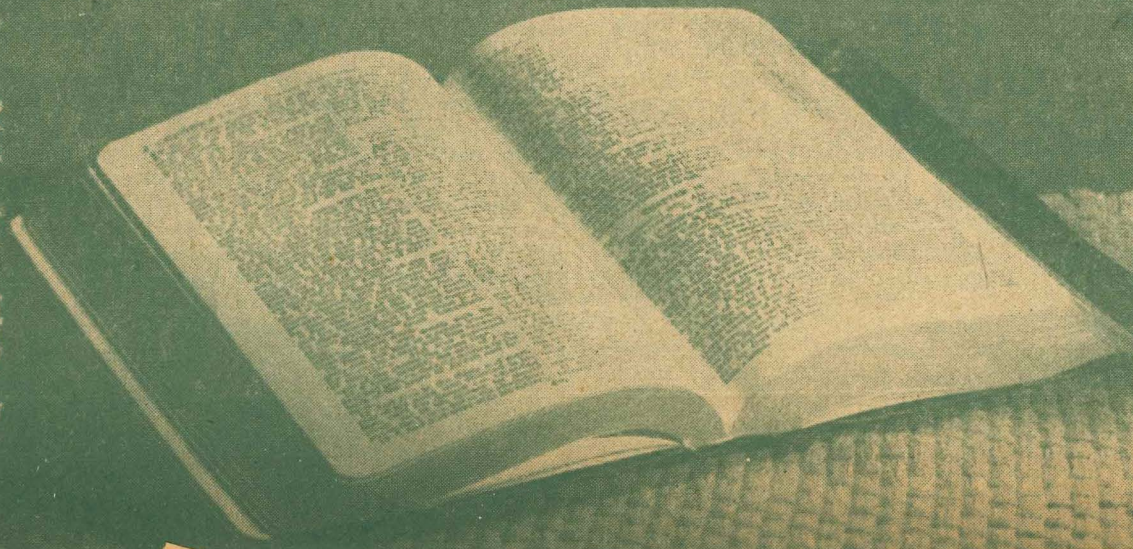


Western Recorder

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December 22, 1955
Vol. 129 No. 50

►Mrs. Julia Grunwald, charter member of the First Baptist Church, Middletown, died last month and her funeral was conducted by her pastor, Brother I. F. Graves at the church on November 30.

►Pastor Walter Price, Danville, was the evangelist, and Frank Adams, Paragould, Arkansas, the song leader, in a revival with Pastor Samuel G. Shepard at the Trinity Baptist Church, Paducah, Kentucky, in November, resulting in 8 by letter, 5 by baptism and 2 rededications. Brother Shepard was formerly of Versailles, Kentucky, and has now returned to the state from the First Church, Caruthersville, Mo.

►Mrs. Frank Parham has joined the staff of the Art Department of the Baptist Sunday School Board. She was formerly an artist in the Advertising Department of J. Bacon & Sons, Louisville. She received her training at the Art Academy of Cincinnati, Art Instruction, Inc., Minneapolis, and art courses at the University of Cincinnati and the University of Louisville. Mr. Parham is a ministerial student at Belmont College, Nashville.

►Rev. and Mrs. Earl Parker, Southern Baptist missionaries to Korea who have been working with the Chinese in Pusan, have moved to Seoul, where Mr. Parker will serve as treasurer of the Korean Mission while the John A. Abernathys are on furlough. Their address is Baptist Headquarters, 55-5 Ka Choong Moo Ro, Seoul, Korea. Mrs. Parker is a native of Falmouth, Ky., where they make their permanent American home.

►Dr. F. Townley Lord, formerly president of the Baptist World Alliance, is soon to retire as editor of The Baptist Times, London, England, and he is being succeeded in that work in the spring by Walter Wright Bottoms, general superintendent of the Central Area of the Baptist Union of Great Britain and Ireland. Formerly pastor at Sheffield and Oxford, he will be remembered by many who attended the last Baptist World Alliance as chairman of the press committee.

►Pastor Gerald A. McNeely, Carlisle Baptist Church, was the evangelist in a revival with Pastor J. Elbert Chapman at the Dover Baptist Church, Mason County, November 7-13. O. N. Weaver, Jr., of the Dover Church, conducted the song service. Pastor Chapman says: "Brother McNeely, by his devout simplicity and soul-stirring gospel messages led the church in a gracious revival. Eleven were received for baptism and four by letter, making a total of twenty additions during the year."

►Dr. W. Edwin Richardson, president of Bethel College, Hopkinsville, is serving as interim pastor of the Auburn

Baptist Church, Auburn, while the church seeks another pastor. William A. Merryman resigned to accept the pastorate of Bethany Baptist Church, Marceline, Mo. Mr. J. Richard Howlet is chairman of the pulpit committee. A correspondent states concerning the Merrymans that the church honored them with a banquet November 17 and presented them a going-away present.

