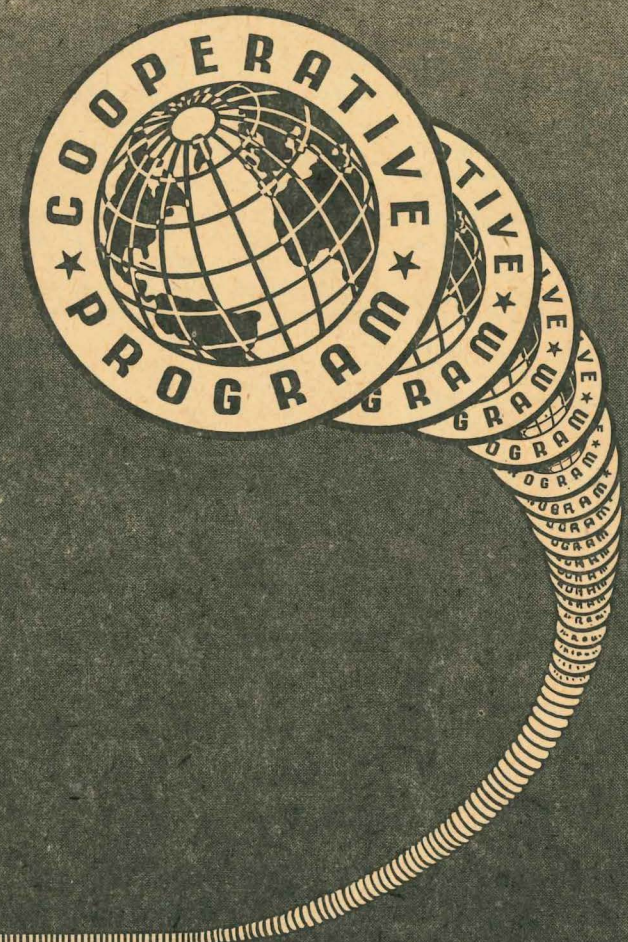


Western Recorder

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From the
CHURCH
to the
WORLD

►Idus V. Owensby has resigned as minister of music at the First Baptist Church, Knoxville, to perform a similar service at the First Baptist Church, Abilene, Texas.

►Robert E. Lewis, of Cash Ark., has been called to be pastor of Beloit Baptist Chapel, Beloit, Wis. The Wisconsin church is a mission of Fourth Avenue Baptist Church, Rockford, Ill.

►Wallace R. Rogers is leaving the pastorate of the Citidel Square Baptist Church, Charleston, S. C., to become pastor of the Down Town Baptist Church of Corpus Christi, Texas.

►Brother Alvis B. Carpenter has resigned as associate pastor of the Deer Park Baptist Church, Louisville, to accept the pastorate of the Audubon Baptist Church, also in Louisville. He will begin his new duties November 1.

►After having served as a deacon for 27 years, the Deer Park Church, Louisville, has elected Dr. B. S. King a life-time deacon in recognition of his long and faithful and sustained fulfillment of the duties which go with the office.

►Dr. Ozie M. Shultz, 90, retired Baptist preacher, long the pastor of the First Church, Princeton, and moderator of the General Association of Baptists in Kentucky during 1930-1931, died of a heart attack September 28, 1955.

►The new Simpson Baptist Association officers are H. L. Carter, moderator; Biancy Gammon, assistant moderator; Arnold Kummer, clerk-treasurer; and Millard Bracken, Mission fund treasurer. The next meeting will be at Sulphur Springs Church, July 25-26, 1956.

►Dr. Prue H. Kelly, Springfield, was the evangelist and Pastor Earl Burnside the song leader in a revival series at the Bradfordsville Baptist Church, October 2-9. The Springfield pastor will go to Englewood, Tenn., the first week in November for a revival there.

►Dr. W. Marshall Craig, former pastor of Gaston Avenue Baptist Church, Dallas, Texas, and well known and loved here in Kentucky, states that his revival meetings are already scheduled through to May 6 of next year. His revivals are most successful. Dr. Craig's address is 6216 Junious Street, Dallas, Texas.

►Methodists also are talking about a new seminary. They are considering Kansas City, Mo.; Dayton, Ohio, and Greencastle, Ind., as possible locations. The general conference of the Methodist Church meets in Minneapolis, Minn., in April, and church observers say the conference may select one or two sites for seminaries.

►Dr. V. L. Stanfield, professor of homiletics at Southern Seminary, led the

people of the 23rd and Broadway Church, Louisville, in an eight day revival from October 2-9. There were 24 rededications, 1 full-time commitment, 6 coming on promise of letter, and 20 professions of faith, including the sons of the evangelist and the pastor, Herman E. Rowlett.

►Pastor J. V. Mullen, Jr., writes us that there were seven coming on profession and six coming on profession of faith in a previous meeting, making a total of 13 new members, all coming by baptism, in their recent meeting conducted by Evangelist Paul Payne in the revival at Pierce's Chapel, Fair Play, Ky., instead of as previously printed. Thanks for the correction.

►The Brotherhood of the Springfield Church sponsored Layman's Day October 9, with the Hon. Eugene E. Siler, an active layman from the First Baptist Church of Williamsburg, and now a U. S. Congressman, who spoke on "Tithes and Offerings." At the evening service the Brotherhood brought four fine messages on "Stewardship of our Possessions," "Stewardship of Our Time," "Stewardship of our Talents," and "Stewardship of our Personality and Service." A men's chorus and a quartet furnished music.

►President A. A. Page sprang a surprise upon Retired-Pastor E. L. Howerton, who for 27 years was pastor of the First Baptist Church of Pikeville, and Miss Mary I. Spilman, as each of them sat listening to the Founders' Day program of Pikeville College, on October 14. The president called them to the platform and gave the former a Doctor of Divinity and the latter a Doctor of Letters degree, along with honorary degrees to four distinguished Presbyterians. Pikeville College is a Presbyterian institution. Dr. Howerton was pastor before going to Pikeville at Baptist churches in Olive Hill and Central City, both in Kentucky and at Ironton, in Ohio.

►The Religious Herald of September 29 contained the picture of Miss Della Frances Bell, new manager of the Baptist Book Store, Richmond, Virginia. Miss Bell is well known in Kentucky. Graduate of Murray State Teachers College, she has been secretary in the First Baptist Church, Owensboro, and for two years manager of the Baptist Book Store in the same city. She has also had considerable previous experience in Virginia, having been in former years the educational director at the First Baptist Church, Pulaski, Va., and the Oakland Baptist Church, Roanoke, Va., besides many positions of honor and trust in the student unions, training unions and W. M. U.

►Hugh Whittaker, Jr., has accepted the call of the 23rd and Broadway Baptist



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

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WESTERN RECORDER

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Church, Louisville, as its minister of music. Since he is a student in the Religious Education School at Southern Seminary, he will serve on a part-time basis. A native of Owensboro, he received his music degree from Murray (Kentucky) State College. He was with Pastor Henry Schaeffer at the Eaton Memorial Baptist Church, Owensboro, for two years as music director, and for the past two and half years has been director of music and education at First Church, Middlesboro. Mr. Whittaker is married to the former Gerry King of Owensboro, and they have three children: Terri Lynn (7), Randy (6), and Judy (18 months).

The God-Side of Salvation

There is an element of audacity in the very title of this message, "The God-Side of Salvation."

A mortal man with his finite mind would be presumptuous beyond measure in attempting to speak the mind of God about anything, except God had first spoken.

Fortunately for the human race God has both spoken and caused to be recorded His will and purpose concerning the salvation of man. Where the Bible speaks we may speak and where the Bible is silent we must be silent.

I am not one of those who believes that we can know God without the Bible. God has revealed Himself in many ways, but the only record of that revelation so far as the human race is concerned is the Bible. His supreme revelation is the Living Word. "In the beginning was the Word and the Word was with God and the Word was God, the same was in the beginning with God . . . and the Word became flesh and dwelt among us." But the only record the world has of the LIVING WORD is the written word.

We are not proponents of bibliolatry. But to say or infer that men may know God through any other means than the Bible—nature, tradition, church or sacrament—is sheer nonsense.

It is precisely at this point—the substitution of something else for the plain truth of Scripture—that the worst perversions arise in religion.

Historically, when the preacher became a priest, when the communion table became an altar, when the ordinances became sacraments, and the prophetic message of the Bible was silenced by the mumbling lips of priests speaking in a language unintelligible to the hungry ears and hearts of ordinary people, the Dark Ages were as inevitable as darkness is inevitable when all light has been extinguished.

When the Bible was loosed again and inspired preachers began reading and preaching it, an awakening was as inevitable as light is inevitable when the sun rises in the East.

Opinions of men and women are fine, but concerning "The God-Side of Salvation" let the Bible speak, "all Scripture is given by inspiration of God and

Douglas M. Branch is pastor of First Baptist Church, Rocky Mount, N. C. He was born at Wendell, N. C., Nov. 8, 1908. Educated at Wake Forest (N. C.) College, Branch was ordained to the Baptist ministry in 1935. He is a past president of the North Carolina Baptist Pastors' Conference and past president of the North Carolina state Baptist convention. Other past denominational experience includes having served as field secretary with the state mission board, Baptist State Convention of North Carolina.

By DOUGLAS M. BRANCH

is profitable for reproof, for correction, for instruction in righteousness."

Salvation Was in God's Eternal Plan

It has been well said that there are no surprises to God. Time and history, with God, are not like a book the contents of which are unknown to the reader except as the pages are turned one by one. They are like a panoramic view in which all time and all things are seen wholly at once. God's power, like the life principle in a healthy body, is equally present in all parts of His universe at once. In like manner, as in a healthy mind, there is full consciousness of all sensations throughout the body, so in God's all-wisdom knowledge of the past, present and future are complete. Time is real only to the mortal, and God is immortal. Time's limitations apply only to the finite, and God is infinite.

In the perfect infinite wisdom of God man's disobedience, sin, and need for salvation were fully known from all eternity. The New Testament writers agree on the proposition that the coming of Jesus Christ—begotten of the Holy Ghost, born of the Virgin Mary, living a sinless, perfect life, dying for sinners, risen for their justification—was all part of God's eternal purpose which He purposed in Christ Jesus." That purpose Paul sometimes referred to as a "mystery," or as "hidden wisdom." In 1 Corinthians 2:7 he speaks of that "hidden wisdom, which God ordained before the world unto our glory."

Luke in Acts 2:23 speaks of the crucifixion of Jesus as being in the "foreknowledge of God." Here again we get a glimpse of that panoramic view of all history which lies ever out before God, and discover on that vast screen the Cross of Jesus was enacted as the climactic event of all history.

Romans 8:29 and following points up the whole plan of redemption from God's foreknowledge in eternity before time was, to man's ultimate perfection in the likeness of Christ when time will be no more. We shall have occasion to look at this passage more closely a bit later—one of the most interesting and glorious passages in all of Scripture.

John 3:16 has been called the "Miniature Bible." The finest comment on

John 3:16 is 2 Timothy 1:9 where Paul speaks of God's grace as having been "given us in Christ Jesus before the world began," and again in Titus 1:2 he states that God, who cannot lie, that is, who by His very nature cannot promise something without fulfilling His promise, promised us eternal life in Jesus Christ "before the world began."

John on his lonely island prison, transported in the Spirit, saw the panorama of history to its conclusion in the triumph of God's eternal purpose, and he refers (chapter 13:8) to "the Lamb slain from the foundation of the world." The cross was then not an accident nor an incident, but the expression in time of the eternal attitude of God toward sinful man. It is so cosmic that all people of all time—past, present, future—find in it the beginning of life's final destiny to heaven or to hell. "God so loved the world"—not at any particular time more than at any other time, and not all individuals more than any one individual. God is our Heavenly Father. As a father I would die to save the lives of our three children—I could do no more. As a father I would die as quickly and as willingly to save the life of any one of our three children—I could do no less.

