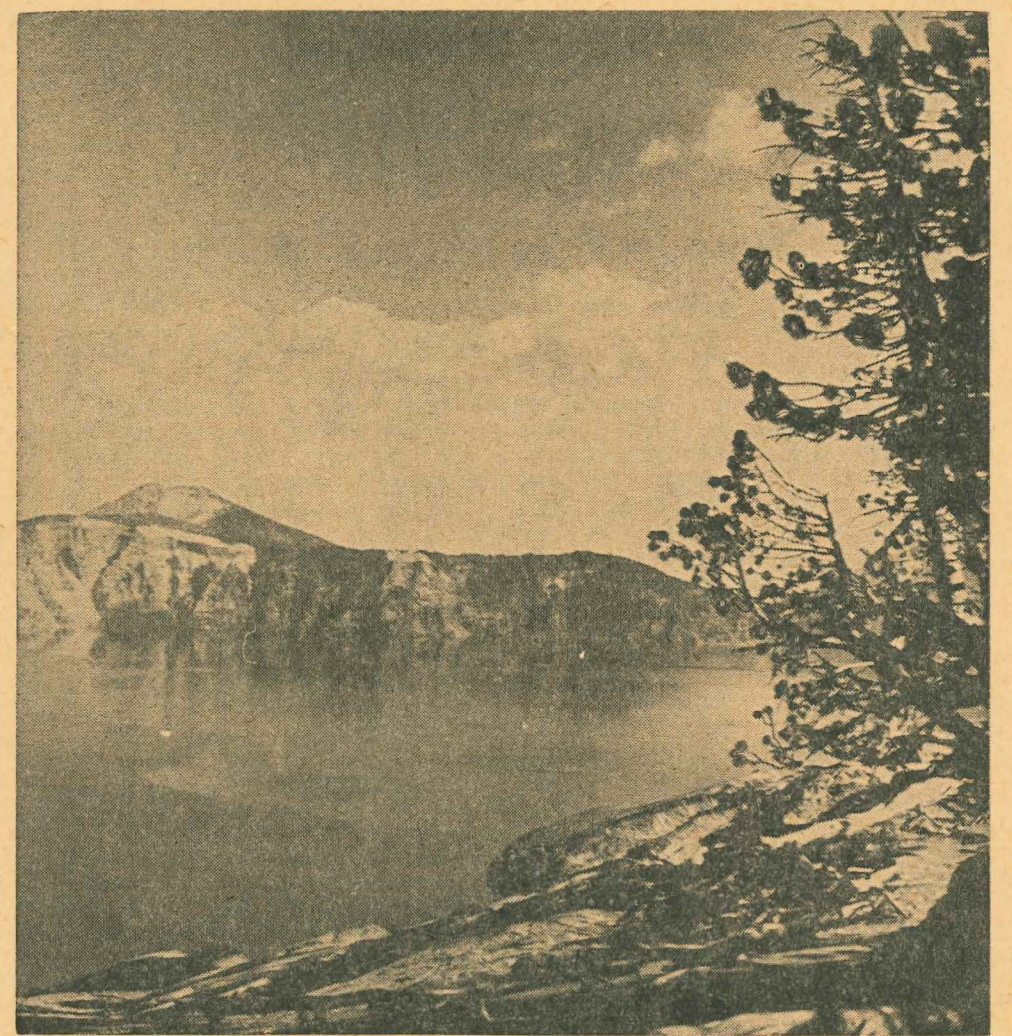


Western Recorder

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—Photo, Home Mission Board

►Ben F. Ussery, pastor of First Baptist Church, Troy, N.C., will move to Boykins, Va., to accept a pastorate there March 23.

►The First Baptist Church, Henderson, Francis R. Tallant, pastor, announces the enrolment of its 1,000th member of the Sunday school.

►Walter C. House, executive director of the Temperance League of Kentucky, Louisville, was a recent speaker at the chapel of the Southern Baptist Theological Seminary.

►The Colesburg Baptist Church, Severn's Valley Association, has called L. M. Huff, a first-year student at Southern Seminary, as pastor. He began his work immediately.

►The Northside Baptist Mission, Morganfield, Ky., Charles Chaney, pastor, recently took a church-wide mission building fund offering, receiving \$1,461.58. The balance owed is only \$538.42.

►Malcom Sample will assume new duties as director of music and education at First Baptist Church, Murfreesboro, Tenn., on April 1. He quits a similar position with First Baptist Church of Helena, Arkansas.

►Dr. L. B. Reavis, pastor of the First Baptist Church of Denton, Texas, has been elected endowment secretary of Southwestern Seminary and will begin his new duties April 1. He succeeds Dr. J. W. Bruner who will retire July 1.

►M. E. Hulbert, a minister for 82 years, died recently at Moss Point, Miss., age 98. A native of Champain, Ill., he began preaching at 16 and moved to the Gulf of Mexico Coastal area in 1900, serving churches from Pensacola, Fla., to New Orleans, La.

►Billy Truett Hargrove has joined the staff of the stewardship and missions department, Missouri Baptist General Convention, as a field representative. Prior to joining the Convention staff, he was pastor of Carnegie Baptist Church, St. Joseph, Mo.

►Garnett Ryland's book, *The Baptists of Virginia*, is being readied for publication by the Executive Committee of the board of missions and education of that state. Ryland is professor of chemistry, emeritus at the University of Richmond, Richmond, Va.

►The Radio and Television Commission of the Southern Baptist Convention tentatively accepts an offer from Jackson Hill Baptist Church, Atlanta, to buy the Atlanta property, Paul M. Stevens, director of the Commission announces. As previously stated, plans are under way to move the Baptist Hour broadcasts and headquarters of the Commission to Ft. Worth, Texas, this spring.

►Jacob Gartenhaus filled several engagements in and near Cincinnati the

week of February 6-13, including Highland Avenue, Winton Place, West Side, Newton, Memorial, Amelia, Newport Tabernacle, West Side (Hamilton, O.), Wood Station, and Blue Ash.

►Baptists of St. Louis are trying to raise \$1,000,000 for a church expansion fund to be known as the Paul Weber Memorial Building & Loan Fund, in memory of the late Paul Weber, who for 14 years prior to his death was superintendent of the St. Louis Baptist Association.

►First Baptist Church, Abilene, Tex., has honored the pastor who served it for thirty-two years before his retirement. In special services, the church named Millard A. Jenkins its pastor emeritus. Jenkins was active in development of Hendricks Hospital and Hardin-Simmons University.

►Dr. Felix Gresham, pastor of the First Baptist Church, Stephenville, Texas, has been named dean of students for Southwestern Seminary and began duties February 15. He serves as counselor for students, adviser to dormitory men, adviser for student loans, veterans' coordinator and also exercises general oversight of the registrar's office, etc.

►There was no doubt about it being Thomas. Roy L. Thomas, first year student at New Orleans Baptist Theological Seminary here recently became pastor of Thomas Baptist Church, Thomastown, La. To complete the picture, Thomas preached his first sermon in Thomas Church on the apostle Thomas.

►The Bethel Baptist Church, Severn's Valley Association, is erecting a new addition at the rear of the present building, two stories high, to provide additional teaching and training space. It is being constructed on the pay-as-you-go plan. All 29 churches in this association are having revivals during the time of the Simultaneous Evangelistic Crusade.

►BIRTH: Mr. and Mrs. John Fillmore Locke of Park Hills, Covington, Ky., announce the birth of their second child, Joy Adelaide, on February 15. Sharing in the felicitation is the baby's sister, Laura Carolyn. The Lockes are members of the Ft. Mitchell Baptist Church of which Dr. Samuel Southard is pastor. Mrs. Locke is active in church life, teaches in the Sunday school, and works with the WMS and church committee work. Mr. Locke is on the church finance committee, and a members of Kenton County Protestant Association Committee.

►Mrs. Elizabeth Zieger, missionary nurse, supported by the First Baptist Church of Mt. Vernon, drove her jeep 12,286 miles last year (1954); made 927 visits; cared for 348 patients; gave 1,076

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

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WESTERN RECORDER

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

garments to the needy; assisted in 88 services; conducted 4 Bible schools; gave first aid to 85 patients and served at Cedarmore Camp as camp nurse. Mrs. Zieger was involved in an automobile accident and spent five weeks in the hospital. She is now scheduled to address the Tennessee State WMU Convention this month at the First Baptist Church, Nashville. Besides supporting her, the Mt. Vernon Church supported eight missions last year. Raymond E. Lawrence is the pastor and John Williams is chairman of the Missions Committee.

FAITH

By WM. W. ADAMS, Professor
New Testament Interpretation
Southern Baptist Theological Seminary

An address delivered at the annual meeting of the Kentucky Baptist Ministers' Meeting in Georgetown

After an absence of nearly thirty years, it is a great personal joy to me to renew fellowship with Kentucky Baptists, as well as with our great Southern Baptist Seminary family. I find added joy in the subject your Committee assigned to me—*Faith*.

I do not have to convince you that this subject is important. Without a moment of hesitation, we agree:

That *faith* opens the door to the heart of God;

That *faith* unlocks the inexhaustible riches and mysteries of God's Word;

That *faith* is the clue to our unique Baptist witness and world mission;

That *faith* enables the sinner to make contact with the redeeming grace of God, brought within reach of sinful humanity, through Christ's atoning death on Calvary;

That a vital *faith* produces a healthy Christian life;

That a superficial *faith* means an impoverished and fruitless life;

That the enemies of Biblical *faith* are enemies of God and frustrate His efforts to bring life and hope to mankind;

That whatever is not of *faith* is sin;

That without *faith* it is impossible to please God;

That with God all things are possible to him who has *faith*.

Against this background of assured and agreed convictions regarding the significance of *faith*, I want us to answer four simple questions.

One, what is the basic, Biblical meaning of the word *faith*? For the wisest among us, a fresh, Biblical study of any and all of our great Christian doctrines is always rewarding. This is emphatically true of the word *faith*.

What does the word *faith* mean? It has several meanings and uses, each one of them being rich and important.

The word *faith* sometimes means nothing more than *passive persuasion*. We are persuaded, convinced that a thing is true. We may have this conviction and still remain *passive*: we do not become active—we do nothing about the matter involved. We simply *believe* or think that something is true. This is nothing more than a *creed*, an idea or

set of ideas, a body of teachings which constitutes our religious faith.

We may believe the Christian teachings, the Baptist faith, and still not be a Christian, or a Baptist. According to James (2:19), the demons believe there is one God, and they shudder at the thought. They are persuaded that there is one God; but they remain *passive*—they do nothing about it. Are the demons redeemed because they believe in one God? Not at all! Is belief in one God enough for us? Of course not. Especially when we do even less than demons—we do not even tremble at the thought of the one God!

The word *faith* sometimes connotes a quality of *character and conduct*. We call this *faithfulness, loyalty, trustworthiness*. In Gal. 5:22f, note the company the word *faith* (*pistis*) keeps. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Here the person who possesses the life of the Spirit grows all these character traits, such as love, kindness, *faithfulness* (loyalty, dependability); and these qualities of character show in his conduct. We may speak of both God and people as being *faithful, trustworthy*.

We come now to consider the meaning and uses of the word *faith* which are predominant in the New Testament and which give to it its redemptive and practical significance. Here it has the *active* element of *trust, of self-commitment* to the doing of that which is believed.

Thus the word *faith* is equivalent to our word *credit*. It is so used in non-Biblical writings. One person may say of another person: "I have *faith* with you," that is to say, "I have *credit* with you." You can trust me; you now have *faith, confidence* in me. I have *faith, credit* with you.

Again, *faith* is used as we use the word *trust*. I may give something to you in *faith*, in or as a *trust*. I am persuaded that you are dependable, will do right; and that, therefore, I can safely commit a valuable something to you in *faith*. I commit, trust it to you.

The word *faith* is used also for the idea of *making a treaty*. "You and I make *faith*;" that is, "We make a *treaty*." Regarding some contemplated business

matter, we make promises, exchange pledges and vows and give assurances that are mutually satisfying. Here mutual *faith* becomes the *basis* of a *treaty*; it is that which gives assurance of the kind that can be acted upon, where mutual interests and values are involved.

