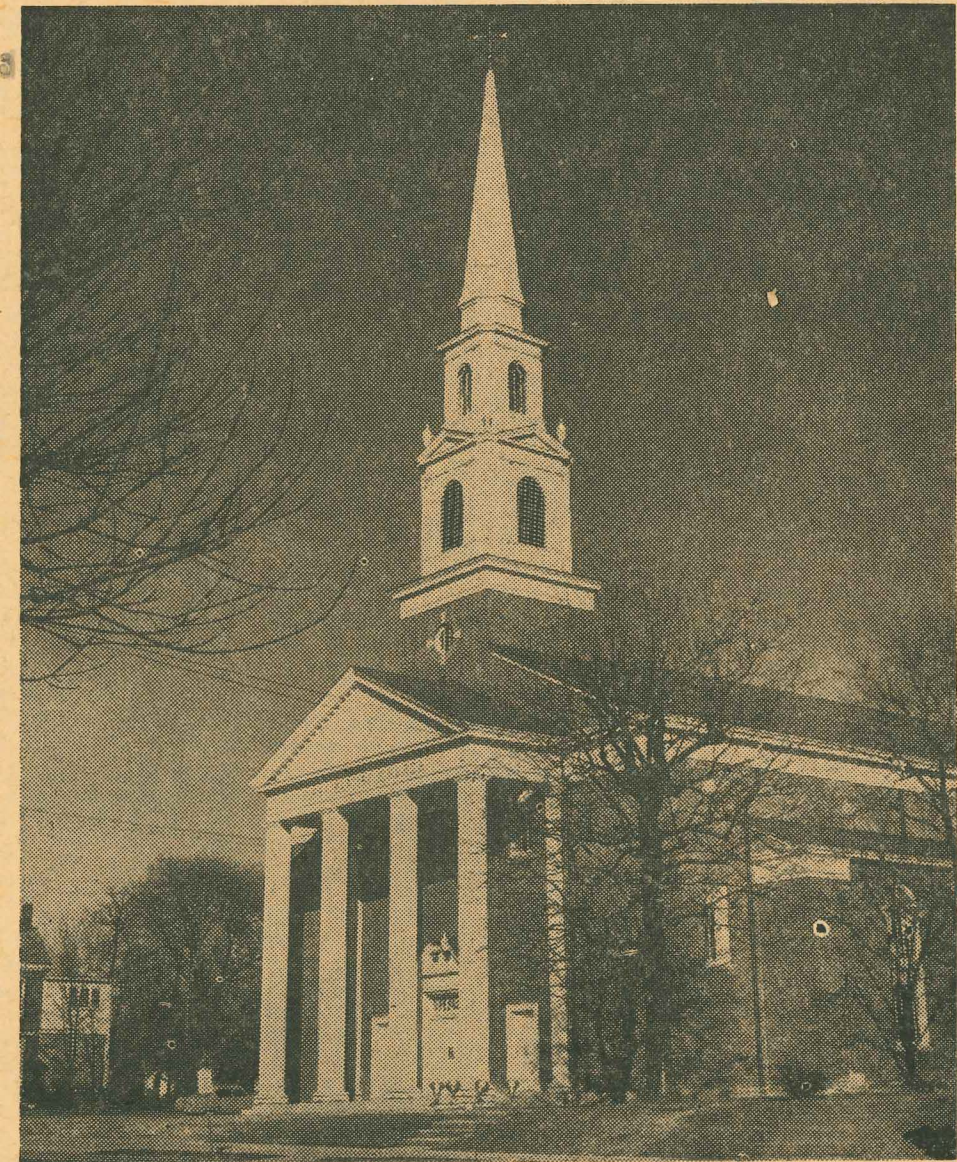


Western Recorder

BETHEL COLLEGE
LIBRARY
HOPKINSVILLE KY
COMP

Library
Bethel College
Hopkinsville, Ky



The First Baptist Church of Madisonville, Kentucky, where the Kentucky Woman's Missionary Union will hold its Annual Meeting April 5-7, 1955

►Brother W. D. Bolton says that he is able to be back with the First Baptist Church, Baxter, after three and a half months in the hospitals. He was six weeks at Harlan and two months at the Tennessee Baptist Hospital at Knoxville, Tennessee. He is now recovering from his three operations.

►The Executive Board of the State Convention of Baptists in Ohio have named John Ashcraft, one of the lay leaders in their state, to be manager of Seneca Lake Assembly. The assembly project is expected to make rapid strides now that the state is making plans to finance the venture.

►Marc Lovelace, associate professor of archaeology, Southeastern Baptist Theological Seminary, Wake Forest, N.C., has been awarded a fellowship in the American School of Oriental Research, Jerusalem, for 1955-56. The seminary has granted him a leave of absence and he expects to be abroad fifteen months.

►The former executive-secretary of Southern Baptist General Convention of California, A. F. Crittendon, has accepted a position as cashier of Stillwater Municipal Hospital, Stillwater, Okla. After leaving California in 1950, Crittendon was formerly pastor of the Calvary Baptist Church, Enid, Okla.

►The 100th new Baptist church organized in the Baptist General Convention of Oregon-Washington was consummated with the constitution of the Richmond Highlands Baptist Church of Seattle, Washington, on February 6. There were 25 members from the Magnolia Baptist Church of Seattle who went into the new organization.

►Mr. and Mrs. Paul E. Sanderson, Southern Baptist missionaries to Equatorial Brazil who have been in the States on furlough, have sailed for their field of service. Their address is Caixa Postal 89, Belem, Para, Brazil. Mrs. Sanderson, the former Martha Masden, is a native of Lebanon Junction, where she and Mr. Sanderson make their permanent American home.

►Dr. Carl J. Giers, pastor of the First Baptist Church, Chattanooga, Tenn., and Dr. W. F. Powell, pastor of the First Baptist Church, Nashville, Tenn., were speakers at the Third Annual Evangelistic Conference of the West Kentuckiana Baptist Association, held at the Grace Baptist Church, Evansville, Indiana, March 7-8. Other speakers included Stephen Cobb, Lyman Austin, Lyman Smith Allen and Charles and Bill Mitchell. LaVerne Butler is superintendent in that association.

►Pastor Dan Thomas, of the Wing Avenue Baptist Chapel of Owensboro, and formerly associate in the Sunday School Department of Kentucky, will be the evangelist for the spring revival with the Garfield Baptist Church, Gar-

field, Ky. He has assisted the pastor, George W. Harrison, in three Sunday school enlargement campaigns, the most recent one being in October, 1953, at Garfield.

►A new woman's dormitory and four duplex apartments for married students are being erected on the campus of Wayland College, and they are expected to be completed by the time of the fall opening. Mr. and Mrs. R. Earl O'Keefe of Amarillo, Texas, and the First Baptist Church of Borger, Texas, the First Church of Amarillo, Texas, and the First Baptist Church of Brownfield, Texas, are each making \$12,000 gifts for the veneer duplexes.

►The Foster Avenue Baptist Church recently ordained Brother A. C. Pollard to the full Gospel ministry. A long time Baptist worker, he had been a deacon and was licensed to preach many years ago. He attended Georgetown College and the Southern Baptist Theological Seminary. Since his retirement from secular work, he is devoting much of his time to visitation and filling in whenever and wherever called upon in church work. Recently he and Bro. Sanford Morris have been installed as deacons at Foster Avenue.

►Pastor E. O. Edwards, First Baptist Church of Corbin, Ky., will be in a revival with the First Baptist Church of Pittsburg, Texas, beginning March 28. Dr. R. T. Skinner, editor of the *Western Recorder*, will supply on April 3 for Dr. Edward at Corbin. Dr. Edwards is using an unique visitation program at this time. Each week he appoints 25 visitors to make 10 visits for the church. He will continue this method until every person in the membership has been reached. Dr. Chester Swor is to be in a spiritual emphasis week at Corbin on April 25.

►Oneida Institute, with a yield of 124.3 bushels of corn per acre, won second prize recently in the annual Clay County Corn Derby. The prize-winning variety was 523-W. The land was fertilized with 600 pounds of 4-12-8 fertilizer and 200 pounds of ammonium nitrate, according to President D. C. Sparks of the Institute. A cover crop of rye and vetch, along with a liberal amount of barnyard manure, had been turned under on the land last spring. President Sparks reports that the school is now averaging better than 90 bushels per acre on all of its bottom corn land. This about doubles the yield of a few years ago. He declares that "nothing short of 100 bushels per acre will be satisfactory."

►The Lancaster Baptist Church recently elected six new deacons, R. O. Johnson, Edward L. Price, Robert Tracy, Paul Kemper, Colby Arnold and J. B. Land. On February 20, the church called an

Western Recorder

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

Vol. 129 No. 12 March 24, 1955

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING

127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

R. T. SKINNER Editor
ROBERT L. POGUE Business Manager
BOARD OF DIRECTORS

E. F. Estes Chairman
H. Leo Eddleman Asst. Chairman
Wendell H. Rone Secretary
H. Franklin Paschall, J. T. Burdine, Jr., O. W. Yates, George H. Riggs, J. V. Case, E. N. Perry.

W. C. BOONE, GENERAL SECRETARY
TREASURER OF THE EXECUTIVE BOARD
OF THE GENERAL ASSOCIATION.

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.44 per year. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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

ordination council to examine Brethren Arnold and Kemper, who had not already been ordained. Elvis H. Egge, the pastor, was elected as moderator and B. E. Calico, pastor of Beech Grove Baptist Church, served as clerk. Oliver Drew, pastor of the Gethsemane Baptist Church, Danville, led the examination. Dr. Paul G. Horner, director of activities of Campbellsville College, preached the ordination sermon. C. R. Hill, missionary of South District Association, gave the charge, and I. W. Manley, of Georgetown, led the ordination prayer.

Our Dear Ones in Glory

By S. L. MORGAN, SR.
Wake Forest, N. C.

This season of the year offers us a much needed occasion to strike a telling blow at the age-old myth that death is a terrible monster to be feared.

No other myth has done so much harm to the race; for the fear of death is to countless millions a "lifelong bondage" (Heb. 2:15) that saddens and cripples life.

I lay down the thesis that fear of death has little basis in fact, and can be eliminated for the individual and the race. But to conquer the fear will require not only a vivid faith in immortality, but also a basis in solid, authentic facts.

I cite seven facts that go far to show that the fear of death has little foundation in reality:

Fear of Death Not Inherent, But Acquired

Fear of death is not innate or inherent, but is acquired. Psychologists hold that we are born with only two fears, fear of falling, and fear of loud noises. A baby from the first fears both. But the fear of death, so paralyzing to countless millions, is acquired later.

Fear of death comes like fear of the dark. One father said, "No one of my four children feared the dark for the first year or so. Then someone scared the oldest by saying in a tone of fright, 'Boogies will get you in the dark!' Then the oldest scared each of the others in turn, by saying in awed tones, 'Boogies . . . dark!'" Each learned to fear something imaginary—something that wasn't there.

In similar ways, fear of death has been passed down from one generation to another, to become the major fear of the race. But having been learned, it can be unlearned, if facts are found to justify it.

Fear of Death Ceases When Death Arrives

A second striking and comforting fact is that, almost invariably, the usual fear of death ceases when death actually arrives. Evidence of this is overwhelming.

The famous physician, Dr. William Osler, had his nurse to observe and record the deaths of 500 patients; result, only one of the 500 showed fear when death actually arrived.

Dr. Russell L. Dicks of Duke University, noted hospital chaplain and author, says he has seen close to 200

persons die, and only three showed signs of fear when death arrived.

Dying Peaceful and Painless

Another well attested fact, equally fitted to take away the fear of death, is dying is almost always peaceful and painless.

This statement requires careful discrimination. A brilliant college professor said to me, "Why shouldn't one fear to die from the stabbing pain of a diseased heart, or the torture of a cancer?" I quoted this remark to the dean of the medical school, later the college president. Instantly he said, "That fails to discriminate, the pain in all such cases only ushers in death, and belongs to the life process; it is not a part of death itself, but quite apart from it."

Nor is there any support for the fear of death in those deathbed scenes, paraded by some evangelists, of sinners crying out in terror and praying for mercy. Their fear is not so much of death itself as of something they dread after death as a penalty for sin. "After death the judgment" (Heb. 9:27)!

Those who have seen great numbers of people die declare that dying itself is almost invariably peaceful and painless. Dr. Dicks, hospital chaplain for many years, again says, "Few persons die with either fear or pain, as almost always they slip into a coma." Dr. Wingate M. Johnson in *The Years After Fifty* says, "Dying is seldom terrifying or even unpleasant . . . Almost invariably . . . it is more like going to sleep than anything else . . . death brings its own anesthetic" (p. 143).

To know that this view of dying carries virtually the weight of a proved scientific opinion should go far to remove the fear of death so torturing to millions as they think of dying.

'The Beatific Vision' Granted to Many

The experience of many dying saints perhaps seems to justify even a sunny view of death for the Christian. Many dying saints, their minds clear, their faces aglow with "a light ne'er seen on land and sea," have spoken out and told of seeing and hearing dear ones, and of hearing exquisite music. With the clear light of reason in their eyes, they have described it all as "beautiful beyond compare." Unmistakably they seemed to be telling of something they actually saw and heard coming through the portal from the unseen world they were entering. Such experiences have been

so many and so authentic as to win the serious attention of some scientists, and to satisfy many thoughtful persons that dying is but passing through the portal of death into a fuller, richer life beyond death.

Death A Natural Incident in the Total Life Process

We tend to think of death as something outside the life process, as an intrusion, a violent irruption into the life process. More correct is the view that it is a natural step in the total life process of an immortal being.

May not the life process of the lowly caterpillar foreshadow the life process of immortal man on his higher level? The caterpillar is first an egg, then a larva, next a worm; then comes a torpid state resembling death; but lo, out of that state it flies away a beautiful butterfly!

Actually that torpid state was not death; it was but a natural step in the life process that would produce a butterfly.

Who dares to say that the death of our dear one is not a natural step into a nobler and higher stage of being? The Christian faith dares to say it is so. Birth was one natural step upward; death will be another even more glorious step upward in the career of an immortal being! So the man of faith dares to affirm.

Jesus' Attitude to Death Decisive

Jesus never for a moment treated death as a thing to be feared or dreaded. Always in the presence of death he bore himself with a calm majesty, as one sure a power had entered the world fully able to cope with death. Strangely he calmed human fear by saying, "Weep not; fear not!" He spoke as one sure there was nothing in death to fear. He was absolutely sure of two things: that he had put his life completely in the keeping of His Father for life or death; sure also that *He would live on beyond death*. If so, fear was irrational.

And amazingly the early Christians caught this attitude from Him. They were absolutely fearless before "the tyrant's brandished steel," the jaws of lions, or the flames of martyrdom, and they died by the thousands with a smile and a prayer for those that killed them, sure that death but opened the gate for them into a heavenly life. And, in amazement, heathen by the thousand said, "What a religion this is! These Christians have no fear of death!" And this attitude they had caught from Jesus. And nothing else did more than this to conquer heathenism.

(Continued on Page 19)

►The stewardship and missions department, Missouri Baptist General Association, has appointed as field representative Everett Bryant, formerly in associational missions in Missouri.

Editor Addresses Negro Baptist Pastors' Conference

The editor was privileged on January 23 to address the annual Pastors' Conference of our Negro Baptist brethren in the Zion Baptist Church's auditorium, Louisville. Representatives were there from all over the state and beyond. The Spirit of God was present in power.

Immediately preceding the editor's remarks was an address by Dr. M. B. Lanier who for 44 years has been actively connected with Simmons University of Louisville. For spiritual power, fine precision, depth of thought and effective delivery, we have never heard anything that surpassed his sermon. Dr. Lanier spoke to the pastors concerning the preacher's call and preparation for the work of the ministry. We wish all our brethren could have heard him.