The Initiative in Salvation Was and Is With God

The Garden of Eden was God's creation. The man and woman, sinless and perfect, were God's creation. In that perfect state these our first parents enjoyed perfect and unobstructed fellowship with God. The intimacy there was such that one in reading the Genesis account must keep constantly alert to the spiritual nature of that Edenic scene to avoid the pitfalls of an anthropomorphic conception of God.

Then sin entered that beautiful scene and death (death which is separation from fellowship with God, as two people may live in the same house and so far as fellowship is concerned may be, figuratively, to each other dead) by sin, as Paul tells us.

(Continued on Page 6)

►The Springfield Church has in its plan of services "A Series of Missionary Messages" to be brought by returned missionaries and speakers. On November 6 the church expects to welcome Dr. H. Cornell Goerner, professor and head of the Mission Department at Southern Seminary, as the speaker. His subject will be, "The Challenge of the Moslem World," for the morning service. Dr. Goerner has recently made a study-tour of the mission fields of the Near East.

Gods After Our Own Fashioning

In Second Kings it is said, "Howbeit every nation made gods of their own" (17:25).

That sounds to our ears like a terrible sin. Each made his own god, made him like he thought he should be. Each established his own code of behavior and manner of so-called worship.

Every rational man holds an element of truth concerning God. Each knows in his heart God is. Something in his soul declares it even though his lying lips deny it. Even Joseph Stalin said at the close of the Potsdam Conference, when it was suggested that the participants would get together again, "God willing."

What man sees in nature around him declares God is. Paul said: "Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like to corruptible man" (Rom. 1:19-23).

Depraved Man Wants Another God

Depraved man didn't like God as He is; they wanted to change Him. They didn't like what God revealed Himself to be. "They did not like to retain God in their knowledge" (Rom. 1:28) and "God gave them up to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful" (Rom. 1:28-31).

That was God's picture of man's natural heart, and man wanted a god who would condone him the way he is and who would not condemn him for his sins. If God wouldn't do it, then man would make him a god who would—one after his own pattern. Man didn't like, and the world today doesn't like, God's offered plan of redemption, so, they made their own plan—salvation by works. No matter where found, the doctrine of salvation by works rather than wholly by grace stems from man's fallen nature and reveals that he wants a substitute for Christ; he wants another plan, another god, another saviour.

Very Modern

We say men of those early days were terrible. But wait: the Scripture which describes man is applicable not only to those of the Old Testament days but to the human race now. Not only did they make unto themselves gods of the kind desired; they do the

same now. And not only is this true of man in so-called heathen lands; it is true of "civilized" men and even of many whose names are on church rolls. Oh, they may call God *Jehovah*, and they may name *Jesus*; but they don't want Him as He is pictured in the Bible, and they don't want the truth He sets forth. So they eliminate those elements they do not like and change the truth concerning Him. The god they "worship" and "serve" and "recognize" is not the *Jehovah* of the Bible but a god of their own sinful imaginations.

There are "learned" men who find traits of God described in the Old Testament—God's description of Himself written by inspired men—not acceptable to them. They prefer not to believe in a God like that; they say they could never love and trust and serve a God like that. So, what do they do? They ascribe those inspired and revealed truths concerning God to a local level of thought—just expressions of opinions prevalent in that day but not suitable for an "enlightened age." "They made gods of their own" can be said of men who deliberately prefer not to believe God is what the Bible describes Him as being. They set aside the inspiration of the Scriptures, set God aside, and make a god like unto their own ideas. Those parts of the Bible which agree with their own thinking are inspired; those parts which cross and contradict their thinking are not inspired. Each can tell, they say, as he reads the Scriptures, what parts are inspired and what parts are not. Thus do we find god-makers today, and some of their names rank high in what the world calls "religion."

God Cannot Be Changed

God refuses to be "made over" to fit man's sinful concepts, and he refuses to change His Word to placate man's depraved nature. An understanding of what is right and what is wrong does not arise from mere human wisdom, but is revealed in God's Eternal Truth. Man's conscience is not infallible as a guide, for the conscience can be as depraved as man's sinful nature. The pattern of right and wrong is not what the masses of the people do or permit to be done, for all men are "by nature children of wrath" (Eph. 2:3). The only rule for right and wrong is the revealed Truth of God. When consciences are built around that, they are enlightened. The One God is the God set forth in the Scriptures and revealed by the Living Word Who was "made flesh and dwelt among us."

In the Matter of Prayer

Some may think it strange that we discuss prayer in connection with the making of other gods. And yet many are makers of other gods in their so-called prayers. At no point does man evince his warped concepts of God and demonstrate that he has made unto himself another god, more than in the forming of his prayers. And at no point does man demonstrate more his knowledge of God and His willingness to be guided by His Truth than in his prayers.

Because men have a wrong concept of God, be-

cause they have fashioned unto themselves a "god of their own," they "pray" to their own little deity and ask for things the granting of which would be as contrary to the nature of *Jehovah* as sin is contrary to His nature; for their requests are sin, and they actually ask God to sin, by begging Him to do their way instead of His way, to bend to their wills instead of following His own, to move according to their wisdom instead of His infinite wisdom. They may use the word *Jehovah* and *Jesus*, but they don't conceive of Him as the *Jehovah* and *Jesus* of the Bible. They have, at least mentally, made unto themselves another god.

Before men ask God to do things, they should take into consideration His nature and recognize that He will not grant a sinful request. To bring this truth down where all can get it, here is an illustration. Not long back we heard a man ask another to do a certain thing which was wrong, which would have indicated a weakness of character. The gentleman looked in the eyes of the petitioner a moment and then said firmly, "What kind of a man do you think I am? You must have someone else in mind." To put it a bit bluntly, but reverently, we wonder if God does not feel like saying to some who make sinful requests of Him, "Whom do you think I am?" Man needs to know once and for all that God will not bend away from His Holy purposes to do the will of sinful man!

James and John

James and John once made for themselves a warped concept of God, and others have done the same. They had gone into a little town to make arrangements for *Jesus* and His apostles to spend the night. The people refused to let them in. James and John were highly incensed. They thought such people should be completely destroyed by an act of God. They turned to *Jesus* and said: "Wilt Thou that we command fire to come down from heaven, and consume them, even as *Elias* did" (Luke 9:54)? They were well on the road toward "manufacturing mentally" a deity who would cater to their whims. But *Jesus* turned and rebuked them, saying: "Ye know not what manner of spirit ye are of" (Luke 9:55). They were ignorant of the spirit that possessed them, and of the sinfulness of the concept they had formed of *Jesus*. *Jesus* then gave them a picture of His and His Father's nature: "For the Son of Man is not come to destroy men's lives, but to save them" (Luke 9:56). This does not mean that God does not destroy, does not chasten and punish. The Bible declares He did and does. Nevertheless His first desire is love, mercy, grace. And His longsuffering grace waits for man's repentance. If man will not repent, then His wrath and justice are felt.

A study and an understanding of God's nature, then, should accompany every prayer. Did not He tell us to pray—"Our Father which art in heaven, hallowed be Thy name; *Thy kingdom come, Thy will be done* in earth, as it is in heaven." If we are praying to Him as He IS, then we will always say, "Not my will, but Thine be done."

What's Under the Roof?

Dr. Kristen O. Sorheim recently made a blunt appraisal of home life in this country. He is inspector of Folk High Schools for the Royal Norwegian Ministry of Education. He said:

"America lives mostly outside the home. All night the streets are crowded with cars. You have a profession known as 'baby sitters'. Even in the house, where sometimes you have to be, you aren't living in it, but away. You are listening and looking at something else—you have the radio on in one room, the television on in the other. You have roofs, yes, and a fairyland of beautiful and useful things under them—everything that money can buy. But not many of you have what we Norwegians would call homes underneath your roofs. Because homes you have to build out of yourselves, and for that you haven't the time."

There may be homes like those Dr. Sorheim described; and we do have to build real homes out of ourselves. But he didn't see the real America; he didn't know the whole story. Sometimes visitors from other lands, like Americans abroad, after a few weeks here, feel they have gained thorough understanding of American life. So, they "sound off" in this country and then go back to tell what America is like.

There are cars on the streets and highways at night but that doesn't prove there are not millions of Americans at home enjoying real family life; many on the highways are headed for home and longing to get there. The fact that we watch TV and listen to radio doesn't necessarily mean we are bored to death by things around us. Dr. Sorheim didn't know, seemingly, that American parents and their children have a fellowship together as they watch and listen. If we are in a sense getting away on a kind of "eye and ear journey" to distant places, we are at least taking the "journey" together and enjoying it that way.

This is not a defense of some radio and television program. Some are a stench and should be changed. Steps are being taken by those in authority in that direction. But no person can come to this country and take it all in at a glance. America has been misunderstood abroad because a few bumptious persons have come and taken a look through a knothole and then gone back to tell what they know (?) about America and her people. Let them know all the facts and then state them accurately. A world of confusion could be avoided on the international level, as well as inside a single country, if all did this.

►When you buy things for a song, watch out for the accompaniment.—Electric Tool News.

►The United States has a larger percentage of alcoholics per 100,000 population than 10 other nations reported on. The high five nations were: the USA, 3,952 per 100,000; France, 2,850; Sweden, 2,580; Switzerland, 2,385; Denmark, 1,950. England and Wales were 10th with 1,100.—UN World Health Organization Report.

The God-Side of Salvation

(Continued from Page 3)

The immediate and permanent result of sin in human experience was man's ejection from the Garden of Eden, that is from the presence of God. Turning fearfully back toward that Edenic paradise of perfect fellowship with God, Adam saw the flaming sword of God's absolute holiness now outraged by sin. Never again could man, unaided by grace, re-enter that garden of fellowship with God or attain a standing in righteousness before Him. Man could light his altars of sacrifice, but their smoke ascended only to the clouds. The flaming sword of God's outraged holiness screamed "No!" to all who sought to enter there.

But God's love was the motivation in the creation of man, as love between husband and wife is the motivation which leads to that crowning experience of bringing children into the world. God is represented in Scripture as embodying both the strong, protective, and possessive love of a father and the tender, entreating, comforting love of a mother. God's fatherly love must act in man's redemption. So "God at sundry times and in divers manners spake in time past unto our fathers by the prophets." The Old Testament with its directions for worship, its prescriptions for expiatory sacrifices, its prophetic calls to righteous living, its poetic portrayal of divine truth represents revelation—not discovery.

The most dazzling light from those inspired pages is that which promised that when in God's wisdom it should be fitting, there would come forth from the faithful remnant of Israel a divinely sent Saviour. No sacrifice was proper which did not typify and symbolize the promised sacrifice which God would provide. No prophet message was complete which did not lift that bright strain of promise to the most prominent place in its message. God's purpose in salvation was moving forward in fulfillment. As the culmination of this ever-present strain of promise in God's unfolding revelation, Jesus Christ, God's Son, was born and the great drama of God's purpose in grace moved to its climactic hour. God took the initiative in salvation, for Jesus Christ proceeded from heaven to earth. "It is a faithful saying and worthy of all acceptance that Christ Jesus came to the world to save sinners." "In the fulness of time God sent forth his Son . . ."

Men talked of His coming, but they did not prepare for it. So far at variance with God's purpose was the prevailing sentiment even among those who preached and taught of His com-

ing that John wrote sadly, "He came unto His own and His own received Him not." Paul observed (1 Corinthians 2:8) "None of the powers of this world have known this wisdom—if they had they would never have crucified the Lord of Glory."

If man had planned for his own salvation there never would have been a cross in the plan of salvation; of this we may be sure. We are witnessing now a type of promised panacea for all human ills which, as Dean Liston Pope of Yale Divinity School observes, leads people to the psychiatrist's couch rather than to Gethsemane. Salvation in its initiation is not a movement from earth heavenward, but from heaven earthward. The result of man's quest for God is the numerous religious perversions with which our day seems uncommonly replete. The result of God's quest for man is the cross—and the cross means man's redemption.