►The Buechel Park Baptist Church has established a Youth Church Service which is held for the Juniors and Intermediates from 9:30 to 10:00 a.m. each Sunday. These two departments have their classes from 10:45 to noon. This has made it possible to establish a new adult department with five new classes. Though the building is new, it is already too small, and construction has been started on another building which will add 5,200 square feet of floor space. Pastor John D. Boykin and the members are doing the construction work. Future plans call for an auditorium to seat 1,100 and class room space for 1,600.

►Brother Clarence Walker has been pastor of the Ashland Avenue Baptist Church, Lexington, since 1916, which means he has been there now for thirty-nine years. The six-months'-old church to which he went nearly four decades ago had only 33 members. Today it has more than 3,000. During his fortieth year he and his church are making plans to erect an auditorium much larger than the present building. The sum of \$5,000 was added to the Building Fund on November 6—the date of Pastor Walker's anniversary.

►Truman C. Skaggs has been called as pastor of the Lewisburg-Mt. Pleasant Church, in Logan County, and he has accepted, coming from the First Church, Malakoff, Texas. The new pastor was born in Logan County, back in 1928 when his father, J. R. Skaggs, was pastor at Mt. Pleasant-Lewisburg. His father is now pastor of Calvary Baptist Church, Bowling Green. Young Mr. Skaggs is a graduate of Baylor and Southwestern, in Texas, and his wife is a graduate of Texas State College for Women and Baylor University.

►The Memorial Baptist Church, Frankfort, has just ordained seven new deacons. They were: Brethren Adrian Turner, Ronald Connelly, Don Hammond, Haskell Stucker, Floyd Gilbert, Winfred Quire and Herman Hulker. Dr. J. B. Weatherspoon gave the charge to the candidates and Dr. Fred T. Moffatt the charge to the church. Dr. James W. Cox, now pastor of Central Church of Johnston City, Tenn., and a former pastor at Memorial, offered the ordination prayer. Earl S. Bell is pastor of the Memorial Church.

►Pastor Winn T. Barr, Hazard, assisted

Western Recorder

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

Vol. 129 No. 50 December 22, 1955

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

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

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

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

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

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

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

Pastor J. C. Raikes in a revival at Morehead for ten days. "The series served as a real gospel treat for the church," writes Pastor Raikes. "He did a splendid job in preaching the gospel, his messages being sound, scholarly and spiritual. Such presentation of the Gospel has doubtless been a major factor in the rapid growth and splendid work of the Hazard church under his leadership." One of the young members of the church, Roy Brewer (son of County Missionary E. C. Brewer and Mrs. Brewer) announced his acceptance of the call to preach.



A

Christian

Christmas

To All

A Jewish merchant, with a note of sadness in his voice that we have not heard even from Christian lips, said to the writer a few hours ago:

"So many have seemed to forget the deeper, more sacred meaning of Christmas. Something valuable has been lost. Christmas has been made a time for 'self', of getting all one can." He paused a moment, reflecting, weighing his words. Then, looking out through his window at the hurrying, pushing throngs, he added, slowly:

"With the going of that deeper significance, there has come a hurt to our nation, our society, our civilization. Character has been lost. The human soul has been crippled almost beyond repair."

Must our Jewish friend see this solemn truth before many Christians do? Shall we ignore the warning?

Many of the richest finds of archaeologists have been made beneath the accumulated rubbish of centuries. Has not the time come to tear away the debris and rediscover lost values?

Must the true spirit of Christmas remain buried beneath gaieties? gratification of inordinate appetites? wasteful expenditure of money on those who do not require our bounty? the turning of the Christmas season into a trading post? the considering of self instead of God and the needy? the forgetting of God's plan for men while we spend our means on nothings? These heaps of rubbish do not make Christmas; they obscure it; they bury it; they destroy it; they blind us to what is real, everlasting. Without Christ there is no Christmas. Without His Spirit there is no spirit of Christmas. If money-changers turned the house of God into a meaningless, aborted thing, is it not time to drive other destroyers from holy places and seasons?

Many shepherds watched the night sky in those Judean hills long ago, but only those who heard the angels' song knew there was "born this day in the city of David a Saviour, which is Christ the Lord." Many wise men were in the East, but only a few, who saw the star and followed until they found Him, knew His full glory and laid their treasures at His feet.

Whether we be poor shepherds or wise men laden with riches, it matters not. It matters much that we shall follow on — not only to Him but with Him to the end of life's way.

A happy, Christian Christmas to all!

R. T. Skinner, Editor

Watchman, What of the Night?

By REX RAY, Missionary

My little clock is slowly ticking off the hours and days for me in Korea. Stretching before me are the rugged mountains and valleys of Southern Korea, where thousands of our boys—American and Korean alike—shed their blood that free men might keep their FREEDOM.

