unprecedented prosperity in the 1920's. A world-sweeping depression came in 1930. World War II came in 1940, and, at its close there suddenly burst upon our world all the numbing horrors of the atomic age. These breath-taking shifts, made with hydra-matic swiftness, have been more than the human nervous system could stand.

Coupled with this is another factor. In recent years tensions and pressures within the underprivileged and disinherited masses have been building up. Now, all over our world, we are witnessing their march toward a revised status.

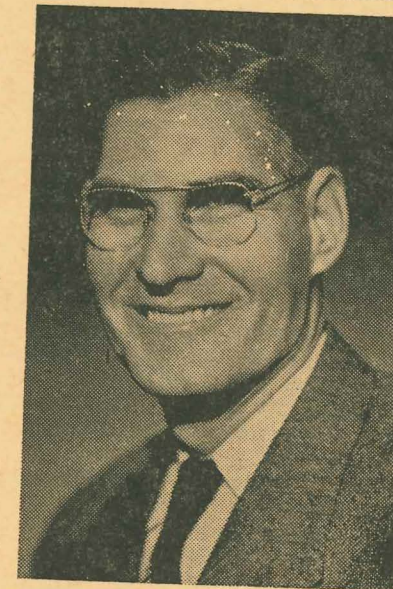
Dr. Charles Malik, ambassador of the Republic of Lebanon, said recently, "Come with me anywhere in Asia, the Middle East, and Africa, and yet you will find people bewildered and bewitched by a three-fold disclosure: the disclosure of their essential humanity, issuing in a disclosure of the possibilities of the future, issuing in turn in a radical revulsion of the past."

He is but supporting a contention made by others that the last, the lost, and the least of this earth are now on the march and they will run over any who seek to impede their progress.

Carl E. Bates, pastor, First Baptist Church, Amarillo, Texas, is a native of Mississippi, and received the Th.B. degree from Southern Baptist Seminary. He was honored by Baylor University with the D.D. degree in 1951. A member of the board of trustees of Wayland College, Plainview, Texas, and the Executive Committee of the Southern Baptist Convention, he has held pastorates in Kentucky, Florida, and Texas.

The Source of Trouble

A popular pastime in our day engages in blaming the Communists for this seething unrest among the masses, but he who does so is simply playing ostrich. Communism has simply seized upon this turbulence among the masses and, while we've been soundly asleep, they have made high capital out of it for their cause. While proud little Europe and arrogant America threw off all self-restraint and indulged themselves to the complete disgust of the rest of the world, the United Soviet of



LAYMAN AT WORK.—A bulletin published at Walton, Kentucky, gives Emerson Young, a Baptist layman, credit for having made visits to 325 people who came to attend the church revival. He and his wife are in the restaurant and dry goods business in Walton, but he finds time to perform the work of a layman.

Socialist Republics detected the gathering storm, and, with a stroke of genius turned its force into their own wind-mills.

We should have known that one day the grim spectre of a starving nation of Chinese would stand in judgment upon our civilization, but we were too busy. Too busy! Making money. Too busy! Building a nation without God. Too busy! Desecrating the Lord's Day. Too busy! Eating, drinking; marrying and giving in marriage; turning a deaf ear to

the call from the Far East and the Near East and the Dark Continent—too busy! Too busy, to notice in 1917 that an entire nation threw off its Christian heritage and proclaimed a religion of atheism. Too busy, to listen to perspiring orators and fanatical preachers as they warned of apocalyptic fires being lighted all over our globe.

While we slept we took no notice of the break-down of the American home; the decay of tried and true principles of education in our public schools; and, the creeping paralysis of spiritual indifference in our churches. Dr. C. G. Rutenber has correctly diagnosed the condition of the church in our time. Speaking before the American Baptist Convention two years ago, he said, "Clergy and laity alike are puzzled at the seeming irrelevance of the church in a world where the only dynamism appears to be the dynamism of Anti-Christ."

The cross is no longer a dynamic in human life. The Bible has ceased to have authority for men's consciences. Miracles of spiritual healing are nowhere taking place on any wide-spread scale. The church is not molding thought and fashioning conduct as she ought. The lives of church members in far too many instances are not really modelled on the Christian pattern. On the contrary, they are stamped with worldliness, selfishness, and pride.

Solution?

If one asks how we shall harness the power once again in our churches, various answers are given.

Some say that ecclesiastical division is to blame for our powerlessness. And, so, the churches ought to unite; present an unbroken front to our world, and then we would be well able to challenge the Anti-Christ in our time. Little or no thought is required to reveal the shallowness of this suggestion. The disgrace of our time is not disunity but disloyalty to God's Word, and, if the church is to present a united front in our time, this is to be the only basis upon which it must be done. We would do well to remember in this connection that spiritual results are never secured from mere outward organization.

Others say the church is cursed by her bondage to a discredited theology. This, they say, alienates multitudes of intelligent people. If we would only accommodate ourselves to the progress of thought in our time; if we would give up these out-worn dogmas to which we have adhered, and streamline our theology we would once again challenge our world. But, here again, the suggestion falls far short. To strip off dogma and streamline theology might prove effective in some degree, but dogma is necessary if men have anything left to worship.

(Continued on Page 10)

Christ is More Than The Babe of Bethlehem

By SAMUEL SOUTHARD, Pastor
Ft. Mitchell Baptist Church
Ft. Mitchell, Kentucky

Everybody loves a baby, especially a "little" baby. Perhaps this is why Christianity is so popular at Christmas. We like to think about religion as angels hovering over a crib, of a mother holding her child. The story of Christ reminds us of children's laughter and the smell of freshly-cut pines.

But Christmas is over. The tree has been thrown out and the chorus of angels has gone back to heaven. We have put away the ornaments, and the tinsel, and the manger scene.

The baby Jesus is gone, too. For a few weeks we have sung his praises. We have made offerings for the poor, felt the joy of giving to our friends, and even spoken in kindness to our enemies. But it is all over now. The poor are still with us, for one Christmas basket will not feed them all year long. We are disappointed because someone did not give us as much as we gave them, and anxious because a socially prominent person paid more for our gift than we did for theirs. Our enemies are still our enemies, and we'll hate and grieve and gossip about them as much as ever.

The Christmas spirit has departed with the Christ child, until the same time next year. Will it always be this way? Yes, as long as Christ remains only a baby in our thinking.

But is Christ always a baby? What about Jesus the teacher? Christ the righteous judge? The Son of Man who was crucified for our sins? The risen Lord who shall reign for ever and ever? The story of Christ the child is only the beginning of God's incarnate life among men.

But many of us keep Christ as a child. He's so helpless that way. We'll show him attention when it pleases us. When it is convenient we will be religious. When everyone else sings carols, we sing them, too. It's so much easier to think about loving a helpless baby than it is to remember that Christ came because we are helpless in our sins.

We love Christmas because it is a story of joy and triumph: "Oh come, all ye faithful, joyful and triumphant!" But what about the rest of the story? What of Jesus the teacher?

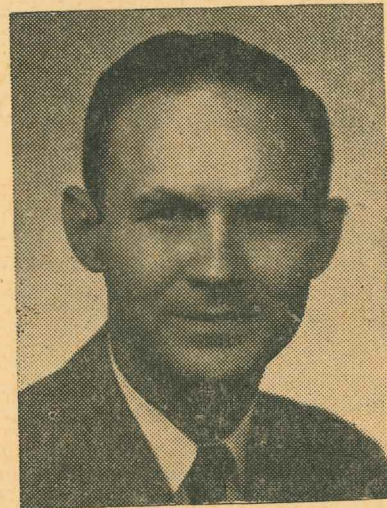
Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.

This kind of search is different from going to Bethlehem one time to see a baby. This is a searching out of our entire living, our business practices, our personal relations, our inner thoughts.

And what about Christ the righteous judge?

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Can we bear such judgment as this? Which of us think of clothing the poor, except at Christmas? How many of us go into a public institution—prison, hospital, home for the aged—more than once



HILLSBOROUGH CALLS SHIRL D. DAVIDSON. The Hillsborough Baptist Church, Versailles, Ky., has called as its new pastor Shirl D. Davidson, formerly pastor for almost three years of Macedonia Church, Levee, Ky. The Hillsborough Church gave him and his family a food shower soon after arrival. Previous pastorates have included churches in Minerva, Texas; Cameron, Texas; and Campton, Kentucky. While at Levee, the church erected a pastorium, remodeled the church's interior, organized a Brotherhood, held five revivals and one school of missions, partially departmentalized the Sunday school, increased financial contributions, installed an attic fan and paid off indebtedness. At the time of his call to his new field of labor, Brother Davidson was moderator of the Boone's Creek Association.

a year, if at all? What have we done for little children?

If we look at the whole life of Jesus we cannot escape this truth: his life is an unveiling of the love of God and man's rebellion against God. We expect the life of the Christ child to be full of joy and success, to have a happy ending. But what do we read? That he was born in a stable and ate with sinners; instead of triumph, there was humiliation; that "he came unto his own, and his own received him not"—instead of success, there was failure; that "he came to give his life as a ransom for many"—not joy, but suffering.

Why must it be this way? Why must the tender story of God's love for men begin in a manger and end on a cross? So long as men refuse to see Christ as anything but a baby, it will be so. We enjoy the rituals, celebrating his birth; but do we love the life of righteousness he taught?

It is a fact of history that when Jesus the man passed judgment upon his generation, they could not abide it. The Jews rejected him as Messiah, and the Romans killed him as a king. Hear the words of Jesus: "Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father's desires" (John 8:43-44).

We still do not understand, because we still follow our own desires. But we know something is wrong. Vaguely we hear again the song of the angels, "Peace on earth." But where is it? Where is the peace of our own hearts?

There will be no peace among men, no continuing Christmas, until we acknowledge our rebellion against God, repent of our sins, accept the love of Christ who came into the world to save us. If Christmas were all the story of Christ, how miserable we would be! What way of escape would we have from the judgment of God, the misery of our own mixed-up lives?

Because the Christ child became a man, there is a way prepared for men to become children of God. Jesus lived and died for us, to save us from our sins, to show us the love of God. In his life and death God has confronted us with the challenge of eternal life rather than eternal death. When we acknowledge our inability to deal with sin in our own lives, then we can see Christ as our savior, because he alone has dealt adequately with sin.

(Continued on Page 12)

►Dr. Henry Turlington, associate professor of New Testament at the Southern Baptist Seminary, was the guest preacher recently at the Dallasburg Baptist Church, Wheatley, Ky., while Pastor William C. Lamb and his wife spent the holidays in North Carolina with their parents.



A 50 CALIBER M-2 ANTI-AIRCRAFT GUN is the focal point of interest for three veterans now attending Campbellsville College at Campbellsville. Left to right they are Tabor W. Best, Elizabethtown, president of the Veteran's Club at Campbellsville; Carl Tungate, 2100 Confederate Place, Louisville, vice president; and James Simpson, Mackville, a member of the club. More than 30 veterans are now enrolled at Campbellsville College and others have indicated they will enrol with the beginning of the second semester, January 24.