Some years ago there appeared on the front cover of one of our denominational papers a dramatic cartoon. The artist had drawn a vast and treacherous chasm with the road of life leading to its very brink. As the road approached the chasm, which represented destruction and death, there were small roads which turned aside to the right and to the left. But all these led to the bottom of the chasm and to death. Most of the travelers took one of these roads and perished in the chasm. A few went resolutely on, for a bridge had been laid across the chasm in the form of a huge cross. Those who crossed over it arrived safely in the shining heights of the world beyond. Underneath the drawing were these words, "I must need go home by the way of the cross—there is no other way but this." How true to life that is in our time, for men want to get to heaven, but they do not want to cross the chasm of death on the cross of Christ. The cross is still "to Jews a stumbling block and to Greeks foolishness, but to them that are being saved it is the wisdom of God, and the power of God." It is still true that "man by his wisdom knows not God."

Moreover, the initiative in the salvation of the individual is with God. We speak of "winning others to Christ" but Jesus said (John 6:37, 44) "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out . . . No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." But He said also that His cross would be like a tremendous cosmic magnet, drawing all men to Him: "And

I, if I be lifted up from the earth will draw all men to myself."

God uses human means to touch human beings, and without our prayers, our sermons, our testimonies there will be many who will not come to the Saviour. But when we have done all there remains the essential work of the Holy Spirit bringing conviction for sin and inspiring to faith.

There is the classic story of Dwight L. Moody who on an occasion was accosted by a reeling, reeking inebriate who said, "Why Mr. Moody, don't you know me? I am one of your converts." Moody replied, "I thought you must be one of my converts, for it doesn't look as if God had anything to do with it." Have we not all had similar impressions along the way?

We are on a church membership spree in America. We want to get everyone to "join the church." That campaign has succeeded remarkably, for Americans are great on joining things. About two out of each three persons of all this nation's population have their names on the rolls of the churches, sects, and synagogues of America. The amazing thing, in contrast, is that while church membership is at an all-time high numerically and percentagewise, the prestige of the church is at an all-time low. There is nothing to it except be a good citizen, practice tolerance toward others' faiths, don't let your life get snarled from inhibitions, be a good fellow—the sort of thing Bishop Sheen recommends for everyone—except Roman Catholics.

The New Testament sets forth the proposition that becoming a Christian involves a tremendous upheaval, a breaking up and a remaking, a new birth. "If any man be in Christ Jesus he is a new creature."

Our Lord indicated that God's work of redemption proceeds as the Holy Spirit performs His ministry. "And when he is come, he will convict the world of sin, of righteousness, and of judgment—of sin because they believe not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged."

Now look at these three things which only the Holy Spirit can do. Conviction of sin. Man doesn't want to talk about his sins. He will tell you all about his virtues. Man likes to dote on his self-righteousness, not on his need for the covering of God's righteousness in Jesus Christ. To most people, as to Felix, the very thought of judgment is repugnant. They are certain that a good God could not possibly send such good people as they are to hell regardless of what they do with Jesus Christ, and we cannot convince them otherwise—but the Holy Spirit can and does. He still can make the sinner cry out, "what must I do to be saved?"

(Continued on Page 10)

"Damaged Souls"

By H. H. SMITH, SR.
Ashland, Virginia

Gamaliel Bradford, distinguished New England biographer, was the author of an exceedingly interesting book entitled, "Damaged Souls." Among the damaged souls mentioned in this book are: Benedict Arnold, Aaron Burr, John Brown, Thomas Paine, and others.

At the beginning of the book the author says: "This is not a book of damned souls, but of damaged souls. Neither you nor I know whether they are damned, and I can't help hoping that every one of them has just a wee chance of heaven."

After mentioning some things that often account for "spiritual damage," as alcohol, sex, money, ambition, the author says—and note this: "But with every one of them, the love of glory was an essential and controlling motive and most of them made it manifest in an idle and misplaced vanity" (From "Damaged Souls," by Gamaliel Bradford. Houghton Mifflin Co., Publishers; by permission).

What is meant by "the love of glory?" The dictionary meaning of the word "glory" that best fit here seem to be: "splendor," "magnificance," "renown." These are the things which the human heart so often craves, but they are the things that Jesus said we should not set our hearts upon. One should so live as to merit the commendation of his fellow men, but one should not seek praise or renown as an end in itself. The Pharisees were condemned because "they love the praise of men more than the praise of God" (John, 12:43).

In every walk of life there may be found some whose "love of glory,"—love of splendor, magnificence, renown would cause them to be classed as "damaged souls." For example, a soldier, a statesman, a reformer, a social worker, a business man were included in Bradford's book mentioned above.

No minister was included in the list, but not because ministers are in no danger of being numbered among those classed as "damaged souls." The so-called grosser sins of life, or even the love of splendor, magnificence and such things as gold can buy, may have slight appeal for the average minister. His temptation may be along another line—an undue craving for high position or renown that may greatly weaken his ministry—or even be his undoing.

A Shocking Letter

It happened many years ago. A minister received a letter from another

minister whom he had never seen, which read as follows:

"Write a nice story of me and my work for the last 25 years for the church press and I will show 'my appreciation' of same in a 'very substantial way.' You can get my record in part from WHO'S WHO IN AMERICA."

That was the whole letter, with no



A. RAY BAKER, member of the music faculty of Georgetown College, became minister of music at the Georgetown Baptist Church September 11, it was announced by the pastor, Dr. Dan C. Moore. Mr. Baker received his B.M. degree from Hardin-Simmons University and has studied at Southwestern Seminary, St. Louis Institute of Music, Texas Christian University, and is working toward a graduate musical degree at the School of Church Music, Southern Baptist Theological Seminary. While in Texas, he was minister of music in several churches, and he was located in Tulsa, Oklahoma, for two years in the same capacity. Mr. and Mrs. Baker live on Old Lemons Mill Road, in Georgetown, with their two sons, Mike and Mark.

explanations, but the words here in quotation marks were doubly underscored.

That's a shocking request for one minister to make of another. Note that he wants a "nice story"—was it a hint

that there should be no stint of superlatives? It was to be about "him and his work"—perhaps a reminder that neither should be slighted. Moreover, he was no "run of the mine" preacher, he was in WHO'S WHO. For such a service he would pay well, by showing his "appreciation in a very substantial way"—was it a hint that a good-sized check would be forthcoming?

How Did He Get That Way?

A minister doesn't fall into a temptation like that in a day. In part, this might be an explanation: In gifts and achievements it appears that man was above the average minister of his day. As a gifted young preacher, did he get off to a wrong start, because some of his parishioners unwisely and extravagantly complimented his ability as a "boy preacher," and after tasting the "pleasures of praise" he found himself hankering after worldly applause—and hinting for it when it was missing—until finally he was unable to do his best work unless he was being continually "boosted?"

Perhaps someone may say: "Why mention such a matter as this? Not one minister in 10,000, worth his salt, would write such a letter as that quoted above."

Quite true, perhaps,—but one in 10,000 is one too many, and after all, the subject might be worth bringing to the attention of young preachers, some of whom may not be too keen about observing Paul's admonition to every man "not to think of himself more highly than he ought to think."

Damaged Souls!

"Write a nice story of me and my work for the last 25 years for the church press and I will show my appreciation of same in a very substantial way. You can get my record in part from WHO'S WHO IN AMERICA."

"And they came to Capernaum; and when He was in the house he asked them, 'What were you discussing on the way?' But they were silent; for on the way they had discussed with one another who was greatest. And He sat down and called the twelve; and He said to them, 'If any one would be first, he must be last of all and servant of all'" (Mark 9:33-35-RSV).

This subject of "damaged souls" brings us to the heart of the gospel. It deals with sin and salvation. To some extent, we are all "damaged souls," for the Word of God declares that "all have sinned and come short of the glory of God" (Rom 3:23. RSV). But sin must not have dominion over us. The Apostle (Paul) who emphasized the universality of sin, also said: "Where sin increased, grace abounded all the more" (Rom. 5:20-RSV).

Kentucky Baptist Associational Officers' Meeting

Tabernacle Baptist Church, 12th and Jefferson, Paducah

OFFICERS

Moderator C. B. Coots, Ashland
 Assistant Moderator C. N. Rue, Munfordsville
 Clerk Quentin Lockwood, Ashland
 Program Committee: T. H. Shelton, Quentin Lockwood,
 Clarence N. Rue

MONDAY AFTERNOON, NOVEMBER 14

4:00 Song and Prayer Marhlon Thomason, Enterprise
 4:10 Testimonies:
 We Met In Two Places Leon Larimore, Liberty
 We Mimeographed a Digest of Letters Quentin Lockwood, Greenup
 We Had a Night Session W. P. Thurman, Christian County
 4:30 This is the Way We Did It:
 Enlisted More Churches to Give to Missions Reginald Johnson, Bracken
 Enlisted More Churches in the Associational Program Edward Minars,
 Lincoln County
 How We Plan To Do It George Grubbs, Ohio River
 4:45 How Our Association Finances Its Mission Program Leo Drake,
 Campbell County
 5:00 Election of Officers
 5:10 Prayer Service H. C. Chiles, Moderator of General Association

TUESDAY MORNING, NOVEMBER 15

7:00 Breakfast Boswell's Restaurant
 7:45 Emphases for 1956:
 1. Evangelism Eldred M. Taylor
 2. Sunday School Roy Boatwright
 3. Training Union James Whaley
 4. Woman's Missionary Union Mrs. George R. Ferguson
 5. Brotherhood Lucien E. Coleman, Sr.
 8:25 Our Associational Records Martin Bradley, Nashville

KENTUCKY BAPTIST MINISTERS' MEETING

Tabernacle Baptist Church, Twelfth and Jefferson Streets
 Paducah, Kentucky, November 14-15, 1955

THEME: "I Was Made a Minister."—Ephesians 3:7

W. R. Pettigrew, R. Truett Miller, Ellis M. Ham, Committee.

Monday Evening

Devotional Period John Edmund Haggai
 Louisville, Ky.
 "God's Call To the Ministry" Wayne E. Todd
 Lexington, Ky.
 "Preparation of the Minister" Chauncey R. Daley
 Harrodsburg, Ky.
 "The Devotional Study and Activity Pattern of the
 Growing Minister" Harold B. Kuhnle
 Owensboro, Ky.

Tuesday Morning

Devotional Period Elroy Lamb
 Danville, Ky.
 "Things That Mar the Effectiveness of
 God's Ministers" Elwyn N. Wilkinson
 Louisville, Ky.
 "The Holy Spirit Working Through The Minister" J. S. Bell
 Hindman, Ky.

[NOTE: The program of the General Association of Baptists in Kentucky was printed on page ten of the Western Recorder of October 27, 1955.]

Texas Hospital Adopts 'Courtesy Card' System

SAN ANTONIO, Texas — (BP) — Baptist Memorial Hospital here has inaugurated a hospital "courtesy card" system which its administrator, F. R. Higginbotham, says is the first such system in the state.

The "courtesy card" will be issued to persons after this applications are processed in the same way any other "courtesy card" applications are handled.

The new system will enable San Antonio residents using the hospital to receive hospitalization without delay, while routine arrangements are being made for entry into the hospital. It will also keep them from having to make an entrance deposit, Higginbotham said.

Baptist hospitals in Arkansas, Tennessee, and possibly other states use a similar "courtesy card" system. "Courtesy cards" in the hospital field are an innovation of the last four or five years. Only a small number of hospitals have adopted the system to date.

600 Acres Donated To Wayland College

PLAINVIEW, Tex. — (BP) — A Plainview woman has donated 600 acres of land to Wayland College here as a memorial to her late husband, who had a lifelong interest in Christian education.

Mrs. Gertrude Van Howeling, who came to Plainview 50 years ago, presented the gift, largest single one Wayland has received since its founding in 1909.

Trustees of the Baptist school plan to sell the land and to use the money to build the Arie Van Howeling Memorial Library. Plans for the library will be ready March 1.