In passing, it is interesting to note:

That the word *faith* is used but a few times in the Old Testament; and that in the Septuagint (the Greek O. T.), the *passive* sense of *faith* prevails;

That in the Classical Greek, the word *faith* is used in the *active* far more often than in the *passive* sense;

That in the Koine Greek, *faith* is nearly always *passive*, until near the first century A.D., when it began to swing over to the *active* sense.

In the N. T., the word *faith*, in the *active* sense of *trust, self-committal*, bursts forth in glorious splendor and comes to its ripest and most mature significance.

This is nothing more than the final and full fruition of the basic family idea of the word *faith*. As is well known, the Sanskrit language is an older brother of the Greek. Many centuries before Christ, there was in the Sanskrit a root word, *bhidh*, with the idea of *binding, uniting*. It is the idea of a rope or cord, a means of binding, fastening something, making it secure.

This idea of binding, uniting, comes down to us in several important N. T. words, all in the family of *faith*:

Pistis, faith. This is a noun and is used more than 250 times in the N. T. Its prevailing use is where there is action: one commits oneself in trust and obedience to Him in whom or to that in which one has faith.

Pistikos, faithful. This is an *adjective*, and it signifies the quality of faithfulness. A *pistikos* person is a dependable person, genuine, unadulterated.

Pisteuo, to believe, to have faith. This verb is used more than 250 times in the New Testament. "I believe," or "I have faith," as a function in redemption, means that I become active in binding or cording myself to a person or a thing. I become active in doing, in obeying Him in whom I believe.

Peitho, I persuade. This verb is used more than 50 times in the N. T. I may persuade you or be persuaded, convince you or be convinced, to the point of doing that with which the persuasion is concerned.

This background of family connections of the word *faith* helps us to grasp what redemptive *faith* really means.

(Continued on Page 11)

►Pastor Harold D. Tallant, First Baptist Church, Madisonville, was back in his pulpit February 27 after an absence of two weeks during which he taught in a Southwide Sunday School Clinic in Los Angeles, California.

Congressman Siler Introduces Bill to Prohibit Transportation of Liquor Advertisements

Congressman Eugene Siler has introduced a bill which would stop all advertising of alcoholic beverages, whether printed or over radio and TV, in interstate commerce. Congressman Siler is from the Eighth District of Kentucky. Every county in his district is dry under local option and he is of the opinion that his action represents the wishes of a majority of the voters from his district. The bill was introduced March 3.

We earnestly urge all to write Congressman Siler at once, expressing approval of his action. We also urge that our readers write all the other members of the Congress—Representatives and Senators—from Kentucky, urging that fullest support be given Mr. Siler's bill—H. R. 4627. We congratulate Congressman Siler on the step he has taken. The liquor interests will bring tremendous pressure to bear on the Committee and on members of the House of Representatives and the Senate to kill the bill. Why not let Christian voices be heard also?

The Word of God Marches On

The Psalmist said: "The entrance of thy words giveth light; it giveth understanding to the simple" (Ps. 119:130). Wherever the Bible goes, and wherever people are allowed to read it prayerfully and without restraint, there the light of God shines.

The American Bible Society, with which both the Southern Baptist Convention and our General Association of Baptists in Kentucky cooperate, reports that Madame Chiang Kai-Shek, herself a Christian, has ordered a special edition of 60,000 New Testaments to be distributed among the Nationalist troops on the Island of Formosa. The books were printed by the American Bible Society and other Bible societies working at Hong Kong, and have already been shipped to Taipeh. This is the way the Truth marches on.

The American Bible Society now has its first agent in Liberia. The people, there, are hungry for the truth—so hungry that the Radio Station ELWA, in Monrovia, has invited Mr. Loren Nussbaum, the Society's new agent, to participate in a daily morning broadcast of Bible reading in the native language. This request clearly indicates a hungering for the Word of God. The station said to Mr. Nussbaum, "The doors of ELWA are open wide to the American Bible Society." The new agency in Liberia has only two rooms in the Nussbaum residence, but already the multitudes are finding their way to it; and Mr. Nussbaum states he does not go out into the streets without some Bibles with him, for the people always stop him to buy copies.

As a further indication of the world-wide interest in the Bible, a wealthy donor in the United States, who prefers that his name not be mentioned, has secured permission to place Bibles in English and the

national languages in all U. S. embassies, legations and consulates throughout the world. And copies of the Scriptures are also being placed in the reference rooms of all USIS libraries.

Give Through Your Church

In all areas reached by radio, appeals are going out constantly from radio preachers and programs, begging for money to carry on some *individual's* work. No one can tell a Baptist what he *must* do. We are just not built that way. We believe the New Testament teaches the rights of the individual conscience when it is enlightened by the Word of God and His Spirit. May we offer a suggestion, one we believe is supported by the New Testament? Put your tithes and offerings to work through your own church; make it a rule in your tithing and offering program. It is estimated that millions of dollars go annually into channels outside our churches and denomination, from members of Baptist churches. If you love your church (and you should), and if you love your denomination (and you should), then put your tithes and offerings to work by giving through the treasury of your own church. Your church cooperates with other churches of the same faith and order to further a program which no one church could carry on alone. This is the principle of co-operation, and this editor believes with all his heart in the Co-operative Program of Baptist churches.

We thank God for the general State Mission Program, our schools and colleges and orphanages, and for all the work fostered by Southern Baptists at home and to the ends of the earth. We want to share in all of it. Do it through your local church.

The Bingo Game and Gambling Churches and Charities

Appearing in the March, 1955, issue of *READER'S DIGEST* was an article, condensed from *COLLIER'S*, which carried the heading, "Bingo Is Getting too Big." Above the heading was this question: "Is New Jersey showing the way to drive the racketeers out of the billion-dollar craze [bingo] while still preserving the profits for churches and charities?"

Though New Jersey may have been successful in driving out most of "the cheats and racketeers" from the bingo business in that state, she is still compromising with gambling "churches" and charity organizations.

It is high time the people awoke to the truth about gambling which is carried on by religious institutions and charity organizations. Could it be that officials are not allowed to enforce the law?

If a man drives a few miles beyond the speed limit on the streets and highways, he is arrested and given a ticket for breaking the law. Very well, and good. People ought to keep the law. But we ask, How can we create respect for the law itself when we overlook flagrant violations at other points because of organizations involved? It begins to

appear that somewhere, somehow, an influence is being exerted to halt efforts to interfere with bingo gambling by "churches" and charitable organizations.

If you have not read the article in *READER'S DIGEST*, do so. It reveals the extent to which the bingo craze has laid hold on millions, and it reveals, also, the compromises being made at the expense of the law. We are disgusted, however, by the way that author seems to justify gambling done in the name of "churches" and charities.

We have never been able to see why gambling is not gambling, no matter by whom done. And we've never been able to see why people think they have the right to "go blind" suddenly when they see or know about a "church's" gambling party, or a charity's gambling party, and then suddenly regain their sight when they discover boys shooting dice in some dark alley.

Wrong is wrong, and right is right. And the fact that a "church" organization or a charity organization sponsors a bingo gambling party does not make it right. The fact that the devil sometimes dresses as an angel of light does not make him any less a devil by nature. Bingo is a disgrace to the principle of honesty. Let "churches" and charitable organizations hew to the line in their behavior; let them set an example.

Most of us bemoan the rapid decadence of morals, especially among younger groups. But we ask, How can we expect anything else when they see so-called religious leaders and charitable organizations carrying on gambling programs to further their own ends? Jesus said, centuries ago, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves" (Mat. 21:13). Do we not need to stress His warning to those who drag sin into religious environments and then proclaim iniquity's righteousness because of the circumstances under which it operates and the ends it professes to achieve?

We take the liberty of quoting from an article by Dr. T. B. Maston which appeared in the February, 1955, issue of *THE BAPTIST PROGRAM* (page 26):

"I saw quite a demonstration of use of bingo by

SBC Radio and Television Commission Shares Award Honors from National Broadcasting Company

ATLANTA, Ga. — Miss Doris Ann, of the National Broadcasting Company Public Service Programs Department, notified Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention, that the NBC-TV network religious program, "Frontiers of Faith" has been presented a certificate of merit by the National Conference of Christians and Jews.

The award was for the complete "Frontiers of Faith" series of 1954, in

which the Baptist Radio and Television Commission was responsible for the presentation of two productions which were carried over the full NBC Television network, coast-to-coast and into Canada.

Miss Ann, producer of "Frontiers of Faith," wrote Director Stevens: "These awards, we all know, are made possible only because of the fine co-operation there is between the Radio and Television Commission of the Southern Baptist Convention and the National Broadcasting Company. With that kind of

a church group in Cincinnati a number of years ago. I had some time in between trains and was walking around in the area close to the big Union Depot. I saw a large number of people going into a building. . . It was a (religious) school building with a church close by.

"I decided that if I could get in I would go in to see what was going on. When I got in I found out that it was bingo night at that particular school and church. They held it regularly once or twice a week. I asked if I could come in and look around and they gave me permission. I explained that I had a little time between trains.

"The players paid a dollar for a bingo card when they entered. The school building, from the bottom to the top floor including the auditorium, was packed full. They even had tables in the hallways. I estimated that there were between 1,500 and 2,000 people playing bingo that night. It was all one game with an amplifying system going from the platform in the auditorium to the various rooms. There were also some special cards for sale that I did not understand.

"There were soft drinks available everywhere and down in the basement, where most of the white people were, they were also selling beer. I estimated that at least three-fourths of the people who were playing bingo on the first floor had a bottle of beer sitting out in front of them.

"I asked what the money went for and one of the ladies told me that it went to the [religious] school and for the church.

"Bingo does not require any skill and certainly has no character-building value. It is a purely chance game and has been labeled as gambling and outlawed by many states. It is ridiculous for any so-called Christian group or benevolent organization to ask for exemption from such laws. Such a request would imply that the purpose for which the money would be used would sanctify the gambling.

"Even if bingo were entirely innocent and legal it is beneath the dignity of any Christian group to use it or any money-making scheme to finance any phase of its program."

union we can't help winning even more awards."

During 1955 the Radio and Television Commission has accepted the invitation by NBC-TV to present two of the "Frontiers of Faith" programs and may have opportunity to produce others as time becomes available during the year.

►Robert L. Cate, ministerial student at Southern Baptist Theological Seminary, has accepted the call of Walnut Hill Mission, North Jackson Street, Campbellsville, and has taken up his pastoral duties. Pastor Cate formerly lived in Nashville and is a graduate of Vanderbilt University. The correspondent states: "The attendance upon the services testifies to his good preaching."

Pity the Poor Editor

By BRUCE H. PRICE

After writing the above title I am looking at the four words, willing to admit they must be changed. On second thought I am confident that religious editors are the last profession desiring anything which suggests pity.

This leads me to add at the beginning of the title, turning the meaning in reverse. Now I have five words, too many to please an editor, but I stand by them: "Don't Pity the Poor Editor."

Pity will not help to lighten his burdens nor make a better publication. He needs an understanding of his responsibilities and problems as he works against a dead line from week to week.

What to print in each issue is not the least of his troubles. With a constant stream of articles, sermons, pictures, and other material flowing to his desk in each arriving mail, he must choose which to use. Much that is good never finds a place in his columns because of lack of space. In each issue he could fill twice as many pages and wish for more room. Unfortunately, with two or three notable exceptions, Southern Baptist editors often find it necessary to cut the standard twenty-four pages to sixteen and occasionally go to press with only eight pages. This is because of limited finances.

Rising cost of printing, paper, postage, and office help while the subscription price and advertising rates remain stationary, make economies necessary.

With all the room in the world he could not use some of the manuscripts. Those which deal in personalities are not considered of good taste. And he must be careful about controversial subjects. Other articles written in the kind of hard-to-read long hand, filled with misspelled words, and long rambling sentences, like this one, well, the editor does not have the time nor inclination to rewrite and make readable.

An article or news item worth printing is worth preparing in an acceptable manner. Type it, double space, on one side of standard typewriter paper, leaving a generous margin on each side and room at the top of the page. Do not fail to include your name. If you do not wish your name to be used, you may ask that it be withheld.