H. Leo Eddleman Speaks to Mays Lick Brotherhood

MAYS LICK, Ky. — The Brotherhood of the Mays Lick Baptist Church, sponsored a Rally on December 14, when pastors and laymen in the Bracken Association were invited to a Turkey dinner, and later to hear an inspirational address by Dr. H. Leo Eddleman, president of Georgetown College. The speaker was at his best and fired the imaginations of some 75 men from nine churches as he challenged them to be harnessed in aggressive fellowship for the Glory of God and the day by day promotion of Kingdom causes. The speaker cited something of the accomplishments of the Woman's Missionary Union, and declared that consecrated men with their resources could well outdistance this fine organization. He pleaded for the manpower of the churches to get behind their pastors in a revitalized church program in enlisting the boys and reaching men for Christ.

Mr. Fred Chumbler, president of the Mays Lick Brotherhood, presided. Joe L. Henson of Maysville rendered a solo and his accompanist was Rev. Reginald W. Johnson, associational missionary of Flemingsburg. Pastor G. A. McNeely,

of the Carlisle Baptist Church, opened the meeting with prayer and Pastor Louis A. McCord, First Church, Maysville, gave the benediction.

Dr. A. D. Odom, pastor of the host church, introduced the speaker with the thought, "that with the inauguration of Dr. Eddleman as president of Georgetown College, a new era has begun, and this historic institution will now take her rightful place among the institutions of higher learning in our nation."

Committees Named

NASHVILLE, Tenn. — (BP) — Committee and committee members named at the recent annual December meeting of the Southern Baptist Convention Executive Committee in Nashville are as follows:

HOME MISSION BOARD BUILDING LOAN: A committee to confer with committee of three from the Home Mission Board on the ways and means of enlarging Home Mission Board loan funds for churches to \$11,000,000. Members are: A. Barnum Hawkes, pastor, First Baptist Church, Waycross, Ga.; Charles C. Bowles, pastor, Hunter Street Baptist

Church, Birmingham, Ala.; and M. H. Mabry, Tampa, Fla.

CHURCH LOAN AGENCY, committee to study advisability of establishing a loan fund for churches to be administered as a separate Southern Baptist agency. Committeemen are: Herschel H. Hobbs, First Baptist Church, Oklahoma City, Okla.; Carr P. Collins, Dallas, Texas; C. Vaughan Rock, First Baptist Church, Phoenix, Ariz.; Thomas P. Pruitt, Hickory, N. C.; Kendall Berry, Blytheville, Ark.; James W. Merritt, Atlanta, Ga.; Homer H. Waldrop, chairman, Jackson, Tenn.

SPECIAL FUND-RAISING SERVICES COMMITTEE, to study a proposed service for churches to help raise building funds in organized drives. A service similar to the professional fund-raising agencies. Members: Elwyn N. Wilkinson, Parkland Baptist Church, Louisville, Ky.; G. Allen West, Woodmont Baptist Church, Nashville, Tenn.; and J. Norris Palmer, chairman, First Baptist Church, Baton Rouge, La.

Be Still My Soul

By John W. T. Givens

I wonder what the days ahead
May hold in store for me?
Be still, my soul, you need not dread
What God appointeth thee.

A tender loving Father's care
Shall tend thy languid bed;
Enable thee by grace to bear;
And rest thy drooping head.

Ah yes, like Joseph, all may find,
Though prison bars shut in,
A door of service to mankind,
To heal the blight of sin.

God never shuts the door to serve,
While here He lends us breath;
To some dear saints He doth reserve
Their greatest work in death.

Be quick, my soul, to find the ways
He still appointeth thee;
By which to serve Him all thy days,
Whate'er that way may be.
[A poem written from his sick bed.]

►East Gary Baptist Church celebrated its third anniversary last Sunday, December 27. The 270 members listened with amazement and thanksgiving as their first pastor, Rev. Elmer Sewers, told of the 12 charter members who met in a rented building for the first service three years ago and their first advance. Among the accomplishments of this little group of disciples of Christ are: acquiring a new church building and parsonage on Lake and Central; the advancement of the budget to \$12,000.00 per year; the growth of the Sunday school to 500. Rev. Gerald Rowe, formerly of Southern Seminary, is Pastor. The East Gary Baptist Church is affiliated with the Southern Baptist Convention.

Harnessing the Power in Our Churches

(Continued from Page 7)

Others have suggested that we enliven Christianity by lowering the thresholds and inviting men to come in by offering them inducements. But where this suggestion has been followed, it has resulted only in vulgarizing Christianity. Instead of harnessing God's power, these suggestions, when followed, have weakened rather than strengthened the witness of the church.

How, then, shall we harness the power in our churches? No ready-made answer will suffice. Some sure, dependable word is needed. I think we have it. In his letter to the Romans, the Apostle Paul gives, I think, the three-fold secret of the power of the early church.

It is first, a secret concerning the message of the church.

He says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

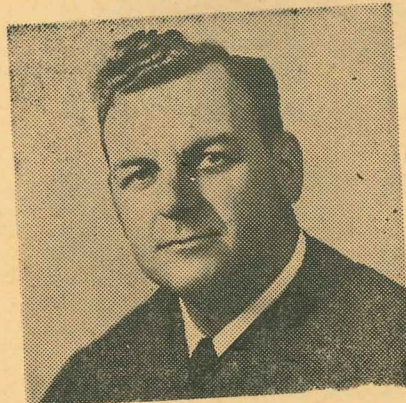
In the old age, man stood under the powers of destruction, of frustration, of uncertainty, of sin and of death. The best man could not set him free. Though he raised personal righteousness to a point of perfection, he still found himself under the curse of death. If he bestirred himself to find God at the end of a well-reasoned-out premise, he still did not find God. At best, he could hazard a guess, engage in conjecture, or philosophize about God. But, the world at the end of its wisdom was at the end of its wits, and it found not God.

Then, according to Paul, God intervened with power for our salvation. It is this message which the gospel brings us. It is not enough to simply say that it treats of God's power; it is itself the power of God, God's dynamite!

No wonder he was unashamed of his message. He conceived it to be not just the presentation of an idea, but the operation of a power. When the gospel is preached then, we are not merely presenting ideas, we are putting ourselves in touch with something that occurs. God is at work when the gospel is preached, snatching men from the powers of destruction and transferring them into the kingdom of His dear Son. He takes occasion to make this transfer whenever and wherever his servants, his messengers, take up this power.

Men may be under the power of the "strong man, fully armed, guarding his own palace, his goods in peace" (Luke 11:21), but in Christ Jesus there is One stronger who assails and overcomes him. Let the self-righteous Jew stumble over it if he will; let the smug philosopher pooh-pooh the idea if he please.

Paul knew that Jesus made no mistake when he sent fishermen instead of philosophers out to preach the gospel of God—it is the very power of God. I like to think that he knew from experience. Did he not say, "If any man think he hath whereof to boast, I more?" He had tried the way of the Jew and, at the depth of his despair he was forced to cry out, "O wretched man that I am, who shall deliver me from the body of this death? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." I believe, too, that he might have gone into the literal middle of any school of philosophy in his day and given good account of himself. But, the world at the end of a well reasoned



STEADY STREAM. There have been from two to thirty-seven new members each month since May a year ago when Brother C. N. Taylor became pastor of the First Baptist Church of Walton, Kentucky, until now there have been 205 additions. The Sunday school has grown from an average of 200 to a present average of 350, and the Training Union has grown from 50 to 100.

sylogism found not God. Neither did Paul. Neither has any other man. Nor will he.

But it pleased God by the foolishness of preaching to save such as would believe. This is our power; the preaching of the gospel.

It is second, a secret concerning our might.

He says, "So, as much as is in me, I am ready . . ." (Romans 1:15).

Their might came not from human influence; they had none of that. Neither had they wealth, nor political prestige, nor social standing. But, they had power. Power born of a personal preparation. Power. Glorious power. Divine power. Power that shocked their world wide awake, and it is the power

we need today. I believe there is no quicker way to connect our churches with power in our time than to lead into a total commitment to Christ Jesus.

Stephen was one who could say, "As much as is in me, I am ready." God took the witness of this man's dedication and cut the foundation from under Saul, the Pharisee. I think he never forgot that sight. Look, here's a man dying for what he believes. He loves not his life more than this gospel. He has eternity for a background. He has heaven for his home. He has the Holy Spirit as his portion. His bridges are burned behind him. There's no way out for him—only a way up! And, as he ascends, the Son of God rises to welcome him home. The zealous Pharisee could not get away from it.

I asked a Negro pastor in our city what he thought was wrong with our modern church members. Said he, "We's jes half way, pastor, we's neither in nor out, we's jes half-way. And God's not gonna give us de ball so long's we ain't fully in de game!" I submit to you, my brethren, he's got something.

There is one other essential: It is a God-given method.

Those first-century Christians won their victories through personal work for the regeneration of individuals. Every member felt himself under the debt of love. They could say with Paul, "I am debtor."

Rufus Gray died during World War II under the torture of the Japanese soldiers. He had gone as a missionary of the Cross. I knew him well in the Seminary. I cannot think of his death without saying in my own soul, "My brave comrade of the Cross of Christ, I am debtor as I stand in the presence of so great sacrifice." Paul kept thinking of the Cross of Christ and the debt of love he owed. So must we.

Simone Well has said: "Truth cannot live in our world without sacrifice and incarnation." And, until our lives become the message of the Cross incarnate, we will never really challenge our world.

The same Mr. Malik, whom I quoted a moment ago, said in that same speech to the graduating class of Boston University, "The world is waiting for some authoritative word—authoritative words which have become incarnate being, and then they will listen!"

This is the program of God. When He would save us, He did more than lament our sad plight. He did more than call a conference and appoint a committee. He moved into the middle of the muddle with us.

I believe that in these three elements we have the key to our times. Someone has said that a prophet of God is one to whom God has given the key to the insuperable difficulties into which men lock themselves from time to time.

FALLEN ASLEEP

REV. T. C. VAUGHN

CORBIN, Ky., Dec. 14. — The funeral service for Pastor T. C. Vaughn, 72, who died Wednesday, July 28, 1954, at the Baptist Hospital in Knoxville, Tennessee, was held at the Bacon Creek Baptist Church.

Pastors S. D. Vaughn and Wesley Shotwell were the officiating ministers, and interment was in the Wofford Cemetery by the Oneill Funeral Home.

He was one of the oldest active Baptist ministers in this area, and at the time of his death he was pastor of the Bacon Creek Baptist Church.

He was ordained November 15, 1925. His pastorates have included: Watson Chapel, Good Hope, Corinth, West Corbin, Calvary Church of Corbin, Loyall, High Splint and Rockhold, Kentucky; also Eagan, Tennessee, Jellico, Tennessee, and Altoona, Florida. He had a fruitful ministry of over 2,700 confessions, baptizing more than 1,000 people.

He is survived by his wife; two daughters, Ida and Hazel Vaughn; and by one son, Lee; also two sisters and other relatives.

God wonderfully blessed his labours. He had a wonderful record; a rich heritage; and has a glorious future.—Wesley Shotwell.

