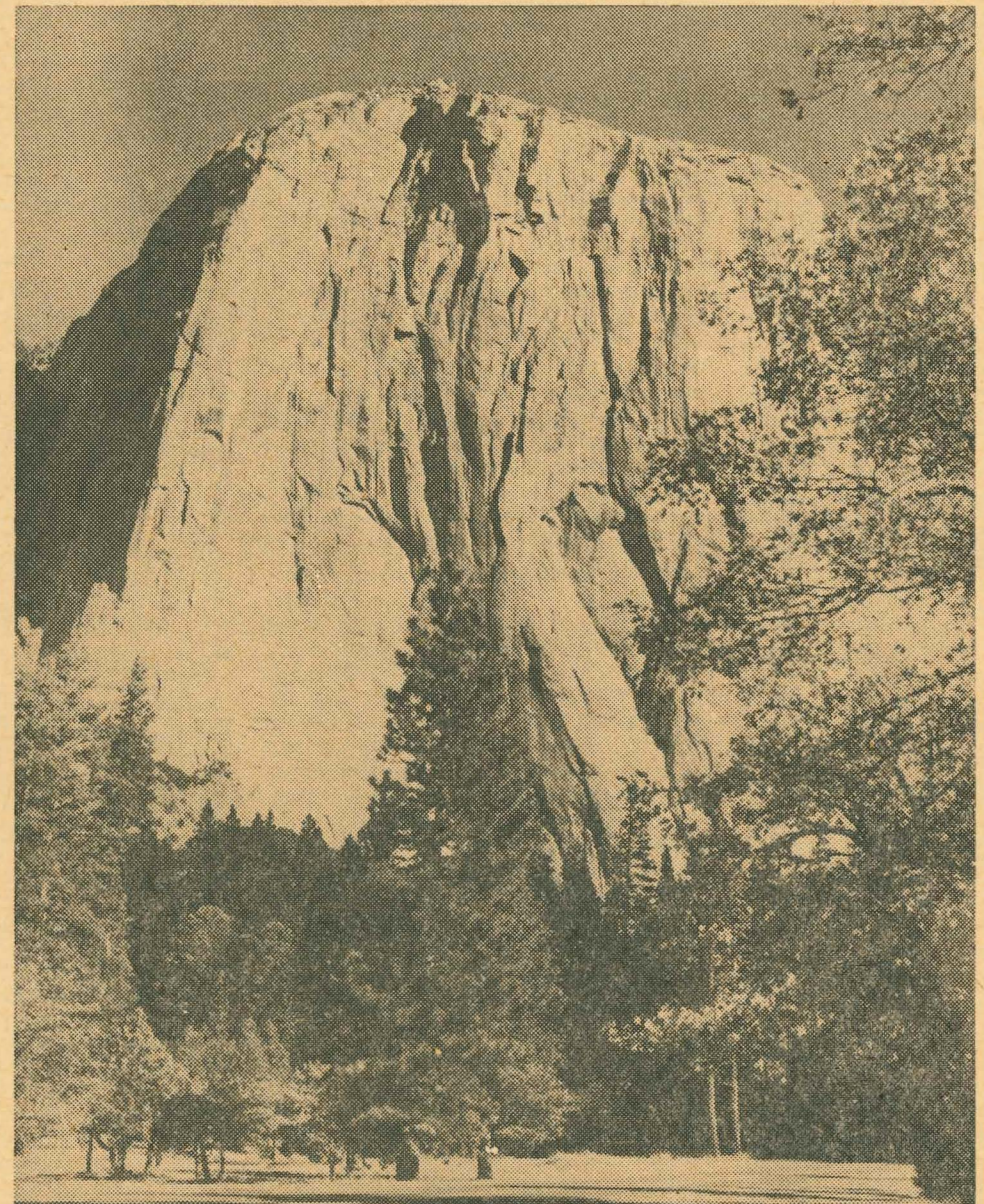


Western Recorder

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—Photo, Home Mission Board

“The Lord is My Rock and My Fortress.”—Psalm 18:22

►The Second Church of Hopkinsville noted the ninth anniversary of Pastor J. H. Maddox with them on February 13.

►Mrs. W. N. Stracener, 79, died in De-Ridder, Louisiana, recently. She was the mother of Editor W. G. Stracener, of the Florida Baptist Witness, Jacksonville, Florida.

►The First Baptist Church, Morganfield, Ky., is operating a mission which is now having full time services. Also, they have Sunday school, Training Union and the Bertha Smith Circle of the W. M. S. has been organized. Mrs. Lucille Farris is chairman of this new circle.

►Mrs. Ruth M. Rumphol, Southern Baptist missionary to Nigeria who is in the States on furlough, has moved from Eau Claire, Wis., to Louisville, where she is attending Southern Baptist Theological Seminary and Carver School of Missions and Social Work. Her address is 2801 Lexington Road.

►The Ohio Valley Association has set up a budget for its work. One item therein provides for a part time secretary for Associational Missionary Charles E. Daniel. Miss Patsy Whitledge, Clay, has been employed. Ohio Valley has six Four-Star Churches. That is, churches having: Sunday school, Training Union, W. M. U. and Brotherhood.

►Plans are being made for a major Youth Rally as the concluding session of the Southern Baptist Convention at the Dinner Key Auditorium, Miami, Florida, May 21, with Pastor J. P. Allen, Charlottesville, Va., and Howard Butt, Baptist layman of Corpus Christi, Texas, as the speakers, according to Secretary G. Kearnie Keegan, Nashville. Bill B. Cody, Nashville, formerly of Lexington, Ky., will be the presiding officer.

►Pastor Charles Gray, Louisa, Ky., conducted a two weeks' youth revival recently at the Baptist Church in Kane, Illinois. Thomas Davis, youth director at Louisa, was the song leader. The meetings resulted in 29 walking the aisles. The church had not baptized a single convert in the last year and a half prior to this time. Carl Baldrige, a 1954 graduate of the Southern Seminary, is the new pastor at Kane.

►The Maple Grove Baptist Chapel was organized into the Maple Grove Baptist Church, Manslick and Maple Road, on the southern edge of Louisville, Sunday afternoon, February 6 at 3:00 o'clock. Superintendent Ben F. Mitchell and others assisted in the organization. Brother J. Leon Boyd, Seminary Village, is pastor of the new organization. Until recently the work was carried on by Brother Carl Haselton, a Seminary student.

►Eighteen students and faculty members of Bethel College of Hopkinsville attended the Missions Emphasis Week-end held at the Southern Baptist Theological Seminary in Louisville on February 4-5. Reports from Hopkinsville indicate that the group was inspired by the messages brought by the missionaries and other speakers at the conference, and are enthusiastically making plans to share their experiences with the entire college.

►Mrs. Chester Martin has made the presentation of a concert grand piano to the Crescent Hill Baptist Church for use in their auditorium. The instrument is a memorial to her late husband, Mr. Chester Martin, and his mother, the late Mrs. Thomas F. Martin, both of whom have died in the last three months. Pastor Rollin S. Burhans led in the dedication of the piano on Sunday, September 13, and the choir presented special music for the occasion.

►Terri Lynn Torstrick, twenty-two-month-old daughter of Mr. and Mrs. Melvin E. Torstrick, Southern Baptist missionary appointees to Chile, has encephalitis, necessitating the family's return to the States on emergency leave. Mrs. Torstrick and the children are already in the States and Mr. Torstrick will return this week from Costa, Rica, where they have been in language school. Their address is 2294 Ralph Avenue, Louisville 16. They are natives of Louisville. Mrs. Torstick is the former Shirley Lee.

►George Massingale, formerly a coal miner in Bell County, Kentucky, who was ordained to preach by the Long Ridge Baptist Church in that same county, is now pastor of the First Southern Baptist Church, Riverton, Wyoming. He was graduated in 1948 by Hardin-Simmons University, Abilene, Texas, and for some years was pastor Texas churches before going to Wyoming last March. More than 125 have united with the Riverton church in the last ten months. Taylor Pendley is to hold a revival with him in April.

►Cupid seems to be getting in some deadly darts recently, among some well known Baptists. For example: Miss Garcia Tarman, a charter member of the Trinity Baptist Church of Oklahoma City, and Dr. J. B. Rounds, the first pastor of that church and formerly executive secretary of Oklahoma Baptists, were married on a recent date. For another example: Miss Alice Marie Waldron, manager of the Baptist Book Store, Wichita, Kans., and Howard Whatley, executive secretary of the Kansas Baptist Foundation and president of the Kansas Southern Baptist Convention, are to be married shortly.

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

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

►Two young men from the Latonia Baptist Church, Covington, have just gone to South Carolina. Rev. Richard Carlton has gone to be pastor of the Hour of Power Baptist Chapel, arm of the Southside Baptist Church, Spartanburg, where Brother John Huss is pastor; and Rev. Fred Martin has gone to be pastor of the Southside Baptist Chapel, arm of the Citadel Square Baptist Church in Charleston, where Wallace R. Rogers is pastor. Both young men were graduated from Georgetown College, and more recently from the Southern Baptist Theological Seminary.

The World Upside Down

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"The gospel of the kingdom," as the Jews everywhere saw it (Acts 17:6), "turned the world upside down," but as Jesus and his apostles saw it, it turned the world upside up, for it is naturally "upside down!" As it was then, so it is now, with Satan in control of the kingdoms of this world (Matt. 4:8, 9), all of us ought to know that it is "upside down" and that it is the business of Christ and his followers to turn it right-side up, as God intended it to be.

But the world then, even as now, had been so long used to seeing it upside down—with the kingdoms of the world under the control of Satan—that when the kingdom of God began to gain the ascendancy and Christ began to reign instead of Satan, it looked like the world was really turning upside down.

After all, the decision in the matter as to when the world is upside down will be determined by what one thinks is "the upside" of the world, and what is the "downside." If one wishes Satan to remain in control of the affairs of men—completely under the dominance of sin—then to him, the world is upside down, when the kingdom of God and his righteousness can command first place in the hearts and lives of men. The same rule that decided it then, decides it now. They said, "These all do contrary to Caesar, saying; there is another king, one Jesus" (Acts 17:7).

"The gospel of the kingdom," which is the one message of the church to the world throughout this age, proclaims Christ as King supreme; and that gospel has not really been received in the heart until He has been enthroned as king of the life of the individual. This is His only means of establishing His kingdom in all the world. Christ is either prophet, priest and king to us, or he is rejected entirely, whether we realize it or not; and that matter may be decided in our hearts by whether or not his claims and the demands of his kingdom hold "first" place there. This is the meaning of the text, and it is expected to turn the world upside down, because it has the wrong side up. All other conceptions of Christianity are superficial, empty and meaningless. If it does not enthrone Christ as king, it is not the Christianity of the New Testament.

The two-key-words of the entire Sermon on the Mount—"the kingdom of

(The author gratefully acknowledges the help he received from his beloved grandfather, the late Dr. J. E. Skinner, whose sermon notes on this subject gave the inspiration for the message.)

By PRINCE E. CLAYBROOK
Cynthiana, Kentucky

God and his righteousness"—are here grouped together, as comprising the whole object of our earnest quest; and which, if we attain, we may expect every other benefit as a reward for our devotion thereto. The word, "kingdom," refers to God's reign in Christ upon earth; and the word, "righteousness" refers to his reign in righteousness in the lives of his obedient subjects, answering to the prayer: "Thy name be hallowed; Thy kingdom come; Thy will be done—on earth as it is in heaven" (Matt. 6:9, 10), that Satan be dethroned from the kingdoms of this world and that they shall become "the kingdoms of our Lord and of his Christ" (Rev. 11:15).

The Christian's Supreme Business

Let us notice that this is the Christian's supreme business on this earth. Out of the hearts of earnest Christians come the questions, how can we be obedient to this supreme charge? How can we make certain that we are seeking the kingdom of God and his righteousness, above all other things in this world?

First of all, we can do this by making ourselves loyal subjects of King Jesus in all things and at all times. There are many people who claim they have accepted Him as the Saviour of their souls, who give evidence that they feel no particular allegiance to Him as the King of their lives and Lord of their conduct.

Our churches are filled with powerless and frustrated members simply because we as preachers have too often failed to show that conversion to Christianity is a life commitment of the total man to Jesus Christ as Saviour, Lord and king. Because this condition exists, the book markets are being flooded with books on "peace of mind" and "how to live with yourself," etc., when the root of much of the mental anguish that men suffer today is to be found in their efforts to serve "two masters" (Mat. 6:24). When we can say:

"Now I belong to Jesus; Jesus belongs to me.

Not for the years of time alone, but for eternity"—(Clayton),

then we have learned the first step in turning the world "upside up" like God intended it to be.

Another way is by making this task

the supreme object of our daily prayers. We are taught to pray, "Thy kingdom come, thy will be done, in earth as it is in Heaven" (Matt. 6:10). Surely, we as his subjects, could not afford to let a day go by but that we offered an earnest petition to God for a restoration of his sovereign rule in the earth.

From God's word, we learn also that we are to preach and spread "the gospel of the kingdom in all the world" (Matt. 24:14). Certainly men who spend all their time quarreling over 'how' this is to be done are not being true to the task. Also the selfish attitude of many modern day Christians who would lavish upon their own churches and upon their own local work the lion's share of their financial resources, rather than proportionately share their means with all the world, could not be called loyalty to this Christian ideal of "seeking first the kingdom of God and his righteousness."

Still another way that we can be true to our supreme task is by waging a persistent warfare at all times and everywhere upon Satan's usurpations of the kingdoms of this world (Matt. 4:8, 9), and by bringing all the spoils back to the rightful dominion of King Jesus, the son of God, "not leaving a hoof behind" (Ex. 10:26)! Sometimes it is much easier for the minister to compromise just a little bit than to stand firm in his convictions; sometimes it is easier for the Christian to just keep silent than to place himself in an 'awkward' position by defending the principles of righteousness and truth. But, if we are to be subjects of Jesus, we must be willing to wear the soldier's uniform as well as the laurel crown. If we are to be true to this task, we must be willing to fight for that which we know is right.

The Results of Such Loyalty

When a Christian gives absolute loyalty to Christ and to the task of turning the world "upside up," then some very significant things will result. First of all, Christ will become real in the daily life of that individual, literally reigning over every phase of his life, as King, as well as Saviour from sin. To many people who claim Jesus as saviour, he hasn't become real. This is because they haven't gotten to know Him intimately. We have to have close fellowship with Jesus, learning the greatness of his heart, sacrificing for Him, above all, passionately seeking his will, before He becomes as real as He wants to be to us. Many Christians blush to speak his name; others speak of Him as if He were the closest companion they have. To some, He is as real as He was to Bernard of Clairvaux when he wrote:

(Continued on Page 10)

Southern Baptists Need Bible Institutes

At its Georgetown meeting the General Association took unanimous action approving Christian and ministerial training through "Bible Institutes."

