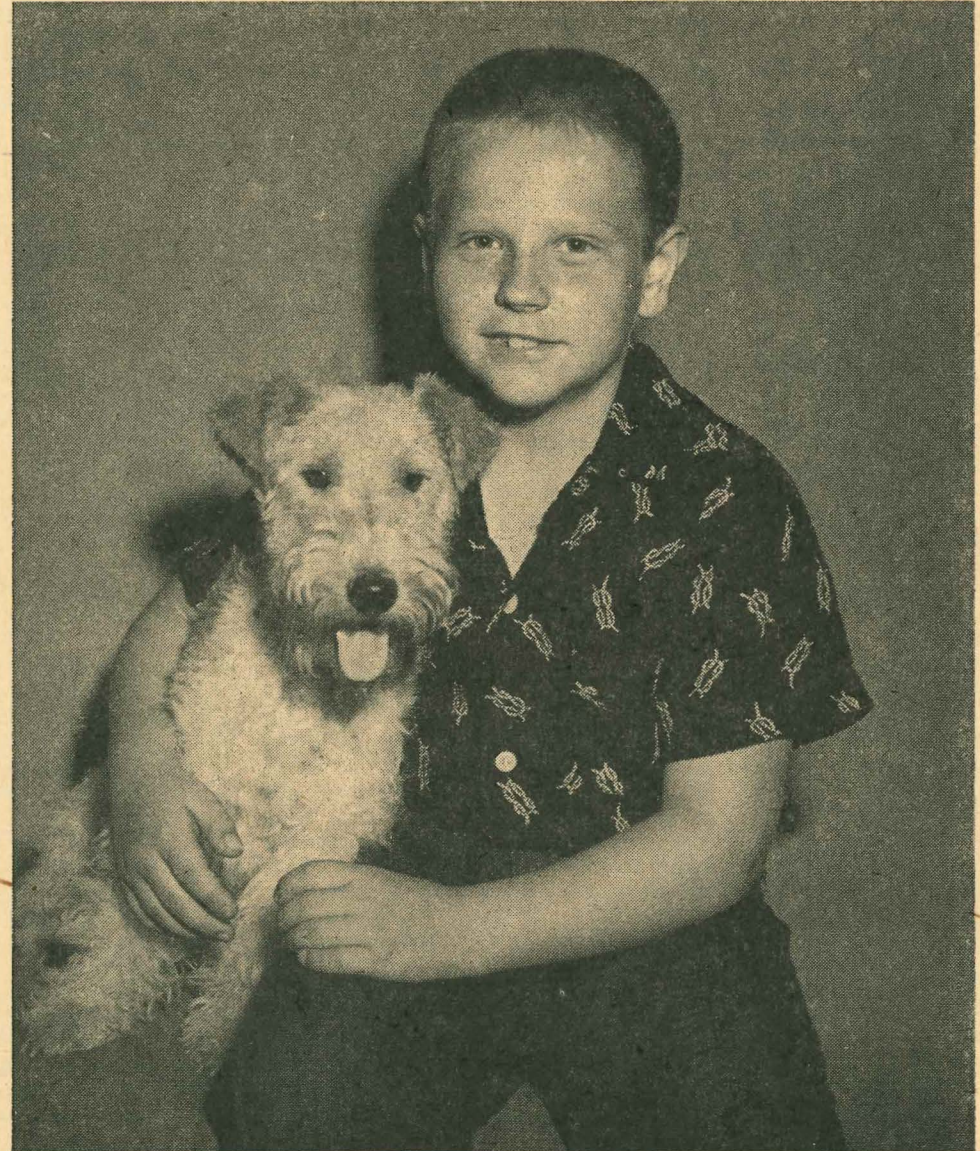


Western Recorder

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FRIENDS

►B. B. Isley assumed pastorate of Lee Street Baptist Church, Danville, Va., October 1. He went to the Virginia church from a pastorate in Fairdale, Ky.

►This is the Golden Jubilee year for the Woman's Missionary Union in Oklahoma. It is also the 50th birthday of the Oklahoma convention.

►Clifton Courtney, Jr., of the Lone Oak Baptist Church, Paducah, and now a student in Georgetown College, has been called to be pastor of the Hays Fork Baptist Church, near Richmond, in Tates Creek Association.

►Capt. Lloyd E. Chaudoin, superintendent of the Traffic Bureau of the Louisville Police Department for the last ten years, died at the Kentucky Baptist Hospital on October 10. His funeral was conducted at the 23rd and Broadway Baptist Church on October 11.

►"Brother Johnnie" Huxtable, past 74 years old, was guest of honor recently at First Baptist Church, Bluejacket, Okla., when he resigned as church Sunday school superintendent after serving for 27 years in that position. Inviting Huxtable's children and grandchildren, the church held a surprise after-church dinner for him. He has belonged to the church for 44 years.

►Dr. Sabin P. Landry, Jr., professor of youth work and adolescent psychology at the Southern Baptist Theological Seminary, is teaching a class and discussion group on 'teen age and pre-teen age children, designed especially for parents at the Young Woman's Christian Association, Second and Broadway, Louisville, at 7:30 p. m. on the nights of November 21, and December 5 and 12.

►The University of California at Los Angeles (UCLA) football team, rated as one of the nation's best, has a "religious core" sparked by All-American full-back Bob Davenport, who with his wife speaks about twice a week before youth groups on behalf of the Campus Crusade for Christ, which now has chapters at sixty-two colleges and which is strongly supported by team members of UCLA.—Survey Bulletin.

►Pastor Jack D. Sanford preached in a series of evangelistic services at the Salem Baptist Church, Pembroke, in Christian County, recently. The music was led by Pastor Verner Barnett, of the Crofton Church. Superintendent R. E. Pace, Jr., led in the efforts to reach a new high in Sunday school attendance, which was reached and exceeded. Four new members were added to the church roll.

►From the late 1920's into the 1950's, smoking of cigarettes quadrupled, from about 100 billion to more than 400 billion, and since the drop in 1954, that coincided with controversial research

reports linking cigarette smoking with lung cancer and heart disease, sales of cigarettes have risen from 201 billion for the first six months of 1954 to 207 billion for the first six months of 1955. The Department of Agriculture predicts that Americans above fourteen years of age will smoke an average of nearly ten pounds of tobacco in cigarettes during 1955.—Survey Bulletin.

►The Louisville Baptist Pastors' Conference has passed resolutions about the departure of Dr. Cort R. Flint from this city to become pastor of the First Baptist Church, Anderson, S. C. While here he has served in various capacities, such as student in the Southern Seminary; formerly pastor of Lynn Acres Baptist Church; and administration assistant to the president of the Southern Seminary. Formerly he was a chaplain in the armed forces. The resolutions were signed by the Resolutions Committee, composed of V. Bradford Curry, James B. Sawyer and Grady Randolph.

►There has been an increase of 72 in Sunday school enrollment at the Wing Avenue Church, Owensboro since June, and there have been 61 added to the church. In June they were in their old building, and now they are making this progress in the new building. A Training School is being held in November with eight classes, one for each of the departments, as follows: Nursery, Mrs. R. B. Hooks, Beginner; Mrs. Joe Minton; Primary, Mrs. R. B. White; Junior, Mrs. Roy Boatwright, Intermediate; Mrs. William McGibney, Young People; Pastor Dan Thomas, Adults; Oscar Pigg, and Pastors and Superintendents; Roy E. Boatwright.

►Mr. Spencer Clark, senior deacon of the Beechland Baptist Church, near Louisville, broke ground for a new Educational Building recently, according to Pastor Orrin W. Stites. Assisting him were Clarence Tabor, superintendent of the Sunday school, and William J. Clark, treasurer of the building fund. The new building is being erected to the rear of the present building, and will take care of the Young People's Department, a new Married Couples Department, two beginner and three primary departments, and four Junior Departments. The addition is expected to cost \$100,000. The members are looking forward to 1960, in which year the Beechland Church will be 100 years old.

►The classroom and administrative building of the Japan Baptist Theological Seminary was dedicated on October 11 in an impressive ceremony held in the chapel. Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, preached the dedicatory sermon. Japanese Baptists expressed profound gratitude to

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

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Southern Baptists who made the much-needed building possible. The new three-story, \$100,000 structure is made of steel-reinforced concrete and contains administrative offices, classrooms, library, and chapel. Along with the dormitory which was dedicated in 1951, it is expected to provide adequate facilities for the training of Japanese Baptist ministers for some time to come. The seminary campus is located at the foot of Mount Abura in a picturesque setting of pine trees and irrigation lakes, in a rural area about three miles from the main campus of Seinan Gakuin, Baptist school in Fukuoka City.

The Sessions of the General Association in Paducah

By FRANK M. MASTERS
Clinton, Kentucky

The meeting of the General Association of Baptists in Kentucky with the Tabernacle Baptist Church in Paducah, November 15-17, 1955, was the sixth session held in this west Kentucky city.

1873

The first session of the Association in Paducah met on May 16, 1873 with the First Baptist Church, which was constituted in 1840, before the then little town was incorporated. One hundred and four messengers were enrolled and a few visitors were seated.

The pioneer preacher, J. S. Coleman, who had served as moderator thirteen successive years, was not present because of illness. Pastor S. L. Helm, East Baptist Church, Louisville, was chosen moderator, and two distinguished college presidents were elected assistant moderators. These were President Basil Manly, Jr., Georgetown College, and President Noah K. Davis, Bethel College, Russellville, Kentucky.

The new State Mission Secretary, A. B. Cabaniss, during his first year of service had travelled over seven thousand miles, enlisting the churches in the support of missions. The prevailing panic greatly hindered the work. The amount of \$5,448.10 had been raised for State Missions, and ten missionaries employed.

This session was far reaching in its historical results. The committee (previously appointed) on locating the Southern Baptist Theological Seminary in Kentucky reported that the trustees had located the Seminary in Louisville, on the agreement that \$300,000 be raised by the Baptists of Kentucky. President J. P. Boyce, and Professor J. A. Broadus, of the Seminary, then located in Greenville, South Carolina, addressed the body. Dr. Boyce became the agent to raise the \$300,000 in Kentucky, and he reported one year later that nearly half the amount was in hand. The Seminary opened its first session in Louisville, September, 1877, with 89 students enrolled.

1895

On June 15, 1895, the General Association met the second time in Paducah. J. S. Coleman was elected moderator the fifteenth time. Recording Secretary B. W. Seeley had died during the year, having served as assistant six years and as secretary thirteen years.

Brother J. K. Nunnally, a prominent pastor, was chosen secretary, and served fourteen years in succession.

Three prominent Baptist editors were seated as visitors at this session. These were D. B. Ray, *American Baptist Flag*; S. H. Ford, *Ford's Christian Repository*; and E. E. Folk, *Baptist and Reflector*, Nashville, Tenn.

A resolution was adopted, ordering that vacancies occurring in the Boards of the Baptist Colleges and Academies should be filled by nominations made by the General Association. A committee was appointed to work over the plan, and report to the next session. This committee was composed of T. T. Eaton, J. T. Christian and J. M. Weaver. This was the beginning of a controversy, over the control of these Institutions, that continued over a half a century.

1911

On November 15, 1911, the General Association met the third time in Paducah. There were enrolled 236 messengers, and many visitors were recognized. Pastor C. M. Thompson, First Baptist Church, Hopkinsville, was chosen moderator. President F. D. Perkins, Bethel College, Russellville, and Pastor M. E. Dodd, 22nd and Walnut Street Church, Louisville, were elected assistant moderators. Prof. John L. Hill, Georgetown College was elected secretary the third time.

Pastor S. E. Tull, of the entertaining church, delivered the address of welcome, and Pastor T. C. Ecton, Calvary Baptist Church, Lexington, gave the response. The report on State Missions was made by Secretary William D. Powell. There was great concern over the condition of the Sunday school work, as months had passed without a state secretary. Out of over 1,800 churches in the state, over 700 of them reported no Sunday school. Later Mr. Louis Entzminger of Florida was elected to the position. He at once put on a program of grading the schools, and also a system of training teachers. Over \$28,000 was reported for State Missions.

Foreign missions was emphasized. Dr. R. J. Willingham, corresponding secretary of the Foreign Mission Board, addressed the Association, and four foreign missionaries were presented. Many of the regular attendants of the

Association said, "This is the best session we have had for fifteen years."

1917

On November 15, 1917, the fourth session of the General Association met with the First Baptist Church, Paducah, Brother R. G. Bowers, pastor. At this time the United States was engaged in the first World War, and the Spanish influenza was beginning to spread. Pastor H. Boyce Taylor, First Baptist Church, Murray, was chosen moderator, and Prof. John L. Hill was elected secretary the ninth time. Dr. W. D. Powell, who had served ten years as secretary of State Missions had resigned, and Bro. O. E. Bryan was chosen his successor. Many resolutions were adopted pertaining to the World War. Prof. W. O. Carver, Southern Baptist Theological Seminary, introduced a motion that the General Association, through the Executive Board, "consider the Spiritual needs of the soldiers at Camp Taylor in Kentucky."

1936

On November 10, 1936, the General Association met the fifth time in Paducah. Pastor W. H. Horton, First Baptist Church, Mayfield, was elected moderator. Pastor W. E. Hunter, First Baptist Church, Somerset, and Pastor S. F. Dowis, Carlisle Avenue Church, Louisville, were elected assistant moderators. Pastor Clyde L. Breeland, Richmond, Kentucky, preached the annual sermon. Pastor George D. Heaton, of the entertaining church, gave a cordial welcome to the messengers and visitors, and Pastor C. W. Elsey, First Baptist Church, Shelbyville, gave the response.

Brother H. S. Summers, pastor First Baptist Church, Madisonville, and Bro. E. D. Davis, pastor at Ludlow, were elected secretary and assistant secretary, the tenth time, each. In 1954 Brother Davis was in his fourteenth year as secretary, and George Raleigh Jewell was in his thirteenth year as assistant secretary.