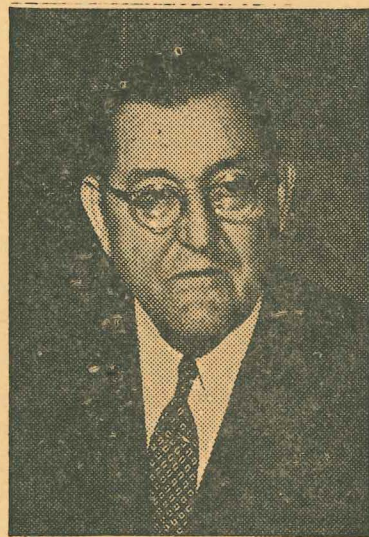
"Print this article just like I have it," demanded a pastor. One look at the manuscript and I agreed that the request was impossible. Among other things it is the business of an editor to edit. It is never pleasant to disappoint a contributor, but often it cannot be

otherwise without sacrifice of quality or for some other good reason.

A well written article may be declined because the subject is not timely or has no interest of a general nature. Many mistakes have been made by refusing good compositions. Remember the best writers get refusals, but if a contribution is worthy of publication another paper will be glad to have it. So don't get mad with the editor who fails to appreciate your masterpiece. Offer it to another, and to another.

Twenty printing houses, one at a time, turned down Defoe's "Robinson Crusoe." "Peace of Mind" by Joshua Liebman was sent back by a dozen large book concerns before it was accepted, according to a published report. You may

Southwide Baptist Hospital Association Elects Officers



Clyde S. Sibley

CHICAGO, Ill. — Clyde S. Sibley, administrator of the Baptist Hospital of Birmingham, Ala., was elected president of the Southwide Baptist Hospital Association at its annual meeting here this month. Sibley is a member of the Southside Baptist Church, and has been administrator of the Birmingham hospital for 25 years.

Emmett Johnson, administrator of the Western Baptist Hospital, Paducah, Ky., was elected secretary-treasurer.

The Chaplain's section of the Southwide Baptist Hospital Association, which met at the same time, elected Dr. B. B. Hilbun, chaplain of Kentucky Baptist Hospital, Louisville, as chairman.

have read the book, "Man Does Not Stand Alone" by A. Cressy Morrison. A condensation was used in the "Readers' Digest." Not many know that Dr. Morrison went from one office to another seeking a publisher. His persistence caused him to return a second time to Fleming H. Revell Company where a new editor accepted it. But remember you may be the one who is mistaken about the quality of your product, and not the editor.

Sharing space with the boards and institutions without being accused of showing favoritism is not an easy assignment. The good editor must also distinguish between legitimate news offered by denominational agencies, and strictly promotional material. Much of the latter should be classified as advertising and take the rate.

Usually three or four pages each week are reserved for the Executive Secretary and other departments in state headquarters. This is not always because of the editor's choice nor because the pages are used to best advantage. It is by agreement with the State Board and in consideration of necessary financial assistance. In most states these are pages which the editor has no part in preparing. Without question he accepts and publishes the material furnished. However, for lack of understanding the readers hold him responsible.

Another obligation of the editor is writing editorials. A few may be able to dash a column off in a moment like water flowing down a stream but this is not the rule, I assure you. More often it takes time, thought, and research, all of which adds up to hard work.

Visiting preachers, stopping by the editorial office while waiting for an appointment with the State Secretary, or just loafing, consume the editor's time and interfere with his work. Because of this one editor says, "I do much of my writing after closing time." Another spends the morning at his office receiving callers, doing his correspondence, and other routine work, remaining at home in the afternoon and night writing and editing.

Accepting invitations from churches keep the editor in touch with the "grass roots" which is good for both him and the people. He has an expense account and is glad to represent the denomination in pulpits both large and small. There is another kind of invitation that comes from preachers away in revivals or on vacation, wanting a free supply. Riding a free horse is a littleness which should be beneath a minister of the Gospel. Under such circumstances the laborer is worthy of his hire, and this applies to all denominational workers.

In the busy life of an editor he can never come to the close of the day and write "thirty." There is always "more."

—First Baptist Church
Newport News, Va.

Our Great Need for Bible Schools

By L. C. KELLY, President Emeritus
Clear Creek Mountain Preachers Bible School
128 Gowdy Street
Campbellsville, Kentucky

We thank Dr. Newton for his report on the findings of the committee and its approach to the problem of Southern Baptists and theological education.

The committee is to be praised for gathering and giving out this long needed information.

They have done a good job by bringing to the attention of Southern Baptists what is being done for the several groups by seminaries, college and seminary extension courses, and also by academies and Bible schools.

It is very gratifying to see how that seminary students are increasing. Dr. Newton states that by 1960, if the present rate of increase keeps up, we will have 7,500 students in our seminaries.

This is the third committee appointed by the Southern Baptist Convention to study different phases of the pattern for theological education which it should adopt as a long range program.

It is axiomatic that a denomination's first obligation is to its religious leadership. This responsibility binds it to provide a program of theological training that will meet the needs of all types.

This will, no doubt, in time, mean more seminaries for the upper group, and, in addition, sufficient Bible schools for those unable to fit into the higher schools. To the task of meeting the needs of all groups, we must dedicate our strongest efforts.

Rural Needs

In this over-all picture there is one item that must not be overlooked, the fact that of our 29,000 churches, more than 23,000 are rural churches served in the main by undergraduate men.

Prof. H. H. Barnette of the Southern Baptist Seminary said in the Feb. 17 issue of the *Western Recorder* that 83.3 per cent of our churches and church members are in rural sections and are the life blood of our city churches.

To many Southern Baptists who have lived close enough to the heart of the great common people to know what they are not getting in the way of Spiritual leadership and training, it is obvious that the Southern Convention must do more for that great group of undergraduate men among us who need help the most, to whom we owe the most, from whom we have gotten the most, and on whom we must continue to de-

pend for much material and spiritual support, invigoration, leadership, and "fellowship."

Take a case in point. In Bell County Association, in Southeastern Kentucky, are 83 organized Baptist churches. Only two of them were organized by college or seminary men. Most of them are served by men who have not had high school education. Some of these men have great power with God and men.

What is true in Bell County is more or less true in all the Southern Appalachian Mountain range.

President D. M. Aldridge of the Mountain Preachers Bible School at Clear Creek said in the *Mountain Voice* recently that there are 1,407 pastorless churches in this great mountain section. These men must have help that will not only enable them to do their work better, but, that which will help many of them to rise to the higher level of ability which will enable them to enter colleges and seminaries. Courses must be followed systematically and over long enough periods of time for them to be able to build a foundation for study habits and to be able to cross the bridge leading to higher schools.

We owe it to ourselves and to all of our denominational interests and enterprises to help this group of our own family so long overlooked and neglected. To fail to provide an adequate educational program for these God called men will be to feed an already incipient, bad psychology and continue to suffer denominational bloodleakage and co-Operational nonconformity.

If the Southern Convention should build a seminary in every southern state, there would still be many preach-

ers whom they could never get up to the high trough of their curricula.

After all is said and done, Southern Baptists cannot get away from the fact that thousands of men cannot find an adequate answer to their peculiar needs in what the Convention or states or groups have provided up to now. Their only hope is in the Bible Schools geared to give them a thorough training in the English Bible and such things as they can take in a regular school term. The Bible School has shown the way.

Somehow we are hoping that the committee will face what ought to be done for all groups and in a way that is fundamental and adequate for all.

We could wish that before making any recommendations or coming to any conclusions the committee would go to our Bible Schools and catch the spirit of them first hand and see what is being done and feel the hungry-heartedness of the men being taught.

We know the Convention cannot afford to get back of or build too many Bible Schools, but it seems to many of us that it cannot afford to leave them "out of the family;" that, for its own preservation and enrichment, it should take on at least two or three Bible Schools now. That will not hurt or hinder seminary building plans for the future, in our judgment.

While, as the Committee points out, we suffer at the top by some of our graduate men having to go to schools other than Baptists, we face a greater loss and damage from the undergraduate men being forced either to accept training that falls short of meeting their needs or to be exposed to an ever increasing number of undenominational and off brand schools by which they are left untrained or trained away from their own denomination's principles and programs.

We know most of the members of this committee and we believe that they, having a sincere desire to find a way to meet the needs of all, will continue to seek to open a wider door for Bible Schools as well as to provide more adequately for more and larger seminaries.

California Baptist College to Move to New Location

EL MONTE, California. — (BP) — California Baptist College will soon move to its new campus from the First Southern Baptist Church in El Monte, Calif.

Classes have been held in the church since the institution was opened in September, 1950.

The move was made possible by the clearing of a previous escrow agreement between the college and a California firm.

The title to the property has now been transferred to the college, according to an announcement by Byron F. Todd, president of the college's board of trustees.

John S. Harris has resigned as pastor of Eastview Baptist Church, Severn's Valley Association, to accept other work. Hugh P. Garner, first-year student at Southern Seminary, has been called to the pulpit and has accepted.

A Message From the Department of Health

Plans are moving ahead for the possible administration this spring of the Salk polio vaccine to an estimated 180,000 children in the first and second grades of all public, private and parochial schools in Kentucky, U. Pentti Kokko, M.D., the Kentucky State Department of Health's director of Local Health Services announces.

In addition, an estimated 11,000 children who were in the test groups participating in the 1954 vaccine field trials, but did not receive vaccine at that time, will be eligible.

"Sufficient vaccine for these groups will be supplied without charge for the product by the National Foundation for Infantile Paralysis, if it is licensed," Dr. Kokko explained. "These children are in highly susceptible age brackets and, in most counties, can be readily organized for vaccination before schools close. In those counties which close their schools early, the vaccination program, of course, will be somewhat more difficult to organize. Early planning will help overcome possible difficulties.

"We don't know yet if the Salk vaccine is effective. We await the evaluation report of Dr. Thomas Francis, Jr. of the University of Michigan in April. But we must make our plans now for possible usage to protect as many children as possible before this year's polio season. If we waited to organize until after the report, we would not have time to make the necessary arrangements. We must get ready now, so no time will be lost if the vaccine is found to prevent paralytic polio."

Polio vaccine, already administered to 440,000 children in the trials last spring, is being purchased as a calculated risk by the National Foundation before its effectiveness can be known. If it is licensed by the Federal Government this spring the National Foundation, which financed the research that made its development possible, will turn it over to State Health Officers for use without charge for the product. If used, it will not be another test but the first use of a newly-established preventive measure.

Purchase of enough vaccine for eligible children in our state by the March of Dimes organization has enabled pharmaceutical manufacturers to keep their facilities in production during the waiting period so that vaccine would be ready if licensed. As a result, vaccine also will be available to physicians through usual channels as soon as the product is licensed.

"The administration of three shots of

vaccine to so many children in our state will be a tremendous task, requiring the cooperation of parents, health, and educational officials, physicians, nurses, and many other volunteers," Dr. Kokko said. "I am sure that the necessary cooperation will be quickly forthcoming—both in the planning stages and in the actual administration of the vaccine."

Vaccine will be given only to those eligible children whose parents request it by signing forms that will be distributed through the schools, Dr. Kokko added. Local health and education of-

Should Southern Baptists Change Convention Name?

By W. A. SLOAN, President
West Kentucky Baptist Bible Institute

The discussion during the last few years concerning the change of the name of the Southern Baptist Convention has been very interesting.

For some years it has been the candid opinion of some loyal Southern Baptists that our name is not inclusive enough, and that it should be changed.

From time to time a number of names have been suggested but none seemed to be quite suitable or satisfactory.

Several were of the opinion that The American Baptist Convention would be a good and satisfactory name, but our Northern brethren beat us to it and adopted that name for their Convention.

Recently someone (I believe it was Dr. Barry Garrett, editor of the *Baptist Beacon*) came up with the suggestion of "The Cooperative Baptist Convention." That seems to me to be the very name we are looking for. What could be more appropriate? It is both inclusive and exclusive. It includes all who are affiliated with our convention anywhere in the world. It excludes all who are not affiliated with us anywhere in the world.

Furthermore, since the very heart of our method and organization is co-operation, what could be more fitting than The Cooperative Baptist Convention? This is a name that will continue to be appropriate throughout all time. Neither size, organization nor geographical boundaries will necessitate another change of name.

Another thing, the transition from Southern Baptist to Cooperative Baptist Convention should be easy and brief, be-

officials have been alerted and in many counties are already making plans for the vaccine program. Volunteers to assist in the program will be recruited by local health officers or designated medical directors and chapters of the National Foundation for Infantile Paralysis in all counties.