This action was in the form of a memorial to be presented to the Southern Baptist Convention in Miami next May.

This editor believes the action of the General Association was wise and timely. He hopes the Convention will give it serious consideration and that its proposals may be adopted.

That all may have the wording of the memorial, we offer it below:

"Whereas, there are thousands of men being called into the ministry, who have not had the advantages of an early education, many of whom are unable to undertake a course of training involving seminary, college, and even high school work when they have already reached maturity and many have families to support; and,

"Whereas, the attention of the Southern Baptist Convention has in recent years been called to the need for one or more Bible Institutes within its territory for the purpose of offering instruction in the Bible and the methods of Christian service to those not seeking, or not prepared, to pursue courses of instruction on the degree level: and,

"Whereas, The Committee on Theological Training appointed by the Southern Baptist Convention to study this whole question has not reported any plan to meet the needs of these men:

"NOW THEREFORE, The General Association of Baptists in Kentucky in annual session at Georgetown, Kentucky, this seventeenth day of November, 1954, does hereby earnestly request the Southern Baptist Convention to enter the Bible Institute field of ministerial education, and provide at least two or three such institutions for Christian and ministerial training to meet the needs of those who are called to the ministry, but who cannot attend one of our Southwide seminaries.

"Second, that we suggest that the Convention in undertaking such new work set up a policy of regulating such schools as to their administration, curricula, and courses of study with credits therefor, with strict safeguards as to denominational control and co-operation, with a view to preventing any possible competition with our Convention-wide Seminaries.

"Third, that we offer to the Convention as one of these schools, the Clear Creek Mountain Preachers Bible School located near Pineville, Kentucky, subject to the ratification by the Trustees of said school. (The Clear Creek Mountain Preachers Bible School has a campus of nearly seven hundred acres, with some fifty permanent buildings suitable for school use and other activities incident thereto, all together having an audit value of \$612,319.29. Since 1942 this school has been conducted as a distinctly Baptist institution for the instruction of candidates for the Baptist ministry and other Christian work, on a level below that on which the usual theo-

logical degrees may be earned, and throughout its history this school has been drawing students from several states of the Southern Baptist Convention territory, the large majority of such students now being from outside the state of Kentucky.)

"Fourth, we do hereby petition the Southern Baptist Convention to request the Committee on Theological Education or any other committee which the Convention may appoint to visit and investigate the Clear Creek Mountain Preachers Bible School with a view to recommending to the 1956 session of the Convention the acceptance or rejection of this offer."

Southern Baptists should face facts as they are, not simply as they wish they were. Many who are called of God to the work of the ministry can get neither college nor seminary training, for the reasons set out in the resolution. He called them because He wanted them in the ministry and because He has fields in which they are to labor. Are Southern Baptists to make no provision for such men? Are no institutions to be provided in which such men can make preparation? Are they to be the forgotten men among Southern Baptists? These questions must be faced. Our denomination forgets such men only at its peril. Their influence goes out much farther than some realize. They go into communities and churches rarely touched by others.

The framers of the resolution wisely suggested that such Bible institutes should be under denominational control and regulated as to their administration, curricula and credits, and that they should be kept from any possible competition with our Convention-wide seminaries.

Let us accent more and more the values of college and seminary training; but let us never, NEVER forget those men who are just as much called of God as the others but cannot avail themselves of the opportunity for training at higher levels.

Kentucky Baptists should pray much about this matter as they come nearer the time of the Southern Baptist Convention. When the matter is presented to that body, they should feel free to come to the floor and speak their conviction.

The Clear Creek Mountain Preachers Bible School would serve a high purpose as a Southern Baptist Bible Institute. Its influence already has reached into several other states. It could become, along with other institutes chosen or established, a great factor in the educational program of Southern Baptists.

Eyes That See God

King David laid no claim to being a scientist, but he was a student of facts; his eyes were open to truth; he marveled at the wonders of his own being; he saw there the works of God and said: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well" (Ps. 139:14).

David attributed the existence and functioning of his physical, and spiritual, and mental being, not

to a fortuitous concourse of atoms, nor to the operation of blind law; he praised God as the Author of it all, even as Paul said later: "God made the world and all things therein . . . In Him we live and move and have our being" (Acts 17:24, 28).

We cannot understand how any person with a knowledge of human anatomy could doubt either God's existence or His providences. No one but a fool could look into and hear a radio or television set, or into one of the latest mechanical computers with something like 23,000 electronic tubes, and then say, "It just happened." Even so, "the fool hath said in his heart, 'There is no God.'"

There are, we are told, from ten to fifteen billion nerve cells in the human brain which receive and transmit impulses and which work without man's being conscious of their special functioning. One author stated: "The mathematical sum of the theoretically possible interconnections between 15,000,000,000 units [brain cells] is something to give even Mr. Einstein pause, for it is rather more than all the molecules of the universe!" Yet some say, in their spiritual blindness, "No God."

Not just the brain, but every mysterious cell of the human body is a miracle of the creative wisdom and sustaining power of God. Each cell is a universe in miniature. Scientists have searched for a better understanding of the cell life, in their efforts to prolong efficiency; they have learned much; but whether they realize it or not (many do), they are only looking into the handiwork of God Who, in the beginning, "created the heavens and the earth" and "formed man."

Scientists of this generation, who uncovered the atom's mystery and made atomic and hydrogen bombs, merely stumbled across the power which God put there: He designed the atoms and keeps them

functioning. Should His hand be withdrawn, this universe, from the smallest atom with its component parts to the farthest galaxy, would break apart; for He upholdeth "all things by the word of his power" (Heb. 1:3). And John said, "For thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). May God, Who has allowed man to delve thus far into the atom's secrets, grant him also the larger discovery—that the secret of his getting along with his fellows lies in his loving his neighbor as himself. And may he know also that such love is possible only in Christ!

Jesus asked His disciples to "consider the lilies, how they grow" (Matt. 6:28). It is wonderful for man to study everything around him and within him; but let him not remain blind to the truth that back of all things is God. He even clothes the lilies as kings were never garbed, and shows His providences in His care for the sparrow.

God became very personally real to David; and He becomes so to all who know the Eternal Word Who came to reveal the Father (Jno. 1:1). He is the "light that shineth in darkness" (Jno. 1:5); "In Him was life, and the life was the light of men" (Jno. 1:4); He is the "true light which lighteth every man that cometh into the world" (Jno. 1:9). What a tragedy that "He was in the world, and the world was made by him, and the world knew him not" (Jno. 1:10)! David caught inspired glimpses of the Coming One and believed; but we may dwell in the brilliant light.

We earnestly suggest to every scientist, every student, that no man ever truly sees the works of God or Him until he beholds them through His Son Who said, "He that hath seen me hath seen the Father" (Jno. 14:9), and, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (Jno. 14:6).

Gilead Church at Glendale Putting Up New Building

GLENDALE, Ky. — The Gilead Baptist Church, one of the oldest in the state, is getting ready to construct a new building. An architect has been employed to draw plans, and ground is to be broken April 10.

Pastor B. G. Hickem expects the new auditorium to seat 500 persons. The church now has a membership of 480. The administrative staff and the children of the Kentucky Baptist Children's Home attend the Gilead Church.

►Brother Frank B. Fitzgerald, Shelbyville, Ky., and formerly of Crestwood, Ky., is now serving as interim pastor of the South Hill Baptist Church, South Hill, Va., while Pastor C. E. Northen is recovering from a severe back injury. He thinks that he will probably be there until about April 1.

Receipts For First Quarter

By W. C. BOONE, Treasurer

For the first quarter of the General Associational year, November 1, 1954 through January 31, 1955, receipts for the Cooperative Program were \$445,434.-05, an increase of \$4,469.23 over last year. Designated gifts from the churches were \$453,771.66, an increase over last year of \$3,444.64. Total receipts for the quarter were \$899,205.71, or a gain of \$7,913.87.

It will be noted that designated gifts for the quarter in both years were slightly more than Cooperative Program receipts. This is because the Thanksgiving Offering for the Children's Homes and the W. M. U. "Lottie Moon" offering for Foreign Missions, our larg-

est special offerings during the year, both came in this quarter.

The total Thanksgiving Offering for the children this year amounted to \$218,424.53, which is a little more than last year, or the year before that.

Our Cooperative Program goal for 1954-'55 is \$1,800,000. For the first quarter we lacked \$4,565.95 of reaching the proportionate goal, one-fourth of the year's objective.

Kentucky Baptists can, and we believe they will, reach our goal for the year. Let us all promote our Baptist causes and support them through the Baptist Cooperative Program.

A dollar given through the Cooperative Program does more good than a dollar given any where else in the world!

Encounter With the Orient

A Travelog By JOEL SORENSON

III. JAPAN

"Japan is open for the Christian Gospel"—that was the post-war cry from that defeated country.

And at first it seemed to be true that Christianity should make an inroad in the country. Big revival meetings were held, and big crowds attended the meetings. The methods of evangelism were American, and many signed cards, indicating decisions for Christ. The multitudes seemed to turn to Christianity.

A visitor to Japan today does not, however, note very much of this openness for the Gospel. The time of the big meetings seem to be gone, at least for the present. Seldom are there big crowds at a meeting. The way of the Gospel to the heart of the Japanese is a hard way, considerably harder than in many other countries in the Orient. Japan was not as the reports said—wide open for the Gospel.

What was wrong with the reports—or what has happened? The reports were based on too superficial an understanding of the Japanese psychology. After the war anything foreign was popular—particularly if it came from the U.S.A. This country had won the war—it must be a great nation! I was told that in these days you just had to announce a foreign speaker and the people came! And they wanted to follow along the desires of their new lords. And so the Gospel had a sort of statistic progress. But there were in most cases only superficial reactions, not experiences of regeneration by grace. And now the attitude towards America is quite different. The country is not so popular any more. And with the vanishing popularity of America, the mass interest in Christianity vanished. For the average Japanese identifies Christianity with America. Today less than 6% of the Japanese are Christians and of those less than 3% Protestants. And the Protestants are having a hard time to keep their proportion of the people, as the nation is rapidly growing.

It is in this situation that our Baptist work is carried out today. No easy victories, but much faithful labour for Christ—that is a characteristic of the work.

There are two major Baptist groups working in Japan. Already in 1860 Baptist work was opened in Yokohama by a sailor and missionary from the Northern Baptists in the U.S.A. Southern Baptists began their work in 1889, beginning in Kobe. The work through both missionary societies grew. Schools

were established and conventions formed.

In 1941 the desires and the power of a totalitarian state was revealed. All the Protestant churches were forced to join into one body: The Kyodan or the United Christian Church of Japan. This merger was not basically religious. It was forced by the government. The churches had to choose: join or give up. And the unity did not last long after the war. Several groups—among them the Anglicans, the Lutherans, the Salvation Army and the churches affiliated with the Southern Baptist Convention— withdrew their membership from the Kyodan. These Baptist Churches formed the Japan Baptist Convention. The churches affiliated with the Northern or, as it is now called, the American Baptist Convention stayed in the Kyodan. Recently, however, a Baptist fellowship of American Baptist Convention Churches has been formed, the Shinsei Kai. Most of the churches in this fellowship remain within Kyodan and apparently will do so. A minority have left the Kyodan, feeling that their Baptist faith is not allowed full freedom of expression in the Kyodan.

I traveled extensively in Japan—for three weeks—and spoke in many churches and schools and had many question-and-answer periods. A visitor inevitably will become impressed with the many schools, founded by Christian missions. Here certainly Christianity has made a very important and constructive contribution to Japan: it has helped to open the way to a better life through knowledge in a Christian setting both for the individuals and for the nation as a whole. It may be that the results in actual converts are not as outstanding as one might want, but certainly here the unselfish attitude of caring for one's neighbor has found a practical expression!

It was great to visit the Baptist schools. The American Baptists operate six schools from primary grades to the high level Kanto University in Yokohama. The Southern Baptists operate a girl's high school and junior college in Kowura—Seinan Jo Gakuin—and a boy's high school and university in Fukuoka—Seinan Gakuin. Both Baptist fellowships have seminaries. The students usually listened with great attention. It was thrilling to see the girls marching into the auditoriums in strict order, all in dark blue uniforms, all with the same black hair. Here democracy expresses itself in strict unity

in dressing. No differences in social standing shall be noted!

In the Shinsei Kai there were in 1953 approximately 5,300 members in 55 churches. The Japan Baptist Convention reported in April 1954, 58 churches with about 7,000 members. The number of baptisms during the past statistical year in this convention was 1,080, in Shinsei Kai 400. The figures of the Japan Baptist Convention indicate a fine growth, for after the war less than 1,000 members formed this fellowship.

To meet the Baptist youth of Japan has been an interesting, educational, and joyful experience. The Japanese people do not give audible and visible expressions of their feelings. They are trained not to show any emotions. And it may be, that one does not sense so much of what they actually feel religiously. Maybe their introvert nature and strong interest in the intellectual side of our faith do not make for expressions, which in the West are recognized signs of an evangelical, vital faith: Warmness, enthusiasm, drive, spontaneity. And maybe more of these qualities of our faith are needed in Japan! The intellectual interest is apparent. Theology is held in high esteem. I remember a discussion with a pastor and a young layman on one of the inland sea islands. This young layman knew Barth's theology very well and argued for the centrality of the Cross in any Christian interpretation of the life and message of the Bible! This somewhat intellectual approach and the introvert attitude of the people may count for the fact that evangelism is not yet the strongest feature among the Baptist youth.

The interest in Baptist youth in other parts of the world is strong. Particularly the youth work in Europe attracted the interest of the Japanese Baptist youth, and in Europe, Germany was the land of their choice. They feel closely related to Germany: both countries lost the war and had to find new foundations for their lives. How happy I was to be able to tell the great story of God's mighty deeds among German Baptist youth after the war!

(Continued on Page 22)

Recipe For Revival

If we, who bear the name Baptist, Will humble ourselves and pray, God will make us a power-house To win the World of our Day.

Let us pray and work and witness, Believing it will be done. Our own hearts will be revived While the Lost are being won.

—Lee Silver,

1507 E. Main St., New Albany, Ind.

►The Missouri W.M.U. has elected Miss Hilda Beggs, field secretary of the Georgia W.M.U., to be its executive secretary, and she has accepted.

For Lovers of the Poetry, We Present—

The Poets on Prayer

By JOHNSTONE G. PATRICK
(Baptist Times, London)

Our best poets, if only the children of our anxious age knew it, are often servants of the Most High who prepare the way of the Lord for those intent on offering themselves in prayer to Him.