Scattered through these lonely mountains far and wide are more than 150 Baptist churches, some 100 of them are less than 5 years old. Baby churches! Thousands of their members are only babes in Christ. Their young preachers, many of whom are only deacons, need to be taught.

But who is going to carry out this part on our Master's Program? Who is going to evangelize, baptize and teach among these 20 millions of Southern Korea?

Some seven millions of Southern Baptists in America now have 15 missionaries in Korea. Of these, six have been assigned to our Baptist Bible school, two are working among the 15,000 Chinese refugees in Korea, five are busy in our medical work, and only Mrs. Ray and I are supposed to give our full time to relief and evangelistic work.

"Watchman, what of the night?" Some 16 months ago I was sent on a detour to build the Wallace Memorial Baptist Hospital in Pusan. I put all of my best into that beautiful, concrete and steel hospital building. Now I'm handing it over to our beloved Dr. N. A. Bryan to put on the finishing touches for completion.

"Watchman on the wall," what about the future of the glorious task that your Lord gave you to do 47 years ago—preaching the gospel of Jesus Christ to a lost world? I have tried to be faithful to Jesus my Lord and Master in preaching His message to lost men and women wherever I have gone in the earth on land and seas.

Yes, but what about the future? My breaking heart answers: "According to man-made rules of our great Foreign Mission Board, there remain ONLY 66 DAYS FOR ME TO PREACH THE GOSPEL TO DYING PEOPLE IN KOREA!" At the end of these 66 remaining days TIME will have marked up 70 years against me. But I am grateful and praise the name of my Master Jesus that He has been my Partner for more than 55 years since He found me and saved me.

I have received a letter telling me that on December 1, 1955, I will be expected to close forever the doors of my missionary opportunities behind me and join

that faithful little army of gray-headed Soldiers of the Cross, called, "Missionaries Emeritus." Yes, on that day I will be expected to climb down out of my little cab in my "Will Fleming Gospel Jeep" in Korea. Farewell, my friends and helpers in the Lord's Service! But to whom shall I hand the keys? Into whose hands shall I place my Missionary Bible? Where?—Where?—Where are the young evangelists whom God is calling to give their lives of service in preaching the gospel of Jesus Christ to these multitudes who are yet walking in darkness to eternal death? This is the burden that is breaking my heart and melting my soul into tears. As I scan the mountains' peaks and faraway horizons across the seas, I see not the face of nor hear the voice and footsteps of a young evangelist coming to Korea to go into the byways along the highways to Korean homes, villages and towns of the mountains telling hungry, lost souls about Jesus the world's Saviour.

God made a prophet out of a young farmer to take Elijah's place. The Lord called willing young missionaries to carry on after Paul. Doctors and nurses are answering God's call for Korea. But where are the young preaching evangelists of today? Surely our Lord is calling some of them, at least

one, to come and witness out in the highways and hedges for Him in Korea.

How long? how long, Oh Lord, will the lost here in Korea have to wait before young preachers of our Baptist Seminaries in America will begin crying out, "Lord Jesus, here am I, send me?" Surely the call of luscious pastorates, shiny cars, radios, TVs, etc., is not stronger than the pleadings of the Holy Spirit who says to churches, "Set apart the young Pauls, Barnabuses, Timothys, Tituses and John Marks for the work to which I have called them!" How our hearts would sing, "Oh Happy Day" if the Foreign Mission Board could cable or write, "Glorious news, Young preachers being appointed for evangelistic work in Korea!"

My soul would be more at ease as I face the end of my missionary work in Korea if I only knew there is at least one young preacher who will come and carry on this glorious service for Jesus. Hard work? Yes. Now I can only heed the message of the song, "Take Your Burden to the Lord and Leave it There." Into thy hands, Dear Lord, I leave it all.

"When Jesus saw the crowds, His heart was moved with pity for them, because they were tired and scattered like sheep without a shepherd. Then He said to His Disciples, 'The harvest is plentiful, but the reapers are scarce. So pray the Lord of the harvest to send out reapers to His harvest field.'"

Lovingly and prayerfully I am,
Your soon-to-be Missionary Emeritus,
Rex Ray.

What the Evangelistic Conference Means to Me

By J. D. HERNDON, Pastor
Buena Vista Baptist Church
Owensboro, Kentucky

GREAT PREACHING:

Over against the trend to substitute methods for message the conference magnifies the message of the incarnate word. Methods are important, the message is imperative. The program brings us gospel preaching at its best. In this preaching in which the person preaching is overshadowed by the person preached the Master lingers near and we thrill at His presence.

GREAT FELLOWSHIP:

There is no group that can sing "Blest Be The Tie That Binds" with more feeling and meaning than Kentucky Baptist pastors gathered together in this fellowship of compassion.