Some of the leaders of Kentucky Baptists in 1936 were as follows:

C. M. Thompson, general secretary of the State Board of Missions; W. M. Wood, state mission secretary; W. A. Gardner, Sunday school secretary; Byron C. S. DeJarnett, B.Y.P.U. Secretary; Miss Mary Nelle Lyne, W. M. U. Secretary; and V. I. Masters, editor of the Western Recorder.

The report in 1936 showed 80 district associations, 2,066 churches with a membership of 368,217; and 1,847 Sunday schools, with a total enrollment of 242,856. There was reported 14,835 baptisms.

Nineteen years had passed, when the General Association met for the sixth time in Paducah, November 1955.

A "Gospel" Without Christ

In the November 15 issue of *Look Magazine* there appeared on page 22 the "Norman Vincent Peale Answers Your Questions" feature.

Mr. Peale seems to have made quite a name for himself, solving problems, untying hard knots and straightening out kinks.

The first question in the feature was:

"I am a girl of 15 and habitually lie. I find it hard to remember what lies I have told previously, and so I am constantly contradicting myself. It makes me feel terrible when I lie, but I find it hard to stop this habit. How would you suggest that I solve this problem?"

And what does Counselor Peale tell the 15-year-old, confused, sin-conscious child? Here it is:

"You have made progress for two reasons: (1) You feel uncomfortable in the twisted complications that lying always brings, and (2) you admit and are concerned about this fault. To overcome it, first snip off the little lies and gradually work back until you have eliminated your primary dishonesty. Keep a score card of how many times you tell the truth. Keep reminding yourself how comfortable it is not to be compelled to keep track of your lies. If this simple technique does not prove helpful, I suggest you consult a competent personal counselor who can explore and treat your trouble."

There you have it in a nutshell—the new "gospel" which leaves Christ out.

Paul said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Some of the Galatians had departed from the Gospel Paul preached, to another gospel, and he said: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another [gospel, that is]; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6-7). And he further said: "For do I persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:10-12).

Peale's plan for the little girl was one of human effort or works. The gospel Paul preached was one centered on and around Christ Jesus "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

The child admitted she was a liar, a big one; she was telling so many she couldn't keep track of them. She admitted it made her "feel terrible to lie;" she admitted she was unable to change and needed help from the outside.

And what is the help Mr. Peale offered?

He tells her she can be sure she has made some progress in the right direction because she feels un-

comfortable in the twisted complications that lying always brings, and because she is concerned about her fault. He tells her she probably can solve her own problem by merely snipping off the little sins, gradually, one at a time, and then, as time goes on, gradually working back until she has eliminated her "primary dishonesty." A good pair of imaginary scissors should turn the trick very neatly. And the implication seems to be that she could also herself "snip" out her "primary dishonesty." She was to keep a score card, sort of like one does at a football game, we suppose, of the times she told the truth, being glad all the while that she didn't have to keep score on her lies. She was to remind herself over and over how comfortable the whole program of score-card-keeping and sin-snipping made her feel (the power of autosuggestion).

And then, if his first plan didn't do any good (he called it "simple technique"), she was to consult a competent counselor who would explore her mind and treat her trouble, we take it, by more suggestions.

We wonder what kind of advice Mr. Peale would have given Nicodemus, the man to whom Jesus said, "Ye must be born again" (Jno. 3:7).

What would have been his advice to Saul of Tarsus when he suddenly became aware that he had "sinned and come short of the glory of God" (Rom. 3:23) and who later said: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5)? Would Peale have told Paul of the Christ "Whom God hath set forth to be a propitiation through faith in His blood, to declare HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just and the justifier of him which believeth in Jesus (Rom. 3:25-26)? or would he have told him that all he needed was to snip off his little sins first and then gradually work back until he had eliminated his "primary" trouble? and then, if that didn't get to the bottom of his "frustration," to go to Jerusalem and talk things over with a personal counselor who could explore and offer a suggested course of attitudes?

What would he have said to the jailer when he, too, asked a question, "What must I do to be saved?" Would he have said, "Believe on the Lord Jesus Christ and thou shalt be saved"? or would he have by-passed the Gospel for another gospel?

Mr. Peale said nothing about the basic sinful nature that causes man not only to lie but to commit every other sin. He said nothing of man's not being able to save himself or to free himself from the thralldom of sin. He said nothing about there being "none other name under heaven given among men whereby we must be saved" (Acts 4:12), and he seemingly overlooked the fact that "neither is there salvation in any other" than Jesus. He said nothing of man's need for the new birth, of his need for forgiveness which is made possible only by and through the sacrifice of the Son of God on Calvary. He said nothing of the truth that "He hath made Him to be

sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

No, the poor sin-smitten girl could do it all by herself, or else she could go to someone who could explore her personality problems and thus provide an escape from her tensions and maladjustments.

We don't want to be crude, or rude; nor do we want to be sarcastic; but we believe Satan likes tremendously any advice which substitutes another gospel and which ignores man's basic need as a sinner.

By slow process, in many quarters, the doctrine of sin is being eliminated and the whole thing is becoming a matter of making the right personal adjustments within one's own confused personality and to one's total environment.

We're constantly hearing that people are turning more and more to "religion;" and, if it's real we rejoice over it; but we want to make certain that "religion" includes genuine repentance from sins, and a vital, heart-deep faith in Him Who died for our sins and Who was raised again for our justification.

This is not a denial of the need for wise counselors; they are increasingly recognized as valuable in guiding disturbed minds through and out of their confusions. But we need counselors who, along with their sane advice to the confused, will point the way to "the Lamb of God that taketh away the sin of the world," to Him Who Himself liberates from sin and Who brings the "peace of God that passeth understanding." This, we believe, our own teachers are trying to do in the instruction being given young ministers. But there's a wide difference between this and merely snipping off sins here and there until the "primary" problem has been removed.

Reaching Men for Christ

One of the heavy emphases of the Sunday school program during 1956 will be on "Reaching Men for Christ." This is tremendously important, *immeasurably important!*

In addition to the broad church-by-church emphasis, six major regional conferences will be held. It is hoped that churches will send representatives to these conferences nearest them. They will be held with: Talbot Baptist Church, Norfolk, Va.; Dauphin Way Baptist Church, Mobile, Ala.; Temple Baptist Church, Memphis, Tenn.; First Baptist Church, Dallas, Texas; Calvary Baptist Church, Kansas City, Mo.; and First Baptist Church, Huntingdon Park, Los Angeles, Calif. The nearest conference to this section will be Memphis. Time will be December 29-30, Thursday morning through to Friday noon. The best speakers and leaders available will be in each conference.

Concerning these conferences Dr. James L. Sullivan says: "A worthy Christmas gift to your Adult leaders, to the church itself, and to Christ's cause would be for pastors to request the churches to send their Sunday school superintendents, Adult department superintendents, and Adult teachers to

one of these conferences. Such an investment in these leaders would result in very great advancement in our local churches and in our Convention. We are urgently concerned that our pastors attend one of these conferences and certainly they will do everything possible to be present. Surely our churches will want to have this worthy part in this highly significant emphasis of our denominational life. May I personally urge your church to consider this worthy matter?"

Concerning these conferences Dr. J. N. Barnette said: "We feel most deeply that Christ is urgently calling for MEN! Christ needs men who will stand up for him and his church and rally their families around the cross. The Lord has placed on our churches his burden and concern for men. We must not ignore the men any longer. We dare not fail in providing for them and their whole families in this time of moral crisis. We must plan to get their families. We must plan to get our young people. These days will be given to helping our churches in shaping a program to call out the men. A crusade for men would pay tremendous dividends. More men in Sunday school would provide: needed workers, more money, better examples, stronger churches, higher moral standards, and happier homes."

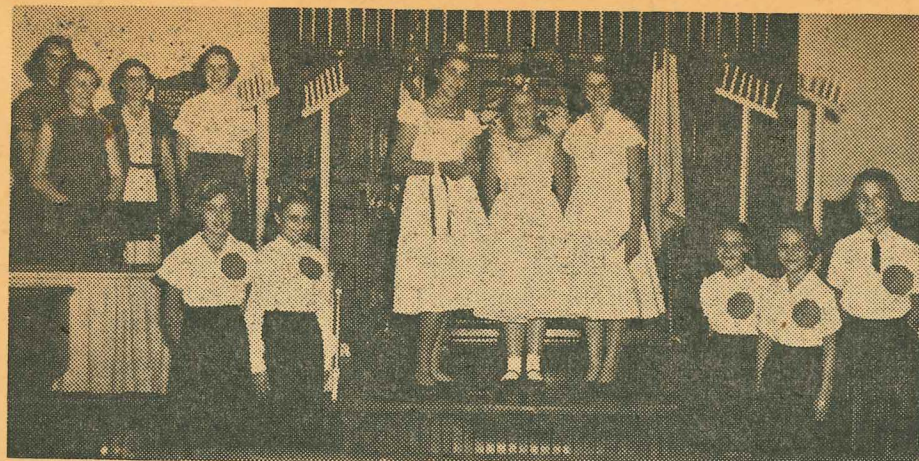
Magnificently stated! Let's start, now, and then go on through 1956 and in the years that follow, reaching the men for the whole program of Christ and His churches.

We Congratulate Southern Baptists in Ohio

Dr. L. O. Griffith, director of promotion for the Home Mission Board of the Southern Baptist Convention, states that Southern Baptists in Ohio report phenomenal progress. Three years ago there were nineteen churches and six missions. Total church membership was only 4,000. Today, there are 79 churches and 28 missions. Total church membership is 13,000. Three years ago, the Cooperative Program gifts amounted to \$8,000. This year Ohio Cooperative Program receipts are above \$70,000. There have been 4,100 additions this year, 1,690 of these by baptism. Southern Baptists in Ohio have now a five-year goal of 200 churches and 100 missions. Congratulations to Brother Ray Roberts who is executive secretary of the Ohio convention, and to all the Baptist pastors and churches of that new convention!

►A man really believes only as much religion as he is willing to apply to his daily living.—Houston Times.

►At Cornell University a professor, speaking on the subject of an observatory, said: "I hope they will never establish one here. Cayuga Lake is nothing but a fog factory. Every night it fills the atmosphere with so much vapor that it is not until late in the day that you can get any clear view of the sky." The clouds that go up around the human observatory prevent men from seeing clearly—clouds of passions, clouds of appetites, clouds of all kinds of evil feelings from the animal man. He does often make observations of celestial things.—News Illustrator.



Photo, Dalton's Studio

SCOTTSVILLE CORONATION.—In an impressive Coronation service at the First Baptist Church, Scottsville, Kentucky, three members of the Girl's Auxilliary were crowned queens. They were Ruth Wilson, Linda Wooten and Charlotte Dalton (standing in the center of the platform). Six girls were recognized as Maidens (left to right in front of the platform): Carolyn King, Julie D. Halcomb, Frances Ann Hite, Nancy Patton, and Linda Whitlow. Fern Lane, the sixth, is not in the picture. In the background at the left are shown Mrs. Harry Payne Read, Junior G. A. Counselor; Mrs. Norris G. Hite, Young People's Leader; Mrs. Howard Cole, Junior G. A. Counselor; and Stuart Tracy, Intermediate G. A. Counselor.

Public Relations Will Spread The Southern Baptist Message

(Condensed from Baptist and Reflector)

By JAMES W. CARTY, JR.
Church Editor
Nashville Tennessean

Effective public relations will help Southern Baptist churches interpret and spread their religious programs and spiritual life.

Baptist churches and individual Christians are vital and dynamic. They need to share their Christianity with the public.

Fortunately, church leaders increasingly are becoming aware of this need. Their hunger for knowledge in this field is expressed in various ways.

Annual Writers' Conferences

One evidence is the great interest in annual writers' conferences at Baptist assemblies.

Another sign is purchase of recent books in this field, such as *Practical Church Publicity*, written by Richmond O. Brown, department of advertising, Baptist Sunday School Board.

Church leaders can learn practical technique from articles and books on journalism, psychology, sociology, and semantics.

Let The People Know

By letting the American people know what Baptist churches are doing, church leaders provide information about the contribution of religion to the United States.

Each Christian and every Christian group has public relations, whether conscious of it or not. These relations may be planned or unplanned, effective or ineffective in advancing the Kingdom of God.

Development will be haphazard if churchmen refuse to acknowledge the need for a planned public-relations program and fail to develop an effective program.

The Best Kind of Program

The best public relations program is having a vital church filled with genuine Christians.

Interpretation of a church program should be based on factual information, integrity, and honesty.

Churches need to send regular re-

leases once a week or more frequently to daily and weekly secular newspapers and frequently to church periodicals.

A publication may not use every item submitted, but congregations still should send them regularly. Getting the name of your church in print from time to time keeps your organization before the public. It also shows your varied, rich program of activities.

Events Are Newsworthy

The calling of a pastor, the election of officers are of major importance. Also significant are growth in membership and budget, financial drives, plays, cantatas, special programs at Easter, Christmas, and Thanksgiving, new insights presented in sermons, and installations and ordination services.

Call your church editor and make friends with him. Do your share in bettering the co-operation of press and pulpit.

Church Remains Calm Through Earthquake

PITTSBURG, Calif. — (BP) — An earth tremor which struck in the San Francisco Bay area recently failed to upset the observance of the Lord's Supper at Temple Baptist Church here.

Pastor Joseph Krake said the deacons were preparing to pass trays of bread when the building began to rock "as though it were perched on top of ocean waves."

The earth shook for two minutes. After that, lights went out for 30 seconds. The congregation remained seated. When the lights came back on, the members partook of the Lord's Supper.