Over 300 years ago gentle George Herbert lived and laboured at Bemerton in troublous times. But the stress and strain and change of thought of his England made next to no impression on the "anagrammatist of God." Like a stream without a ripple, his short sequestered life was passed, and its chief joy was in his daily church services, his garden, and his weekly visits to Salisbury, to a service of prayer that he loved. We see this 17th century saint, in Izaak Walton's *Life of him*, walking on Sunday mornings, in company with his three nieces and his wife, between the hollyhocks and lavender, on his way to the little old House of Prayer. "Praying's," he wrote, in his poem *The Church-Porch*, "the end of preaching." It was indeed true of him, as he himself said in one of the many prayer-poems that adorn *The Temple*, "By a sunbeam I will climb to Thee."

It was prayer that helped Herbert to find a wonderland behind every common-place.

Between the prayer-poems of George Herbert and those verses full of struggle and storm that were felt and written by Alfred Tennyson, there is a great gulf. There is no glimpse of sunlight through an open church door, no "harvest of a quiet eye," behind the cry of the heart that rises to God in the stanzas of the immortal *In Memoriam*. Yet religious faith was with Tennyson, and that splendid statue of him by G. F. Watts at Lincoln enshrines in stone his essential attitude to life. There he stands with a flower, plucked from some "cran-nied wall," in his hands and finds it wonderful because it is so full of the mystery of man and God. Tennyson, to be sure, was a great believer in prayer. "Prayer," he once said, "is, to take a mundane simile, like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at full tide." "Prayer on our part is the highest aspiration of the soul:"

*A breath that fleets beyond this iron world
And touches Him who made it.*

His introduction to *In Memoriam* is a prayer from beginning to end:

*Strong Son of God, immortal love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove . . .*

When the weight of his years was heavy on him Tennyson wrote a poem, almost the last one, in which there is a vindication of faith as something far better than sight or creed. In it he tells us that

*Through the gates that bar the distance
comes a gleam of what is higher.*

But though the vision of the future seemed afar off, Tennyson put his trust in Christ for the immediate business of life and death, and prayed, "I hope to see my Pilot face to face when I have crossed the bar."

John Greenleaf Whittier, the quiet Quaker poet, is generally regarded as a poet of American independence, a prophet of righteousness who lived and laboured and inspired his countrymen at a critical time in their history. But his prayers, many of which have been set to music and have an honoured place in English hymnody, are among the most immortal of his verses. To many who have not so much as heard his name, the hymns *Immortal Love*, *Forever Full*, *O Lord and Master of Us All*, *We Faintly Hear, We Dimly See*—all culled from his charming poem *Our Master*—and *Dear Lord and Father of Mankind*, are fondly familiar.

A scholar and lover of seculsion and thought, Charles Kingsley was a poet with a fantastic imagination. His mind was well furnished with the things of faery enchantment. Like George Herbert, he lived his life in quiet ways and was satisfied with simple pleasures—seeing the whole miracle of nature in every blade of grass, making friends with a family of natterjacks. "You complain," he said to some solicitous friend, "that such a life with such petty interests, is monotonous. It is pleasant and good to see the same trees year after year; the same birds coming back in spring to the same shrubs; the same banks covered with the same flowers. . . If you rob me of my faith, you rob me of a continued source of content, surprise, delight." But there the likeness between Kingsley and Herbert ended. The Rector of Eversley did not believe

in shutting his ears to the world's moans and groans. He heard every cry for help that went up from the masses, and hurried forth to answer it. Wherever his own endeavor could avail, and at whatever personal cost, Kingsley slaved to kill human misery and create human happiness. The whole of Charles Kingsley's life was a prayer. He put into practice as well as prayed the beautiful prayer in his fine poem, *The Saint's Tragedy*:

*What Thou has given to me, Lord, here
I bring Thee,
Odour and light, and the magic of gold;
Feet which must follow Thee, lips which
must sing Thee,
Limbs which must ache for Thee, ere
they grow old.*

The most prolific writer of prayer-poems must surely have been Christina Rossetti, who, according to Swinbourne, was "the soul whose song was as the music of the stars that chime." Her life, though outwardly so limited, was inwardly so spacious and rich and varied; it rested like a prayer of benediction upon all who knew her. Christina's experience, as a child of God, enriches, too, all who know her in her poetry. She was a frail flower, and the shadow of sadness. Her faith often faltered into fear; but her acceptance of Christ and His cross vitally affected her whole being to the end. Was any cry of the human heart ever lovelier and lowlier in its childlike humility than Christina's prayer-poem, *The Lowest Place*?

*Give me the lowest place; not that I dare
Ask for that lowest place, but Thou has
died*

*That I might live and share
Thy glory by Thy side.*

*Give me the lowest place; or if for me
That lowest place too high, make one
more low*

*Where I may sit and see
My God and love Thee so.*

The charm of Sam'l Hartley Coleridge's poetry lies partly in the unaffected play of fancy, which is all the more welcome now that it has become so rare in a serious and grown-up world. Nothing he ever wrote is more helpful than his exhortation to prayer:

*Be not afraid to pray; to pray is right.
Pray, if thou canst, with hope; but ever
pray,
Though hope be weak, or sick with long
delay.*

Pray in the darkness, if there be no light.

Enrolment Up At Cumberland College

Enrolment for the spring semester at Cumberland College, Williamsburg, reached 420 on February 3, and several others were expected to enroll. This is an increase of seven over the total for the fall semester and brings to 470 the registration for the year, including Saturday students.

The Supreme Authority Of the Holy Scriptures

By W. A. SLOAN, M.A., Th.D., President,
West Kentucky Baptist Bible Institute, Clinton, Kentucky

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"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "The Scripture cannot be broken" (John 10:35b). "What saith the Scripture" (Rom. 4:3)?

Since obedience to the absolute Lordship of Jesus Christ and loyalty to His will make Baptists what they are, the primary question is: Where shall we find His will for us? To this question Baptists answer without a moment's hesitation: In the Holy Scriptures. The Scriptures, and the Scriptures alone are the final court of appeal in all matters of faith and practice.

The late Dr. E. Y. Mullins, in a pamphlet some years ago, stated the matter in a nutshell: "The authority of the Scriptures lies at the basis of our plea. We do not believe any form of Christianity which breaks with the Scripture as the revealed and authoritative Word of God can long serve the interests of God's kingdom on earth in any thoroughgoing way. Every position, therefore, which we assume in the following pages is either directly or indirectly grounded upon the revelation of God in Christ as recorded in the Old and New Testament Scriptures."

Man must have an authority. It is the function of the human instinct to seek some source of authority. No less is this true in the religious realm than the other realms. When we enter the field of the Christian religion, the authoritative standard of truth, there, is the Bible. It has been accepted as constituting the standard of truth, contrary to which, no pretended authority can be valid. It is a fixed standard, and is authoritative in all matters pertaining to Christianity. Certainly no one would contend that it is an authority in the field of history, mathematics, or science. Though it has a peculiar affinity for authorities in these fields, clearly the realm of its authority is the domain of the Christian religion, or of Christianity. Here it is the supreme authority in all matters of faith and practice.

Therefore, in seeking the will of the Absolute and Sovereign Lord, the one question is: "What saith the Scripture" (Rom 4:3)? The word of Christ when He said: "Search the Scriptures; for in them ye think ye have eternal life: and

they are they which testify of me" (John 5:39), Baptists take as an official order from His Lordship. So, the second Distinctive Principle of the Baptists is that which grows out of the first, and is: *The Supreme Authority of the Holy Scriptures.*

God's Relation To The Scriptures

The starting point in our study of the authority of the Scriptures is God's relation to them.

Our First Observation Is That the Bible Is God's Revelation to Man. By revelation we mean God making Himself known to man. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the



ENGLES HAVE 25th ANNIVERSARY.— Pastor and Mrs. E. J. Engle cut the cake in connection with their 25th wedding anniversary, while, Pastor Russell Heyne, of the First Twelve Mile Church, California, Ky., who was conducting a revival at the Silver Grove Baptist Church at the time, and Mrs. Heyne looked on.

prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:19-21). And Paul distinctly tells us that his writings were by revelation from God. Listen to his statement: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but it came to me through the revelation of Jesus Christ" (Gal. 1:11, 12). And again: "By revelation He made known unto me the mystery" (Eph. 3:3).

Baptists accept the Scriptures as such a revelation. The Bible reveals God to man. It is a disclosure of His will to man, His purpose concerning man, and His way for man. It reveals truth concerning the relationship between God and man that could be secured in no other way. It is, therefore, the authoritative word from the Supreme and Sovereign God to man. As it claims for itself, so Baptists accept the Written Word as a God-given revelation. It is not something which man has written about God, but something which God has revealed about Himself. It is a written revelation, because thoughts cannot be transmitted without words, and words cannot be perpetuated apart from writing.

Of course, it will readily be conceded that Christ is the supreme revelation of God to man. But apart from the Bible how could that fact be known? In fact, it is here that the authority and regulative value of the Scriptures appear, because it is through them that we learn of and maintain contact with Christ. But for the Bible the record of our Lord's will to and for us, and His authority over us, would inevitably wane. The Scriptures, therefore, are necessary and indispensable to free intercourse of the soul with Christ. Without the knowledge of Him and His will concerning man, it is impossible to maintain the proper communion and fellowship with Him. Hence, the Scriptures become the sheet anchor of Christian experience, as well as the authoritative word in theology.

As the revelation of God to man, the Scriptures reveal God's approach to man in and through Christ. They are the medium through which we find truth, but they are also the medium through which truth finds us. Without them it would be impossible to find God through Christ, because, "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

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►Pastor John M. Wall of the Buffalo Baptist Church was guest speaker at the First Baptist Church, Danville, Ky., February 13 at both services. Brother Wall in former years was a deacon and Sunday school teacher at the Danville Church, and has many friends there.

Who Owns a Baptist Church?

By JOHN W. BRADBURY

The question is not asked regarding the spiritual obligation of a local Baptist church. We refer solely to material equity and property. It is a fit question to ask. Particularly so, since during the past ten to fifteen years some Baptists, who have gone sectarian, endeavor not only to proselyte church members, but to take possession of property. Issues of this nature have arisen in many places, particularly in the Northern states. Some local churches are still involved in the law courts.

This is a most unfortunate situation. It is a parody on New Testament Christianity. Morally, it is a paradox hard for any Baptist to explain. The ideals of local church autonomy are exploited to the end of alienating churches from their historical connections. The next step is to take possession of church properties. The control passes from long-time members to that of a dissident pastor and the people he is able to align with himself.

It has taken a court of law to come nearest to a definition of Baptist local church property responsibilities. The North Carolina Supreme Court recently upheld a decision of Superior Court Judge Malcolm C. Paul that the "true congregation of the North Rocky Mount Baptist Church is the minority group of its members who have remained loyal to the Southern and State Baptist Conventions."

The issue was raised after the church called a new pastor who was not a Southern Baptist. His name is Rev. Samuel W. H. Johnston. He is associated with the General Association of Regular Baptists. Prior to the coming of Mr. Johnston to this church, it was harmonious, peaceful, and worshipful. He soon charged the Southern and State Baptist Conventions with "promoting modernism" and accepting "liberalism, unbelief, and apostasy." This unsupported criticism divided the church body. The more conservative members of the church did not accept the indictment, nor did they believe true the charges that their pastor made against their denominational cobelievers.

In a meeting for the purpose of deciding affiliation, with only a portion of the membership in attendance, the congregation voted 241 to 144 to withdraw from the State and South-wide Conventions. The minority immediately took action to conserve their property right in the church edifice, valued at approximately \$275,000. The minority claim that they are the true Baptist church, because they carry forward the

tradition of the church's history in fellowship with its denominational connections. When the case was brought before the court, Judge Paul decided in favor of the minority, as being the true church. The members of the majority, under Mr. Johnston's leadership, carried the appeal to the State Supreme Court, which rendered the verdict upholding the decision of the lower court.

In the meanwhile, as these legal proceedings went on, the church was divided, two separate services being held in the same building by members whose Christian belief is the same. One group is alienated from the other. Thus a Baptist community, living in religious peace and harmony, has been split.

It is with the decision of the North Carolina Supreme Court that we are concerned. It held that "the true congregation in church organizations are those who adhere and submit to the regular order of the church, local and general, whether, (they are) a majority or a minority of the membership." Noting that every Baptist church is a "pure democracy" answerable to no other church or agency, the court said that in a self-governing church "a majority of the membership is supreme and entitled to control its property only so long as the majority remains true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions (to a dispute) before the dispute arose." It declared, a majority may not, "as against the faithful minority," divert property to another denomination or support opposing doctrines or usages as the records in the case showed Mr. Johnston and his followers had tried to do.

Before leaving the subject of the court's decision, we draw attention to the exhortation which ought to be the character of every Baptist church before it gets into a dispute. It said: "The heat of the conflict is over and the time has come (in the North Rocky Mount church) for the exercise of the Christian graces of reconciliation, forbearance, brotherly love, and unity according to the admonition given by the Apostle Paul to the church at Corinth." This is good counsel with very sound basis. It is unique that a court shall exhort a Baptist church in this country to obey its Norm. We might ask *all churches* to give consideration to this and examine their policies and procedures under that exhortation.

Because Baptists hold to the great principle of local church autonomy, they have great danger of being raided by

those who would take advantage of this high principle. The danger is that Baptist freedom shall be employed to undo all that the fathers wrought in sacrifice and prayer. A homeless church will not long exist. While property is not the church, it is an instrument employed by the church for the progression of church life and work. In order to furnish property, people in one generation make great personal sacrifices, receive donations from many sources, and go forward together in prayer and devotion to the cause of Christ. It is unthinkable that such sacrifice and purpose can be entirely undone later by the activities of propagandists who seek to acquire properties for which they would have to pay nothing.

Continuity in the membership of a Baptist church is on moral and spiritual grounds only. There is no legal compulsion attached to membership in a Baptist church. Any individual or group can leave a Baptist church any time they wish. Far too many do leave in that kind of spirit. A great deal of such dividing is the result of patient investigation to arrive at a knowledge of the supposed facts on which a dispute is based. Decisions are made in emotional atmospheres, in which egotistical pride and carnal temper play a great part. In the past ten to fifteen years, there have been a great many such splits. These divisions have destroyed Christian fellowship in communities, making believers who are neighbors alien to one another. In some small towns and country districts, instead of Christians working together in common purpose for the advancement of the Gospel of Christ, their energy is spent in mutual recrimination and proselyting. This is the paradox of our Baptist profession, in the light of our confession that we are New Testament Christians. Frankly, we are ashamed of it.

