

Western Recorder

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The Church-Going Family is a Happy Family

►The First Baptist Church of Oxford, N. C., has called Herbert Baucom, pastor of the Takoma Park Baptist Church of Washington, D. C., and he has accepted.

►Dr. Garnett Ryland, University of Richmond, Richmond, Va., has written a history called, "The Baptists of Virginia," which is to be published March 1, 1955.

►The printed word is becoming transparent. *Bibliotheca Sacra*, a theological quarterly published at Dallas, Texas, has announced that henceforth their publication will also be available to libraries in microfilm form.

►A light airplane has been presented to the Foreign Mission Board for use of John S. Oliver in Piaui, Brazil, by the Holloway Street Baptist Church, Durham, N.C., and other churches in North Carolina, South Carolina and Texas.

►Pastor Verner Barnett has resigned at the Advance Baptist Church, Basket, Ky., effective January 9, to go to the First Church, Crofton, Ky., January 16. During his seven-year ministry at Basket 150 new members were added, a new building and pastorium erected.

►Elvis H. Pigott, former pastor of Calloway Baptist Church, Calloway, Ky., and former Bell County Training Union Director, was called as pastor of the Centerville Baptist Church, Tylertown, Miss. He is enrolled in the William Carey College, Hattiesburg, Miss., where he is continuing his college work.

►Robert G. D. Stinson has accepted the call to the Providence Knob Baptist Church, near Rockfield, Kentucky. A former Kentuckian, he has in recent years been pastor at the Hays Baptist Mission, Hays, Kansas, a Southern Baptist outpost in western Kansas.

►Golden Gate Baptist Theological Seminary, Berkeley, California, is now an associate member of the American Association of Theological Schools, according to a recent announcement of Dr. Harold K. Graves, president of Golden Gate. Of significance and interest, also, is the fact that at the same time similar recognition was given to Southeastern Seminary at Wake Forest, N. C. All Southern Baptist seminaries have now been accepted by the AATS.

►We recently carried a review of the latest book by Miss Ruby Dell Baugher—"This I Believe About Jesus"—suggesting that readers would do themselves a great favor by purchasing and reading it. At the time the review was written, we did not have Miss Baugher's address. Miss Mary E. Clark of Newburgh, Indiana, has furnished it. The book can be purchased by writing Miss Ruby Dell Baugher, 1513 South Kentucky Avenue, Evansville, Indiana.

►Pastor W. Lowrey Compere has resigned the care of the Parkview Baptist Church, Greenville, Miss., to become president of Clarke Memorial College, Newton, Miss., where he will succeed W. E. Greene, now gone to be assistant to President Harvey Daniel Bruce at East Texas Baptist College, Marshall, Texas. President Compere is a graduate of Mississippi College and the New Orleans Seminary. Clarke College is one of the four schools of higher learning owned and operated by the Mississippi Baptist Convention.

►Fred Wasson, for 12 years on the Brotherhood Commission, recently died at his Carrier Mills, Illinois, residence. Prominent merchant and Baptist layman, he was one of the men who toured South America under the sponsorship of the Southern Baptist Brotherhood Commission last year. Our Secretary Lucien E. Coleman, Sr., says that he was expecting to invite him to the Baptist Brotherhood Rally in Kentucky next summer to tell about his trip to South America.

►The newspapers recently carried the news of Dr. Winfield Edson, pastor of the First Baptist Church, Long Beach, Calif., and a former president of the American (Northern) Baptist Convention, who successfully rescued a man trapped in a sinking boat on Lake Mead. He now has a broken hip and a broken nose to show for his bravery, and also a man is alive who probably would otherwise be dead. Many of us remember his able sermon before the Southern Baptist Convention meeting at Miami two years ago.

►Columbia Baptist Church set aside Wesley Powers to the Gospel ministry December 12, 1954. A council from sister churches in Russell Creek Association was pleased with his examination, so the church proceeded with his ordination. Dr. L. C. Kelly delivered the ordination sermon. Brother Powers has been leading the people of the Russell Heights Chapel. Relatives and friends from as far away as Owensboro, Ky., and Evansville, Ind., attended the ordination.

►The Germantown Baptist Church, in Bracken Association, combined their Christmas program on December 22 with a surprise party for their pastor, Brother W. E. Manners, and his wife, in commemoration of their thirty-first wedding anniversary at Christmas. Also, at this same time, they surprised their associational missionary, Brother Reginald W. Johnson and his family, from Flemingsburg, with many expressions of their appreciation of his service to their church and association, and presented them with an old-fashioned pounding of many good things for their pantry.

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

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WESTERN RECORDER

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►Brother John W. T. Givens, Bremen, Kentucky, had a bad case of influenza in November, and in the midst of his illness, Mrs. Givens suffered a paralytic stroke. Their children have been taking care of them, and both are now much improved. Mrs. Givens is now able, with some assistance, to go to the table for her meals, and Brother Givens is regaining his strength. Friends may write Brother Givens at 1006 Nutwood Avenue, Bowling Green, Ky., where he is spending some time with his daughter during convalescence.

The Real Meaning of Repentance

By FRANK F. NORFLEET, Pastor
Immanuel Baptist Church, Paducah, Ky.

Address Delivered at the Kentucky Baptist Ministers' Meeting, Georgetown, Kentucky

High on the list of things to which we Southern Baptists like to think we give precedence in preaching is the subject of repentance.

Because of the emphasis which is ours historically, many of us have failed to note that perhaps we have little real understanding of the issues that are involved with this subject, and that we are actually guilty of judging a man's repentance by his outward appearance.

We have connected the idea with a certain amount of weeping and wailing, tear-shedding, and other visible evidence of what we like to think is repentance; and this failure has resulted today in the paradox of a world that has much religion but little Christianity; more church members but less morality; and more education but less regeneration.

On the subject of repentance, it can be said that we have learned more and more about less and less until we know everything about nothing. Our failure adequately to understand the subject has come about largely because of four or five glaring errors, most of which have been pointed out by Dr. Chamberlain in his book entitled "The Meaning of Repentance."

A Mistranslation

The first is a mistranslation of the Biblical words for repent and repentance. Even so staunch a Baptist and so great a scholar as John A. Broadus has said that it is "the worst translation in the New Testament."

In speaking of the Greek word *metanoia*, Dr. A. T. Robertson has affirmed that the word has been hopelessly mistranslated. He further states ". . . We have no one English word that reproduces the meaning and atmosphere of the Greek word."

Our *repent* had its beginning when the first Latin translation of the Greek scriptures occurred about 150 A.D. The verb *metanoeeo*, which we generally translate "repent ye," was rendered as "*poenitentiam agere*" or "exercise penitence." It was easy to make the transition from penitence to penance. Therefore the Romanists represent Jesus and the apostles as urging the people to do penance ("*poenitentiam agite*"). When Jerome made his famous translation of the Latin, which was known as the Vulgate, this translation was perpetuated.

Unfortunately, the English translations, except for the Geneva Bible, continue to follow this incorrect Latin translation. Wycliffe, whom we revere as one of the earlier English translators, probably never saw a Greek New Testament, and he repeated it "Do ye penance." Tyndale also followed the Vulgate but translated it even as we do today, "Repent ye."

The results of these faulty translations have been that we are called on to look backward, while Christ meant that we should look forward. For, as will be seen later in this message, European and American Christianity has been chanted in the wrong key. Regret, remorse and morbid introspection have been regarded as works of true piety.

Two Words

This leads me to say that our second failure to understand the true meaning of repentance has been a failure to distinguish between the two words in the New Testament which had vastly different meanings but which were both translated "repentance." The first was *metamelomai* which meant regret and sorrow for what has been done. The second was *metanoia* which marked a complete change in mental outlook in life design. The first word is the word that referred to the feeling of Judas when he went out and hanged himself. This word is the word which was used of the son in Matthew 21:29 who repented and reversed himself.

A third cause for our errors has been in the usage of the Old Testament terms. These shall be discussed under a subsequent heading. The fourth reason is that many of our great evangelists of the past who depended upon human emotionalism for result rather than the workings of the Spirit of God, have easily fallen prey to the common inclination to emphasize the Godly sorrow that worketh repentance rather than the *repentance* which comes about as a result of the Godly sorrow.

Before looking at the Scripture teaching, let us observe what some of our leading theologians, educators and evangelists have said.

The great Andrew Fuller said, "Repentance is a change of mind, and arises from a conviction that we have been

in the wrong, and consists in the holy shame, grief, and self-loathing, accompanied with a determination to forsake every evil way. No man ever yet repented for a fault without a conviction of its evil nature. Sin must appear exceedingly sinful before one can abhor it."

Dr. George W. McDaniel in his day said, "Repentance is a change of mind toward sin, and is superinduced by the preaching of the Gospel supplied by the Holy Spirit, producing a Godly sorrow, resulting in a change of mind."

J. B. Moody said, "Repentance changes the mind in relation to the nature of sin, and farther changes the heart from the love of sin, and these two change the life from the practice of sin, and thus makes the life Christ-like."

Dr. A. H. Strong, in his great work of theology said, "Repentance is that voluntary change of mind of the sinner in which he turns from sin. It involves a change of view, a change of feeling, and a change of purpose."

Dr. John A. Broadus in his commentary on Matthew says, "To repent as a religious term in the New Testament is to change the mind, thought and purpose as regards the sins and service of God . . . a change naturally leading to a change of the outward life."

Dr. E. Y. Mullins said, "Repentance means a change of mind or thought; both change of mind and thought as expressed by the word *repentance* is more than an intellectual change of view. It carries with it the idea of the will . . . it is clear that man's spiritual nature as a whole acts when he repents."

Dr. B. H. Carroll said, "Repentance is necessarily internal and external."

The noted evangelist T. T. Martin expressed it by saying, "Repentance causes such a realization of the fact that one has sinned and is justly condemned, that it produces such sorrow as to lead to an entire change of mind and purpose, to turn from sin to God."

Dr. H. Boyce Taylor of West Kentucky fame said, "Repentance means a change of the mind from self to God, and no man ever repented from dead works and trusted the finished work of Christ to save him."

(Continued on Page 6)

Concerning the General Association's Resolution on Separation of Church and State

The November 25 issue of the *Louisville Courier-Journal* reported a spokesman outside our denomination as having sharply criticized a resolution unanimously adopted by our General Association at Georgetown and also a statement made by a messenger in his discussion of that resolution. The adopted resolution follows:

We resolve that the General Association of Baptists in Kentucky express vital concern for and devotion to the American principle of unconditional separation of church and state. We also heartily endorse the system of public schools uninfluenced by any sectarianism whatsoever. We believe that the principle of separation of church and state is violated in principle and spirit by the appearance of garbed nuns as teachers in public school classrooms, and we view with great alarm the appearance of approximately eighty-four nuns as teachers in public schools at present in six Kentucky counties.

Concerning the statement made by one messenger in his discussion of this resolution, we express regret that the aforesaid spokesman (outside our denomination) was not better acquainted with Baptist procedure. He seemed not to know that the adoption of a resolution by any Baptist body does not constitute official sanction of every remark made by individuals in discussing it. The resolution is one thing; a remark made by individuals in discussing it is something else and remains so unless, by majority vote, it is incorporated in the resolution and becomes the official opinion of that body and no longer the sole opinion of the speaker and others who may agree with him.

Those outside our denomination, particularly those affiliated with religious groups which have hierarchic government, frequently fail to understand that no one can speak for all Baptists, whether he be an editor, a moderator of the General Association, an executive secretary, a president of the Southern Baptist Convention, or any other. Each speaks only for himself. The General Association and the Southern Baptist Convention can speak only for themselves. Neither the General Association nor the Southern Baptist Convention, nor the two together, could bind even the least church to a course of action or opinion. Religious groups with hierarchic background are unaccustomed to the liberty enjoyed by Baptists; and they fail, therefore, to understand that each messenger to a deliberative Baptist body has the inalienable right of free speech and that he, therefore, can speak his mind whether or not any other person there agrees with him. In other words, Baptists do not have over them authori-

tative individuals or groups who dictate the words that may be spoken and when they may be spoken.

Baptists harbor no bitterness toward those of other religious faiths. We recognize that among them are many, many cherished friends and neighbors and loyal fellowcitizens; and we recognize, also, that very frequently there is a wide difference between the attitude and objectives of the great masses of a people and the objectives and attitude of their hierarchy.

Though we may reject the great body of beliefs and practices of those of another faith, we nevertheless respect the right of all to believe what they will and to propagate those beliefs through their own sectarian channels, even as we claim the same right for ourselves.

Regardless of religious faith, properly trained individuals have all the same right to teach in public schools, in fullest respect for the beliefs of others. But we firmly hold that none has the right to inject, through the wearing of religious regalia or by word or any other means, his distinctive sectarian beliefs and practices into state supported schools. And we strongly contend, also, that no sect has the constitutional right to seek, accept, or use government funds in constructing or operating its own sectarian institutions such as church-schools, hospitals, orphanages, or any other. Such violations of the principle of absolute separation of church and state Baptists have opposed by suitable action in their deliberative bodies, through their denominational press, by protests lodged with the courts or any other agency or individual responsible for the faithful execution of the letter and spirit of the Constitution. This we shall continue to do.