MRS. FRANK HILL

At a recent meeting of the full Executive Board of Woman's Missionary Union of Kentucky it was voted that resolutions be adopted on the death of our State Mission Study Chairman, Mrs. Frank Hill. The resolutions are as follows:

Whereas, God in His infinite wisdom suddenly called from our midst our dear co-worker and friend, Mrs. Frank Hill, and;

Whereas, we desire to express our gratitude to God for her consecrated life and faithful service in His kingdom's work, and;

Whereas, Heaven's gain has caused a great loss to our mission work in Kentucky;

Therefore, be it resolved:

That the Woman's Missionary Union of Kentucky will ever remember her readiness to use her wonderful talents and cheerful manner in serving her Lord as Mission Study Chairman in our State;

That her joy in serving her Lord, her pleasant ways, deep humility and great faith shall ever inspire us to better service;

That we extend our deepest sympathy to her family and express our love and appreciation for her who will long live in our memory; and

That a copy of these resolutions be recorded in the minutes of the W.M.U. of Kentucky and that copies be sent to her family and to the Western Recorder for publication.—Respectfully submitted, Mrs. W. J. Clark, secretary, Mrs. C. P. Gunther, assistant secretary.

JOHN PAUL RICH

COVINGTON, Ky., Nov. 30. — John Paul Rich died unexpectedly on Thursday, October 28, 1954, at 8:40 p. m., after spending three days in the Booth Memorial Hospital. He was expecting to return to his residence, 1106 Mt. Allen Road, on Friday, to continue his recuperation. The doctor pronounced his trouble as being coronary occlusion.

He was born December 23, 1891, at Big Bone, Ky., a son of Mr. and Mrs. John Truman Rich. He was converted at nine years of age under the preaching of Dr. Sam Adams, at Beaver Lick Baptist Church.

At 16 years of age he became assistant superintendent of his Sunday school, and at 21 moved to Covington and was appointed a postal clerk in the Covington Post Office.

He moved his membership from Beaver Lick to the Madison Avenue Baptist Church in March, 1915, where he taught a class of young men for 28 years. Several of these boys became ministers. One of these, Henry Beach, is now pastor at Third Avenue Baptist Church in Louisville.

He was the first director of Training Union work in North Bend Association, and for many years conducted Study Course classes throughout the association. He was a member of the Northern Kentucky Male Chorus.

He was a lay preacher, and supplied in

North Bend and Campbell County. Also he conducted services in the Covington Jail, the County Infirmary and the T. B. Sanitorium.

Health failing, he retired April 1, 1954, after laboring for 41 years in the Covington Post Office. He had served as superintendent of Ernst and Rouse Stations.

He was assistant federal probation officer for Eastern Kentucky for five years under M. E. Staley.

Survivors include his widow, Mrs. Mattie Jane Morgan Rich; two daughters, Mrs. Charles Kendall, Covington; Mrs. Howard Steere, Sea Cliff, Long Island, N.Y.; a sister, Mrs. Charles Devoss of Covington; a brother, Henry E. Rich of Erlanger; and two grandchildren.

MRS. MARY THOMPSON

LOUISVILLE, Ky., Nov. 30. — WHEREAS, God in His infinite wisdom called from our midst on November 1, 1954, our beloved friend and co-worker, Mrs. Mary Thompson, we, the members of the Women's Missionary Society of Baptist Tabernacle, of Louisville, Ky., do hereby express to her family our heartfelt sympathy and commend them to our loving heavenly Father. Her beautiful spirit of devotion to her church, her Sunday School Class and her missionary society shall linger long in our memories to inspire us to greater zeal and devotion to our Master.

THEREFORE, be it resolved, that a copy of these resolutions be sent to the Western Recorder, a copy to the family and one placed on our record book.—W.M.S. Baptist Tabernacle, Mrs. C. R. Snyder, Mrs. L. C. Ray, Committee.

MRS. W. C. (CORA BELLE) SMITH

ELLISTON, Ky. — We, the members of the Woman's Missionary Society of the Mt. Zion Baptist Church, Ten-Mile Association, feel that we have sustained a great loss in the death of our beloved member, Cora Belle Smith, on November 17, 1954.

She was a faithful member of our W.M.S. and the King's Daughters Sunday School Class. She was assistant Cashier to her husband, W. C. Smith, at the Mt. Zion Deposit Bank, to which work she devoted many long years, serving the community well.

Her sunny smile and friendly disposition will always be remembered by those who knew and loved her.

She leaves her husband, W. C. Smith, four sisters, three brothers, seven nephews and three nieces, and a wide circle of friends and acquaintances.

Be it resolved, that we hereby express our gratitude to God for her beautiful and unselfish life of service to her church and community. Though our hearts be grieved, we bow in humble submission to His will

and know that He truly meant "Well done, thou good and faithful servant! Enter thou into the joys of the Lord."

This resolution to be entered in our W.M.S. minutes as a permanent record.—Committee, Amy Carnes and Millie Carnes.

MRS. R. NEVILLE SMITH

FRANKFORT, Ky. — Mrs. Jane Williams Smith was called from our midst to her Heavenly Home on September 26, 1954.

She was known for her sincerity, loyalty, and interest in her church and community. She loved people and often visited the shut-ins and the aged. She had many talents which she dedicated to the service of the Lord.

Mrs. Smith was regular in attendance at Sunday school, often supplying for absent teachers in the various departments. As pianist at the Circle meetings of the Woman's Missionary Society and in the Sunday School she was available and efficient. In the choir her voice was a spiritual power. We shall long remember her solo part in various hymns, especially her favorite, "My God and I," which uplifted us in reverence and worship.

We, the members of the Woman's Missionary Society of the First Baptist Church of Frankfort, Kentucky, extend to her husband and to her sisters sincere sympathy. May the memory of her beautiful life and her faith in the loving heavenly Father be a consolation to them.

Resolved, That a copy of this tribute be sent to her family, a copy spread upon the minutes of the Woman's Missionary Society, and a copy sent to the Western Recorder.—Mrs. John W. Gayle, Mrs. F. M. Travis, and Miss Ora Scottow, Chairman, Committee on Resolutions.

Unanimously adopted by the Woman's Missionary Society of the First Baptist Church of Frankfort, Kentucky, in regular session December 8, 1954.—Mary Gudgel, President.

MRS. MASON JOHNSON

FRANKFORT, Ky. — The gentle spirit of Mrs. Mason Johnson took its flight to her heavenly home on August 8, 1954.

Modest and retiring in disposition she was devoted to her home and family.

In spite of frail health she was faithful to her church and to the Woman's Missionary Society.

Resolved, Therefore, That in her home-going the church has lost a devoted member and the community a fine neighbor.

That we extend to the bereaved family our deep sympathy and commend them to our heavenly Father for comfort.

That a copy of this tribute be sent to the family, a copy spread upon the minutes of the Woman's Missionary Society and a copy sent to the Western Recorder.—Mrs. John W. Gayle, Mrs. F. M. Travis, Ora Scottow, Chairmen, Committee on Resolutions.

Unanimously adopted by the Woman's Missionary Society in regular session, December 8, 1954.—Mary Gudgel, President.

Emphasis on Christian Education Scheduled For April 10

Kentucky Baptist schools and colleges will cooperate again with the Education Commission of the Southern Baptist Convention in its annual Conventionwide emphasis on Christian education, scheduled for April 10, 1955. The theme of the special promotion this year will be "Finding a Worthy Career." Baptist young people of the Intermediate age will be encouraged through the promotion to begin a systematic study to find and prepare wisely for a vocation in which they can best use their abilities and aptitudes.

Packets of sample materials to be used in the special emphasis will be sent to Kentucky pastors early in February. Materials to be used are being prepared by Dr. Freeman H. Beets, as-

stant to the executive secretary of the Education Commission, and Dr. R. Orin Cornett, executive secretary. These materials will include the Career Interest Inventory; a 24-page self-study booklet, "Finding a Worthy Career;" plan sheets; posters; twelve tracts which illustrate career possibilities for those interested in various fields, such as art, business, education, medicine, music, religion, science, and speech; plus materials on educational opportunities in Southern Baptist educational institutions.

►Governor Goodwin Knight of California gave executive order banning use of alcohol in Christmas parties at state buildings.

In the Interest of Fairness

By O. W. TAYLOR

The late J. R. Graves wrote the following:

"Independently of creation there certainly was not, and there could not have been an idea of relationship that implied order of existence. Therefore, before the birth of creation there could have been no relationship existing as that of Father and Son, for these are terms of relationship, and imply order of being, and consequently demand time. If this be so, then evidently the phrases 'Eternal Father,' and 'Eternal Son,' are inadmissible, since they involve a manifest contradiction. As certainly as the Creator must exist before the thing created, the begetter must exist before the begotten—the Father before the Son. And it is no less contradictory to say that Father and Son eternally self-existed in these same relationships; we may as consistently affirm that the creature and its Creator co-eternally existed. One must have existed before the other, else creation is as eternal as the Godhead—never had a beginning. Every effect must exist in its cause. The phrases 'Eternal Son of God,' 'the Eternal Father,' are manifestly of human coinage,—not of the revealing Spirit."—*Seven Dispensations*, pp. 61-62.

Now and then through the years of my ministry, I have read someone who, perhaps taking a dig at Landmarkism, charged that the above is Arianism and Unitarianism and therefore, heresy. This conclusion is not true unless one reads into the statements made by Dr. Graves meaning that he never intended. Carefully study the phrases above in the light of their context. Dr. Graves was discussing only one thing, the Father-Son relationship between the first and second Persons of the Godhead. From the viewpoint of this relationship he held the phrases, "Eternal Father" and "Eternal Son," to be inadmissible, logically speaking. He was discussing God the Father and God the Son in official and relative connections with each other, and was not discussing the deity and eternal personal existence of Christ.

Arianism and Unitarianism hold that Christ was the noblest of created beings, but was not the eternal Son of God, nor was he of the same substance as the Father. But when it comes to Dr. Graves' belief in the deity and eternal personal existence of Christ, note the following, written before the extract which has been quoted:

"Our reason teaches us to believe

nothing existing could have originated its own existence, and yet the Bible requires us to believe that the three equal persons of the Godhead are eternal and uncreated. . . . The Bible teaches us that there are three infinite self-existent persons in the Godhead, possessing inherent immortality, and dwelling in the light unapproachable, and that each Person of the Godhead is ubiquitous, omniscient and omnipotent, and equal in every incommunicable attribute, and each one infinite in all conceivable perfections."—Op. cit., p. 31.

How immeasurably removed is this from Arianism and Unitarianism! The

Christ is More Than the Babe of Bethlehem

(Continued from Page 8)

This is not the work of a child, it is the work of a grown man in whom dwells the whole fullness of deity bodily. In him God can renew our lives, cancel our sins through his sacrificial death, nailing them to the cross. God has disarmed the powers of this world, triumphing over them in Christ. He will even overcome our hostility against him, which has prevented our reconciliation. For it is God who does the reconciling.

Will you receive Him? Will you be children of God or children of Satan? God's son has been manifest in the world to destroy the work of the devil. Will you become a child of God, or will you continue to think of Christ as a child?

The story of God's love is not complete without his incarnation in Christ at Christmas; but the triumphal songs of Christmas are completed in death and resurrection. God's work of love was perfected upon earth in Christ, but God waits today to make that love perfect in your heart. The earthly story of Jesus begins in his virgin birth and ends in his ascension into heaven; and now he would come to earth again to begin a new life in each of us. The atonement, the sacrifice of Christ, is not just an act performed 2,000 years ago for our sake; it is a redemptive act that is to be completed in us.