►Mrs. George H. Cate, of Nashville, Tenn., passed away October 15. Interment was at Hopkinsville, Kentucky, on Monday, October 17. She was the mother of Brother Robert L. Cate, the new pastor of Walnut Hill Baptist Church of Campbellsville, Ky.

►Readers are requested to go back to their copy of the Western Recorder of October 13, page 16 to the article, "Budget to be Recommended to General Association for Coming Year." "I. Southwide Causes" was correctly stated as one-third in parentheses, but "II. State Causes" should have been two-thirds in parentheses. The extended figures of \$600,000 and \$1,200,000 are the breakdown of the \$1,800,000 for the Basic Co-operative Program Budget.

OCT. - NOV.
SPECIAL

DURING THE MONTH OF
OCTOBER and NOVEMBER
25
 OR MORE SUBSCRIPTIONS

OCT. - NOV.
SPECIAL

Will be accepted as a church budget account at the regular budget rate of \$1.44 per year

CHILDREN'S PAGE

A Man's Gift

By ELLEN BROWN

The house next door was like a king's house to Burt. He could hear the noise of fun-making. The boys were playing in Byron's game room. Byron brought his friends from the other side of town over to play. Byron had everything it seemed to Burt. He had a beautiful collie dog, that wasn't just a dog. It was a registered dog, not just a plain dog like most of Burt's friends had. The beautiful white breast and orange-yellow fur were thick with health and cleanliness.

He sat at his piano and looked out. Suddenly he jumped up and raised the window so he could hear. His mother came to the door.

"Burt, it's time to practice."

"I wish I could go next door and make friends with the new boy," Burt said. "I don't want to practice."

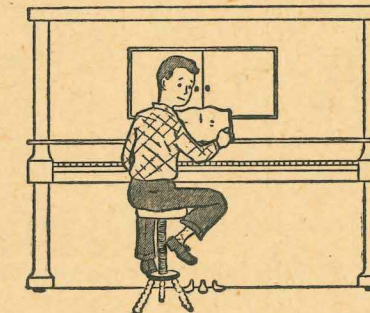
"God has given you a great gift," said mother. "If you want to make friends with Byron, why don't you come straight from school?" she asked, and went back to her dinner-cooking.

That did give Burt something to think about. He supposed he had to stay for baseball. He was captain of the team. But when he did that first, he only had time to practice before dinner.

Slowly, his fingers began to strum the keys. He became interested and they flew. It was good to be able to play. He could play every tune in the hymn book. He played and forgot about the boy next door for a moment. He opened his book to the new piece his teacher said he was to learn. "Waves Upon The Sea," he said aloud, reading the title. But that made him feel worse. Byron had a boat with a real motor.

He began to play "Waves Upon The

Sea." It was supposed to be a harder piece, but it wasn't hard for him. He could see the waves in his mind's eye. He was in a boat—Byron's boat, and the waves were underneath, rolling and rolling. He heard a slight knocking. He looked around his feet for Skippy.



Had Skippy slipped in the house again? But no, he heard Skippy's happy woof outside. He ran to the window to wave at Skippy. He jumped with surprise. Byron and his friends were standing outside the window. That was what the knocking had been.

"W-What!" Burt stammered.

"Could we come in and listen?" Byron asked. "Better still, come over and play for us!" the boys begged. Burt hurried from the room. They had been listening to him play! They liked the way he played. He would practice in Byron's game room! He would play the piano in the house that was like a king's house.

The boys gathered around him, talking about his music. "Play that last one," said Byron as they went into the big game room. It was like a dream from a book. It was big and clean. Baseballs and bats, tables with little

squares, tennis racquets, basketballs—Burt had never seen so many things. "Even a piano!" Burt thought. A hymn book was on the piano so Burt turned through it.

"Everyone sing!" Byron said. "I've never heard anyone play as well as you for your age. You have a great gift."

"Thank you," Burt said. He felt very lucky about his gift. "And thank you, God," he thought as he played.

After awhile he stopped, and everyone went home for dinner.

Byron raced across his lawn with Burt. "Do you think you could go boating with us Saturday?"

Burt was so happy he could hardly talk—boating in a boat with a real motor.

"Y-Yes," he told Byron. "And thank you for everything!"

Proverbs 18:16—A man's gift makes room for him and brings him before great men.

Read 1 Samuel 16:14-23.

In this story what gift brought David before the King?

Can you name people from history whose great gifts, when trained, have brought them before great men?

Do you know people in your church who are gifted?

(Baptist Press Syndicate, all rights reserved, used by Author's permission.)

►Robert A. Holland, who resigned his three-and-a-half-year pastorate with the Blackford Baptist Church in order to undergo an operation, has, after recuperation, accepted the pastorate of the Salem Baptist Church, Southville, in Shelby County. He preached his first sermon there October 9.

►Southside Baptist Church, 804 Camden Avenue, Louisville, announces plans for their fall revival, November 7-13, with Dr. W. R. Pettigrew assisting Pastor T. L. McSwain. Dr. Pettigrew is pastor of the Walnut Street Baptist Church. There will be special nights and an unusual type service on Sunday morning, November 13.

The God-Side of Salvation

(Continued from Page 6)

Salvation Is Wholly of Divine Grace

In redemption God acts independently of man's moral and religious achievements. He does not act independently of man's will, for the heart's "yes" is essential to salvation. But God saves all men alike and with the same degree of finality. It is as easy for God to save the harlot as it is for Him to save the woman of virtue. It is as easy for God to save a thief as it is for Him to save an honest man. Jesus Christ has made complete atonement for sin and we get into the Kingdom of God wholly upon the merits of Jesus Christ.

Man doesn't enter there walking upon one leg of morality or self-righteousness, and upon one leg of grace; rather he must do as Paul did, heap together all imagined moral and spiritual attainments and throw them upon the trash heap of a dead past, walking forth into the sunlight a new man in Christ Jesus, by grace through faith.

Somewhere we read the story of a veteran of World War I who in a government hospital was slowly dying from the effects of poison gas. He was irritable and unpleasant and seemed to resent the Chaplain's efforts to help him. Finally one day as the Chaplain talked with him he told the Chaplain not to bother him again. The Chaplain stayed out of his room for several days, then he came in with some lovely flowers. Going to the dresser in the corner of the room, turning his back upon the bed, he began arranging the bouquet of flowers and when he had finished he placed them by the window where they could be plainly seen and then turned toward the sick bed. As he turned he saw tears in the soldier's eyes. The lips moved and the soldier said, "Oh, thank you sir, I am passionately fond of flowers." "Yes," said the Chaplain, "God knew that in this world we would have days of sorrow and times of suffering, so He gave us beautiful things such as flowers and birds to brighten our days and make joyful our ways."

The sick man was silent for a while and then said, "Chaplain, I am sorry for the way I have treated you. I know I should trust and love God and I would like to, but I am such a wretched sinner that I cannot believe God would ever forgive me my sins. Chaplain, there is not a wicked thing which men are capable of doing that I am not guilty of. If I should write upon the walls of this room all of my sins there would not be an inch of space left."

"Go ahead," said the Chaplain, "and write them there. Write them all until

the walls become a terrible catalogue of vile sins. Then over all of them I will write in flaming letters one sentence from God's Word, and by it I will cancel out all your sins. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," for "The blood of Jesus Christ, God's Son, cleanses us from all sin." That day was a day of salvation for a dying soldier in a government hospital. God has only one plan of salvation, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God."

Finally, Salvation from God's side is complete, lacking in no part. Romans 8:28 and following should be enough to convince all that God does not save people only in part or for an uncertain time. "We know that all things work together for good to them that love God, to them who are the called according to His purpose . . . for whom He did foreknow He also did predestinate to be conformed to the image of His son that He might be the first born among many brethren; moreover, whom He did predestinate them He also called and whom He called them He also justified and whom He justified them He also glorified; what shall we then say to these things, if God be for us who can be against us?" What more does God need to say, but listen, He does say more. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. 3:4) "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:4) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." (1 John 3:2) "But as it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for those who love Him." (1 Corinthians 2:9) "For this corruptible must put on incorruption and this mortal must put on immortality" (1 Corinthians 15:53).

In 2 Corinthians 4, Paul speaks of the transiency of things seen—things of time and place, and of the permanency of things unseen and heavenly. Then in chapter 5:1 he paints a picture from the pastoral life of the bedouin who dwell in tents in the near and far east, until such time as their labors are sufficiently fruitful to enable them to build a permanent dwelling. When that time comes the tattered tent is taken down and the resident moves into permanent quarters. Paul says, "We know that if the earthly tent we live in is destroyed

we have a building from God, a house not made with hands, eternal in the heavens."

I recall a time during our boyhood on a North Carolina farm when our parents decided to re-model and enlarge our ancestral and pre-civil war home. Part of the old structure was to be removed and additions and improvements were to be made. One of the casualties of the program was a small room which my brother and I had shared from early boyhood. For our use during the improvement program, which fortunately occurred in summer time, Dad secured a used army tent, and we pitched it in the yard.

You can imagine with what delight and glee two boys moved into a tent to spend the summer and what fun we had during the warm summer months. But fall came on and the house was not yet complete. The tent had suffered some damage and was not as tight as formerly. The nights became cold and chilly, and frost began to appear mornings. There was not any heat in the tent. Then there was a happy day when our room, large and new, with an outside and private entrance just made for boys, was ready for occupancy.

The tent had been fun, but it was the worse now for wear, and the chill of autumn had replaced the thrill of tent dwelling. We were glad, you may be sure, to move from the tent into our room in our father's house.

That was many years ago, and first Dad, and then more recently Mother, moved from the frayed tent of their earthly bodies into the Father's House. There they are waiting, I am sure, as they often did on earth, until the last of their numerous children get safely home.

God will not leave off or let up until He has completed His redemptive purpose, "according to the eternal purpose which He purposed in Christ Jesus our Lord."

Conclusion

The God-Side of salvation is the reverse of human dereliction and sin. Where we are weak, God gives divine strength. Where we are sinful, God gives divine righteousness. Where we deserve hell, God provides a heavenly home. Where we now live in a frail tent which within a few years will be tattered and useless, we shall then have a house "eternal in the heavens." "For this corruptible must put on incorruption and this mortal must put on immortality." "Thanks be to God for His indescribable gift." God's work must at last be perfected, for "He who has begun a good work in us will bring it to completion at the day of Jesus Christ."

►University of Richmond, Baptist college in Richmond, Va., reports this year the largest opening enrolment since 1949—3694 students.

Foreign Mission Board Reports to the People

By IONE GRAY, Press Representative

Foreign Mission Board Adopts Budget of \$7,501,081 for 1956

The Southern Baptist Foreign Mission Board, in its semiannual full meeting in Richmond, Va., October 11-12, elected Dr. Eugene L. Hill secretary for missionary education and promotion; adopted a budget of \$7,501,081.68 for 1956, the largest in the 110 years' history of the Board and an increase of \$351,339.03 over the budget for 1955; and appointed 16 young people for overseas service, bringing the total number of active Southern Baptist missionaries to 1,022.

Continuing its program of accelerated advance on foreign fields, the Board raised its goal of missionary appointments from 100 to 125 per year, and voted to begin missionary work in Kenya and/or Tanganyika and in East Pakistan.

A portrait of the late Dr. M. Theron Rankin, executive secretary of the Board from January 1, 1945, to his death on June 27, 1953, was unveiled at the opening session held in the auditorium of Grace Baptist Church, Richmond.

Dr. Baker James Cauthen, executive secretary, said in his report that during the next two years of special emphasis on world mission advance, the Foreign Mission Board will undertake to provide information and facilities for accentuating the mission emphasis in all parts of the Convention.

"Convention-wide planning for world mission advance is unlike anything we have known before in the Southern Baptist Convention," Dr. Cauthen said. "God is at work in the hearts of Southern Baptists. The Foreign Mission Board has a privilege and responsibility as never before. We are walking before Southern Baptists with a deep conviction of the worth-whileness of this task.