Without reference to the masses of our neighbors and friends and fellowcitizens of any other religious faith, and speaking only of the great harm done by union of church and state, we call attention to well known facts of history. Men have been persecuted, tortured, imprisoned, and even put to death in other centuries and lands for dissenting from the views and practices of the hierarchy of a state church. Our spiritual forebears, though they suffered for their convictions, contended for the inherent right of all men to recognize only Jesus Christ as Lord. And in early American days, also, they battled alongside other freedom-loving men, holding that those who assume authority over men's souls—authority never delegated by God to any man or church—should be ignored, and that church and state must be separate.

Nor are Baptists and other evangelicals unmindful that within this very decade there have been well documented reports from other lands which revealed that the hierarchy of a state church influenced governments against those of other faiths. Evangelicals have been persecuted, discriminated against, kept from broadly propagating their beliefs and from winning converts to faith in Jesus Christ as the only Saviour and the only Lord and the only Mediator be-

tween God and men. Such trespasses against religious liberty have been committed in Italy, Spain, Colombia, and in other lands also blighted by union of church and state. Such trespasses are going on today. Against such, many protests have been lodged, with varying degrees of success and failure.

But in all this, we are condemning a practice of the hierarchy, not our neighbors and friends and fellowcitizens who, left to themselves and to the plain teachings of the *whole* Bible, would stand as

strongly for religious liberty as we. We differentiate between the hierarchy and the masses of the people over whom it exercises control.

Wherever and whenever the state has come under the control of any sect, freedom for the rest has suffered or even vanished. This must never happen in America. Lovers of religious liberty, of whatever groups, should join hands and hearts to keep America free, and to break the spiritual shackles of all men everywhere.

One to Eight is Evangelism

By CHAS. L. MCKAY
Baptist Sunday School Board

The ratio of baptisms in the churches of the Southern Baptist Convention to the number of church members has been for several years one baptism to every twenty or more church members. Last year 5,219 churches baptized none. Thirteen thousand two hundred thirteen baptized less than ten but more than one making a total of 18,432 churches reporting less than ten baptisms. And only 221 baptized more than 100. The other 1,276 churches had more than fifty baptisms. That can be improved.

The Record Speaks

In the effort to enrol a million more in '54 some churches have broken all previous records in baptisms. It has been amazing to find that some churches have brought the ratio to one baptism for each two or three church members. Hundreds of churches have brought the ratio in the direction of one to eight. Many of the large churches have been thrilled to find that their ratio was one to ten or eleven.

An Amazing Discovery

Churches that have approached one baptism to eight church members or less have enrolled at least 125 in Sunday school to each 100 church members. It has not been possible to have the evangelistic results where the Sunday school enrolment has not exceeded the number of church members. Enrolling people in Sunday school for Bible study is real evangelism. Do you want to baptize more people? Then enrol more people in your Sunday school.

The three years that Southern Baptist churches had their greatest net gain in Sunday school enrolment were the same three years that they baptized more people than at any other time in their history. One year the Sunday school net gain was 303,660 and 310,226 were baptized. Another year the Sunday school net gain was 342,160 and

338,892 were baptized. The greatest records of baptisms in one year was 376,089 and a glance at the record reveals that Southern Baptist churches enrolled that same year a net gain of 380,000 in their Sunday schools. A careful study of these figures will put Sunday school work right in the heart of perennial evangelism in the thinking of the one who makes such study. The Sunday school is adequate and available to help grow great churches from without. Unreached people can be reached much easier and even quicker through the Sunday school.

The Way To One To Eight Made Plain

It has been discovered that churches baptizing the most people in ratio to church members had more in Sunday school than they had on their church rolls. That fact, however, would not be of much help unless we knew what those churches did to make their Sunday school enrolment exceed their church membership. The facts are simple once one finds them. They have been stated over and over year after year, but as yet, not all have tried them.

First, they locate the prospects. They simply found the people for whom they were responsible.

Second, they adequately enlarged the organization to take care of them. New

units grow faster, reach more people. New classes and departments were started in every church that had such record of baptisms.

Third, space had been provided. No more people can be reached in Bible study than a church would provide space to accommodate. Southern Baptists can reach as many people as they are willing to provide space for.

Fourth, the churches with the best record in baptisms had enlisted and trained more workers. More workers constitute the cause for reaching people more than any other single factor.

Fifth, a program of never-ceasing, systematic visitation was promoted in those same churches.

Sixth, most of the victory churches had started and sponsored one or more Sunday schools during the year.

Your Church Can

If some churches can baptize one person to each eight church members then others can approach it. Let's bring the average ratio in the churches of the Southern Baptist Convention in the direction of one to eight. If you have not done so, lead your church to study the book *One to Eight* by Dr. J. N. Barnette. The way to reach this worthy goal in your church is revealed in that book.

►The enrollment of West Kentucky Baptist Bible Institute, Clinton, is increasing steadily; at this time last year the school had only 45 students; already it has 72—just five less than the total for all of last year. Dr. W. A. Sloan is doing an excellent work as president.

New Intermediate Worker Appointed At Baptist Board

NASHVILLE, Tenn. — (BSSB) — Rev. Allen B. Comish, pastor, First Baptist Church, Jonesboro, Ga., has been named superintendent of Intermediate Sunday School Work, at the Baptist Sunday School Board, Nashville. Comish will assume his duties January 15. He succeeds Dr. E. Stanley Williamson, who has been appointed secretary of Co-op-

erative Field Promotion in the Sunday School Department of the Board.

A native of Louisiana, Comish was formerly associate pastor of the First Baptist Church, Brunswick, Ga. He is a graduate of Southeastern Louisiana College, has a M.R.E. degree from New Orleans Seminary, and has completed his work, except a thesis, for a post-graduate course in religious education.

The Real Meaning of Repentance

(Continued from Page 3)

Dr. A. S. Pettie says, "The repenting sinner thinks differently, and feels differently with reference to sin, holiness and God."

Having looked at these conceptions, some of which are altogether men's ideas and some of which are based on the Scriptures, let us next look at the Scriptural words for repentance.

There are two groups of words which must claim our attention. The first of these is the two words in the Old Testament which are most commonly translated as "repent."

The first, *naham*, is translated as "to be penitent," "to be comforted" and "to be eased." This word is used 33 times, of which more than 30 of them refer to God in an anthropomorphic way. They generally refer to what seems to be a change of purpose on His part, such as is given in Genesis 6:6 and Jonah 3:10. Three different times the word is used to refer to man and two of these have to do with man's sorrow for sin. In the etymology of the word it seems to have first been an onomatopoeic sigh used on an occasion for penitence in sorrow over something which has happened.

The second Old Testament word was *shuv* which was usually translated "to turn" but is used at least three times in the sense of repent. It was used extensively in the prophetic period and it makes prominent the idea of a radical change in one's attitude toward sin and God. It implies a conscious moral separation and a personal decision to forsake sin and to enter into fellowship with God. Perhaps its best and most typical usages are found in Deuteronomy 4:30, Nehemiah 1:9 and Psalm 8:4, in which last verse it is employed to indicate the thorough spiritual change which only God can make.

In the New Testament there are three words which are commonly used to express the idea of repentance. The first, *epistrepho*, means literally "to turn" or "to turn over." It is primarily used in the book of Acts and seems to express the positive idea of turning toward the good than the negative of turning away from evil. The second word, *metamelomai*, carries the primary idea of concern or regret. In its concern with the emotional aspects of repentance, the word may express a condition out of which one may go on into genuine repentance. Its use can be seen in reference to the suicide of Judas in Matthew 27:35 and in the disobedient son in Matthew 21:29. It appears only five times in the New Testament and its cognate verb does not appear.

The word which is most commonly

used to express repentance and on which our study should center is *metanoeo*, "repent ye" which appears in the New Testament 34 times. Its cognate noun *metaneoia*, appears 22 times, making a total of 56 times that this idea is expressed.

Unfortunately, there is no English word which perfectly translates the idea which is carried; for to use our English word, "repent," is to actually superimpose a Greek idea on a Latin form. The meaning is literally "aftermind," or "the mind after Christ has transformed it."

Treadwell Walden in his work, "The Great Meaning of Metanoia," says, "The literal meaning of *metanoia*, or, rather, the nearest expression to it in English, is *Change of Mind*, a phrase too much worn by familiar use to be available as a rendering, but an idea capable of many equivalent variations in the English tongue."

For those who think that a change of mind does not adequately express that which occurs in conversion, he says, "Nous is the precise equivalent of Mind. It is intellect, first and foremost, but is intellect interblended, in its action, with the nature behind it. There is no mystic partition dividing the one from the other. It is the whole soul. It is Mind, first, in the sense of perception, knowledge, thought. It is Mind, next, in the sense of feeling, disposition, will. And Nous is the body of the word *Metanoia*. *Meta* is a preposition which, when compounded with *Nous*, means after. *Metanoia* is the After-Mind; perception, knowledge, thought, feeling, disposition, will, afterwards. The Mind has entered upon a new stage, upon something beyond."

Coleridge coined the word "trans-mentation" to express what he refers to as "a sort of mental transfiguration, under which the Mind, when placed in a new situation, thinks new thoughts, receives new impressions, forms new tastes, inclinations, purposes, develops new aptitudes." He continues: "Such a change may be good or evil, but such a change is possible."

The Psychological Element in Repentance.

As we have shown previously, the Greek *Nous* which is usually translated "mind," connotes much more than our English does. However, in the thinking of most people, various ideas of Christianity represent a contest of mind emphasis versus emotional emphasis.

For the thinking conservative, there is no real conflict. For both of these

ideas can be resolved in their final impact upon the Christian's will. Certainly a sinner's mind must be changed before his entire personality is consciously regenerated. In the Scriptural conception the mind is never left out—"Let that mind be in you which was in Christ Jesus." The greatest Christians, such as Pasteur, Milton, *et al*, have all been men who were also noted for their mental ability. However, it is scarcely conceivable that the conversion experience can take place without an arousing of the emotions. For there can be knowledge with no turning. But the emotionalism must be based upon knowledge, for in too many instances the repentance is a fear of punishment rather than a hatred or abhorrence of sin.

But the most prominent factor in the psychology of repentance is the will. For until the will is changed, neither men's mind or emotion have reached their true end.

A complete and sincere turning to God involves both the abhorrence of sin and the consciousness of personal wrongdoing toward God. Mark 1:15, "... The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel." II Corinthians 7:9-10, "Now I rejoice, not that ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Sack cloth for the body and remorse for the soul are not to be confused with a determined abandonment of sin and a return to God. Not material sacrifice but a spiritual change is the inexorable demand of God at all times.

(Continued Next Week.)

Enrolment, West Kentucky Baptist Bible Institute, On the Increase This Year

CLINTON, Ky. — Like most of our other schools, the enrolment of West Kentucky Baptist Bible Institute shows a decided increase this year.

Two years ago the total enrolment was 58. Last year the total, including summer school, reached 77. The present enrolment for the first semester is 72, as against 45 for the first semester last year.

We are grateful for this increase in the enrolment. Indeed, that is what we want, and what we are working for, but this rapid growth has created a problem and an embarrassment. The problem is the lack of facilities and personnel to adequately take care of our needs.

We solicit the prayers of our Kentucky Baptists that these needs may be met in the Lord's own way. And let us sincerely thank Him for the increased enrolment in all of our schools.—W. A. Sloan, President.

Facts of Interest Related To Alcoholic Beverages

By J. P. EDMUNDS, Secretary
Department of Survey, Statistics, and Information

(Supplements to Survey Bulletin, Oct. 54)

(Readers need a picture of what is going on. Here it is.)

Cost, Consumption, Effects of Alcoholic Beverages

The year 1953 marked an all-time high both in the amount spent on advertising alcoholic beverages and in the dollar sale of these beverages. The advertising expenditures approximately \$260 million, and the sales, according to a recent release by the United States Department of Commerce, amounted to \$9,885,000. Not included, of course, are amounts spent for illegal liquor, and related costs for jail, court, hospital, lost time, etc.

"The nation's drinkers spend one and a quarter million dollars an hour for the privilege of having hangovers," Mrs. H. F. Powell, Evanston, Illinois, national treasurer of the Woman's Christian Temperance Union, recently stated at the eightieth annual convention of the WCTU at Lexington, Ky. "Even the Federal government is becoming a bit embarrassed over this astronomical waste," she said.

Last year's record consumption of liquor, wine, and beer was more than three billion gallons—forty-six gallons per capita for the country's 65 million drinkers. Beer consumption reached a high of 2,666,000,000 gallons. Package beer sales for home use increased 93 million gallons.

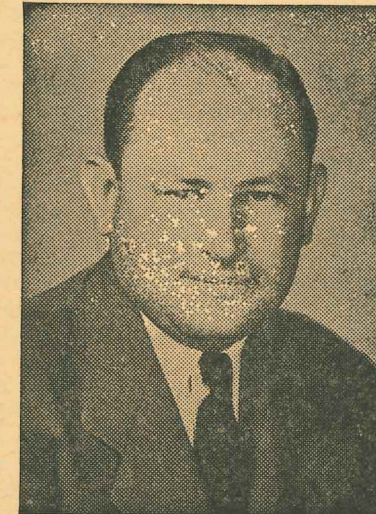
It is estimated that in 1950 there were 3,876,000 alcoholics in the United States, of whom 3,280,000 were males and 596,000 females, according to the latest information released. Compared with 1949, the number of male alcoholics has increased by 4,000 and the number of female alcoholics by 20,000. The rate per 100,000 adults (age 20 and over) has been practically unchanged since 1948, indicating that the greatest increase has been in the younger age group.