The editor's mission there was to represent our white brethren, speaking of the co-operative work carried on jointly by the two groups. The visit was rewarding in every respect.

Our people will be interested in knowing that on the night of February 22, as a prelude to the Pastors' Conference, our Negro brethren held a mortgage-burning ceremony, turning to smoke and ashes the \$30,000-mortgage on Simmons University—an obligation created to erect an administration and class room building and furnish it. The school is now debt-free and can move on to broader purposes and service.

We rejoice with our Negro brethren in their accomplishments and hope that, with the debt out of the way, they will find themselves in position to engage even more in missionary endeavors. This, no doubt, they will do.

We have all along learned many valuable lessons from our Negro Baptist brethren, among them being: to take enough time in worship services; to preach and hear with the heart as well as with the head; and, though some of our white brethren may not agree, to give expression to their approval by the "Amen!" as the preacher is heard. Our people used to do this but for some reason left it off. We wonder if it was not a losing process of elimination.

Know Your Mission Fields

Few are able to take trips around the world or even to certain distant mission fields; but when opportunity comes each should attempt to obtain all the firsthand information possible. There's no substitute for seeing the thing yourself, no matter what you're studying.

This year, again, thousands of Baptists who will attend the Southern Convention at Miami will have opportunity to go to Cuba either before or after the Miami meeting. There they can see our mission fields, fostered by the Home Mission Board of our Convention. Such a trip and study will stimulate mission interest and increase missionary information.

We're not advertising anything, we're just sug-

gesting that, in case you're interested, get in touch with the Home Mission Board's business manager, Mr. B. M. Crain, 161 Spring Street, N.W., Atlanta, Georgia. Trips can be made over to Cuba either by air or boat. It would be best to go with a regularly conducted tour because on such trips an informed representative of our work will be along to acquaint you with the points of interest and to answer your questions. But such tours will have to be arranged well in advance.

Unsigned Articles

We have stated before and now repeat in kindly spirit that no use can be made of unsigned articles. Every now and then we receive an anonymous article dealing with a matter about which the "writer" has become greatly disturbed and concerning which he or she thinks the editor and others should do something. You admire those who have courage to express convictions but you catch yourself wishing they also had courage to sign their names. Such an article came this morning. It dealt with an important matter. The editor had said something about it a week or so before the article came, and had written somewhat the same thing the unknown writer did. However, there's nothing to do but slip it into the wastebasket. So, here it goes. Sorry, brother, whoever you are, but there is no other course to take. You would do the same thing if you were an editor.

Is Youth Deteriorating?

A bitter controversy was stimulated not long ago when Avery Brundage, president of the International Olympic Committee, expressed the opinion that young people are developing physical "weakness from within." Concerning this and related opinions the *Chicago Daily News* is reported by *Science Digest* to have quoted Dr. Edward Kelleher, Chicago psychiatrist, as believing that morals and emotions have been so coddled that many of the youth have become different people from their parents. Dr. Kelleher was quoted as saying:

"There is very little feeling for other people. There is a great deal of selfishness. The character trait of truthfulness is disappearing. Many young people feel it is all right to lie if they can get away with it. They feel they should be permitted to do what they wish without social restrictions. Many are developing the Santa Claus complex. They are finding they can get anything they want if they only ask for it."

Dr. Kelleher was further quoted: "I believe we are beginning to pay for having departed from the days where character training was predominant in the home. We have been told that we must learn to 'understand' our children. Mustn't stifle their initiative. Give them free rein to develop their character, and so forth. It is becoming evident that the philosophy of permissiveness is leading us far afield."

We know too many excellent young people and

have worked with them too long to believe that Dr. Kelleher's words described all of them. There are still many parents who exercise restraints and offer moral and spiritual guidance. But nevertheless a man of his scientific stature is not to be ignored. Obviously he has seen, as have we all, the bitter fruits of the false psychology and philosophy that children are to be left to work out for themselves all their personal problems of adjustment to the complicated society in which we dwell. It is already too late for some of those we have ruined by a false approach to the parent-problem and the child-problem. We are reaping now the crop of wild oats which we ourselves sowed by neglect, and by taking the advice of theorists. Though it is the expected thing from a Christian editor, we nevertheless say that there is no substitute for the Christian home in which children are taught the way of the Lord and to love and obey His Book. The foundation for all sound morals and character is the Bible. When this is left out of the child's upbringing, there is trouble ahead. The wide prevalence of juvenile delinquency proves this. But remember that before there was juvenile delinquency there was parental recreancy. The only safe course for the parent is back to God and His Word. It is inescapable that children should respond not only to teaching but example. In far too many instances children have been without either the teaching or the example.

Mountain Missions Conference

We've previously emphasized the importance of Bible Schools or Bible Institutes in the life of Southern Baptists and have urged that the Southern Baptist Convention should have at least two or three such institutions in its program of ministerial training. They serve a purpose which none of the other educational institutions can accomplish.

The spirit and effectiveness of such a school is seen at least in part by the program arranged for the Missions Conference sponsored by the Clear Creek Mountain Preachers' Bible School, Pineville, March 15. (This is written on Monday before the Conference begins.)

One of the speakers secured for this Conference is Dr. Peyton Thurman, pastor, First Baptist Church, Hopkinsville, and a member of the Foreign Mission Board. He has just returned from a tour of many of our foreign mission fields, and kindles missionary fires wherever he goes. Dr. L. G. Frey, superintendent, Missions Department, Tennessee Baptist Convention and an authority on Baptist rural problems is another speaker. Also, Bro. Wendell Belew, director of the Kentucky Baptist Mountain Missions Program, is leading panel discussions, assisted by several representatives including a mountain pastor, associational missionary, county school superintendent, county agricultural agent and business man. It is a program of highest quality.

A total of 125 missionaries employed by Baptist state boards from six Southern Baptist states were invited, and missionaries from Kentucky, Tennessee, Virginia, Georgia, Alabama and North Carolina are

expected to attend. We earnestly hope that while these brethren from other states are at Clear Creek they will see the importance of this kind of school in the life of Southern Baptists, and that they will join hands with tens of thousands of other Southern Baptists in an effort to secure Convention-wide support for a few such schools and thus provide training for many hundreds of men who otherwise would be forgotten.

City Mission Workers Doing Great Job

A work with which most of our people are not as well acquainted as they might be is the City Mission Program carried on jointly by the Home Mission Board of the Southern Baptist Convention and the mission boards of the several states. This work is important and fruitful.

Rural areas have been given closest attention both by the mission boards in the several states and by the Home Mission Board, and there should be an increased emphasis on this important phase of our work. We rejoice in the fact that we have a balanced program of operation which includes all areas and institutions and agencies, whether in cities, or villages, or open country.

We are becoming increasingly conscious of the challenge of our metropolitan areas. For some years the people have been moving toward the cities. Whether this trend is wise or unwise, the fact remains. Baptists must face the facts and deal with them. To fail to deal with problems presented by congested areas over the territory of the Southern Baptist Convention is to sin against our future. And in meeting the problem we need well trained workers.

In Dallas

From February 21 through 24 the eleventh City Mission Conference was held in Dallas, Texas, sponsored by the Home Mission Board. Secretary S. F. Dowis presided. Of the 48 city superintendents of missions employed by the Home Mission Board and the state boards, 41 were present, along with something like 250 pastors and lay city mission committee members.

One of the first objectives of the City Mission Program is to establish new churches and missions in areas not being reached. It was brought to the attention of the Conference that within the past five years 58 new Baptist churches have been constituted in Dallas. And during a like period Houston, Texas Baptists constituted 60 new Baptist churches and missions, ten of them being Latin-American.

Kentucky Baptists have their City Mission Program, and the showing made will compare favorably with that of any other areas of the Southern Baptist Convention. We have the Covington-Newport area, where Chase Jennings is superintendent; the Henderson-Evansville area, where Herbert Schmitz is superintendent; the Louisville area, where Ben Mitchell is superintendent. New missions and churches are being established all along, and older situations are being strengthened according to their needs.

FAITH

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

(Continued from Last Week)

Two, what is the basis of faith? On what does faith rest? What is its origin or source? What begets or creates faith in us? What supplies or produces it? On what can it feed and act?

If, as we have seen, so many Christian values and actions rest on faith, it becomes important that we find the sure foundation on which faith rests. It cannot rest on nothing. If we exercise Christian faith, it must have the right motivation, a sure basis.

Then, what is the basis of faith? The answer is one simple word—God. Remove God and you remove the ground or basis of faith.

Faith (faithfulness) is one of the attributes or characteristics of the Godhead. Faithfulness inheres in God's ethical nature. Again and again, in our Bible, God's faithfulness keeps company with his love, mercy, grace, justice, truth, righteousness, omnipotence, omnipresence.

God is faithful, dependable, trustworthy, because He is God. For God to be unfaithful, unreliable, would be to deny His nature. God can as readily be untrue, unloving, unjust as He can be unfaithful. In all that God does He must realize and express the Godhead.

God's faithfulness is revealed to us in two ways. First, in what we see God doing. Wherever we see God in action, from Genesis to Revelation, and down to our own day, He shows himself to be constant, firm, unchangeable, dependable, trustworthy. God is never inconsistent, self-contradictory, whimsical, capricious.

Second, in what God's interpreters say about Him. God's covenant with His people rests solely on His dependable grace and mercy, not on the merits of His people. Because this covenant rests on God and not man, it is dependable, sure. God cannot deny himself. "Know therefore that the Lord thy God, he is God, the faithful God, who keeps covenant and mercy with them who love him and keep his commandments to a thousand generations" (Dt. 7:9).

Our confidence in God's promises rests upon the fact that they are God's promises. God cannot deny himself!

The basis of man's hope of salvation is the mercy, grace and righteousness of our faithful God. Because God must

be true to himself, He exercises mercy and longsuffering in dealing with His people, and He forgives sins wherever people give Him the opportunity. This becomes the basis or ground of man's hope in God for the future.

Moses and the prophets can rely upon God because He is the God of Abraham, Isaac and Jacob. What God was to the patriarchs, He will be to us and to all men. For God is constant, trustworthy, unchangeable.

Thus Biblical writers speak of God as a rock, or a fortress. "He is the rock, his work is perfect . . . a God of truth and without iniquity, just and right is he" (Dt. 32:4).

God's faithfulness in contrasted with man's faithlessness. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). "The grass withers, the flower fades, but the word of our God shall stand forever" (Isa. 40:8).

Though man may fail God, God abides faithful. "Who is a God like unto thee, who pardons iniquity, and passes by the transgression of the remnant of his heritage? He retains not his anger forever, because he delights in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:18-19).

This Old Testament background of a faithful God is carried forward in the New Testament where the idea is enlarged and enriched; and where Christ, God's Son, shares this characteristic with the Father.

"Let God be found true, and every man a liar" (Rom. 3:4). "In hope of eternal life, which God, who cannot lie, promised before times eternal" (Titus 1:2). "If we are faithless, he abides faithful; for he cannot deny himself" (2 Tim. 2:13).

As God's representative in the plan and activity of redemption, Christ becomes our faithful and trustworthy Savior. "For I say that Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises given to the fathers" (Rom. 15:8). "The Lord is faithful, who shall establish you, and guard you from the evil one" (2 Thess. 3:3). "Wherefore it behooved him in all things to be made like his brethren, that he might become a merciful and faithful high

priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2:17). "Having a great priest over the house of God . . . let us hold fast the confession of our hope that it waver not; for he is faithful who promised" (Heb. 10:21, 23). "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 Jno. 1:9). "From Jesus Christ, the faithful witness" (Rev. 1:5). "These things saith the Amen, the faithful and true witness" (Rev. 3:14).

Then what is the basis of faith? It is God.

In the Bible, we see God coming to us. He talks to us in terms of promises and duties: what He will do for us, if we will meet His conditions.

But what is it that gives us faith in this God, enough to believe what He promises and to do what He requires of us? The answer is not hard to find. God has been at work in nature, in history, centered in Biblical history, and in our own experiences. We see the work of God—as Creator of all things, as the Provider for all our needs, as the Guide in and Maker of history, as the Judge and Rewarder of men.

Moreover, He finally came to our world in the person of His virgin born Son, in whom He demonstrated His redeeming love and power in a succession of ministering miracles that refuse to surrender to man's doubts and denials. He also comes to us in the person of the Holy Spirit who, in our hearts and lives, becomes the realization and verification of all that Christ did, promised and commanded us to do.

All of this means that, in redemptive history, including our own experiences, God gives to us a title deed to and proof and evidence of the genuineness and reality of His Word and plan; so that, when He speaks, we are willing to unite or to bind ourselves to Him, in obedience, even when we are dealing with things unseen and only hoped for. And when we so act, God responds to our faith by verifying His promises. Thus faith and experience work together, each strengthening the other.

Three, how does faith work? The answer to this question is written all across the pages of the New Testament. We may examine this evidence in three ways.

First, by listing the objects of faith. We may put our trust in or direct our faith to God the Father—His ability and willingness to hear and to help us, His messengers (angels, prophets), His message (promises, word). Or our trust may repose in God's Son (Jesus, Jesus Christ, Christ, Christ Jesus, the Lord, the Lord Jesus Christ, his name). Once more, the object of faith may be the light, the Gospel, the truth, the testimony, the witness.

(Continued on Page 11)

Drink Today — Destroy Tomorrow

By DUKE K. McCALL

Address Delivered before the National Temperance League Biennial Convention, Dallas, Texas, Sunday, November 14, 1954

Ladies and Gentlemen: I count it a privilege to speak to this audience which by its presence indicates itself to be made up of men and women who care, men and women who are sensitive to right and wrong, men and women who are committed to the good as against the evil, men and women who have answered the question, "Am I my brother's keeper?" by saying, "Indeed I am."

I speak to you as the president of the National Temperance League. This is the anniversary of my association with the National Temperance League, for I was first associated with the League in the action whereby I was elected president at Flint, Michigan, two years ago. In those two years I have become aware of the growing vitality of the temperance movement in America.

I have discovered what Elijah discovered under the juniper tree when he whined to God that he alone was left in the nation to concern himself with righteousness and godliness. Even as God pointed Elijah to the multitude who had not bowed their knee to Baal, so I have become acquainted with men and women from every part of the U.S. who were not drowned in the flood of liquor's power when the dike of the eighteenth amendment was torn apart.

I have discovered that they are not blue-nosed fanatics and kill-joys, as pictured by Ethyl's friends—Ethyl Alcohol that is. I have found them to be alert, well-trained, broad-minded men and women who penetrate deeply into an understanding of human nature and who have committed themselves with sacrificial devotion to the best interest of mankind.

Rising Tide of Concern

Even more important than the discovery of these devoted and trustworthy leaders is the discovery I have made of a rising tide of concern on the part of the average man in the street about the inroads of the liquor traffic upon the life of America. Men and women like you are rallying to the cause of sobriety, a new generation is rising up which "knew not Pharaoh" or else has forgotten the fear of the dirty jokes and jests by which the forces of decency

were driven to retreat in the late 1920's and early 1930's.

I am not a professional temperance lecturer. I feel more at home using the jargon of the theological school. I would feel more at home talking to you about the meaning of the Hebrew word *qahal* than the evils of Ethyl Alcohol.

But do not misunderstand me; I would almost certainly find some place in the discussion of *qahal* to point out that beverage alcohol is one of the most vicious foes of righteousness in our world.

Judas Iscariot

Alcoholic beverages have much in common with Judas Iscariot. To call a man a Judas is to call him a wicked and evil thing. Like Judas Iscariot the motive behind beverage alcohol is greed for gold. This is the controlling interest regardless of pious phrases and pretty professions.