"We are going forward with courage around the world. We must try to enter the open doors. We can step up the tempo of what we are doing around the world by sharing with those in other places what Christ has done for us. It could well be that this emphasis will enable the Foreign Mission Board to arrive at its minimum objective of 1,750 missionaries at a far earlier date than heretofore has been anticipated."

Africa, Europe, and the Near East

In accepting the report of its committee on Africa, Europe, and the Near East, the Board voted to assure French Baptists of its support "with our prayers and so far as may be practical with our material resources." Dr. George W. Sadler, secretary for Africa, Europe,

and the Near East, was asked to investigate a situation in France which indicates that a number of outstanding men of that country have left one of the large Protestant groups and are interested in the possibility of identifying themselves with Baptists. The recommendation said, "If the persons in question are found to be true to Baptist principles, every reasonable effort should be made to relate them to the French Baptist Union."

Another recommendation asked that appreciation be expressed to the Spanish Ambassador to this country, Jose Maria Areilola, for his efforts in behalf of the religious minorities in Spain. It said in part: "Especially are we grateful for the privilege accorded us to buy property in Malaga. At the same time, we deplore the closing of the Baptist Church at Elche and the fact that four other churches have been closed by Government order for periods varying from one to several years. We respectfully request the Spanish Ambassador to convey to his Government our earnest desire to have our coreligionists enjoy the privilege of worshiping in their own chapels."

In giving his report, Dr. Sadler said two Southern Baptist missionary doctors, who recently made a survey of medical needs in the Gold Coast, discovered that only one doctor is supervising the treatment of the 15,000 cases of leprosy of that region. Some 83,000 people in the South Mamprusi district are without medical facilities and have no Christian witness.

One of the doctors wrote: "The people are receptive; the Government is favorable; the doors are open. Will Baptists enter now—or will we wait until the doors close?"

Latin America

The report on Latin America, given by Dr. Frank K. Means, secretary for that area, dealt with mission strategy. "Our strategy in Latin America is identical with the Board's strategy in the rest of the world," Dr. Means said. "It rests on two solid pillars: the teachings of the New Testament and 110 years of Southern Baptist experience in world mission effort."

Dr. Means listed in six general statements the Board's strategy in Latin America: "(1) To face the world with realism—the kind of realism that Christ himself possesses. (2) To open new work in unoccupied areas. (3) To develop strong national Christians. (4) To strengthen existing work which has already attained a degree of maturity. (5) To reinforce the missionary staff

from among the finest young people in the churches and schools of the Southern Baptist Convention. (6) To engage in long-range planning."

The Board authorized a Latin American Conference to be held in Rio de Janeiro, Brazil, early next year. Between 35 and 40 representatives of the Missions of Latin America will come together to get a comprehensive view of the total task. (Southern Baptist missionaries resident within a given area are organized into a democratic organization called a Mission.)

Dr. Means said: "The presidents of the Missions, together with representatives of theological education, medical centers, and publication work, should be able to suggest worthy objectives or goals to set before the 17 Missions. If the conference succeeds in its purpose, Southern Baptists may look back upon it 25 years from now as being a very significant development."

Two Paducahans Serve at First Church For a Total of 70 Years

PADUCAH, Ky. — Mrs. Vernon Pace has served as superintendent of the Primary Department for 25 years and Mr. R. W. (Chick) Shelton has served as general secretary of the Sunday school for 45 years. Together these have given the First Baptist Church here 70 years of faithful service.

Each of these has felt led to give up their work that they have been doing through the years. We are glad that we are not losing their services, but will have their help in other ways.

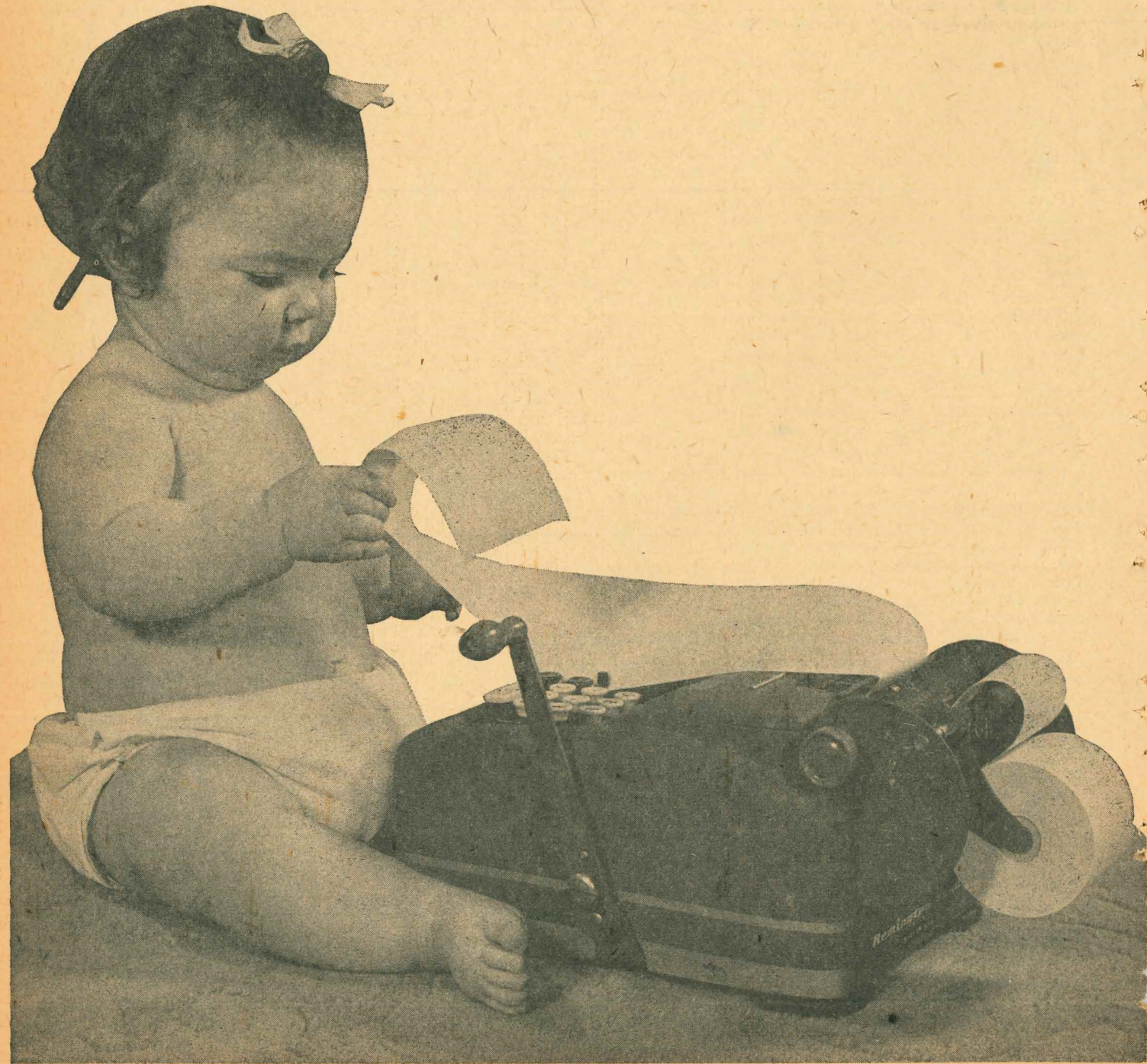
It is doubtful whether anyone has ever served as Sunday school secretary as long as Mr. Shelton. We will claim for him the world's record until someone challenges our claim.

Few have ever led a department as long as Mrs. Pace has been with the Primary Department of our Sunday school. The fact that our Primary Department has been overcrowded for the last several years gives testimony to her success during these years.

Words cannot express our appreciation to these two who have given of themselves so unreservedly these years. We thank God for each of them and pray that He shall continue to bless them in their work for Him.—Bulletin, First Baptist Church, Paducah.

►Pastor Ray H. Dean is leading the Middleton Baptist Church, near Franklin, Ky., in the erection of a new educational building. The building is to be of concrete block construction, and two stories high. The construction is being done by funds made by the Claypool family as a memorial to the late Dr. J. R. Claypool.

IT JUST DOESN'T ADD UP!



1 Kentucky Baptist Membership



1947



1954

... Increased
22%

2 Children Cared For By Kentucky Baptist Children's Homes



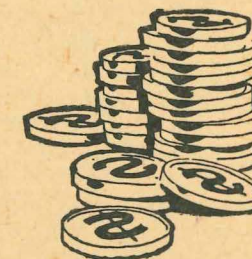
1947



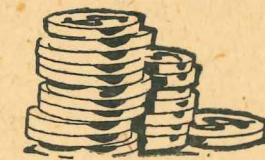
1954

... Increased
33¹/₃%

3 Thanksgiving Offering



1947



1954

... Decreased
12%

Are the Hearts of Kentucky Baptists Shrinking?

GIVE ONE DAY'S PAY

For Glendale, Spring Meadows and Pine Crest

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

Awards Report for Year Oct. 1, 1954-Sept. 30, 1955

Association	No. of Churches Requesting Awards	No. of Awards Requested	Association	No. of Churches Requesting Awards	No. of Awards Requested
Allen	1	51	Logan County	6	207
Baptist	4	113	Long Run	72	3580
Bell County	9	328	Lynn	6	69
Bethel	11	323	Lynn Camp	0	0
Blackford	6	92	McCreary County	4	113
Blood River	11	357	Middle Fork	0	0
Boones Creek	11	336	Monroe	1	42
Booneville	3	95	Mt. Zion	3	172
Bracken	8	272	Muhlenberg	19	881
Breckenridge	8	257	Nelson	9	209
Caldwell	11	490	North Bend	17	425
Campbell County	10	528	North Concord	2	12
Casey County	0	0	Ohio County	19	796
Central	3	221	Ohio River	5	228
Christian County	9	581	Ohio Valley	8	472
Crittenden	9	147	Owen County	8	239
Daviess-McLean	35	1164	Pine Mountain	6	163
East Lynn	1	19	Pulaski County	15	532
East Union	1	23	Rockcastle	3	118
Edmonson	1	44	Russell County	4	69
Elkhorn	23	1279	Russell Creek	7	345
Enterprise	7	176	Salem	12	390
Franklin	11	525	Severns Valley	19	897
Freedom	2	46	Shelby County	14	522
Gasper River	10	423	Simpson	3	71
Goose Creek	0	0	South Concord	0	0
Goshen	0	0	South District	14	500
Graves County	12	796	South Union	0	0
Green River	0	0	Sulphur Fork	5	106
Greenup	11	272	Tates Creek	3	132
Greenville	0	0	Ten Mile	2	50
Henry County	3	115	Three Forks	1	64
Irvine	0	0	Union	2	47
Jackson County	0	0	Upper Cumberland	4	132
Laurel River	1	107	Warren	14	457
Liberty	3	107	Wayne County	1	28
Lincoln County	4	135	West Kentuckiana	25	1291
Little Bethel	14	760	West Kentucky	12	277
Little River	3	91	West Union	25	1545
			Whites Run	2	48



COUNSELOR'S CORNER

BY
DR. R. LOFTON HUDSON

When Converted

Question: Our pastor said that he was brought up in a church, attended regularly, and did not know when he was saved.

My experience has been different. I remember the time and place. What is your experience in this matter?

Answer: I remember precisely when I received Christ as my Savior. It was an overwhelming, life-changing, dramatic experience.

But the human memory is very tricky. Many people who have received Christ show real evidence of conversion, are trusting wholly in His grace, do not remember the time, place, or feeling connected with their salvation.

The important thing to remember is not the point of conversion but the fact. Being saved is a conscious experience. We are not converted in our sleep. We must consciously commit ourselves to the living Christ, renounce our self-dependence, and rely upon Him as Savior and Lord.

A friend of mine argues that he believes in capital punishment but does not remember when he began believing in it. But conversion is not an intellectual belief. It is commitment, repentance, trust.