Pastor Krake said: "I was proud of my people, for they did not disturb the ordinance of the Lord's Supper. A local theater which was crowded at the time was the scene of a near stampede as the people ran for all the exits, but God's people in God's house, though afraid, trusted in God."

During the earthquake, the roof moved and it seemed as if the walls of the church would collapse, the pastor declared.

Baptist Bequests

JACKSON, Miss. — (BP) — In his will, the late W. E. McGehee, Jackson businessman, left \$40,000 to four Jackson institutions. Two of them are Baptist—Baptist Orphanage, which received \$20,000, and Calvary Baptist Church, of which McGehee was a member, and which received \$10,000.

►Brother Paul Payne conducted a revival at the Walnut Hill Baptist Church, Campbellsville, with conversions at every service. Robert L. Cate is pastor.

The Harvest of the Spirit: *Peace*

By DALE MOODY
Associate Professor of Theology
Southern Baptist Theological Seminary
Louisville, Kentucky

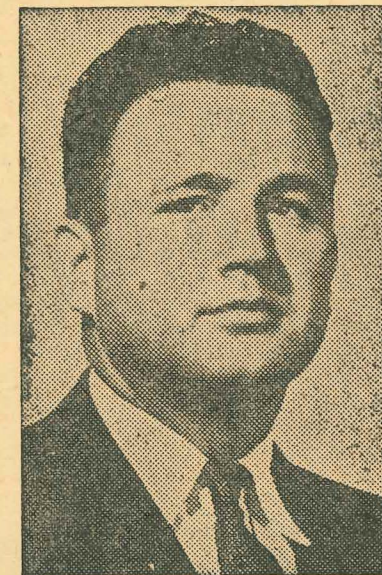
One of the most beautiful words in the Old Testament is the Hebrew word *Shalom* (peace). It means harmony in community whether with God or with men. The opposite is discord, strife, chaos, and disruption. The soul is never sicker than the time peace has fled, and the social structure was never weaker than in the time of turmoil and strife. At times the harmony with God and man is described in terms of the covenant relation which bound men in a community of faith and to their God. The breach of the covenant was bitterness; the keeping of the covenant was blessing beyond measure. At other times the harmony of the soul means salvation, not only from strife with an enemy but also beyond the discords of earthly life. The deepest despair is expressed in the saying: "Peace, peace, when there is no peace" (Jeremiah 6:14).

Yet Israel is not alone in this cry for peace. It is the cry of all men of all time. Even the present age of "progress" has come to see that progress without peace is the path to destruction. An individualism that isolates man from God and from man is the avenue to insanity and to annihilation. People can become real persons only in a community of spiritual and social harmony that provides a haven in which the storms of life do not destroy and the wrecks of life are repaired. Harmony points to the holy, but discord is the Devil's jamboree. The cry of the human heart tastes salty tears until peace is found. "For thou hast created us for thyself," prayed Augustine, "and our hearts cannot be quieted till they find repose in thee."

Peace with God

The path to peace leads to God. In God alone the broken cords of life are made to vibrate once more. Martin Luther's stormy soul was in anguish until he found peace with God through the Lord Jesus. In Romans 5:1-11, a passage that moved Luther deeply, peace with God is presented in two parts. The first is the nature of peace (5:1-5). Grace is pictured as a room into which the doorway of Christ leads. The act by which one enters the realm of grace is faith, the utter trust of the soul in God. It is an act of response to God's personal grace, not merely to some proposition; and genuine faith is a complete act of surrender to the will of

God. After entrance into grace by faith the joyous hope of sharing God's glory adds to the peace we have with God. One now knows that the realm of grace prepares for the realm of glory, but the distance between the two may be a long and difficult journey. Even so, those who possess true faith and real hope can



ELEVATED. — Dr. Ray Frank Robbins has been elevated from an associate professor to full professor, first year, in the Department of New Testament at the New Orleans Baptist Theological Seminary. He has been at New Orleans since 1952, and prior to that was assistant professor of Bible in Howard College, Birmingham. During his school days in the Southern Seminary in Louisville he was an assistant pastor at the Clifton Baptist Church.

rejoice even in trouble. Trouble has a way of producing endurance in the faithful, and such endurance produces character. The endurance through trouble to character does not extinguish the candle of hope but rather makes it burn the brighter. Between the realm of grace and the realm of glory the harvest of the Spirit is reaped in abundance. The down pouring love of God floods the heart through the experience of the Holy Spirit which God has given to us.

Peace reaches the peak of joy in the devoted life directed by the Spirit of God.

On the other side of the coin is the need of peace. Against the bright background of faith, hope, and love the dark picture of man's desperate need is described. In Romans 5:6-11 there are three "whiles" that direct attention to man's great need. The first statement says that Christ died for the ungodly "while we were yet helpless" (5:6). In our weakness when we were unable to save ourselves, Christ came to our rescue. We were sinking in despair but just at the right time the Master of the Sea heard our despairing cry. Again God showed his love for us "while we were yet sinners" (5:8). Human beings would hardly die for a righteous person, and in a few cases men may die for a very good person; but God revealed his great love when we were neither righteous nor good but just plain sinners unworthy of his love. And finally, God reconciled us to himself "while we were enemies" (5:10). Much ink has been shed to explain how God was reconciled to man, but the Scriptures teach no such thing. It is man that is God's enemy and needs to be reconciled to God. Not once does the New Testament place the need of reconciliation in God. The argument that tries to prove that God and we were enemies would lead to the logical conclusion that God and we were helpless (5:6) and that God and we were sinners (5:8). This would be a hideous heresy. It is man who is a helpless sinner and an enemy of God. The "we" means the same in Romans 5:10 as it does in Romans 5:6, 8.

Peace with Men

Harmony with God brings harmony between men. A crude cross on which Christ died has become the symbol of peace. The two pieces of wood reach in different directions. One brings God down to man and points man to God, but the other reaches out in both directions until every person is included in the promise of peace. The peace offered in Christ is threefold. First, the peace of God which brings peace between men is a *person*. Apart from the person of Christ there is no real peace between men. To reject Christ is to declare war on God, and this is a battle man can never win. Man's arms are too short to box with God, but God's arms are not too weak to save all who come to God by way of the cross of Christ. Christ is our peace because "He has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us" (Ephesians 2:14, J. B. Phillips).

(Continued on Page 23)

►A well-known medical specialist from New Orleans, La., Dr. Alton Ochsner, received Louisiana College's seventh Distinguished Service Award recently.

Clear Creek Mountain Preachers School Inaugurates Its Second President

By ERWIN L. McDONALD, Executive Secretary
Department of Christian Education
Louisville, Kentucky

CLEAR CREEK, Ky., Oct. 25. — The several hundred Baptists who attended the inauguration of the Rev. Dennis Merrill Aldridge as second president of Clear Creek Mountain Preachers Bible School on October 25 witnessed the making of Kentucky Baptist history. One of the most impressive moments came following the inaugural dinner when Dr. L. C. Kelly, founder and first president of the school, who has recently been ill and who came to the inauguration against the wishes of his physician, stood and gave his charge to the incoming president. Dr. Kelly expressed his happiness that the new administration is committed to carrying out the original purpose of the school, providing a sound education based on the English Bible for men and women who feel led to give their lives to Christian service but who for one reason or another are not in a position to attend the colleges and seminaries.

In his inaugural address, delivered before a packed house in Alice Rains

Memorial Auditorium, President Aldridge paid tribute to Dr. Kelly and Dr. R. P. Mahon and others who gave sacrificial leadership to start the school 29 years ago.

"This institution results from the need felt especially by Dr. Kelly," President Aldridge said. "For then, as now, the mountains was a religiously destitute area. Because of inadequately trained ministerial leadership, the people of the mountains have long been plagued with many types of emotional and bizarre religions. To illustrate, on August 16 of this year, a preacher was buried within ten miles of this institution. His death had been caused by a snakebite received in a religious service. According to an account in the *Pineville Sun*, a local newspaper, an article about that preacher's death was published two days later in a newspaper of Tokyo, Japan.

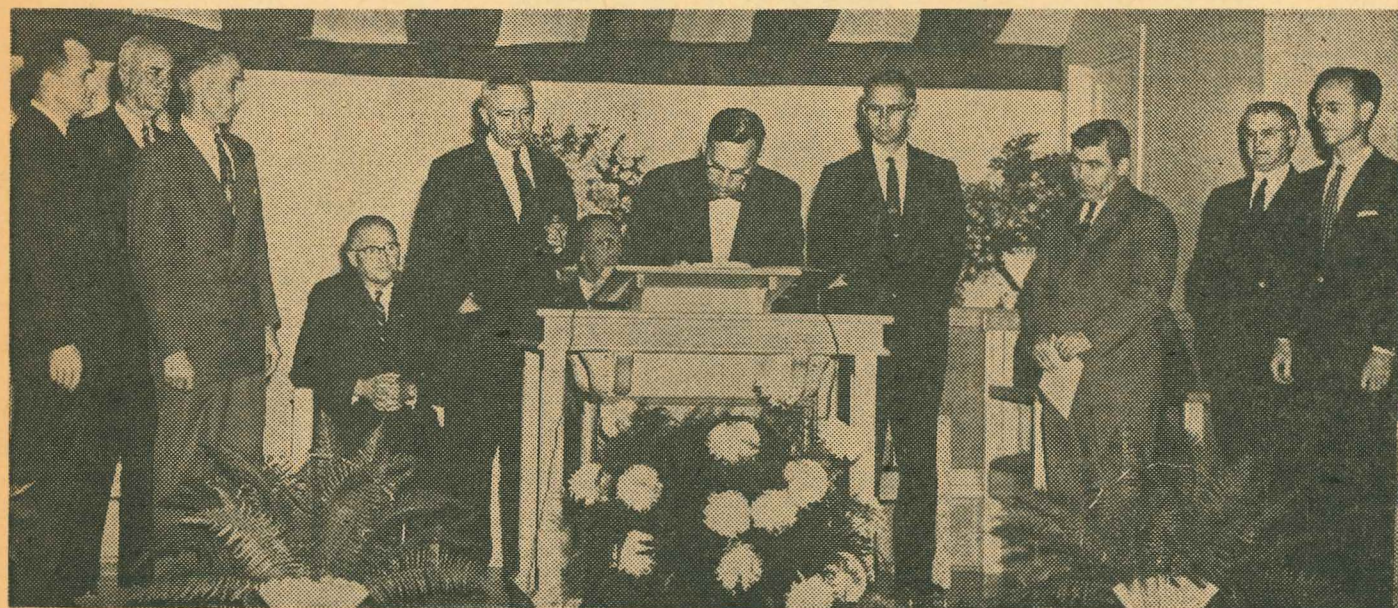
"Too long it has been the custom to laugh at the people in the mountains because of certain unusual practices, low economic incomes, and backward edu-

cational programs. I share the views of Harold Taylor when he says: 'I am tired of hearing that moral values have disintegrated. I am tired of hearing that the modern world has deprived life of its meaning, that the ideals of classical civilization have been shattered. I am weary of certain people who claim we are lost, bewildered, frustrated, neurotic, decadent, uncertain, immoral, corrupt, and generally doomed. Some people are, some aren't.' The same principle holds true in the mountains. A few of the mountain people may be as the comic strips portray, but most of them are not. We are just like people throughout the world, good and bad, wealthy and poor, educated and illiterate."

Discussing the need for Clear Creek, President Aldridge pointed out that within a radius of 125 miles from the institution, there are 3,670,816 persons in Kentucky, Tennessee, Virginia, West Virginia, North and South Carolina. Of this number there are 768,596 persons belonging to Southern Baptist churches, he said.

"This is a section of small churches," President Aldridge continued. "Of the 3,651 Baptist churches in the area, 3,360 are in communities of under 2,500 population. Multiplied hundreds of these churches are small, one-fourth, one-half, or struggling full-time churches. Thus, our institution finds itself in the midst of a field ripe for the type of service Clear Creek is prepared to offer and which it shall continue to offer in the ensuing years.

(Continued on Page 16)



SIGNING THE NEW HAMPSHIRE CONFESSION at the presidential inauguration at Clear Creek Mountain Preachers Bible School October 25, as Dr. Otis C. Amis (left of lecturn), of the Board of Trustees, looked on, were the Clear Creek faculty (left to right, standing): Kenneth Clendaniel, Dr. T. D. Brown, B. G. Greenlee, Martin V. McKinster, President D. M. Aldridge, John R. Isaacs, Dr. L. T. Hastings, and Carl W. Hunter.

CHILDREN'S PAGE

Roger's Thanksgiving Discovery

By CLARA J. SMITH



Illustrated by Eric B. Johnson

It was the day before Thanksgiving. Roger's mother had just taken a big pan of cookies out of the oven when he and his new friend Norman came running through the house and into the kitchen.

"Whoopee, I knew it," shouted Roger, swooping up two cookies in each hand and motioning to Norman to help himself.

Norman hesitated. The cook at his house always shooed him out of their kitchen.

"Go ahead," said Mother. "Take all you want. Roger can smell freshly baked cookies miles away. If ever he gets lost, I'll bake a batch of cookies and his nose will lead him home."

The boys both grinned and Roger said between bites, "Mmmm, they're the best ever, Mom. Could we have some for a picnic lunch? Norman wants me to hike to Bear Mountain with him. I can, can't I?"

Mother stopped cutting out cookie dough and looked up.

"You mean just you and Norman? No, I'm sorry, but it's too far."

"You never let me go anywhere," protested Roger. "Norm's mother lets him go. He does anything he wants to, don't you, Norm?"

"Well," answered Norm, "almost anything, I guess. My mom and dad do what they want to, too."

"See," argued Roger. "Why can't we do that way? Then everybody would be happy."