You may recall the scene in which the alabaster cruse of ointment was emptied upon Jesus Christ. Immediately Judas Iscariot cries out in protest, "Why was not this sold and the proceeds given to the poor?" This is one of the few instances on record when any man showed more concern for the poor than did Jesus Christ. But at that point John, with one swift sweep of his pen, laid bare the soul of Judas Iscariot, for he said, "This Judas said, not because he cared for the poor, but because he was a thief and, having the bag, took what was therein."

Judas was an embezzler who stole from his fellow disciples, who cheated widows and orphans, who misappropriated funds intended for the poor.

Like Judas Iscariot, liquor steals from those whose need is greatest for the benefit of those who need it least.

Loss to Working Man

Look at what is happening to the working man. There are 3½ to 4 million problem drinkers in the United States, of whom 750,000 are true chronic alcoholics. There are between 1,300,000 and 2,000,000 problem drinkers in industry. This is equivalent to 30 cases per 1,000 workers, or an incidence of 3 per cent. The number of days lost by

each problem drinker averages from 22 to 25 per year, and the monetary loss to industry amounts to half a billion dollars per year. With these estimates in mind we are not surprised to find that great corporations like the DuPont Company, the Eastman Kodak Corporation, General Motors Corporation, the Metropolitan Life Insurance Company, have become concerned about the problem drinker simply on the basis of economic loss—the amount stolen from the pocketbooks of the people, from the pocketbooks of the working men of our land.

We do well to think and work at the rehabilitation of the alcoholic; or perhaps I should use the nicer term, "problem drinker." Let us agree that alcoholism is a disease and that everything ought to be done to cure it. The trouble is that it is difficult to cure. I had a friend, a doctor, who operated a sanatorium for alcoholics. In gruesome jest he said once, "Unlike the doctor who takes out your appendix, I run no risk of running out of patients because an unfortunately high percentage of those whom I cure come back to be cured again and again."

There is but one really effective cure for the problem drinker and that is prevention. Keep him sober and you will never have to try to cure his drunkenness.

Alcohol Robs You?

Yes, alcohol robs you, but remember it charges you for the privilege of robbing you. Liquor sales amount to \$9 billion in a year. 1953 was a peak year with a total of \$9,885,000,000 spent for alcoholic drinks. That is equivalent to \$50.00 for each man, woman, and child in the land as contrasted with an average annual expenditure per person for clothing of \$50.00; for shoes of \$10.00; and \$20.00 for the public school. We waste 2½ times as much for liquor as we invest in the training of our children.

Like Judas Iscariot, beverage alcohol betrays its friends. Do not tell me that the alcoholic beverage industry is a legitimate industry in our country. That I know. So do I know that Judas Iscariot was one of the disciples, but he betrayed his family; for thirty pieces of silver betrayed the Son of God.

(Continued on Page 10)

Father-Son Combination Lead Missouri Church

SPRINGFIELD, Mo. — (BP)—Father and son have teamed together in leadership of Second Baptist Church here.

The church called Earl W. French, Jr., as its secretary and educational director a month ago. The senior French is pastor of the church, having served there for seven and one half years.

The Tears of Jesus

By LAWRENCE MARTIN, Pastor
First Baptist Church, Vanceburg

"Jesus wept" (John 11:35).

"And when he beheld the city, he wept over it" (Luke 19:41).

Words are most powerful in their ability to paint mental images. Merely mention a word and instantly an entire conception is present with us. For instance, what do you think of when the words "home," "mother," "friendship," and "loyalty" are mentioned?

What about the word "tears?" I used to think of tears as a sign of weakness. I have now changed my mind: I am now fully persuaded that there are times when strong men weep—times when men of strength need not be ashamed of their tears.

There are two places in the Bible when Jesus Christ, the strongest man who ever lived, is said to have wept. We shall examine these.

First, however, let us look to see if there are times when Jesus did not weep. He did not weep in times of extreme physical hardship; He did not weep when mocked and unjustly treated on the part of others; He did not weep in physical pain, even the excruciating pain he bore on Calvary's cross. In contrast, how often are our tears called forth on behalf of our own physical comfort, our private gain, our social advancement!

The first instance of Jesus' having wept occurred while He was engaged in His ministry in Galilee. Messengers came to Him, telling that His dear friend, Lazarus, was gravely ill. When He arrived near the home of Lazarus, He was informed of his death. With the sisters of the departed, as well as a host of other friends and relatives, "Jesus wept."

The second instance took place near the close of His ministry. He was entering the city of Jerusalem for the last time. As He approached the city, riding a colt symbolizing his coming as Prince of Peace, crowds strewed palm branches and their outer garments in his path, shouting, "Blessed is the King that cometh in the name of the Lord!" But it was no happy day, no triumph, for Jesus. When He reached the brow of the hill overlooking Jerusalem, "He beheld the city, and wept over it."

Let us contrast these two instances, for they contain valuable lessons for us.

In the first instance Jesus wept for an individual and others related to him by birth and ties of friendship. They were tears of sympathy. They were also tears of disappointment that they had so little faith in His power. He pro-

ceeded to bring Lazarus to life again. In the second case He wept for the crowd and for men universally. It was not only their lack of faith but also their indifference to faith, their waywardness and spiritual blindness.

In the first instance his tears were shed in the presence of physical death; in the second it was spiritual death for which he wept—for the might-have-been, the judgment to be, for those in spiritual starvation but with no peace of soul, for those with opportunity to enter the abundant life in Him but who had failed to see in Him "the Way, the Truth, and the Life."

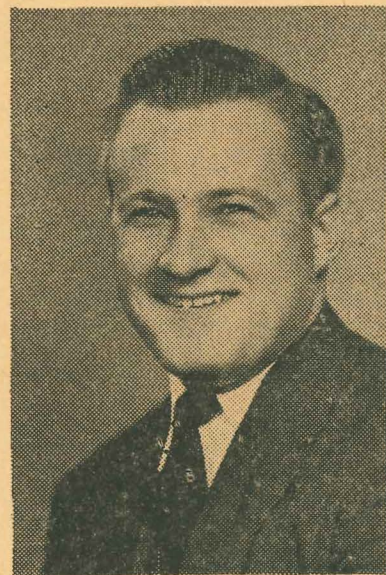
On the first occasion the tears of Je-

sus were shared by others. The second time he wept alone. The most bitter tears we ever shed are those when we weep alone—when no one else seems to understand or care—when fountains of human sympathy are closed on every side.

Does not Jesus, in viewing this present-day world of ours, shed tears on the spiritual level—tears of sympathy when we are sad, tears of concern when we show lack of interest in the worthlessness of His cause, tears of disappointment when we show lack of faith or of cultivation of the Christian graces?

The tears of sympathy we can appreciate; tears of concern we can enter into as we work with Him for the greatest cause in all the world; tears of disappointment we can dry from His eyes as we accept Him fully as Lord and Master of our lives and demonstrate that kind of Christian character and usefulness for which He not only wept but gave his life.

Georgetown Baptist Church Ordains Jimmy Price



Jimmy Price

GEORGETOWN, Ky. — The Georgetown Baptist Church ordained Jimmy Price to the gospel ministry February 13.

Taking part in the special service were: Rev. George Munro, Gano Avenue Baptist Church; Rev. Edward Ham, Great Crossing Baptist Church; Misses Eula Jones and Margaret Thompson who brought special music; Dr. Dan C. Moore who delivered the ordination sermon; Dr. J. E. Weldon, professor at Georgetown College; Rev. George Smith.

After the laying on of hands by all ordained ministers present, a certificate of ordination was presented by Dr. Weldon, and Dr. Hatfield presented the new-

ly ordained minister with a Bible. Benediction was pronounced by Dr. S. E. Cranfill.

Brother Price has been pastor of the Royal Springs Chapel, mission of the Georgetown Baptist Church since September 1, 1954. The Chapel's Sunday school has an average attendance of 50.

While with the Armed Forces, Brother Price served as assistant pastor of the Calvary Baptist Church, Tucson, Arizona. He is a native of Wheatcroft, Ky.

New Orleans Seminary to Open New Building May 17

NEW ORLEANS, La. — (BP) — The school of religious education at New Orleans Baptist Theological Seminary here is planning to enter its new building May 17, in time to hold summer school classes there.

Cornerstone of the new structure, which will include two wings and a sheltered walkway connecting it with the seminary library, was laid in ceremonies held February 16.

One wing, housing faculty offices, classrooms, a photography room, kitchen and model church office, will be called J. M. Frost Religious Education Building in honor of one of the founders of the Baptist Sunday School Board.

The other will be known as John H. Martin Chapel in memory of the prominent businessman of Gainesville, Ga. This wing, a workshop-auditorium, will house the work of the department of educational arts and crafts.

J. M. Price, Jr., is director of the School of Religious Education.

Bedford's John Stark Yield's 50-Year Gavel to Younger Man

By GAIL RANSDELL, Bedford, Ky.

After nigh on to half a century of moderating business discussions, John Stark of near Bedford, Kentucky, decided it was time to sign off. So he turned his gavel over to a younger man.

It was the Lord's business over which the 80-year-old Stark presided. Come rain or shine, every second Saturday each month he would leave the field early on his Trimble County farm and with "Miss" Janie, his wife, beside him in his '33 model Chevy, would hurry to the county seat, where Moderator Stark would supervise the business meeting at the Baptist Church.

An active Baptist for 65 years, he served first as Sunday School superintendent at Antioch, a smaller church out in the county, then as assistant clerk, clerk, treasurer and moderator at Bedford. His slightly stooped shoulders straighten with pride as he surveys the progress his church has made.

With a membership of 500 and an average congregation of well over 200 in number, Bedford Baptists take Trimble County honors in church attendance. Worshippers come regularly from a 12-mile radius to meet with friends at the red brick edifice located on West Street. Their voices blend in the singing of the old hymns to the tone of a new organ in a modern, well-planned sanctuary complete with choir loft for the robed choristers and a baptismal pool overshadowed by a beautiful oil painting of the River Jordan. A two-story annex has been added to each side of the main building, providing 14 Sunday school rooms, kitchen, dining and nursery rooms. The church owns a well-kept parsonage and is highly pleased with its present occupants, Pastor Ralph Elliott and family. Still, church facilities are inadequate to meet present needs and expansion plans are under way.

Nowadays, the business meetings are concerned with building programs and ways and means to take care of the spiritual and physical needs of the ever-increasing membership. "A moderator's problems just aren't what they used to be," Stark declares.

Time was when he and two or three others were mostly concerned over holding their little group together, collecting enough to pay a preacher to hold services once a month, and in calling some of the members "on the carpet" for non-churchly behavior. Though it

was the Lord's work being carried on, His kindly servant opines, activity instigated by the devil was sometimes high on the agenda.

The yellowed pages of the early record book of the business meetings not only show that Moderator Stark was in his place of leadership each time but that calling a preacher, getting fuel for the stove and doing minor repair jobs were major issues. Also of concern was the granting of permission for a member to affiliate with another church. The



John Stark Hands over the church book to Walton Tingle, Bedford, who succeeds him as moderator.

Rules of Decorum specified: "No member shall be granted a letter of dismissal until all indebtedness due the church . . . is paid in full."

Still another subject for consideration was the transgression of the members. The erring were admonished for questionable behavior. It was required that in all public transgressions acknowledgment be made to the church. When this acknowledgment was not forthcoming the hand of fellowship was withdrawn from the wrong-doer.

"We had other troubles, too. The biggest, I guess, was the fire," the reminiscing Stark continued.

In early depression years when it was next to impossible to meet current church expenses, fire swept through Bedford one night and completely destroyed the Baptist Church. It was the second time they had watched their house of worship go up in flames. With times what they were, building a new

church was impossible. So the homeless congregation held services at off-hours in the Methodist and Christian churches.

When they had almost despaired of being under their own roof again, the town's only theater was put up for sale. The new talking pictures were closing up many of the old silent movie houses.

The theater was never meant to be a theater at all. It had been built as a Catholic church. But the Catholic families all moved away and left it, and the movie projectors moved in.

Theatre-goers used to climb the steps to the doorway under the shadow of the church spire and find a seat in the once ornate sanctuary. Hold-over movie fans of the 1920's living in the community may have forgotten "The Perils of Pauline" but they'll always remember the huge eye painted in the center of the ceiling.

After the passing of the silent movies the church without a congregation and the congregation without a church got together. Moderator Stark was one of the committee that arranged the purchase and helped move the church-theater combination over to the Baptist lot, where it was remodeled so that all traces of its former occupancy were removed. The Baptist family came home but soon started out again on a search for new members. Their campaigns have been so successful that the church is bursting at the seams today.

"It was a good time for me to quit as Moderator," the genial Stark decided, as he handed over his record book to Walton Tingle. "The church has grown so large and there is so much business that a younger man is needed to pre-

side." Now he plans to give his undivided attention to the Sunday school lesson and let the younger men worry whether everyone will have a place to sit.

J. W. Storer Commends American Red Cross

TULSA, Okla. — Dr. J. W. Storer, pastor, First Baptist Church of Tulsa, and president of the Southern Baptist Convention, recently issued the following statement concerning the American Red Cross:

"There is one organization to which mankind has learned to turn in times of disaster, the American Red Cross, knowing that aid will be forthcoming, and that right quickly, for, stating it broadly, there is no red tape with the Red Cross when need and merit meet.

"As one who has watched its work through two world wars, in many disaster areas of varied magnitude, and in its widespread health and welfare program, I am without reservation a whole-hearted believer in and supporter of the American Red Cross."

Drink Today—Destroy Tomorrow

(Continued from Page 7)

Honeyed Words and Happy Phrases?

So the alcoholic beverage industry sets out to make friends through advertising. With honeyed words and happy phrases it pretends to be a jolly good fellow. It talks of the social graces and prattles about achievement and men of distinction. Never a word, however, does it say about one of the best known "men of distinction" who inherited a fortune of \$200,000 but who squandered it in drunken, dissolute living. Then he made himself famous, or I should say infamous, by kidnapping and murdering Bobby Greenleaf in order to recoup his fortune. Every time you see an advertisement containing the picture of a wealthy-looking man, visualize the face of Carl Austin Hall and his \$600,000 of ransom money. A man of distinction indeed!

What the Bay State Learned

Read the report from the legislative commission to investigate the problem of drunkenness in Massachusetts—House Document No. 2000. That report reveals how liquor betrays its friends and their friends:

1. Fifty per cent of the felonies committed in Massachusetts are related to alcoholism.
2. Eighty-five per cent of the commitments for misdemeanors are due to alcoholism or crimes related thereto.
3. Twenty-five per cent of the population at the reformatory for women are alcoholics.
4. In one Boston court one out of every eight children was under the influence of liquor when he got in trouble.
5. Twenty-five per cent of the population of mental hospitals are strongly related to causes growing out of the intemperate use of alcoholic beverages.
6. Sixty-One million dollars a year is tangible cost of drunkenness in Massachusetts—revenue from liquor only slightly over \$13 million. (That leaves a \$48 million deficit in that one state alone on the so-called contribution of the liquor industry to society through taxes.)
7. 20,000 alcoholics in Massachusetts now.

Spirits For Christmas

Yes, alcoholic beverages betray their friends as surely as Judas Iscariot betrayed the Son of God. It even used the name of Jesus Christ in its betrayal. The lead article in the *Wall Street Journal* of Friday, October 14, 1954, carried the headline, "Spirits for Christmas," and the subhead, "Big Distillers Unleash Super Yule Promotions."

The article continued, "Christmas spirits, the liquid variety, are headed toward the local store in the most dazzling array of fancy packages yet—about 35 per cent of annual sales of distilled spirits, mostly whiskey, but including gin, vodka, rum, and brandy, are made during the Christmas season—some 1.5 billion dollars worth at retail last year."

No more contemptuous betrayal of the American people could take place than this effort to use the celebration of the birth of the Son of God as an opportunity to recover the 5.5 per cent slump in liquor sales during 1954.