Emotional experiences of conversion will vary widely from person to person, but it must be at a given point in time.

Your pastor may not remember, but if he is saved it occurred at one time and at one place.

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

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WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS MARY PAT KENT, Youth Secretary

MR. J. C. BALLEW, Royal Ambassador Secretary

Missionary Fundamentals: Prayer

It is significant and gratifying that PRAYER should be placed at the head of the list of Missionary Fundamentals. We realize that the missionary enterprise is more than a human undertaking and that without divine power and guidance we are bound to fail at home and abroad. Of course we have stressed prayer from the beginning, but we may be in danger of saying much about prayer without actually doing much real praying. We need to remind ourselves that it is not prayer itself that has power but that through prayer we link ourselves to the God of power. We do not know just how God uses our praying but we know that he expects us to pray and that when we pray he uses our prayers to accomplish great things.

Prayer is more than "saying prayers." The hymn says, "Prayer is the heart's sincere desire, unuttered or expressed." We begin with personal prayer which grows out of a deepened spiritual life. Perhaps this is the weakest single spot in our program of prayer. We believe in prayer, but how often do we turn aside for meditation and prayer as we intercede for our missionaries, our mission board leaders, our mission fields, our fellow-Baptists in other lands? We would do well to spend some time in every meeting stressing this aspect of private, personal prayer on the part of each individual member.

There is power in united prayer. It was through a "concert of prayer" that the modern foreign missionary movement was begun. Since we expect to spend some time in private prayer each day, why not seek to have those who pray do so at a time agreed on—say, nine o'clock every morning about the time we pause in our housework between finishing the breakfast and cleaning up chores and the beginning of the rest of the morning duties? We could greatly strengthen our own lives and add power to our united prayers by this concert of prayer thus agreed on.

The Calendar of Prayer in Royal Service has great value in directing our praying toward specific objects. We all know there is such a calendar, but are we not liable to neglect it? Missionaries report strange and wonderful things as happening on the days they are prayed for. We strongly recommend that much more stress be laid on

the use of the Calendar that we may make our praying more personal and direct.

Prayer is a family affair. Not just for the sake of missions but for the sake of our families we should urge the establishment of family altars. The use of "Open Windows," "Altar Fires," and similar helps for family devotions will supplement the guidance of prayer as furnished in the Prayer Calendar. Many who have become missionaries report that their early impressions came from the inclusion of missionaries in the family devotions.

The "Intercessory Prayer League" binds together a faithful band of praying women who bring to God the need of our missionaries and plead with him on their behalf. Meetings for prayer should not be confined to the church but should be encouraged in the homes. At frequent intervals the pastor may be approached with a view to devoting the midweek prayer service to prayer for missions. Some of the most effective prayer services of the church may well be those where the entire congregation is called on to join in prayer for the cause of Christ around the world.

Of course much should be made of the Weeks of Prayer. The three special weeks, Foreign, Home, State, have come to be church-wide events and have produced large sums of money. We need to stress not only the money-raising side of these special occasions but even more the opportunity to call the women and the whole church to prayer for missions. If we are not careful we may become more concerned for the financial than the spiritual side of these weeks, which would finally mean the loss of their power.

The dominant note in all our meetings should be prayer. We need to be warned against making prayer merely a matter of custom as we open and close our meetings, but rather spend time in indicating the objects of our prayers and then praying as indeed "in Christ's name and for his sake." From the World in Books catalogue can be selected books on prayer that may be studied and circulated with a view to enriching our concepts of prayer.

The following resolutions are presented:

1. That for the year 1955-56 we put

more stress on prayer than heretofore, both personal and in our meetings.

2. That we encourage the "concert of prayer" among Kentucky Baptist women, at a given time each day as may be decided by each Society.

3. That we stress the use of the Calendar of Prayer in private devotions, and in the homes, to the end that our praying may be more definite.

4. That we undertake to promote Intercessory Prayer Leagues, composed of women who voluntarily covenant to intercede on behalf of missions and the missionaries around the world.

5. That we request pastors to devote an occasional prayer service to missions.

6. That we warn our Societies not to lose sight of the primary purpose of prayer during the special weeks of Home, Foreign, and State Missions, lest financial objectives cause us to lose sight of the main matter.

7. That we urge the great importance of earnest, intelligent, prevailing prayer in all meetings, not as incidental but as fundamental to every other purpose.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7:14.—Mrs. Gaines S. Dobbins.

[NOTE.—The above article was prepared by Mrs. Dobbins for the newly-created Division of Prayer and presented as their report to the Executive Board of Kentucky W. M. U. It is so very fine that it is being given here at the request of the Executive Board and Mrs. A. C. Overall, newly elected State Chairman of the Division of Prayer. We will introduce Mrs. Overall on this page soon.]

CORRECTION

A mimeographed sheet entitled "W. M. U. Materials—How and Where to Order" enclosed in all annual packages sent out from the W. M. U. office gave the price of \$1.50 per year for the Western Recorder, under the club plan. This price should have been \$1.80.

►Dr. Robert E. Humphreys of Owensboro, First Baptist Church was with Pastor Simpson B. Rowe and the First Baptist Church of Russell Springs, Ky., in a revival October 3-9. Dr. Humphreys was at his best in the pulpit, writes Pastor Rowe, bringing great messages both day and night. "He endeared himself to the people of our town. The church was greatly revived and others were saved. Rev. Charles N. Wilcox, the new Missionary for Russell and Casey County Association, was in charge of the song service. We commend Dr. Humphreys to the churches of our state and Southern Baptist Convention as one of the greatest evangelists of our day."

NO CHURCH BUDGET IS COMPLETE UNLESS THE STATE PAPER IS INCLUDED

Church Finance Clinic Slated For Nashville

NASHVILLE, Tenn. — (BP) — A church finance clinic will be held here in December in connection with the meeting of the Southern Baptist Executive Committee.

The clinic, first of its kind, opens at 9 a.m. Dec. 10. The finance committee of the Executive Committee session opening at 9 a. m. Dec. 14.

Members of the promotion committee

of the Executive Committee, state Baptist editors, heads of Southern Baptist Convention agencies, and state secretaries have been invited to the church finance clinic.

"It is almost imperative that state secretaries and also stewardship secretaries attend this clinic," Porter Routh, executive secretary of the Executive Committee, said.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 23, 1955

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Barbourville	147	481
Beaver Dam (1)	176	442
Bellevue	84	491
Benton	109	247
Bowling Green, Eastwood	92	247
First (2)	429	1,611
Cadiz	78	310
Campbellsville	365	306
South Campbellsville	136	285
Carlisle (1)	117	298
Carrollton	66	256
Central City (1)	247	474
Cloverport (1)	53	253
Corbin, First	80	352
Central	158	554
Covington, Calvary	692	692
First (1)	171	412
Latonla (2)	275	1,127
Danville, First (2)	164	693
Lexington Avenue (1)	479	479
Dawson Springs	87	275
Erlanger, Additions 1	106	486
Evansville, Ind., Calvary (1)	133	663
Keck Avenue	120	329
Grace	290	875
Falmouth (1)	50	281
Ferguson (1)	95	287
Florence, Additions 2	85	424
Fort Thomas, First (1)	101	372
Frankfort, First	197	904
Thorn Hill	162	398
Franklin, First	100	465
Fulton	203	602
Georgetown (1)	343	814
Greenville, First	144	382
Harlan	158	657
Harrodsburg (2)	303	925
Hartford	87	230
Hawesville	242	242
Hazard (2)	71	413
Hazel	104	266
Henderson, First (1)	168	579
Immanuel Temple (2)	676	676
Hima, Horse Creek	282	282
Hopkinsville, First	241	836
Second	244	928
Jackson (3)	292	292
Junction City, Additions 8	142	292
LaGrange, DeHaven Memorial	70	318
Lawrenceburg, First	60	389
Lebanon, First (1)	186	569
Leitchfield	157	351
Lexington, Calvary	220	866
Grace (2)	229	827
Immanuel, Additions 5	269	849
Porter Memorial, Additions 5	148	587
Rosemont	108	348
Livia, Mt. Carmel, Additions 1	87	200
London, First (1)	166	675
Louisville, Audubon	51	223
Baptist Tabernacle	212	678
Baptist Temple	309	309
Beechland	168	640
Beechmont (2)	232	1,078

Beechwood, Additions 3	123	285
Bethany	89	310
Buechel Park	91	333
Carlisle Avenue (1)	353	1,504
Clifton (1)	104	491
Eastern Parkway	74	535
Farmdale (1)	164	510
Gethsemane, Additions 5	114	289
Harmony	47	388
Hazelwood	104	567
Highland Park First	467	467
Immanuel, Additions 3	145	446
Jeffersontown	82	303
Lynn Acres	103	309
Okolona	67	491
Parkland (1)	281	1,055
Shawnee	42	404
Shively (1)	129	629
Southside (1), Additions 2	218	620
St. Matthews, Additions 20	255	826
Third Avenue	129	705
Walnut Street (4)	331	1,735
West Broadway (1)	159	694
Ludlow, First, Additions, 10	160	446
Madisonville, First	249	1,015
Marion	272	955
Mayfield, First	307	955
Middlesboro, First (4)	94	661
East Cumberland Avenue	339	339
Middletown, First, Additions 3	70	278
Monticello, First	90	270
Morganfield, First (1)	173	455
Morgantown	144	267
Mt. Washington	127	290
Murray, First (1)	936	936
New Haven	58	797
Newport, First (2), Additions 5	138	101
Trinity	101	221
Owensboro, Buena Vista	121	455
Eaton Memorial (1)	225	454
First (1)	210	1,036
Hall Street (1)	210	444
Macedonia	97	234
Seven Hills	91	313
Temple, Additions 1	40	188
Third	264	938
Paducah, East	200	532
Oaklawn	126	304
Paintsville, First (1)	74	268
Paris, Central, Additions 1	109	333
First	65	295
Pikeville, First (4)	86	527
Prestonburg, Irene Cole Memorial (10), Additions 2	111	540
Princeton, First (1)	152	553
Northside (1)	82	272
Richmond	104	400
Russellville, First (1)	120	429
Shelbville, Salem	85	197
Shepherdsville	323	323
Somerset, First	214	691
Sonora	124	247
Springfield, First	195	478
Stearns (3)	95	328
Sturgis, First	320	320
Versailles	71	397
Walton, Additions 2	114	331
Williamson, W. Va., East Williamson	91	357
Winchester, Central	146	487
First	170	438

HOME MISSIONS ARE WORLD MISSIONS, TOO

READ WHY:

Home Missions Help Unite Baptist People:

Your Home Mission Board offers Southern Baptists a means of co-operating in evangelism and mission work at home. The Department of Evangelism of the Home Mission Board provides a plan whereby all churches and agencies work together to win the lost. The result: Fifty per cent more people have made a profession of faith than before this united effort.

Remember, our field is the world. So many nationals live within our borders and study in our schools. Christ is unknown to thousands of Indian-Americans and other minority groups. Home Mission effort is largely dedicated to these not reached through ordinary channels.

Home Missions Help Undergird Entire Baptist Program

Many won in America will some day go as Missionaries. Others will stay at home and supply the means. New churches constituted and assisted through Home Mission Board programs mean more people to undergird total missions with prayers, gifts and recruits. A goal of 2,666 new churches in '56 has been set by the Home Mission Board in co-operation with State Mission Boards. Yes, Home Missions is World Missions, too.

Home Mission Board
SOUTHERN BAPTIST CONVENTION
COURTS REFORM, EXECUTIVE SECRETARY - TREASURER
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20th Century Christians Give First Century Witness

The Baptist church, Alicante, Spain, witnessed 44 professions of faith in five special meetings with Rev. Santiago Canclini, pastor of Central Baptist Church, Buenos Aires, Argentina, as visiting evangelist. Report of the meetings has come to the Foreign Mission Board from Mrs. Charles W. Whitten, Southern Baptist missionary to Spain.