"I wonder," said Mother. "Anyhow,

I don't think your daddy would agree to it. Suppose I should want to read a book just when he wanted his dinner. I'm sorry, but no Bear Mountain today. Besides, I need your help, with all the company coming tomorrow."

"What fun is that?" grumbled Roger. "Norm's folks take their company to the restaurant. He never has to help."

Mother went back to her cookies and Roger knew there was no use arguing the matter further. Norman, feeling pretty sorry for Roger, edged his way to the door.

"Be seeing you, Rog. Thanks for the cookies, Mrs. Martin."

"You're welcome," smiled Mother. "Come any time. I bake real often."

He was off, and as soon as the door closed behind him, Roger fled upstairs to his room, muttering, "I wish I was Norm! I wish I was Norm!"

Early the next morning the relatives began arriving. Roger forgot about Bear Mountain with the house full of uncles and aunts and cousins—and delicious smells. A huge turkey was roasting in the oven. Every time his mother opened the door to baste it, Roger leaned over her shoulder and sniffed hungrily.

Everybody was helping and bumping into one another and laughing. Roger whipped the cream topping for the pumpkin pies until it stood up in little peaks like snow on a picket fence. He glanced out of the window. Hooray! it was snowing. His daddy, carrying an armful of logs, was covered with the feathery flakes. Roger ran to open the door for him.

Roger knew that after dinner was over and the dishes washed and the table set again for supper they would all gather around the crackling open fire and pop corn and play games. Great-Grandfather would tell them about when he was a boy and the Indians came.

"Why," thought Roger, "Thanksgiving is 'most as good as Christmas."

When the phone rang, Roger answered it. In a minute or two he rushed back into the kitchen all excited.

"It was Norm," he said, "and do you know what? His folks went out of town to a party and left him with the housekeeper. On Thanksgiving! They gave him some money and told him he could do whatever he wanted to do. But

there isn't anything he wants to do. He invited me to go to a movie, but I told him I couldn't that I was helping. Can't he eat with us?"

"Of course, he can," said Mother. "Get him right away. You know, I believe he'd like to help, too."

Roger was already putting on his coat as his mother was talking. He pulled his coonskin cap down over his ears and started for the door.

Then he came back and whispered so just his mother could hear, "I like our way the best. I'm glad I'm me!"

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Thanksgiving Day

By Margaret Good Gregory

The turkey's on the platter,
The Cranberry sauce is done,
There're mountains of mashed potatoes,
Oh, we're ready for the fun!

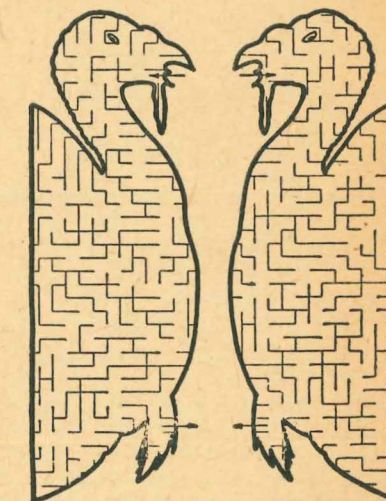
The house is warm and steamy
With smells of mince and spice
And pumpkin pies and pudding
Make all the air so nice.

Mother's pink and pretty,
As she does last minute things,
And Dad seems all excited—
Inside my heart just sings!

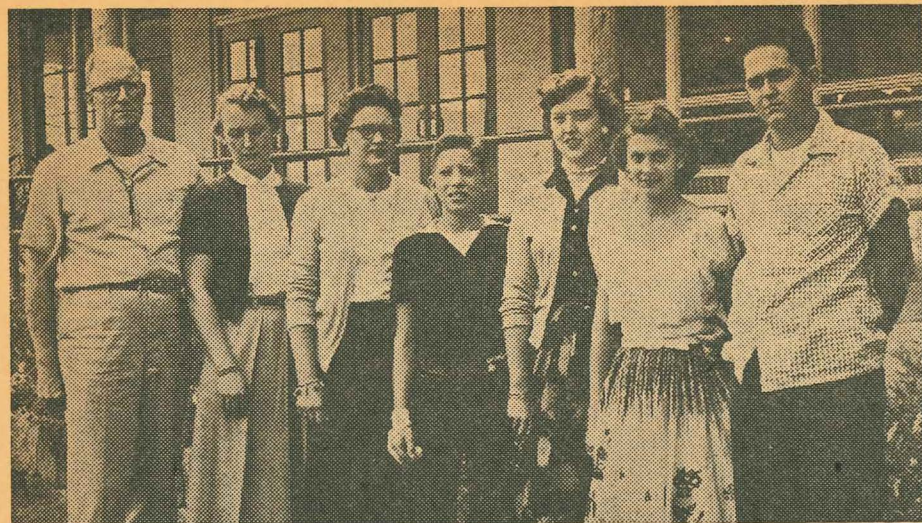
Aunt Martha's driving in now,
Hurrah! Let's shout a cheer—
Thanksgiving Day for my family and me

Is the grandest day of the year!

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Begin at the arrow at the mouth of the turkey and follow the line but do not cross any lines as you do. This game is fun to have somebody do the other side of the game and time yourselves to see who finishes first.—Reuben S. DeLong.



KENTUCKIANS ON GLORIETA STAFF. — These Kentuckians found a place of service on the staff at Glorieta Baptist Assembly, New Mexico, in "The Land of Enchantment." They are (left to right) (1) Burnett T. Davidson, Glasgow, Ky., a student in the School of Religious Education, Southern Seminary, who served as Boys' counselor; (2) Mrs. Burnett T. Davidson, lodge hostess; (3) Mrs. Helen Brown Smith, Buechel, Ky., a student in School of Religious Education, registrar; (4) Dennis W. Smith, Buechel, kitchen and cleaning crew; (5) Miss Cleeta Jo Brown, Buechel, Texas Hall; (6) Miss Margaret Hall, Lebanon, student at Eastern State Teachers College, dining hall; and (7) Mark Pharis, Buechel, student at Georgetown College, kitchen. This was Glorieta's third conference season and its phenomenal growth is evidence of the acceptance it has found in the life of Southern Baptists. More than 10,000 persons availed themselves of the leadership conferences this summer. Plans are under way for growth and expansion for a greater assembly in the future.

Why Attend the Evangelistic Conference?

By G. R. PENDERGRAPH
Rural Worker

"By all means, I plan to attend the Evangelistic Conference," said one pastor. "It means so much toward starting my year off right."

This is a valid reason for attending the Evangelistic Conference to be held at Walnut Street Baptist Church, January 9-11. The very name suggests the mission of our ministry—"evangelism." This term has ramifications; one having to do with the winning of men to Christ and another having to do with the development of these individuals whom we have won into consecrated evangelists who in turn will themselves become promulgators of the Gospel and thus win others to Christ. Both of these aspects, along with others, will be discussed by such personalities as: C. Y. Dorsey, Ramsey Pollard, W. Hines Sims, J. Howard Williams, Duke K. McCall, R. G. Lee, W. C. Boone, Eldred Taylor and others.

Just as the pastor said, the Evangelis-

tic Conference is a good starter for the year. Here are some reasons:

1. It unifies our pastors in heart and mind as well as plan and purpose. We believe that Baptists can do more and do it faster if we pool our ideas as well as our efforts. It is true that no two church fields are exactly alike and no two people are the same. Therefore, no stipulated pattern will do the job. It is equally true, however, that as Christians, our mission is the same—extending the Kingdom of God into the hearts and lives of men and women, boys and girls, therefore, to think together about a subject of such common interest will be profitable.

2. Such a conclave gives opportunity for the swapping of ideas, sharing of inspiration and wholesome fellowship with men of like interests.

3. The conference affords pastors and laymen alike an opportunity to hear some of the leading preachers as well as denominational leaders in the South-

ern Baptist Convention discuss subjects of vital interest.

Because of these and other reasons, every Baptist pastor in our state ought to plan to attend the Conference and bring as many of his laymen as possible. A church would be enriching itself as well as strengthening the Cause of Christ if it made possible the pastor's attendance by bearing his expense.

Rural pastors who wish to attend can get a reservation in a Baptist home here in Louisville by writing this office.

Make your plans now to attend the annual Evangelistic Conference.

Homer Martinez in Prestonsburg Revival

PRESTONSBURG, Ky. — Evangelist Homer Martinez, Fort Worth, Texas, has just concluded a series of revival meetings in the Irene Cole Memorial Baptist Church here, in which there were 47 professions of faith, 5 of these being members of other churches who have not been saved previously, and 42 presented themselves for baptism and church membership.

On the Sunday following the revival 4 others made professions of faith in one of the mission services and were baptized and received into the church that night. Thus, 29 have been received by baptism, several more are expected to be baptized soon, 3 were added to the church by letter, 1 by statement during the revival.

In addition to reaching this great number of lost people, the revival opened up other doors of opportunities and greatly strengthened the membership.

The ministry of Evangelist Martinez was a definite blessing to this entire area, as his messages were carried daily over the local radio station into thousands of homes where preachers never go and some where they would not be welcome.—Ira McMillen, Jr., Pastor.

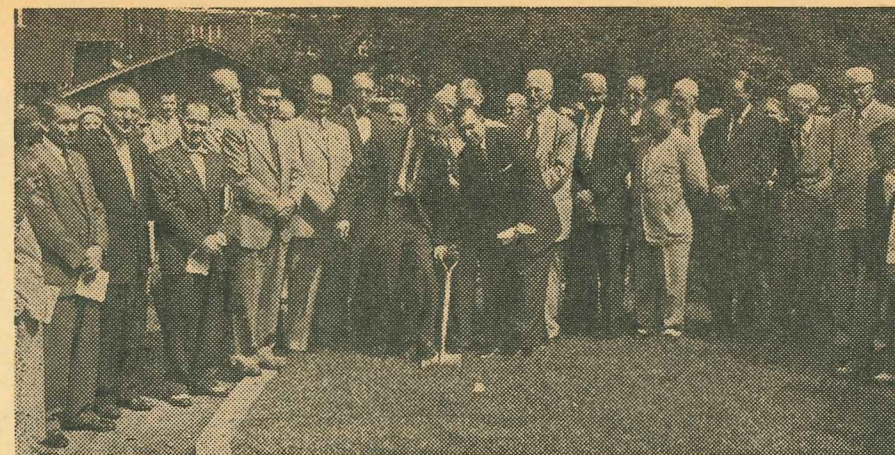
Foreign Board Has Permit To Buy Property in Spain

Representatives of the Southern Baptist Foreign Mission Board in Spain have been given permission to buy property in Malaga.

For a number of years the Board has been unable to buy property in Spain; and this particular request had been pending for four years. The property will be purchased in the name of the Foreign Mission Board.

It has been suggested that it is difficult to know whether or not this will be an isolated case or whether it means that things will be a bit easier relative to properties in the future.

Pineville's First Baptist Church Breaks Ground For its New \$110,000 Educational Annex



Standing (left to right): Right Row: Ike Wilson, E. J. Farsis, T. F. Hendrickson, Foley Partin, W. O. Hoskins, Dr. J. M. Brooks, Jr., Clyde Creech, Robert Turpin, Wayne Bishop, Dr. LaRue Roberts, Dr. Edward Wilson, Sr., H. B. Asher, George Davis, F. C. Bird, J. S. Chappel, the Hon. Eugene Siler, H. S. Gaddie, the Hon. James S. Goldmen. Breaking ground in the foreground—Dr. Edw. Wilson, Jr., and Pastor Raymond Sanderson.

PINEVILLE, Ky. — The First Baptist Church of Pineville broke ground on September 25 for its much needed educational annex. The building, when completed, will house four modern Nursery Departments, two Primary Departments, two Junior Departments, one Intermediate Department and two Adult Departments. This building will be three floors high and each floor space is 90'x40'. When this building is completed the First Baptist Church will have one of the most modern buildings in all of Eastern Kentucky.

The ground breaking ceremony featured many of Eastern Kentucky's finest leaders as speakers. Those on the pro-

gram were: the Hon. Eugene Siler, U. S. Congressman, and M. H. S. Gaddie, secretary of Pineville's Chamber of Commerce.

The First Baptist Church has just closed one of its greatest years in every respect. There were 179 additions during the year, eighty-three being by baptism. The contributions toward all causes, including the Building Fund, were \$61,419.72.

The church, under its capable pastor, Raymond Sanderson, sponsors five missions and has seen one new mission building valued at \$7,000, erected this year. Another mission building is under construction at the present time.

Texas Sounds Communism, Church-State Warnings

HOUSTON, Tex. — (BP) — Southern Baptists in the Lone Star State took stands on Communism, race relations, and separation of church and state during their 70th annual convention held here recently.

They also approved a \$9 million budget, the highest in their history, and re-elected their state convention president.

Every Texas Baptist pastor and church leader should keep informed on Communism's goals and methods of operation, said the convention, and "consider a part of his daily witnessing the exposing of Communism as one of the greatest enemies to the growth of Christianity."

The convention—with 9,000 in attendance—approved a report from its

Christian life commission that "our churches, people and pastors, seek earnestly to be true to Christ in their attitudes and conduct toward those of other races . . . avoiding participation in movements or organizations which tend to violate Christian principles and to show disrespect for constituted authority. . . ."

Urges Christian Consideration

It called for tolerance and Christian consideration of the opinions of others on the race question "during the present crisis."

Baptists were urged to be alert for violations of the principle of separation of church and state, not only by other faiths but by Baptists themselves.

The \$9 million record budget includes \$7 million for Cooperative Pro-

gram purposes. The first \$6,150,000 of this \$7 million will be divided 35 per cent to worldwide causes and 65 per cent for use in Texas.

The next \$850,000 will be divided this way: 45 per cent through the Southern Baptist Convention to worldwide uses, 45 per cent to remain in Texas for Baptist institutions, and 10 per cent to go to state missions.