We do not want to see Christmas end in tragedy; we want the whole year to be full of its joy and triumph. But that

first extract quoted above should be interpreted accordingly. What Dr. Graves meant was that the Father-Son relationship between the first and second Persons of the Godhead was not eternal and, therefore, phrases expressing the eternity of the relationship were not logically proper. I think that Dr. Graves' statements were unnecessary and on the surface susceptible of misinterpretation. But when the context and associated definitive statements are considered, his statements do not allow this misinterpretation.

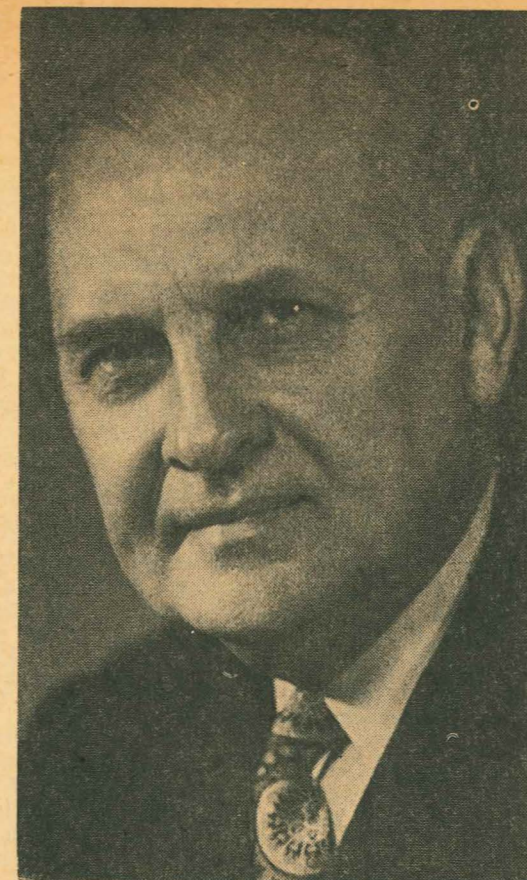
Yes, Dr. Graves was an exponent of Landmarkism. I think that in certain particulars Landmarks went to extremes. Yet there were some other things emphasized by it which still need emphasis today. But one ought not to lift statements by Dr. Graves or anyone else out of their interpretation context and separate them from definitive statements elsewhere and have him proclaiming Arianism and Unitarianism, when he was the antipodes of these heresies.

joy is only possible when God is triumphant in our own lives. The life and death of Christ is a tragedy only to those who do not see it as a means of atonement, a life poured out in sacrifice for sinners. Christ is not just a martyr, who died in protest; he is the Lamb of God who gave himself freely for the sins of the world. He is not just a teacher, who asked questions no man could answer; he is the Light of the World, who gives strength and vision to those who confess their blindness. He is righteous judge and divine Savior.

And we who are hostile in our mind, separated from God and men by our evil deeds, can be reconciled to God. The blood of his cross is our peace. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Corinthians 5:21).

► Upon request of the South Irvine Baptist Church, a council was called by the Boone's Creek Church to consider the ordination of John T. Thompson to the Gospel ministry. Taking part in the ordination were Pastors Lloyd Mahanes, Shirl Davidson, Roscoe Brong, Buell H. Kazee, O'Ray Weeks, Squire Hall, and C. D. Stevens. In addition to these, there also served on the council: Brethren R. D. Aubrey, James L. Hamilton, E. D. Dunaway, A. C. Turner, Robert H. Jackson, James S. Morton, Wilson Smith, Jr., Chester Ratliff, William Poindexter, A. Foster Stipp, Grover Rupard and Squire Hall.

WILLIAM JEWELL COLLEGE PRESIDENT COMING TO LOUISVILLE. — Dr. Walter Pope Binns (right), president of William Jewell College, Liberty, Mo., is coming to Louisville to address the regular quarterly meeting of the W. M. U. of Long Run Association, to be held at the Ninth and O Baptist Church, Wednesday, January 26 at 2:00 p. m. He will speak on "Fellowship With the Seeking Saviour." The program will really begin at 10:00 a. m. that day, with Dr. Edwin F. Perry, pastor of the Broadway Baptist Church, this city, speaking on "Lights and Mirrors," in keeping with the year's theme, "Radiant Living." Pastor Elvin Clark, Temple, will conduct the morning devotion on "Conform to His Image," and a special solo will be sung by Mrs. R. M. Landess, member of the Seminary W. M. S. Other musical numbers are also being arranged. A goal of 1,000 attendance has been set, according to Mrs. J. Mittlebeeler, chairman of publicity.



Rural Health Conference Stresses Nutrition Problems

Kentucky's greatest health problem lies in what its people eat—and only the people, themselves, can solve it.

With this statement the 1955 Kentucky Rural Health Conference program committee stressed the emphasis which will be given to nutrition problems and community efforts to solve them as a part of the conference which will be held at the Kentucky Hotel in Louisville from 9 a. m. to 4 p. m., Thursday, January 20.

Reductions in heart disease, diabetes, arthritis and perhaps even cancer can be achieved through meeting the nutritional problem of overweight, the committee said.

Proper nutrition, it continued, also plays an essential role in correcting such important health problems as anemia, scurvy and tuberculosis all of which occur too frequently in Kentucky.

Studies of eating habits show that the poorest fed in most families is the mother. Little better is the teen-age girl who, as the future mother, thus becomes a threat to the over-all health of the state's future population.

Since the purpose of the conference is the promotion of the highest possible level of health and well-being and not simply the reduction of disease, the

group discussions on nutrition are expected to be noteworthy during the conference. The committee's statement especially urged every rural person to attend the conference which is open to all without charge.

Approximately 20 state-wide organizations are members of the Kentucky Rural Health Council which is sponsoring the conference. They include virtually every farm or professional organization in the state interested in rural health problems.

Baptist Hour Recognized

Churches throughout 38 Southern Baptist Convention states, in Hawaii, Puerto Rico, Panama and the Philippine Islands have designated one Sunday during January and February, 1955 for the first "Baptist Hour Recognition Day."

The purpose of this special observance is to recognize the far-flung fields which bring the gospel message to many millions, who are unchurched and unsaved, through the "Baptist Hour."

Response to an invitation by Radio and Television Commission Director Paul M. Stevens, to join in this recognition day, has been met with high enthusiasm by many pastors and the more than 350 stations which carry the "Baptist Hour"

to a conservatively estimated six million persons in the continental United States alone.

Churches holding recognition services plan to invite their local radio station representatives to be present and accept individual awards for distinguished service issued by the Radio and Television Commission.

The producers of the "Baptist Hour" are understandably proud of their unique position in the Convention which actually makes them assistant pastors to the almost 30,000 cooperating churches.

A testimonial flood to the effectiveness of the "Baptist Hour" keeps a staff busy at the Baptist Radio Center in Atlanta, as letters pour in from around the globe and across the continent.

These letters are concrete evidence that listeners DO benefit by "Baptist Hour" broadcasts; appreciate the program's preaching counsel; the outstanding messages in music by great choirs.

Since its inception, more than 13 years ago, the "Baptist Hour" has grown annually.

The full value of the "Baptist Hour" may never be realized. Each week a letter from a parent, pastor or friend, tells of how some lost person is led to accept Christ through messages heard on the "Baptist Hour."

Two New Zealand Preachers Coming to Kentucky For Study and Observation

Two Baptist preachers are coming to the United States from New Zealand to spend a period of time. Both of them will enter the Southern Baptist Theological Seminary for the second semester.

One is Rev. James Ayson Clifford, vice principal of the New Zealand Baptist College. Following half a year's study at the Seminary he will then go to Palestine for travel, study and research under the direction and guidance of Dr. William W. Morton, professor of archaeology at the Southern Seminary.

The other is Rev. James Johnson Burt, youth director of the Baptist Union [Convention to us] of New Zealand. In addition to spending the second semester as a student in the Seminary he will try to touch every phase of the youth work being conducted by Southern Baptists.

They expect to arrive in Louisville in time to enroll in the second semester, January 24, 1955.

► Dr. Edgar F. Hallock, Jr., Southern Baptist missionary, has been made director of the Baptist Publishing House, Rio de Janeiro, Brazil, by the unanimous vote of the Brazilian Baptist Sunday School Board. He succeeds Missionary T. B. Stover, who died May 11, 1954.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

News From the Associations

Little River Association—Mr. William Malone, the Associational Training Union Director of Little River, reports that they had an excellent Mass Meeting for last quarter. During that quarter the associational officers assisted in organizing a new Training Union in their association.

Logan County Association—Mr. Lesley Williams of Lawrenceburg, who is the Associational Training Union Director, says that an excellent Officers' and Leaders' Council and Mass Meeting was held last quarter. This association only lacks a few points being Standard. We soon hope to receive the report that it is Standard.

We are glad to state that a demonstration program was presented by Oak Grove Baptist Church last quarter at Pleasant Hill.

Warren Association—Rev. Harold Matthews of Smiths Grove Kentucky, the Associational Training Union Director, is doing a fine job in this association. The largest "M" Night they had held was last quarter. We are looking forward for this association to be standard in the very near future.

OTHER "M" NIGHT REPORTS

	Total Attendance	Churches Represented	Pastors Present
Previous Report	11,437	588	377
Additional Report:			
Blood River	360	14	
Liberty	40		
Totals	11,837	602	377

Training Union Magazine

The January 1955 issue of the **Training Union Magazine** introduces us to the new theme for the year, "Be Strong in the Lord." The scripture is found in Ephesians 6:10-17.

The article on page four by Dr. W. C. Boone, our executive secretary, is excellent. Mr. Gainer E. Bryan, Jr., director of press relations and visual aids, has an article on page sixteen that tells us about how Training Union was put first.

For Adults your Training Union Secretary wrote the suggestions for the Group Captains and Missionary Committee Activities.

We hope that you are reading the articles and using the suggestions for all the age groups in the **Training Union Magazine** each month. It is the most valuable source of helps that is published for Training Union officers and leaders.

Youth Week Reports

We are still receiving Youth Week Reports for 1954 and are of course glad to have these reports. As you think of this year's program, start right now in planning for your Youth Week which is to be held in April. The tract suggesting some activities and organization is now available from the Training Union Department.

Beech Grove Baptist Church of Owenton, Kentucky, held a Youth Week last April. Kathleen Bourne says, "I think you might call our Youth Week a spiritual up-lift for both young and old."

Clarksville Baptist Church of Clarksville, Indiana, observed Youth Week with twelve Intermediates and Young People taking part. Mr. Dwight Talley reported that much was learned by all the participants.

First Baptist Church of Middlesboro, Kentucky, reports the observance of their third Youth Week during the week of April 4-11, 1954. There were sixty Intermediates and forty Young People that held Youth Week offices. Mr. H. E. Dalton states among other comments that it is a fine way to learn the manner in which a church is operated, and leads our youth to have a better understanding of their church and to appreciate it more.

Rock Creek Baptist Church of Libia, Kentucky, held their Youth Week during the first week of December which was in preparation for a week-end Youth Revival. Rev. Guy Deane, Jr. says that this was a new and encouraging experience for their church as the Young People "took charge" and inspired all of them.

Southeastern Seminary Accredited by Theological Schools Association

WAKE FOREST, N. C. — (BP) — Southeastern Baptist Theological Seminary, Wake Forest, N. C., has been received as associate member of the American Association of Theological Schools, according to an announcement by President Sydnor L. Stealey.