Thank God that public opinion in my home town turned out the lights of the flashy beer company which even tried to ride the coattail of the National Temperance League slogan, "Let's Put Christ Into Christmas." Under the leadership of Kentucky Temperance League executive Walter C. House, the conscience of the community exploded when a sign on the main street appeared saying, "Mellow Sterling Beer—Put Christ Back Into Christmas." Even the sense of good taste in the drinking man was outraged, and I hope on a national scale will express its revulsion over the betrayal of Christmas which the sharp minds of the advocates of beverage alcohol are now planning.

The End of Liquor's Betrayal

Even as the end of the betrayal of Judas Iscariot was doom and death, so is the end of liquor's betrayal. The apostle Peter describes the end of Judas Iscariot saying, "Falling headlong, he burst asunder in the midst and all his bowels gushed out." That could easily be included in the newspaper account of the alcohol-produced accidents on our highways. To be sure, with mock concern for the welfare of its victims, the beverage alcohol industry pastes slogans behind the bar saying, "If you drink, don't drive." But it knows full well that the bleary eyes of the drunk cannot read the sign, and the confused mind of the drunk will never admit the truth that it is the moderate drinkers who is the menace on our highways.

In his study on the alcoholic and accidents, Dr. Gerber, coroner in Cleveland, Ohio, has proved that the moderate drinkers are exceptionally dangerous with automobiles. He says that as a group the moderate drinkers are the worst offenders as far as fatal traffic accidents are concerned. The 250 million-plus spent for liquor advertising every year never tells anybody that.

Dr. Lawrence Kolb, assistant surgeon

general, United States Public Health Service, said, "Alcohol is a major public health problem . . . It is exacting an enormous toll in sickness, disease, death and social disorder in this country." He also states, "Alcohol has caused more deaths in the United States than in any foreign country for which statistics are available." For every 100 non-drinkers who die between the ages of 30 and 60 years, 152 heavy drinkers die, reports Dr. Raymond Pearl in the *Scientific Monthly*.

Alcoholism is a disease but that does not mean tolerate it, as some would suggest. It means stamp it out along with yellow fever and typhoid and tuberculosis and polio and all the other killers.

"Let Us Alone"

It is significant that in Mark's account of the life of Jesus one of the first things that happens is when Jesus goes into the synagogue at Capernaum, he is confronted with a man possessed of a devil who cries out, "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come out to destroy us? This has been described as the peace terms of wrong—let us alone.

The peace terms of wrong are just this—"Let us alone." In one of our cities a drunk was brought before the judge, who asked him, "What do you mean?" asked the judge. "I mean I'm guilty as I can be and I don't want to hear any more about it." That is all the liquor business asks, "Let us alone." But if you and I let liquor alone, like every other evil thing it will flourish at the expense of right and decency.

What can you do? Let me list only a few suggestions:

1. Support with your time and your money the organized temperance movement in your community and your nation in order that there may continue to be a clearing house of information and a rallying point for action. This includes your state temperance league and the National Temperance League.
2. Use your influence to the end that your church may provide adequate moral instruction regarding alcoholic beverages.
3. Never miss an opportunity to voice resentment of invasion of your privacy in your home by liquor advertising.
4. Support temperance education in the public schools. This is one point at which the churches must rely on the state and national temperance leagues.
5. Be a personal witness for sobriety.
6. Through local option and other legislative opportunity put alcohol outside the pale of legal and decent society whenever and wherever public opinion is mobilized overwhelmingly against it.—*Tomorrow, Feb., 1955*

FAITH

(Continued from Page 6)

Second, by noting the *variety of ways* faith is exercised. This becomes clear as we examine the *prepositions* with which *faith* or *active belief* is used.

Dia, through, by means of. This calls attention to the agency or drive power in certain actions. This faith may be exercised in Jesus Christ, God's grace, the truth or the Gospel.

Eis, into, unto; *epi*, on, upon; *pros*, to, toward. These prepositions call attention to that to which *faith* turns, or that to which the person exercising the *faith* turns. The person having this *faith* turns to and depends upon God, or Christ, or the Gospel.

Ek, out of, from within. A person or an action takes its start from, has its origin in *faith*. *Faith* is the originator or motivation of action.

En, in, on. *Faith*, or the person with *faith*, rests or acts in the realm of something. This "something" may be a person (God, Christ), or the truth, the Gospel.

Kata, down, down along, according to. An action is based on, or is according to *faith* or Christ or God. This calls attention to the basis of an action, or the standard by which an action is determined.

Third, by recalling some of the *characteristic expressions of faith*. We may list the following: "To be in *faith*," "to stand in *faith*," "to remain in *faith*," "to have *faith*," "to be full of *faith*," "to be strong in the *faith*," "to obey the *faith*," "from *faith* to *faith*," "to preach the *faith*," "to be justified by *faith*."

Thus we see something of the rich variety of ways that redemptive *faith* becomes active and effective.

One can see this *faith* at work throughout redemptive history. Abraham roped himself to God's instructions and followed through in obedience to victory. This is evident in his willingness to offer his son in sacrifice.

Daniel could not see through, but he could rope himself to God and remain active in obedience to His commands, even when they were completely contrary to reason.

In or out of prison, with friends or foes, Paul joined himself with Christ in trust and obedience, which brought power and victory for every need and in every situation.

Throughout the centuries, countless martyrs have lived, suffered and died the way *faith* led and proved that God is there.

Four, do we dare practice this *faith*?

We profess to believe God's Word. Is this mere *passive persuasion* that the

Bible is true? Is this primarily *creedal* orthodoxy and *professional* fundamentalism?

What would be the result if our *faith* should become fully *active*, binding us to the things we believe to be true, to the point that we obey them fully and consistently? One wonders what it would take to shake us out of our complacency, our satisfaction with a pietistic professionalism, a formalistic belief in Scripture which is, at best, spotty in putting into life the clear demands of God's Word! It is so very easy to repeat the words of Scripture without ever facing their meaning!

We shall now list some samples of the teachings of him whom we call Lord, teachings which we claim to believe. Regarding each of the following New Testament instructions which I, as a disciple of Jesus Christ, am obligated and pledged to obey, let me ask this question and not dodge the answer: Am I willing and do I now dare to commit myself, without reservation or exception, in full obedience to this clear call of my Lord?

Our Lord pronounces a *blessing* upon me if I am *poor* (not cocky, not self-sufficient) *in spirit*, if I have a *meek* (not haughty, overbearing) *spirit*, if I show *mercy* (instead of criticism and condemnation), if I am pure in heart, if I *love, pray* for and do good to my *enemies*, those who *persecute* me, if I am a *peace maker* (I both keep the peace and create peace where there is none).

I am to be perfect, as my Heavenly Father is perfect. I am an adulterer if I think it, as well as when I do the deed.

I should lay up treasure in heaven, not on earth; seek first God's kingdom and his righteousness. I must not judge or condemn others; never seek vengeance upon those who harm me. Rather, I must overcome evil with good. I must rid *myself* of my own defects and weaknesses. I must take up my cross *daily* and follow Jesus. Only a good tree can bear good fruit: I must, therefore, by the grace of God and consecrated effort, make my own life good. To be clean, I must focus attention on my inner life: get rid of evil thoughts, adulteries, thefts, false witness (note—"false witness"), railings. If my brother sins, if *anyone* be overtaken in any *trespass*, I must go to him *alone*, seek to win him, restore him to duty and right living (instead of ignoring his sin, or publishing it from the pulpit, over the radio or in some scandal sheet).

I cannot know the times and seasons of the *Second Advent*. I must, therefore, watch and be ready *at all times*. Can I obey this Scripture, rather than

be constantly seeking to discern the time, when all around me there are those who know more of this matter than the Bible does, and who shun and criticize me for not joining with them in their eschatological schemes?

I am to pray *without ceasing*, rejoice *always*, in *everything* give thanks. (Am I facing the meaning of these words?).

I am to love others, as Christ loved me, and bear the burdens of others, and so fulfil Christ's law. If unbelievers recognize that I am Christ's disciple, it will be by the love I have and demonstrate for others (without which all my boasted *faith* and orthodoxy are as empty as the Pharisaism of Jesus' day).

I must *do* as well as *hear* God's Word, prove my *faith* by my works. If my religion is pure and undefiled, I shall visit the fatherless and widows in their affliction and keep *myself* unspotted from the world. Wisdom that is from above is *pure, peaceable, gentle, easy to be entreated, full of mercy, and good fruits* (Am I just saying these words, or am I thinking their meaning?).

I must cleanse my own hands, purify my own heart. I must not speak against or condemn another. I must admonish (not ignore or condemn) the disorderly, encourage the faint hearted, support the weak. Through love, I must be a slave to others, and work the good thing toward all men. I must abhor the evil, prefer one another, be patient in tribulation, and share the needs of the saints.

I must never do anything through faction or vain glory; I must count others better than myself. I must have *compassion, kindness, long-suffering*, and be ready to *forgive*. Love is the crowning Christian grace. I must put away falsehood and always speak the truth, stop stealing and never let any corrupt speech proceed out of my mouth. I must be done with all *bitterness, railing, clamour and malice* (ill will!).

If I humble myself, I shall be exalted. If I lose my life for Christ, I shall gain it.

In the light of what goes on all around us daily, the way those who profess to *believe* God's Word treat other disciples of our Lord, many of these New Testament instructions sound almost as strange as if we had never heard them.

These teachings and a thousand others similar to them, will test the strongest of us, as we face him who said, "If you love me, you will keep my commandments."

Some good day we shall advance from *passive* to *active faith*. We shall base our hope on *deed*, and not just *creed*. We shall stop wrangling and dividing over mere intellectual *faith*, and we shall rope ourselves to Him who said: "If you keep my commandments, you shall abide in my love, as I have kept my Father's commandments and abide in his love." Then we shall enter into that worldwide revival of genuine Christianity for which we have long looked and prayed.

What is a Baptist?

Most of the doctrines of Baptists are held in common with other Christian groups, but there are definite Baptist "distinctives" as well. For convenience, these may be presented in five familiar expressions:

Supremacy of the Scriptures: All Baptists are "Bible Baptists." All doctrine and practice must have rootage in the Holy Scriptures. While there is reasonable latitude of interpretation, where the language of Scripture is clear the issue is settled. For Baptists, "the royal law according to the Scripture" (Jas. 2:8) is conclusive. It can not be set aside by pronouncements on the part of any individual, or church, or council of churches. Tradition, however, venerable, is not enough. "What saith the Scripture" (Rom. 4:3)? "To the law and to the testimony" (Isa. 8:20)!

Soul Liberty: The concept of religious freedom is probably America's greatest gift to the world, and is pre-eminently a Baptist contribution. When the Baptist colony was established at Providence, R.I., it was the first to establish complete civil and religious liberty for all. And when the American constitution had been adopted, the Baptists of Virginia insisted on adequate guarantees for religious liberty. As a result, ten amendments, now gratefully known as the American Bill of Rights, were added. In the long struggle for soul liberty, Baptists have often stood pitifully alone, but never wavering in their insistence, "We ought to obey God rather than men" (Acts 5:29).

Regenerate Church Membership: The Scriptural basis for regenerate church membership and "believer's baptism" is clear and decisive. In the New Testament, only those who *believed* were baptized (Acts 2:41; 8:12; 8:37; 18:8). Infant baptism is ruled out, since the infant is incapable of believing. And there is, in the Scriptures, no salvation by baptism. Faith comes first; then baptism.

Autonomy of the Local Church: When believers, in voluntary subjection to Christ, join themselves together for Christian fellowship, worship and service, there is no loss of individuality. And the resultant church has powers of self-determination corresponding to the liberties of the individual. The ground is level at the foot of the cross. There is no ruling caste in the New Testament, and no provision for governing the local church except the democratic processes within the group itself. But independence is not synonymous with isolation. The New Testament provides for interdependence as well as autonomy. The churches need one another.

Separation of Church and State: Jesus

recognized two distinct realms of authority, each having its legitimate claims. "Render . . . unto Caesar the things which are Caesar's; and unto God the things which are God's" (Matt. 22:21). But nowhere do the Scriptures concede to civil authority the right to command the souls of men (Acts 5:29). Nor do the Scriptures countenance any usurpation of civil power by religious forces (Jno. 18:36). There must be no coercion of the church by the state, and no coercion of the state by the church.—Charles W. Koller, Pres., *Northern Baptist Theological Seminary, Chicago.*

Artist Walter Keul Recommended to Churches

Mr. Walter Keul, artist, 619 East Graham Street, Shelby, North Carolina, specializes in baptistry scenes for churches, mostly in the South.

He recently did a beautiful work in the Rosemont Baptist Church, Lexington,



NORTHERN KENTUCKY CHURCH WORKERS' CLINIC, held at the Lantonia Baptist Church, Covington, January 17-21. The picture above shows the faculty members, and the one below is a demonstration of how to manipulate the audio-visual aids.

ton, and the pastor, Dr. O. W. Yates, speaks highly of his work.

Mr. Keul is a native of Bavaria, Germany. He came to America five years ago with his wife and children to become citizens of the United States. He studied art in the great academies in Dresden, Munich and Vienna, specializing in religious art, portrait work and landscape painting.

In his baptistry scenes Mr. Keul does his work in fine oils on canvas, and the scenes are taken from actual color slides of the Jordan River. He states: "Every church interested in a River Jordan scene has the opportunity of a free demonstration, after giving the measurements of their baptistry. In this way the whole congregation can judge the effect and impression of the painting before making a decision."

In the event your church is interested, address him as set out above, and you will receive a prompt reply.

Convention President Has A Word About Royal Ambassadors

Dr. J. W. Storer, President Southern Baptist Convention

The new emphasis placed upon the Royal Ambassador program is very pleasing to me. We have greatly needed the leadership of men with this group, and the W. M. U. has earnestly desired that; as they give direction and leadership to the G. A.'s, so the men might be led to do the same for the R. A.'s.

By doing this, these boys will not only develop a manliness which will be Christ-centered, but a loyalty which will be church-centered. And that is something we so greatly need among our boys—something which is already the proud position of the G. A.'s.

And may I add that in securing Coach Eddie Hurt from Oklahoma Baptist University, the Brotherhood has found just the man to direct this plan.

With this program, we shall develop for both boys and girls a leadership which grows from within, and not something that is, so to speak, superimposed from without.

East Texas Baptist College

Marshall, Texas

- Reasonable Rates
- High Academic Standards
- Moral Community Surroundings
- Spiritual Atmosphere
- Friendly Campus
- Well-Trained Faculty

Summer Session Begins June 6
Regular Session Begins September 12

FOR INFORMATION CONTACT:
H. D. BRUCE, President

C. R. Daley Writes of Trip to Wake Forest, N. C., to Attend Trustee Meeting of Southeastern Seminary

HARRODSBURG, Ky. — In the February 24 issue of the bulletin of the First Baptist Church, this city, the pastor, Dr. C. R. Daley, wrote of his recent trip to attend the trustee meeting of the Southeastern Baptist Theological Seminary, Wake Forest, N. C. His statement follows:

"Last week I attended the trustee meeting of the Southeastern Baptist Theological Seminary at Wake Forest, N.C. The trip itself was very enjoyable and the trustee meeting was most interesting and inspirational. It was my first experience on any of our South-wide Commissions or Boards and I gained new impressions of the magnitude of this people called Southern Baptists.

"I boarded the DC-3 of the Piedmont Air Lines in a steady rain but we were soon above the rain clouds and I saw no more rain on the trip. Through breaks in the clouds the snow in the mountains of eastern Kentucky looked like manna in the wilderness and I thought it was just that since it would provide life-giving moisture for crops this season. The sun was shining brightly by the time we landed at Kingsport, Tenn., but the rest of the trip was rough enough to give me a good case of airsickness. A fellow preacher and a trustee, sitting two seats away and coming from another state, had it worse than I and was barely able to make it to the Raleigh-Durham Airport.