Bars and taverns did better in 1953 than in 1952, according to a survey of 226 establishments in all parts of the country by Dunn and Bradstreet, Inc. Increases in gross and profits were highest in the Far West, with business up 8.8 per cent. The South gained 4.4 per cent, and the Midwest 1.7 per cent. Northeast establishments reported no change in gross.

One out of every fifteen or twenty social drinkers is doomed to end up as an alcoholic.

Alcoholic Beverage Advertising

The liquor industry is credited with investing \$260 million annually in liquor advertising and nine of the top wet popular publications report a circulation



G. B. Clarke

G. B. Clarke, professor of marketing in the College of Business Administration, University of Tennessee, has been named sales analyst in the Merchandise and Sales Division of the Baptist Sunday School Board. He began his new work January 1. Clarke was formerly a professor of economics at Carson-Newman College.

of 26½ million. There are nine other popular publications, however, with 41 million circulation, which do not accept liquor ads.

At the recent annual convention of the National Retail Liquor Package Stores Association, the vice president of the leading distilling corporation stated that a searching reappraisal of

liquor merchandising techniques is needed to prevent the decline of liquor sales.

The House Interstate Commerce Committee laid to rest the Bryson Bill to ban interstate liquor advertising, saying that pouring or drinking beer on television and ads written primarily for children were in poor taste, but at the same time directed the radio and television industries to submit a report by January 1, 1955, on self-regulatory steps taken and proposed.

Alcoholic Beverages in Various areas

The Northeastern states showed a 6.7 per cent decline in liquor consumption between 1942 and 1953; the North Central states showed a 2.3 per cent drop; the South showed a 13.1 per cent gain in volume, and the West reported a 15.2 per cent increase.

California and New York account for more than one third of the total United States wine consumption of 136 million gallons. On a per capita basis, the District of Columbia, with 2.4 gallons, is the leader, followed by California with 2.11 gallons.

Recent statistics compiled by the National Temperance League reveal that the "dry" territories of the United States held their own during 1953 plus a small gain. The Woman's Christian Temperance Union reports that the dry territories appear to be on the increase in the South and estimates that more than 830 of the 1,306 counties in thirteen Southern states are totally dry or at least ban hard liquor.

Scripture Reading in Eight Languages at Georgetown Chapel

GEORGETOWN, Jan. 3. — One of the most impressive features of a recent Georgetown College chapel program was the reading of a passage from Luke's Gospel, in eight languages. Eight students, from this country and overseas, participated in the reading.

Bill Reid, ministerial student, read in English. Hobert Freeman, also a ministerial student, gave the Greek version. Phoeba Baker read the Latin translation. Svi Rin, student from Israel, read in his own language—Hebrew. The German translation was read by Ruth Waltrund Woyack, Berlin, Germany. Robert Ward and Nan Perkins read in French and Spanish respectively. Marly de Miranda, one of the two Brazilian students at the College, read the scripture portion in her own native Portuguese.

Ten foreign students are at present enrolled at Georgetown College, and have already been in demand for missionary and other church programs throughout Kentucky.

The Christian Principle of CONVERSION

By JOHN W. BRADBURY

The purpose of preaching the Christian gospel is to win the hearts of human beings to Christ. In doing this, we bring them to God. "My son, give me thine heart, and let thine eyes observe my ways" (Proverbs 23:26). In Scripture, the heart is known as the seat and source of life. In the earliest books of Scripture, the word heart is used as freely for the inward life as it is at present. We can now see the propriety of the figure better, but it is not more intelligible. As the bodily organ receives and sends forth the blood to every part of the body, bearing heat, life, and activity through the whole body; so the power which drives the current of thoughts, feelings, affections, desires, and volitions, all that constitutes our inward life, is called the heart. Therefore, the heart is man's interior and real self, and the demand, "Give me thy heart," is a demand for the whole life.

Our Chief Trouble

"The heart is deceitful above all things, and desperately wicked," says the Scripture. More than anyone has ever thoroughly understood, it needs transformation. The prayer of David is realistic: "Create in me a clean heart, O God; and renew a right spirit within me." There is more sin in all of us than we will ever individually admit. Charles H. Spurgeon declared:

Here is a piece of iron laid upon the anvil. The hammer is applied upon it lustily. A thousand sparks are scattered on every side. Suppose it possible to count each spark as it falls from the anvil; yet who could guess the number of unborn sparks that still lie latent and hidden in the mass of iron? Now, brethren, your sinful nature may be compared to that heated bar of iron. Temptations are the hammers: your sins are the sparks. If you could count them (which you cannot do), yet who could tell the multitude of unborn iniquities—eggs of sin that lie slumbering in your souls. You must know this before you know the sinfulness of your nature. Our open sins are like the farmer's little sample which he brings to market. There are granaries full at home.

American Tract Society, 21 West 46th Street, New York 19, N. Y.

The iniquities that we see are like the weeds upon the surface soil: but I have been told, and indeed have seen the truth of it, that if you dig six feet into the earth and turn up fresh soil, there will be found in that soil six feet deep the seeds of the weeds indigenous to the land. And so we are not to think merely of the sins that grow on the surface, but if we could turn our heart up to its core and center, we should find it is fully permeated with sin.

It is such a state which the gospel undertakes to cure. By the transforming grace of God, sinners are brought into new life, having new hearts and right spirits. This is what we mean when we exhort, either as preachers or teachers or evangelists, that sinners are to give their hearts to Christ. They are to do it because they are helpless to do anything about their own hearts by themselves. It takes Almighty God to create within us a clean heart. Only when we are yielded to Christ and submit to his saving work, do we know what it is to be purified by his grace, through the sanctifying power of the Holy Spirit.

How Do We Give Ourselves To Christ?

What is it, then, to give the heart to Christ? First, it is to make the Christ the end of our lives. "Looking unto Jesus the author and finisher of our faith." When we turn to Him and away from self, the world, the creature in any form, and seek only his glory, in order that God should be known, worshiped, loved, and obeyed, then we may be truly said to be yielding our hearts to Christ.

Further, it is to make Christ's rule the rule of our lives. This means that we are willing to say no to our own desires, reason, or even conscience, in order that we may become obedient to His revealed will. It is not religious expediency, nor is it to be confused with the good work of trying to help others, for these may be done in the human sense and not for the glory of God. When Christ rules our lives, the glory of God is foremost.

To yield our hearts to Christ is to make Him the delight of our lives. We seek happiness in him, not in the world,

nor in human pride, acquisition, or ambition. To seek His favor and fellowship should be our controlling aspiration. We do it because of Christ's infinite greatness and excellence, He is worthy of our utmost devotion.

All this is according to the counsel of God. We would not be so instructed unless it were necessary. He who made a watch or engine knows all the workmanship in it. God that made the heart knows all the emotions and fallacies of it. God knows, and we should know, that when the citadel of the heart is won, the turret of the understanding will not long hold out. Conversion is a revolutionary process. It is the result of God graciously working upon the mind and heart of an individual so that old things are passed away, all things become new, and a heavenly life is possible. As Henry Ward Beecher once said:

Like those fair New England lakes, greened around with meadows, of translucent depth and silver sand, on whose surface armies of white lilies, golden crowned, unfold to the sun, so the Christian's heart should be. All its feelings and affections should open into life like those white lilies and deep amid the blossom petals should be seen the golden crown of love.

Billy Sunday's Conversion

The story of Billy Sunday's conversion is told by him as follows:

"One time, twenty-nine years ago, I walked down a street in Chicago in company with some ball players who were famous in this world, and we went into a saloon. It was Sunday afternoon and we 'tanked' up. We walked on down the street to a vacant lot and sat down on the curbing. Across the street, a company of men and women were playing on instruments—horns, flutes, and trombones—and the others were singing the gospel hymns that I used to hear my mother sing back in the log cabin in Iowa, and back in the old Methodist church where I used to go to Sunday school. And God painted on the canvas of my recollection and memory a vivid picture of the scenes of other days and other faces. I sobbed and sobbed, and a young man stepped out and said, 'We are going down to the Pacific Garden Mission. Won't you come down with us? I am sure you will enjoy it.' I arose and said, 'Goodby, boys,' and turned my back on them. Some of them laughed, and some of them mocked me. I went to the mission, liked it, and went again, and again. Then one dark and stormy night, I groped my way out of darkness into the arms of Jesus Christ, and I fell on my knees and cried, 'God be merciful to me a sinner!'"

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Life in Heaven Beyond the Grave

By DR. ALBERT H. CULLEN, Pastor
Calvary Baptist Church
Evansville, Indiana

"Therefore are they before the throne of God, and serve him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water and God shall wipe away all tears from their eyes" (Rev. 7:15-17). "And they shall reign forever and ever" (Rev. 22:5).

This is the assuring, comforting hope of all who have made their calling and election sure. They look forward to that blessed moment when they shall enter in through the gates of pearl into the city of gold, there to live with the Saviour and loved ones in unbroken fellowship throughout eternity.

Even apart from the Bible, man intuitively knows there is another life beyond this vale of tears. Our days on this planet are so few; our time is so brief. There is much sorrow and disappointment. Then death, the intruder, enters unbidden to our homes to carry us away. "If in this life only we have hope we are of all men most miserable."

There are, however, so many who, blinded by materialism and love of this world, refuse to lay hold of the Christian hope. Their philosophy is that of pigpen, "Eat, drink, and be merry for tomorrow we die." But when the parting comes, they give way to black despair and go out into eternal darkness without one ray of light to illumine the way.

One can live so attached to the affairs of time that one fails to see the glories of the life beyond. But as the glories of this world fade, the glory of the other grows and glows within our souls. As the Scotchman said when asked, "Do you expect to reach heaven?" "Why man, I been there now many years."

As those who are so dear to us gather on the other side we feel heaven's nearness. It is not far away. The veil is very thin. Quite often it seems we almost hear their sweet voices, and feel again the tender touch of their hand.

The story is told of a little boy whose sister was terribly ill and for whom there was no hope. The lad dreamed of heaven and the tree of life. If he could

only secure one leaf from the tree and give it to his sister she could live. He met the angel at the gate of heaven and begged for just one leaf. The angel said, "I'll give you the leaf, if you can promise me your sister will never be sick again, will never have pain and sorrow, will never suffer with sin." The lad could not promise and was turning away when the angel said, "Let me open the gate and show you the wonderful place where your sister will live." The gate was opened; the boy saw. He stood enraptured, then cried, "O! angel, I do not want the leaf now, but O, let me come with sister into this wonderful home."

Ezekiel the prophet was with the captives in Babylon and went to the riverside to worship. We read, "Now it came to pass that the heavens were opened." Ezekiel beheld glories beyond description. When our Lord was baptized, the heavens were opened. The Father's voice was heard. When Stephen the first Christian martyr was facing the mob, he looked up and said, "Behold I see the heavens opened and the Son of Man standing on the right hand of God."

When John was prisoner on the island at Patmos, the Lord's day dawned; the heavens were opened and John heard a voice saying, "Come up hither." John walked the streets of the city of God!

One morning the servant of the prophet Elisha was terribly afraid. The Syrian army, strong, invincible with horses, chariots, footmen swept down upon the land. The servant cried, "What shall we do?" Elisha prayed that God would give the servant vision. The servant's eyes were opened. He saw heaven's army of the Lord descending with chariots of fire.

Yes, this is our comforting hope. We look forward to the time when sorrow and sighing shall flee away; when the wicked cease from troubling and the weary are at rest. Soon we shall be with him, "which is far better." Whether by death or translation it will be all the same.

The Reality of Heaven

Is heaven real? Or is all this just a dream, an imaginary place without reality? Is the journey of life to come to a full stop in a blind alley with no outlet to another life?

No! Heaven is a place. The words of

the Holy Book reveal to us a home, a house, a place, a country, a city. Our Lord used such terms when speaking of our future home. "In my Father's house are many mansions I go to prepare a place for you." Abraham heard the call of God and walked out by faith; "for, he looked for a city that hath foundations whose Builder and Maker is God."

Heaven is a home, beautiful beyond our imagination; "for eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him." The only way God could describe the beauties of our future home was to use the most precious things we treasure in this world, thus revealing its glories unto us—gold, jasper, pearl, sapphire, emerald, amethyst, topaz, beryl. The stars that gleam like diamonds; the sun shining in its strength; the moon of silver on the purple curtain of the night; the manifold beauty of the rainbow; the roseate glory of the setting sun; all these will pale into insignificance before the eternal glory of that heavenly home prepared by the hand of our Saviour. Heaven is our home—Home, Home, Sweet Home.

The Realization Of That Life

How can heaven be realized? How may we gain those pearly gates and heaven's glory? How important this query!

The clear, unmistakable answer was given by our Lord, "I am the Way, the Truth and the Life. No man cometh unto the Father but by me;" "I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Christ is the Keeper of the keys to the Father's house. It is by His authority, on His merit that we pass in. Heaven, just like our salvation, is the gift from Him who loved us and loosed us from our sins. The place, as well as the pardon, is freely given to all who receive Christ Jesus by faith. We reach heaven not through clouds, but through Christ.

It is utter folly to say, "It matters not which road you take, all paths lead to heaven." It is deception to affirm that so long as you are sincere you will arrive. Those who are in heaven are the saved ones who, having "washed their robes and made them white in the blood of the Lamb," have authority to stand before His throne. It is not true, as some have said, that all roads led to Rome, when she was the imperial center of the world. Some led to Russia; some to the burning deserts; some to the northern forests.