Now, as to property rights, who owns a Baptist church? For clarity, let us assume an extreme case, which has happened. Supposing a church gets so low down that it cannot keep a pastor, has no effective layman, and those who remain resolve to go out of business. They decide to sell the church? To whom does the money belong? Does it belong to those who have sold the church? Obviously, the answer is, "No." But they have acted as though the property did belong to them, and by majority vote they have sold the property.

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►Mr. and Mrs. A. Clark Scanlon, Southern Baptist missionary appointees to Guatemala who have been in the States for several weeks after completion of their studies in language school in Costa Rica, have left for their field of service. They will be field missionaries, and may be addressed at Apartado 322, Guatemala City, Guatemala. Mrs. Scanlon, the former Sarah Martin, is a native of Hazard.

The World Upside Down

(Continued from Page 3)

"Jesus, the very thought of Thee
With sweetness fills my breast:
But sweeter far Thy face to see,
And in Thy presence rest."

To others he is only a Sunday personality, about whom they sing and in whose name the minister prays—nothing more. Personally, I want Jesus to be as real to me as he was to the songwriter who wrote:

"And he walks with me,
And he talks with me,
And He tells me, I am his own.
And the joys we share,
As we tarry there:
None other has ever known."

Another result of such loyalty will be the flat repudiation of every claim of Satan and his cohorts, making no concession to him in any part of the life, either secular or religious. This will make the life of the Christian one consistent unit in business, in politics, in the social circle, in religion, with Jesus king over all of it. Also there will be the absolute rejection of the claims of Satan and universal paganism that men are free to own and do as they please with God's estate. Ever since the serpent beguiled the woman by persuading her that she wouldn't die if she disobeyed God (Gen. 3:1-5), the human race has had the idea that it had a right to own and do as it pleased with this world. The genuine Christian recognizes God's inalienable ownership of all things and conducts his affairs accordingly. A farmer wouldn't have a tenant who had the idea that he could do as he pleased with his landlord's estate. Yet many farmers and other people today think that they can hold title-deed to a portion of God's earth, eat from God's bounty, enjoy God's sunshine and rain and accumulate a great portion of God's silver and gold and owe him nothing in return. Let us all take warning here; we cannot claim to be loyal subjects of King Jesus as long as this pagan idea dominates our material outlook.

Also, the prayers of the church and God's people will hold first place and prior claim in heaven, because they are offered in behalf of and in accord with the kingdom and will of Christ on earth. It is only when his kingdom holds first place with us that our prayers hold first place in heaven! This is illustrated over and over again in the record of the early church (Acts 2:42f; 4:3ff; 16:25ff, etc.). Only when we are completely loyal to him can we expect him to give ear to our petitions. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

When we are loyal to this task, the world will once again say "These are turning the world upside down," for genuine Christianity is no more or less than a world revolution. Where it bears rule and sway over the lives of men, "old things are passed away, and behold all things are become new," (2 Cor. 5:17) and by it "the world is crucified unto me and I unto the world" (Gal. 6:14). The preaching of "this gospel of the kingdom in all the world" is the world's only hope, and the responsibility for preaching it is upon us. The whole trouble with Christianity and the whole world today is, Jesus is denied his throne in the hearts and lives of men, even his professed followers, and Christianity has been reduced to an empty form and a Sunday dress. Is Jesus king, or not? This question must be answered in every heart, and will be sooner or later! (Phil. 2:5-11).

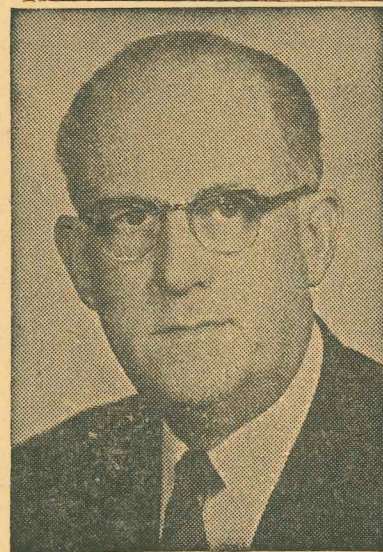
Advantages and Rewards

God has a way of giving in double measure rewards and advantages to

those who are loyal to his cause. For instance, in the heart and life of the loyal subject of Jesus, there need never be any anxiety over material things for "all these things shall be added unto you" who "seek—first the kingdom of God and his righteousness." When we can honestly say, "Thy name be hal- lowed, thy kingdom come, thy will be done," we have the inalienable right to pray, "Give us this day our daily bread and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one," because we are his subjects and have a right to his support and protection.

There is no security like the security offered the true follower of Christ! Moreover God knows that he can give anything to those who are seeking his kingdom and righteousness above all other things because he knows that they will turn everything he gives them back to his glory and the advancement of his cause. And when the earthly battle of wrenching the kingdoms of this world from the hands of Satan, and making them to "become the kingdoms of our Lord and of his Christ" is over, "great is your reward in heaven" (Matt. 5:12).

C. E. Wilbanks Is New Home Board Evangelist



C. E. Wilbanks

ATLANTA, Ga. (BN) — Dr. C. E. Wilbanks, former Secretary of Evangelism in Mississippi, has begun his work as Associate in the Home Mission Board's Department of Evangelism, Dallas, Tex.

Dr. Wilbanks' work will be to promote the Southern Baptist Program of Evangelism and to conduct revival meetings, according to Dr. C. Y. Dossey, Assistant Secretary of the Department.

The new associate is a graduate of Baylor University and holds a Th.M. degree from Southwestern Seminary, Ft. Worth. Oklahoma Baptist University gave Wilbanks an honorary D. D. degree.

He has held pastorates in Louisiana, Texas, Arkansas, and Oklahoma, and has been Evangelism Secretary for Mississippi since 1952. He was Secretary of Evangelism for California at one time.

Moral Action Committee Named

BATON ROUGE, La.—(BP)—Feeling the need of a moral awakening in our country and in the world, the Promotion Joint Conference in session in Nashville in December set up a committee on Proposed Program for Moral Action.

J. Norris Palmer, Baton Rouge, La., chairman of the Promotion Joint Conference, has announced the appointment of the following to serve on the committee.

Clifton J. Allen, chairman, A. C. Miller, Merrill Moore, all of Nashville, Tenn.; Miss Alma Hunt, Birmingham, Ala.; Floyd Chafin, Alexandria, La.; George Schroeder, Memphis, Tenn.; and Courts Redford, John J. Hurt, Jr., and Paul M. Stevens, all of Atlanta, Ga.

Milestones and Millstones

By T. C. HAMM
(A layman)

217 Illinois Street, Paducah, Kentucky

"But he, willing to justify himself, said unto Jesus, And who is my neighbor" (Luke 10:29)?

Your neighbor is the driver of the black sedan you almost rammed at the traffic stop because he didn't release his clutch fast enough when the light changed to green. He is the man whose nerves became a quivering sound track from the shrill blast of your horn. He is also the man who had a sick wife and baby on the seat beside him, and just as a matter of information, he was on his way to the hospital at the time you almost scared him out of his wits. He had every reason in the world to hurry, but you will remember, he was willing to wait for the green. He is the man who took your discourtesy and profanity without reply, but more appropriately, he is the man who uttered a prayer—for you—a man whose situation was heavy to the breaking but was willing to pray to make yours light. Finally, whether you realize it or not, that man is YOUR NEIGHBOR!

What excuse could you possibly have for running rough-shod over his feelings, not to mention the urgency of his trip? More important, what excuse can you possibly offer HIM whose Will is that every word and gesture be milestones of kindness and compassion, instead of millstones of bigotry and arrogance?

If you're still reading this, let's look for a moment at this man you almost ran down. If anybody had a reason to rush, wouldn't you say that his was a good one, that he would come nearer having a reason, considering his mission? Or had you thought that he might have a mission? Next, wouldn't you say that it took a special brand of courage to stand up to his personal situation, without complaint, and then to stand up to the situation that you created and trade your compassion and understanding for impatience and intolerance? Wouldn't you say he would be a good man to have on your side? Don't his actions suggest that he is the type who would be a big help in a pinch? In all fairness, I ask you, could you conceivably think of him as refusing anyone on a matter of mercy—where a prayer would be a better, finer thing than a curse?

You know, it's a fine thing this world is full of his kind of people, little people, so to speak, who humbly fill in their places in the stream of life's traf-

fic, who go plodding and stumbling along, but who always seem to have a nickle for the blind man's cup, a lift instead of a letdown, a chuckle instead of a frown. It's a fine thing that most people are patient enough to wait for the green and who refuse to disrupt life's traffic arteries by running the red—or causing someone else to run it.

But maybe I'm being a little hasty on this. Maybe you had to get where you were going in a hurry. I don't know. But I do know that you passed up an opportunity at that light stop. You junked the opportunity of erecting a milestone of courtesy and neighborly love and, instead, took on the millstone of scorn and ill will.

If you're beginning to get worried, there's no court in the land that will convict or hold you on this error in judgment and conduct. In fact, they won't even bring you to trial. Your conscience must be your tribunal here.

But you may say, "And who is my neighbor?" A lawyer once asked Jesus this same question, and He told him about the priest and Levite passing by on the other side and dodging their responsibilities in human suffering.

Do you think because the Levite and the priest took the wrong route 2,000 years ago that the question of "Who is my neighbor?" has been settled? Assuredly, the question poses itself today at thousands of cross-roads and traffic stops, every hour of the day and night. It is as alive and burning now as it was when Jesus uttered it. Moreover, our job is just as urgent as the Samaritan's "when he set him on his own beast, and brought him to an inn, and took care

of him" (Luke 10:34). Do you think that Jesus would have supplied the answer then of "he that shewed mercy on him" (Luke 10:37), and then switch to a different answer today? Has he not said, "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

Don't think that you are unaccountable just because your little incident happened at, shall we say, 32nd and Broadway, instead of on the road to Jericho. Don't think for a minute that because 16 cylinders have replaced camels and donkeys that the corollary is any different. You and I are Levites or Samaritans, according to and to the extent that the power of Christ worketh in us. Listen to this: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself . . . But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:14, 15).

And so it seems we all have a choice, whether we're traveling a mountain trail, a plank walk, or a three-lane highway: we can either set up a milestone of common courtesy and compassion as Jesus told the lawyer, or we can take upon ourselves the common millstone of discourtesy, selfishness, and intolerance. Either way, the decision is ours, the action is ours. Our foot can feed the gas or apply the brakes—which ever is needed. But let's never forget that our need can and should be our prayer, as, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Now, just one more thing. In court, or out, and assuming that you lost a step in life's race at that "traffic stop," just be glad you lost in front of HIM whose very kingdom must surely be made up of those who have crashed life's red traffic light at one time or another—YET who have gone on to wait patiently for the green at the next stop, and the next, simply because HE was willing, yes anxious to help them do it—providing they were first willing to want Him to do it, "nothing wavering."

BPRA Workshop Program Personalities Announced

FORTH WORTH, Tex.—(BP)—Outstanding program personalities for the first Baptist Public Relations Workshop will include: Cullum Greene, Sunday editor, *Fort Worth Star-Telegram*; W. T. Lynde, Oil Information Service, American Petroleum Institute, Dallas, Tex.; Luther Adkins, director of programming for BBAP-TV, Fort Worth; and Albert McClellan, director of publications, Southern Baptist Convention Executive Committee, Nashville, Tenn., Leonard L. Holloway, Dallas, Tex., announced. Holloway is program vice-president and director of the workshop. The Workshop, sponsored by the

Southern Baptist Public Relations Association, is scheduled for Southwestern Baptist Theological Seminary, Fort Worth, Tex., February 17-18.

The program will include discussions in three vital areas: "Public Relations Through the Press," "Serving Christ Through Public Relations," and "Public Relations Through Promotional Literature," Holloway said.

The workshop is open to all interested persons in the public relations field. Joe Abrams, Jackson, Miss., director of promotion for the Mississippi Baptist Convention, is president of the Association.

Baptist Preacher Defies King: Arrest, Investigation Ordered

(17th Century Baptist Press)

LONDON, July 10, 1612—(BP)—England was shocked today by the audacity of a Baptist preacher, Thomas Helwys, who boldly stood before the court of His Majesty King James I and reminded the sovereign that he "is not God."

The king promptly ordered the minister arrested and a full investigation made immediately. Helwys reportedly is the pastor of an illegal Baptist congregation which meets in Spitalfield, just north of London.

"The king is a mortal man," Helwys declared in his stinging attack, "and not God. Therefore he has no power over the immortal souls of his subjects to make laws and ordinances for them and to set spiritual lords over them."

The court, visibly stunned by the outspoken manner of the commoner, stood aghast as the preacher calmly charged that "if the king have authority to make spiritual lords and laws, then he is an immortal God, and not a mortal man."

The startling outburst grew out of Helwys presentation of his book, *A Short Declaration of the Mystery of Iniquity*, which Helwys had dedicated to the king. The charges actually were a part of the book dedication, which Helwys read to the court. The book itself is an attack on the ecclesiastical power of government. It boldly sets forth for the first time in this country the revolutionary idea of religious liberty and the doctrine of separation of church and state.

"O king, be not deceived by seducers to sin against God when you ought to obey," Helwys read, "nor against your loyal subjects who ought to obey you

Information Abroad

"Press Conference U.S.A."

WASHINGTON—The Voice of America has begun a new overseas broadcast series of weekly programs built around the format of press conferences.

Similar to such radio and television programs as "Meet the Press" and "Man of the Week," the U.S. Information Agency's new program features a prominent American being interviewed by three Washington reporters.

Because of the emphasis on international events, two of the correspondents will be from foreign newspapers or news agencies. The third will be an American reporter. The new 15-minute program, "Press Conference U.S.A.," will be broadcast each week in English.

—Department of State.

with body, life and goods, or else their lives be taken from the earth."

The preacher's concluding "God save the king!" sounded rather like an intercessory prayer for His Majesty.

The courageous assault on the crown by a lone intruder caught courtiers wholly unprepared. The chamber was packed for Helwys' appearance before the king. Dressed in austere black Puritan garb starkly outlined against white linen, the minister stood in sharp contrast to the colorful finery of the court.

Helwys presented a solemn and dig-

Who Owns a Baptist Church?

(Continued from Page 9)

Concerning the majority of our churches, all over the land, it would be true that the people who built them are in heaven. Those people poured out their money, time, and prayers to bring the church building into being for their generation and posterity. Now, on what basis of right can the purpose of these who are in heaven be ignored?

In the more closely integrated church bodies, such as Roman Catholic, Episcopalian, Presbyterian, and Methodist, questions of ecclesiastical possession of property are provided for. But in Baptist procedure, we have no code except that which is moral. That is why appeals are being made to the courts. Our forefathers could not foresee a time when ambitious sectarians would lead organized raids upon Baptist churches. This generation has to meet a new type of church problem. We have to face dangers inherent in our freedom, if morality and justice do not govern. The test of all controversy is the Lordship of Christ, a requirement which is avoided because it calls for Christ's patience.