"The unequalled hospitality of President Stealey and the seminary faculty began at the airport where Prof. Garland Hendricks was meeting all the afternoon flights. Leaving the airport we had just enough time to pick up other trustees at a Raleigh hotel on way to the dinner given us by the seminary. For this occasion the seminary faculty, the faculty wives, and several leaders of North Carolina Baptists joined us. Dr. Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, was also there for the founders' day address next morning.

"Porter and I were roommates and this afforded me an opportunity to know him better. Like all the great men I've personally known, Dr. Routh is very warm, friendly, and affable and is giving, in the words of Dr. Stealey in introducing him for the address, 'safe, sane, and sensible' leadership to Southern Baptists.

"The dinner was a wonderful fellowship experience where I saw again many friends, some classmates, some my teachers, and some acquaintances from here and there.

"Among these was Dr. Denton Coker, professor of Religious Education, who

joined the faculty this year from the faculty at Louisville. He had two tickets to the Wake Forest-University of North Carolina basketball game and asked me to go since Mrs. Coker was not feeling too well. I accused her of playing sick in order to let Denton and me be together. After the game was the traditional late cup of coffee when all the problems of North Carolina, Kentucky, and Southern Baptists were settled. Denton and I had some help at this point from others who joined us.

"The next day was so crowded that little time was left for anything except business. We took time out for founders' day services with the student body and lunch in the cafeteria. . . .

"The meeting adjourned about four p.m. and my plane left at 4:58. Dr. Wayland, another faculty member, drove me to the airport some miles away along with Dr. Cleland, trustee from Missouri. I broke the return trip by stopping over for the night at Winston-Salem where I spent the night with one of the closest friends of all my life, Dr. Richard Young, director of the Department of Pastoral Care at the North Carolina Baptist Hospital. It had been about eight years since I had seen him and Polly, and since then they have been joined by a son, Dickie, to go with a bright little girl, Vicki. To catch up with eight years took another good supply of coffee and several late hours. I would like to tell you sometime about Dr. Young's wonderful work.

"On the way to the airport the next morning, we went by the new campus of Wake Forest [College] which is nothing short of a dream. This is a story in itself. Later I would like to tell you more about Southeastern Seminary."

[Dr. Daley was formerly a professor at Georgetown College and is a graduate of Southern Baptist Theological Seminary, Louisville.]

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 13, 1955

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, Unity	101	493
Barbourville	130	450
Beaver Dam (1)	185	500
Bellevue	88	441
Benton, Briensburg	92	211
First	84	258
First Missionary	69	222
Bowling Green, Eastwood	104	257
First (2)	376	1,357
Burlington	65	285
Cadiz	105	308
Campbellsville (3)	179	778
Pleasant Hill	171	324
South Campbellsville	91	270
Carrollton	30	275
Central City	209	524
Clay, First	---	239
Corbin, First	128	454
Central (1)	132	635
Covington, Calvary	---	685
First (1)	170	398
Latonia (2)	252	1,118
South Side	109	524

Crestwood	61	276
Cynthiana (2)	---	463
Danville, First (3)	215	734
Lexington Avenue (1)	---	586
Dayton, First	---	233
Dawson Springs	69	300
Erlanger	84	422
Evansville, Ind., Calvary	148	594
Grace	236	815
Keck Avenue	101	296
Falmouth	---	203
Ferguson (1)	50	281
Florence	101	393
Fort Thomas, First (1)	97	377
Frankfort, First (1)	153	901
Crestwood	67	283
Thorn Hill	128	344
Fulton	159	745
Georgetown	192	617
Glasgow (1)	129	649
Greensburg	64	246
Greenville, First	187	407
Harlan	132	704
Harrodsburg (2)	248	904
Hartford	113	297
Hawesville	70	257
Hazard (2)	73	413
Hazel	98	269
Henderson, First	172	612
Immanuel Temple (2)	102	815
Hopkinsville, Second	175	893
Junction City	78	282
LaGrange, ReHaven Memorial	62	326
Lebanon, First (1)	122	479
Leitchfield	---	256
Lexington, Fellowship	---	537
Grace (2)	213	834
Immanuel	290	871
Porter Memorial	144	651
Rosemont	70	301
London, First (1)	142	610
Louisville, Audubon	70	247
Baptist Tabernacle	206	678
Baptist Temple	---	295
Beechland	126	627
Beechmont (2)	211	1,001
Bethany	41	300
Broadway	81	352
Buechel	84	318
Carlisle Avenue (2)	389	1,485
Clifton (1)	155	510
Crescent Hill (2)	170	1,049
Eastern Parkway	92	618
Eighteenth Street	109	342
Farmdale	---	378
Franklin Street	93	372
Getsemane	74	274
Harmony	88	322
Hazelwood	94	547
Highland (1)	243	699
Immanuel	110	414
Kenwood	44	269
Ninth and O (10)	477	1,709
Parkland (1)	276	1,089
St. Matthews (1)	180	827
Shawnee	---	420
Shively (2)	190	1,049
Southside (1)	166	573
Third Avenue	126	627
Twenty-third and Broadway (2)	218	689
Valley View	77	219
Victory Memorial (2)	195	927
Virginia Avenue	---	298
Walnut Street (4)	297	1,697
West Side	122	---
Ludlow, First	100	441
Madisonville, First	284	1,073
Marion	---	303
Mavfield, First	297	901
Middlesboro, First (5)	79	769
East Cumberland Avenue	---	339
Monticello, First	63	251
Immanuel	68	202
Morgantown (1)	146	265
Morganfield, First (1)	188	511
Mt. Sterling	---	243
Mt. Washington	102	280
Murray, First	---	898

(Continued on Page 20)

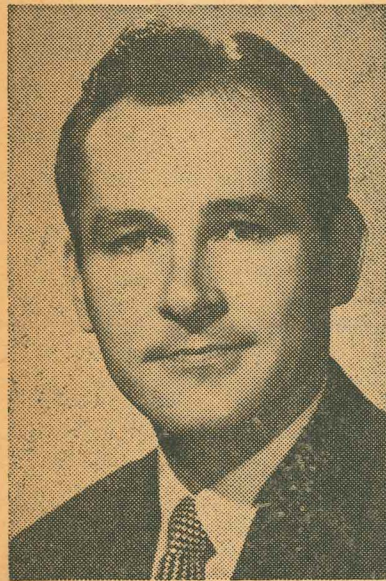
STOP SMOKING

Banish The Craving For Tobacco!
The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. Read this book through. You'll enjoy it, and if you don't give up smoking, you get your money back and no questions asked. Postpaid only \$1.00.
NEW LIFE, Dept. WR-366, Rowan, Iowa

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Mr. Dick Baker to Lead Singing at State Training Union Convention



Mr. Dick Baker will lead the singing for all sessions and be in charge of the special music for the State Training Union Convention to be held May 6-7 at Calvary Baptist Church, Lexington. Mr. Baker wrote "Longing for Jesus" and several other well-known choruses. He is a graduate of Baylor University and Southwestern Seminary and is the present minister of music in Birchwood Avenue Baptist Church, Fort Worth, Texas. In 1952 he led the music for the Youth Night Service at the Southern Baptist Convention Meeting in Miami. He was also music director for the Texas B. S. U. for two years and is a recording artist of WORD records.

Cedarmore Offering

April 10 is the Sunday that the churches in our state are requested to give their Sunday School Offering to Cedarmore Baptist Assembly. Cedarmore is already having a great influence on the cause of Christ around the world. The facilities of the assembly are still limited but as more are added there will be an even greater influence exerted by Cedarmore.

Your Training Union should have its part in this special emphasis on Cedarmore just as it shares in the Cedarmore program each summer. For your Gen-

eral or Departmental Assemblies for April 3, why not ask someone who has attended Cedarmore to give his testimony as to what it means to him. If no one has attended Cedarmore, use someone who has attended some other Baptist Assembly.

After the testimonies have been given, mention the offering for next Sunday. If for some reason the Sunday School Offering in your church will not be sent to Cedarmore, then take a special offering Sunday night. You could do this anyway to supplement the morning offering. Send all money marked Cedarmore Offering to Dr. W. C. Boone, 127 East Broadway, Louisville, Kentucky. Be sure to send the name of your church and the association so proper credit can be given.

State Intermediate Sword Drill

Mr. Versil Crenshaw, the director of the Intermediate work of the Training Union Department of the Baptist Sunday School Board, will conduct the State Intermediate Sword Drill Friday evening, May 6 at the State Convention. The convention this year will be held May 6-7 at Calvary Baptist Church in Lexington. Those taking part in the drill are:

Region	Person
Central	Marilyn Staples
North Central	Neal Boehnke
South Central	Jack Murphy
Southeastern	Donna Singleton
Southern	Jenny Rosetter
Southwestern	Keitha Burgess
Western	Elain Brown

Mr. Crenshaw will also lead a conference for the Intermediate Leaders on Saturday afternoon at the Convention.

Associations Review Associational Manual

Campbell County Association—There were twenty associational officers, pastors, and Training Union directors who met Monday night, February 21 to review the Associational Manual. Plans were made to have the three suggested associational meetings beginning next quarter. Before very long it is expected that Campbell County will have a Standard Associational Training Union Organization. Mr. Lewis Martin, Jr. is to be commended on the excellent job that he is doing in reorganizing the work in that association.

Muhlenberg Association—Charles Ham, Associate, was with Second Baptist Church of Greenville, Kentucky, for a Soul-Winning Study Course during the week of February 21-25, using Dr. C. E. Matthews new book, *A Church Revival*. There were thirty-one enrolled in the class during the week with twenty-seven of these receiving the award.

COUNSELOR'S CORNER

By R. LOFTON HUDSON

Concerning Tithing

QUESTION: My husband and I have a small business and we are still in debt for it. We try to make our payments and keep our children in school. However, we have never paid ourselves a salary, therefore we don't know how we are supposed to tithe.



Dr. R. L. Hudson

Our problem is twofold: How are we to compute our tithe? And should we put it all through the church? We also donate to Red Cross and other causes.

ANSWER: Your second question is an easy one. Of course your tithe should be put through your church. It is not yours to use as you see fit. "The tithe is the Lord's." You have no more right to control it than you have to withhold it. A New Testament church treasury is the place for a Christian's tithe.

Now about figuring the tithe. You must know about how much you are taking out of the business to live on. If you do not, Uncle Sam may have you before a judge before long. It seems to me that what you are taking out of the business to live on is your personal income. Give a tenth of that.

Be thoroughly conscientious in estimating your tithe and the Lord will bless you—spiritually especially. It is a good feeling to know you are being honest with God.

And remember you cannot out-give God. So where there's a question, give the Lord the benefit of the doubt.

(Address all questions to Dr. R. Lofton Hudson, pastor, Wornall Road Baptist Church, 400 W. Meyer, Kansas City, Missouri.)

LEE E. CRALLE CO.

Incorporated

Funeral Directors

LEE E. CRALLE, JR., President
ARTHUR W. GARRETT, Vice-Pres.

PHONES

MAGnolia 0771 MAGnolia 0772

1330 South Third Street
Louisville, Kentucky

March 24, 1955

WOMAN'S MISSIONARY UNION

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

Resolutions Concerning Royal Ambassadors

This is the resolution concerning the transfer of Royal Ambassadors as approved by the Royal Ambassador Committee of Kentucky Woman's Missionary Union and the Committee from the State Brotherhood Advisory Committee. This resolution will be considered by our W.M.U. Executive Committee in its April meeting and then will be presented to the annual meeting in Madisonville for adoption. Following its adoption it will be submitted to the General Association of Kentucky Baptists, in annual session, before its provisions take effect.

Please study it carefully before voting upon it at Madisonville.

RESOLUTION

WHEREAS, the following recommendations were adopted by the Southern Baptist Convention in its annual meeting held at St. Louis, Missouri in 1954:

1. That the following proposal of Woman's Missionary Union, to transfer the Royal Ambassador sponsorship to the Brotherhood Commission, be approved by this Convention.

"That Woman's Missionary Union request the Brotherhood Commission to employ a Royal Ambassador Secretary and to direct the promotion of Royal Ambassador work. For a period of three years Woman's Missionary Union will contribute \$10,000 per year for salary, travel and promotional expense.

"The office of the secretary shall be in the headquarters of the Brotherhood Commission.

"In this three-year period the promotion of Royal Ambassador work shall be under the direction of a Joint Committee composed of the President and Executive Secretary of the Brotherhood Commission and Woman's Missionary Union and three members from each body appointed by the respective body.

"The chairman of the committee shall be one of the five committee members from the Brotherhood Commission elected by the Joint Committee.

"At the end of the three-year period the transfer of R. A. work to Brotherhood sponsorship will be consummated with the assurance of the continued interest of Woman's Missionary Union in the missionary education of boys."

2. That the Royal Ambassador organization continue to be a missionary organization.

3. That the Convention allocate adequate funds to the Brotherhood Commission for the promotion of this work.

WHEREAS, the Woman's Missionary Union of Kentucky indorses such recommendations and the action of the Southern Baptist Convention, and

WHEREAS, it is the general plan of State Woman's Missionary Unions to effectuate a similar transfer of Royal Ambassador work to the Brotherhood Department of their respective states, and

WHEREAS, Woman's Missionary Union of Kentucky is desirous of co-operating in the transfer of Royal Ambassador work to Brotherhood promotion and supervision, and desiring to keep step with her sister state Woman's Missionary Unions, the following recommendations and suggestions are proposed to bring about such transfer in our state:

1. The sponsorship of Royal Ambassador Work in Kentucky shall be transferred to the Brotherhood Department of the Executive Board of the General Association of Baptists in Kentucky, effective December 1, 1955, or earlier if approved by the Executive Board of the General Association.

2. That a joint committee composed of the President and Executive Secretary of Woman's Missionary Union of the state, the Chairman of the Brotherhood Department's Advisory Committee and the Secretary of the Brotherhood Department, together with one other member of the Executive Board of

the Woman's Missionary Union for the state to be selected by that body, and one other member of the Advisory Committee of the Brotherhood Department, to be selected by that body, serve as a committee for the promotion of Royal Ambassador work in the state until October 1, 1957, when such committee shall be dissolved and the Brotherhood Department become solely responsible thereafter for such promotion. In establishing such committee, it is deemed wise and expedient that the General Secretary-Treasurer of the Executive Board of the General Association of Baptists in Kentucky be a member of this committee with power of voting. The Royal Ambassador Secretary shall be ex-officio a member of the committee without voting privileges.

3. The administration of promoting Royal Ambassador work under this arrangement shall be the sole responsibility of the Secretary of the Brotherhood Department with the Joint Committee serving in matters of general promotion. The Chairman of this committee shall be the Chairman of the Brotherhood Department's Advisory Committee. A Vice-Chairman shall be elected by the committee from the Woman's Missionary Union Members of the Committee. The Brotherhood Secretary shall serve as Secretary of the Committee.

4. That all money now appropriated to Woman's Missionary Union by the General Association of Baptists in Kentucky and its Executive Board for the promotion of Royal Ambassador work be included in the Brotherhood Department's budget for 1956. That Woman's Missionary Union contribute _____ for the year's 1956 and 1957 from the State Mission offering toward the expense of Royal Ambassador Camps, Leadership Training and the expenses of Pages for the General Association.

5. A state Royal Ambassador Secretary shall be selected by the Joint Committee, and approved by the Executive Board of the General Association, who shall be responsible to the state Brotherhood Secretary in all matters of administration, and who shall make reports of his work and that of Royal Ambassador work in general in the state to this joint committee in its regular meetings, the dates of meetings to be decided upon by the Committee in its first meeting.