(Continued on Page 12)

►The new superintendent of Intermediate work for the Sunday School Board in Nashville is Brother Allen B. Comish, who recently resigned as pastor of the Jonesboro Church, Jonesboro, Ga.

When Did Jesus Organize His Church?

By B. T. BENNINGFIELD
Fisherville, Kentucky

[Editor's Note: This article is by a Baptist layman, active in the life of his church. It indicates that laymen are more and more thinking for themselves, and expressing their own views.]

It seems we are living in a day of confusion. I get this impression by talking with people in and out of my own church life. I believe too many professed Christians have false notions and heretical opinions concerning the church that our Saviour established.

Many people have never given the question much thought or consideration; to do so in many instances would demand a revolution in their way of living and a change in the matter of their church affiliation.

Some claim their church was established on Pentecost day, and that, as Jesus called it MY CHURCH, and the church being the bride of Christ, it must wear the name (CHRIST) of her husband to be a faithful bride.

First let me say, our Saviour's name was not Christ; His name was Jesus (Matt. 1:21, Luke 1:31). Christ is the official or title name of our Lord, (*Christos-anointed*), the Greek form of the Hebrew Messiah.

Second. I believe Jesus organized and established His church while He lived here among men. The first mention of such an organization is found in Luke 6:12-13, which reads, "And it came to pass in those days, that he went out into a mountain to pray; and he continued all night in prayer to God, and when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles."

To my limited way of thinking, this is the time, the place and the occasion when our Lord called the twelve men together and ordained them the charter members of His church. To me this marks the beginning of the church that Jesus built, not Pentecost.

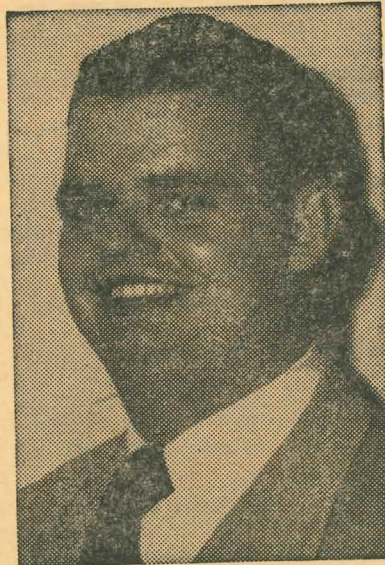
Jesus assembled the material prepared by John the Baptist and founded His church during the days of His personal ministry while He lived here on earth, (not Pentecost).

In Matt. 16:18, we find the definite promise on the part of the Son of God to build His church, not a thousand years after He had gone back to heaven, but to build it while He lived here among men. Let us quote Hebrew 2:12: "I will declare thy name to my brethren, in the midst of the church will I sing thy praise." This passage is quoted from

Psalms 22:22. The prophecy came to pass as recorded in Mark 14:26. The Lord's supper had just been instituted and Jesus in the midst of His church joined the disciples in singing a hymn.

If the church was not established until the day of Pentecost, then I admit that I do not know what Jesus is talking about when these things come to pass.

Another illustration concerning the church that Jesus built while here on earth is recorded in Acts 2:41. Let us



BROTHER BOB W. BROWN began his duties as pastor of the Pleasant Grove Baptist Church, Avoca, Anchorage, Kentucky, on January 9, succeeding Dr. Dan C. Moore, who recently went to the Georgetown Baptist Church. Brother Brown was pastor of the Visalia Baptist Church, near Covington for more than six years. He and Mrs. Brown are both graduates of Georgetown College and are presently attending the Southern Seminary in Louisville.

read this passage: "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls." The record plainly points out these were believers added to the church by baptism.

If my father should tell me he had added fifty dollars to his bank account, I would take it that he already had a bank account; that would have been absolutely necessary or else he could not have added to it. Beyond any doubt

there was a church established before Pentecost or three thousand people could not have been added to the church on that day.

The church had a commission to preach before Pentecost and it did it (Matt. 10:7). The keys of the kingdom were given it before Pentecost (Matt. 16:19). It had authority to baptize before Pentecost (John 4:2). It had a church roll before Pentecost with 120 names on it (Acts 1:15). It held an election before Pentecost (Acts 1:15-26). It had a church treasurer before Pentecost (John 13:29). And to this church there were about 3,000 additions on Pentecost (Acts 2:42).

Solomon built the Temple out of the material prepared by David (1 Chron. 29:16). So Jesus built His church out of the material prepared by John the Baptist (Matt. 16:18, and Acts 1:21-22). After the Temple was finished it was dedicated with sacrifices (1 Kings 7:51 and 8:1-5). After Jesus had built His church, He dedicated it with the sacrifice of himself (John 17:4 and Ephesians 5:25).

Why Fear Death?

Paul speaks of death as the last enemy which Christ has put under his feet. Yet the fear of death haunts a vast multitude today, even Christians who believe in the resurrection and in Christ's victory over death. Pastors know how trying is the ordeal that is often undergone at a funeral where the pagan concept of death still prevails.

In a recent issue of *Home Life*, Dr. S. L. Morgan of Wake Forest, North Carolina had an article entitled "Why Fear Death?" It is one of the most complete answers that I have ever read to the dread that most of us feel as we contemplate the personal experience of death. Upon reading the article and learning that it was available as a reprint, I requested sufficient copies to supply students in my seminary class who were at the time studying with me the responsibility of the minister in conducting funerals and dealing constructively with the bereaved.

Dr. M. A. Huggins, Executive Secretary of the North Carolina Baptist Convention, was so impressed with the article that he ordered a quantity of the reprints. I understand that a copy may be had on request from Dr. Huggins, 119 Hillsboro Street, Raleigh, North Carolina. The wide circulation of this article will bring comfort to many.—Dr. Gaines S. Dobbins, Dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Ky.

Man is an able creature, but he has made 32,600,000 laws and hasn't improved on the Ten Commandments.—GUTHRIE CENTER TIMES.

Missionary Quotes

Sent by Foreign Mission Board

We realize more and more that the work we do is a joint work, that we can only do what you help us to do through your prayers, your gifts, and your coming to share in this task.—Roy B. Wyatt, Jr., missionary to Spain.

Pray for your missionaries that the disappointments and discouragements and the busyness of life will not rob us of victory and the real power of God in our ministry.—James D. Belote, missionary to Hong Kong.

We have been in Africa two weeks now (September 14) It was all we could do to keep from trembling as we looked out over the land which was to become our home and realized the tremendous responsibility that the Lord has given us, as well as the great faith that Southern Baptists have placed in us to let us be their ambassadors for Christ in this country.—John R. Cheyne, missionary to Southern Rhodesia.

Some define God's will as "a need which I see, which at the same time is a need I can fill." Are you a qualified teacher? Are you a registered nurse? Nigeria needs you now!—Margaret Lamberth, missionary to Nigeria.

We love our work here and thank God for the privilege of having a part in his great plan for winning Argentina to him. But your part at home is as important as our part here; for "we are labourers together with God." We regret we have only one life to give to this great cause.—Alex F. Garner, missionary to Argentina.

You do not escape difficult problems and situations out here; you seem to find more. But in the peace of knowing you are moving toward the center of God's will, you would not change places with anyone in the world. That is our feeling exactly.—William M. Dyal, Jr., missionary appointee to Guatemala, written while still in language school in Costa Rica.

We are not disheartened by anything except our own smallness and inadequacy; but with earnest and continuous prayer-support from you at home, we believe that even that can be overcome.—Ronald C. Hill, missionary to Thailand.

We climbed the mountain behind the town, where hundreds of poor people live in caves, their children playing on the rocks and in the filth around their homes, their little bodies naked,

stomachs distended with malnutrition, at least a fourth of them blind or going blind from the effects of some of the most awful diseases it has ever been my sad experience to look upon. I thought, "What a place for medical missions!" Little old grandmothers, old men, mothers, fathers, young people, all aggregated there in a mountain of human misery and suffering that dwarfed the mountain of rock and earth into whose sides they had burrowed to make themselves a sort of home. And that's the way it is all across the south of Spain—physical suffering and spiritual need. Talk to the Lord a bit about it, will you? Thanks for all your prayers.—Joseph W. Mefford, Jr., missionary to Spain.

A missionary, when asked what is the greatest hindrance to world evangelization, replied: "The home church—the individual Christian. Not the perils of Africa! Not the bigotry and filth of Mohammedanism, but the indifference of church members, the individual Christian!"

The only crime committed by the Second Baptist Church, Madrid, which was closed by Spanish officials last July, was that of growth. But this is the worst sin evangelicals can commit in Spain.—Roy B. Wyatt, Jr., missionary to Spain.

There are not many pastors in Chile, and laymen do much of the preaching. A deacon in the Chuquicamata Baptist Church told me, "We may have to arrange the schedule somewhat because we work in shifts here at the copper mine; but we never say no when we are asked to preach."—Marlin R. Hicks, missionary to Chile.

We were talking about Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." An elderly gentleman kept wanting to ask a question. Finally, he got up enough nerve. "Please Ma, I understand how to ask, but I don't know where to knock!"—Barbara Epperson, missionary to Nigeria.

At the meeting of the Korean Baptist Convention, everyone was given an opportunity to speak, even though, just as in our conventions in America, some talked when they should have been listening and spoke from minds filled with little knowledge; yet, there were no hard feelings and in the end everyone came to a full understanding of the issues involved and the meeting ended

with a note of triumph, looking forward to another year of service for our Master.—Daniel B. Ray, missionary to Korea.

I wish I could tell you by words or by expression just what it means to be Christian over here in Korea! In our meetings the barriers of race, social standing, economic status, dress, language, *et cetera*, are dissolved by and in Christian love.—Corporal William Hutchison, soldier in Korea.

In one of the towns where we held a service with our persecuted Baptist group, we had to do our singing with the doors and windows and shutters closed, because the sound of evangelicals singing hymns is "offensive," so far as the ecclesiastical authorities are concerned; and in this particular town, our church has the choice of either not singing, or singing with the doors and windows closed. And, you know as well as I do that when Baptists get together for a worship service they have to sing. There's just no way around it. So sing we did, wet with the perspiration produced by the crowding of believers into a tiny room with no ventilation on a July night in southern Spain. Now I have to tell you what a deacon of that church told me. He said, "Senor Mefford, the police have chased us from house to house . . . Whenever we go to another place to have our services, immediately the police know about it, and they come and begin to give us trouble, or even forbid us to meet again in that place. So we just change places. I don't know how many times we have changed our place of meeting, but this one thing I know: someday, they will get tired and give up. But we never will!" And I believe that man.—Joseph W. Mefford, Jr., missionary to Spain.

These missionaries, retaining their American citizenship and allegiance as they do, yet dedicated to the service and welfare of people of other countries, can become the most powerful and significant factor in the movement for peace.—Congressman Brooks Hays.

(Continued on Page 14)

►The American Legion gave its national Editorial Award on December 14 to Jack Hamm, teacher of art in Baylor University and the creator of cartoons syndicated in 650 newspapers and magazines throughout the nation and in 23 foreign countries. The presentation was made by E. L. ("Stonewall") Jackson, of Cisco, state commander of the American Legion, in the chapel. Jackson said that Hamm was "a man who has dared to use his talent for the work of God," and stated that his religious cartoons "contribute greatly to the welfare of his nation and his God."

Life in Heaven Beyond the Grave

(Continued from Page 9)

All roads do not lead to heaven. It is only the straight and narrow road with the gateway and entrance of repentance and faith—a plain way, a simple way. Even the wayfaring man, though a fool, need not err therein. You hear the voice of God saying, as Jesus stands before you, "This is the way, walk ye in it." He sets before us life and death. Choose life. Despise it not. Think not lightly of it. "Follow me," said Jesus. He will take you to Himself and lead you through the gates into the city. "He that despised Moses' Law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" Oh friend, make your calling and election sure.

The Rejoicing Of That Life

Every picture or record of heaven found in the Bible is one of brightness, beauty, perfection, peace, happiness, holiness, music, merriment, song and service. The primeval beauty of Eden faded because of sin. Paradise was lost. The voice of nature dropped into the minor key. Humanity was draped in the shroud of death. But Paradise is regained by Christ. That which was blighted by sin blossoms and blooms again, and the whole universe shall be made to rejoice by the Redeemer who spilled His blood to reconcile all things unto His Father. Why shall we rejoice? There are at least three reasons:

1. *There is to be the glorification of the entire person—body, soul, and spirit.* Saints are destined to be like their Saviour. Conformed to His image, our bodies shall be changed like His glorified body, incorruptible, immortal, heavenly, spiritual, powerful, glorious. No longer subject to decay and death. He shall change these vile bodies of our humiliation and fashion them like His own glorious body. "As we have borne the image of the earthly, so shall we bear the image of the heavenly." Not only the body, but the entire personality shall be changed.

2. *Gracious, unbroken fellowship with Christ and loved ones.* We are to see Him as He is. John said, "Behold what manner of love . . ." a love not native, an exotic love. A love from another realm. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." "Beloved, now are we the sons of God. It doth not yet appear what we shall

be but when He shall appear we shall be like Him for we shall see Him as He is." Fellowship with the Lamb! There is something, far better, awaiting, "To depart and be with Christ which is far better." "Therefore they stand before the throne of God and serve Him day and night in His Holy Temple."