The American Association of Theological Schools, recognized accrediting agency for American theological schools, is an association of institutions devoted to education for the Christian ministry.

►The Nicholasville Church has called Paul Robinson, a native of Georgetown and a junior in Georgetown College, to be its minister of music.

REPENTANCE—

A Turning To God

(Continued from Page 6)

When David made his great confession and prayed for forgiveness in the fifty-first Psalm, he said: "Against Thee, Thee only, have I sinned and done this evil in thy sight." The sinner was not saying that he had not sinned against others, but the sin against God was so much in the forefront of his thinking that it really became the important matter.

The kind of repentance needed carries with it a sorrow that comes out of a true understanding of our sin as it is related to a God of grace. It is contrition. "A broken and a contrite heart, O God, thou wilt not despise."

Whatever else we may say concerning repentance, let us not forget that it will make God the object of our best devotion. There are too many who have gotten into our churches today, and have the respect of the people, and yet they are "going after other gods to serve them."

John came preaching: "Change your attitude towards God, for the Kingdom of Heaven is at hand." If Southern Baptists would change their attitude towards God, we would have a new day in Kingdom building. Empty treasuries would be filled; half dead churches would be awakened, and our mission effort would take on a color and zest such as we have never before enjoyed.

Repentance Assures a Man of Heaven

"... and ye shall dwell in the land." Canaan was the promised land of the Jews: a land flowing with milk and honey, a veritable paradise on earth.

The Christian has his Promised Land. What a joy to know that when life's work has ended that "there remaineth a rest to the people of God."

We have a gospel to preach that offers encouragement and hope for better days ahead. This world down here is not what it ought to be and sometimes God's people get the little end of the bargain, but God's Word assures the believer of an eternity wherein we shall blissfully fellowship with the redeemed.

Oh, my brethren, we must keep on calling men to repent. Preach without fear the pressing need for every man to be born again. Point men to Jesus, the Lamb of God, who taketh away the sins of the world.

►Connie L. Hargrove, Pastor, First Baptist Church, Tavares, Florida, recently conducted a revival for Central Baptist Church, Corbin, Kentucky. He praises Pastor J. Bill Jones of Corbin and states something like 75 were reached "for definite action, most of them coming for baptism." Pastor Hargrove was formerly of Lexington, Kentucky.

ANNOUNCING 1955 GIRLS' AUXILIARY HOUSEPARTIES

GEORGETOWN March 4-6

Intermediate girls who have completed the Princess Step are eligible to attend. Reservations must be in the State Office by February 21. The cost will be one dollar registration fee which is to be sent to the State Office. There will not be any cost at the college except for the meals which will be eaten in the cafeteria and \$1.00 for the banquet ticket.

CAMPBELLSVILLE March 11-13

Intermediate girls who have completed the Lady-in-Waiting Step are eligible to attend. Reservations must be in the State Office by February 28. The cost will be one dollar registration fee which is to be sent to the State Office. There will not be any cost at the college except for the meals which will be eaten in the cafeteria and \$1.00 for the banquet ticket.

CUMBERLAND March 18-20

Intermediate and Junior girls who have completed the Lady-in-Waiting Step are eligible to attend. Reservations must be in the State Office by March 7. The cost will be six dollars plus one dollar reservation fee which is to be sent to the State Office.

BETHEL April 1-3

Intermediate and Junior girls who have completed the Lady-in-Waiting Step are eligible to attend. Reservations must be in the State Office by March 21. The cost will be six dollars plus the one dollar reservation fee which is to be sent to the State Office. Each girl will have to bring her own bed linens and blankets to Bethel.

INFORMATION CONCERNING RESERVATIONS

There will be no limit on the number from each church who want to attend Georgetown, Campbellsville, and Cumberland. There is a limit of ten on the number from each church who can attend Bethel. Each group must be accompanied by an adult counselor. A \$1.00 reservation fee must be sent with each name to the State Office. Only those girls who make reservations through the State WMU Office will be admitted at each Houseparty. **NO RESERVATIONS WILL BE ACCEPTED BY THE COLLEGES.** Cancellations must reach the office one week before the date of the Houseparty for the reservations fee to be refunded. There is a limit on the number each college can accommodate; therefore, the first reservations received will be accepted. Reservations will be returned to the sender immediately if they are too late to be accepted.

SCHEDULE OF ACTIVITIES

Registration at the college will begin at 2:00 P. M. Friday afternoon. All counselors should try to see that the girls are at the college by 5:00 P. M. in time for the evening meal. The first session will be at 7:30 Friday evening. There will not be a Coronation service during the Houseparty. The Houseparty will close after the Sunday noon meal. **COMPLETE INFORMATION CONCERNING WHAT TO BRING WILL BE SENT TO EACH GIRL AS SOON AS RESERVATIONS ARE RECEIVED.**

REGISTRATION BLANK

Church _____ City _____

Name of Counselor attending _____ Address _____

Houseparty which you will attend _____

(Send \$1.00 reservation fee for each girl and counselor listed on this blank)

Send to: WMU Office, 127 E. Broadway, Louisville, Kentucky

Name of girl	Address	Step of girl	Age
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Counselor _____ Address _____

New Educational Director At First Church, Fulton

FULTON, Ky. — Miss Betty Boyd Bennett has recently come to the First Baptist Church of Fulton, Ky. as Educational Director. She comes from the Union Avenue Baptist Church of Memphis and received her education in that city. Since coming to our church she has promoted the work of the Sunday school and Training Union to a remarkable degree, especially among the youth and children. A weekly training and study program for officers and teachers has been inaugurated with gratifying results and a well-attended Children's Church has been organized. Every phase of our church life has felt the impact of her consecrated leadership.

Our church and educational building was completely air-conditioned this past summer which helped to prevent the usual summer slump. A graded choir program has resulted in the organization of six choirs with a total enrolment of 140 members.

During the week of October 7-11 Mrs. Frank H. Leavell of Nashville led us in a study course on the Christian Home and was an inspiration to the crowds which came to hear her. The record of this past year shows the greatest year

financially in additions and baptisms in the history of our church under the leadership of Pastor John D. Laida.—Boyce Heathcock, church clerk.



Betty Boyd Bennett

Southern Baptist Leaders Pursue Problem of Aging

NASHVILLE, Tenn. — (BP) — A group of Southern Baptist leaders have recommended that the Christian Life Commission pursue an intensive research on the problem of the increasing number of the aged. Called together by A. C. Miller, Nashville executive secretary of the Commission, the men and women asked Miller and his Commission, "To undertake a serious research of this field, including, first, a presentation of facts; second, a summary of what is being done by society generally and by Baptists in particular; and third, the proposal of a comprehensive Southern Baptist program. This research would be made by competent enlisted personnel, with care being given to include representation of those affected agencies which would be expected to implement the program."

The request was formally stated in a report of the findings committee for the group consisting of Porter Routh, chairman and executive secretary of the Southern Baptist Convention's Executive Committee; W. L. Howse, Baptist Sunday School Board, Wayne Oates, Louisville, Ky., A. C. Miller, Nashville, and Joe W. Burton, Baptist Sunday School Board.

The findings committee in its report also said that: "The challenge basically is related to family life and the answer to it is to be found primarily in a new solidarity in family living; institutional

care as a social policy is to be thought of as an expediency when family life is unequal to the need. Churches may well consider a readjustment of program and of architecture to serve the aging, just as they have well done for infancy and the early years. We commend the Sunday School Board for the alert consideration being given to the life adjustment needs during maturity."

Martin Bradley, statistician in the Department of Survey, Statistics and Information, Baptist Sunday School Board, pointed out that recent findings of the Federal Security Agency revealed:

"There are now nearly 13,000,000 persons in the United States 65 years old and older. The number of this age is increasing by 400,000 each year. The total represents 1 in 12 of the population today compared to only 1 in 25 in 1900. Of the 13,000,000 at least 10,000,000 live in households which include relatives, thus pointing up the interrelated nature of the situation. Eight of the ten states in which this age group is increasing most rapidly are in the territory of the Southern Baptist Convention. The whole new science of gerontology has been developed in recent years as an expression of the social awareness of this problem."

With a 1955 budget of \$202,519, the First Baptist Church of El Paso, Texas, has pledged \$242,000. Dr. W. Herschel Ford is the pastor.

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.

PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3, Owensboro, Kentucky. Phone, Panther 2403.

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call Amherst 2531—Residence phone Cypress 1827. Please ask for BILL WIGGINS.

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 willing to live on campus twelve months of the year. Mail applications to Magoffin Baptist Institute, Mountain Valley, Kentucky.—Thomas H. Francis, President.

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

WANTED—Christian employed lady to share my apartment—reasonable. Located on two bus lines. 318 Crescent Court, Louisville. Call Belmont 8773 after 6 P. M.

ELECTRIC AND GAS appliances, Hotpoint complete line Kitchen and Laundry, Caloric Ranges and Dryers available at special prices to church members. All appliances brand new in cartons with full factory and service warranty. F.O.B. warehouse. Call BE 5361, Louisville, Kentucky.

Evangelist Vincent Cervera and Song Leader Sherman W. Swan were with Pastor Charles L. Garringer recently in a revival at Southside Baptist Church, Covington, at which time decisions were made at every service. There were 72 additions, 60 being by baptism, 9 by letter and 3 by statement. Besides these there were many rededications and two young men committed themselves to full time Christian service.

Baptistry Background Paintings JORDAN RIVER SCENES

WALTER KEUL, Church Artist
619 E. Graham Street
SHELBY, N. C.

For free demonstration to churches give size of baptistry backwall and opening.

Experts Said Amateurs Couldn't Do it. They Fooled Them

By B. J. MURRIE

CARBONDALE, Ill. — Despite the fact that the experts said that the amateurs could not do it, it was done anyway. This is the story of the efforts of Pastor Robert J. Hastings and the University Baptist Church here in Carbondale in their \$75,000 fund raising campaign.

A few months ago a representative of a well-known fund raising organization visited the church and pastor in view of leading in a money raising campaign. He told the group that the church could not conduct the campaign with the local help and if the pastor led in the campaign it would split the church wide open and he would not be able to continue as pastor any length of time.

The prediction made by the representative, who was interested in securing a minimum fee for his organization of \$3,500, proved utterly false. The church concluded recently a five-week program in which a \$75,000 goal was over-subscribed by almost \$6,000. As members rejoice in the goal reached, all were unanimous that the spirit and fellowship of the church was never better or finer.

More people took part in the campaign than ever have been active in

B. J. Murrie is editor of the Illinois Baptist, Carbondale, Ill.

any other capacity. The dedication service was climaxed when a young man came forward and told of his definite decision for full-time Christian work which grew out of visitation and the experiences during the final week of soliciting funds.

The highest Sunday school attendance was recorded during the eleven weeks preceding Sunday, December 5, which was the fifth anniversary of the church. Persons who had attended Sunday school ten times out of the eleven Sundays were given a plate with the picture of the completed church on it and a short history inscribed on the reverse side.

Approximately 95 per cent of the resident membership made definite commitments or pledges, for definite amounts or to tithe their income. A number of families began tithing for the first time as a result of the campaign.

During the campaign, a weekly bulletin giving details and progress reports was issued. A brochure with a picture history of the church was supplied to the membership.