Association Reports it Can't Censure Pastors

NASHVILLE, Tenn. — (BP) — The Nashville Baptist Association declared here it has no power to censure a pastor who belongs to an interdenominational group of ministers.

One minister in the Association sought to have some fellow ministers rebuked for belonging to the Nashville Pastors' Association, a local, independent organization with members in several faiths.

The ministers who belong to the interdenominational group are also members of the Nashville Baptist Pastors' Conference.



TO RELIEF AND ANNUITY BOARD. — Dr. Floyd B. Chaffin has resigned as executive secretary of the Louisiana Baptist Convention in order to become associate executive secretary of the Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas. In his new position he will become director of public relations for the board, a work performed previously by Dr. R. Alton Reed before he became executive secretary. Dr. Chaffin has been executive secretary in Louisiana since July, 1952. Previous to that he was associate executive secretary of the Texas Baptist General Convention.

►Robert Bracewell has resigned as pastor of First Baptist Church, Spanish Fort, Ala., to become pastor of West Side Baptist Church, Plant City, Fla.

“...and



Thanks

FOR OUR GENEROUS KENTUCKY BAPTISTS, WHOSE

Thanksgiving Offering

FEEDS, CLOTHES, SHELTERS and EDUCATES OVER 600 OF US!

Bless Them!”

GIVE ONE DAY'S PAY

AT THANKSGIVING

For Glendale, Spring Meadows and Pine Crest

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

"M" Night in December

The success of "M" Night will depend largely on the promotion of it in the individual church. If the "M" Night has been well planned, it still will not be a success unless it is emphasized in your church.

Set the goal of attendance from your church, then work to reach it. Devise some attractive attendance boosters such as: make a large sign out of construction paper with large figures pasted on it to indicate the goal of the church. Place this poster in the front of the church auditorium, and keep referring to it.

There are some lasting benefits to be received from getting your Training Union members to attend the "M" Night meeting; They are: First, it will give your Training Union members a sense of collectiveness in cooperating with the other churches in your association. Second, it will inform your Training Union members of the Associational Training Union program and goals; and third, it will inspire your Training Union to want to expand and grow as it should.

Youth Week Reports

A total of 21 churches in our state reported Youth Week in 1954-55. We are sure that many others observed this week but did not report it to the state office. Youth Week is a wonderful opportunity for our churches to give the Young People some practical experience in the every day operation of our church. Plan now to observe Youth Week next year.

Study Course Awards

The Training Union Department of the Baptist Sunday School Board reports that 25,302 awards were requested by churches in Kentucky.

New Book for Intermediates

Blueprint for Tomorrow is the name of a study course book for Intermediates. This book is written by Dr. Phelps, president of Ouachita Baptist College in Arkansas. We recommend this book to teen-agers and parents. Plan on using it for an Intermediate Training Union Study Course. It comes in two editions—one for teachers and the other for teen-agers.

This book will be especially helpful in leading Young People to think about

their future home and vocation. It is written in the language teen-age girls and boys understand.

Samples

Would you like to have samples of periodicals you are not now receiving? For free copies, write today to *The Mail-bag*, 127 Ninth Avenue, North; Nashville 3, Tennessee—giving the name of the sample periodicals you desire. Please do not order samples on the regular periodical order form.

Northside, Mayfield, Leads State

The Northside Baptist Church, Mayfield, Kentucky, in Graves County Association, leads the state in study course awards requested by the individual church. We offer our congratulations to Mr. Prentice Hawkins, the Training Union Director, and to Rev. J. H. Currin, the pastor.

Tracts Now Available

The Young People's Speakers' Tournament Tracts, the Intermediate Sword Drill Tracts, and the Junior Memory Work Drill Tracts are now available. If you have not received yours, leaders, you may order them from our state office, The Training Union Department, 127 E. Broadway, Louisville, Kentucky. We are looking forward to a good group from each church to participate in these events.

Standard of Excellence

(Continued from last week)

2. *Study Course.*—During the twelve-month period preceding the close of the quarter involved 50 per cent of the Training Unions shall have participated in a study course in their own churches, using books in the graded Training Union study course series. The period of time involved shall be the twelve-month period of which this is the final quarter.

3. *Preparation.*—(1) Seventy-five per cent of the associational officers, including the director, shall read the *Associational Baptist Training Union Handbook* once each year and use it as a guidebook.

4. *Enlistment.*—Two thirds of the churches in the association shall have Training Unions, or one new Training Union shall be organized in the association during the quarter for which Standard recognition is requested.

NOTE—If the association has reached the points on this Standard for a quarter, application for the Standard award should be made in duplicate to the state Training Union secretary on forms furnished by him. To the association qualifying as Standard, the quarterly Standard award will be sent by the Baptist Sunday School Board.

Each association should send the names and addresses of its officers to the state Training Union department after each election of officers.

(For a complete discussion and interpretation of the associational Standard see "The Associational Baptist Training Union Handbook," by Gibson.)



COUNSELOR'S CORNER

BY

DR. R. LOFTON
HUDSON

Dedicating Babies

Question: Why do some Baptist preachers permit and sometimes invite parents to bring their babies to the altar to dedicate their lives to the Lord? It is the most ridiculous thing that has come out of this modern age of ours, and I think it should be blacklisted. It is certainly not in the Bible.

Answer: You are right. It is not in the Bible, not as a church ordinance. The nearest thing to it in the New Testament is Mark 10:16 where it tells that parents brought their children to the Master that he might touch them. "And he took them up in his arms, put his hands upon them, and blessed them."

But the church is not Christ. And preachers are not his representatives except as all Christians are. And there is no such thing as an altar in a New Testament Church. Besides, I doubt that one person, parents or any other persons, have the right to dedicate another person to God. This is the right of an individual himself. But some pastors feel that a public service helps to encourage parents to dedicate themselves to God. And the Lord knows that this is needed.

Personally, I do not believe in the public dedication of children. To me this is a private matter. If the pastor wants to pray with parents in the home as they dedicate themselves to bringing the child up "in the nurture and admonition of the Lord," this would seem to me to be much more appropriate. Why make a parade of dedication.

But, my sister, you should be more careful of your language. "Ridiculous" is a fighting word. Remember your Christian humility.

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

►Rev. A. W. Walker, pastor, Carlisle Avenue Baptist Church, Louisville, recently assisted Pastor W. Lee Hopkins in leading the Rineyville Baptist Church in an 8-day revival, resulting in 15 additions. The services were well attended with a record attendance in Sunday school on the final Sunday. The song leader was Norman Hopper, music director of the Vine Grove Church.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

Praying Together

Our 1955 Week of Prayer for Foreign Missions (November 28-December 2) will be celebrated in a disturbed and distressed world. It is important that we plan wisely for this great occasion. Last year over 5,000 societies failed to have a part in this great adventure. Was your society one that fell by the wayside? Last year more than 28,000 of our youth organizations failed to participate. Did any of these fail because you did not care enough to help plan for it? Let us see to it that every society observes the *entire* week this year. Much of the future security of our foreign mission work depends upon this week of prayer. Your prayer, your society's united intercession, the prayers of our youth, may tip the scales of this generation's balances and insure spiritual victory at home and abroad. Let us Haste . . . Pray . . . Make Known:

Baptist women on six continents and the isles of the seas join with us, thus making this an unusual experience for us. It has great significance for every Baptist woman because she can feel in close fellowship with Baptist women everywhere. Our Baptist sisterhood becomes alive and warm, and women sing with true conviction.

"We are not divided; all one body we,

One in hope and doctrine, one in charity."

Let us try to visualize these women as they meet: the weather conditions, the heat, the cold, the rain, the ice and snow; the places in which they meet, their national dress, their language, their singing, above all the prayers they utter. What a difference—yet we are all one. Watch our Baptist sisters in Africa as they march to tribal drum beats; European sisters seeking places and means of keeping this prayer trust; Asian and Island sisters carrying clay lamps with flickering lights; sisters in North and South America and Australasia wending their ways to the "place of prayer."

"The Day Spring from on High!" has been chosen as their theme. What a theme for this world! This Day Spring from on High is

"To give light to them who sit in darkness. . . .

To guide our feet in the way of peace."

There is only one way to peace, and that is to follow Christ and be directed by him. If we keep our hearts in union and communion with him we will come to the city of peace where they beat their swords into ploughshares and learn and fear war no more. The darkness all over the world might be but the

shadow of Christ's hands, declaring, "I am the Light of the World: He that followeth me shall not walk in darkness, but shall have the light of life." Against the night a guiding star has shined, into the gloom a flaming hope has come, and all the hosts of evil have been unable to put out that light. The one demand for the darkness of our day is that—"The Day Spring from on High shall visit us."—MRS. GEORGE R. MARTIN, President, Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Report of BWC Camp

(Continued From Last Week)

Behind the speakers' platform at the tabernacle was an elaborate display of more than 400 dolls representing various countries in which Southern Baptist missionaries are serving. These lovely dolls were dressed and presented by BWC members in Kentucky to be used for decorative purposes at our 1955 State meetings and finally to be given to the children at Spring Meadows and Glendale, as a small token of our love for them. Streamers, attached to a large world map hanging above, extended down among these "little folks from many lands," and flags of various nations completed the very colorful and impressive background.

Attending BWC Camp is an experience which cannot be adequately described by mere words. A spirit of friendliness and enthusiasm prevailing throughout the entire week-end lingers with us long after returning to our homes, and we always know that truly it was good to have been there.—Jeanette Case, Secretary, State B. W. C. Federation.

YOUTH CORNER

OUR THANKSGIVING

To Thee, Lover of Youth, we give our thanks for the privilege of being builders with Thee.

How grateful we are for the 36,029 young people of Kentucky enrolled in Young Woman's Auxiliary, Girl's Auxiliary, Royal Ambassadors and Sunbeam Bands.

Ann Hasseltine Y. W. A.'s are active on ten college campuses and Oneida Institute.

Neglect not the gift that is within thee . . .—the privilege of praying for Kentucky youth and leading them in an effective Week of Prayer for Foreign Missions.

Kentucky's youth for Christ throughout the world: our prayer, desire and aim. How else can "the generation to come" know and understand?

Stewardship training this past year produced over 2,600 new tithers in the various missionary organizations of our youth.

Grace McBride Y. W. A. is active in at least one of our three Baptist hospitals.

In the good old summertime the youth turn to associational, regional and state camps. We're grateful for the personnel who'll lead in the molding of our youth.

Victory goes with "the inner glow of a job well done" to the organization, counselor, individual who "abides in Him" and remains faithful throughout the year.

In Owensboro at the 6th Royal Ambassador Congress (November 4 and 5), there were 717 Royal Ambassadors and leaders registered.

Now there are 45 men and 2 ladies serving as associational Royal Ambassador Leaders in Kentucky.

God made me . . . God loves me . . . God needs me—theme for the four Girl's Auxiliary House Parties coming in the Spring of '56.

Clear Creek Mountain Preachers School Inaugurates Its Second President

(Continued from Page 8)

"Clear Creek was founded for, now serves, and shall continue to train, those God-called men and women who wish to enter full-time Christian service but, because of limited educational attainment, age, or family responsibilities, are not prepared to attend college or seminary."

Although the school is still small and has been in existence only a few years, it numbers approximately 800 former students. President Aldridge estimates that these alumni are now ministering to more than 150,000 persons each week.

Dr. R. Orin Cornett, executive secretary of the Education Commission of the Southern Baptist Convention, spoke on "Upon What Foundation?" Himself a trained scientist, Dr. Cornett showed how the science of everyday life is in harmony with true religion. He bore a brilliant witness to the reality of the spiritual realm and to the reasonableness of a faith in Jesus Christ as Savior of the lost world.

Dr. Otis C. Amis, of Lexington, a member of the Clear Creek Board of Trustees, presided at the inauguration. Clyde Creech, Pineville, president of the Board of Trustees, was in charge of the installation ceremony. Following the inaugural address, the members of the Clear Creek faculty signed the New Hampshire Confession of Faith. Music for the occasion was provided by the Cumberland College Band.

Presiding at the inaugural dinner preceding the inauguration, in the school cafeteria, was Rev. Charles M. Ausmus, of Knoxville, Tenn., a former student. Others having parts in the program, besides Dr. L. C. Kelly, were the Rev. Clyde H. Freed, Jr., pastor of First Baptist Church, Williamsburg; Dr. W. C. Boone, representing the General Association and its Executive Board; the Rev. Erwin L. McDonald, representing the Kentucky Baptist Education Commission; Dr. J. M. Boswell, representing the Kentucky Baptist schools and col-

leges; the Rev. Marvin M. Byrdwell, representing other Kentucky Baptist institutions. the Rev. Raymond Sanderson, representing pastors of the region; the Rev. Orville Hickey, representing the alumni and former students; the Rev. Kenneth S. Clendaniel, representing the Clear Creek faculty; the Rev. Raymond Flynn, representing the Clear Creek student body; and the Rev. L. E. Coleman, State Secretary of the Baptist Brotherhood.

The inaugural reception was held at the home of President and Mrs. Aldridge immediately following the inauguration. The receiving line included President and Mrs. Aldridge, Dr. and Mrs. L. C. Kelly, Mr. and Mrs. Clyde Creech, and Dean and Mrs. Martin V. McKinster.