Fellowship with loved ones in glory. I do not doubt but that I shall meet them, greet them, know them. Identification is not done away. We loved them here, we shall love them perfectly there.

At the transfiguration of Christ, two departed saints came out from heaven. They died six hundred years apart. They knew each other. The disciples knew them although they had never seen them on earth before.

3. *Blessed, tireless service.* Joyful, unending service. "They serve Him day and night in His holy temple. Sacred, heavenly service!"

The Reward

Heaven is ours by marvelous grace. Reward is ours by faithful service. Many crowns and palms of victory are given to the soldiers of the cross. Many shall come into honorable mention by

Elmer Palmer Called to North Forty-Second St. Church

The North Forty-second Street Baptist Church of Louisville has called Chaplain Elmer Palmer of Fort Knox and Elizabethtown, Ky., as its first full-time pastor.

The new pastor has served the Blue



Pastor Elmer Palmer

the Commander-in-Chief. How rich will heaven be!

Can you say with the Apostle, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge shall give me. And not to me only but unto all them also that love His appearing." Thus we have, the reality, the realization, the rejoicing and the rewards of that life to come. Are we to meet in God's great tomorrow beyond the silent river in the city of my God?

"Beyond the sunset, O blissful morning,
When with our Saviour heaven is begun.
Earth's toiling ended, O glorious dawn-
ing;

Beyond the sunset when day is done.

"Beyond the sunset, O glad reunion,
With our dear loved ones who've gone
before;

In that fair homeland we'll know no
parting,

Beyond the sunset forevermore."

►The Buechel Baptist Church has called John Lynch as minister of music and assistant pastor to Pastor John D. Boykin. Mr. Lynch was minister of music and education at the Calvary Baptist Church, Evansville, Indiana, before entering the Seminary last September.

Ball Baptist Church for six and one-half years, having previously served the Cane Run Baptist Church, Lexington, for four years. Brother Palmer is a graduate of Louisville Male High School, and holds degrees from Georgetown College and Southern Baptist Theological Seminary. He served as chaplain's assistant during the war, holding the purple heart and other medals awarded for meritorious service, and later was commissioned chaplain.

The new pastor and his wife are residing at 676 South Forty-fourth Street. The church is looking forward to making great strides in the cause of Christ under the leadership and guidance of our new pastor.

Rev. Baynard F. Fox, field secretary of the Relief and Annuity Board of the Southern Baptist Convention, has served this church most faithfully and efficiently as interim pastor.—T. S. STEVENS, secretary of Deacons.

►Evangelist Vincent Cervera, 25 Bradley Blvd., Greenville, S. C., conducted 21 revival meetings in 1954, resulting in 1,059 additions to Southern Baptist Churches, and 37 of these were in Kentucky churches.

Preachers Going West

By A. C. TURNER

One of the signs by which we are certain that God has his eye on the West is the large number of godly preachers who tell us that they feel called to move West. We have been delighted the past few years, particularly, to note that so many who come West are preachers with good records of successful ministry in the South. Today the West feels no embarrassment in any company over the caliber or the character of her preachers.

There is need for a better understanding back South of our pastoral situation here in the West. Many illusions seem to prevail that sometimes work disappointment to preachers who want to come West. It is possible that the mission work in the West has been overglamorized by propaganda, though unintentionally, and this attracts some of superficial consecration. It takes only a short time for these to be disillusioned, and they soon return to greener pastures, but it works a hardship on them which we would like to spare if possible. Mission work in the West is about as glamorous as grubbing stumps.

Our field seems to stimulate the imagination of the inexperienced who thinks that our lost multitudes (and this is not imagination) are milling about looking for a preacher to preach to them. They write us, "We long to go where we can preach to multitudes of lost people. We have won all the lost here." Now, if you can catch up with our multitudes going sixty miles per hour you might preach to them, but they are not consciously waiting for someone to preach to them. They, too, must be won, one by one.

The impression about the scarcity of preachers in the West is likewise misleading. Many get the idea that we have a large number of churches needing pastors, but that there are no preachers available for them to call. As a matter of fact, we have more preachers than we have churches. True, some of our preachers, just as in other areas, would embarrass us if they tried to preach, but our chief shortage is in churches.

Our Baptist groups and the Protestant denominations which have been working out here through the years have not kept pace with the growing population in the establishment of new churches. At the present time there are hundreds of urban and suburban areas of from 5,000 to 50,000 population without a Baptist church. Many of these areas have almost no church of any kind and some have absolutely none. Of course, this does mean a scarcity of preachers, but support for more preachers is our

real scarcity. We could use 500 well trained, consecrated, Spirit-filled pastors in 1955 if they could support themselves and finance the beginning of new churches in areas where church sites cost from \$15,000 to \$75,000. Do you know of any who can qualify?

If large churches in the South would underwrite good strong preachers who feel called to this field, this great West would become a Baptist empire in the years to come. But don't send us your misfits. We need your best men—"Give me men to match my mountains" (inscription on the California state capitol building). Whoever builds Sunday schools in the West and preaches a positive New Testament gospel can win the West and we know of no people on earth better qualified for these very things than Southern Baptists. Thus far the burden of our mission work has rested upon the shoulders of God-fearing preachers and their families. It is time that mission minded churches come to their help. Without any question, the future of our country is vitally related to the development of the West in which she is already pouring millions of her most energetic citizens. The same can be said for the future of Southern Baptists. We were 10,000,000

Georgetown College Observes Focus Week

GEORGETOWN, January 6. — February 7-11 will be observed on the Georgetown College campus as Religious Focus Week—a time set aside for deepening the spiritual life of students and faculty. The week will be taken up with conferences and class lectures by outstanding speakers from four states.

Those taking part in the week's religious emphasis program will be: R. Powell Black, city manager, Athens, Tenn.; Miss Bethel Burdine, school principal, Burnside, Ky.; Robert S. Denny, associate, Department of Student Work, Nashville, Tenn.; Dr. Robert A. Hingson, obstetrics professor, Johns Hopkins University, Baltimore, Md.; Howard Hovde, senior student, Southern Baptist Seminary, Louisville; Dr. Dotson M. Nelson, Jr., pastor, First Baptist Church, Greenville, S.C.; Eddie Nicholson, evangelist singer, Cleveland, Tenn.; Dr. Wm. Peyton Thurman, pastor, First Baptist Church, Hopkinsville, Ky.; Mrs. J. O. Williams, Bible-art specialist, Nashville, Tenn.

Leaders for the week are selected for

people late in getting started out here but we are now on the ground floor, getting ready for the 20,000,000 yet to come.

In conclusion there are preachers back South who, perhaps more than anyone else, need to be disillusioned. I refer to those who have been coming West to escape their past. They probably will not read this, but we hope someone will tell them because it will save them and us much trouble. No preacher can run fast enough nor far enough to escape his past. Many have tried it only to find their ugly past waiting for them on their doorsteps when they arrived. There is hardly a community in America that does not have one or more former citizens living in California. Not all of these belong to our churches, but they still hear from home. Any time a preacher back there "blows a moral fuse" the news reaches California before next Lord's Day. These dear Baptists may not have any interest in locating faithful preachers in the West but they take a lively interest in shutting doors against the unfaithful ones trying to come in, and we are nearly always forewarned. It can be safely said that preachers with a past in the East have no future in the West. Now and then one slips by the screen but they rarely ever last long. It is the old story of "the crooked man who walked a crooked mile" simply because he couldn't walk straight.

A. C. Turner is superintendent of Missions and Stewardship, the Southern Baptist General Convention of California.

their collective broad scope of knowledge in subjects relative to Christian living and consecration.

The Christian Principle of CONVERSION

(Continued from Page 8)

Billy Sunday got a new heart. With that, we went forth to proclaim the unsearchable riches of Christ, and—while doing it—to receive abuse, calumny, and almost every kind of false treatment. He persisted. Steadily he grew in the knowledge of the Saviour to Whom he had devoted his life. Christ led him on. Soon he was challenging a nation with the claims of his Saviour. Thousands found their way to the foot of the cross and entered into life eternal. Billy Sunday stood always for the things of the Spirit of God. He proclaimed the truth, and with sacrificial ability he led multitudes into the light.

Who can tell what is involved in the conversion of the human heart? O, that we could see again, in all parts of the land, the miracle of the regenerated life bearing abundant fruit to the glory of God!

**Baptist Training
Union Department**
JAMES H. WHALEY
State Secretary

**Training Unions
In Kentucky**

In 1951 some 41.1 per cent of the churches in Kentucky had Training Unions. In 1953 the percentage had increased to 43.2 per cent. This is a good percentage but does not compare favorably with the Southwide average of 65.1 per cent. Actually, in 1953 Kentucky had the lowest percentage of any state in the Southern Baptist Convention. The next lowest was Virginia with 47.4 per cent. We are happy to state that this year it is 48.15 per cent. Let's work in 1955 and give up our place—the bottom.

**Attention—Training
Union Directors**

A few weeks ago we mailed all the Training Union Directors on our mailing list a publication entitled, "Dear Director." If you did not receive this, please let us know so we may add your name to our list.

**Training Union
Enrollment in Growth**

It took fifty-five years for the Training Union Movement in our Southern Baptist Convention to enroll its first million members. The second million members were enrolled in six years. We are now ready to start on our third million. We in Kentucky have pledged ourselves along with other states to make every effort possible to reach our third million within three years. This means that we must have an increase of 15 per cent of enrollment each year for the next three years. Now is the time to begin to work on this increase.

Ridgecrest and Glorieta

It is time even now to make reservations for one of the Southern Baptist Training Union Assemblies. For information and reservations at Ridgecrest please write to Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

The Ridgecrest program is as follows: July 21-27—Speaker, Dr. James Parrish, Miami, Florida; July 28-August

3—Speaker, Dr. J. Winston Pierce, Baltimore, Maryland; August 4-10—Speaker, Mr. Howard Butt, Corpus Christi, Texas.

For information and reservations at Glorieta please write to Mr. E. A. Heron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

The program for Glorieta is as follows: June 16-22—Speaker, Dr. Baker James Cauthen, Richmond, Virginia; June 23-29—Speaker, Dr. Jackie Robinson, Augusta, Georgia; June 30-July 6—Speaker, Dr. Paul Leath, Brownwood, Texas.

Girls' Camp At Ridgecrest

Beginning on June 6, 1955, *Camp Ridgecrest for Girls* will begin operation. It is designed for girls eight through seventeen years of age. Miss Arvine Bell is the director.

Camp Ridgecrest for Girls is situated adjacent to the Assembly grounds, eighteen miles east of Asheville, North Carolina, and will parallel activities of *Camp Ridgecrest for Boys*, including instruction in swimming, life-saving, canoeing, horseback riding, archery, softball, basketball, volley ball, tennis, drama, crafts, music, and a Bible hour each day.

If you are interested in *Camp Ridgecrest for Girls* write Miss Arvine Bell, Ridgecrest, North Carolina, for the complete information.

Good Work

The First Baptist Church of Eminence, Kentucky, under the leadership of Pastor Hal S. Marchman, Jr., and Training Union Director Percy Walker, has done a magnificent work in its newly organized T. U. Organized the first Sunday in October, 1954, this Training Union has shown a phenomenal growth. Their present enrollment is 149 with about thirty officers and leaders. For the month of November (the first month of its organization) the average attendance was 115.

What has been done at the First Baptist Church of Eminence can be done in every church in our state, and we want to congratulate this good church, pastor, and director and say to them, that they have inspired us to want to do more for Training Union than we ever had before.

►Dr. A. H. Phillips, pastor of the Columbia Baptist Church, Columbia, Ky., had to go to Ontario, Canada, for the burial of his oldest sister, Mrs. William Clayton, recently. During his absence the Columbia pulpit was filled by Dr. J. Pendleton Scruggs.

Missionary Quotes

(Continued from Page 11)

Half of our formal language study is behind us. We had been told that this would be a very difficult and trying period. On the contrary, it has been the happiest five months of our lives. We have often wondered why things have gone so well for us. Then a letter or a Christmas card with a note from a friend or fellow Southern Baptist would come. Again, we would know that our blessings were the results of your prayers. The day my name was on the Woman's Missionary Union prayer calendar I took my second term language exam before eight professors and the school director. Your prayers certainly gave strength and calmness that day.—Frances (Mrs. J. P.) Smyth, missionary to North Brazil, written while still in language school in Campinas.

Up and down these creeks there are thousands of villages which have never yet been reached by car and multitudes of people who have never heard God's Word. Yet God loves them. I know you folks are praying.—Helen Masters, missionary to Nigeria.

I wish I were quadruplets, to be able to reap God's white harvest in such a time as this—oh for more workers, not next year, but now!—Stephen P. Jackson, missionary to South Brazil.

Dear Father, we thank thee for our brothers in America who are giving so generously that we may know the truth of the gospel, that there may be churches, hospitals, and schools in all parts of the world. We thank thee that they have helped us so much here in Spain. Help us to follow their example and to give of ourselves and our means to spread the good news to others.—Prayer of national Baptist pastor, Vilafranca, Spain.

It will be difficult to win a world to Christ using only the "professionals" who go out supported from the United States as foreign missionaries. They are needed, of course, but they must have the co-operation of the home base, not only in money and prayers, but in every effort to make America truly Christian. A considerable part of the battle for the Lord at the world front must be won on the home front.—H. Cecil McConnell, missionary to Chile.

Tell our friends in America that we do not have to have refrigerators and other modern contrivances. Tell them that we could even dispense with automobiles; but tell them we cannot without the gospel of the Son of God.—African pastor.