The total pledge on a three year basis was \$80,656. Plans are being drawn for the completion of the entire building and it is hoped that construction will start in early spring.

Baptists Asked to Protest Pending Spain-U. S. Agreement

ATLANTA, Ga. — (BP) — A vigorous appeal has been made for Southern Baptists to protest the pending agreement between Spain and the United States that endangers the civil and religious liberties of Americans in Spain. Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Ga., said. "Baptists should respectfully and earnestly petition the Department of State and the Department of Defense to review the reported agreement between the United States authorities and Spain by which it is alleged that the Roman Catholic Church would exercise the right to sanction or forbid mixed marriages between United States citizens and the citizens of Spain. We dare not surrender our constitutional birthright of religious freedom for any mess of pottage."

Alfred Carpenter, secretary of the Southern Baptist Convention's Chaplains Commission, said, "The demands of this proposed agreement are neither Chris-

tian nor democratic. An appeal to the Secretary of State would greatly help. Every Baptist should express his true conviction."

All communications should be telegraphed directly to John Foster Dulles, Secretary of State, Washington, D. C.

Brethren Tom Honcock and Gerald Lewis were ordained as deacons at the Sloan's Valley Missionary Baptist Church in Pulaski County, on December 12. Pastor John G. Prasley led the ordination, assisted by Pastors Charles Jenkins, Calvary Church, E. R. Prather, Ferguson, and James I. Dobbs, Sr., and a number of Deacons.

Wade Foster, mission superintendent, reports progress being made at the mission of Falls of Routh, Ky. In spite of bad weather, and poor transportation facilities they have had record attendance at all services.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 2, 1955

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First (2)	87	674
Unity	109	454
Barbourville, First (2)	136	490
Bellevue	70	410
Benton	74	223
Bowling Green First (2)	253	1,225
Burlington	81	260
Campbellsville (3)	154	601
Pleasant Hill	154	296
South Campbellsville	84	236
Carlisle (2)	84	215
Carrollton, First	242	226
Central City	242	506
Clay, First	231	231
Corbin, First	137	401
Central (1)	171	564
Covington, Calvary	145	657
First (1)	145	364
Latonia (2)	254	978
South Side	148	507
Cynthiana (2)	234	413
Danville, First (3)	234	729
Lexington Avenue (1)	101	561
Dawson Springs	79	262
Elizabethtown	159	854
Severns Valley (3)	79	403
Erlanger	147	607
Evansville, Ind., Calvary	147	607
Grace	93	323
Falmouth	79	337
Florence	155	818
Fort Thomas, First (1)	151	403
Frankfort, First (1)	159	491
Thorn Hill	101	700
Franklin, First	114	208
Fulton	79	223
Glasgow (1)	143	350
Grant's Lick	143	468
Greensburg	208	935
Greenville, First	117	241
Harlan	104	417
Harrodsburg (2)	107	299
Hartford	165	553
Hazard (2)	124	680
Hawesville	138	656
Hazel	176	814
Henderson, First	71	337
Immanuel Temple (1)	71	231
Himel House Creek	71	286
Hopkinsville, First	69	322
Second	113	434
Jellico, Tenn., Crouches Creek	91	266
Junction City	161	801
LaGrange, DeHaven Memorial	172	738
Lawrenceburg, First	266	777
Lebanon, First (1)	131	613
Leitchfield	162	597
Lexington, Calvary (1)	186	630
Fellowship	309	309
Grace (2)	141	603
Immanuel	227	988
Porter Memorial	57	227
London, First (1)	52	312
Louisville, Baptist Tabernacle	91	285
Baptist Temple	338	1,330
Beechland	114	419
Beechmont (2)	188	947
Bethany	423	423
Broadway	89	571
Buechel	321	321
Carlisle Avenue (2)	165	441
Clifton (1)	384	384
Crescent Hill (2)	98	229
Deer Park	118	337
Eastern Parkway	80	512
Eighteenth Street	197	554
Fairdale (2)	461	461
Farmdale	87	373
Gethsemane	81	293
Harmony	79	224
Hazelwood	105	105
Highland (1)	439	1,429
Highland Park First	260	954
Immanuel	170	710
Jeffersontown	61	373
Lynn Acres	166	850
Lynn Memorial	117	682
Ninth and O (5)	157	552
Parkland (1)	116	524
St. Matthews (1)	240	1,557
Shawnee	137	672
Shively (1)	102	422
South Jefferson	227	1,112
Southside (1)	132	317
Third Avenue	293	895
Walnut Street (4)		
West Broadway (1)		
Ludlow, First		
Madisonville, First		
Marion		
Mayfield, First		

(Continued on Page 20)

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

State Vacation Bible School Clinic

We are happy to announce that Mr. Sibley C. Burnett will be with us during the State Vacation Bible School Clinic to be held at the Carlisle Avenue Baptist Church, Louisville, January 27-29, 1955. The program will begin on Thursday at 2:00 p. m. and will close at 11:00 a. m. on Saturday.



Sibley C. Burnett

The purpose of the clinic is to help the Vacation Bible School leaders in each association to conduct a clinic in their own association. Among the many helpful things to be done at the clinic will be conferences for the five departments; Nursery using Book A, Beginner using Book B, Primary using Book C, Junior using Book B, and Intermediate using Book B. The leader will discuss, in order, the Manual, Programs, Music, Handwork, Pupils' Books, Mission Programs, Joint Service Plans, and other related items.

We will expect a team from each association to be present, who will go back to their local association to lead a clinic for the Vacation Bible School workers of the churches in their representative associations. The churches of Louisville will provide bed and meals, free of charge, to all clinicians. We expect to help on the expenses of one car from each association bringing a team or representative group.

This year we have some very encouraging announcements to make relative to the progress of Vacation Bible School work in the Southern Baptist Convention. For the first time we went over two million pupils, and for the first time, we went over two and one-half million in enrolment. The average attendance was more than two million and also, for the first time, our churches spent over a million and one-half dollars to minister to child life in this summertime Religious Education enterprise. There were 48,098 who made professions of faith and 37,012 dedications. The total mission offering from the schools in the Convention amounted to \$369,-896.00

Kentucky also had a good record for the past summer. 1,576 churches reported schools plus 180 mission schools

and 74 negro schools, making a total of 1,830. The percentage of churches having schools was 67.4 We firmly believe it is possible for our state to reach 2,005 schools in '55.

Let Us Go On To More and Better Vacation Bible Schools

Reporting Your Sunday School Attendance

We would like to take this opportunity to suggest to the readers of the *Western Recorder* who report the Sunday school attendance each week to send your report directly to Dr. R. T. Skinner, editor of the *Western Recorder*, 127 East Broadway, Louisville, Kentucky. Dr. Skinner's office has been in charge of this work for the past number of months.

Convention-Wide Sunday School Clinic

A Convention-wide Sunday School Clinic will be held in New Orleans, January 9-21, 1955. A number from Kentucky have planned to attend. It is not too late for you to send in your application. These clinics are among the most informative meetings held each year. Any church would be greatly blessed by sending their Sunday school superintendent.

Use The Sunday School Builder

Are your Sunday school teachers and officers making the best use of the *Sunday School Builder*? The *Builder* provides information for all departments of your school. Each officer should study carefully the material which is offered each month in the *Builder*. If your teachers do not have access to the *Builder*, it would be a good idea to place in their hands this splendid magazine.

Six Associational Officers Planning Meetings Held

Our first effort toward training Associational Sunday School officers on the state-wide basis has been completed with meetings held at Williamstown, Campbellsville, Louisville, Madisonville, Manchester, and West Liberty.

Twenty-four associations were represented by the attendance of eleven missionaries, twelve associational superintendents, twenty-seven general associational officers, twenty associational department superintendents, twenty-two pastors and superintendents other than those serving as associational officers, thirty-three teachers and officers and fourteen class members.

A wonderful interest and concern for the success of the associational program was shown in all of these meetings. Although the attendance was low at each meeting, the enthusiasm shown made us feel it had been worthwhile. Rain and snow hurt the attendance at three meetings.

A large number of meetings is being planned for next year in order to get closer to each association. The Associational Sunday School organization is our best way of helping all the churches.

BOOK REVIEWS

"THIS I BELIEVE ABOUT JESUS" by Ruby Dell Baugher. Burkert-Walton, Inc., Printers, Evansville, Indiana.

A beautifully written statement of personal faith by a great Christian woman. The format is attractive. The book is the outgrowth of an experience with two college students who desired fuller understanding of the deity of Jesus; Jesus the Man; His Miracles Prove His Deity; His Teaching Proves His Deity; His Death Proves His Deity; and His Resurrection Proves His Deity. You will want this book! It can be purchased from the publishers, or orders can be placed by writing Dr. Albert H. Cullen, pastor, Calvary Baptist Church, Evansville, Indiana. Miss Baugher is a member of that church.

"TOMORROW YOU LEAD" by G. S. Hopkins. Broadman Press, Nashville. Price 50c.

This is another great Sunday school study course book, written primarily for Intermediates. The purpose is to challenge them to prepare for leadership in church life. The author, formerly Sunday school secretary in Texas, shows Intermediates (1) why Southern Baptists conduct Sunday school work as they do; (2) points the way toward wise decisions as to their life careers; (3) seeks to make Intermediates conscious of the fact that soon the church work will be in their hands. This splendidly written book should be included in your plans for a Sunday school study course, and should be read prayerfully by every Intermediate.

"STUDIES IN HEBREWS" by H. H. Hobbs; Sunday School Board, Nashville, 1954, 139 plus xiv pp., price 60c.

January Bible Study Week this year will afford us the opportunity of being led by one of the ablest Bible students in our Convention life. Dr. H. H. Hobbs has written a masterpiece of interpretation, a gem of clear exegesis, and dynamite for the complacency of too many of us. Beginning with the premise that the Epistle was written to Christians who "were suffering from a state of arrested development in their divine calling" Dr. Hobbs opens up those "thorn patches" of Hebrews. He gives credence to his theory that it was written "to issue a clarion call to Christian people of every age to go on in the fulfillment of their part in God's redemptive purpose or world mission" by making application to our lives and their purpose in Christ's High Priesthood now. This little book will serve as a competent guide in your study of this passage from God's Word. He has included elements of the original Greek in such a way that they can be handled with ease and a great help in understanding what the writer of Hebrews is saying.—H. M. Johnson.

"SPEAKING IN THE CHURCH" by James Edward Lantz. The Macmillan Company, New York 11, N. Y. Price \$3.75.

A needed book. Written for ministers and seminary students. Deals with the fundamentals of speaking in a church. Covers every phase of speech—mental attitudes, voice development and control, effective manners and methods, preparation of sermons and addresses, suggestions, etc. No matter who you are, you will want this book. Not enough attention has been given such study by the average minister.

"MERCY FOREVER" by Bertha B. Moore. Wm. B. Erdmans Publishing Co., Grand Rapids 3, Michigan. Price \$2.

This is the 20th book by the author and, like the rest, is delightfully written with a simple charm which will hold the interest of young people. It has a deeply religious flavor, and the scene is laid in the North Carolina mountains where trouble comes to a family but, out of the distress, comes a deep and abiding decision. Can be purchased from your Baptist Book Store.