Warning against premature optimism that polio has been defeated, Dr. Kokko said: "We have high hopes that this vaccine will work, therefore we are making full plans for a vaccine program, so that we will be prepared to move immediately into action if we get the green light. But we must not forget that the vaccine will not be offered to anyone until the official report is issued, and then only if the report shows that the vaccine prevents paralytic polio under natural conditions and the vaccine is licensed."

cause co-operation is emphasized in every phase of our work—both at home and abroad.

Since therefore, the word is already in use, and well established in the thinking of our people, the change-over should cause no disruption of our work. Furthermore, the new name would always be a reminder of, and a challenge to, better cooperation.

Mrs. L. C. Quarles Dies in Virginia

RICHMOND, Va. — Mrs. Jennie Saunders Quarles, 68, native of Caroline County, Va., died recently in a Richmond, Va., hospital. For many years she was a Southern Baptist missionary in Uruguay and Argentina.

Mrs. Quarles and her husband, Lemuel Cleveland Quarles, also a missionary, had lived since retirement in 1950 at Lakeside, a suburb of Richmond. The Quarleses married September 14, 1910, the day they were appointed as missionaries.

They served from 1913 to 1929 as pioneer missionaries in Uruguay, and from then until 1949 were stationed in Buenos Aires, Argentina, where Mrs. Quarles taught piano in the Baptist seminary and other institutions.

Funeral was held Monday, February 14, at Lakeside Baptist Church where she was a member. Pastor Virgil Hudson was assisted by Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board. Dr. Clyde V. Hickerson, pastor, Barton Heights Baptist Church, Richmond, also assisted.

FAITH

(Continued from Page 3)

We do not have a definition of the word *faith* in the N. T. This is in complete harmony with the nature and purpose of the Bible. The Bible does not deal with definitions, but with actions, evidences. For example, the Bible does not give a definition of God. It does show God in action. So it is with *faith*.

In Heb. 11:1, we do have a *description* of *faith* on its functional side. "Now *faith* is the assurance of things hoped for, a conviction of things not seen."

The word *assurance* (substance) is *hypostasis*. It is something placed under—a *standing under*. It is the *foundation* or *substructure* on which a thing rests. It is our *title deed*. I sell you a piece of land. I cannot place the land in your hands. Then how can you know it is yours? I give you a *title deed*, the guarantee that, upon your meeting the conditions mutually agreed upon, the land is yours.

In the Christian life, we are, for the most part, dealing with things *hoped for*, not actually possessed. What *assurance*, what *foundation* do we have that these *hoped for* things are real and will be ours? *Faith* builds the foundation for us; *faith* becomes our *title deed*; *faith* guarantees that we shall possess them in due time.

Faith is also the *conviction* (evidence) of things *unseen*. The word *conviction* is *elegchos*. It is the test of the reality of a thing; it is the getting of *proof* that an *unseen* thing exists. I stand on the seashore. I have some reason to believe that there is a ship on the sea, but beyond the horizon, out of sight. Or I want to find out if there is a ship over there. I throw *radar* waves in that direction. If the ship is there, these *radar* waves strike it and bounce back to me. If it is not there, I get no response. Thus I make the *test* and get the *proof* of the reality or unreality of the presence of a ship where I *believed* it might be.

In the Christian life, we are dealing with many *unseen things*. By *faith* we throw ourselves out in the direction of the *unseen*. Thus we make the *test*, and get the *proof*, the *conviction*, regarding the reality of things *unseen*.

Thus it becomes clear that saving *faith* must become *active*. It must go beyond a mere creed, something believed. We become persuaded that God is trustworthy, dependable—that He tells the truth. We become willing to establish *credit*, to *make a treaty and*, to do business with Him. We are willing to *bind* ourselves to Him, to the point of *doing* what He says, even when we cannot

see, but can only *hope* for the things with which we are concerned.

This *faith* gives us our *title deed*, the *proof* or *conviction* of the reality of the things involved in the Gospel of redemption. *Faith* removes all time barriers: the future is as sure as the past and the present. *Faith* removes all barriers of distance and of physical things. God is Spirit, and He is everywhere.

Let Us Complete the Task Now

By MCKINLEY NORMAN, Evangelist
Dallas, Texas

The figures released by Secretary J. P. Edmunds, of the Sunday School Board, on the campaign for "A Million More in '54," should start all of us to singing "Praise God From Whom All Blessings Flow" and "Onward Christian Soldiers, Marching as to War."

Now Is Completion Time

Twenty thousand churches enrolling an average of twenty new members each during the coming Simultaneous Evangelistic Crusade will add 400,000 members to our Baptist Sunday schools and this will more than complete our great objective for a million additional Sunday school members. Moreover, it will challenge our people for still larger efforts in the regular advances which, added to the increase during the revival season, will equal and possibly surpass our great victory of the last year. Let us arise and do it.

Logical And Practical

My experience in evangelism leads me to urge that this suggestion is both logical and practical for the following reasons:

1. It fits into the Crusade perfectly.
2. It will challenge the churches, large and small, to their best abilities.
3. It will yield the highest possible efficiency in the use of the census returns included in the Crusade plans. Certainly there are other ways to use the census information, but here is the high point in the value of the census in the matter of reaching out for the people.

4. It will give a great challenge for the last Sunday of the revival. If the middle Sunday is High Attendance Day, the last Sunday can be Sunday School Enrollment Day.

5. According to the law of averages,

Faith in God unites my human spirit with God's Spirit. Thus I make vital contact with Him who makes effective in me His universal and eternal will and program for men. *Faith* enables us to approach God empty-handed and to be filled with all of His fulness. *Faith* enables us to *rope* ourselves to the living, loving, merciful and dependable God and, in consequence, to share His word, His love, His grace, His promises, His power. *Faith* enables us to effect union with God in Christ, by which we come to possess the *new birth*, *pardon*, *forgiveness*, *justification*, *adoption*, *purification*, *sanctification*, *holiness*, *life*, *peace*, *joy*, *loyalty*, *glory*—salvation!

(Continued Next Week)

the larger per cent of the people we win in the immediate revival Crusade are already in the Sunday school or will be by the time the revival begins. But an intensive effort during the revival, such as suggested here, will greatly add to these immediate possibilities and will also conserve the efforts in behalf of those who will be won to Christ and His church beyond revival time.

6. There is no better time to enroll people for regular Bible study in the Sunday school than when the warmth and zeal of the revival fire is burning. I know all of the objections of this plan, such as padding the rolls, etc., but none of them are worthy of attention. God has proven to us over and over that this is the very best way to reach out after the masses. Let us do it for Christ and the Church.

"Reach out! Today is mine and yours; Tomorrow's dawn no life insures; Then, are death's night our chance obscure, Reach out!"

"Reach out! A sacrifice to day, God would accept. Then while you may, Help souls to find the higher way. Reach out!"

"Reach out! Think why the Master came To bear the Cross, endure the shame; Then break away and in His name, Reach out!"

►The Vine Grove Baptist Church, Severn's Valley Association, has been conducting a study course for deacons, which is taught by the pastor. Classes were held five consecutive Sunday nights at Training Union time, with almost 100 per cent attendance.

Brothers Work Together in Great Revival, First Baptist Church, Greenville, Kentucky



Bob Martin—Eddie Martin—Brothers

GREENVILLE, Ky. — Revival fires have been burning brightly at First Baptist Church, Greenville, where Rev. Bob Martin is pastor, and where his brother, Eddie Martin, one of America's leading evangelists, recently did the preaching in a series of special meetings.

Capacity crowds braved the ice and wintry weather to hear the evangelist. Hearts were melted and stirred under the faithful and forceful preaching of God's Word. Burdens lifted as the great crowds sang the old gospel songs under the leadership of Garland Cofield. At

every turn there were glorious evidences of the ministry of the Holy Spirit.

There would be no means of measuring the decisions made in the hearts of Christian people. Almost every night souls came to find the Savior. To date, 35 have followed the Lord in baptism and seven joined the church by letter.

Due to circumstances beyond our control, Greenville First, "jumped the gun" on the Simultaneous Revival Crusade, but it is our earnest prayer that the blessings we have experienced might be shared by every Baptist church in the Southern Convention.

"The Best Promotion is a Job Well Done" Says L. O. Griffith, Home Mission Board, Atlanta, Georgia

ATLANTA, Ga. — As part of our briefing program to help us all do a better job, we must know some of the fundamentals in promotion or public relations.

What is promotion or public relations? It is right or good relations with everyone. Promotion or public relations has been classified as highly technical.

Some materials used are technical. The best promotional materials, however, will not bring success to a program without good, sound, honest, straightforward, open-and-above-board

right dealings. Promotional materials should always be thought of as means or tools to aid in right relationships. Instead of being the end, these promotional media are the means.

A business concern had a public relations organization test the concern's standing with the public. The public relations organization recommended that the company needed to produce a better product in order to have right public relations. A car that is advertised to millions on TV must perform if it sells.

Deeds must back up what we say. The best publicity that Jesus had was that

He went about *doing good*. Jesus said, "Let your light so shine before men that they may see your *good works* and glorify your Father which is in heaven." Every person doing a good job is a good promoter. Promotion, therefore, is everybody's job.—Official News Agency, Home Mission Board.

Dr. Joe T. Odle, Wife And Sarah, Write Kentucky Baptists

Gulfport, Mississippi

Dear Friends:

Since it is impossible for us to contact personally every person who has shared with us in the experiences of recent weeks, even though we should like to do just that, we know of no better way to reach those many friends in Kentucky and adjacent areas than through the columns of the *Western Recorder*. We have, therefore, asked the editor to give us space for this brief note.

Words cannot express what our friends have meant to us during these days. The continued prayers, the letters, cards, calls and telegrams, the lovely flowers, the gifts to the memorial fund, and all other expressions of your concern and sympathy have meant more to us than we could ever tell. To all of those who have done so many things, we simply say, "thank you for all that you have done."

The Lord has been near to us, and we are thankful for His blessings and promises even in the time of great sorrow. May His love abide continually with each of you.

Sincerely,
Rev. and Mrs. Joe T. Odle
and Sarah

SBC Hospital Commission to Propose Teaching Hospital

New ORLEANS, La. — (BP) — The Hospital Commission of the Southern Baptist Convention has approved a proposal that a large teaching hospital be established at Alhambra, California.

At a recent meeting of the Commission in New Orleans a delegation from California Baptists and the Alhambra, Chamber of Commerce told the Commission that a \$500,000 site and \$2,000,000 cash will be made available.

The Commission will recommend the proposal to the Southern Baptist Convention.

►O. D. Moore has become pastor of North Main Street Baptist Church, Jacksonville, Florida. After six and one-half years he resigned as pastor of Stallings Memorial Baptist Church, Salisbury, N. C.

Why I Believe in God

By ERIC C. RUST
Professor of Christian Apologetics
Southern Baptist Theological Seminary
Louisville 6, Ky.

There is finally only one reason why men can believe in the living God, and that is because he has shown himself to us in Jesus Christ and offered us his forgiveness.

Of course there are people who say that they find it easy to believe in God when they look at nature. I have no doubt that God does speak to me on the mountain top, in the beauty of the flowers, and the song of the birds, but above all else, I need to know that he will forgive me and accept me into fellowship despite my selfishness and my sin. That kind of God is not found in nature alone.

Some people say they find God in their conscience, in the call of duty, and in the challenge of moral living. Again, I believe that conscience can be the voice of God and that our sense of duty does spring out of the responsibilities he lays on us. But my difficulty is not that I do not know what I ought to do. It is my inability to do it. Always, as Paul found (See Rom. 1 to 7.), my conscience is accusing me. The things I ought not, those I do; and the things I ought to do, those I do not. I know myself to be morally powerless. How can I get right with the God who lays such claims and duties on me?

This is where the good news of the gospel meets our need. God has come all the way to meet us in Jesus Christ. He has offered us a forgiveness we do

not deserve, and has graciously reconciled us to himself despite our sin and rebellion. In Jesus, his cross and empty tomb, I know myself to be forgiven and restored to fellowship with God.

I believe in God because this forgiveness and reconciliation have become a reality in my life, because Jesus has given peace to my guilty conscience and moral strength to my weak will, and because he has awakened a love of God in my heart.



Eric C. Rust

Southern Baptists in Michigan

By FRED D. HUBBS, Supt.