Our Cover Page

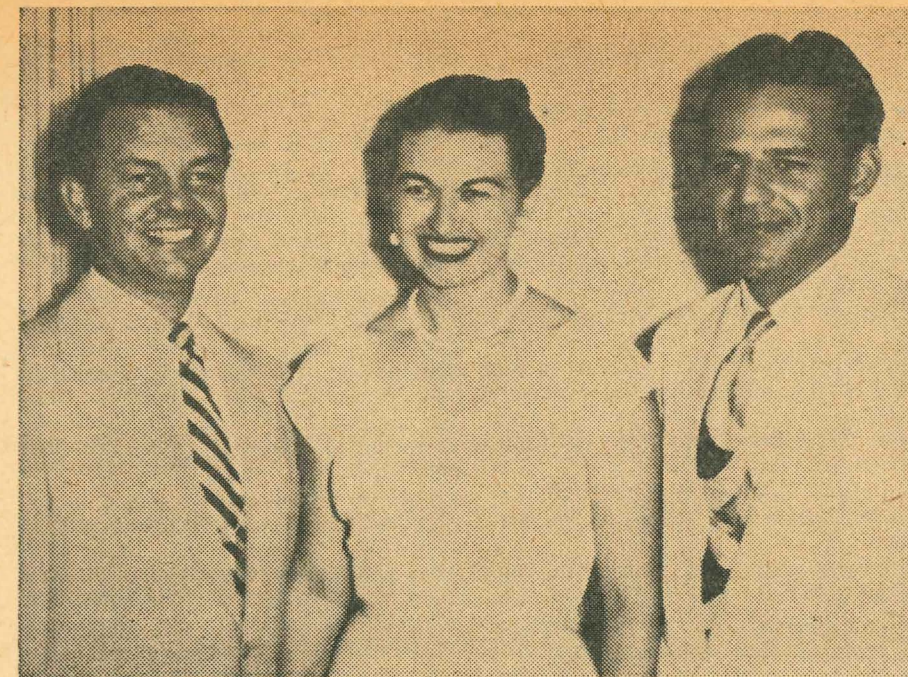
 The boy with the dog on our cover page this week is Mickey Casebier, son of Mr. and Mrs. Erwin L. Casebier, of Beaver Dam, Kentucky. The photo was taken some time ago by Mr. L. O. Griffith, now with the Home Mission Board. Mickey's father is an active layman in the Beaver Dam Baptist Church, and has served on the Executive Board of the General Association of Baptists in Kentucky.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 13, 1955

(Numerals after church indicates number of missions.)

Church	T. U.	S. S.
Albany (1), Add. 18	88	255
Ashland, First	88	707
Ashland, Unity, Add. 1	107	496
Barbourville	198	503
Bellevue	74	501
Benton, First, Add. 1	95	266
Bowling Green, Eastwood	74	235
First (2)	356	1,298
Cadiz	92	322
Campbellsville, Pleasant Hill	166	298
South Campbellsville	111	264
Carlisle (1)	72	212
Carrollton	57	290
Central City (1), Add. 3	264	527
Cloverport (1)	211	384
Corbin, First	109	384
Central (1), Add. 2	163	552
Covington, Calvary	705	705
First (1)	196	411
Latonia (2)	325	1,168
Danville, First (2)	227	706
Dayton, First	281	282
Dawson Springs	87	282
Elizabethtown, Severns Valley	240	849
Erlanger	100	474
Evansville, Ind., Calvary (1)	118	685
Grace	352	910
Walnut Street (2)	464	464

Falmouth (1)	53	273
Ferguson (1), Add. 2	98	239
Florence, Add. 1	96	401
Fort Thomas, First (1)	85	368
Frankfort, First (1)	200	878
Memorial	70	243
Thorn Hill	167	378
Crestwood, Add. 2	113	349
Fulton	155	565
Georgetown (1)	312	651
Glasgow (1)	138	741
Glendale, Gilead	334	297
Greenville, First	140	410
Harlan	147	609
Harrodsburg (2)	312	932
Hartford	78	237
Hawesville	82	257
Hazard (2)	105	479
Hazel	103	266
Henderson, First (1)	154	565
Immanuel Temple (2)	108	680
Hima, Horse Creek	302	302
Hopkinsville, First	243	818
Second	212	837
Horse Cave	91	247
Junction City	91	263
LaGrange, DeHaven Memorial	62	301
Lawrenceburg, First	143	342
Lebanon, First (1)	143	505
Leitchfield	95	249
Lexington, Calvary (1)	239	895
Grace (2)	209	762
Immanuel, Add. 1	245	898
Hillcrest	122	316
Porter Memorial, Add. 1	133	635
London, First (1)	171	635
Louisville, Audubon	75	235
Baptist Tabernacle	213	631
Baptist Temple	116	334
Beechland	245	805
Beechmont (2)	220	1,086
Bethlehem	112	304
Bethany	90	362
Broadway (2)	151	513
Buechel Park	97	342
Carlisle Avenue (2), Add. 5	334	1,458
Clifton (1)	136	475
East, Add. 1	100	218
Eastern Parkway	76	546
Farmdale	174	531
Gethsemane	87	275
Harmony	63	290
Hazelwood	132	558
Immanuel, Add. 3	120	435
Jeffersonton	79	295
Lynn Acres, Add. 2	100	277
Ninth and O (11)	548	1,650
Okolona	58	467
Parkland (1)	275	1,048
Rockford Lane	152	385
Shawnee	120	384
Shively (1), Add. 2	171	633
Southside (1), Add. 21	193	674
Valley View	62	200
Virginia Avenue	360	290
Walnut Street (4)	146	1,747
West Broadway (1)	146	698
West Side	121	---
Ludlow, First	142	456
Madisonville, First	229	1,065
Marion	111	315
Mayfield, First	300	937
Middlesboro, First (4)	105	604
East Cumberland Avenue	87	325
Monticello, First	152	259
Morgantown	126	260
Mt. Washington	126	317
Murray, First (1)	100	845
Murray, Memorial	59	156
New Haven	98	757
Newport, First (2), Add. 5	109	246
Trinity	97	454
Owensboro, Buena Vista	200	474
Eaton Memorial (1)	206	1,155
First (1)	176	484
Hall Street (1)	91	229
Macedonia	106	267
Seven Hills	277	997
Third	182	508
Paducah, East	135	285
Oaklawn	113	282
Twelfth Street	69	267
Paintsville, First	68	267
Paris, First	85	561
Pikeville, First (4)	81	597
Prestonburg, Irene Cole Memorial	134	578
Princeton, First (1)	96	411
Richmond	57	278
Scottsville	83	198
Shelbyville, Salem	219	687
Somerset, First	120	233
Sonora	137	408
Springfield, First	110	331
Stearns (3)	312	312
Sturgis, First	76	393
Versailles	97	294
Walton	48	419
Williamsburg, First	323	323
Williamson, W. Va., E. Williamson	47	190
Williamstown	47	190



VINCE CERVERA led Immanuel Baptist Church of Lexington in a late summer, outdoor, revival. Assisting with the music were Al and Ivy Walsh. Visible results were: Additions to Immanuel by profession of faith, 17; additions to Immanuel by transfer of letters, 19; professions of faith joining other churches, 6; men pledging to start family altars in their homes, 15; rededications of life, 10; and in a life dedication service, 30 young people indicated that they had surrendered their lives to Christ for full-time Christian service. The meeting was sponsored by Immanuel's newly organized Baptist Brotherhood. Wayne E. Todd is the Immanuel pastor.

Pineview Mission Building Dedicated October 23

NEW ALBANY, Ind. — The new building of the Pineview Baptist Mission, located a short distance west of this city on U. S. Highway 460, was dedicated Sunday afternoon, October 23, with a large audience all but overflowing the auditorium. The new building is constructed of concrete blocks, excellently finished. The auditorium is treated with sound-absorbing material. On one end



Charles L. Padgett

of the auditorium and along one side are Sunday school rooms opening into the assembly room. The building cost approximately \$10,000 and will provide for the present needs of the rapidly growing work. Expansion, it is believed, will be needed before very long.

The mission was started and is now being fostered by the West Broadway Baptist Church, Louisville, of which Dr. E. F. Estes is pastor. The program is already fully organized.

Dr. Estes presided over the dedication service and recognized and paid deserved and appropriate tribute to all who had in any way been active in promoting the new mission work and building. He also delivered the dedication sermon, forcefully setting forth the fact that down through the centuries Christ's people have been builders of houses of worship and of great programs of service to God and humanity.

Charles L. Padgett, formerly an associate to the pastor of East Audubon Baptist Church of Louisville, is pastor of the new Pineview Mission.

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Chaplain Clifton E. Land Conducts Revival in Olivet Church, Howel

HOWEL, Christian County, Ky., Oct. 13. — The Olivet Baptist Church had a youth revival last week, with Chaplain Clifton E. Land, a Southern Baptist U. S. Army chaplain, doing the preaching.

Also during that week each evening just before the worship service a counseling period was held for the youth of the church. Subjects discussed included Dating, Courtship, Engagement Period and Premarital Counseling. Thomas L. Lewis, Christian County association-missionary, led the counseling periods each evening.

Gabe Payne, Jr., M.D., of Hopkinsville, discussed the need for Premarital Counseling on Thursday evening. Then on Friday evening a panel discussion was held. This was composed of the following: Brother and Mrs. Thomas L. Lewis, Chaplain Don Reeves of Western State Hospital; Rev. Joe P. Williams, Bethel College; Dr. Gabe Payne, Jr.; Capt. Clifton E. Land, and the pastor. The panel answered and discussed questions submitted by the youth of the church.

During the revival Billy Hancock, Pembroke, Ky., and Olivet's Training Union director, surrendered to the call of God to preach the Gospel, and one rededication was made.—Louis W. Shepherd, Pastor.

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Sunday, December 11

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Princeton, Northside—Pastor Irvine L. Parrett; Supt. James W. Crukmer.

New Brandenburg—Pastor Dan Stone; Superintendent Ray Griffe.

Paint Lick—Pastor Harold Earle; Superintendent Robert Wren.

Hillcrest, Lexington—Pastor Paul Hatfield; Superintendent Lee Lindsey.

Standard Departments

Cradle Roll Department, South Jefferson Church, Mrs. Marion Weber, Supt.

Standard Classes

Lexington, Grace—8-Year Primary Class, Mrs. W. M. Morris, teacher.

Lexington, Immanuel—Junior Class, 12-Year Boys, Robert H. Clark, teacher.

Convention-Wide Clinic In Louisville in 1956



Dean Brooks

Mr. Dean Brooks, assistant to the pastor of Walnut Street Baptist Church, Louisville, has been chosen as general chairman for the Convention-wide Sunday School Clinic to be held in Louisville in February, 1956.

The Clinic has been conducted annually for several years by the Sunday School Board of the Southern Baptist Convention. It will bring to Kentucky the best workers in the Christian Education field from the Sunday School Board, and from the thirty-eight states which now have churches affiliated with the Southern Baptist Convention.

Mr. Brooks will be in charge of the preparation and arrangements for the meeting, and will be assisted by Mr. George Bingham, promotion director of Long Run Association, and Roy Boatwright, state Sunday school secretary.

Notice

THE SUNDAY SCHOOL DEPARTMENT REQUESTS THAT PERSONS SENDING IN PAPERS FOR INDIVIDUAL STUDY CREDIT ANSWER ALL OF THE QUESTIONS IN THE BOOKS.

Gather The Men

One of the major emphases of our work this year is the enrolment of men in Sunday school and then enlisting them in training and service.

Southern Baptist churches should enrol the men in Sunday school because:

The Lord commands it: "Gather the people together, men . . ." (Deut. 31:12).

It is a worthy purpose: "That they may hear, and that they may learn, and fear the Lord your God" (Deut. 31:12).

It provides a long-range purpose and program: "And that their children, which have not known anything" (Deut. 31:13).

It is profitable: Get the men and you get—the family, Christian homes, stronger churches, money for the work of the Lord, Christian influence, Christian statesmen, Christian citizens, and higher moral standards.

It is possible:

When a Sunday school is organized by a church to enlist and win every man;

When there is a class for men for every 15 to 30 possibilities;

When the classes are graded by age and kept graded by proper assignment of new members and annual promotion;

When the classes for men are organized to do the work of a church;

When men have opportunity to participate in Bible study and the work of a class;

When a church provides teachers and class officers who are church-centered in their loyalties and practices;

When the class is keyed to win men to Christ, church membership, and Christian living.

It is urgent: This task of reaching men for Bible study, if accomplished, must be taken seriously by the churches. Provision must be made for more men's classes, and the teachers must be found and trained for the task. The start must be made by the pastor and superintendent, in co-operation with the leaders in the present men's classes.

A crusade for men would pay tremendous dividends. From the organization of the first Baptist church until the present time there has been a great need for men in places of leadership. From the Nursery to the Extension Departments of our Bible-teaching program the need is for more men.

Information Wanted Concerning Russell Creek Association

The association was organized in 1804. Mr. Robinson has been successful in getting some of our information from the library of the Southern Baptist Theological Seminary, Louisville, but there are still some gaps to be filled.

Here is what he wants:

The names of the moderator, clerk, and the preacher of the introductory sermon when the association met with the Pitman Creek Church (now Campbellsville) in 1820. The same information is wanted for the 1849 session which was held "at Zion Meeting House, Adair County."

Mr. Robinson also wants the name of the meeting place for the years 1855, 1857, and 1870. We presume he will also need the names of moderator, clerk, and preacher of the introductory sermon for those dates.

He further states: "We do not have any information at all for 1862, 1863, 1864, 1867, and 1868. Most people do not want to give up their minutes, but would write you the information wanted. If you can get any of this information wanted, I will be greatly obliged to you."

Brethren go over your old minutes of Russell Creek Association, if you have them, and help Brother Robinson complete his records. If you find the desired information, write Mr. H. S. Robinson, Attorney at Law, Campbellsville, Ky., or send it to the Western Recorder and we will pass it on to him.

First Nebraska Church

LINCOLN, Nebr.—(BP)—The first Southern Baptist Church, formed recently here, is the first Nebraska church to affiliate with the Southern Baptist Convention. The 34 charter members petitioned for membership in the Southern Baptist state convention in Kansas.