Tradition is an important thing. One generation of Christians does not assume that the next, or the next, will undo all that that generation sacrificed to achieve. If in working in harmony with their fellow Baptists, both association-wide, state-wide, and denomination-wide, they have built tremendous missionary enterprises, great educational institutions into which they have poured their sacrificial gifts, and large social and philanthropic endeavors, does all this go for naught if a strange pastor from another denomination comes into the flock and preaches slanderously

nified appearance, and even the court agreed that his observance of protocol was flawless. The minister remained unperturbed as the king ordered his arrest.

The Baptist pastor comes from an old family of Nottinghamshire and was educated at Grey's Inn. A brother, Geoffrey Helwys, is a prominent London merchant and former sheriff. His nephew, Sir Gervase, is keeper of the Tower of London.

Helwys and his congregation returned to England from Amsterdam earlier this year. Disagreement over authority for baptism, a vital issue with Baptists, had divided their church. Helwys and his group came back to England from their safe retreat in Holland because they were convinced that they should bear their witness in England, even at the cost of their lives.

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against these Christian connections? And then, supposing that new pastor works to get in new members, to be loyal to him and his ambitions, and at last he achieves a majority vote, does that give him and his following the right to undo all that the preceding generations have done? Majorities are not hard to obtain, particularly if the basis is emotional, as is illustrated in the case of the North Rocky Mount church. In such instances, it will require the calm judgment of a judicial body which deliberates the elements of justice in the case. But why should not the deliberation take place prior to the schismatic vote, before church people commit themselves to the immoral and unChristian attitude of becoming enemies?

The problem of *Baptist continuity* is at the very center of this problem. We do not find anywhere in Baptist history that this difficulty has been faced with frankness, or justice, or moral completeness. It must be done. Our Baptist people, in their capacity for reason and justice, equal any other group of churchmen. Why cannot we have a completely representative group from the various Baptist bodies to work out a philosophy of *Baptist church continuity* so that our churches shall not become the prey of propagandists, religious exploiters, and schismatics?—*The Watchman Examiner*.

►The First Baptist Church, Clay, Ky., where G. R. Abernathy is pastor, has organized a Brotherhood with 21 charter members. Shelby McKown is the president and Marshall Bailey the secretary-treasurer.

The Supreme Authority of the Holy Scriptures

(Continued from Page 8)

Not only are the Scriptures the revelation of and from God to man; they are also His inspired Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). This passage asserts not only the divine origin of the Scriptures, but also informs us as to how they were produced—that is, by inspiration of the Holy Spirit.

By revelation is meant God communicating Himself, His will and purpose to man. By inspiration is meant the Divine guidance and control of the men to and through whom He gave the revelation, in the writing of the message. The truths of the Bible are revealed by God, else man could never have come into possession of them. The process by which they were communicated and given to man was inspiration by the power of the Holy Spirit. With the method of inspiration we are not here concerned. Sufficient for our purpose is the fact of inspiration, and that in the Holy Scriptures we have the Inspired Word of God. Since the Bible is inspired of God, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It will be noted that the first thing for which the Holy Spirit tells us that the Bible is profitable, is "doctrine," the very thing that many men look upon as a crime, and the chief cause of all

W. Forrest Woodson in North Kentucky Revival

KENTON, Ky. — The Kenton Baptist Church was again blessed by a recent revival held by Brother W. Forrest Woodson, evangelist of 1502 South Fourth St., Louisville, Ky. This was a return engagement by the visiting evangelist. The results were outstanding as his previous meeting which was just last September. There were 15 professions of faith, one of whom was a deacon. There were four rededications and two by letters. We rejoice to know that the Lord has been blessing this brother as an evangelist. God has honored His own Holy Word through the labors of Bro. and Mrs. Woodson—both of whom are able personal workers. They are a team completely dedicated to the Lord.—Frank J. Kuriger, Jr., pastor and song leader.

the divisions of Christendom. That is to say, the Bible is authoritative in the realm of doctrine. Therefore, when it speaks, that should settle all argument, because it is the authoritative Word, coming from the infinite, supreme and Sovereign Lord. What could be more authoritative? In all matters of faith and practice, Baptists are unalterably committed to the Inspired Word. In all matters of faith and practice their one question is: "What saith the Scripture" (Rom. 4:3)? They have no other authority; they want no other authority, because the Bible is the voice of the supreme and Sovereign Lord. Thus equipped, the man of God is completely qualified, "thoroughly furnished unto all good works." Or, as the Revised Version states it: "That the man of God may be complete, furnished completely unto every good work."

God's relation to the Scriptures is also seen in the fact that they are His stand-

Regional Conferences Next Two Weeks

The 1955 Regional Conferences, to be held in various Kentucky cities, will be held for the next two weeks, as announced in last week's *Western Recorder*. During next week, Dr. H. Leo Eddleman, president of Georgetown College; Dr. Ben L. Bridges, executive secretary of the Arkansas Baptist State Convention; and E. M. Coleman, of the Brotherhood Department, Memphis, will be speaking in the Eastern section of the state. Monday, February 28, they will be at Unity Baptist Church of Ashland; Tuesday, March 1, at Hindman Baptist Church; Thursday, March 3, at First Baptist Church, Somerset; and Friday, March 4, at Immanuel Baptist Church of Lexington.

Featured speakers the second week in the Western section, will be Dr. H. C. Chiles, Murray, Ky.; Dr. W. Fred Kendall, pastor of the First Baptist Church, Jackson, Tenn., and formerly of Elizabethtown, Ky.; and David T. Mashburn, also of the Brotherhood Department, Memphis. They will be on Monday, March 7, at First Church, Mayfield; Tuesday, March 8 at First Church, Owensboro; Thursday, March 10, at First Church, Bowling Green; and Friday, March 11, at Severn's Valley Church, Elizabethtown.

State workers who will bring brief messages or lead conferences include: Dr. W. C. Boone, L. E. Coleman, J. Chester Durham, Mrs. W. C. Boone, Mrs.

ard of judgment for men. The Bible is God's yardstick. It is the one standard by which all conscience, creed, character, and conduct must be measured. Speaking through the prophet, God says: "Judgment also will I lay to the line, and righteousness to the plummet" (Isa. 28:17). But Christ Himself forever settled the question when He said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). And Paul informs us that this standard of judgment, by which each soul must be measured before God, covers not only the outward acts of life but also the inward and secret thoughts of the heart as well. For, "God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

Since Christ's Lordship over man is absolute, His every wish is law, and His will supreme. And His will is revealed in and through the Holy Scriptures. Therefore, they are authoritative over every realm and activity of man—his conscience, creed, character, conversation, and conduct.

(To Be Continued)

George R. Ferguson, Baynard F. Fox, Dr. R. T. Skinner, Eldred M. Taylor and Dr. A. M. Vollmer.

The speakers will visit Clear Creek Mountain Preachers' School on Wednesday, March 2, and Bethel College at Hopkinsville on Wednesday, March 9.

Baptists are urged to attend the nearest conference to their homes. These meetings are for preachers, women and laymen.

►Two young men—William Hogue and Jack Garrett—have asked the Fairdale Baptist Church, Coral Ridge, Ky., that they be licensed to preach, according to Pastor B. B. Isley. Brother Hogue is finishing high school this year, and Brother Garrett has had three years with the Armed Services. Both plan to go away to college next year.

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COUNSELING— Concerning Church Treasurer

DR. R. LOFTON HUDSON

Question: Ours is a small rural church with two treasurers. The building fund treasurer refuses to make a report of how much money is in the building fund.



Dr. R. L. Hudson

He says that it is nobody's business who gives and how much. What can the church do?

Answer: There is something bad wrong with your treasurer, perhaps something wrong with his judgment or training. All officers of a Baptist church are servants of the church, not dictators.

I would stand up in a business meeting of my church and say, "Brother Moderator, I don't want what I have to say to be misunderstood. I love every one of my brothers and sisters in Christ. My motion is not a reflection on anyone's character. I suspect no one, believe me. But it is not fair to anyone to be asked to handle money without the protection of the presence of others at the handling of money and the knowledge of all facts regarding the money known to the whole church. I move, sir, that hereafter we ask for regular reports (monthly or quarterly) from both treasurers and that we have all checks signed by at least two people in our church. This is for the protection of everybody concerned and for the sake of a sound financial policy in our church. If we ask people to sacrifice in giving, we must be good stewards of every cent they give. This is a church matter and we are responsible to God for the manner in which these details are handled." Some such motion.

If this does not get the job done, resort to prayer, persuasion, and any other methods that are in accord with Christian love and respect.

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meger, Kansas City, Missouri.)

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MISS BEULAH WINGO, Young People's Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

Speakers At State Meeting, Madisonville, April 5-7



Mrs. Edgar Bates, President
North American Baptist Women's Union
Hamilton, Ontario, Canada



Mrs. William McMurry
Director of Fundamentals
Woman's Missionary Union, SBC

Some of you will remember that Mrs. Edgar Bates, president of the North American Baptist Women's Union, was scheduled to speak during our State Meeting at Walnut Street Church last year, but she was unable to get there due to a tornado which disrupted air and train travel. We are so happy that we have been able to secure Mrs. Bates again this year. We are sure her coming will bring rich blessings to all who hear her. Those who attended the meeting of the North American Baptist Women's Union in Cleveland in 1953 were charmed by her gracious manner in presiding, as well as by her speaking ability. She has also spoken on several occasions during the annual meeting of Woman's Missionary Union, SBC. She is dean of women at McMaster University, Hamilton, Ontario, Canada, and is a world traveler.

Mrs. William McMurry is no stranger in Kentucky, her late husband having been a pastor in Paducah, Kentucky, and in Huntington, West Virginia. She is a brilliant and forceful speaker and is well-known for her ability as mission study director of Woman's Missionary Union. Since January 1, she has been serving as director of fundamentals (including prayer, community missions, Mission study and stewardship) for Wo-

man's Missionary Union. We will all hear her with delight and profit.

ROYAL AMBASSADORS CAN HELP

As I attended the State Evangelistic conference held recently in Louisville, with some of the Royal Ambassadors who served as Pages, I could not but think of the many ways our Baptist boy's organization could be strengthened by service during the Evangelistic Crusade, April 10-24.

First of all, these boys will be able to help because they belong to an organization that is Christ-centered. As a Baptist organization it is geared first to help the boy have the proper relationship with God. Then, as a Christian, he has a desire to witness. A converted boy can be used to help convert others. When a boy accepts Christ, he usually thinks of someone he would like to help to become a Christian. It is not often that a boy remains unsaved very long after becoming a member of a Royal Ambassador Chapter.

Second, these boys learn the simple plan of salvation in their first achievement. . . . these Scriptures are among other requirements to become a Page. It would be good for the Chapter or a few of the members to quote some of these Scriptures they have learned.

They need to have the opportunity to read the Scriptures in public. If a boy has been in the Chapter for some time, he has had many opportunities to pray. Possibly he will be given an opportunity to pray in public during the revival.

Third, the Royal Ambassador Chapter seeks to engage in a directed community missions project each month. These projects are called Knightly Deeds. Each boy is encouraged to go the second mile . . . to do a Christian deed each day. Before your revival, discuss with the Royal Ambassador counselors and Chapter officers what the boys should do, how they should do it, and when the tasks should be done.

These fellows can help with the census, set up posters, pass out placards, place cards in restaurants, make phone calls (especially to boys), and assist in other ways. They should be encouraged to invite and bring friends, each night, who are not active members or are not Christians.

As the Lord leads in these revivals I am sure many Junior and Intermediate boys will come to Christ. If your church does not have an active Royal Ambassador Chapter for each of these age groups, pray about this matter and then take definite steps to organize both groups. Insure your boys NOW of an organization that seeks to develop all areas of life in a Christian atmosphere. Your boys need this fellowship, whether they are Christians or not. Contact your Associational Royal Ambassador leader or the state secretary for any assistance you need.—J. C. Ballew.

GIVE THROUGH THE ANNIE ARMSTRONG OFFERING FEBRUARY 28-MARCH 4

Ten Indian Tribes—In one Indian Sunday school in Oklahoma ten Indian tribes were represented in an enrollment of 105, besides nine white people or "Sycamores."

The salaries of seventy Southern Baptist missionaries to the Indians in eight states are dependent on the Annie Armstrong Offering. The Home Mission Board has no other provision for them.

When Life Needs "Reversing"—"I am going to reverse my life today," said a Junior boy in the Vacation Bible School held in one of our Good Will Centers.

Your Annie Armstrong Offering gifts will help keep twelve Good Will Centers open this coming summer. Your prayers will give them power.

Will you give and pray that other boys may have a chance to "reverse" their lives, also?

Twelve Good Will Centers are counting on salaries for twenty-eight workers and operating expenses from \$74,100 to be allocated from the Annie Armstrong Offering.

The Survey Bulletin

Baptist Highlights

Cooperative Program gifts for Southern Baptist causes received during January totaled \$1,008,063 and for the third time in the history of the Southern Baptist Convention passed the \$1 million mark in a one month period. This is an increase of \$31,980 or 3.28 per cent over January, 1954.

Oklahoma's fifteenth governor, Raymond Gary, educator-business man-farmer-statesman, and active layman and deacon of Kingston Baptist Church, Kingston, Oklahoma, was recently inaugurated. In his inaugural address he said, "As your chief executive, I consider this government a servant of God. And as your governor, with the help of God, we will run this government in such a way that the Christian principles we believe in will become more and more evident in its operation."

Louie Wilkinson, director of religious activities at Howard College, Birmingham, Alabama, has resigned and has accepted a position as youth supervisor for the First Baptist Church, Oklahoma City, Oklahoma, where Hershel H. Hobbs is pastor.

Joseph M. Dawson, formerly executive secretary of the Baptist Joint Committee on Public Affairs in Washington, D. C., and Charles Clayton Morrison, editor-emeritus of *Christian Century*, recently received citations from Protestants and Other Americans United for Separation of Church and State for their work on behalf of religious liberty.

The J. Dean Crain Memorial Fund to honor the memory of J. Dean Crain who died recently has been inaugurated in Columbia, South Carolina, and will be used to provide a memorial on the new campus of Furman University. Dr. Crain was a graduate of Furman and gave it many years of loyal support.

The General Council of the American Baptist Convention (Northern Baptists) has approved a committee's report to "streamline the Convention's organizational structure." Final plans will be voted on at their annual convention in May, and will affect the denomination's boards, councils, committees, and co-operating organizations.

In The World of Religion

A plan to unite the three major Presbyterian bodies in this country, the Presbyterian Church in the United States, the Presbyterian Church in the U. S. A., and the United Presbyterian Church, has been defeated, at least temporarily, by the Southern Presbyterians.