DETROIT, Mich. — A Texan who moved to Michigan only a month ago to work for Southern Baptists of that state is finding his new work the most exciting and challenging he has ever undertaken.

This man is Truett Smith, until recently instructor in the Baptist Bible Chair at Texas Technological College, Lubbock. He has moved to Detroit at the invitation of Baptist leaders in Michigan who want him to be gaining close acquaintance with conditions there in order to help them work out a program of Christian education for the new state convention they hope soon to organize.

It will be Dr. Smith's responsibility

to acquaint Baptists of Michigan with what their brethren in other states are doing to promote Christian education, to help them plan a co-ordinated education (including both a Baptist college and Bible chairs at state institutions) that will be on a par with the best elsewhere, and to lead them in bringing the Baptist Student Union to college campuses of their state.

Southern Baptist work in Michigan has not yet grown strong enough to support this kind of educational system. Only 23 churches, with an aggregate membership of about 6,000 comprise the present working force. Those churches are growing rapidly both in numbers and strength, however, and

expect soon to launch an aggressive program of evangelism, church organization, and Christian education all over the state.

Baptists in Michigan are to be commended for beginning early to make careful plans for this expanded ministry in the field of Christian education.

Kentucky Man Joins S. S. B. Staff

NASHVILLE, Tenn. — New appointments at the Baptist Sunday School Board, Nashville, include William Byrne, Jr., of Louisville, Ky., as draftsman in the Church Architecture Department, and James W. Clark, Fort Worth, Texas, as salesman for Broadman merchandise in the Sales Department.

Byrne, native of New Jersey, worked for the U. S. Engineers in the Louisville District Office, and came to the Board from the Aetna Oil Company, Louisville. Clark is a Texas graduate of Wayland Baptist College, and did graduate work at Southwestern Baptist Theological Seminary. For the past year he has been in visual aids work in the Baptist Book Store in Fort Worth.

►W. E. Prout has accepted the pastorate of Siloam Baptist Church, Marion, Ala., effective April 1. He comes to his new field from First Baptist Church, Shelby, Miss.

Beaman's Alliance and Bible-Lands Tours

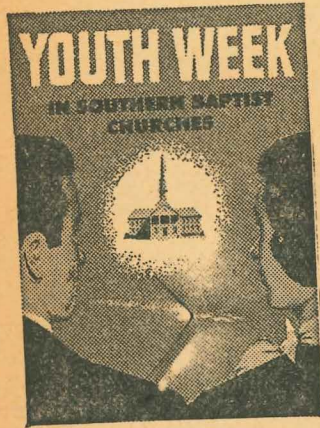
Dr. Roy Beaman, professor in the New Orleans Seminary, announces that he still has a few plane reservations and a few London hotel reservations for the Alliance and Bible lands. These will be the fifth and sixth tours for Professor Beaman. His pre-alliance itinerary leaves New York June 14, visits twelve countries, attends the Alliance, and reaches New York July 27. His post-alliance itinerary leaves New York July 15 for the Alliance, visits thirteen countries in all, and reaches New York August 26. If interested, you may write him at 3939 Gently Boulevard, New Orleans Baptist Seminary, New Orleans 22, Louisiana.

Baptistry Background Paintings JORDAN RIVER SCENES

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

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

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



Sponsored by
Baptist
Training
Union

April 3-10 is the suggested time for Youth Week this year. Above is a picture of the poster that is available free of charge from the Training Union Department for the use of promoting the activities of this week. Also available is a tract that gives the detailed organi-

The Young People's Speakers' Tournament

The Young People's Speakers' Tournament on Saturday afternoon, May 7, will be the closing feature of the State Training Union Convention to be held at Calvary Baptist Church, Lexington, Kentucky. Listed below are the Regional participants and the subjects that they will use:

Region and Association	Participant	Subject
CENTRAL REGION		
Baptist Association	Miss Olle Mae Watts	All Men Are Created Equal
Salem Association	Loetta Gray	This I Believe
NORTH CENTRAL REGION		
Bracken Association	Mrs. Margaret Hohman	Serve With Gladness
NORTHEASTERN REGION		
Enterprise Association	Mr. Tommy Caudill	My Habits and What They Make of Me
SOUTH CENTRAL REGION		
Central Association	Miss Margaret Hall	All Men Are Created Equal
SOUTHEASTERN REGION		
Upper Cumberland Association	Miss Phyllis Jones	Serve the Lord with Gladness
SOUTHERN REGION		
Gasper River Association	Miss Gingie Hurst	This I Believe
SOUTHWESTERN REGION		
West Union Association	Miss Linda Cox	The Advantages of Christian Education
WESTERN REGION		
Muhlenberg Association	Miss Martha Foster	Be Strong in the Truth

If you desire to make reservations for the Convention May 6-7, write the Home Assignment Committee in care of the Calvary Baptist Church, Lexington, Ky.

zation for the week as well as a form for making the report to the State Department. If you need any of the tracts or posters, please let us know how many you desire. Again this year we will try to give a summary of the reports received in the *Western Recorder*.

Lynn Association

On Tuesday evening, February 8, the officers of the Lynn Associational Training Union met at the Knoxes Creek Baptist Church under the direction of the Associational Director, Rev. Delmer Rice, for the purpose of reviewing the Associational Baptist Training Union Manual. There were thirteen of the Associational Officers present for the study.

Brother Rice is leading this Association in a fine way. Beside being Associational Director, he is pastor of Mt. Tabor Baptist Church in Lynn Association. Brother H. S. Puckett is the Associational Missionary.

Mt. Zion Association

The Associational officers of the Mt. Zion Association met with Mr. W. C. Dudley at the First Baptist Church, Harlan on February 25 for a review of the BAPTIST TRAINING UNION ASSOCIATIONAL MANUAL. There were twenty people present for a supper meeting and the review.

Mr. C. A. Cornelius, the associational director, is doing a splendid job. It was found after a close check that the association can reach the requirements for a Standard Association with a very little extra work.

Counseling—

The Prodigal Son

By Dr. R. Lofton Hudson

QUESTION: Our teen-age son has everything I thought it took to be a good boy and a child of God. A few months ago he started going with a bad girl. We have known the family for many years and they do not try to live right.



Dr. R. L. Hudson

Now our boy tells me that he has done the wrong thing and a baby is to be born. Should we talk with the mother and girl about this? or with the girl alone?

ANSWER: I hardly know where you should start on the problem. But of one thing I am sure: this affair between your son and this girl is not the basis for a sound marriage.

But your son has some great moral and economic responsibility in this matter. Girls do not seduce boys. And vice-versa usually. Your son should bear his share of the reproach for this mistake.

Usually such matters are handled by the girl's going away to some home for unmarried mothers and, then, when the baby is born giving it away for adoption. This plan has many problems connected with it, but it is one of the ways that such matters are cared for.

Your Son needs all of the help he can get. He needs your love. But he also needs your guidance in becoming a man. He must take his medicine. Maybe next time he will remember that sin does not pay.

But Christ would help these young people build their lives on a better foundation. The pharisees will wish to stone them—they are still with us. If you pray and act with courage, you will find the way of truth and justice.

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

S. S. Board Worker Dies

NASHVILLE, Tenn. — Miss Mattie DeMonbreun, employee of the Baptist Sunday School Board, Nashville, since 1921, died February 1. Since 1953 she had been in the Board's Merchandise Selection Department where she had charge of selecting church and Sunday school supplies and merchandise items for listing in The Master Key Catalog and for sale through the Board and Book Stores.

WOMAN'S MISSIONARY UNION

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

Miss Helen Sinclair Resigns



Miss Helen Sinclair

It is with regret that we announce that Miss Helen Sinclair, our W. M. U. Mountain Field Worker for the past four and one-half years, resigned effective February 15.

We are sorry to lose Miss Sinclair from Kentucky and the work in which she served so faithfully. She was much loved and admired in Kentucky and had especially endeared herself to the people of the mountain section where she had led in our work in a splendid way.

Miss Sinclair is a native of Owensboro, the daughter of Mr. and Mrs. Chester Sinclair. She came to work with us following her graduation from the Carver School of Missions and Social Work (then the W.M.U. Training School) in June of 1950. Prior to that, she was graduated from Georgetown College with the Bachelor of Arts degree, in 1947.

We shall greatly miss her leadership, her gracious spirit and winning smile.

However, we rejoice at the larger field of service that has opened to her as W.M.U. executive secretary for Southern Baptists of Illinois. We shall follow her work with our interest and prayers and welcome her "home" any time she can return to visit with us.

To My Friends in Kentucky

It was with a feeling of mixed emotions that I submitted my resignation, on February 15, as W.M.U. Mountain

Field Worker in Kentucky. I was happy, because I felt that I had prayed about the matter enough to know the Lord's Will. However, as I thought of all of my friends in Kentucky, especially in the mountains, I could not help but feel sad. Since February 15, at which time I began work here in Illinois I have been very, very busy, but, of course, not busy enough to forget my friends of Kentucky. I shall never cease to love you and to pray for you as you promote the cause of Christ. It will be good, too, to know that I am being remembered as I serve here. I will be looking forward to hearing from many of you from time to time.—Helen Sinclair, Carbondale, Ill.

G. A. Leadership Course

Since Miss Helen Sinclair is no longer in Kentucky, Mrs. A. C. Overall, Lawrenceburg, Kentucky, is now serving as State Approved G. A. Worker. All the G. A. Leadership Course material should be sent to her to be graded.

Three of Kentucky's Own Missionaries to Speak



Miss Ethel Harmon, Nigeria

Three of Kentucky's own foreign missionaries will speak at the State Meeting at Madisonville in addition to other missionary speakers. Mrs. Marvin Garrett, of Nigeria (formerly Miss Mary Ellen Wooten of Bellevue), will speak for the Missionaries Library Fund on Tuesday evening and will bring a message concerning her work on Thursday.

Her mother, Mrs. J. J. Wooten, will be remembered as a former vice-president of Kentucky W.M.U. Mrs. Garrett served in many positions before the Lord led her to Nigeria. She served with the American Red Cross, was a teacher in Judson College, Rangoon, Burma, taught for two years in our W.M.U. Training School and served as pastor's assistant at First Baptist Church, Augusta, Ga. In Nigeria she has been a teacher in our



Miss Mary Sampson, Formosa

Baptist Woman's Training College at Abeokuta and our Baptist Boys' High School at Oyo. Upon her return to her work she will be located on the Gold Coast, Africa.

Miss Ethel Harmon, who was the missionary speaker in the eastern part of the state in Regional Meetings last fall, will again be with us. She is from Corbin, a graduate of Cumberland and Georgetown Colleges and the W.M.U. Training School. She has been a teacher in Elam Memorial School in Shaki, Nigeria, and in our Baptist College at Iwo. For the past sixteen years she has been director of Sunday school and Training Union work for all of our Baptist work in Nigeria.

Miss Mary Sampson, of Louisville and Formosa (who was also at Cedarmore), will speak for state missions undergirding world missions and will also bring a message on her work. Mary served as Educational Director at First Church, Jackson, Mississippi, at Walnut Street Church, Louisville and Second Church, Houston Texas, before going to the foreign field to serve as Educational Director at Old North Gate Baptist Church, in Shanghai, China. After leaving China she returned to Louisville for a time, due to her mother's serious illness, and served as interim-Young People's Secretary for Kentucky W. M. U., where she was much loved. She was re-assigned to the Philippines and then to Formosa.



A CORONATION SERVICE was held in the social room of the First Baptist Church, Henderson, Ky., at which time Mrs. Adrian Miller (center) was honored as WMU Sweetheart for the coming year. Pastor and Mrs. Albert Cullen, Evansville, were the judges of letters submitted, recommending persons for the honor. The flowerbearer, Bonnie Marlow, stands on the left, and the crownbearer, Michael Karges, on the right. The Y. W. A. girls, under the direction of Mrs. Frances Tallant, conducted the W. M. S. program immediately prior to the coronation.—Photo by Criss

Bagley Has New Positions in Alabama Convention

MONTGOMERY, Ala. — (BP) — George Bagley, state secretary of the Baptist Training Union Department in Alabama is the new assistant of the executive secretary of the state and manager of Shocco Springs, state Baptist retreat.

The position as manager of Shocco

Springs had been unfilled since Hobson Shirey resigned January 1. The position as assistant to the executive secretary had not been filled since it was created by the Baptist state Executive Board three years ago.