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WELCOME ROYAL AMBASSADORS!

Action last week by the General Association of Baptists in Kentucky where—by the transfer of Royal Ambassador work and promotion from the Woman's Missionary Union of Kentucky to the Brotherhood Department was authorized, marked a significant milestone in the life and history of Kentucky Baptists. To our Royal Ambassador secretary, J. C. Ballew, and the hundreds of Royal Ambassador chapters and their thousands of members throughout the state, we say WELCOME! To all of them the Brotherhood Department and its leadership pledges their fullest co-operation in the work that we now join hands to accomplish, that of enlisting the total manpower of Kentucky Baptist churches.

As was published in the resolution adopted by both the Woman's Missionary Union and the General Association of Baptists in their annual meetings this year, the Brotherhood secretary is to be solely responsible for the administration of promoting Royal Ambassador work, with a joint committee composed of the president and executive secretary of Woman's Missionary Union of the state, the chairman of the Brotherhood Department's Advisory Committee, and the secretary of the Brotherhood Department, together with one other member of the Executive Board of the Woman's Missionary Union for the state to be selected by that body, and one other member of the Advisory Committee of the Brotherhood Department,



J. C. Ballew

to be selected by that body, and the general secretary-treasurer of the Executive Board, and the state Royal Ambassador Secretary, serving as a Promotion Committee for Royal Ambassador work until October 1, 1957 when such committee will be dissolved and the Brotherhood Department become solely responsible for such promotion thereafter. Mrs. T. L. Bell, of LaGrange, has been selected by the Executive Committee of W. M. U. to serve on this committee with Mrs. H. C. Randall, president, and Mrs. George R. Ferguson to represent Woman's Missionary Union on the joint committee, with Dr. E. N. Wilkinson, L. E. Coleman, Sr., and Travis L. Nash as members of the Brotherhood representation, and Dr. W. C. Boone, general secretary, and J. C. Ballew, Royal Ambassador secretary. Dr. Wilkinson will serve as chairman of this joint committee and L. E. Coleman, Sr., its secretary.

To Mrs. Ferguson and all members of Woman's Missionary Union in Kentucky, we say "thank you" for what you have done for the Royal Ambassadors of this great state. We re-affirm what we have already said so many times—The purpose and intent of the Brotherhood Department's promotion of this work will be to keep Royal Ambassador work what it has always been—a missionary organization for boys. Mr. Ballew and the Brotherhood secretary covet your prayers for us as we work together in this new association, and invite your suggestions and advice.

The Orient

Dr. J. Winston Crawley, the Board's secretary for the Orient who has just returned to his office in Tokyo from a brief survey trip to Pakistan, the second such trip this year, said in his report that the new nation of Pakistan offers an open door of mission opportunity to Southern Baptists.

Pakistan was formerly a part of India but became a separate nation within the British Commonwealth in 1947. In population, Pakistan is one of the major nations of the world, ranking near Japan and Indonesia at about 80,000,000 people. Islam is the dominant religion, and it was on that religious basis that Pakistan became a separate nation.

Pakistan is divided into eastern and western parts, separated by more than

a thousand miles. East Pakistan is smaller, but much more quickly populated. It is the section under immediate consideration as a possible Southern Baptist mission field.

Dr. Crawley reported: "Something of the tremendous spiritual need there can be seen in the fact that Christians number less than one-third of 1 per cent, at the very broadest possible estimate. And there are fewer than 150 evangelical missionaries among the 46,000,000 people of East Pakistan—a ratio of only one missionary of any evangelical denomination to more than 300,000 people. Such a great shortage of missionary witness overshadows even the need in our other Orient fields."

The major groups at work in East Pakistan are Baptists—British, Australian, and New Zealand Baptists. Those missions welcome Southern Baptists to come and work alongside them, says Dr. Crawley. The particular region to which Southern Baptists are invited includes the capital city of Dacca (population about 500,000); the district of Faridpur, west of Dacca (with nearly 3,000,000 people); and the subdistrict of Comilla, in Tippera district east of Dacca (with almost 2,000,000 people).

"This will give us a fairly compact area within which to work, having a total population of over 5,000,000 and no other evangelical missionaries at all except two couples in the city of Dacca," Dr. Crawley said. "Our mission would offer to those millions of people their sole hope of hearing the gospel."—Ione Gray, Richmond, Va.

Diploma to Blind Youth

JACKSONVILLE, Fla.—(BP)—A 23-year-old blind youth was one of several persons here to receive his Sunday school worker's diploma at the Baptist Temple. Billy Turner, of Jacksonville, earned the diploma by completing the prescribed number of study course books.

Dr. Wayne E. Ward, teacher in the Southern Seminary, is at this time, November 12-20, conducting a revival meeting with Pastor Douglas Watterson at the West Point Baptist Church, West Point, Kentucky.

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WESTERN RECORDER

November 24, 1955

For December 4, 1955

By H. C. Chiles

The Meaning of Discipleship

This lesson teaches that there is a distinct difference between a believer in Christ and a disciple of Christ. A believer is one who has received Christ as a personal Saviour. A disciple is a believer in Christ who has become a learner and follower of Christ. A believer may not be a disciple, but a disciple is always a believer.

II. THE COST OF DISCIPLESHIP

Luke 9:23-27.

Immediately after Peter's declaration that Jesus was the Christ, the Son of the living God, our Lord began to speak explicitly of the humiliation, suffering, death and resurrection which lay before Him. When Peter sought to dissuade Him from going to the cross, Christ made it clear that the way of the cross was the only one for Him.

In the light of Christ's solemn statement in this passage, we need to understand and remember that the Master was not speaking about salvation but about discipleship. God's salvation is not prefaced with any such conditions. His Word plainly teaches that a sinner cannot be saved by any good deeds of his own. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." With the utmost clarity the Bible teaches that a sinner is saved only by grace through faith in Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast."

Great and glorious are the privileges which are ours in Christ, but they entail corresponding responsibilities. For those who are Christians and really want to follow Christ, there is a very definite price which must be paid in order to do so. What is the price that we must pay to follow Christ?

1. Self-denial.

Christ made the duty of denying self an essential requisite of Christian discipleship. To deny self does not mean to reject the conveniences and comforts of life. Neither does it mean to seek unpleasant things to do and then do them. So many make the mistake of substituting little acts of self-denial for a denial of self. To deny self means to say "no" to the strongest cravings of one's nature and to renounce evil affections and everything else that would hinder Christian discipleship. It in-

volves saying "no" to your own will and a cheerful and obedient "yes" to God's will.

Self expresses itself in numerous ways, such as, self-consciousness, self-confidence, self-conceit, self-seeking, self-assertion, self-righteousness, self-indulgence, self-justification, self-depreciation, self-pity and self-will.

Self-will is the disposition or determination to have one's own way. That was the essence of the sin of Lucifer, that being who is now known as Satan. He set his will over against the will of God and became a rebel against Him. How soon self-will develops in children, parents know full well, although some of them may hesitate to admit it. Self is determined to have its own way, even if it disobeys God, defies man, hurts others and injures itself.

Perhaps you have already discovered that self is your greatest enemy. It appeals in so many different ways. Be it a so-called nice self or an ugly one, it must be slain before the Lord can be pleased. You cannot follow Christ unless you deny self.

2. Sacrifice.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." A cross speaks of suffering and death. It is an instrument of execution, something upon which a crucifixion takes place. It is difficult for us to understand what sacrifice means. In the case of multitudes, self comes first. How much pain and suffering have you borne for the sake of Christ? Are the marks of the Lord Jesus on your body? There is a throne and a cross in every life. If self is on the throne ruling, Christ is on the cross dying. But, if Christ is on the throne ruling, then self is on the cross dying.

3. Service.

Christianity will never be popular because it calls for self-denial, sacrifice and service. To follow Christ requires self-denial, sacrifice and service.

It is well to recall that dramatic moment when General Pershing placed the American Army under the command of General Foch, who had just been made commander of all the Allied Forces. General Pershing said to him: "Infantry, artillery, aviation, all that we have are yours. Dispose of them as you will." Thus, we should give ourselves to Christ in glad surrender, to

let Him use us as He will in His service, from which service there is no discharge during this life.

II. THE TRANSFIGURATION OF CHRIST

Luke 9:28-36

About a week after Peter's great confession, Christ took the inner circle with Him to the summit of a lofty mountain to pray. There He was transfigured. The glory of His person flashed in radiant splendor. His face was aglow with the radiance of heaven, and His raiment was as white as the light. His whole appearance became wonderfully glorious. The glory which the disciples saw as Christ underwent that remarkable change was that of the sinless soul of Christ shining through the veil of flesh and revealing the amazing beauty of His inherent character. His transfigured appearance filled Peter, James and John with overwhelming awe. Mortal eyes had never seen such a sight in all the generations of men.

Moses and Elijah appeared with Christ and they carried on a conversation about His coming death at Jerusalem, which was indicative of the importance of the sacrificial work of our glorious Lord.

We cannot condone the wrong of the three disciples in going to sleep at the time when Christ was talking with these Old Testament patriarchs. What remarkable patience our Lord demonstrated with them! When they were aroused from their slumber, they observed that Christ had been joined by Moses and Elijah, respective representatives of the law and prophecy. Thus, law, prophecy and grace met on that memorable occasion. Both the law and the prophets recognized the necessity of Christ suffering and dying in order to accomplish the task which He came to perform.

Although the disciples had never seen Moses or Elijah in the flesh, they recognized and knew them. This fact should settle the question about heavenly recognition. Since they recognized those whom they had never seen, so shall we, as Christians, know each other in resurrection glory.

Peter was quite enamored with the circumstances prevailing there. He was so thrilled that he did not care to return to normal and routine living. Impulsively, he made the proposal that all of them remain on the mount. He even suggested the erection of three tabernacles to the honor of Moses, Elijah and Christ, respectively. His terrible mistake was to suggest that Christ be put on the same plane with those who were but mere men. Instead of reducing Him to their level, he should have exalted Him to His rightful place of preeminence, far above all others. God corrected Peter's estimation of His Sin by declaring both His deity and His supremacy.

President's Baptist Leanings Threaten Scandal at Harvard

(17th Century Baptist Press)

CAMBRIDGE, Mass., February 4, 1954 — (BP) — Civil authorities have asked for the resignation of Henry Dunster, president of Harvard College, in order to avoid "a scandal to the country," it was learned here today.

Public officials have objected to the religious beliefs of the president, who has embraced the principles of the Baptists. A small band of zealots, the Baptists aggressively defend such heresies as believer's baptism and separation of church and state.

"President Dunster has by his practice and opinions against infant baptism rendered himself offensive to this government," authorities declared in a directive addressed to New England ministers. The government called for cooperation in enforcing measures "for the prevention or removal of that which may tend to the prejudice of the college and scandal to the country."

Dunster is a member of the church at Cambridge, but from the first he has insisted that immersion is the Scriptural mode of baptism. He also has argued that baptism should be administered only to professing believers.

The brilliant president's stand became intolerable when he recently refused to allow his own child to be baptized into the Cambridge Church, much to the consternation and embarrassment of his pastor, Reverend Shepard.

Swept away by the surging tide of Baptist doctrine, Dunster apparently is unconcerned that his action has placed the social and spiritual welfare of his child in jeopardy. He has chosen to ignore the teachings of his own church and government that his child's soul is doomed without baptism.

Dunster is believed to have been deeply stirred by the public whipping of a Baptist minister, Obadiah Holmes, at near-by Boston several years ago. Holmes refused to pay a fine for his religious activities and endured a brutal lashing without flinching, praying for his oppressors during the ordeal.

After receiving the government di-

rective, nine leading ministers and two elders called Dunster into conference to warn him that his Baptist leanings might cost him his job. But the president only defended his stand more vigorously.

"All instituted gospel worship has some express word of Scripture," he told the ministers, "but infant baptism has none."

School officials doubtless would be less tolerant of Dunster's extreme religious convictions if he were not such an able president. Under his remarkable leadership Harvard has risen from an unnoticed school to an outstanding institution. The president also is one of the ablest minds in New England, being unexcelled in his mastery of Greek and Hebrew. Harvard graduates are recognized for their scholarship and—at least until now—their soundness of religious doctrine.

Dunster's loyalty to the school cannot be questioned. He has given to Harvard one hundred acres of land while living off a pittance. He also has built the president's home out of his own funds and has been more concerned about the finances of the school than his own solvency.

Until he began to vice his Baptist views, the president won high praise from all quarters for his integrity, administrative ability, and sound leadership.

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Newton Chapel

ATLANTA, Ga. — (BP) — The chapel in the new educational building at Druid Hills Baptist Church here will be called Newton Chapel in honor of Pastor and Mrs. Louie D. Newton. A former Southern Baptist Convention president, Newton has been pastor of the local church since 1929.

►Charles Henry Reed, assistant superintendent of the Western Recorder Print Shop, sustained a broken foot when he alighted from a truck at the Louisville Post Office platform. The foot was so badly swollen following the injury that it was necessary to wait some days before putting it in a cast. At this writing he is still confined to his home.

Spend Christmas In Jerusalem And Bethlehem

Dr. Roy Beaman, who has toured Bible Lands five times and is a professor in the New Orleans Baptist Theological Seminary, will lead a group to Jerusalem and Bethlehem December 23 to January 2. This tour is designed for those laymen and preachers who can be away only a short time. He will gladly arrange an extension for those who have time to return by various points in Europe. He will be assisted by Dr. E. J. Daniels, Orlando, Florida. Write about a longer tour next summer. Write for details to Dr. Roy Beaman, New Orleans Baptist Seminary, 3939 Gentilly, New Orleans 22, Louisiana.