John R. Mott, evangelist, promoter of international understanding, leader of global Y. M. C. A. activ-

ities, and co-winner of the 1946 Nobel Peace Prize, died recently in Orlando, Florida, at the age of eighty-nine years.

According to the current *Jewish Year Book*, there is a world Jewish population of 11,532,000, and in the Americas there are 5,828,000 Jews.

The American Tract Society has just completed its most successful year of tract distribution with a total of thirteen million tracts and booklets distributed. The Society has ministered to individuals, churches, and other organizations for more than 130 years.

The Boy Scouts of America, incorporated in Washington, D. C., February 8, 1910, observed the 45th anniversary of its founding this month. The Boy Scouts of America is organized through 540 local councils and programs and carried out through 95,000 units which include 32,000 cub packs, 51,000 troops, and 12,000 explorer units.

Life magazine is beginning this month a "picture-text" series of six essays on "The World's Great Religions." The tentative schedule is as follows: February, Hinduism; March, Buddhism; April, Taoism; May, Islam; June, Judaism; and finally a special issue on Christianity at Christmastime.

Facts of Interest

Alcoholism is many times more prevalent than cancer, tuberculosis, or polio. Yet, the American people raise millions of dollars each year to fight the latter three, while in 1953 they spent almost \$10 billion to spread the virus that causes alcoholism.

According to latest information, there are approximately 484,000 saloons and liquor stores in the United States—almost twice as many as the number of churches of all denominations.

Philanthropy in the United States set new records last year, according to a study of giving in ten large cities. Publicly announced gifts in the ten cities totaled \$473,045,413, compared with \$401,060,586 in 1953.

At present, approximately thirty million adults are supplementing their education, and it is estimated that in another ten years adult students will outnumber those in grade and high schools. Are our churches capitalizing upon this adult trend in education and training?—J. P. Edmunds, Nashville, Tennessee.

The Rapsody in White and the Baylor Bards, choral organizations of Baylor University, Waco, Texas, will appear at the Lexington Avenue Baptist Church, Danville, Kentucky, March 2 at 7:30 p.m. The public is cordially invited to attend.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 14, 1955

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Barbourville (2)	70	304
Bardstown	---	248
Beaver Dam (1)	176	403
Bellevue	75	350
Benton, First	77	204
Bowling Green, Eastwood	80	216
First (2)	243	1,077
Campbellsville, South	---	---
Campbellsville	91	216
Carrollton	---	208
Central City, First	227	417
Clay, First	---	205
Corbin, First	88	---
Central (1)	96	204
Covington, Calvary	---	558
First (1)	116	300
Latonia (2)	219	904
South Side	103	377
Crestwood	55	250
Cynthiana (2)	---	418
Danville, First (3)	155	542
Lexington Avenue (1)	83	474
Dayton, First	40	202
Dawson Springs	65	246
Elizabethtown, Severns Valley (1)	154	693
Erlanger	78	393
Evansville, Ind., Calvary	162	589
Grace	252	818
Kock Avenue	106	281
Walnut Street (2)	---	453
Florence	85	328
Fort Thomas, First (1)	---	293
Frankfort, First (1)	186	682
Thorn Hill	115	---
Fulton	147	606
Georgetown (1)	253	543
Glasgow (1)	116	576
Greenville, First	199	490
Harlan	126	434
Harrodsburg (2)	233	637
Hartford	82	203
Hawesville	67	214
Hazard (1)	86	252
Hazel	75	258
Henderson, First (1)	179	560
Immanuel Temple (2)	116	688
Hopkinsville, First (1)	140	699
Second	186	772
Jellico, Tenn., Crouches Creek	44	337
LaGrange, DeHaven Memorial	57	245
Lexington, Calvary (1)	184	720
Fellowship	---	347
Grace (2)	156	599
Hillcrest	94	247
Immanuel	233	727
Porter Memorial	130	474
Rosemont	69	---
London, First (1)	106	384
Louisville, Baptist Tabernacle	176	565
Beechland	114	515
Beechmont (2)	189	828
Bethany	41	241
Broadway	81	323
Carlisle Avenue (2)	301	1,303
Clifton (1)	116	378
Crescent Hill (2)	221	890
Eastern Parkway	82	507
Eighteenth Street	83	313
Farmdale	---	358
Gethsemane	74	216
Harmony	77	246
Hazelwood	74	442
Highland (1)	280	627
Immanuel	98	357
Jeffersonton	85	239
Parkland (1)	244	873
St. Matthews (1)	175	668
Shawnee	69	---
Shively (1)	153	742
Southside (1)	181	443
Twenty-third and Broadway (2)	169	560
Victory Memorial (2)	205	748
Virginia Avenue	---	233
Walnut Street (4)	279	1,394
Ludlow, First	91	364
Madisonville, First	179	926
Marion	86	250
Middlesboro, First (3)	47	407
Monticello, First	62	---
Morgantown (1)	167	262
Murray, First	---	748
Newport, First (2)	---	521
Trinity	100	211
Owensboro, Buena Vista (1)	138	496
Eaton Memorial (1)	188	364
First (1)	153	859
Hall Street (1)	169	419
Seven Hills	78	246
Third (1)	296	961

(Continued on Page 20)

Prayer For the 1955 Crusade

By C. Y. DOSSEY

We have a good organization. Practically every one of the more than 1,000 associations in the Southern Baptist Convention have their steering committees. This means more than 10,000 men are serving on these committees.

We have had great evangelistic conferences in all our states. But good organization, great programs, and great resources are all empty and lifeless if we have not the power of the Holy Spirit.

The one way to obtain the Holy Spirit is through prayer (Luke 11:13). If our pastors and people do not spend much time in prayer, this crusade will not accomplish what it should.

One week has been set aside in each of the three zones as a week of prayer for the Crusade. It is the firm conviction of this writer that one week in each zone is not enough.

The purpose of this little article is to

urge all our pastors, Sunday school teachers, Training Union leaders, WMU presidents, Brotherhood presidents, and BSU presidents to call their people to pray in every meeting from now until the close of the Crusade—praying for the power of God to be upon this effort.

We would like to make the following two suggestions:

1. The associational chairman of evangelism or the associational moderator call the pastors together each week for a season of prayer.

2. The associational chairman of prayer see that all churches observe the week of prayer in their respective zones. The dates for the week of prayer for the respective zones are listed below:

Tropical—February 21-26

Central—March 21-26

Northern—April 4-9

Alaska—April 11-16

Pentecostal Evangelism

By EDWARD A. McDOWELL, SR.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . ."

"And the Lord added to the church daily those who were being saved." Acts 2:41, 42, 47.

The Evangelism that accompanied the descent of the Spirit at Pentecost was not superficial, it was vital. It was the spontaneous expression of the life of the one hundred and twenty who were committed to the way of Jesus. What were the characteristics of this evangelism?

I. Those who were baptized had received the word (Acts 2:41). The receiving of the word was an acceptance of the demands of Christ and a committal to the Gospel.

II. The new converts were assimilated to the way of life followed by the 120.

A crisis was precipitated in the life of the young church when 3,000 people presented themselves for membership in a fellowship numbering 120. Would the 120 be assimilated to the life of the 3,000 or the 3,000 to the life of the 120?

The young church had a solution for the problem in its vital program of training of the new converts.

1. The new converts continued steadfastly in the apostles' doctrine.

This was a body of teaching, teaching given by Jesus and teaching about Jesus. (The Greek term means that the new converts gave their strength continually to the teaching, etc.)

2. The new converts were assimilated to the fellowship: they continued steadfastly in the apostles' fellowship. They were integrated into the *koinonia*.

3. The new converts were taught the meaning of the Lord's Supper.

4. The new converts were taught the meaning of prayer.

III. This evangelism was vital in that it continued.

"And the Lord added to the church daily those who were being saved" (correct translation).

1. There was daily "adding."
2. The Lord (not the preacher) did the "adding."
3. Those "added" were saved persons.

—*Southeastern Seminary Bulletin*

Brethren Harrison Peaney, Carey Palmer and Marshall Barlow were ordained to the ministry by the Chestnut Grove Baptist Church, Liberty, Ky., and Melvin Atwood was ordained a deacon, on January 22. Serving on the council

CLASSIFIED ADS

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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.

TYPEWRITER FOR SALE—Underwood, standard, Model S, eleven inch carriage, pica type, excellent condition. FIFTY DOLLARS. Call CYpress 9589.

EXPERIENCE TYPING—done at my home. Twenty-five years experience. Manuscripts, Term papers, Theses. Call CYpress 9589, Mrs. J. E. Cooper.

APPLIANCES—Hotpoint automatic washer \$199.95, and electric dryer \$179.95; refrigerators, electric and gas ranges, dishwasher and disposal units. Call WALLEY FREITAG, BELmont 5361.

were: Vernon King, Hermon Jones, Jesse Lanham, G. B. Vanoy, Ernest McWhorter, Lonnie Hayes, John W. Dean, A. T. Edwards, Eugene Dean, Elmer Wiley, J. V. Dean, Dave Barlow and Thomas Shreams.

Baptisms By States, 1954

Southern Baptist Convention	396,857
Alabama	26,582
Alaska	340
Arizona	3,062
Arkansas	14,668
California	9,367
District of Columbia	1,679
Florida	20,217
Georgia	33,422
Hawaii	310
Illinois	7,769
Kansas	1,627
Kentucky	24,768
Louisiana	15,103
Maryland	3,388
Mississippi	16,448
Missouri	19,630
New Mexico	4,294
North Carolina	35,620
Ohio	1,242
Oklahoma	22,490
Oregon-Washington	1,327
South Carolina	18,063
Tennessee	31,718
Texas	66,710
Mexican	1,900
Virginia	15,113

(Department of Survey and Statistics)

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

STANDARD CLASSES

Lexington, Immanuel—

9-Year Boys Robert H. Clark
15-Year Girls Mrs. H. J. Hagler
15-Year Boys J. W. Sturgill
16-Year Girls Mrs. P. G. Shuch

Louisville, Crescent Hill—

7-Year Class Mrs. J. Burnam Taylor
7-Year Class Mrs. R. M. Brammer
7-Year Class Mrs. Leo T. Crismon
8-Year Class Mrs. H. C. Satterly
8-Year Class Mrs. Otis Metcalf
8-Year Class Mrs. Raymond Schnur

Louisville, Victory Memorial—

6-Year Girls Mrs. Ina Strong
Williamson, W. Va., East Williamson—
11-Year Boys Travis Maness

HIGH TEN IN SUNDAY SCHOOL TRAINING THROUGH DEC. 31, 1954

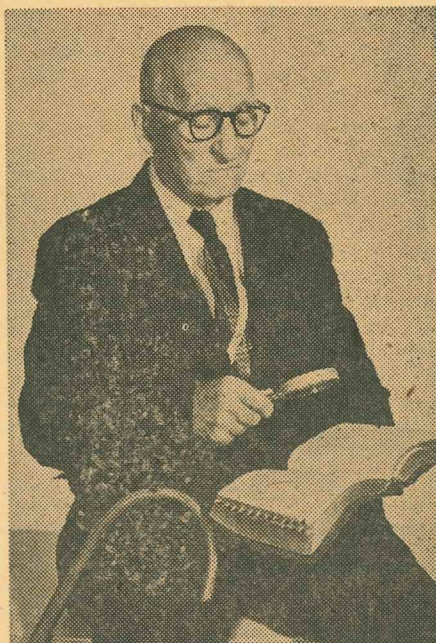
Harrodsburg	191
Harlan	151
Princeton, First	121
Lexington, Grace	113
Cadiz	107
London	104
Newport, First	90
Madisonville, First	89
Greenville, First	86
Louisville, Beechmont	85
Springfield	85

NEW INTERMEDIATE WORKER APPOINTED AT BAPTIST SUNDAY SCHOOL BOARD

Rev. Allen B. Comish, pastor of the First Baptist Church, Jonesboro, Georgia, has been named superintendent of Intermediate Sunday School work, at the Baptist Sunday School Board, Nashville. He assumed his duties on January 15. He succeeded Dr. F. Stanley Williamson, who was appointed secretary of Co-operative Field Promotion in the Sunday School Department of the Board.

BAPTIST PERSONALITIES

Deacon Alex Walker Still Teaches at Eighty-One



Alex Walker

Mr. Alex Walker, at the age of 81, is still an active Sunday school teacher in the Magnolia Baptist Church, Magnolia, Kentucky. He teaches a class of adult men, aged 65 and up. The picture shows him as the men see him every Sunday morning. His pastor, Brother Robert Mizell, says, "Although his eyesight is impaired he continues his Bible study and lesson preparation with the use of a reading glass."

For 57 years Mr. Walker has been active in the Sunday school work with only a short break during the times he has moved from one church to another. He has been an active member in the Mt. Roberts Baptist Church in Taylor, Mt. Moriah Baptist Church in LaRue County where he served as Sunday school superintendent for 10 years, and now at Magnolia Baptist Church where he has been a teacher and for nine years was its Sunday school superintendent. He is also a deacon.

Mr. and Mrs. Walker recently celebrated their sixty-first wedding anniversary.

►The Foundation secretaries of the various states have been holding a conference in Atlanta, Ga., this week, February 21-23. Speakers included bankers, educators, business men and foundation executives.



GREENSBURG CHURCH MAKES GREAT PROGRESS


Rev. J. V. Case, Jr., pastor of the Greensburg Baptist Church, writes:

"We are grateful for what the Lord has been able to do through the people here. During 1954 we hulled in a beautiful auditorium and are now worshipping in the basement. This will make possible more educational space in the educational building that we formerly had to use for worship.

"We plan soon to start several new classes. We went beyond the 20% increase in enrollment for the Million More in '54 Campaign. Last year we worked on a program for training and

fourteen received diplomas. Several of our workers took books by individual study. We have inaugurated a visitation program but that needs a great deal of improvement. Our workers were greatly blessed by the Central Training School at Campbellsville. Twenty-five workers completed the course.

"One of the things that gives us great joy is that during the past year our people gave more to missions and benevolences than ever before, right while we were pushing hard on the Building Program."



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

"Man power utilized through evangelism, missions, stewardship and consecration."

OUR FOURTH MAJOR ACTIVITY

The fourth major Brotherhood Activity for 1955 is that of Youth Work. Four principal emphases are suggested:

(1) **MEN LEADERS FOR BOYS' GROUPS.** Provide counselors for Royal Ambassador chapters at request of W. M. U. Leaders. Counsel with the W. M. U. President of your church about this. Provide leadership for Boy Scout troop if your church has a troop and leadership is needed. Urge church to provide supplies and equipment. Encourage men to teach boy's classes in Sunday school, and to serve as leaders in Training Union. Help arrange training conferences and camps.