WOMAN'S MISSIONARY UNION

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

**Mrs. Charles Ison
Called Home**



Mrs. Charles Ison

In the early afternoon of November 24, 1954, Mrs. Charles Ison, of Harrodsburg, was called to her heavenly home.

Few women have served Kentucky Woman's Missionary Union in as many ways or with such devotion as did Mrs. Ison. She was our president for three years (1940-43), our vice-president for four years (1935-39), our Community Missions chairman for five years (1944-49). She was a most helpful and hard-working member of our Fiftieth Anniversary Committee. She did much of the research and proof-reading and assisted Mrs. Cecil Brown in many other ways in the preparation of "Golden Remembrances of Woman's Missionary Union of Kentucky," our history.

Mrs. Ison was a loyal and faithful member of her church. She served as president of the W.M.S. in her church and was a leader in her Association and Region. She taught the Women's Bible Class in her church for twenty-five years. She could be counted on to support her church in its every endeavor. She was also a leader in many cultural and civic activities in her community.

A 1903 graduate of old Beaumont College at Harrodsburg (now Beaumont Inn), Mrs. Ison was honored in 1953 by the Beaumont College Alumni Association as its outstanding 50-year graduate.

Through many years Mrs. Ison was the kind, loyal, wise friend and counselor of

many state officers and others in the work of our Master whom she served so devotedly. We shall greatly miss her but rejoice in the knowledge that she has heard her Master's "well-done" and has entered into the joys prepared for her.

**"Trophies for the King"
Week of Prayer for Home
Missions, Feb. 28-Mar. 4**

Meaningful observances of our weeks of prayer do not just happen. They take place because of good planning well in advance. Let all who read this speak to members of your W. M. U. organizations about planning now to make your observance this year better than ever. Check to see that the following things, at least, are being done. Use your prayerful thinking to add other suggestions or to adapt these to your situation.

Have you cleared the dates, February 28 to March 4 on your church calendar so that the women and young people will have no conflicting meetings during that week?

The program material has been mailed. Be sure it gets into the hands of your program chairman as soon as it is received. Open it immediately and find out for yourself all the wonderful material that is included.

Good study classes on the Home Mission graded series are so essential to preparing hearts for this important week. Do include these in your plans.

The importance of good publicity cannot be over-emphasized. Display in a prominent place in your church the poster included with the Week of Prayer material and use other original ideas of women and youth in your church for additional posters. They might be varied and changed for each Sunday during the month of February.

Invitations and offerings envelopes were included in your package. If you did not receive enough for your needs more may be secured from our State Office as long as our supply lasts. See Miss Alma Hunt's suggestions for publicity, and other helps, in her introduction in the Week of Prayer program folder.

Be sure to read the instructions concerning the prayer lists. Do not try to read these names in the meeting but follow the suggestion for cutting them apart, distributing them, etc.

The program material is so fine and the time for study and prayer is so

precious during the week that we suggest that in your February program meeting and when you have your mission study classes you make preparation for this important week by giving a sketch of the beginning of the observance, telling something about Miss Annie Armstrong, for whom the offering is named, and the purpose of the week in order that plans for the week may have more meaning for new members and young people. The color film strip, "Trophies for the King" which illustrates the major emphasis for the week could be used to splendid advantage in one of these meetings.

Give your very best in thought, work and prayer in preparation for this important week, that hosts of trophies for the King may become realities.

**New Home Mission
Graded Books**



Adults

Young People



Intermediates

Juniors



Sunbeams

Source Book

The price of each of these books is 50c with the exception of the source book on Alaska which is 25c. Order them from the Baptist Book Store.

Visual Aids

All of us recognize that the "eye-gate" is very important in our learning processes. A sheet listing valuable visual aids and printed materials for your help concerning the Week of Prayer is in the package of program materials.



PREACHING BEHIND THE IRON CURTAIN.—Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, preached 100 miles behind the Communist Iron Curtain each Sunday in December. The sermons were recorded in Berlin last September while McCall was on a special Air Force mission in Europe and the Near East. They were broadcast from Berlin to Communist territory over the Air Force network.—The Baptist Press.

Two Give Christmas Dress Money to Foreign Missions

Two women of Second Baptist Church, Little Rock, Ark.—one a member of the young married people's class, the other a feeble old lady—couldn't enjoy the new dresses they had purchased for Christmas after they heard Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, tell of the need for money and missionaries to tell the story of God's love around the world. Both sent their new Christmas dresses back to the stores on Monday after Dr. Cauthen spoke at the morning worship service of their church on Sunday, December 12.

Pastor Dale Cowling wrote: "I learned of two interesting and inspiring decisions made in the service. A feeble old lady in our church, who does not spend much money for herself, purchased a beautiful dress for Christmas. But after the morning service she decided to send the dress back to the store and give the money for foreign missions.

"The other decision was made by a girl from the young married people's class. She did practically the same thing. She is the wife of a medical student. She bought a lovely Christmas dress but sent it back Monday in order to give the money to foreign missions."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 9, 1955

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First (2)	93	689
Bardstown	---	361
Bellevue	68	401
Benton, First	89	250
Bowling Green, Eastwood	89	201
First (2)	356	1,263
Burlington	79	265
Campbellsville (3)	231	659
Pleasant Hill	161	278
South Campbellsville	---	238
Carlisle (2)	75	235
Carrollton	23	245
Central City	225	472
Clay, First	246	472
Corbin, First	120	383
Covington, Calvary	---	717
First (1)	138	426
Latonia (2)	265	1,078
South Side	127	520
Crestwood	93	302
Cynthiana (2)	---	451
Danville, First (3)	229	702
Lexington Avenue (1)	120	556
Dayton, First	---	245
Dawson Springs	72	266
Elizabethtown, Severns Valley (3)	177	875
Erlanger	72	417
Evansville, Ind., Calvary	158	631
Grace	---	870
Keck Avenue	114	322
Walnut Street (2)	---	463
Falmouth	---	216
Ferguson (1)	72	216
Florence	---	364
Fort Thomas, First (1)	93	377
Frankfort, First (1)	164	848
Thorn Hill	---	135
Franklin, First	---	401
Fulton	---	537
Georgetown (1)	232	661
Glasgow (1)	134	626

Grant's Lick	128	206
Greenville, First	145	373
Harlan	178	678
Harrodsburg (2)	248	863
Hartford	110	248
Hazard (2)	95	391
Hawesville	67	245
Hazel	89	289
Henderson, First	182	572
Immanuel Temple (1)	---	794
Hima, Horse Creek	---	263
Hopkinsville, First (1)	147	757
Second	183	846
Jellico, Tenn., Crouches Creek	---	304
Junction City	74	234
LaGrange, DeHaven Memorial	59	295
Lawrenceburg, First	69	316
Lebanon, First (1)	141	460
Leitchfield	84	247
Lexington, Calvary (1)	196	869
Fellowship	---	607
Grace (2)	183	765
Immanuel	---	858
Rosemont	73	264
London, First (1)	174	530
Louisville, Baptist Temple	---	330
Beechland	164	674
Beechmont (2)	257	1,006
Bethany	---	314
Bethlehem	89	259
Broadway	---	362
Buechel	91	294
Carlisle Avenue (2)	372	1,471
Clifton (1)	120	467
Crescent Hill (2)	259	1,067
Eastern Parkway	92	654
Eighteenth Street	---	374
Farmdale	---	400
Franklin	87	335
Harmony	143	361
Hazel	71	557
Highland (1)	232	655
Immanuel	98	433
Kenwood	---	305
Lynn Acres	109	---
Jeffersonton	96	267
Ninth and O (10)	499	1,658
Okolona	77	442
Parkland (1)	288	1,026
St. Matthews (1)	212	824
Shawnee	---	432
Shively (1)	187	937
South Jefferson	135	686
Southside (1)	186	593
Third Avenue	128	619
Twenty-third and Broadway (2)	218	709
Valley View	80	221
Victory Memorial (2)	200	937
Virginia Avenue	---	273
Walnut Street (4)	618	1,725
West Broadway (1)	169	724
West Side	127	440
Ludlow, First	113	436
Madisonville, First	257	1,118
Marion	113	303
Mayfield, First	316	898
Middlesboro, First (5)	93	704
East Cumberland Avenue	---	344
Monticello, First	77	260
Immanuel	105	207
Morganfield, First (1)	146	493
Morgantown (1)	142	262
Mt. Washington	90	270
Murray, First	---	914
Newport, First (2)	124	750
Trinity	104	240
Owensboro, Buena Vista (1)	122	565
Eaton Memorial (1)	229	502
First (1)	220	1,097
Hall Street (1)	207	457
Seven Hills	116	308
Third (1)	356	1,237
Paducah, First (1)	163	658
Oaklawn (1)	167	324
Trinity	174	376
Twelfth Street (1)	154	414
Paintsville, First (2)	77	222
Paris, Central	86	347
First	58	298
Pikeville, First (3)	83	444
Prestonburg, Irene Cole Memorial (7)	---	457
Princeton, First (1)	155	641
Second (1)	126	305
Russellville, First (1)	76	436
Somerset, Calvary	133	297
First	242	670
Pleasant Hill No. 2	54	210
Sonora	121	224
Springfield, First	147	400
Versailles	71	412
Walton	120	339
Wheelwright	75	207
Williamsburg, Main Street	48	216
Williamson, W. Va., East (1)	85	322
Willisburg	90	264
Winchester, Central	106	484
First	169	---

Concerning the Situation in Spain

By LOUIE D. NEWTON

THREAT: This is an unpleasant word to title the first paragraph . . . in the New Year, but nothing less would be an honest estimate of the situation. I refer to the story out of Madrid, dated December 25, beginning, "An agreement in principle has been reached between United States and Spanish military authorities granting the Roman Catholic Church the right to sanction or forbid mixed marriages between Spaniards and United States' citizen in Spain." The story goes on to say that this agreement has been sent to the Chief of Chaplains of the United States Air force for possible revision and final approval.

CARPENTER: Major General Carpenter is the Chief of Chaplains of the Air Force, and he is an evangelical, a member of the Methodist Church, but this matter will not be decided by Chaplain Carpenter, but either by the State Department or the Department of Defense, perhaps both. Therefore, our protestants should go to Secretary of State John Foster Dulles, and to Secretary of Defense Charles Wilson. And they should go immediately. If the agreement, entered into by U.S. Major General August W. Kissner and General Joan Vigon, chief of the Spanish General Staff, is allowed to become effective, it will be too late.

PRECEDENT: In the military, precedent is very important. The Vatican is hoping, of course, to get away with this agreement, thus establishing precedent for authority over the U.S. military personnel in other areas. The Vatican further hoped, obviously, to get this agreement into effect before Congress reconvenes. It is interesting that this agreement was announced on Christmas Day—the same date that President Roosevelt released his letter to the Pope in 1939, announcing the appointment of Mr. Myron Taylor as U.S. representative at the Vatican. It may be safely a stroke of strategy.

ISSUE: What is the issue? The issue, clearly, is religious liberty. If the Vatican can get control of U.S. citizens in Spain, enforcing the same authority over the men in Spain that it exercises over all Spaniards, it will have gained another important inch in its effort to establish its authority right here in the United States. And if the Vatican can throttle religious liberty in one place, it will move on, inch by inch, to throttle religious liberty in every place. All you need to do to check this statement is open your history books, and look at the strategy of the Vatican across the long centuries.

QUESTION: This, then, is the question: Will we dare surrender our con-

stitutional birthright of religious liberty for any mess of pottage? We are told by the diplomats and the top brass that we must not run the risk of offending the "church" in Spain, since it dominates that country, and we are in Spain with our plenteous dollars, for the purpose of establishing essential air bases. Why, let it be everywhere asked, without apology, did not our Government have it clearly understood at the time we were signing up with Franco that we were not bartering away our cherished principle of separation of church and state?

APPEAL: I have sent an appeal . . . to Secretary Dulles and Secretary Wilson. I hope you will do the same. Moreover, I am asking our church to adopt a petition . . . to be sent to Secretaries Dulles and Wilson. I hope every Baptist church, and every evangelical church . . . will do the same. This is our hour of opportunity to stand up and be counted on a very vital and crucial issue.—*Christian Index*, January 6, '55.

Word comes that retired Field Worker C. J. Bolton, Sr., died at Elizabethtown, Ky., January 3, 1955. He was for 45 years connected with the field staff of the Executive Board of the General Association of Baptists in Kentucky until his retirement in 1940. At this writing we have no other factual information.

Thirteen churches and one mission in Ohio Valley Association have made plans to enter the Crusade Revivals. The work in that association is being led by Pastor R. Truett Miller, pastor of the First Baptist Church of Providence, the general chairman. Brother Daniel has completed one year of service on that field.

A Northern Kentucky Baptist Church Workers' Clinic is being held this week, January 17-21, at the Latonia Baptist Church, Covington, featuring seven classes in five fields of study. Dr. Samuel Southard, pastor of the Ft. Mitchell Church, is teaching a class in pastoral care, primarily arranged for preachers. Three courses are being offered in music, with Richard Lin, minister of music at Lexington Avenue Church, Danville, teaching Angell's "Vocal Approach," Lewis W. Martin, Jr., minister of music at First Church, Newport, teaching Carnett's "Technique of Conducting," and Mrs. Grover Waller, pianist-organist at Fort Thomas, teaching Riddle's "Gospel Song and Hymn Playing." Dr. Charles A. McGlone, professor of Speech at the Southern Semi-

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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.