It is the desire of this body that every Royal Ambassador chapter in the state continue to function. Every Counselor and Co-Counselor is urged to go right on training boys in missions. Every local W.M.U. President is urged to take the initiative and confer with her pastor concerning plans for the promotion of Royal Ambassador work.

The following steps are suggested in putting the joint sponsorship plan into operation:

I. IN THE CHURCH

1. WHERE THERE IS BOTH W.M.U. AND BROTHERHOOD.

(a) A Royal Ambassador Committee shall be set up composed of Pastor (serving as Chairman), President of the Brotherhood, Activities President of the Brotherhood, Boy's Work Committee Chairman of the Brother-

hood, W. M. U. President, W. M. U. Youth Director and R. A. Counselors. Other members may be added if desired. It is suggested that this committee be continued until the complete transfer of Royal Ambassador work to the Brotherhood. Personnel of this committee would change with changes of officers above mentioned.

(b) The duties of this special Royal Ambassador Committee would be to study and recommend to the church promotional plans for Royal Ambassadors. It should define and recommend to the church the responsibility of both W.M.U. and Brotherhood during the transition period. This committee should recommend to the nominating committee of the church the names of individuals who would serve as Royal Ambassador Counselors. It would provide leadership for Brotherhood and Royal Ambassador Clinics where the Brotherhood Guide Book and the Guide for Royal Ambassador Counselors and Royal Ambassador Manuals would be studied. This Committee would also study and recommend the best time and place for R. A. Chapter meetings—both Junior and Intermediate.

(c) It is proposed that the following relationships would exist. The Royal Ambassador Counselors would be responsible to the Royal Ambassador Committee. They would be expected to make a quarterly report to the Committee of their church, using the blanks provided by the State Royal Ambassador Secretary. This report should be made available to the W.M.U. Youth Director who shall be responsible for reporting through the regular channels of W.M.U. Royal Ambassador Counselors would be expected to request assistance from the W.M.U. as needed and desired, especially in the fields of Mission Study, Observance of Weeks of Prayer and Focus Week.

(d) It is suggested that the Church, Brotherhood and W.M.U. would want to assume the following responsibilities.

(1) Church. Provide needed equipment, supplies, and materials.

(2) Brotherhood. Furnish leadership, i.e., counselors, recreational leaders, members of reviewing council, men on Royal Ambassador Committee.

(3) Woman's Missionary Union. Enlist boys in the Royal Ambassador Chapters. Assist when called upon by Counselors. Provide counselors when requested by Royal Ambassador Committee.

2. WHERE THERE IS A W.M.U. BUT NO BROTHERHOOD.

(a) A Special Royal Ambassador Committee shall be set up composed of Pastor (serving as Chairman), two men interested in boys and missions, W.M.U. President and W.M.U. Youth Director and R. A. Counselors. Other members may be added if desired. It is suggested that this committee be continued until a Brotherhood should become organized and then follow the plan above outlined for churches with both Brotherhood and W.M.U.

(b) The duties of this committee would be as follows: Study and recommend to the church promotion plans for Royal Ambassador work. Define and recommend to the church the responsibility of the W.M.U. and the men of the church for Royal Ambassador work until a Brotherhood is organized. Recommend to the nominating committee of the church names of individuals who would serve as Royal Ambassador Counselors, using men when possible. Provide a leadership clinic for Royal Ambassador Counselors and men of the church who are interested in boys and missions using the Guide for Royal Ambassador Counselors and Royal Ambassador Manuals. Study and recommend best time and place for Royal Ambassador Chapter meetings—both Junior and Intermediate.

(c) The relationships created would be that of the Royal Ambassador Counselors' being responsible to the Royal Ambassador Committee. They would make quarterly reports to the committee using blanks furnished by the state Royal Ambassador Secretary. Again, the report would be made available to the W.M.U. Youth Director for reporting, as stated above. Counselors would request assistance from the W.M.U. especially in such activities as Mission Study, Weeks of Prayer Observance, and Focus Week.

(Continued Next Page)

Flora E. Dodson Has Left Kentucky, Returning to Work in Hong Kong

Miss Flora E. Dodson left her furlough residence in Lexington, Kentucky, on March 10, to return to her missionary labors in the Orient. After various stops along the way, she hopes to reach Hong Kong the latter part of April. Her new address will be 169 Boundary Street, Kowloon, Hong Kong.

Writing to her friends in Kentucky and elsewhere, she says: "In May, 1952, when I came back to America, doctors and friends and relatives thought that I would soon be 'absent from the body but present with the Lord,' because of a malignancy that surgery in Hong Kong had failed to remove. After treatment for three months in the Southern Baptist Hospital in New Orleans, my health has steadily improved—and now by the mercies of God I am hoping to return to Hong Kong, to continue in missionary service there.

"My heart is filled with praise to our Lord for His miracle of grace, words cannot adequately express my gratitude

to relatives and friends on both sides of the ocean for their prayers in my behalf.

"And now I'll be needing your prayers perhaps more than ever before, and so I covet your prayers for the days ahead that the Lord may give strength and wisdom for every decision and for every step, and that He will open or close doors of service according to His will.

"This is a personal letter to each of you, my friends, and in the words of Paul to the Philippians, I, too, would say: "I thank God upon every remembrance of you, always in every prayer of mine for you all making request with joy for your fellowship in the Gospel." Your letters mean much to me."

The American address of Miss Dodson will continue to be 301 Hamilton Avenue, Somerset, Kentucky, U. S. A., and her foreign address will be 169 Boundary Street, Kowloon, Hong Kong.

Resolutions Concerning Royal Ambassadors

(Continued from Page 15)

(d) It is suggested that the following responsibilities would want to be assumed by the men of the church and by the W.M.U. (1) Men of the church. Furnish leadership. Urge the church to provide needed equipment, supplies and materials. Arrange for camp, congress and convolve attendance. (2) Woman's Missionary Union. Enlist boys in Royal Ambassador Chapters. Assist Counselors when called upon. Provide Counselors when requested to do so by the Committee.

3. WHERE THERE IS A BROTHERHOOD BUT NO WOMAN'S MISSIONARY UNION. (a) A Royal Ambassador Committee shall be set up composed of pastor (serving as chairman) Brotherhood President, Brotherhood Activities Vice-President, Chairman of Boys Work Committee of the Brotherhood, and at least two women of the church who are interested in missions and boys. This committee would select counselors organize Royal Ambassador Chapters and work together in the promotion of Royal Ambassador work, especially in the fields of Mission Study, observance of Weeks of Prayer and Focus Week. (See above suggestions also for possible activities of this committee.) This committee shall make quarterly reports to the State Royal Ambassador Secretary using the blanks supplied by the State Secretary.

II. IN THE ASSOCIATION:

1. Where There is Both W.M.U. and Brotherhood.

a. An Associational Royal Ambassador Committee shall be set up composed of an interested Pastor (serving as Chairman) Associational Brotherhood President, member of Brotherhood interested in Royal Ambassador work, Associational Woman's Missionary Union Superintendent, Associational W.M.U. Youth Director, Associational Royal Ambassador Leader, ex-officio, and Associate Associational Leader—ex-officio. Other Members may be added if desired. It is suggested that this committee be continued until the complete transfer of Royal Ambassador work to the Brotherhood. Personnel of this committee would change with changes of

officers above mentioned. The Pastor (chairman) could be elected by the Associational Brotherhood. The chairman should call the first meeting of the committee no later than October.

b. The duties of this Associational Royal Ambassador Committee would be to study and recommend to the Associational W.M.U. and Associational Brotherhood promotional plans for Royal Ambassadors. It should define and recommend to both the Associational W.M.U. and Associational Brotherhood their responsibilities during the transition period. This committee should secure an Associational Royal Ambassador Leader and an Associate Leader if the Association does not have these leaders. It should assist these leaders in planning and promoting, each year, at least two associational conclaves; one associational training course for counselors, local Church Royal Ambassador committee members, and others interested in the work; and Associational Royal Ambassador basket ball and softball tournaments, or other recreational activities.

c. It is proposed that the following relationships would exist. The Associational Royal Ambassador Leader would be responsible to the Associational Committee. The Associational Royal Ambassador Leader would be expected to make a report at each quarterly meeting of this committee, using the blanks provided by the State Royal Ambassador Secretary. The Chairman should make a report to the Associational W.M.U. and Brotherhood at least two times during the year, and to the District Association.

d. It is suggested that the Associational W.M.U. and Associational Brotherhood would want to assume the following responsibilities. (1) Associational W.M.U.: Provide for expenses involved in sending the Associational Royal Ambassador Leader to the State Workshop for Associational Royal Ambassador Leaders—held in September. Assist Leaders when called upon. (2) Associational Brotherhood: Provide needed equipment, supplies and materials; furnish leadership, i.e., Associational Royal Ambassador Leader, and As-

sociate Leader, and men to assist with conclaves.

2. Where There is a W.M.U. But No Brotherhood:

a. An Associational Royal Ambassador Committee shall be set up composed of an interested Pastor (serving as chairman), two men interested in Royal Ambassador work, Associational W.M.U. Superintendent, Associational Youth Director, Associational Royal Ambassador Leader, ex-officio, and Associate Associational Royal Ambassador Leader, ex-officio. Other members may be added if desired. It is suggested that this committee be continued until an Associational Brotherhood should become organized and then follow the plan above outlined for Associations with both Brotherhood and W.M.U. The Pastor (chairman) could be elected by the Associational W.M.U. in their July meeting. The chairman should call the first meeting of the committee no later than October.

b. The duties of this committee would be as follows: Study and recommend to the Associational W.M.U. and men or Brotherhoods, of the churches, promotional plans for Royal Ambassadors. It should define and recommend to the Associational W.M.U. and to the men or brotherhoods, of the churches, their responsibilities during the transition period. This committee should secure an Associational Royal Ambassador Leader and an Associate Royal Ambassador Leader if the Association does not have these leaders. It should assist these leaders in planning and promoting, each year, at least two Associational conclaves; one Associational Training course for counselors, church Royal Ambassador Committee members, and others interested in the work; and Associational Royal Ambassador basketball and softball tournaments, or other recreational activities.

c. It is proposed that the following relationship would exist: The Associational Royal Ambassador Leader would be responsible to the Associational Committee. The Associational Royal Ambassador Leader would be expected to make a report at each quarterly meeting of this committee, using the blanks provided by the State Royal Ambassador Secretary. The Chairman should make a report to the Associational W.M.U. at least two times during the year, and to the District Association.

d. It is suggested that the Associational W.M.U. and men or Brotherhoods, of the churches would want to assume the following responsibilities: (1) Associational W.M.U.: Provide for expenses involved in sending the Associational Royal Ambassador Leader to the State Workshop for Associational Royal Ambassador Leaders—held in September. Provide necessary equipment, supplies and materials—unless local men or Brotherhoods are able to assist in this manner. Assist Leaders when called upon. (2) Men or Brotherhoods, of churches: Furnish leadership, i.e., Associational Royal Ambassador Leader, Associate Associational Leader, and men to assist with conclaves.

WHEREFORE

Be it resolved by Woman's Missionary Union of Kentucky in its 52nd session now assembled, adopts the foregoing statements of policy, recommendations and suggestions as the thinking of this body; that the same be adopted as the action of this body; that a copy hereof be transmitted to Dr. W. C. Boone, General Secretary of the Executive Board of the General Association of Baptists in Kentucky for its attention by way of approval and recommendation to the General Association for its approval and adoption, or rejection by either body.

PERSONAL WORKERS
The Men's Brotherhood of Walnut St. Baptist Church recommends
FISHER OF MEN
Rev. Peter Cullom (S.B.C.) Editor
A Weekly Paper Devoted to Personal Evangelism
\$2.00 a year—\$1.75 for 10 or more
F.O.M. Booklet with 13 issues ONLY \$1.
WRITE TODAY
P. O. Box 361 Washington 4, D.C.

"Take-Read" Theme for Worldwide Bible Reading Program

The American Bible Society has chosen "Take-Read" for the theme of its 12th annual Worldwide Bible Reading Program, according to an announcement made by Dr. James V. Claypool, who, as secretary of the Society's program for promoting the use of the Bible, heads up this observance. The theme has been taken from the St. Augustine conversion story.

This program has become so popular that last year the Bible Society printed and distributed over 14,000,000 copies of the Scripture reading lists. This year, for the first time, the Society is making this program at Christmas time and Christmas period, extending the readings from Thanksgiving through December 31. The Society hopes, by stressing the reading of the Christmas story, that it will encourage participation, in this primary way, to "Put Christ into Christmas."

For the fourth year, the Worldwide Bible Readings will be embossed in Braille for the blind who personally wish to follow the reading program. While the ink-print reading list is prepared in the size of a bookmark, that will fit conveniently in the Bible, the embossed

Rev. Herman Marx Honored

FRANKFORT, Ky. — "On last Lord's Day" (Feb. 20), states the bulletin of the First Baptist Church, Frankfort, "the good people who have membership in our Chapel gave recognition to Rev. Herman Marx, pastor, on his eighth anniversary as the undershepherd of our Chapel membership.

"A very special program of recognition was given by the Training Union and the Sunday school. We commend Rev. and Mrs. Herman Marx for their spiritual and dynamic leadership at the Chapel and we pray for them many more years of valiant service to the cause of Christ as they minister to our people and our community."

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.

WESTERN RECORDER

list the blind must use requires four pages, each page the size of an eight by eleven letterhead.

Universal Bible Sunday, the high point of the program, will fall this year on Sunday, December 11. Dr. Francis C. Stifler, former editorial secretary of the Bible Society, will prepare the brochure that is mailed early in the fall to pastors throughout the country.

Radio, TV Commission Prepares to Move West

ATLANTA, Ga. — (BP) — The Radio and Television Commission, Southern Baptist Convention, has found temporary headquarters in Fort Worth, Texas, at 6248 Camp Bowie Boulevard.

The Commission plans to move to the Texas city from its location here in early May, Paul M. Stevens, Commission director, announced.

Efforts are still being made to find a permanent site in Fort Worth for the new \$200,000 Southern Baptist Communications Center. The Commission's local property has been sold to Jackson Hill Baptist Church, which will use the new location for its church plant.

The Radio and Television Commission produces religious radio and TV programs including the Baptist Hour, a radio production now carried by 380 stations.

Remember...

the MOTHER'S DAY OFFERING MAY 8

for the **SUNDAY SCHOOL CHARITY FUND**

OUR GOAL

Every Sunday school in the state to take part in a determined effort to help make this Fund a financial success in the interest of our sick poor.

YOUR BAPTIST HOSPITALS OF KENTUCKY
LEXINGTON • LOUISVILLE • PADUCAH



CLASSIFIED ADS

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

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

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

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

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

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

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

ROOM FOR RENT—Attractive, newly decorated room, downtown location. Call Amherst 2276 weekends or after three P.M.

HARVARD CLASSICS, 50-volume complete, like new, for sale. For information contact Mrs. R. Higdon, 119 East Burnett, Louisville, Kentucky—Magnolia 2093-W.

►Brother Young H. Lang, Bloomfield will be the speaker at the revival with Pastor Bruce V. Hartsell at the First Baptist Church, Shepherdsville, Ky., April 24-May 1.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

- Concord**—Pastor Julian Cave; Superintendent Hobert Speagle.
Pride—Pastor Bob E. Wallace; Superintendent A. L. Christison.
Auburn—Pastor William A. Merryman; Superintendent Sam Hollins.
Sonora—Pastor Archie W. Allison; Superintendent Harry Akers.
Ashland, First—Pastor W. D. Morton; Superintendent John G. Blagg.
Lexington, South Broadway—Pastor James E. Davis; Superintendent Robert Agee.
Lexington, Grace—Pastor George M. Trout; Superintendent Charles Crawford, Jr.
Harlan—Pastor E. Keevil Judy; Superintendent S. T. Prestridge.
Middle Creek—Pastor Robert F. Gunter; Superintendent Davis Brewer.