(2) **RECREATIONAL PROGRAM.** Conduct a year round recreational program for the youth of your church under the direction of your pastor, Educational Director, Youth Leader or Church Recreation Committee. Furnish leadership for church athletic teams, camp or retreat programs. Sponsor camping trips for boys in cooperation with boy's groups in the church or association. Sponsor banquets for boy's groups to give recognition, impetus or encouragement.

(3) **COOPERATION WITH JUVENILE COURT AUTHORITIES.** Confer with Associational Missionary or Mod-

erator with view to establishing a Juvenile Assistance program in your association. Contact Juvenile Court Authorities—arrange for officials of these agencies to address church and associational Brotherhood meetings. Secure literature on subject from Leland H. Waters, Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia.



THESE
*need your letters
and your prayers*

(4) **ASSISTANCE TO PROGRAM OF MINISTRY TO THE MILITARY.** Secure literature on Ministry to the Military from E. L. Ackiss, Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia. Consult your pastor concerning a Church Armed Services Committee. Set up a systematic visitation program to families of service people. Maintain Service Honor Roll should your church request it.

Workers Clinic Conducted in Latonia Church, Covington

NEWPORT, Ky. — The first Northern Kentucky Baptist Church Workers' Clinic, a week of study in practical church leadership, was recently held at the Latonia Baptist Church in Covington. The Clinic was sponsored by the Training Unions of Campbell County and North Bend Associations.

Meeting each night for a week, the purpose of the Clinic was "to provide a week of intensive, practical training in areas of our church work which are often neglected."

To meet this need, seven courses were offered in the fields of church drama, library, visual aids, church music, and pastoral care. Each church in the two associations was encouraged to send at least one person to each class. At the close of the week, a total of 245 were registered with an average attendance of 153. Nineteen churches were represented in the clinic.

Teaching the largest class, Church

Drama, was Dr. Charles A. McGlone, professor of speech at Southern Seminary. Dr. McGlone created much interest in the effective use of drama in the church. His teaching was one of the highlights of the week.

Miss Frances Lee, assistant in the Department of Church Library Service of the Sunday School Board in Nashville, not only taught a large group of library enthusiasts, but also set up a new library in the Latonia Church during the week. She gave those attending the Clinic a first-hand view of setting up a new church library.

The use of audio-visual aids in a church was presented by Mr. Joe B. Williams, visual aids workers in the Baptist Book Store in Louisville. Mr. Williams also provided a film preview period before and after each night's sessions.

The Church Workers' Clinic offered church music courses for the first time

in Northern Kentucky on an associational basis. Mr. Richard Lin, minister of music at the Lexington Avenue Baptist Church, Danville, did an excellent job in teaching voice. Mrs. Grover Weller, of the Ft. Thomas Baptist Church, taught *Gospel Song and Hymn Playing*, and Mr. Lewis W. Martin, Jr., minister of music and education at Newport First, taught *Technique of Conducting*. All of these courses created a renewed interest in better church music from the smaller churches through the larger.

A seminar in Pastoral Care was led by Dr. Samuel Southard, pastor of the Ft. Mitchell Baptist Church. Dr. Southard is a former instructor in the psychology department of Southern Seminary. The pastors of the two associations prepared interviews which were the bases of the seminar discussion.

Great interest was shown throughout the two associations and those who attended the Clinic regarded the time well invested. Consideration is being given to another week of specialized training in the fields of practical church work for 1956. Additional courses in church recreation, counseling for Sunday school teachers, and church publicity have been suggested.

Preparations for the Clinic were under the leadership of Rev. Jack Lowndes, pastor of the Erlanger Baptist Church and director of the North Bend Training Union; Rev. Tom Cole, associate pastor of the Latonia Baptist Church; and Mr. Lewis W. Martin, Jr., director of the Campbell County Training Union.

That Glorious Day

O church of the Eternal One,
Washed white in Jesus' blood,
Thy fairest day is yet to come:
So says God's changeless Word.
For then the universe will ring,
And hallelujahs roll,
When Christ's redeemed His praises sing
Around Heaven's vast console.

Great joys our hearts do here repay,
While witnessing for God,
For souls still find the narrow way
The happiest ever trod.
But then the universe will ring,
And hallelujahs roll,

When Christ's redeemed His praises sing,
Around Heaven's vast console.
What joys shall fill that glorious day,
When Christ shall call His own,
When He shall all His saints array,
In white around His throne.
O then the universe will ring,
And hallelujahs roll,
When Christ's redeemed His praises sing,
Around Heaven's vast console.

—John W. T. Givens
Bowling Green, Ky.

For March 6, 1955

By H. C. Chiles

Fellowship in Christian Love

Fellowship is the intimate association of two or more people on a friendly basis. Fellowship involves reciprocal knowledge, reciprocal love and reciprocal endeavor. Real fellowship means knowing each other better, loving each other more, and doing things together and for each other. The New Testament writers commended and practiced Christian fellowship. They magnified the benefits derived from it. Enriching Christian fellowship is one of many glorious privileges afforded us today. How thankful we ought to be for it!

I. The Picture of Fellowship. Acts 2:42-47.

Members of the first church in Jerusalem were characterized by devotion to the Lord and steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. They were eager to receive instruction from the apostles, who had been taught by Christ. When the apostles instructed them in the things of Christ, the Christians gladly accepted them and promptly put them into practice. A faithful teaching ministry is one of the crying needs in our present day church life.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism, they prayed for and encouraged each other. True brotherly love prevailed among them. They showed their love for Christ and for each other in many ways.

It is noteworthy that they were steadfast in the breaking of bread. This expression is usually interpreted as having reference to their observance of the Lord's Supper. None of them refused to obey the dying command of their Lord. What a pity that so many church members today act as if the command, "This do . . . in remembrance of Me," had never been uttered!

Those church members in Jerusalem continued in the attitude and spirit of prayer. Their prayers indicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but as a result of their praying they were powerful and influential. They were reverent, whereas many of our church services are characterized by the lack of reverence. They were very generous and sacrificial because of their love for their Lord and their love for others.

All of the believers put their possessions together so that nobody was poor

or hungry. They recognized that all gifts from God are trusts, so they shared their knowledge and wealth with those who were less fortunate.

Happiness in the Lord and in their work together for Him characterized them. Their gratitude to God for His blessings upon them found expression in praise to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children. As they together devote themselves to the doing of His blessed will, He delights to fill their souls with joy, to bless them, and to win others through them.

II. The Principles of Fellowship. Colossians 3:12-16.

After exhorting the Colossian Christians to "put off" various vices, Paul urged them to "put on" numerous virtues exemplified and taught by Christ: compassion, kindness, humility, meekness, long-suffering, forbearance and forgiveness. But, ever remember that it is God's grace which enables a Christian to forbear with those who disagree with him and to forgive those who have done him injury. The outer garment, which is to cover all of these beautiful virtues and hold them together, is love, "the bond of perfectness." Love binds all of these excellencies together.

These virtues, which Paul enumerated, are to be displayed as one displays the garments which he wears. The believer in Christ is to be clothed with them, not only in private but also when he is seen mingling with others. The Christlike way of living should always appear in those who are hid with Him in God. Instead of permitting their old master to dominate them, Christians should let Christ control their lives. The enthronement of Christ in His rightful place, as the Lord of the life, will enable a Christian to perform his duties acceptably and effectively.

Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. It is independent of outward circumstances. Spiritual peace is based on a conscious fellowship with God, and it results in an absolute trust in Him that whatever life may bring it is for the best interests of those who trust in the Lord. Peace must be allowed to

arbitrate in all spheres of the life of a Christian. What a blessing that peace prevails among those who are at peace with God!

Paul admonishes the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it, and greatly benefits those who possess it. Thanksgiving is one of the most beautiful things that grows in the soil of the human soul. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and blessings enjoyed. Let us thank Him with the gratitude of our hearts, with the praise of our lips, and by the obedience of our lives for our material blessings, our physical blessings, and our spiritual blessings.

III. The Plea for Fellowship. I John 4:7-8.

John learned and understood the basic fact that "God is love." Being God, He is love, and that love is not a passive quality, but an active one. It is His very nature to love. Love never was absent from His being, and never can be.

God is the fountain of love. His love is righteous and just, but compassionate and sacrificial. To be born of God is to possess His nature. All that is good and beautiful in our lives is but the very life of God flowing through us.

In exercising Christian love toward other children of God, the human will is an important factor. That accounts for the exhortation, "Let us love one another." As Christians love one another, they give evidence of their likeness to God. If one does not love, it is clear that he never has known God personally and experimentally. Love is the test whereby it can be determined whether or not a person has been saved.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 14, 1955 (Continued from Page 16)

Paducah, East	181	473
First (1)	158	524
Oaklawn	132	259
Trinity	150	310
Twelfth Street (1)	161	397
Paris, Central	90	280
First	63	
Pikeville, First (3)	87	215
Prestonburg, Irene Cole		
Memorial (3)		392
Princeton, First (1)		519
Second (1)	118	306
Russellville, First (1)	103	377
Shepherdsville, First		228
Somerset, First	206	236
Calvary	193	256
Springfield, First	126	617
Sturgis, First		287
Versailles	48	274
Walton, First	109	281
Winchester, Central	100	371
First	110	362

►The Sullivan Baptist Church has had a study course in Hebrews with an enrollment of 48 and an average attendance of 35. Pastor Frank Mitchell had with him Associational Missionary Charles E. Daniel as teacher.

God's Comforting Word For The Aged

Anonymous Lines By a Brother Beloved

He was a retired minister of the gospel, nearing his eighty-fifth birthday anniversary. He had been ill for some weeks. During his illness his faithful wife was paralyzed. Their little home had to be closed and he taken to one daughter's home, and she to the home of another daughter, so that they could be cared for.

These homes were miles apart, and they were old, and had come to be dependent upon the comforting presence of each other, and now they were far apart, and ill.

They had both led busy lives, and now they were shut-ins with little left to them but to think; much of which was spent in wondering how the other was.

Through his long ministry of sixty-eight years the Word of God had been his comfort and stay. With it he had brought victory to the discouraged; strength to the sorrowing; and now he needed its potent ministry for his own soul.

He reached for the Bible at the side of his bed and opened it at the 103rd Psalm and began to read those familiar words: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

Those words came with a new, ringing challenge to his soul. Was it letting the absence of a few of God's blessings, which he had graciously given him to enjoy through long years, lessen his praises to God for the greater benefits, which were eternally his to enjoy?

He read on, "Who forgiveth all thine iniquities." O yes, yes! How his heart leaped as he remembered, "The blood of Jesus Christ, his Son, cleanseth us from all sin," and "He that believeth on the Son hath everlasting life; and shall not come into condemnation; but is passed from death, unto life." He found himself saying, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

But he would read on, "Who healeth all thy diseases; who redeemeth thy life from destruction." Ah, here was a special message for him and his dear companion. Thank God all diseases, and all forces are in his hands. While here on earth he healed the sick; quelled the storm; and raised the dead. He will smite disease and destruction, if it is best; or he will make them his servants to bless his children.

Yes, God assured us this when he said: "All things work together for good to them that love God." "For our light afflictions, which are but for a moment, worketh for us a far more exceeding

and eternal weight of glory." What a joy to remember: "The eternal God is thy refuge, and underneath these are the everlasting arms."

As these Scriptures came to mind they filled his soul with joyous wonder as to what blessings his heavenly Father had in store for him and his dear companion in these present shut-in experiences.

Then he read on, "Who crowneth thee with loving-kindness and tender mercies." How true! The kindly words of the editor of the Baptist state paper; the cheering words, good wishes, and assurances of prayers, from all over the state; the tender, loving ministry of their children in their illness; all witnessed to the loving-kindness and tender mercies of God. He found an echo in his heart to the words of David, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord."

He went on through the whole Psalm, reading, and meditating, and treasuring up each precious blessing, enumerated there till he found himself joyfully joining God's "angels," and his "ministers," and "all his works in all places of his dominion," in saying, "Bless the Lord, O my soul."

He resolved with David, "I will sing unto the Lord as long as I live; I will sing praise unto my God while I have being. My meditation of him shall be sweet; I will be glad in the Lord."

Truly God's Word is a never-failing source of comfort to his children in every situation and condition of human life.

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In His excellent Word!
What more can He say
Than to you He hath said,
You who unto Jesus
For refuge have fled?"

"In every condition,
In sickness, in health,
In poverty's vale, or
Abounding in wealth;
At home, or abroad,
On the land, on the sea,
As your days may demand,
Shall your strength ever be.

"E'en down to old age,
All my people shall prove
My sov'reign, eternal,
Unchangable love;
And when hoary hairs
Shall their temples adorn,
Like lambs they shall still
In My bosom be borne."

►The First Baptist Church, Providence, has reorganized its Training Union and enlarged the Sunday school organization. A next-door residence has been purchased for additional classes. Brother Truett Miller is the pastor.

►William H. Smith, a former student at Georgetown College, has been called as pastor of Bethany Baptist Church, near Bowling Green in Warren Association. He has previously been pastor of the Richland Baptist Church, near Cynthiana in Union Association.

Will You Share The Gospel With SKEVAS CARFEAS ZERVAS?



Skevas is a Greek-American. At 6, he is bright and cheerful, and—like his parents—loves America. But the environment of many Nationals denies them the knowledge of what makes men free and America great. They need the gospel.

Do you know and love a child with every opportunity for spiritual growth? Then share your love. In the name of Christ, make a promise to others. Perhaps you can't tell the story of our Lord to each one yourself. But you help in a real and direct way when you give through the Annie Armstrong Offering for Home Missions, sponsored by the Woman's Missionary Union.

FEB. 28-MAR. 4 WEEK OF PRAYER Annie Armstrong Offering FOR HOME MISSIONS

Sponsored by the WMU

The \$1,212,434.59 WMU members gave through the Annie Armstrong Offering in 1954 accounted for 40% of all the funds to carry on the work of your Home Mission Board. This year, give what you can! It means a wonderful ministry to the Language Groups, Good Will Centers, hundreds of new Churches and a score of other programs by which 1,074 Missionaries CARRY THE WORD WHERE IT HAS NOT GONE.

HOME MISSION BOARD

Southern Baptist Convention
DR. COURTS REDFORD,
Executive Secretary-Treasurer
161 Spring St. Atlanta, Ga.