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.

USED PEWS FOR SALE—34-10 feet solid popular two piece pews in fair condition. Dark finish. Make offer if interested. Mt. Tabor Baptist Church, Paint Lick, Ky. Phone 9.

nary, is teaching Barnard's "Drama in the Churches," Miss Frances Lee, of the Department of Church Library, Baptist Sunday School Board, is instructing Mrs. Leona Lavendar Althoff's "Church Library Manual," and Richard Kornmeyer, of the Audio-Visual Aids Department of the Sunday School Board, in Waldrup's "Using Visual Aids in a Church."

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January 27-29



We are happy to announce that Sibley C. Burnett, Secretary of the Vacation Bible School Department of the Sunday School Board, will be on the program each day.

Plans have been made, under the direction of Lawrence Holzschuh, for one of our finest State Clinics.

The meeting will start at 1:00 p.m. Thursday, January 27, and will continue through 11:00 a.m. Saturday, Jan. 29.

We urge your association to be represented by workers who will plan to assist in your associational clinic. Free entertainment will be provided for all who are in attendance. Three cents per mile will be given for one car from each association bringing a team or other representatives.

Last year Kentucky had 1,825 schools. Our goal for 1955 is 2,005. We are counting on you.

"Whose Month-Money Do You Eat?"

By Ronald C. Hill
Missionary to Thailand

Since we have been in the Orient, we have found that the Thai and Chinese people have an entirely different idea about money matters from ours. We Westerners think that it is "our own business" how much our cars cost, how much money we receive each month, how much rent we pay on our houses, et cetera.

But not so with the Oriental! The next question after "Where do you live?" is apt to be "How much rent do you pay?" And it is a perfectly legitimate question with them. Often our Thai and Chinese friends ask us, "Whose month-money do you eat?" and they are amazed when we tell them that friends in America support us, just because they love Jesus and want others to know him, too.

Each time the question comes, it makes us appreciate what Paul calls "the fellowship of giving and receiving" that we share with you at home (Phil. 4:15 Phillips). The New Testament, you know, is an Oriental book, and the more we read it the more we discover an Eastern frankness about what a Christian ought to do with his money.

We Americans are apt to feel that the preacher is stepping on personal rights when he broaches the subject of money. But the Holy Spirit has no qualms about reminding us that (1) we and everything we have belong to God, and (2) we are the losers if we lack "the grace of giving."

As Paul says, "It isn't the value of the gift that I am keen on, it is the reward that will come to you because of these gifts that you have made" (Phillips).

One hundred and sixty-five million free people in Southeast Asia alone will listen to the gospel as soon as someone preaches it to them. Why couldn't Southern Baptists give it to them now, if every one of us shared in the fine fellowship of giving and receiving?

►Mrs. Edgar R. May of Langley reports that Missionary Wendell Bellew has done beautiful paintings for the Garrett and Martin churches in Floyd County. Wendell Bellew is one of the state workers of the Executive Board of the General Association.

►According to a release from *Baptist Press*, North Carolina Baptists gained 34 churches and 23,295 members during 1954. Their churches now total 3,141 and church members total 781,777. Sunday school enrolment, there, has passed the 700,000 mark for the first time. The per capita gifts of North Carolina Baptists in 1954 was \$41.65 as compared to \$38.45 in 1953.



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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ON YOUR TOES MEN!

On your toes! Get set! Go! Let's go all out this year in attending the annual Baptist tours sponsored each year by the Executive Board of our General Association, directed by our General Secretary, Dr. W. C. Boone. Your Brotherhood Department has been honored again by having been asked to take part in these tours and the programs to be heard. We are grateful for this privilege and we know the Baptist men of Kentucky will come through again with a good attendance at each of these meetings. Following is the schedule for both weeks:

FIRST WEEK

February 28—Unity Church, Ashland
March 1—Hindman Baptist Church
March 2—Clear Creek Mountain Preachers School
March 3—First Church, Somerset
March 4—Immanuel Church, Lexington

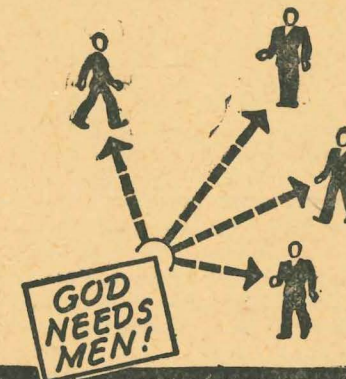
SECOND WEEK

March 7—First Church, Mayfield
March 8—First Church, Owensboro
March 9—Bethel College
March 10—First Church, Bowling Green
March 11—Severns Valley, Elizabethtown

Brotherhood speakers this year will be E. M. Coleman, for the first week, and David T. Mashburn for the second week. Mr. Coleman is office manager for the Brotherhood Commission, and Mr. Mashburn is an associate secretary of the Commission. Both of these men will stir and challenge our hearts. Our part on the programs will be at night again in order to give our men who have to work during the day an opportunity to attend. Naturally men will want to attend the meeting to be held nearest their homes. The night pro-

grams will begin at seven o'clock and will be over promptly at nine o'clock.

We hope as many of you as possibly can will plan to attend the entire program beginning at two o'clock in the afternoon. Among the other speakers to appear on the programs will be Dr. Leo Eddleman, President of Georgetown College; Dr. H. C. Chiles, pastor,



Join the Brotherhood

First Church, Murray, and Moderator of our General Association; Dr. B. L. Bridges, General Secretary of the Arkansas Baptist State Convention; and, Dr. W. Fred Kendall, pastor, First Church, Jackson, Tennessee. Dr. Bridges and Dr. Eddleman will be with us the first week and Dr. Kendall and Dr. Chiles the second week.

Come on men! Start planning now to attend one of these meetings. Let's show the people that the Baptist men of Kentucky are on the move. Your Brotherhood Secretary will count it a special favor from you if you will help us promote a good attendance upon these meetings.

prospects to substitute for them on the designated days. Teachers and officers "stay on the job" to observe and encourage the trainees. Before and after the "On the Job Training" Sunday prospects are urged to attend teachers' and officers' meeting on Wednesday study courses associational conferences and clinics.

"Results have been gratifying. Many of the trainees have accepted places of leadership and we are now at the point of seeing the real fruits," says T. D. McCulloch, educational director. Joe W. Bailey is pastor.

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For January 30, 1955

By H. C. Chiles

Man's Nature and Need

If we are to learn the truth about man's nature and need, we must read and study the Bible. There we find the account quite different from what it would have been had man written it on his own.

Genesis 1:26-31.

Here for the first time we are told about the three persons of the Trinity counseling together. The Trinity consulted, and agreed, and decided to make man. God the Father is mentioned (Verse 1), also the Holy Spirit (Verse 2), and nothing was made without the Son (John 1:3).

Man's creation was the result of God's sovereign decision (Verse 26), in order to fulfill God's particular purpose (Verse 26), and by God's direct and immediate act (Verse 27). God purposed that man should have dominion over "every living thing" upon the earth. If God had not decided to create man, he never would have been called into being. All that anyone knows about the origin of man is what we are told in the scriptures.

When God made man, He made him in His own image, so there is an unspeakable dignity attached to him. What does it mean when it says that God created man in His image? In no sense of the word does it mean that God is a corporeal being. There is nothing in the Bible which indicates that God looks like man because He created man in His own image. The scriptures plainly teach that God is Spirit (John 4:24). So, this image was not material or physical, but rather a likeness of personality. Just as God knows, feels, and wills, so man, made in His image, knows, feels, and wills. Also, just as there are three persons in the Godhead—the Father, the Son, and the Holy Spirit, so man is a tri-partite being—body, soul, and spirit.

Having created man, God gave him instructions concerning how life was to be sustained (Verses 28-30). Man was to multiply by becoming the agent through which God would continue to populate this earth. While man was to exercise dominion over all that God had made, he was to be a vegetarian, eating the things that would grow from the ground.

When God surveyed what He had made, He saw that all had been well done. When we consider God's approval upon His work in creation, we are made to ask ourselves, "Is He pleased

with the work which He has been able to do in and through our lives?"

Romans 3:23.

One must be blind indeed if he cannot see that something in human nature is out of harmony with God. Experience, observation, history and the Bible teach us that sin is a terrible reality. It is God's enemy and man's destroyer. It is very foolish for one to deny the reality of sin.

God's Word deals with man as a sinner. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51:5. Sin is universal in its range. All people of every race are sinners. The range of sin is not only universal, but universally personal. The verdict of the Holy Spirit is that "there is no man that sinneth not." I Kings 8:46. "For there is not a just man upon earth, that doeth good, and sinneth not." Ecclesiastes 7:20. "There is none righteous, no, not one." Romans 3:10. "For all have sinned, and come short of the glory of God." Romans 3:23. There is no exception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8.

Of course, there are degrees of wickedness and guilt, but all have come short of the standard as set forth in the life of Christ. When we compare our lives with the life of our Saviour, with reference to conformity to the will of God, we are made ashamed by the vast difference between us.

Hebrews 2:6-9.

This passage contains an interesting quotation from the eighth Psalm. Contemplating the vastness of the material universe, while surveying the outspread canopy of heaven in the stillness of the night, the Psalmist was overwhelmed with awe at the beauty and grandeur of the vast expanse with all of its starry glories. Then, turning his thoughts from the glories of these heavenly manifestations, the Psalmist marvelled that God thought of man, had anything to do with him or cared for him.

David's question, "What is man, that thou art mindful of him," was colored by humility. Today there are those who, instead of looking upward to God and saying, "What is man, that thou art mindful of him?" which is suggestive of human littleness in contrast with Divine Majesty, impudently ask, "What is God, that man should be mindful of Him?" How tragic!

Evidently the Psalmist had a vivid

perception of the greatness of man in what he was and in what he might become. Man is the crowning piece of God's creation. Man was created in the image of God. There is something in man which enables him to hear God's voice, to think of God, to know God, to love God and to serve Him. God endowed him with the ability to think, dream, hope, aspire, reason, grow, invent and build. The recognition of the fact that we are God-made should elevate our conception of manhood, dignify our lives and deliver us from worthless thoughts, mean motives and ungodly deeds.

God has given man dominion over his environment. Man is not responsible for the environment into which he was born, but he is for that in which he lives. It is amazing what man can do in improving his environment when he is linked to God.

Sinful though he is, man is of great significance to the Lord. This fact is illustrated in the statement of the shabby old scholar who was involved in an accident and carried to a hospital. As he lay on the operating table, one who was present, not knowing his identity, said something about this "worthless fellow." Understanding the wondrous story of the Cross of Christ, and having had a Christian experience, the old man startled those present by saying: "Call not that man worthless for whom Christ died."

When our blessed Saviour took upon Himself the form of man He took a place "a little lower than the angels," for they were deathless creatures. In all His earthly life there was never any taint of sin. In God's own time Christ died in behalf of lost sinners, or in order that they might be saved. Through Him millions have become the children of God, lived godly lives, practiced self-denial and been faithful and useful in His service.

Nyasaland Entrance Dependent on Missionary Appointments

Two Southern Baptist missionaries to Southern Rhodesia, Africa, have made a survey of Nyasaland with the idea of possible expansion of Southern Baptist mission work into that country. Rev. Clyde J. Dotson, of Alabama, and Dr. M. Giles Fort, Jr., of Texas, made the study and recommended that work be opened.

Dr. George W. Sadler, the Southern Baptist Foreign Mission Board's secretary for Africa, Europe, and the Near East, said further expansion in Africa depends upon the recruitment of missionary personnel.

Nyasaland, a British protectorate, is a strip of land in Central Africa about 520 miles long and from 50 to 130 miles wide, running roughly north and south.

Georgetown and Seminary Extension Class Registration to Take Place Tonight

Some new courses have been added to the curriculum of the Louisville Extension of Georgetown College, to open at Norton Hall, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Monday, January 24, and continuing for a 15-week period. The registration is taking place today, January 20, from 1:00 to 8:30 p.m.

Two sessions of each class are being held on Monday and Thursday nights. The first session runs from 6:30 to 7:30, and the second from 8:00 to 9:00, with a half-hour chapel in between.

Classes will be offered simultaneously with the Seminary Evening School. There is no connection between the two schools, other than that students attending night classes of both schools will come together for the chapel period conducted by the Seminary Evening School.

Dr. Carl Fields is director of the Georgetown Extension, and Dr. Louise Foreman Blount, of the Seminary School.

Monday night Georgetown classes will be: ASTRONOMY (Physics 131), taught by Professor H. Y. Mullikin; AMERICAN LITERATURE (English 311), Professor Coleman Arnold; AMERICAN HISTORY (Hist. 200), Dr. Carl Fields; TEACHING OF ARITHMETIC (Education 112), Mrs. Elsie

Greene; TEACHING OF READING (Edu. 118), Prof. Nancy Nazor. Professor E. C. Rust is teaching one Seminary class in Old Testament.

The Georgetown classes on Thursday nights are: ENGLISH COMPOSITION (Eng. 111a), by Jack Callendar; ART (Rel. Ed. 201), by Prof. Mary Walker Barnard; CHILD GROWTH AND DEVELOPMENT (Educ. 305), by Prof. Velma Scheible; and GENERAL PSYCHOLOGY (Psy. 201), by Prof. Mary Virginia Witt. The Seminary is offering a class in church history, entitled, HISTORY OF CHRISTIAN MISSIONS (300), taught by Dr. William A. Mueller.