Notice! Reporting Sunday School Training Courses

When reporting training courses for awards, please type or print names on the regular Sunday school training course report blanks. If you do not have these blanks, please write to our office and they will be mailed to you immediately. When reporting make three copies. Keep one for your own records and mail the other two copies to Roy E. Boatwright, 127 E. Broadway, Louisville, Kentucky, and he will request the Sunday School Department of Nashville to mail awards to you.

Your cooperation will aid us in our work and will help your church to keep a record of training.

East Hickman Makes Progress

We wish to commend Rev. Clarence R. Brock and the East Hickman Baptist Church of Lexington, Kentucky, for the substantial progress which is being made. A letter from the pastor speaks of this good work:

"You may be interested to know that when I came to East Hickman we had 223 enrolled in our main church school. We had over 100 in our mission. It was organized last fall into a church. We lettered out 89 people. Our present enrollment is 330 and we are trying to make it 400 by October. We are not doing anything unusual, the church had built rooms for growth. We are just working and the Lord is blessing. We are expecting great things from April 10 to 27."

Progressive Program at Pleasant Valley

A letter from Rev. Frank H. Leavell, Jr., pastor of the Pleasant Valley Baptist Church in Russell Creek Association, reveals the wonderful progress of the church:

"Since your visit with us last Fall we have tried to follow your leadership and to begin a progressive program at Pleasant Valley Baptist Church. We immediately took a census of the community; we have elected a new Sunday school superintendent and new officers and teachers; we have introduced the six-point record system which we are following every Sunday; we have adopted the unified budget system, complete with individual envelopes; and we have



Dr. Allen B. Comish

Dr. Allen B. Comish, came to the Sunday School Board, Nashville, a few months ago to succeed Dr. E. Stanley Williamson as superintendent of Intermediate Work. Dr. Comish is well-established in his new work.

taken one study course, "A Church Using Its Sunday School," by J. N. Barnette. The study course was taught to our teachers and officers by Rev. J. V. Case, of Greensburg Baptist Church. Our plan is for each of our teachers and officers to earn a diploma by the end of 1955. And, last but not least, we are planning to build Sunday school rooms in our church."

We wish to congratulate Brother Leavell and his church in this progressive program.

►The Oregon-Washington Baptist Building has been acquired by the Baptist General Convention of Oregon-Washington. A large residence at the North East corner of 28th and Broadway, Portland, has been purchased for Baptist headquarters.

1955 Receipts Stay In Front of 1954

NASHVILLE, Tenn. — (BP) — Receipts through Southern Baptist Convention Cooperative Program and designated offerings continued to stay ahead of a like period a year ago, a February report from Porter Routh, executive secretary of the Executive Committee, shows.

According to the monthly statement, income from the two sources for the first two months of 1955 was \$5,235,242, compared with \$4,946,690 for the same months last year.

The increase was \$288,551, or 5.83 per cent over the previous year. Kentucky Baptists contributed \$70,244 through designated offerings and \$49,310 through the Cooperative Program, not counting the funds retained for state and local purposes. The total of \$119,555 was tenth high among states in Convention territory.


Total receipts from the two sources from all states were \$3,183,418.

The February Convention-wide total included \$908,449 through the Cooperative Program and \$2,274,969 through designated offerings. The large amount of designated offerings resulted from gifts through the Lottie Moon mission program.

The increase for the two months in the Cooperative Program funds was 7.75 per cent, while the increase for designated offerings was 4.76 per cent.

Moneywise, the Cooperative Program income for the two months was \$137,789 greater and revenue from designated offerings was \$150,762 larger than for January and February, 1954.

The Foreign Mission Board of the Convention continued to receive the largest amount in monthly disbursements for February. It received \$2,604,713. Next largest disbursement for the month was to Home Mission Board, \$126,937.



Hotel Salisbury
 123 West 57th Street
 NEW YORK
 A comfortable and dignified residence.
RATES
 From \$7 single; from \$11 for two
 Suites from \$16
 Monthly rates and leases
 Serving Pantries
 •
 Very fine cuisine
NO ALCOHOLIC BEVERAGES SOLD
 Consult Your Travel Agent
 Cable: DELAPAIK

March 24, 1955



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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

AN IMPORTANT ANNOUNCEMENT REGARDING THE TOUR

Posters have been mailed to all pastors and Brotherhood Presidents in the state which describe the big Baptist Men's Tour, May 3-6. "Reservation" cards have also been sent to all pastors and Brotherhood Presidents for use in making reservations for bus space, room and board while on the tour.

Since considerable planning is necessary in contracting for busses, arranging for meals, rooms, etc., it is also deemed necessary that we put a "deadline" on making reservations and also for cancelling them. Therefore, we are suggesting Tuesday, April 26, as the final date for making reservations for the tour and also for asking for refunds where it is discovered that one who has already made his reservation and paid his money in cannot go on the tour. We think this suggestion is quite un-

derstandable and we urge your fullest cooperation.

Remember, every Baptist man in the state is invited to go on the tour whether he is a member of the Brotherhood or not. Ask your pastor or Brotherhood President for a reservation card, fill it out and mail it with your check or money order in the sum of Seventeen (\$17.50) dollars and fifty cents to BROTHERHOOD DEPARTMENT, 127 East Broadway, Louisville 2, Kentucky. Make your check or money order payable to W. C. Boone, General Secretary, and mark it "For Baptist Men's Tour." When your reservation request has been received we will then reserve you a seat on a bus and make arrangements with the good peoples of Georgetown, Williamsburg and Hopkinsville for your entertainment while in their cities. Your cooperation in sending your request for reservations as soon as possible will be greatly appreciated by all of us who are planning the details of the tour for your comfort and pleasure.

Our Dear Ones in Glory

(Continued from Page 3)

An Unconquerable Faith in Immortality

In the soul of man, at his highest, there is an "intimation of immortality" that stoutly refuses to believe that death ends all. Paganism has given us nothing finer than Socrates, condemned to die on the morrow, spending the last day of his life, talking to his weeping friends, of immortality; assuring them that a good life must go on after death. It was central in the teaching of Jesus that the life of the believer cannot be harmed by death. The central theme of the apostles was "Jesus and the Resurrection," and the certainty of life after death. It is the heart of the resurrection

message, and should come to us with a thrill: our dear ones, gone, still live!

I plead for a Christian attitude to death. Jesus is our model. Next to Him, I hold up a famous North Carolina family:

Two brothers were college presidents, both of them dynamic orators and noble Christians. One was president of Wake Forest College. His equally famous brother was on his deathbed. An old friend went in, and the almost dying man reached out his hand and, with a smile, said, "Cullom, I'm shedding my chrysalis." His son went in, famous as a preacher and author; and he asked him to preach his funeral sermon, and gave him as a text, John 8:12, charging him to make the funeral triumphant.

The son complied. The people must be taught by an object lesson that the death and the funeral of a Christian may more fittingly be the occasion for triumph than of lamentation.

The famous brother made a triumphal oration at the grave on their battle together in glory:

"Hail, bright one, walking the high-

ways of light! We salute you, and we follow soon!"

Not many will rise so high in the hour of death. Nor would I for a moment discourage the free expression of grief in tears and words. Indeed, the free expression of grief has high therapeutic value. But, none the less, the funeral of a recognized Christian should make prominent the note of triumph, in order to keep before the community the comforting, saving faith that our Christian dead live on.

Gardner-Webb Professor Solves Transportation Problem

BOILING SPRINGS, N. C. — (BP) — A heavy snowfall that made automobile driving hazardous presented no problem in transportation to Thomas C. Holland, who lives nine miles from Gardner-Webb Junior College here where he is professor of Latin.

Holland, a retired Army chaplain, beat his students to the classroom the morning of the snowfall by hiking seven of the nine miles to the campus.

In fact, Holland saw nothing unusual about the fact that he covered the seven miles in slightly less than two hours and was early for his first class period which starts at 8:30 a.m. The snow was six inches deep.

After having a few misgivings at the start of the hike, Holland said, "It wasn't especially difficult but (was) somewhat slippery." He has walked the distance several times before for the exercise, he reported.

Keith Monument Co.

(Since 1867)

State Wide Service  Three Convenient Locations

ELIZABETHTOWN, KY.
139 E. Dixie Ave. Phone 5216

VALLEY STATION, KY.
Pleasure Ridge 76212

Dixie Highway at Bethany Lane
BOWLING GREEN, KY.
Phone 6723

31 By-Pass and Cemetery Road

GOWNS

Pulpit and Choir
 Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
 821-23 ARCH STREET, PHILADELPHIA 7, PA.

For April 3, 1955

By H. C. Chiles

The Cross and Christian Discipleship

Calvary's cross proved that God loved us without stint or reservation. When the Saviour died thereon He paid the penalty for our sins, secured our acceptance with God and our heirship into the glories of His household. This cross also speaks to us of a crucified life that is to be lived daily.

John 12:20-26.

After the triumphal entry of our Lord into Jerusalem, certain Greeks, along with others, came to worship at the feast. As to who these Greeks were, we do not know. They appeared out of the mists of obscurity, stood for a few minutes in the light of the gospel stage, and then disappeared. That is all we know about them.

Desiring an interview with Christ, these Greeks approached Philip in the hope that he would introduce them to the Saviour. It was more than mere curiosity that moved them to want to see the One with whose name the Jewish world was ringing and about Whom such strange stories were circulating. They came to Philip and said, "Sir, we would see Jesus." By these words they were immortalized. This strong plea indicated far more than a mere desire to behold Him with their physical eyes. They were anxious for an extended conversation with Him on the subject of religion. Had they desired simply to look at Him, they would never have made that request of Philip. With a reverent interest in Him about Whom they had heard so much, they had an intense desire to know Him personally and to have an interview with Him.

Somewhat reluctant to undertake this tremendous responsibility alone, Philip consulted Andrew, a disciple who was adept at introducing others to Christ, and obtained his assistance in this important task. Any Christian ought to be able to bring inquiring souls into contact with the Saviour.

Their cry, "We would see Jesus," indicates that there was rising in their hearts the craving for a new, unselfish, holy and loving ideal. This craving met its answer and satisfaction in Jesus Christ, the world's supreme moral ideal. Their request was also the cry for a mighty Saviour. A Saviour was the need of the people of that day. That is the need of the people today. It will be the need of those who will live tomorrow. In spite of all our culture and civilization, one of the deepest cries of the human heart is for a mighty Saviour. The request of those Greeks

sprang from a felt need. They were aware that they needed something more than was offered to them in the heathen philosophies and religions, for they had failed to satisfy the cravings of their immortal souls.

In spite of the materialism and the supposed indifference to religion on the part of the masses today, there is a growing desire to see Christ, to know Him, and to feel the power that He wields. In Christ alone can every need be met, be it for salvation from the guilt, penalty and power of sin, guidance in the maze of life's mysterious happenings or comfort in the hours of bitter disappointment and great loss.

There is also the cry for an immortal hope. Apart from Christ men never have had any sure hope for the life to come. As men have come to see and know Christ, He has given them hope, not only for the life which now is, but also for the one which is to come. Our task is to reveal Jesus Christ as the moral Ideal, the mighty Saviour and the immortal Hope.

To some it may seem strange that on the eve of His death on the cross Christ should have said He was about to be glorified, but that is exactly what He did. On the cross He accomplished the redemption of the souls of men. As the seed can bring forth fruit only as it falls into the ground and dies, so Christ could save the lost only by dying for them. That was the purpose of His coming into the world.

Our blessed Lord proclaimed the fact that those who lived for self-gratification lost their lives, whereas those who devoted their lives to God and the welfare of others enjoyed real life. Following Christ truly means that one has accepted Him as Saviour, enthroned Him as Lord, and is devoting his life to the doing of the will of God in the service of his fellowmen. He made it clear that those of God's children who serve Him faithfully will be honored by the Heavenly Father in this life and in the one which is to come. He will honor them with indescribable blessings and unspeakable glory.

II Corinthians 5:14-19.

Paul told the Corinthians that his actions were inspired, controlled and impelled by the constraining love of Christ. This expression, "the love of Christ," does not mean Paul's affection for, love to, or devotion to Christ. Rather, it means Christ's love to and for him. His conception of Christ's love for him held

him to his task regardless of what others thought, said or did. The love of Christ took possession of him and shut him up to one course of conduct.

When we are regenerated by God's grace, we are said to be "in Christ." In relation to Christ the soul may be in one of three states—the state of nature or without Christ, the state of grace or in Christ, and the state of glory or with Christ. Without Christ is the condition until we accepted Christ by faith. When we believed on Christ and accepted Him as our personal Saviour, a miracle was wrought and a new creation came into being. The old things passed away automatically.

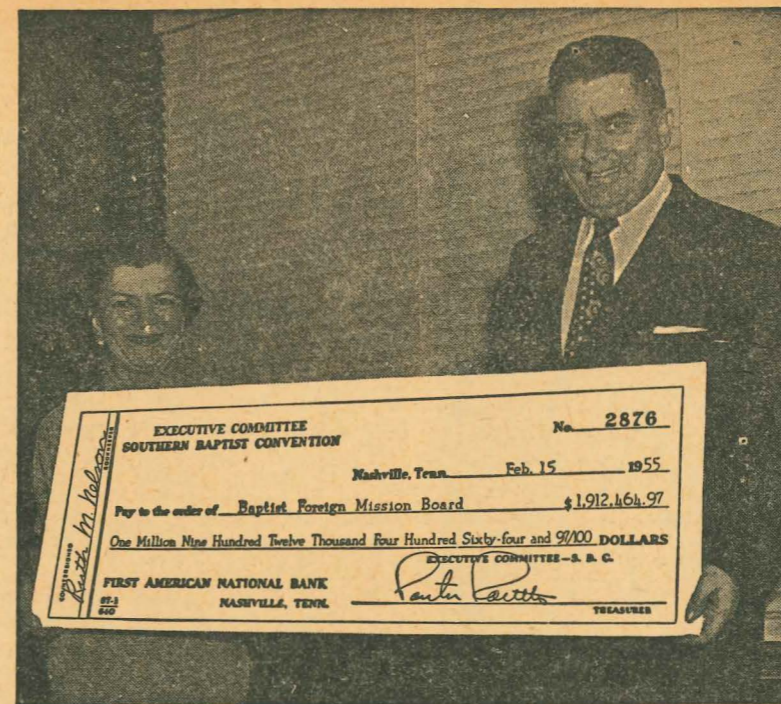
When men receive Christ, they also receive new life. There is born in them a new faith, a new joy, new affections and a new hope. Christians see, think, feel, and act differently. Their minds, their affections, and their lives are changed. Former thoughts, principles and practices have passed away, and these new creatures in Christ Jesus act from new principles and new purposes. They have new attitudes, new desires, new ideals and new hopes. They have a new song in their hearts and new testimony on their lips.