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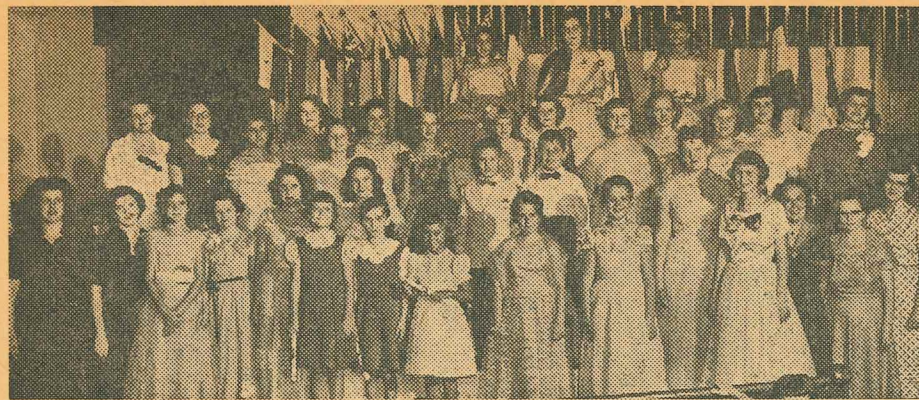
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Sunday, December 11

WESTERN RECORDER



PARKLAND'S G. A. CORONATION. — A Coronation Service was held for the Girl's Auxillary and Sunbeam Band of Parkland Baptist Church on September 28. Twenty-six members participated in the promotion service. The theme, "Christ For The Whole Wide World" was used throughout the program. Left to right: front row: Mrs. Roger Scott, Junior G. A. Leader, Parkland Baptist Chapel: Mrs. Duel Lee, Sunbeam Leader, Second row: Mrs. George Bingham, Intermediate G. A. Leader, Mrs. Clyde J. Wells, Young People's Director. Right to left, front row: Mrs. J. F. McKinley, Intermediate G. A. Leader, Mrs. John Mercer, Junior G. A. Leader, Mrs. Gilbert Slyh, Intermediate G. A. Leader, second row, right: Mrs. Robin Northcutt, W. M. U. President.

Cooperative Program Enters Advance Stage

NASHVILLE, Tenn. — (BP) — The Southern Baptist Convention's Cooperative Program for 1955 has entered the Advance stage, Porter Routh, Convention treasurer, reported here.

The Convention's annual budget of \$9,200,000 to support its seminaries, boards, and agencies was met the first week of October.

All Cooperative Program funds from then through Dec. 31, called Advance funds, are shared exclusively by the Foreign and Home Mission Boards.

"This presents a great challenge and opportunity for Southern Baptists to spread the Christian gospel on home and foreign soil, since all of the Convention's Cooperative Program money for the rest of the year goes directly to missions," Routh declared.

In the Advance stage, all money received after meeting a year's budget is divided with three parts going for

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foreign missions and one part for home missions.

The Foreign Mission Board, under the Convention's 1955 budget, received \$3,475,000 and the Home Board \$1,149,800, according to Routh.

Seminaries and other boards of the Convention receive their funds for the year from the regular Cooperative Program budget and do not share in Advance funds.

Designated Funds Unaffected

The Cooperative Program report in no way affects designated funds, which are carried separately in financial records. Designated offerings go to the agencies and institutions specified by whoever gives the money.

The term Cooperative Program signifies that funds in that category are not reserved for any single phase of Convention work. Rather, they are distributed to all Convention agencies and institutions under a percentage plan approved by the Convention.

The Convention met its 1955 budget about a week earlier than it met its 1954 budget last October. The 1955 budget was \$350,000 greater than the one for '54.

Routh emphasized that the \$9,200,000 figure does not represent all money that local Baptist churches contributed through the Cooperative Program.

Much of the Program money remains in the states for state missions and educational work. State money is

not counted as a part of the Southern Baptist Convention goal.

The September financial report released by Routh showed that the Convention received \$941,289 during the month of its Cooperative Program budget and an additional \$121,050 in designated offerings.

The September, 1955, total of \$1,062,340 exceeded the total of \$902,359 for the same month in 1954 and the \$771,801 received in September, 1953.

Kentucky sent in a total of \$52,729 which includes \$45,251 through the Cooperative Program and \$7,478 in designated offerings. This placed the state eighth among those of the Convention.

Routh said all states but Kentucky and Virginia have already sent in more money this year through the Cooperative Program than they did in 1954.

Kentucky, through September, is 1.91 per cent under its Cooperative Program contributions at the same period last year, compared with an over-all Convention increase of 7.92 per cent.

Anderson College Library

ANDERSON, S. C. — (BP) — Anderson College, Baptist junior college for women here, plans to build a \$100,000 library on the campus this fall. Anderson President E. F. Haight said money for the building is from the capital needs fund of South Carolina Baptists.

"All Is Well"

"Upon the basis of reports received thus far, all is well with our missionaries in Argentina," says Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board.

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The Harvest of the Spirit: *Peace*

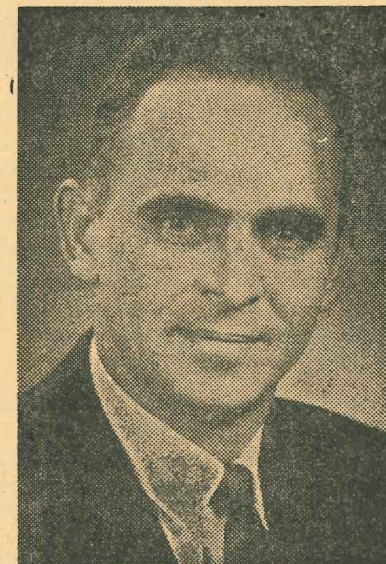
(Continued from Page 7)

The peace of God is also a price. Peace is always made at a great price. The chariot of Christ's cross is able to conquer every enemy inside and outside our souls, but the price is great. Christ lost his life to save us from sin. He found it again, but it must never be forgotten that he laid it down for us and for our salvation. "By His sacrifice He removed the hostility of the Law, with all its commandments and rules, and made in Himself out of the two, Jew and Gentile, ONE NEW MAN, thus producing peace" (Ephesians 2:15f, J. B. Phillips). The price of peace is no less than the sacrifice of the Son of God for the sins of the world. Jesus paid it all, and it is to Him that the supreme debt of love is owed. We are "justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as a mercy seat through faith in His blood" (Romans 3:24f).

The peace of God centered in a person and purchased at the price of the blood of Christ is finally a proclamation. Following again the telling translation of J. B. Phillips: "Then He came and told both you who were far from God and us who were near that the war is over" (Ephesians 2:16f.). But there are many, even among professing Christians, who do not know "the war is over." The early Christians knew they had real faith when the racial hostility between Jews and Gentiles was removed in the fellowship of Christian love. Today the wall of racial hostility has assumed new forms such as the Iron Curtain, the Bamboo Curtain, and possibly the Cotton Curtain in the deep South. The Christian faith has spiritual resources by which walls and curtains can be removed. This comes with the peace which is the harvest of the Spirit. "It is through Him that both of us now can approach the Father in one Spirit" (Ephesians 2:18, J. B. Phillips).

Love, joy and peace constitute the inward harvest of the Spirit. The sacri-

fice of love, the spontaneity of joy, and the serenity of peace unite in the inner life to deliver from the fitful frustrations of hate, despair and strife so evident in much that passes for religious affection. If the modern trend toward superficial psychological tampering is to be reversed along lines that deal with human unhappiness at the deepest level, a



ZACHRY TO WINCHESTER. — The Central Baptist Church of Winchester has called Pastor H. C. Zachry, formerly for four and a half years at the First Baptist Church, Morganfield, to succeed Brother Paul Fox as its pastor. Bro. Zachry began his new duties at Winchester on November 13. Before going to Morganfield, he was for three years assistant pastor at the Calvary Baptist Church, Lexington.

genuine recovery of spiritual experience that is profound and contagious must lead the way. Regeneration and the renewal of the Spirit penetrate much deeper than relaxation and mental massages. No disparagement of solid psychological research is intended, but the necessity for vital spiritual experience in mental and emotional health is suggested. The explanation of man's inner life in the light of the Christian experience of the Holy Spirit constitutes one of the major needs of our time.

►Miss Jane Averitt, youth secretary for the Woman's Missionary Union in Missouri, has resigned. She announced plans to be married December 28.

Construction Has Begun On New Golden Gate Site

BERKELEY, Calif. — (BP) — Construction work began recently on a new campus for Golden Gate Baptist Theological Seminary.

The new campus will be on Strawberry Point, a promontory into San Francisco Bay four miles north of Golden Gate Bridge. Strawberry Point is across this bay from Berkeley, where the seminary is presently located.

The 126-acre site for the new campus assures the seminary adequate room for future growth. The first phase of construction is expected to be finished in 1959 at a cost of \$4½ million. No buildings will be erected until 1957. Up to that time, construction includes earth-moving and grading. The new campus could accommodate between 500 and 700 students by 1959. Ultimate provision is for 1,200 to 1,500 students, according to seminary officials.

Wingate College Trustees Approve Budget, Building

WINGATE, N. C. — (BP) — Trustees of Wingate (Junior) College here have authorized immediate construction of a dining hall and infirmary.

They also adopted a \$218,200 budget for the year, an increase of \$25,000 over the past budget. When the dining hall and infirmary have been completed, the school, operated by North Carolina Baptists, expects to build a dormitory for girls.

He "conquered" Europe for Christ!



Photo by Seth Muse

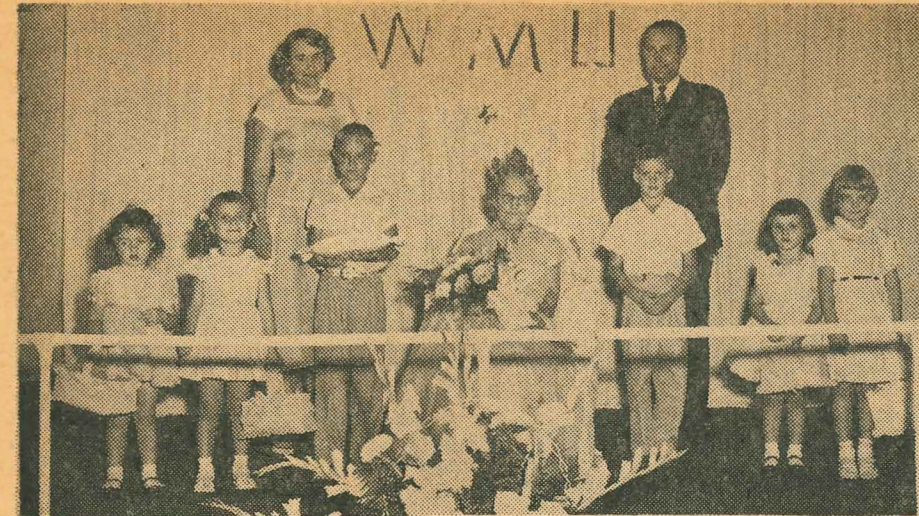
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CROWNED QUEEN. — The Hall Street Baptist Church, Owensboro, recently crowned queen Mrs. George Harrison, as honor member of the Woman's Missionary Union, at a Wednesday evening coronation service. Her attendants were (left to right) Janice Dickerson, Annette Harrison, Benny Ray Arnold, Danny Howes, Patricia Roark, and Carolyn Adcock. Standing are Mrs. John Worth, WMU president; and Pastor W. O. Spencer. Seated (center), Mrs. George Harrison, queen.

Japan Baptists Dedicate Three School Buildings

Baptist influence in Japan continued to increase last week as Japanese Baptists dedicated three major school buildings on the island of Kyushu.

The main building of the Japan Baptist Theological Seminary near Fukuoka City was dedicated on October 11 by national Baptist leaders, educators, and missionaries. Dr. J. Winston Crawley, secretary for the Orient for the South-

ern Baptist Foreign Mission Board, delivered the dedicatory address.

Administrative offices, classrooms, library, and a chapel are located in the three-story, \$100,000 structure. A large dormitory and a conference-retreat lodge were built previously on the new seminary campus.

At Seinan Jo Gakuin, girls' school in Kokura, two high school buildings costing \$200,000 were dedicated October 12. An ultramodern high school administration and classroom building was named in honor of President Emeritus Matsuta Hara.

In the same ceremonies, a large, well-equipped gymnasium for the school's 1,700 students was also dedicated. Money for both buildings was a gift from the Woman's Missionary Union of Virginia.



Sunday, December 11



Lexington, Kentucky

What the Evangelistic Conference Means to Me

By LOUIS W. SHEPHERD, Pastor Olivet Baptist Church, Howel, Ky.

I have attended every Evangelistic Conference since 1950 and each one has challenged my soul and deepened my compassion for lost people. They have served to redefine my purpose and work as pastor—the winning of the lost to Christ.

This Conference is the key to winning thousands more lost souls to Christ in Kentucky each year. It stimulates the

co-operative spirit among pastors over the state and helps them to better see the universal task of Evangelism.

One of the best investments any church can possibly make is to send its pastor to this conference. The pastor, whether his church is small or large, will ever be grateful to God for the privilege of attending this soul stirring Evangelistic Conference. He will return to his church with a renewed vision and a deeper passion for the lost.

New Deacons Ordained At Southside, Louisville

In an impressive service Sunday night, October 16, Southside Baptist Church, 804 Camden, Louisville, set apart four new deacons. Dr. J. J. Owens, Old Testament professor at the Seminary, preached the ordination sermon; Theodore Mix delivered the charge to the candidates, and Rev. Victor Man- tiply delivered the charge to the church. The four men ordained were: Eugene Wallace, Arthur Wilder, Norman Cave, and William Myers. They were elected, along with Earl Gaffney, to replace five men rotated off. The retiring deacons were: Elvis Riggs, Ray Carson, Chester Page, Sr., Luther Wehunt, and E. K. Foushee.

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