Mrs. Whitten also reports on a visit to Elche, city in Alicante Province, where Baptists are being persecuted for their faith. "We attend Sunday school and worship services in a private home. This congregation had almost completed its beautiful new building last fall when work was stopped on a technical pretense that the building did not come up to certain specifications of the architectural department of the Government.

"Once, after the group had gone into the unfinished building for a prayer meeting, they were forbidden to meet there until they got written permission from the Government. They solicited this permission months ago, but have never received a reply.

"They set Sunday, October 2, as the day to begin having services in the new church, feeling that they had done all within their power to comply with the law. On Monday, October 3, the police came and put an official seal on the door with the explanation that the church did not have written permission to meet in that building."

Mrs. Whitten also visited Jativa, where each of five Baptist young people recently spent 10 to 15 days in jail because they refused to pay fines for gathering at a secluded spot on the Al-

baida River for a proposed baptismal service.

"I talked with three of these young people and was thrilled with their testimony," writes Mrs. Whitten. "While in prison they had no direct contact with the people on the outside, but the church members walked up and down in front of the jail whistling and humming well-known hymns. The prisoners answered back to let them know that all was well.

"The first day they were in jail these young people had their own private devotional period; but other prisoners came up and wanted to know what they were doing. From then on they had regular worship services with prayers, Scripture reading, and testimonies. When the young people were released from jail, they left their Bibles with the other prisoners.

"That prison experience has been an outstanding spiritual blessing to the Jativa Church. The twentieth-century Christians of Spain are experiencing first-century persecution."

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►Union University, Baptist school in Jackson, Tenn., reports enrolment of 602 for the new school term. Fall enrolment in 1954 came to 493 with enrolment for the full year, 1954-55, amounting to 600. Men outnumber women in the student body, 388 to 214.

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

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Pleasant Home—Pastor Jesse E. Bourne; Superintendent Lonnie Poland.
Riverside—Pastor G. C. Meadors; Superintendent L. J. Casteel.
Poplar Grove—Pastor Henry T. Parrott; Superintendent W. D. Cunningham.
Elliston—Pastor B. A. Sizemore, Jr.; Superintendent Odis Kendall.

High Ten In Sunday School Training Through September 30, 1955

- | | |
|---------------------------------------|-------|
| 1. Harrodsburg | 1,035 |
| 2. Madisonville, First | 663 |
| 3. Louisville, Parkland | 641 |
| 4. Cadiz | 448 |
| 5. Lexington, Grace | 429 |
| 6. Harlan | 408 |
| 7. Louisville, Victory Memorial | 383 |
| 8. Louisville, Beechmont | 377 |
| 9. Covington, Latonia | 320 |
| 10. Princeton, First | 270 |

"So You're Planning A Group School"

By George S. Bingham, Director of Promotion, Long Run Association

The Long Run Association has just finished their second group training school for the year 1954-55. It was held on the associational level, under the leadership of H. Mac Johnson, Superintendent of Training, and pastor of East Audubon Baptist Church, Louisville.

The first group school was held in February, 1955. The school was broken down into 12 groups, meeting at strategic points among the 97 churches and 44 missions in the association. There were 1,395 people enrolled and 988 awards earned. This school was planned to stress the methods of effective teaching.

After this school a study was made of what to do or what not to do. It was decided to do or not to do the following: (1) Have basic books taught and teach new material—what the people want; (2) Group schools were planned for the churches and missions in the outlying territories; (3) Study the trend of attendance and hold the group schools where they would be best attended. (4) That mission books be taught for Primary, Junior, and Intermediate boys and girls. The Nursery

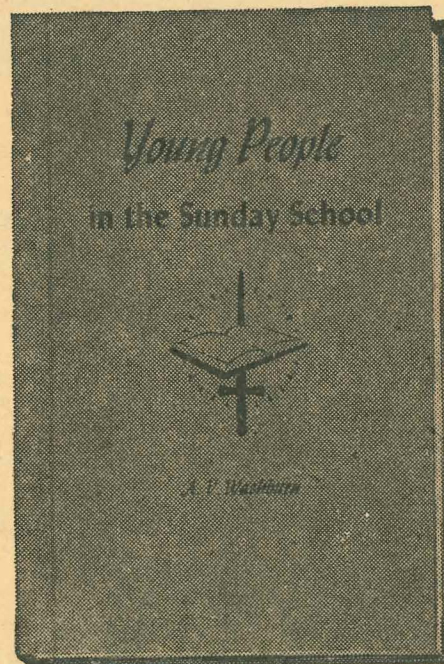
would be open to take care of the babies. This was in order for the parents to attend. (5) That churches hold their own schools when and wherever possible and if large enough.

The fall group school was held in September, 1955. There were 13 groups with 1,215 enrolled, 4 churches holding their own school with 341 enrolled, making a total enrollment of 1,556. Approximately 707 awards were earned. The plans for the group school were as follows: The churches were divided in groups, taking into consideration the size of church, location, and accessibility to the group. Thirteen deans were secured. An effective publicity program was mailed to the churches and leaders that might be in the position to reach the people. A meeting for instruction was held for the deans. The deans, in turn, selected and enlisted the 14 instructors, 6 general officers and speakers, making a total of 243 workers in the school.

Both schools during this year enrolled a record attendance of 2,951 with approximately 1,695 awards earned.

WERE OUR GROUP SCHOOLS A HELP? (Your answer?)

New Book Just Off the Press



A new book just off the press, written by Mr. A. V. Washburn, Secretary of Teaching and Training in the Sunday School Department of the Baptist Sunday School Board, is aimed at one of the most urgent needs before the churches—the winning and enlistment of multitudes of our Young People. Mr. Washburn shows, out of the experience of many churches, that Young People will respond to a Christ-centered program of Bible study and service.

British Bibliography to Be Filmed for Study By U. S. Scholars

FORT WORTH, Texas — Scholars may soon see bibliography from some of England's finest libraries without leaving the United States.

Dr. L. R. Elliott, librarian, Fleming Library, Southwestern Baptist Theological Seminary, made arrangements on a recent trip abroad to have bibliography there micro-filmed.

Dr. Elliott is chairman of the American Theological Library Association's International Division, and organized the International Theological Library Association. This connection will result in co-operation between the Fleming Library and the Baptist Theological Libraries of England.

Dr. Elliott also has obtained a large photographic copy of Edward Goodwyn Lewis' painting—"Baptism of Jesus by John." This will be mounted on glass, illuminated and reproduced in color for display in the Seminary library.

►Pastor L. H. Tipton has prepared a little 30-page mimeographed booklet, "A History of the Second Baptist Church, Ashland, Kentucky, 1920-1955." This is the thirty-fifth anniversary of the church. Its pastors have included: L. A. Music, S. D. Grumbles, G. G. Lanter, Samuel L. Branham, Thomas P. Simmons, W. T. Pelphrey, M. C. Denny, and the present pastor, the author of the booklet. Most of the material is statistical figures for each year.



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REPORTING ON OCTOBER

October 2—Rosemont Church, Lexington; 4—Beechwood Baptist Church, Louisville; 5—Annual meeting of Little River Association at Rocky Ridge Church west of Hopkinsville; on the night of the 5th we spoke to the church in Centertown about organizing a Brotherhood; 6—Annual meeting of Little Bethel association held with the Grape Vine Church near Madisonville; 9-12—Evangelistic effort sponsored by the Brotherhood of First Baptist Church, Frankfort; 13—Annual meeting, Central Association held with Muldraugh Hill Church west of Lebanon; that night we went to the Seven Hills Church, Owensboro, where we helped in an evangelistic effort sponsored by the men of the church; 14—annual meeting Davis-McLean Association, Sacramento; 17—spent the day in our office getting our desk cleared of correspondence, etc., as we prepared to be gone until Friday the 21, for the annual meeting of the Brotherhood Secretaries Association of the Southern Baptist Convention at Memphis, Tennessee; 23—Beechwood Baptist Church, Louisville; 24—Brownsville Baptist Church for Brotherhood meeting; 25—Attended inaugural ceremonies at Clear Creek Mountain Preachers School for Dr. D. M. Aldridge, as President of the school; 26—Spears Mill Church, Elkhorn Association for Brotherhood meeting; 27—Willisburg Church for Brotherhood meeting; 28—River View Baptist Church Brotherhood meeting; 30-31—First Baptist Church, Irvine.

PLAN TO ATTEND!

We would urge the laymen of our state to attend the annual meeting of our General Association this year when it meets with the Tabernacle Church in Paducah on November 15-18. Your pastor will be delighted to have you

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FOR INFORMATION CONTACT:
H. D. BRUCE, President

go along with him and no doubt your church would be glad to elect you as a messenger if it knew you would go. Someone has said: "An informed Baptist is a Cooperative Baptist." Attend the General Association this year and get your information first hand about the affairs of Kentucky Baptists and their program of work for the new year.

AS I SEE IT!

Your Brotherhood Secretary was privileged this year to represent our Executive Board and Dr. W. C. Boone, our great General Secretary, in eighteen annual associational meetings. We attended a like number last year also. Others from the various departments of our Executive Board were also honored with this privilege. Everywhere we went we found large and enthusiastic crowds of Baptists in attendance upon these meetings. Many times we breathed a silent prayer of thanksgiving to our Lord for the Baptist democracy we saw in action in all of these meetings. Our messages were primarily a report of the Executive Board and about the Cooperative Program. We were humbled and gratified at the reception given us everywhere. Our messages were apparently received with much interest and appreciation as we were able to report the great progress which has been made this year in all of our work. Kentucky Baptists are on their way to greater heights in service and accomplishments for our Lord than ever before, as I see it!

Missionary Dotson Translates Bible

A 14-year task of providing the first translation of the Bible into the Nadau language was recently completed by Rev. Clyde J. Dotson, Southern Baptist missionary to Southern Rhodesia.

This translation, soon to be published by the British and Foreign Bible Society, could make the Bible available to nearly 60,000 Africans who speak the Nadau language in the area along the border of Southern Rhodesia and Portuguese East Africa and along the Buzi River in Portuguese territory.

Dotson began his translation while a missionary at Rusitu and printed on his hand press the books of Isaiah, 1 and 2 Samuel, and the minor prophets. Then the British and Foreign Bible Society authorized him to translate the whole Bible and appointed an African missionary, Mackinase Sitole, to assist him.

He moved to Salisbury where he and his assistant devoted 12 years to the work. One of the greatest difficulties was that many spiritual concepts had no equivalents in the Nadau language. Mr. Dotson often had to improvise words even to describe objects, such as furniture in the temple.

In 1952 the main task of translation was completed, and since then Mr. Dotson has been preparing the work for the printers in London and correcting proofs set up by people not understanding a word of the language and not able to read the Nadau characters.

Mr. and Mrs. Dotson, both of Alabama, served from 1930-50 under another mission board in Southern Rhodesia. In 1950 they were appointed by the Southern Baptist Foreign Mission Board, thus becoming the first Southern Baptist workers in that country. Mrs. Dotson was killed in a motor scooter accident near Salisbury in March of this year.

Remember
SPRING MEADOWS
IN YOUR WILL
FOR HELPFUL INFORMATION, WRITE
SAM ED BRADLEY, SUPT.
MIDDLETOWN, KY.

For November 13, 1955

By H. C. Chiles

Jesus Teaches How to Live

With an intense desire to entrap Him, the enemies of Christ watched very closely His Sabbath ministries. When He failed to rebuke and chastise His disciples for plucking the grain with their hands as they passed through the fields on the Sabbath, and when He administered healing to the man with the withered hand while he was in the synagogue on the Sabbath, His enemies, the Pharisees, seized their opportunity of accusing Him of condoning and of being guilty of the violation of the law. In His reply to His bitter critics with reference to this matter, Christ made the bold declaration: "The Son of man is Lord also of the Sabbath."