Bagley was elected to the dual position by the Executive Board.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 6, 1955

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Anchorage (1)	139	253
Ashland, Unity	105	367
Barbourville	136	391
Bardtown	351	351
Beaver Dam (1)	196	444
Bellevue	88	432
Benton, First	83	229
First Missionary	68	211
Bowling Green, Eastwood	93	252
First (2)	304	1,183
Cadiz	107	311
Campbellsville (2)	240	475
Pleasant Hill	171	274
South Campbellsville	93	217
Carrollton	30	249
Central City	208	487
Clay, First	219	293
Corbin, First	137	293
Central (1)	144	422
Covington, Calvary	934	934
First (1)	146	391
Latonla (2)	260	1,006

South Side	112	513
Crestwood	63	297
Cynthiana (2)	455	695
Danville, First (3)	206	695
Dawson Springs	64	269
Elizabethtown, Severns Valley (2)	152	725
Erlanger	97	422
Evansville, Ind., Calvary	157	562
Grace	259	826
Keck Avenue	107	330
Walnut Street (2)	482	334
Florence	106	384
Fort Thomas, First (1)	90	307
Frankfort, First (1)	155	694
Thorn Hill	126	610
Fulton	167	723
Georgetown (1)	172	569
Glasgow (1)	132	401
Greenville, First	150	599
Harlan	143	754
Harrodsburg (2)	233	248
Hartford	100	216
Hawesville	76	314
Hazard (2)	78	237
Hazel	85	594
Henderson, First (1)	178	775
Immanuel Temple (2)	105	441
Hodgenville, First	---	---

Hopkinsville, First (1)	153	723
Second	194	863
Jellico, Tenn., Crouches Creek	50	215
Junction City	71	206
LaGrange, DeHaven Memorial	63	269
Lawrenceburg, First	80	303
Lebanon, First (1)	---	458
Leitchfield	90	262
Lexington, Calvary (1)	209	846
Fellowship	---	537
Grace (2)	179	678
Immanuel	280	839
Porter Memorial	170	599
Rosemont	62	264
London, First (1)	148	504
Louisville, Audubon	79	227
Baptist Tabernacle	213	688
Baptist Temple	---	284
Beechland	136	703
Beechmont (2)	211	933
Bethany	---	289
Bethlehem	117	249
Broadway	87	326
Carlisle Avenue (2)	330	1,423
Clifton (1)	161	470
Crescent Hill (2)	221	987
Eastern Parkway	83	593
Eighteenth Street	111	320
Farmdale	---	396
Gethsemane	84	284
Harmony	100	296
Hazelwood	84	545
Immanuel	100	401
Kenwood	---	242
Ninth and O (10)	486	1,586
Okolona	63	495
Parkland (1)	273	1,000
St. Matthews (1)	185	739
Shawnee	---	413
Shively (1)	177	842
Southside (1)	191	580
Third Avenue	104	592
Valley View	66	---
Victory Memorial (2)	197	919
Virginia Avenue	---	292
Walnut Street (4)	280	1,635
West Broadway (1)	163	649
West Side	109	400
Ludlow, First	96	397
Madisonville, First	241	1,036
Marion	124	355
Mayfield, First	286	816
Middlesboro, First (5)	60	551
Monticello, First	70	223
Morganfield, First	185	507
Morgantown (1)	149	238
Mt. Washington	99	262
Murray, First	---	892
Newport, First (2)	111	742
Trinity	95	---
Owensboro, Beuna Vista (1)	141	558
Eaton Memorial (1)	199	477
First (1)	238	1,234
Hall Street (1)	---	470
Macedonia	81	218
Seven Hills	103	261
Third (1)	335	1,048
Paducah, East	220	540
First (1)	188	589
Oaklawn	121	280
Trinity	138	336
Twelfth Street (1)	148	395
Pris, Central	123	333
First	66	261
Pikeville, First	73	311
Prestonburg, Irene Cole Memorial (9)	---	417
Princeton, First (1)	172	623
Second (1)	105	304
Richmond, First	128	380
Russellville, First	113	---
Shepherdsville	---	279
Somersets, First	228	586
Calvary	146	236
Sonora	98	237
Springfield, First	121	391
Sturgis, First	71	281
Versailles	---	368
Walton	110	333
Williamsburg, First (1)	119	328
Williamson, W. Va., East	49	250
Winchester, Central	117	433
First	146	431

►V. E. Defreese has become pastor of First Baptist Church, Esther, Mo. Defreese was formerly pastor of Central Baptist Church, Bald Knob, Ark.

►Robert Mizell has resigned Magnolia Baptist Church, Magnolia, Ky., and accepted the pastorate of a church in Midletown, Ohio.

The Meaning of Worship

By W. A. SLOAN

Worship is a difficult study. It is also difficult to practice in the proper manner, notwithstanding the universal instinct to worship. It is difficult, because, among other things, it is characterized by paradoxes which challenge the wit and wisdom of the worshiper. For example, there is the paradox of surrender and appropriation; of privacy and publicity; of discipline and spontaneity; of internal meditation, and of the contemplation of God in His work in the external world. However the difficulty is not insuperable, and really presents a challenge to spiritual and true worship. There are two aspects of worship—the spirit and the form. Or, to say it in another way, the inward feeling of the heart, and the outward expression of the feeling through an overt act.

The Etymology of the Word

There are several Hebrew words in the Old Testament for worship, translated from the following roots: (1) SAGHADH, "to prostrate oneself." This is a Chaldaic word found in Isa. 44:15, 17, 19; 46:6, and Dan. 2:46; 3:5, 6, 7, 10, 15, 18, 28. In these passages the word is used in connection with idol worship. (2) ABHADH, "to labor for as a servant." It is found in 2 Kings 10:19, 21; Isa. 19:21 R. V. and other passages. (3) SHAHAH, "to bow down before." This is the principal word for worship in the Old Testament. It is found in Gen. 22:5; Exo. 4:31; Zech. 14:16, and many others. It is used in the Old Testament about 95 times.

From the use of these various words it will be seen that the Old Testament idea of worship is a reverential attitude of mind or body, or both, combined with the more generic notions of religious adoration, obedience and service.

There are also several Greek words in the New Testament for worship, translated from the following: (1) PROSKUNEO, "to kiss the hand as a token of obedience or homage," and so to prostrate oneself," although the root idea

of bodily prostration is much less prominent than in the Old Testament. This is the principal Greek word in the New Testament for worship, and is always translated worship. It is used 59 times in the New Testament, in such passages as John 4:20; 12:20; Acts 8:27; Heb. 11:21. It is applied to men, angels, demons, the devil, the beast, idols and to God. Next in frequency is SEBOMAI, and its various cognates. The root is SEBAS, "fear," but the original meaning has merged into "reverence," "to hold in awe." It occurs in passages as Mat. 15:9; Acts 16:14; 18:7; 19:27, and others. (3) Another word translated worship in the New Testament is LATREUO, "to serve," "to worship publicly," "to perform sacred services," "to offer gifts," "to worship God in the observance of the rites instituted for His worship." It is sometimes translated "worship," and sometimes "serve." It is used in such passages as Acts 7:42; 24:14; Phil. 3:3; Heb. 10:2. (4) THRESKEIA, "an act of reverence," and has the root idea of "trembling and fear." It is found in such passages as Acts 21:5; Col. 2:18; James 1:26, 27.

The idea of worship in the New Testament is a combination of the reverential attitude of mind and body, the general ceremonial and religious service of God, the feeling of awe, veneration and adoration, with minor emphasis on the ceremonial aspects.

Coming nearer our own language, worship is a contraction of the old Saxon noun, "worship." This term was applied to a person in recognition of the good qualities or worth which he was supposed to possess. Later on the verb appeared, and to worship was to recognize the worth of the person to whom the worship was addressed. So to worship God is to recognize by appropriate expression the worth that is in Him.

Thus, in our study of the etymology of the word we may summarize: Worship is a reverential attitude of mind and body. It is the feeling of awe, veneration and adoration. It is the recognition by appropriate expression of the worth that is in God.

However, the total idea of worship cannot be had from the mere meaning of the words so translated, but also, and perhaps chiefly, from the whole body of description of worshipful emotion and action, both of individuals singly and privately, and of larger bodies engaged in public worship.—West Kentucky Baptist.

►New pastor of First Baptist Church, Maryland, Oklahoma, will be Carl Stone, who for the past nine years has been pastor at Grayville, Ill.

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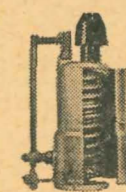
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►The Little Bethel Association had a leadership course for youth leaders, March 1-3, at the Second Baptist Church, Madisonville. Twenty-four attended the course for Young People's Directors, taught by Mrs. George Leonard, Owensboro. Mrs. Leonard is the Western Regional Young People's Leader. Eleven attended the Royal Ambassador discussion led by J. C. Bal-law, R. A. secretary. The discussions began each afternoon at five.



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STANDARD CLASSES

Church	Class	Teacher
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Lexington, Central	Shining Lights	Mrs. F. E. Cranfill
Lexington, Central	Willing Workers	Mrs. C. E. Steely
Lexington, Central	Knights of the King	William A. Duncan
Covington, Latonia	Nine Year Girls	Mrs. Ira Devore
Immanuel, Lexington	Fifteen Year Girls	Mrs. Boyle Moore

APRIL 10, CEDARMORE OFFERING IN SUNDAY SCHOOL

Cedarmore Baptist Assembly, located near Bagdad, Kentucky, has already proved to be a great blessing to Kentucky Baptists. However, the increasing program requires additional funds. The General Association adopted a goal of \$10,000 to be raised each year from our churches through the Sunday schools. This is to be added to the limited budget which will greatly assist in the program of expansion.

The General Association also approved April 10 as the Sunday on which our Sunday schools will be asked to give an offering to this work.

Last year was Cedarmore's most fruitful year when more than 14,127 attended the summer programs. This year promises to be greater. The programs start June 20 with the first R. A. Camp and continue through September 10.

The Sunday School Week is August 8-12.

We are sure your Sunday school will want to cooperate in this worthy work. Take your offering on April 10 and send it to Dr. W. C. Boone, Treasurer, 127 East Broadway, Louisville, Kentucky, marked Cedarmore.

PLAN NOW

Brother Superintendent:

Now is the time to plan for some of your people to attend Cedarmore, Sunday School Week, August 8-12.

Each year an outstanding program has been provided to assist Sunday school workers, and this year will not fall short of previous years.

Many are testifying of the blessings they receive by attending Sunday School Week. The program is designed to provide inspiration, information, and spiritual fellowship.

PLAN TO ATTEND THE FULL WEEK

How to Get Rid of an Undesirable Preacher

David C. Boaz, Pastor
First Baptist Church
Taylorsville, North Carolina

Not long ago a well-meaning group of laymen came from a neighboring church to see me. They wanted me to advise them of some convenient, and preferably painless, method of getting rid of their pastor.

They assured me they had nothing against the man personally. He was a pretty good pastor, but the work of the church seemed to be at a standstill, and they thought he was the cause of it. He had been there a number of years, and they thought a new preacher might add life and spirit to their church.

I'm afraid I was not much help to them, for at that time I had not had occasion to give the matter serious thought. But since then I have pondered the matter a great deal, and the next time anyone comes to me to get advice on the subject I'll be ready for them.

Here are five suggestions I shall make about how to get rid of an undesirable preacher.

1. Look him straight in the eye while he is preaching, and say, "Amen!" once in a while. He'll preach himself to death in a few weeks.
2. Pat him on the back and brag on his good points. He'll work himself to death.
3. Start paying him a living wage. Many preachers have gone on starvation wages so long they'd eat enough to kill them if they got the chance.
4. Rededicate your own life to Christ, and ask the preacher to give you a job to do (preferably some lost person you could win to Christ). He will die of heart failure.
5. Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands.

►Membership in Lutheran churches throughout the world has recently been estimated to be more than 75 million.—Survey Bulletin.

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GRATEFUL APPRECIATION

Your Brotherhood Secretary is grateful for the response of men throughout the state to his appeal for their attendance upon the Regional Conferences last week and the week before. Attendance was the best ever and the men helped in a big way to make this possible. Each speaker was "tops" in his field and especially were we blessed with the messages of our Brotherhood speakers, E. M. Coleman and David T. Mashburn. These men stirred our hearts and left an indelible picture on the minds of all who heard them as to the need and place of a Brotherhood in each church. We are grateful also to Dr. W. C. Boone, our General Secretary, who again did such a fine job of directing the conferences. We enjoyed the messages and fellowship of our co-workers. We would urge every Baptist in Kentucky to attend one of these conferences next year if at all possible.