Encounter With the Orient

(Continued from Page 6)

Three questions were invariably asked of me: "What do you think of the A-and-H-bombs?" "What should be our attitude to the re-armament of Japan?" and "What do you think of Communism and Red China?" The questions revealed the very difficult position of Japan today—with radio-active ashes from American Bikini bomb tests and Russian Siberia bomb tests on her coasts! The A-and-H-bombs have a profound impact upon all Japanese. And so has the war. The youth hate war. They do not want to embark upon re-armament again. And one reason for their negativism towards America is the change of American policy in this respect. After the war America said: "No army—Japan shall be the nation, which will lead on into world peace." Now the policy is: "Rearm—and help to defend the Western world against Communism!" The Japanese are confused and certainly not very happy.

I found among Japanese Baptist youth a seriousness regarding their faith, which points to spiritual health. Their interest in finding Christian solutions to the problems of modern life reflected in the questions above, and in their questions regarding marriage, was another sign of Christian quality. Then their sincere interest in and love for our world wide fellowship of young Baptists was most encouraging. I was royally received and felt very much of the sincere friendship which developed.

In this short article there has not been opportunity to touch on several matters of interest, e.g. the Agricultural-evangelistic project "the Rifu Christian Centre," the Gospel Ship Mission on the Inland Sea, the new Baptist Hospital in Kyoto, the matter of democracy

in a non-democratic society, the problems for young and new converted Christians, finding their way into Christian fellowship of Baptistic nature and the revival of Buddhism and Shintoism. The problems for Christian Japan certainly are many. With this background in mind it is encouraging to know that the Japanese Baptists walk along in seriousness and faith in co-operation with about 180 Baptist missionaries from various denominations. And this story, as told by one of the missionaries, may serve as the illustration of the situation for Christianity right now.

There was a man, who while he was a soldier secretly was introduced to the Bible by a Christian Japanese officer. However, he never became a Christian. He became totally disgusted with the army. He just despised its totalitarianism. After the war he tried Communism, but found the spirit there to be like the one in the army: totalitarianism. Then for two years he tried the Roman Catholic Church. But it was here like in the army: totalitarianism. One day he met a Baptist pastor on the train. The pastor invited him to a youth meeting. Here he found a different atmosphere. Here were open minds and opportunities for free discussions. He had found something new and thought that perhaps this is it. There he stands today and it is up to the leaders of that group to convey to him the freedom and the power of the Gospel of Jesus Christ.

Japan may not be wide open to the Gospel, but Japan is in deep need in its moral and its religious life. It stands with a quest for a faith. It is great to know that our Baptist fellowship is doing its part in making Christ known in "the land of the rising sun!"

Exhibit of Bibles Creates Interest At Pineville

PINEVILLE, Ky., Feb. 8. — A Bible exhibit was promoted by the Adult Department of the Training Union at the First Baptist Church, here, Sunday evening, February 6. This created much interest. Many Bibles were displayed to emphasize the theme for February, which is, "Take the Sword of the Spirit, which is the Word of God."

Miss Laura Broughton had the smallest full Bible, which was 3½"x4½". This 75-year-old Book belonged to her mother, who, as a girl, had read it aloud fourteen times to her mother.

Mrs. W. J. Stone had the largest Bible. The newest Bible was brought by Mrs. Bill Cox, while the oldest was a fam-

ily Bible owned by Frank Baugh, dating back to 1825.

Martin McKinster had the Bible which had been in constant use for the longest period of time.

The most expensive Bible proved to be one owned by Pastor Raymond Sanderson, who also personally owned the largest number of Bibles.

Mrs. P. W. Adkins was recognized for bringing the largest number of Bibles to the exhibit.

A bride's Bible, soldier's Testament, Greek, Hebrew and German Bibles were displayed. Modern translations were counted. A number showed Bibles given as awards, and brief accounts were given of Bibles of unusual interest and significance.

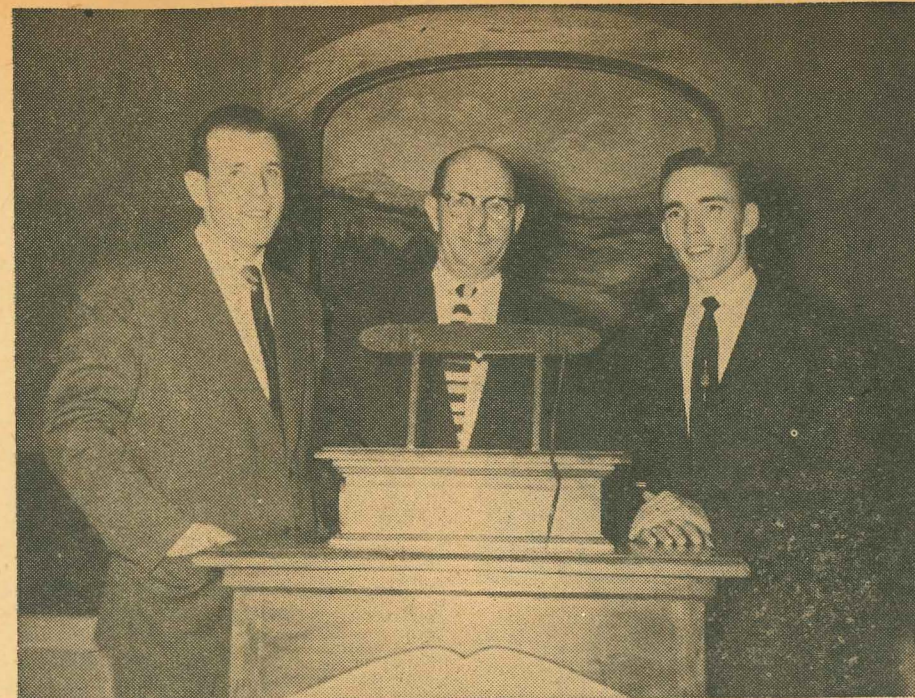
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BROTHERS ORDAINED AT MAYFIELD.—Paul and William Sullivan, brothers in the flesh, were ordained to the ministry by the North Side Baptist Church of Mayfield, Ky., January 9. The former has been called to the Macedonia Church, near Kuttawa, and the latter to the Little Bethel Church, Graves County. Their father, W. G. Sullivan, is a Baptist minister and is pastor of the Pryorsburg Baptist Church, and he preached the ordination sermon. Their mother has two brothers in the ministry. The North Side Church has sent out 12 men into the ministry in the last five years. The pastor at this Mayfield Church is Brother James H. Currin.

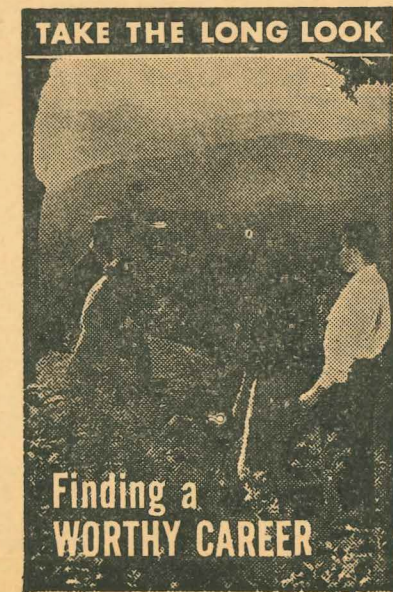
Education Commission Aiding Youth In "Finding a Worthy Career"

Dr. R. Orin Cornett, executive secretary of the S. B. C. Education Commission, and his staff have been mailing sample materials to be used in the 1955 annual Convention-wide Emphasis on Christian Education, to every active pastor in Kentucky and other states.

"This affords an opportunity for churches to lay a foundation of interest in wise career planning by Baptist youth," says Dr. Cornett, "and to enlist adult personnel to help our boys and girls prepare for vocational opportunities which are worthy of their God-given abilities."

Included in the kits going to Kentucky pastors will be sample copies of all materials which are available for use by Intermediates and Young People in the special career study. The kits contain the basic 24-page booklet, "Finding a Worthy Career," a series of 13 "Clues to Your Career" tracts, a Career Interest Inventory, other tracts, posters, letters to the pastor and Training Union director, and booklets containing information about Kentucky Baptist educational institutions, a total of 28 items. Pastors are asked to study these ma-

terials and to order sufficient quantities for use by the Intermediates and 17 and 18 year Young People in their church. Where complete kits are not desired, the



Education Commission will send free copies of the four-page Career Interest Inventory to each church which requests them. These forms are called for in the April 10 Intermediate I and II Union lessons for use during the leader's period, Dr. Cornett explained.

Walter K. Price Going To First Baptist Church of Danville

Walter K. Price, for the past two years pastor of David's Fork Baptist Church, Lexington, has accepted the call to become pastor of the First Baptist Church of Danville, Ky., effective March 1. While at David's Fork the 100-year-old auditorium was completely renovated

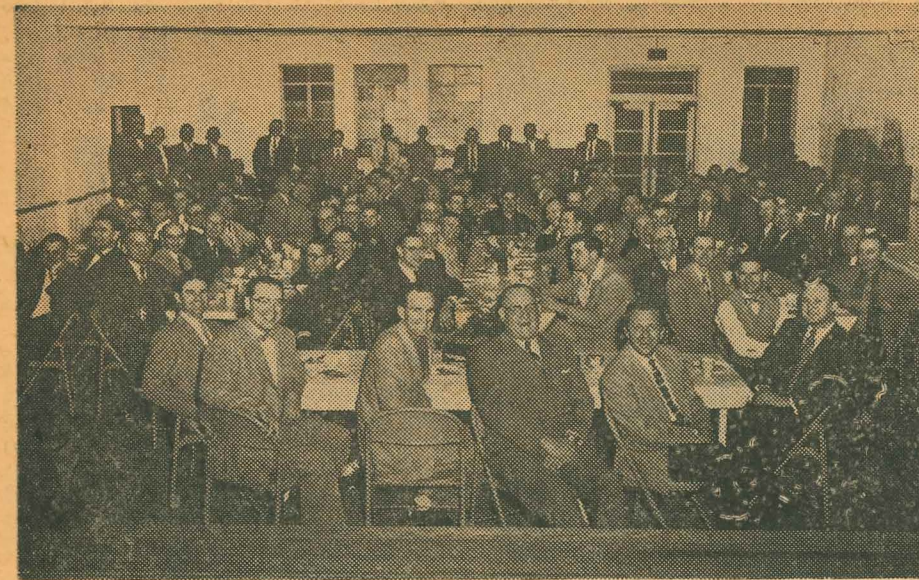


Walter K. Price

and the debt on the church was liquidated. There were 125 additions during his ministry there. He is a graduate of the Henry Clay High School, and the University of Kentucky, both in Lexington; and the Southern Baptist Theological Seminary in Louisville.

►Glendon McCullough, R. A. secretary for Georgia, and formerly occupying a similar position in Kentucky, will next fall become assistant pastor to Dr. Louie D. Newton at the Druid Hills Baptist Church, Atlanta, Ga.

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DINNER FOR TELL CITY BROTHERHOOD.—The First Baptist Church, Tell City, Indiana, entertained 106 men at a Brotherhood Dinner on January 31, at which time Pastor Wesley O. Hanson, of the Yellow Creek Baptist Church of Owensboro and a former classmate of Tell City's Pastor J. D. Troop, addressed the gathering. Reet (Buster) Brooks, Evansville, Indiana, sang several solos and led the men in singing.

A Look At David Livingstone

By JOHN R. SAMPEY, JR.
Furman University, Greenville, S. C.

The awarding of the Nobel Prize last December to Albert Sweitzer brings to mind the man who did more than anyone else to open the Dark Continent to Christianity.

David Livingstone spent a third of a century in Africa as a missionary explorer. He was the first White Man to span the continent, a feat requiring eight long months of the hardest kind of marching. During World War II thousands of our American troops crossed Africa in three days on transport planes carrying them to the China-Burma-India theater of operations. And today a jet can span the 4,500 miles in less than one day.

It was just a little more than a century ago that David Livingstone went to South Africa as a medical missionary. During his early explorations he discovered Victoria Falls, the world's mightiest cataract. The roar of the mile-wide Zambezi River plunging over the falls which are two and one-half times the height of our own Niagra, can be heard for a distance of ten miles.

It was during these early years that Livingstone crossed the continent while tracing the rivers that make up the Mighty Congo System. Within the Congo Basin lies 40 per cent of all the potential water power in the world. What a mammoth industrial civiliza-

tion some day will follow on the pioneer discoveries of the man who gave his life to open the Dark Continent to civilization!

We must turn to the last journeys of the explorer, however, to disclose the heroic courage, unmatched stamina and staunch faith of the man.

Livingstone spent the last six years of his life searching for the sources of the River Nile in the mile-high plateaus and Great Lakes region of East Africa. In his diary he speaks only casually of the many dangers and hardships which beset his path. The natives were all fiercely hostile, because of the frequent raids of the Arab slave traders, who burned scores of villages and killed men, women and children, carrying away only the strong to be sold into slavery.

Livingstone's courage in facing alone tribe after tribe of outraged Black Men is without parallel in the history of exploration. And the letters he sent out to the civilized world, describing the atrocities were the instruments which finally forced Britain to drive the slave traders off the continent.

As the means of communication with the outside world were cut off by the tribal wars the months lengthened into years with no word from Livingstone. Stories of his violent death were circulated. Finally, the American newspaper-

man and bold adventurer, Henry M. Stanley, was sent to find the great explorer or to confirm his death. By good fortune Stanley found his man on the shores of Lake Tanganyika. His famous allocution, "Dr. Livingstone, I presume," has highlighted the dramatic meeting for all generations.

The medicines and supplies Stanley brought supported Livingstone for another two years of exploration, but three decades in the wilds of tropical Africa had taken their toll on the rugged sixty year old explorer. Numberless attacks of malaria and a severe case of dysentery, lasting more than a year, had undermined his iron constitution.

Three weeks before his death Livingstone wrote in his diary: "I am pale, bloodless and weak from bleeding profusely ever since the 31 of March last; an artery gives off a copious steam and takes away my strength." And one of his last entries reads, "No observations now, owing to great weakness." But then he takes the edge off this complaint with one of the dry, intensely characteristic comments with which he so often salted what he wrote, "It is not all pleasure, this exploration."

The end came as the great missionary explorer had lived—on his knees in direct communication with his Maker. The heart of David Livingstone was removed by one of his faithful attendants, and buried in his beloved Africa, but his body rests in splendor with England's immortals in Westminster Abbey.

►Pastor Elwin L. Skiles, formerly of Georgetown, Ky., led the First Baptist Church of Abilene, Texas, on February 6 in the observance of Recognition Day for Dr. Millard A. Jenkins as pastor Emeritus. The church went from 800 to 8,000 membership during the 32 years he was its pastor. He is now 82 years of age. He was present at the organization of the Baptist World Alliance which is soon to celebrate its 50th anniversary. An album containing many letters from friends was given him. Shortly after the turn of the century he was pastor of the First Baptist Church, Owensboro, and later of the 22nd and Walnut Street Church, Louisville, before going to Abilene.

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