Each of the Georgetown courses is a 3-semester-hour course. A student may take one or two subjects per week, but only one course per evening.

Students completing courses in the Seminary Evening School may secure three semester hours of college credit following completion of the course and upon sending a Seminary transcript to Georgetown College.

Dr. S. E. Cranfill, of the Georgetown College faculty, will offer a course in the field of economics or sociology.

The cost of attendance at the Georgetown Extension is \$8.00 per semester hour (\$24 for one course; \$48 for two courses); and at the Seminary Evening School, \$10.00 registration fee for one or two courses.

For further information, write or call Secretary Erwin L. McDonald, Department of Christian Education, Kentucky Baptist Building, 127 East Broadway, Louisville 2, Ky., WAbash 0728.

Gleanings

►Jewell Hawkins was ordained as a deacon by the First Baptist Church, Owenton, on January 2. Pastor Harry L. Green presided. Other Owen County Baptist churches participating were Concord, Mt. Hebron and Old Cedar. The ordination sermon was preached by Pastor W. M. Wilson of Old Cedar, and Pastor Allen Gibson, Concord, led the ordination prayer. The charge to the candidate was made by Brother Levi Kemper.

►College Missions Weekend, a two-day session of reports from mission fields, discussions and interviews with representatives of the Home and Foreign Mission Boards, will be held at Southern Seminary, Louisville, February 4 and 5. The sessions are designed especially for college students, "that you may know the imperative of the Christian world mission and see it in God's will for your life." Registration is scheduled for Friday afternoon, February 4. Dr. Eric C. Rust will speak in the first service at 8:00 p.m. Saturday's sessions will begin at 8:45 a.m., with reports by missionaries. Personnel Secretary Elmer West, of the Foreign Board, will present the problems facing missions today. The afternoon will be free for interviews with Dr. Courts Redford of the Home Board, Mr. West and Miss Edna Frances Hawkins, of the Foreign Board. A missionary drama will be presented at 3:00 p.m. and medical and pre-medical students will meet at 4:00. A \$1.00 registration fee for each person will include lodging for Friday night, February 4, and the evening meal on Saturday. Other meals may be purchased in the Seminary Cafeteria at a reasonable cost. Reservations should be made before January 2. For reservations write to Missions Emphasis Week Committee, 2825 Lexington Road, Louisville 6, Ky.

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Stop — Look — Listen

By E. N. PATTERSON, Professor
New Orleans Baptist Theological Seminary

(Address delivered at Ridgecrest)

One of the most important questions before Southern Baptists today is the modern ecumenical movement. Regardless of what we think, we will have to face this issue during our life time and make some kind of a decision.

A Baptist writer has this to say about present day denominationalism:

"The areas of co-operation between and among denominations widen every year. Only the over-cautious, the religiously self-righteous, or the potentially stubborn, are not on the roll of honor (in the ecumenical movement). This day is ringing down the curtain on sectarianism (denominationalism) of every sort; it has played its roll, the applause has subsided, and the lights will soon be out."

Regardless of what has been written about denominations the day of the New Testament Church is not over. We need to take stock as Southern Baptists and settle this one question, are we on the right road? Do we know where we are headed and why we are going in that direction? We have been blessed and are being blessed beyond any major Christian body. Measure it any way you wish and the only conclusion one finds is that as far as growth is concerned God is blessing us beyond our fondest dreams.

In 1953 we baptized 231,523, we reported 29,496 churches, 7,866,016 members, 24,722 pastors, over 6,000,000 enrolled in Bible Schools, over 2,000,000 enrolled in our Training Unions. We have at the present time over 8,000 of our finest young people studying in our Colleges and Seminaries for full time Christian Service, and this at a time when many of the denominations cannot find enough preachers for their present churches. Over 4,000 of these young people are in our five Seminaries when other Seminaries are dying out. I could mention other ways in which we

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are being blessed, such as the organization of over 700 new churches in the year 1953 besides many mission stations. This is what is taking place with our present program, as we believe, under the leadership of God.

We have before us the facts about what happens when a Baptist group turns from the New Testament for the sake of unity.

The president of the Baptist Union of England and Ireland made this startling statement this past summer: "I find that in the last fifty years our membership has fallen from 390,000 to 330,000, while the number of scholars in our Sunday schools has declined by over 200,000. Yet in the same period, as we have seen, the total population of the country has increased by many millions of souls. Such facts as these must force themselves with painful urgency upon the conscience of all who care for the progress of Evangelical Christianity in this land. They lay upon every one of us the duty of inquiring with the utmost earnestness what God is saying to the churches in this unprecedented situation."

Because of the fellowship of the Baptist Churches in England with the State Church and other Churches, Baptist preachers are failing to preach that people are lost without Christ. In visiting many churches in England, I did not hear one preacher sound the evangelistic note. Their messages were well prepared addresses, directed to Christians. The only invitation I heard was given by Billy Graham. There certainly are other factors, but the greatest cause of this evangelistic drought is the desire for fellowship with everyone, even if it means accepting all church members as Christians. In most State churches, and others, the idea of personal regeneration is never mentioned because it is not believed.

The last report of the American Baptist Convention shows a loss of over 4,500 in membership. As I visit the Baptist churches here in the North, I can understand this because the influence of the ecumenical movement is having the same effect here as it has had in England.

Why is there such a desire for all churches to come together as one united church? Of course there is a difference of opinion among the ecumenical leaders as to just what they want. Some want a spiritual fellowship, others want

one united Protestant Church. Most of them want the United Church. There are several things that will answer the question, why this desire?

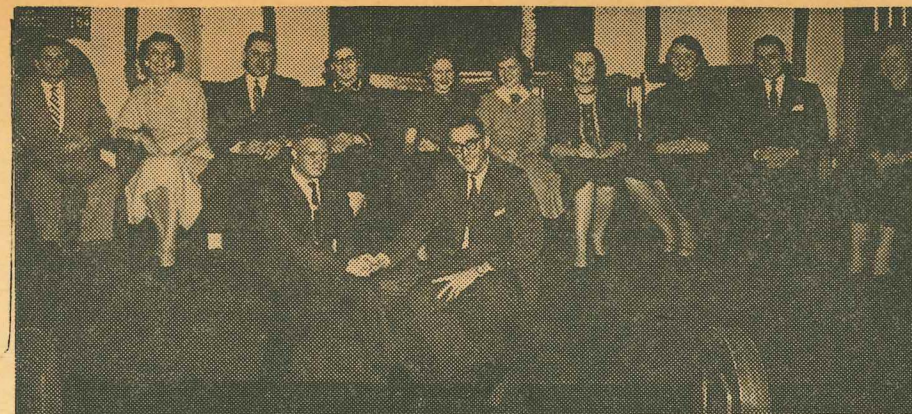
First, there is an honest desire for unity, a united front, to show the world Christians are one. We all feel this need, but some are willing to turn from the teachings of the New Testament and have open membership in order to attain this. Many of the ecumenical leaders have never followed the teaching of the New Testament, so they have no problem here.

Then there is a desire for better organization, for a more central control over all the churches. We could have great political power in the world if we had a Pope or a Council to control all Protestants. Of course to do this you would have to disregard the teachings of the New Testament about the Church. We need to remember this, that most of those in the ecumenical movement believe in overhead authority, they practice it in their own denominations and believe it is right. I have before me the names of the five most important leaders in the World Council, four of these head State Churches. These churches believe that the church should be controlled by an overhead authority such as a Bishop, Archbishop, or Council.

What is the road ahead for Southern Baptists in the face of all the pressure that will be brought on our leaders and our people? Well, we have three roads open to us. We could just go into the Roman Catholic Church and accept a Common Creed handed down from Rome, and a church authority that is kin to a dictatorship. Of course we are not going to do this.

Then we could just say for the sake of Union (not unity, because there is more dis-unity in the ecumenical movement than in any denomination) we will no longer believe or teach the doctrines of a New Testament Church. This would destroy our churches, our Foreign Mission Board, our Home Mission Board, our Colleges, Seminaries, Co-operative Program, and everything that we hold dear today in our beloved fellowship.

The last is the thing I believe we will do. We can continue to teach and preach the New Testament, inviting every one to unite on this basis. To the ones who believe in overhead authority, to the ones who believe in open church membership, to the ones who believe in infant sprinkling, to the ones who believe and practice modes of baptism other than immersion, to the ones who do not believe in salvation by personal faith we say in all sincerity, you have a right to your own opinions, but for us, we will follow the New Testament teachings in regards to the church, rather than the teachings of any church or any group of churches.



FORMER BUFFALO CROSSING NOW A "STUDENT CROSSING."—Historic Great Crossings Baptist Church has become a student laboratory. Students of all grades and callings attend this church, located just out of Georgetown. What was formerly just a buffalo crossing in the early 1780's is now the site of the church, which, in its 169th year, is helping youth find themselves spiritually.

Fourteen students led the congregation Sunday night, December 26, in the special Baptist Student Union program. Miss Marilyn Hudson, high school salutatorian, now a freshman at Eastern State, was the Master of Ceremonies. Coed Hudson told the congregation that she wants to teach little children in grade and Sunday school.

U. of K. student, Tommy Johnson, welcomed the congregation and stated that he is majoring in biological science, but that through the B. S. U. he is advancing in "spiritual" science.

Hard-working Miss Virginia Covington, church organist, and librarian at Georgetown College, is a graduate student in library science at the U. of K. Her life has harmonized books and musical scores with growing success.

Four students gave special talks. Donnie Moreland, agricultural major at the U. of K., told how the B. S. U. helps students to make the right kind of friends while on a college campus. Miss Ann Brooking, senior at Georgetown College, also an education major, explained how the B. S. U. fosters the prayer life of students.

Young homemaker, Mrs. Jeanette Gillis, student at the Lexington Appalachian School of Practical Nursing, pointed out how the B. S. U. relates students to the local church; while her husband, Don, Georgetown College student, gave the audience a closing challenge to have a world vision. Don, who for the past five years has been carrying papers on a Lexington Leader route, at 20 can boast of having long ago dedicated his life to carry the Gospel.

Mr. Gillis began January 2 as the first pastor of the Payne's Depot Mission, recently organized by the Crossing church. The church's other mission, at White Sulphur, is led by the Rev. James W. Reed, also a ministerial student at Georgetown College.

Three high-school senior girls sang for the program: Misses Joyce Kinley, Joyce Wynn, and Betsy Moreland. Four high-school boys were ushers: John and James Roberts, Donald Henderson, and J. W. Ireland.

Other students, who are Great Crossing members, but were not on the program because of being away for the Christmas holidays, are: The Rev. Hobert Freeman, Mr. James C. Binkley, the Rev. W. F. Atto, and Miss Mildred Cutshaw, all of Georgetown College, and Misses Joyce Tackett and Doris Roberts, second-year student nurses at St. Joseph's hospital, Lexington.

The Rev. Edward E. Ham, formerly pastor in Florida, is the pastor of the Great Crossing Church.

Shown in the photograph, Foreground (left to right): Pastor James Reed, White Sulphur Mission, shaking hands with Pastor Edward E. Ham, of Great Crossings. Background, seated: Tommy Johnson, Miss Virginia Covington, Mr. and Mrs. Don Gillis, Misses Joyce Kinley, Joyce Wynn, Betsy Moreland, and Ann Brooking, Donnie Moreland, and Miss Marilyn Hudson.

Georgetown Needs Churches' Help in Training More Musicians

GEORGETOWN, Jan. 3. — Each year Georgetown College receives from our Kentucky Baptist churches many requests for trained musicians to serve as choir directors, organists, etc. To some

extent, the College has been able to supply such trained personnel to our churches. However, from time to time, requests exceed the number of trained musicians available at the College.

The music department of Georgetown College must look to Kentucky Baptists to send to their own Baptist college those young people who have the ability and desire to fit themselves for music

leadership in full-time Christian service. In this way, young Baptist talent will be channeled to the point of fullest usefulness.

Scholarships are available at Georgetown to a limited number of outstanding music students. Pastors, ministers of music, and others interested can be of service to the churches and to Georgetown College by referring to the College the names of talented young people who might be college prospects. Address correspondence to Dr. A. G. Thomson, Music Department, Georgetown College, Georgetown, Ky.

►Dr. J. Howard Williams, president of the Southwestern Baptist Theological Seminary, Fort Worth, will speak at the formal inauguration of Dr. Arthur Tyson as president of Mary Hardin-Baylor college on January 29, 1955, at Belton, Tex.

►Merle Wadley has left the First Church, Martin, Ky., to become associational missionary in Pike County. The membership at Martin was greatly increased while he was there, and donations were increased many times. Also the Hunter Mission, his pride and joy, was established and has become a permanent field of labor. Martin now has a WMU, BTU's for all ages, a Brotherhood, and a Sunday school, thanks to his leadership.

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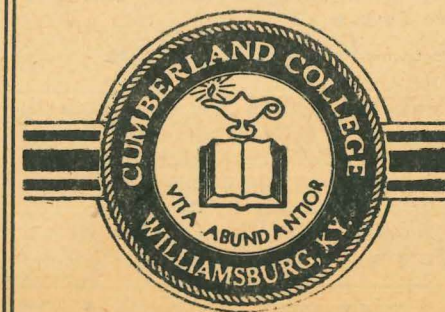
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