"THE TRIPLETS TRY TV" by Bertha B. Moore. Wm. B. Erdmans Publishing Co., Grand Rapids 3, Michigan. Price \$1.

This is another of the Triplets Series written for youngsters 7-12. The Triplets—Ted, Ia and Iona—have exciting experiences but the author seeks to teach lessons for youngsters. This is the 15th in the series and youngsters will like it as well as the rest. Can be purchased from your Baptist Book Store.



BROTHERHOOD DEPARTMENT

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MISSIONS—OUR THIRD 1955 ACTIVITY

Following up our discussion in the December 16 issue of the *WESTERN RECORDER* on our second major activity for 1955—Enlistment, we suggest the following as an outline for the thinking of our Brotherhoods in promoting our third major activity for 1955, that of Missions.

(1) **Study of Missions Fields and Needs.** Use programs dealing with study of home and foreign mission fields and their current needs. Make tours of local church and associational mission projects. Study facts and figures of major denominational missionary endeavors on a comparative basis. Cooperate with W.M.U. in mission weeks of study.

(2) **Increased Proportion of Church Receipts Through the Cooperative Program.** Encourage church to adopt unified budget to finance its work. Study world needs and local needs in relationship to the local church budget and financial ability of the church membership. Send as many men as you can on the *Baptist Men's Tour of Kentucky* next May 3-6 and ask them to bring you a report of their trip in order to better acquaint you with all of our colleges, orphanages and hospital, and to let you know where and how your Cooperative Program dollar is spent. Hold an Educational program in your local Brotherhood to acquaint your men with the plan and method of administering Cooperative Program funds. Invite heads of our denominational agencies, departments and institutions to tell the story of their work.

(3) **Study our Program of Advance in Missions.** Lead men to understand the needs of our Mission Boards. Relate place of Baptist Colleges and seminaries to our denominational program of missions through programs and activities. Cooperate with denominational agencies and institutions in securing and maintaining adequate facilities and endowments. Let the Executive Committee of your Brotherhood plan for an emphasis during the year on one or all the following: Associational Missions, State Missions, Home Missions, Foreign Missions.

(4) **Learn Through Personal Representatives.** If possible, send your pastor to some Home and/or Foreign Mission field. Go yourself, if you can. Be alert to opportunities for men of your Brotherhood to make such visits to these fields and to our institutions. Use the testimonies of your pastor or men returning from a mission field to awaken the church to their stewardship of the gospel to distant places in the homeland and "unto the uttermost." Use missionaries in vicinity who are on furlough. Encourage your church to send your pastor to the Southern Baptist Convention in Miami, Florida, May 18-21, and a side trip to a Home Mission field on his return home.

Youth, our final major activity for 1955 will be discussed in an early issue of the *Western Recorder*.

Handel's Messiah is Given at Bethel College

A highlight of the observance of Christmas at Bethel College, Hopkinsville, was the performance of Handel's *Messiah* by the Bethel Community Chorus, conducted by Blake W. Godfrey, in his first year as music director at Bethel, and accompanied by Mrs. Godfrey. A record audience of nearly 500 people attended the program, the first to be given by the Bethel Community Chorus.

The chorus is made up jointly of interested townspeople and Bethel students. Soloist parts in the Christmas production were taken by friends of the Godfreys from the School of Church Music of the Southern Baptist Theological Seminary, Louisville: Miss Phyl-

lis Jennings, soprano; Miss LaNelle Ethridge, soprano; Miss Joyce Tisdale, contralto; Farrold Stephens, tenor; and Fletcher Wolfe, bass.

The music department at Bethel has long been regarded as outstanding. Director Godfrey and Dr. W. Edwin Richardson, president of the college, have expressed hopes of seeing the department continue to make an outstanding contribution to the life of the college and of Hopkinsville.

The Executive Committee of the Southern Baptist Convention has approved the removal of the Radio and Television Commission of the Southern Baptist Convention from Atlanta, Ga., to Fort Worth, Texas. The removal will take place in the spring.

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For January 23, 1955

By H. C. Chiles

The Power Of The Holy Spirit

It is exceedingly important for us to remember always that the Holy Spirit is a Person, and not a mere influence as is erroneously believed and taught by some. If one thinks of the Holy Spirit as an influence, then his thought will be, "How can I get hold of the Holy Spirit and use it?" If one thinks of the Holy Spirit as a Divine Person, which He is, then his thought will be, "How can the Holy Spirit get hold of me and use me?" Thinking of Him as a mere influence leads to self-confidence and self-exaltation, whereas the true recognition of Him as a Person leads to self-renunciation and self-abnegation. It is sinful to think of the Holy Spirit as an impersonal influence and to speak of Him as "it." If the Holy Spirit is not a Person, then language simply would not have any meaning, inasmuch as Christ repeatedly employed the masculine pronoun in speaking of Him.

John 16:7-11.

For the encouragement of the distressed disciples, whom the Lord Jesus had told that He was going to leave them, and whom He had forewarned that they would be persecuted by the world, Christ announced the good news of the coming of the Holy Spirit. He assured them that the coming and presence of the Holy Spirit would be a great blessing to them. Christ told them that it was for their benefit that He was leaving them. He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

Most of the New Testament Scriptures which refer to the Holy Spirit deal with His relation to the Christian, but this particular passage has to do with His work with the unsaved. Since all of His work centers in Christ, the Holy Spirit bears witness to the truth regarding the Saviour. He illuminates the understanding of the unsaved. Through His use of the Word of God, He convicts the unsaved of sins committed. The first need of the lost soul is to be convicted of sin. No man will ever accept Christ until he realizes his need of a Saviour. The convicting work of the Holy Spirit is God's means of preparing the hearts of men for receiving the Saviour. Not only does He convict the unsaved of sins committed, but also of righteousness imputed and of judgment accomplished. To the person who trusts Christ as personal Saviour the Holy Spirit imparts eternal life. Along with the impartation of the divine nature in regeneration, the believer is given a new mind, a new will and new affections.

Acts 2:1-4.

On the fiftieth day after Christ's resurrection the one hundred and twenty disciples were in one place and with a wonderful spirit of unanimity. According to promise the Holy Spirit descended upon these assembled believers. There were various evidences of His presence. There was an audible sign—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." There was a visible sign—there appeared unto the disciples divided tongues which resembled fire, and one sat upon the head of each person present. This was the visible evidence that each of them had received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them. He so took possession of them that they throbbed with His sympathies, spoke His thoughts, and conformed to His will. To be "filled with the Holy Spirit" is for Him to have all there is of us by entire and perfect yieldedness.

Another supernatural manifestation on that day was the speaking in foreign languages. Immediately after the Spirit filled them, took complete possession of their faculties, and gave them the right thoughts and emotions, they "began to speak with other tongues," and those present understood what they said. The long-promised outpouring of the Holy Spirit had taken place. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language in the world. And being filled with and empowered by the Holy Spirit constitute the glorious privilege and the personal duty of every believer.

Acts 4:8-12.

Peter's preaching had aroused the anger of the leaders of the nation, and they had ordered Peter and John arrested and imprisoned for the night. On the morrow, the two apostles were brought forth and arraigned before the Sanhedrin. In an attempt to get them to incriminate themselves, members of the Sanhedrin asked the apostles, "By what power, or in what name, have ye done this?"

Standing before this august court, Peter calmly, frankly and fearlessly told the members that it was in the name of Jesus Christ that this wonderful cure had been performed. These men to whom Peter witnessed were settled already in

their rejection of the truth. They had decided the case before they had listened to any of the evidence. Their question was asked with the hope that it might enable them to accuse the apostles of blasphemy.

Peter stood before them as the one accused, but he soon became the accuser. Being filled with the Holy Spirit, he spoke with boldness, intelligence, confidence and power. He charged his hearers with being responsible for the crucifixion of the Saviour. He also declared that God had raised Him from the dead, and that it was in His name that the lame man had been healed. The One rejected by them had been received by God, and the One crucified by them had been exalted by Him also. The presence of the man who had been made whole through the name of Jesus Christ was an unanswerable argument.

Then, Peter preached salvation to them through the very cross they had ordered to be erected. Verse twelve makes it perfectly plain that salvation does not come through anything that man can do for himself, but by and through the One Who was crucified and buried by men and raised and glorified by God. There is salvation in Him only. When Peter had finished speaking every man present knew how to be saved. He is certainly a splendid example to believers in his courageousness in the spread of the Gospel of Christ.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 2, 1955 (Continued from Page 17)

Middlesboro, First (5)	83	670
East Cumberland Avenue	69	327
Middletown, First	152	273
Morgantown (1)	85	255
Mt. Washington	130	274
Murray, First	130	794
Newport, First (2)	150	710
Owensboro, Buena Vista (1)	150	611
Eaton Memorial (1)	216	450
First (1)	177	1,032
Hall Street (1)	114	491
Seven Hills	360	303
Third (1)	207	1,214
Paducah, East	127	511
First (2)	151	562
Oaklawn (1)	200	316
Trinity	151	331
Twelfth Street (1)	66	386
Paintsville, First (2)	83	254
Paris, Central	70	351
First	67	251
Pikeville, First (3)	150	464
Prestonburg, Irene Cole Memorial (7)	136	503
Princeton, First (1)	76	569
Second (1)	136	303
Russellville, First (1)	76	422
Shepherdsville	63	255
Somerset, Calvary	59	343
First	106	636
Pleasant Hill No. 2	59	227
Sonora	106	257
Springfield, First	63	397
Sturgis, First	119	278
Versailles	81	365
Walton	96	342
Williamson, W. Va. East (1)	81	372
Williamsburg, First (1)	56	403
Willisburg	98	277
Winchester, Central	110	462
First	159	458

►The Texas Baptist Foundation has elected B. O. Baker, Sr., a layman from Farmersville, Texas, to be the head of its Farm Management and Public Relations Departments.

They Need Not Depart

Devotional Thought

By HARVEY L. HOLLAND, Pastor
Hebron Baptist Church
Kuttawa, Kentucky

Jesus said unto them, "They need not depart; give ye them to eat" (Matt. 14:16).

What wonderful words were these to those five thousand worn, weary people who were perhaps many miles from home! What a noble Host they had that day—heartening words of welcome, an invitation to dine with royalty!

When others would turn them away Jesus said, "They need not depart; give ye them to eat." It was the constant desire of the Master to make all who approached Him with a need feel at ease, welcome. He was ready to minister to broken spirits and suffering bodies. His disciples came saying, "This is a desert place, and the time is now past; send the multitudes away, that they may go into the village and buy for themselves." But Jesus said, "Give ye them to eat."

I wonder if this wasn't eight-hour thinking even in that day: "Master, we have done enough; the time is past and the evening is here. Master, we need our rest and food." I would not venture further on the thinking of the disciples in that day, but I have heard so-called disciples say of the work and services of our Lord: "Let's get through with it! Come on; let's get it over!"

Jesus had spent a trying day in that desert place. No doubt His feet burned from the hot sand. Perhaps His thirst was great and hunger of body even greater. But as He gave His life for others, He also gave His full time, energy and all to meet their needs.

Jesus was not an eight-hour man. He was about His Father's business. "They need not depart." He had time for them. There was nothing so important as they.