As the hostility of the Pharisees, and especially their leaders, increased, our Lord emphasized the line of demarcation between them and His own humble disciples by calling upon the latter to demonstrate an entirely different and far superior spirit. He challenged them to let love characterize all of their thoughts and actions.

In this sixth chapter of Luke it is clearly implied that the devoted followers of Christ will be opposed and despised. Therefore, it should not be surprising that the more Christlike one is the more strongly he will be opposed and the more bitterly he will be hated. In this lesson Christ, the Master Teacher, sets forth the principles which He rightfully expects to govern the lives of His followers.

I. LOVE'S REQUIREMENTS

Luke 6:27-30

1. "Love your enemies."

Most people love their friends to some degree, but it does not occur to them that they ought also to love their enemies. Yet, that is exactly what Christ did and then He taught His followers to imitate Him in this regard. Whereas unsaved people hate their enemies and try to harm them with their words and deeds, God's children should love their enemies. True Christian love always includes one's enemies. Such love is not a mere sentiment, but a sincere desire for the welfare of another and a willingness to do all within his power which will be for the good of the individual.

It is impossible for an unsaved person to love his enemies. That cannot be done without the help of the God of love. To love one's enemies is not natural, but it is supernatural. It is

possible only as one is filled with the Holy Spirit and empowered by Him. For one to love his enemies his heart must be warmed by God's love. While it is easy for one to love his friends, to love his enemies is possible only for those who have been made partakers of the divine nature through the birth from above.

2. "Do good to them which hate you."

One may respond to personal injury by vindictiveness, saying, "I will do my enemy a greater injury than he has done to me;" or by retaliation, saying, "I will return like injury to my enemy;" or by Christlikeness, saying, "I will return good for evil." A genuine Christian will not only refrain from doing injury to the one who hates him, but he will do good to him. Real love will express itself in deed. Thus one can prove that he is a Christian by returning good for evil.

3. "Bless them that curse you."

Obedience to this commandment involves speaking well of those who curse us and invoking God's blessings upon them. Christians can ask God to bless those who curse them provided they love them. Stephen did so while they were stoning him to death, thereby proving that insults can be met with prayers for the forgiveness of the offenders.

4. "Pray for them which despitefully use you."

Our blessed Lord gave us the best example of this when He prayed for those who abused Him, saying, "Father, forgive them; for they know not what they do," Luke 23:34. It is best to leave those who abuse us in the hands of the just and righteous God, for He can deal far more effectively with them than we can.

5. "Unto him that smiteth thee on the cheek offer also the other."

It is far better to suffer insult and injury than it is to do wrong.

6. "Give to every man that asketh of thee."

Our Lord does not command us to give exactly the thing we are asked to give, but rather what is needed. We ought to give generously and cheerfully, but intelligently. For example, when one needs food, clothing and the gospel, he should not be given cash with which to buy more liquor.

II. LOVE'S RULE.

Luke 6:31-34

Very succinctly Christ stated this rule, "Do as you would be done by." No higher rule of conduct toward others has ever been given. This is one of the most practical sayings that ever fell from the lips of our Master. Note that it is not a negative exhortation, but a positive one. It does not read as some would like to interpret it: "Refrain from doing to others what you would not desire them to do to you." Christ taught His followers to do good as well as to refrain from doing wrong. We should act towards others as we wish they would act toward us. The standard we set up for others must be the measure of our own conduct.

III. LOVE'S REWARD

Luke 6:35-38

What we measure out to others we may rightfully expect to receive in return. Therefore, if we want others to be interested in us, then we must manifest an interest in others. If we would like for others to judge us kindly, then we must judge them in like manner. Christ said, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." God will measure out to us in proportion as we measure out to others. Frequently we get only small blessings from God because we do so little for others. "Whatsoever a man soweth, that shall he also reap."

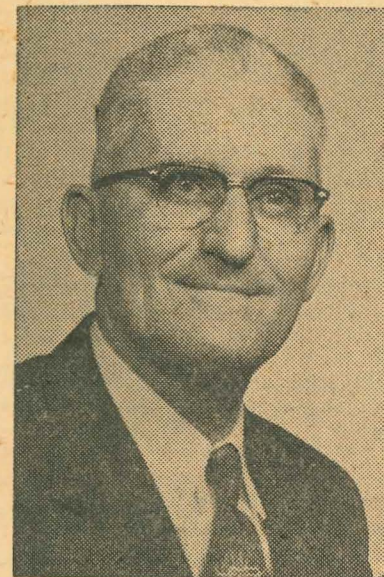
For those Christians who love their enemies, do good to those who hate them, bless those who curse them, pray for those who spitefully use them, give to those who ask them, make the golden rule the standard of their lives, show mercy and kindness to others and refrain from impugning the motives of others, they will be fully rewarded in kind in God's own good time. To all such Christ says, "Your reward shall be great." This glorious reward, which begins now, will abide.

►The Utica Baptist Church, in Daviess-McLean Baptist Church, has voted to erect a new \$40,000 educational building. Brother Denzel L. Dukes is pastor there. Their total gifts to missions, the Co-operative Program and their total receipts have each about doubled this year over last year.

►The Bethel Association regrets the loss of Pastor Marion T. Duncan from the pastorate of the Second Baptist Church of Russellville and Pastor J. E. Craig of the Forest Grove Baptist Church, both in Bethel Association, writes A. T. Acree, clerk of that association. Pastor Duncan has gone to be pastor of Catlettsburg Missionary Baptist Church, and Pastor Craig to the Ebenezer Church in Muhlenberg Association.

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THE SIXTEENTH ANNIVERSARY of Brother A. S. Marsee was observed recently by the Artemus Baptist Church, in Knox County, Kentucky. The occasion was celebrated by the dedication of their new Education Building. The membership has grown from 134 to 377, and the Sunday school from 50 to 125. Pastor Marsee is now moderator of the North Concord Association. A number of young men have been ordained under his preaching, including: Hugh Maxwell Hayes, August 21, 1949; L. W. Buchanan, August 21, 1949; John Partin, December 14, 1952; and Ralph Shaeffer. Also, Arnold France and Billy Marsee have been licensed to preach.

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Georgetown College's Eddleman Preaches In Georgetown Church Revival

GEORGETOWN, Ky. — The Georgetown Baptist Church concluded September 25 what the pastor, Dr. Dan C. Moore, terms a very successful revival. Dr. H. Leo Eddleman, president of Georgetown College, brought messages which were both soul-searching and evangelistic. The thoughts presented will mean much in time to come in the lives of the church members and in the lives of the many who presented themselves for baptism, moved church letters or made definite decisions for Christian service.

The church auditorium and the adjoining Sunday school assembly room were filled to capacity at all of the evening and Sunday morning services. Chairs were in the aisles for all meetings and loud speakers were used in other parts of the building on several occasions.

Heralded by a banner across the main street of Georgetown to advertise it, the

revival ran from September 18-25 with 7:00 a. m. and 7:30 p.m. services. Free transportation was provided for all those calling the church office and the Woman's Missionary Society furnished coffee and doughnuts each morning at 6:30 for the early risers.

Mr. Eddy Nicholson, the outstanding evangelistic song leader and music composer, led the music for the week and set the pace for Dr. Eddleman's powerful messages.

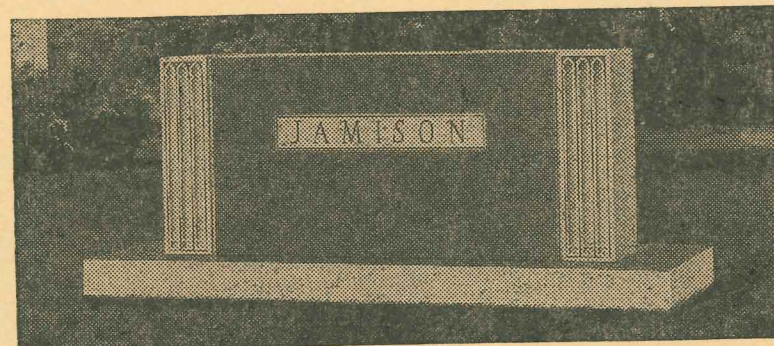
Southwestern Enrolment Nine Short of Last Year's

FORT WORTH, Texas — (BP) — Southwestern Baptist Theological Seminary here reports fall enrolment of 1,872, nine students less than enrolled at the same time a year ago.

School officials say this is the first time in several years enrolment hasn't increased over the year before.

Largest enrolment is in the school of theology with 1,217 students. There are 606 in the school of religious education and 115 in the school of sacred music. These school-by-school include duplication of 66 students, who are enrolled in more than one school.

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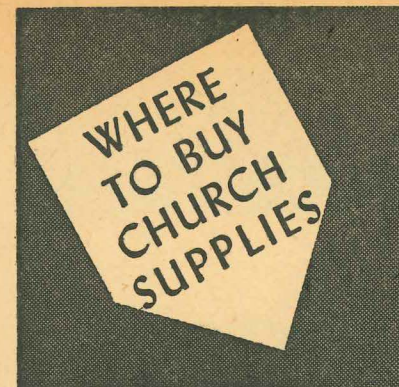
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Marion Duncan in Walnut Grove Revival; Going to Catlettsburg Pastorate

RUSSELLVILLE, Ky. — Pastor Marion Duncan, Second Baptist Church of Russellville, came to the Walnut Grove Baptist Church October 2 for a series of revival services. The Lord blessed greatly in professions of faith and in rededications and in church membership.

Our church was greatly revived. I think it was the greatest revival series that we have had since I have been pastor at Walnut Grove this time—I was pastor for several years here once before.

Brother Duncan leaves this association in a few days to go to the pastorate of the First Baptist Church of Cat-

lettsburg, Kentucky. We are sure that he is going to a great church, but he will be missed in Bethel Association and in the church he leaves. The Catlettsburg Church will find Brother Duncan to be a great preacher and pastor.—Guy P. Hall, 706 West Seventh Street, Russellville, Ky.

California Board Takes Up Hospital, New Budget

FRESNO, Calif. — (BP) — Directors of the Southern Baptist General Convention of California approved a record 1956 state budget and discussed fund-raising for a proposed Baptist hospital in their meeting recently.

The record state budget, to be taken before the convention in annual session at Long Beach in November, calls for \$704,500. The present year's budget is \$590,025.

The Cooperative Program objective for money to support state and Southern Baptist Convention missionary, educa-

tion, and agency work is \$485,000 next year.

State Baptist leaders received authority to select a representative in each association of churches in the state to aid in raising money for the proposed Southern Baptist Convention hospital near Los Angeles.

In other action, the directors elected Lamar Skelton as a part-time associate in the state Brotherhood department.

►Charles H. Cooke, former president of the District of Columbia Baptist Convention, died Sept. 23. Funeral services were conducted at Calvary Baptist

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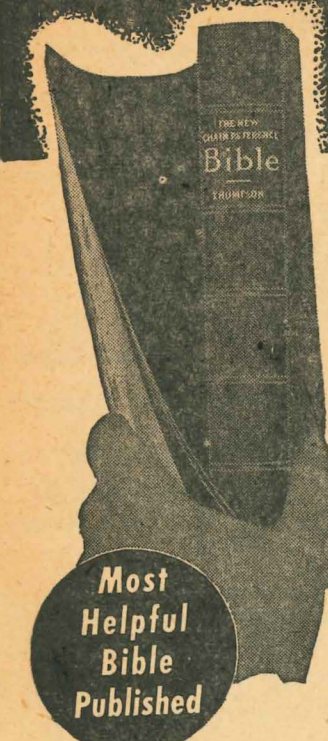
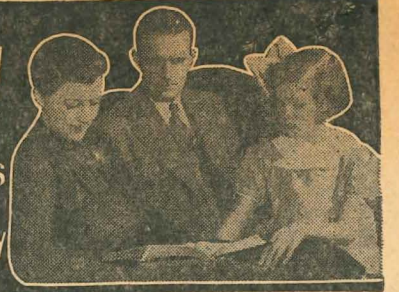
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