Inasmuch as God is reconciling men unto Himself through the gospel of Christ, every believer is commissioned to bear the word of reconciliation to lost men everywhere, and to beseech them to be reconciled to God and to assume the right attitude toward Him in all things. We are to urge men to accept Christ personally, to confess Him publicly and to serve Him openly. As God's spokesmen to others, we are to entreat them to accept the friendship and love which God offers and to enter into the peace which He provides.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 13, 1955 (Continued from Page 13)

Newport, First (2)	96	804
Trinity	118	258
Owensboro, Buena Vista (1)	148	589
First (1)	1228	1,315
Hall Street (1)	195	509
Macedonia	86	239
Seven Hills	106	282
Third (1)	358	1,125
Paducah, East	214	554
First (1)	148	596
Oaklawn	120	251
Trinity	141	351
Twelfth Street (1)	173	423
Paintsville, First (2)	63	265
Paris, Central	126	346
First	55	292
Pineville, First	202	511
Prestonsburg, Irene Cole Memorial (9)		618
Princeton, First (1)	165	634
Northside	107	256
Second (1)	131	357
Richmond	108	415
Russellville, First (1)	90	414
Shepherdsville		275
Somerset, First	224	710
Calvary	216	335
Pleasant Hill No. 2	44	234
Sonora	102	234
Springfield, First	133	447
Sturgis, First		297
Versailles	72	408
Walton	125	396
Williamsburg, First (1)	74	432
Main Street		220
Williamson, W. Va., East (1)	57	352
Winchester, Central	119	458
First	144	478

Largest Check Written Foreign Mission Board



NASHVILLE, Tenn. — The Foreign Mission Board of the Southern Baptist Convention received \$1,912,464.97 from the Convention's Cooperative Program and the Lottie Moon Christmas Offering recently. Holding the facsimile of the check that they had signed are Mrs. Ruth Nelson, bookkeeper, and Porter Routh, executive secretary of the Executive Committee. The check, largest ever sent through the Executive Committee office, represents only gifts received during the week of February 8-15.—Baptist Press.

R. A. Reed New Relief and Annuity Executive Secretary

DALLAS, Texas — (BP) — R. Alton Reed, for two years in charge of public relations for the Southern Baptist Relief and Annuity Board, is the Board's new executive secretary.

He succeeds Walter R. Alexander, who died last December. Reed has been acting executive secretary since that time.

The new board official, who was elected March 9, has a background of successful work in radio and public relations and in several pastorates. Following his education at Baylor University, Southern Baptist Theological Seminary, and the University of Louisville, he was chief announcer at Station KRLD, Dallas, Tex.

Then he served as pastor of two fast-growing Baptist churches, one at Henderson, Texas, and the other, the Park Cities Church in Dallas. Reed's next connection was with the Baptist General Convention of Texas.

Producing religious broadcasts of all types and operating a radio station were included in his duties as director of public relations and radio with the Texas state convention.

Reed, after holding his position with the Texas convention since May, 1947,

was named associate secretary in charge of public relations for the Relief and Annuity Board on January 1, 1953.

He is also known as a writer of denominational literature. In 1944-45, Reed wrote the outlines of Bible study for the Woman's Missionary Union of Texas and other material.

Reed has been credited with an idea which resulted in programs broadcast by Voice of America to tell foreign nations how Americans worship as they please.

Cornerstone Laid by Hyland Church, Henderson

HENDERSON, Ky. — The Cornerstone of the new building of the Hyland Church, Henderson, was laid February 13, in a spirit of heart-warming gladness.

The service was committed to the pioneer brethren who have labored in this work of the Lord from the first Sunday school gathering of 27 people in a tent to the present 232 who meet in a lovely house of Indiana limestone.

Brethren Freeman R. McCartney and Marvin Crowley deposited the historical

records in copper box to be sealed in the corner. Superintendent George Williams and Teacher Robert Wooton set the stone. Brother William Sutton led the congregational in prayer. Brother Herbert Schmitz, superintendent of City Missions, brought an appropriate message in which he challenged our hearts to a program of perpetual Kingdom-Building.—A. A. Thacker

Skipping One Meal to Support Building Drive

JACKSONVILLE, Fla. — (BP) — Employees of the Florida Baptist Convention are doing without one meal and giving the money it would cost them to a fund-raising drive on behalf of Stetson University.

The dining hall at Stetson, Baptist institution in Florida, burned recently. The money contributed by state convention workers will go into the drive to raise \$175,000, the amount estimated as needed to replace the university's dining facilities.

Plans for a new dining hall at the university in Deland, Fla., have already been prepared.

Coming April 5



BROADMAN PRESS

Your own Baptist book publisher

Presents

Maïd of Israel

Tolbert R. Ingram \$3.00

A new headliner novel closely following the Bible story of Naaman. Realistic, accurate description and a lively story will capture your interest as you are introduced to faithful Miriam, rugged Elisha, ambitious Benhadad of Syria, and many others in this tale of adventure, intrigue, and romance. You will actually feel the tense situation described in II Kings 5-7.

"Promising myself that if the first chapter did not capture my attention, I would shelve the manuscript, I started reading MAID OF ISRAEL. I did not put it aside until I had finished. It is that good." . . . John J. Hurt, Jr., editor of the Christian Index, Atlanta, Georgia.

RESERVE YOUR COPY NOW AT YOUR BAPTIST BOOK STORE 317-319 Guthrie Street LOUISVILLE, KY. Serving Daviess-McLean Association OWENSBORO, KY.



THEOLOGIANS MATRICULATE IN AFRICAN SEMINARY.—Shown above are a number of young theologians arriving at the Baptist Theological Seminary in Gwelo, Southern Rhodesia, Africa, for its opening February 1.

Puritan Ministers Invited to America As Missionaries

(17th Century Baptist Press)

LONDON, August 5, 1629 — (BP) — Puritan ministers whose religious beliefs have made them unpopular with the Anglican Church have been invited to join an expedition to the new world of America, it was learned today.

The Massachusetts Bay Company invited the preachers, Roger Williams and John Cotton, to attend a recent meeting of the group which plans to sail for America to establish a settlement. Cotton is a successful pastor of forty-six while Williams, a recent graduate of Cambridge University, is only twenty-six.

Williams and Cotton evidently will ac-

HERBERT C. CRALLE

Funeral Home

Herbert C. Cralle
Herbert C. Cralle, Jr.
Edwin R. Hillock

Phone TAYlor 5223

Frankfort and Peterson Avenues
Louisville, Ky.

company the group as missionaries. Evangelization of the wild American natives, called "Indians," was discussed at the company meeting. Williams had been asked several months earlier to go to America, it was learned.

Prospective settlers in the new world have been granted the right of self-government by the Massachusetts Bay Company, which holds a charter from the king. As religious liberty also has been promised, the Puritan preachers should find their calling more pleasant in the new world.

The right of self-government was extended to the settlers by the company in the hope that it would induce "persons of worth and quality" to sail to the new world with their families and build homes there.

If the two preachers do go to the settlement, ambitiously called "New England," they may be only one jump ahead of the law. Both have opposed the Established Church, and Williams has openly violated the law in following his Puritan beliefs.

Young Williams has rejected outright the Book of Common Prayer of the Anglican Church and Cotton accepts only the idea of the book prayers. Williams

has been outspoken in his protests against the union of church and state.

Influential friends have been on the side of Williams. He has a number of acquaintances in Parliament, notably Sir Edward Coke, the famous lawyer. Cotton's pastorate is under the Puritan Bishop of Lincolnshire.

Williams' bishop, however, is William Laud, bitter foe of the Puritans. Laud is in line for appointment as Archbishop, and if he wins the promotion he has sworn that "not one Puritan in all England will be safe."

Copyright, 1955, by Historical Commission, Southern Baptist Convention.

Robert G. Cook Ordained By Georgetown Church

GEORGETOWN, Ky. — On February 20 Robert G. Cook was ordained to the gospel ministry by Georgetown Baptist Church at the request of the Stone-wall Baptist Church.

Brother Cook is a native of Frankfort, Ky., and a student at Georgetown College.

Taking part on the ordination program were: Frank Wright; special music by Eula Jones; Dr. Dan C. Moore who preached the sermon; Rev. Edward Ham, pastor of Great Crossings Baptist Church, who charged the candidate; Rev. Don Calkins, who led the ordination prayer.

Following the laying on of hands by ordained ministers, a certificate of ordination was presented by Rev. George Smith, and Dr. Carl Fields presented the Bible. Rev. Jimmy Price pronounced the benediction.



Communion Table

CHURCH FURNITURE is made at our factory with loving care and priced exceptionally low. This fine Communion Table is just one example.

Write today for our new complete catalog and price list.



Have You Considered the Cost?

By J. P. EDMUNDS

One of the major weaknesses of Southern Baptists is idle man-power. It is costing from 30 to 40 per cent in efficiency, in Christian witnessing, and missionary giving. Unless we can reactivate this unused power our churches will be greatly weakened.

A few weeks ago I drove my car into a garage, a dissatisfied customer. One look under the hood and the mechanic said, "No wonder you're dissatisfied. Your car is capable of developing 140 horse power, but two of your cylinders are idle, and your motor is only 75 per cent efficient. Those two idle cylinders are costing you money in mileage and performance."

Yes, we do something about idle horse power. We take our cars to the garage. But, what about the idle man-power in our churches? For instance, we have 7,634,493 church members, but 2,343,789, almost a third, are non-resident members. They are not enlisted. We cannot find many of them. They are lost to our churches as far as serving and witness are concerned.

Perhaps, if we should consider what this idle man-power is costing our churches, the Kingdom, and the individuals themselves, we would do more to reactivate this unused power.

1. This idle man-power cost Southern Baptists more than 110,000 new converts last year. Since these 2,343,789 church members are non-resident, perhaps we may assume that the majority of them were not active soul-winners. If they were active in their churches, their witness would have helped Southern Baptists win another 110,000 to Christ last year. This figure is based on the ratio of baptisms to membership in Southern Baptist churches last year.

2. This idle man-power cost Southern Baptists more than 76 million dollars in total gifts last year. This figure is arrived at by multiplying 2,343,789 by \$32.48, the per capita gifts of Southern Baptists last year. We are assuming again that as non-resident members they contributed little or nothing to their churches. This unrealized money would have gone far in extending the Kingdom of God in thousands of communities.

3. This idle man-power cost South-

ern Baptists more than 14 million dollars in mission gifts. Since this represents almost a third of our total mission gifts last year, it can be seen that Southern Baptists might have undertaken one-third more in mission work last year if this idle man-power had been reactivated and challenged to support the missionary program of their churches.

4. This idle man-power cost Southern Baptists at least a million in Sunday school enrolment. Perhaps even more, for their presence in the Sunday school and their work in the interest of Sunday school attendance would have insured the presence of thousands of others. The cost to these individuals in Bible knowledge and Christian growth is even more tragic and is further evidence of the tremendous cost of this unused power.

These are only a few of the material costs of this idle man-power. There is also a spiritual cost, not only to South-

L. O. Griffith to Conduct Revival at Prestonburg



L. O. Griffith

PRESTONSBURG, Ky. — The Irene Cole Memorial Baptist Church of this city, according to an announcement by Pastor Ira McMillen, Jr., will have L. O. Griffith as evangelist during the coming revival. Mr. Griffith, now secretary of promotion for the Home Mission Board, Atlanta, was formerly associated with the work of the Executive Board of the General Association of Baptists in Kentucky. Prior to that he served as pastor at Whitesburg and Fleming in this state. The period for the revival will be April 10-22.

ern Baptists but to the unenlisted church members themselves. It is the exception for one to grow spiritually who habitually absents himself from his church. It is a spiritual cost which might easily bankrupt the individual as far as his Christian witness and usefulness are concerned.

Transfer Church Membership Week, to be observed by Southern Baptists, is an effort to revitalize this idle man-power in our churches. God's love and care are not beyond the reach of Christians anywhere. They can worship and serve Him wherever they may be, even as non-resident members. But, do they? The evidence that they do not is so overwhelming that churches should unite in this Convention-wide effort to reclaim the sheep that have wandered astray.

►George Gaddie, pioneer missionary with State Convention of Baptists in Ohio, has been sent to the Toledo, Ohio, area to further Southern Baptist work in that area of the state.

Halley's Bible Handbook

(Formerly known as "Pocket Bible Handbook")
Book OF a Lifetime . . . FOR a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers
Invaluable for all Bible Readers

It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:

Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:

Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:

How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts, and Early Christian Writings:

An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Pope, Luther, and the Reformation.

There is nothing published, of its size, that has anything like as much practical Biblical information.

(Further particulars sent on request)

Now in its

20th EDITION

In this Edition, the Two Books, POCKET BIBLE HANDBOOK and BEST BIBLE VERSES are Combined into One, the HANDBOOK now containing Best Bible Verses.

It has the same appearance and page size as the 19th Edition, except it is about a quarter of an inch thicker, being 4 x 6½ x 1½ inches.

956 Pages Cloth Bound \$3.00
(Two \$2.00 books combined into One, at \$3.00.
As books now sell, it is still a genuine bargain.)

Baptist Book Store

317-319 Guthrie Street
LOUISVILLE, KY.

Serving Daviess-McLean Association
OWENSBORO, KY.

Please Don't Forget Cedarmore

By W. C. BOONE, General Secretary

Our Cedarmore Baptist Assembly is a great asset to Kentucky Baptists. Located near Bagdad in Shelby County, it is near the center of the state. We have there some 400 acres of land, in a beautiful setting, with a large lake providing opportunities for rest and recreation.

Each summer camps and assemblies

are held for boys and girls, and adults. The Sunday School and Training Union Departments each have a week of special training and inspiration. The Woman's Missionary Union, the Young Woman's Auxiliary, and the Business Woman's Circles have their special periods of meeting. These weeks provide intensive training and study, which are most helpful in spiritual growth and development.

Last summer about fifty boys and girls were converted in the camps at Cedarmore. There was also a large number of reconsecrations and life dedications. It is fine that we have such a place, combining rest and inspiration during the summer season.

A small percentage (1½%) of the Cooperative Program is allocated to Cedarmore, but the financial plan of paying for and developing the property, and maintaining and operating it, includes a special annual offering from the Sunday schools of the state. This offering is usually taken on the second Sunday in April, but on account of the simultaneous revivals, the date for this

year has been moved up to the first Sunday, or April 3.

This is not a church collection, as such, but only a request that our Sunday schools give their offerings for that day, or on some other convenient Sunday, to Cedarmore. This is a part of our regular work, and has been endorsed by unanimous vote of the General Association. We need \$10,000.00 for Cedarmore now.

If your Sunday school will cooperate, please send this offering, plainly marked "For Cedarmore," to W. C. Boone, Treasurer, 127 East Broadway, Louisville, Kentucky.

1848 - 1955

L. D. Pearson & Son
FUNERAL DIRECTORS

1310 S. 3rd St. MA. 0510
149 Breckinridge Lane TA. 0349
or Call TA. 0340
Louisville, Ky.



BAPTISTRY SCENES
PAINTED

Anyplace In Kentucky

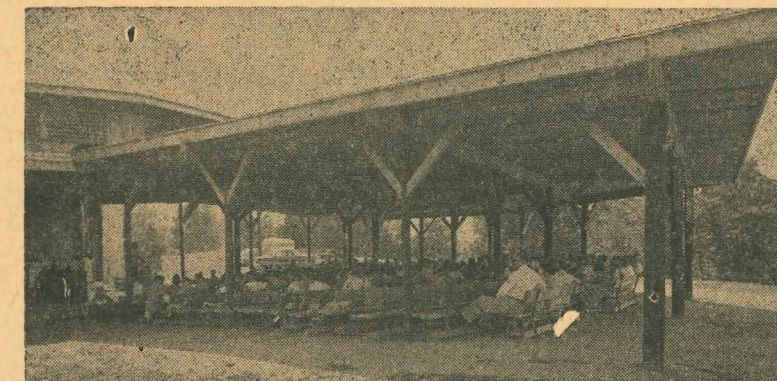
LEONARD REDDING
740 Burton Avenue
CA. 9145 Louisville, Ky.

5,253

People Enjoyed the Facilities of Cedarmore in 1954

96

Made Public
Professions Of
Faith In Christ



132

Dedicated Lives
To Special
Christian Service

The Baptist Sunday Schools In Kentucky Are Requested To Make A Worthy Investment In Cedarmore By Giving The Sunday School Offering On APRIL 3 (or nearest convenient Sunday). The Proceeds From This Offering Will Be Used To Help Retire The Debt And Provide Additional Equipment.

Send Your Offering To **DR. W. C. BOONE, General Secretary**
127 E. Broadway Louisville 2, Kentucky