MEN! ARE YOU READY?

Men! Are you ready? Are you ready for the simultaneous revivals beginning April 10? This date is right around the corner and we are urging and have been urging the men of our churches to lead out in conducting Cottage Prayer Meetings and in Personal Witnessing. Not much time is left for preparation, but check the following:

Religion or Regeneration?

By JOE CANZONERI, Pastor
First Baptist Church
Lebanon Junction, Ky.

One of the most overworked words in America and in the world today is the word *religion*. This word can mean most anything in the field of worship, idealism and ethics. It means anything from the worship and practices of stark paganism to the elaborate, pompous performances of the ritualistic churches in Christendom and the idealisms and practices of the many cults.

In the New Testament, the word "religion" is used five times in the King James Version. In three instances it is the translation of a Greek word whose primary meaning is "fear of the gods."

The word is used twice in Galatians 1:13 and 14. Actually the word the Apostle Paul uses means *Judaism*. The word "religious," recorded in James 1:26, is from the same word which means "fear of the gods." In Acts 13:43 it is stated, "Many of the Jews and religious proselytes followed Paul and Barnabas." The word here means "worshipping proselytes."

Now Christ did not come to the world to establish a religion of any kind. He states the purpose of His coming: "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10). To Nicodemus He said, "Ye must be born again." In 1 John 5:11b-12a the Apostle John says, "This life is in His Son. He that hath the Son hath life." The Apostle Peter says that believers have become "partakers of the divine nature" (2 Peter 1:4).

It is evident to us that Christianity, essentially, is not a religion, but REGENERATION—the possession of eternal life, the divine nature. Christian living and working is not religion but the manifestation of the inherent characteristics of the eternal life. "For neither circumcision nor the lack of it has any value, but only a new creation" (Gal. 6:15—Williams).

Former Kentucky Pastor Making Great Progress In Washington

The Foundation Memorial Baptist Church, Washington, D. C., has made fine progress during the four months Charles W. Holland, Jr. has been with them as pastor. During that time 98 new members have been added to the church, 51 coming by baptism.

Pastor Holland went to Washington from Louisville, where he was pastor of Lee's Lane Baptist Church.

On a recent Sunday Brother Holland had with him, in one of his services, Walter C. House, executive director of the Kentucky Temperance League.

Pastor Holland also writes: "The Recorder certainly looks good to us each week. At a luncheon meeting with Congressmen Siler and Natcher, the conversation drifted to Kentucky and the Recorder. We all agreed that God blessed Kentucky Baptists with your work as editor." [Thank you, dear friends!—R.T.S.] As is generally known, Congressmen Siler and Natcher are Baptists—Siler, with the First Baptist Church of Williamsburg, and Natcher with the First Baptist Church of Bowling Green.

►On February 28, Dr. John D. Freeman, Baptist Bible Institute, Graceville, Florida, concluded an interim pastorate with the First Baptist Church of Graceville.

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The Christian and the Social Order

It is important that we learn what the Bible teaches about the relationship of the Christian to the social order in which he lives. He is not of this world, but he is in it and should make his influence count for God in the solution of the social problems which arise.

Matthew 5:13-16

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes: it keeps things sweet and fresh, it imparts a portion of its taste to the food with which it is mixed thus making it palatable, it whets the appetite, it creates a thirst, it serves as an antiseptic, and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believer's of giving forth light to the world by reflecting the true Light! Jesus Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully and conspicuously. There is no thought here of proud or

selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived.

Romans 13:8-10

These verses deal directly with our duties and obligations to our fellowmen. If we love them as we ought, we shall observe these commandments with reference to them.

A Christian must meet his obligations to others. We do not think that Paul here meant to brand all credit-buying as un-Christian, for he, himself, ran a "charge account" with Philemon. Instead of teaching that one should never go in debt, he was saying, "Do not leave a debt unpaid." Do not be like the man who was called "a human dynamo" because everything he was wearing was charged. A debtor must never defraud his creditor.

A Christian should live within his means and pay his bills promptly. It is not wrong to borrow, but it is a sin if one fails to pay back that which is borrowed, even if it is a book or an umbrella. If we treat others as we would like to be treated, then we shall not defraud them of those things which rightfully belong to them.

Paul enumerated the last five of the Ten Commandments, which deal with our relationship to others. They can easily be summed up in the admonition to love our fellowmen. We owe a debt of love to all men, and it is a continuing thing. If we love them as we should, we shall have respect for their persons and possessions. Christian love has a wonderfully transforming effect in human life.

I Peter 4:12-16

In the very nature of the case believers are called upon to endure hardship of one kind or another. Our Lord plainly said, "In the world ye shall have tribulation" (John 16:33). Many of the early Christians were hated by the Jews because they taught that Jesus was the Messiah. They were misrepresented by the Gentiles because they lived better lives, which reflected on them.

In those days the Christians lived in constant danger. They faced troubles of all kinds—the loss of property, the loss of liberty and even the loss of life. Perhaps some of them murmured because they were suffering more persecution than they had ever had as unbelievers. Under these circumstances they needed comfort and encouragement in their distresses, and this Peter tried to give them in these verses. Evidently they were on the eve of some kind of

fiery trial, and Peter was writing to prepare them for the ordeal. He sought to enable them to meet it with faith, fortitude and fearlessness.

These verses contain two timely admonitions for us who are saved.

1. Do not be surprised at trials.

We are prone to expect smooth sailing in the Christian life, whereas we should regard trials as normal to the Christian life. The natural inclination is to think it strange when suffering comes our way. But this verse teaches us that it is not strange that God should allow His people to pass through sore trials, while they are in this world which is opposed to God and to all that comes from Him. Trials are not unusual for a Christian; neither are they a mark of disfavor with God. Rather, they are a natural sequence of the Christian experience. Conformity to God's will is not a guarantee of exemption from all suffering, for even Jesus suffered.

2. Do not be disheartened by trials.

A note of rejoicing is sounded here because God has a blessing in store for those who suffer as Christians. Why is such suffering permitted? While there is no merit in suffering as such, God uses it as a smelting furnace in which to test our character and reveal our strength or the lack of it. Fiery trials come to us to test our sincerity, strength, patience and trust in God and His promises. Through suffering the reality of our faith is made evident, and we are enabled to prove to the unbelieving world that God is able to deliver those who put their trust in Him.

Peter is careful to warn us to distinguish between the suffering that comes from the hand of God and that which we have brought upon ourselves. Many would have us to believe that they are suffering for Christ's sake, when in reality they are but receiving the just recompense for their own evil deeds. It is easy to make martyrs of ourselves and ascribe to God what is strictly our own fault. Let us beware of that. If we step outside the will of God for us, we must suffer for it because sin inevitably brings suffering.

A Christian should not do something which would justify others in making him suffer. It is a shame when a Christian has to suffer because he has done wrong. We ought not to run away from suffering, if it comes to us unsought, neither ought we to invite suffering by placing ourselves in situations which concern us not. If we pry into the affairs of others, we need not expect the Lord to deliver us from the consequences thereof or to honor us in the sufferings that result therefrom. While it is an honor and a privilege to suffer for Jesus' sake, it is shameful to suffer as an evildoer. If we will bear our trials nobly, others will want to know the secret of our joy and serenity of spirit and will be attracted to our wonderful Saviour.

Dr. C. R. Daley Writes of Southeastern Baptist Theological Seminary, Wake Forest

Southern Baptists are justly proud of five theological seminaries for the higher training of our preachers, music, and educational directors.

The Southeastern Baptist Theological Seminary is known as our "baby" seminary since it is the youngest of the five having been founded in May, 1950. I would like to tell you something of this baby seminary because of your interest through the years in all our seminaries.

Being in the shadow of Louisville, our church has been greatly influenced by the Southern Baptist Seminary, and its teachers and leaders have often visited and preached in our church. Dr. E. Y. Mullins, revered world leader among Baptists and one of the giants in Southern Seminary history, was ordained at the request of our church [First Baptist Church, Harrodsburg] and served it as his first pastorate from 1885-88.

Since the beginning of its operation in September, 1950, our "baby" seminary has had splendid growth in every way. This has been due to an unsurpassed president, a very able faculty, a fine student body, and an ideal location.

President Sydnor Stealey went from the Southern Seminary faculty to head Southeastern and has lived up to everyone's highest expectations. He was formerly pastor in Raleigh and this enabled him to secure local leadership and co-operation which has been invaluable. Some of his very best assistance in the early days of this venture has come from those who had helped and loved him as a pastor. He was among my favorite teachers at Southern where there was a saying that you could pick up more *incidentally* from his lectures than you could get *intentionally* most places. He shared keen insights from experience and put a lot of horse sense in many of us who needed it. He probably profoundly influenced as many young preachers as any teacher for the time he taught.

He has gathered about him a faculty which does not suffer in the least in comparison with any in the land. No one knows just how it was accomplished

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but he managed to bring together some of the very best.

Several of the outstanding men from our older seminaries, Binkley, Green, Coker, and McDowell from Southern, Daniel and Newman from Southwestern, provided the core to which has been added a group of fine younger fellows as Strickland, Lovelace, Duncan, and Young. A fine spirit has been displayed by our older seminaries in sharing their faculty with our youngest seminary.

Southeastern is located at Wake Forest, N. C., and will have the entire campus when Wake Forest College moves in May, 1956, to its new campus at Winston-Salem. A long-range planning committee of trustees and faculty has worked strenuously with architects

Southern Baptist Convention to Hold Sessions in Same Hall, Miami, As in the 1952 Meeting

MIAMI, Florida — (BP) — Baptists who attended sessions of the Southern Baptist Convention here in 1952 should feel at home again this year. The same meeting place will be used.

Dinner Key auditorium, on Biscayne Bay, still lists as its record number accommodated the 13,000 who attended convention sessions three years ago. That is about the seating capacity of the meeting hall.

A favorite fishing spot years ago, the key—small island—on which the auditorium is located gained its name because those who came brought their dinners with them. The word "dinner" became attached to the island.

The city-owned auditorium cost \$2,000,000 and was built in 1948. Reached by Bayshore Drive, the meeting place is cooled by breezes from Biscayne Bay and nearby Atlantic Ocean.

Six full-time employees are needed to maintain the auditorium. Booths outside the auditorium will be used to register convention messengers and to furnish information. Telephone and telegraph facilities will be available at the site.

City officials report there should be no problem among messengers about where to eat. Although there will be no restaurant facilities in the auditorium itself, such facilities are nearby. With no afternoon sessions of the Convention, there should be plenty of time for eating.

Metal folding chairs will be used to seat messengers in the large auditorium.

in planning for the conversion of the campus. President Stealey thinks there will be around a million dollars available for this project by 1956 and the trustees approved tentative plans for a conversion program in 1956 amounting to around \$750,000. Considerations of economy as well as beauty were reflected in the committee's recommendations.

Southeastern serves mainly the eastern seaboard states of our convention. One hundred eighty-two of its 394 students are from North Carolina, 55 from Virginia, 59 from South Carolina, 37 from Georgia, and 20 from Florida. Only two Kentuckians are enrolled. More applications were turned down than accepted this year due to limited enrollment and this will also be true for the next session.

I am glad that the seminary has adopted a permanent policy of limited enrolment. Don't forget to pray for our seminaries.—The Baptist Messenger, Bulletin, First Baptist Church, Harrodsburg.

No place will be provided for checking articles but a lost and found desk will be staffed.