How typical was that incident of the world today, when four-fifths of the

people are in a desert place, without Christ, with urgent need! The sad part is, many disciples now have the same thinking and attitude toward the multitudes. Do they not say, "I have done my part; I have attended church once or twice this week; I have made an offering; the evening is far spent; send them away? I need my rest, pleasure, some time of my own." But what you have done is not enough. "They need not depart." It's not enough just to tithe your money, the Lord is giving you time to seek His will. It's not enough until His will is done. It's not enough to trust His grace and saving power. It's not enough till all the world shall know His Son.

Disciples consider Christ first. "If you would be my disciple, take up thy cross and follow me daily." "Ye are not your own; ye are bought with a price. Therefore glorify your Father which is in heaven." Jesus said, "I must be about my Father's business;" and when Jesus saves a man he receives with that salvation, in the very same package, the commission of the Father and the Son. "Go ye"—they need not depart—"Give ye them to eat"—"As my Father hath sent me, even so send I you." I very definitely have a promise and an assurance of my rest and needs; for Jesus tells all disciples, "But seek ye first

the kingdom of God and His righteousness, and all these things shall be added unto you."

Andrew said, "Master, there is a lad here with five barley loaves and two small fishes." Jesus said, "Bring them hither to me." Look into the face of the lad as he, without question, turned the small basket over to the disciples for Jesus' use. Jesus must have looked with esteem and love upon him. He must have watched Jesus multiply a little into so much.

This is the faith which individuals, churches, and our convention need today to "give ye them to eat." Are we holding back a single loaf, or one small fish?

►The book, "This I Believe About Jesus," by Miss Ruby Dell Baugher, reviewed this week on page 18, may be ordered from the author at 1513 South Kentucky Avenue, Evansville, Ind.

►Mrs. William McMurphy became secretary on January 1 of the Department of Missionary Fundamentals of the Woman's Missionary Union, Southern Baptist Convention, to be responsible for the divisions of Mission Study, Community Missions, Stewardship, and Prayer with the help of four divisional secretaries.

►Phillip T. Card has been elected as an associate in the Religious Education Department of the Baptist General Convention of Arizona, effective January 1. He is working with five co-operating states affiliated with the Arizona Convention, under the direction of Howard Halsell, secretary of the Religious Education Department. He has been for more than two years the minister of education at First Baptist Church, Shawnee, Oklahoma.

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WESTERN RECORDER

A Call to Prayer and Praise On Baptist World Alliance Sunday

From President F. Townley Lord and those associated with him as leaders in the Baptist World Alliance comes a letter urging that all Baptists everywhere observe February 6 as Baptist World Alliance Sunday.

President Lord reminds us that this is the Jubilee Year of the BWA and that fifty years ago the following resolution was adopted:

"Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Saviour, of the churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church and not assuming the functions of any existing organization, it is agreed to form a Baptist Alliance, extending over every part of the world."

And the letter adds: "Half a century later it can safely be said that our Alliance has fulfilled the hopes out of which it was born that seventeenth day of July, 1905. On this long established Alliance Sunday we have reason to praise God for the vision and persistence He gave to those men who brought it into being, and for the devoted service of those leaders, now gone to their reward, who as presidents guided its way through peace and war: John Clifford, Robert Stuart McArthur, Edgar Y. Mullins, John McNeil, George W. Truett, and J. H. Rushbrooke." And the letter adds:

"Let us praise God for what our Alliance has been permitted to achieve throughout the years: in symbolizing our unity in diversity; in bringing comfort and encouragement to isolated Baptist groups in many lands; in giving inspiration to the brotherhood at congresses and conferences; in guiding and channeling the relief efforts of our Baptist hosts; in furnishing food and clothing to those who were starving and freezing; in helping to rebuild Baptist churches and institutions that lay in ruins; in promoting co-operation between unions and conventions; in lifting high the banner of religious liberty; and in sounding forth in many ways those truths for which we stand."

The letter calls attention to the fact that "since 1905 our numbers have increased threefold, from seven to twenty-one million; neglected fields have been occupied; numerous schools and hospitals have been established, and tens of

thousands of new churches have been organized in the six continents of the globe and on the islands of the seas"—an advance which has no parallel anywhere or at any time.

The letter concludes:

"As we praise Him, let us in every land lay before Him our petitions through Jesus Christ, praying for our fellowship and our work. Let us pray that the bond of unity may be strengthened, and that while growing more numerous we may grow together and not apart. Let us pray that we may be filled with understanding and gratitude and love for those of other lands, other unions and other circumstances than our own. Let us pray for those of our fellow-believers who have lost their homes and their fatherlands; for those whose paths lead through tribulation and persecution; for those who, in weakness and isolation, must bear the burdens of

"It is More Blessed to Give Than to Receive"

Most of us have read or heard quoted from the pulpit this passage of Scripture, "It is more blessed to give than to receive." But how many realize from experience its full meaning?

I admit I could not understand this passage of Scripture until just before Christmas in 1926 or 7.

At that time I was visiting friends in Louisville, Ky., and one evening just after supper my friends and I went down town shopping, and on our return home came to a crowd congregated on the sidewalk listening to some music being made on string instruments by two young men.

Standing directly in front of me was a small girl holding in her arms a doll. This child became so intensely interested that she let her doll slip from her arms and fall to the sidewalk, breaking into many pieces.

She didn't cry, just stood with bowed head and sad countenance, looking at the fragments of her doll on the sidewalk at her feet.

A woman standing at her side took the child by the hand and in a somewhat harsh tone exclaimed, "Come on!" As they started to walk away I requested the woman to wait just a minute so I could give the child some money to get another doll. "Here! Here!" exclaimed two other men as they handed me some money to be added to my contribution. I put the money in the little girl's hand and told her to get another doll. I don't

poverty and hostility. Let us pray for all our millions that we, no matter what the price, may be forever true to the saving gospel of Jesus Christ; that we may give ourselves and that which God has given us, with undying devotion and ever-burning zeal; that our witness may sound clear; that our sacrifices may multiply; that our lives, too often conformed to the world around us, may be fully surrendered to our crucified and risen Lord; and that He, through our words and deeds and daily living, may be able to reveal Himself to that world which cannot otherwise see the glory of His face.

"Pray for the Golden Jubilee Congress . . . July 16-22 . . . Said Alexander Maclaren, the venerable president of the first Congress, at the closing session in 1905: 'We have had great times, but all our pleasant intercourse and all our profitable reception of the truths that our brethren have set before us will be less than nothing unless we, in the depths of our own souls, and in the solitude of His presence, live the life of consecration, the life of self-conquest, and, to put it all in one word, the life of Christ which is life indeed.'"

remember that she even thanked us for the money, but the pleased expression of her eyes and sweet smile on her face showed her appreciation and spoke a thousand times louder than words.

I didn't know the little girl and may never know her, but I will venture to say that if she is living today she still remembers the incident.

Seeing that child walk away in a cheerful mood rather than with a broken heart over the loss of her doll was one of the greatest thrills of my life and taught me a lesson I have ever remembered and put in practice at other times with the same satisfying results.—L. W. Dudgeon, Cane Valley, Ky.

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A Statement of Information About Temple Schools, Chattanooga, Tenn.

[The following statement comes from the Executive Committee of the Hamilton County (Chattanooga) Association concerning Tennessee Temple Schools. There are a number of instances of efforts being exerted to draw Southern Baptist young people into schools which oppose the work of Southern Baptists.]

Because of misunderstanding and inquiry from sections of our Southern Baptist Convention territory relative to Tennessee Temple Schools, Chattanooga, Tennessee, we the executive committee of the Hamilton County Baptist Association, affiliated with the Tennessee Baptist Convention and the Southern Baptist Convention, do hereby present the following facts:

1. The Tennessee Temple Schools are closely associated with the Highland Park Baptist Church; Dr. Lee Roberson is president of the schools and pastor of the church.

2. The sympathies of the Highland Park Baptist Church are not with the Southern Baptist Mission Program, but with the World Wide Faith Mission Movement. Even though connected with the Hamilton County Baptist Association, only a token expression of co-operation is manifested. Their financial contributions to the Cooperative Program are extremely small compared to their total mission contributions. The Tennessee Temple Schools are not a part of the educational program of Tennessee Baptists or Southern Baptists, and are not affiliated with the Education Com-

mission of the Tennessee Baptist Convention. After thorough investigation we have found that Tennessee Temple College is not accredited by the Southern Association of Colleges and Secondary Schools. ("Fully licensed" does not mean accredited.)

3. Since this school is not accredited and does not co-operate with our Southern Baptist program, and does not promote our cause and program, and has shown a non-cooperative attitude, the executive committee of the Hamilton County Baptist Association urges our co-operative Baptist students to seriously consider these facts before choosing a school.

The above facts are presented with one purpose in mind: that students and pastors over our Southern Baptist Convention territory may have an understanding of the attitude and co-operation of the Tennessee Temple Schools.

Paul Weber, Sr., superintendent of the St. Louis Baptist Mission Board, since 1940, died on November 26.

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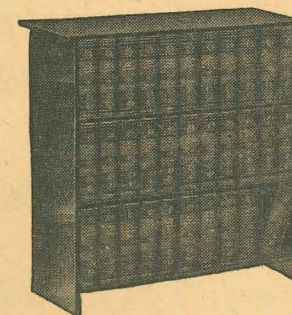
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Church and State

LEON MACON, Editor
Alabama Baptist

President Peron of Argentina is having difficulty with the Catholic hierarchy because of the Church's persistence in interfering with state affairs.

This president openly criticized the priests for dabbling in state affairs and has expressed himself as being categorically against it. There have been a number of releases on this particular event in South America and the news items definitely show the hierarchy has rounded up the people to oppose the Argentina president in his efforts to keep the church from interfering with state affairs.

Mr. Peron made it clear that he is not fighting the church, for he himself is a Catholic; but that he is seeking to get the priests to give themselves to their religious duties and leave politics alone. It seems that the church has also been interfering in labor affairs in this

land south of us. A number of priests have been arrested and at least one was given a 30-day jail sentence.

We mention these facts, not in any controversial manner, but to keep our own people informed on what a church will do which does not believe in the separation of church and state. Argentina is predominantly a Catholic country, and yet we find this church's insistence upon being supreme over the state running into troublesome difficulties where they have numerical strength.

It has been reported that the Catholic hierarchy is bent upon taking America for their own particular faith. This means they hope some day to become the state church of America. They are laying their foundations, and in many ways they are giving indications that this is their hope and goal. We stand

firmly for the Catholic Church to have its freedom to practice its religion in America; but we, at the same time, must affirm our own faith and belief in the separation of church and state, and so keep ourselves on guard against any violation of this established principle of our American way of life.

Georgetown Students Announce Superlatives

GEORGETOWN, January 3. — The Georgetown student body recently announced its "superlative" selection, for 1954-55. Those chosen by the student body for the annual honors are: Bob Terrell, Corbin, and Joan Welch, Lexington, most popular; Hugh Jackson, Ashland, and Martha Hagan, Owensboro, most outstanding; L. E. Martin, Jr., Lynchburg, Va., and Pat Tucker, Louisville, most likely to succeed; Philip Ray Kazee, Lexington, and Joyce Delaney, Ashland, best all-round athletes.

Chosen as May Queen, to be crowned at the May Day celebration of 1955, is Claire Cohen, Mt. Sterling, with JoAnn Robertson, Owensboro, as attendant.

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