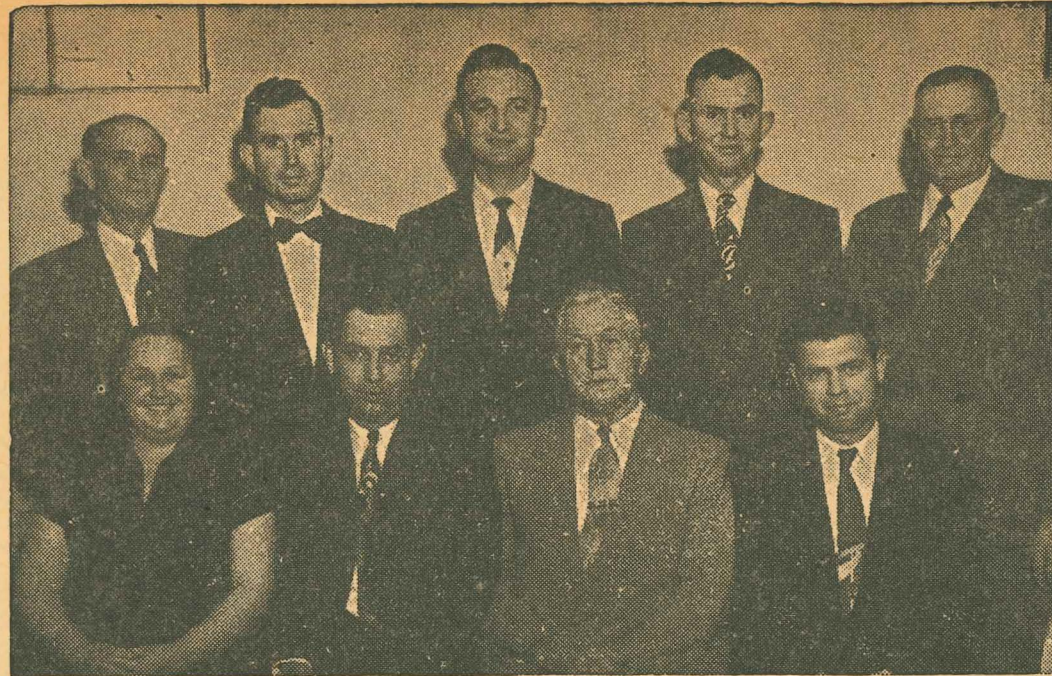
►Pastor B. B. Fletcher writes a glowing report of his new work at the Woodland Park Baptist Church in Chattanooga, Tennessee, to which place he recently went from the Weaver Memorial Baptist Church of Louisville, Kentucky. In part he writes: "This fine church here has 2,230 members, with between 1,200 and 1,300 resident, active members. Their budget last year was around \$85,000. Our auditorium seats 1,200 people, with 90 seats in the choir. The education building takes care of 1,000. We have had good attendance and good spirit since my coming, and they are wonderful people to work with." The Woodland Park Church has provided their new pastor with a beautiful parsonage.

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OFFICERS OF THE NEWLY ORGANIZED REIDLAND BAPTIST CHURCH OF PADUCAH. — Seated (left to right): Mrs. Homer Dawes, church clerk; Homer Dawes, trustee; S. T. Duncan, trustee; and Thomas McManus, trustee. Back Row Standing: Clovis Copeland, deacon; Clayton Barker, deacon; Pastor Craig Ratliff; Elbert Colson, deacon; and T. W. Cartee, deacon and treasurer. Mr. Barker is superintendent of the Sunday school, and Mr. Colson is director of the Training Union.



College Suspends Roger Williams; Religious Beliefs Reported Cause

(17th Century Baptist Press)

LONDON, June, 1629—(BP)—The suspension of Roger Williams, a divinity student, from Cambridge University was announced today. The young Puritan's religious zeal is believed to have been a major factor in the dismissal.

Williams' classic defense was, "I wasn't suspended; I quit."

The evidence seems to support the ministerial student. The announcement of his suspension was made several months after he discontinued his studies at Cambridge.

Williams evidently discovered that religion and politics do not mix well at Cambridge. The Puritan scholar had actively opposed the election of the Duke of Buckingham, a favorite of His Majesty King Charles I, as chancellor of Cambridge. He was reprimanded on several occasions by Dr. Jerome Beale, master of the college, for his outspoken religious beliefs.

"I would rather live in obscurity than

compromise my conscience," Williams told reporters. He now lives quietly in Essex County where he is chaplain to Sir William Masham. He was ordained to preach soon after leaving Cambridge and reportedly was offered a number of leading pastorates.

Williams was attending Cambridge on a scholarship from Charterhouse School, a London preparatory college which he had attended. He received his bachelor's degree from Cambridge two years ago and was doing graduate work in the divinity school there when he left.

The scholarship was secured for Williams by Sir Edward Coke, pre-eminent English lawyer who is his patron. The young zealot first attracted public attention several years ago when Sir Edward selected him as his court stenographer in the Star Chamber. Williams was only seventeen at the time.

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► On February 27, the Ottawa Missionary Baptist Church ordained three new deacons: R. H. Hamm, Curtis Bradley, and Speed Laswell. J. B. Allen is pastor. Additional news from Ottawa: a beautiful new parsonage has been completed, and a W.M.S. organized with 16 charter members. Mrs. J. B. Allen is president of the W.M.S.

Layman Honored By First Baptist Church Of London, Kentucky

LONDON, Ky. — On a recent Sunday the First Baptist Church of this city paid special tribute to Mr. S. L. Chestnut, crowning him "King of our Sunday school."

Mr. Chestnut, 78 years old, has not been absent from Sunday school even once during the past five and one-half years. In this connection the church bulletin stated: "You will need to recall that the weather has been very bad during the last two months, and this man lives two miles in the country. Certainly this is a challenge to those of us who have been so irregular on account of the snow and ice. He doesn't drive a car and often starts walking until someone is kind enough to give him a lift. We are glad to crown you, Mr. S. L. Chestnut, as King of our Sunday School."

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An Evangelist Gives His Opinion On—

The Door to the New Testament Church

By C. B. JACKSON

The Sunday school lesson for February 20 was on the New Testament church and its ordinances.

In discussing this lesson a half-dozen writers stated that baptism is the door to the church. This statement is true in only a very limited sense.

If baptism is the door to the church, then there is no way to get out of the church, for he cannot be unbaptized once he has been baptized. It is seen by this that baptism is not the true door to the New Testament church.

If baptism is not the door to the church, what is the door? Is it Jesus? No! He is the door to the Kingdom of God. No one can get into the Kingdom except through Jesus Christ. The Kingdom of God is spiritual; it is in our midst; it is in our hearts; and there is no physical act which places one in the Kingdom.

The New Testament church is composed of people who are in fellowship with one another. This fellowship is primarily spiritual and depends upon spiritual factors.

The first thing in this fellowship is for one to accept Jesus as the Son of God and as his personal Saviour. This is the personal decision which must be made by the individual and which no one can make for him.

Another link in this chain of fellowship is to accept Jesus Christ as Lord of life and to begin to obey Him.

The first command He has given to those who believe on Him is to obey Him in baptism. This initial outward obedience indicates a deeper surrender to the will of Christ. Upon this indication of obedience one is accepted into the fellowship of the church.

That fellowship is the true door to the church is indicated by the fact that the church may withdraw fellowship from a member. Or, more accurately, a member may break the fellowship of the church and place himself outside its fellowship. This may be broken in a mul-

C. B. Jackson is associate superintendent of the Department of Evangelism of the Baptist General Convention of Texas.

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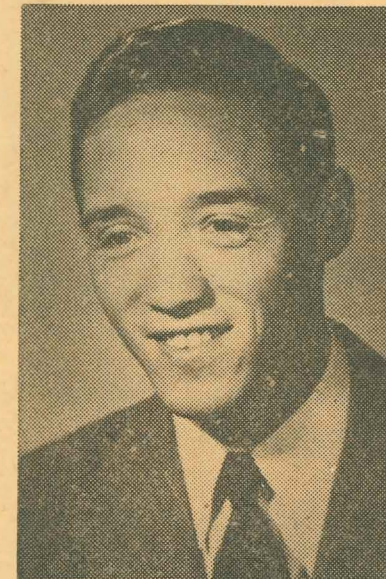
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titude of ways: one's conduct may become immoral; his beliefs may change until he is out of harmony; or he may disobey the Lord in a score of ways until he places himself outside the fellowship of the church.

If there were a more general or universal understanding of this matter of New Testament church membership, perhaps the Holy Spirit would have a larger opportunity to convict and to awaken cold and indifferent Christians to their sins against the church and its Lord. With this awakening, He could lead them to a renewal of the type of fellowship which brought them into the church.

David Field Ordained



David Field

DRAKESBORO, Ky. — David Field, 1952-graduate of Western Kentucky State College with an A.B. in music, and second-year student at the Southern Baptist Theological Seminary, was ordained to the gospel ministry February 20 by the Drakesboro Baptist Church, to which Brother Field has been called as pastor.

Pastor Field came to the local church in January of this year, from a position as minister of education of the First Baptist Church of Central City. He is married to Mary Lee Page Field, and they have one son, Frederick David Field.

The council was composed of pastors and deacons from the churches of Mu-

lenberg Association. Leading in the program were: Fred Fox, Carl Carey, C. M. Cummings, David Mefford, Dewey Mercer, A. T. Ross, and Howard Matthews.

Pineville Church Endorses Building Program

PINEVILLE, Ky. — The First Baptist Church, Pineville, has taken another step forward, under the direction of its pastor, Raymond Sanderson, in meeting the needs of the community.

On February 20 the church voted unanimously to proceed in erecting a new educational wing to its present educational building. The approximate cost of the new wing will be \$110,000. The Sunday School Board has given the planning committee invaluable guidance for over a year. Mr. Frank Baugh, chairman, Mr. Howard Asher, Mr. Robert Turpin, Mr. F. C. Bird, and the pastor compose the planning committee.

Our building fund is growing rapidly and great interest and enthusiasm kindled among our deacons. The deacons, under the capable leadership of Howard Asher are acquiring funds for the building.

The church has had considerable increase in all phases of its life. To date, 77 people have been added to our church rolls since September 1954. Twenty-six professions of faith and 51 by letter. Our finances to all causes have grown:

Contributions from October, 1952 to January, 1953 were \$12,705.42. Contributions from October, 1953 to January, 1954 were \$16,137.68. Contributions from October 1954 to January 1955 were \$18,112.22.

We praise God from whom all blessings flow! We pledge our best to help our Baptist brothers in contributing more each year to all Baptist causes.

The church sponsors at present five missions with full-time services in every mission. Mr. L. G. Swafford is our mission chairman.—Dr. Edward Wilson, Jr., Chairman, Deacons.

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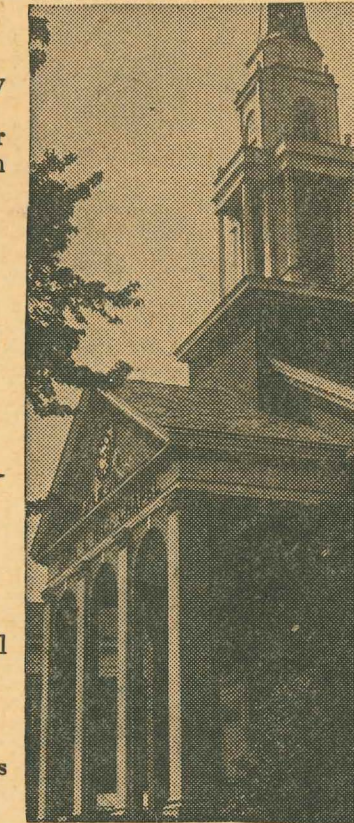
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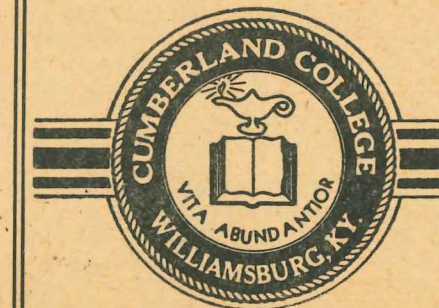
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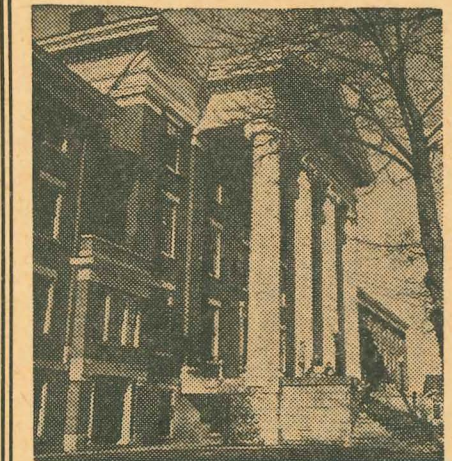
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