GREAT CHALLENGE:

The "highways and by-ways" teeming with lifeless life and cluttered with human wreckage become more real to us. We see again the multitudes thru

the eyes of the Master. We hear the heart rending cry of the demon possessed. We become concerned. We leave the conference having lost ourselves in a cause that flows as a life giving stream from the very heart of God. Our hearts are stirred and we leave singing "Lead On O King Eternal. We follow—!"

GREAT INVESTMENT:

Since evangelism undergirds and permeates every phase of our denominational life our total program profits from this conference. But the greatest profits are realized at the local church level.

"And they said one to another did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Churches will experience a quickening of evangelistic zeal and warmth by sending their pastors to this conference.

RURAL CHURCH YOKE

A Growing Rural Church

By CARL A. CLARK, Associate Professor
Pastoral Ministry and Rural Church Work
S. W. Baptist Theological Seminary,
Fort Worth, Texas

This is the story of a church that went from a two-room building to a modern structure; from thirty or forty in Sunday school to over one-hundred; from no Training Union to seventy-five in attendance all in less than three years.

This is the story of the First Baptist Church of Kennard, Texas. We do not care to brag on one church, but we feel that the significant progress this church has made can be a healthy incentive to the rest of us.

About three years ago, this church was worshipping in a two-room building so delapidated that it had started to lean. It was a half-time church, led by Pastor L. D. White, now of Houston. Brother White led the church to vote to construct a new building, but it seems never could get the program started. Finally, he persuaded the church to vote to tear the old building down. The next morning he and his wife went to work and by the time they had pulled off half a dozen boards, the building collapsed. It seems when the pastor staked off the ground for the new building, some of the people felt it was too large, and so in his absence, pulled up the stakes and replaced them several feet inside. When the pastor came back to his church field and found the building plan reduced, he promptly pulled the stakes and placed them out to the larger position. In his absence the stakes were again brought in, but on his return he set them out again.

Brother White led the church to construct a new building, with an auditorium seating approximately 180, with one assembly room and ten classrooms, baptistry, kitchen, etc., valued at over \$30,000, for a net cost of less than \$17,000. This was done because the people of the church finally responded to the challenge and donated the labor. They entered the building with only about \$5,000 indebtedness. Brother White had fifty-eight or more additions during his ministry. In May, 1954, the church called Brother F. Jack Edwards, recent graduate of Southwestern Seminary.

The church has continued to make progress and is now a Four-Star church. During the associational year just concluded, this church reported twenty-two additions by baptism, thirty-one addi-

tions by letter and statement, a Sunday School enrollment of 145, increasing forty-one over last year. It had an average Sunday school attendance increase of thirty-six over last year. The Training Union enrollment was eighty-nine, with average attendance of seventy-five, and a Vacation Bible School enrollment of 100. They have a Wo-

Richard Miller Begins Third Year At Raceland



Richard Miller

RACELAND, Ky. — In November Richard Miller began the third year of his second pastorate of the First Baptist Church here, the previous one being from January, 1948 to March, 1950, and the second beginning in 1953. The church has started a new building to be constructed in three phases and which ultimately will, according to the pastor, take care of 400. Miller attended Marshall College, Huntington, W. Va., and is a veteran of World War II. Mrs. Miller is also active in the church life. They have a son, 7, and a daughter, 4. The Raceland Church is affiliated with Greenup Association and the General Association and gives through the Cooperative Program.

man's Missionary Union with seventy enrolled, fully graded, and forty-two in Brotherhood.

In spite of the fact that three years ago they had a very meager budget, the church gave last year \$9,654.64, which is an increase of \$4,000 over the previous year's gifts. Out of this amount more than \$1,500 went into missions and benevolences.

Naturally, these numbers do not give an adequate picture of the total growth of the church, yet they indicate something of the trend. It seems the church has caught a vision of what a small village church can do, once it has been inspired. For example, from October, 1954, to May 1955, the Sunday school drew plans for an "L" shaped wing, and within three weeks from the time they had approved the plans, had the foundation laid and the work underway.

They have built a wing of 1,350 square feet and have not paid for a single hour of labor. Thirty-nine men gave over 750 hours of free labor, all of it at night. The wing is estimated to cost approximately \$3,000.

The church's program has been enlarged to match the more tangible phases of its growth. They studied the book, "One to Eight," having in all four study courses and one music school last year. Brother Edwards is the first pastor to live on the field and give full time to the work, so the church does not yet have a parsonage. This is the next step in their anticipated development.

When I conducted a Rural Church Clinic in the church last May, the pastor had a pastor's class, meeting on Sunday night during the Training Union, with an attendance of over thirty. He used the book, "Your Life and Your Church."

It places the Baptist Standard and Home Life magazine in all of the church's homes.

This growth has been made in spite of the fact that the population of the area is generally decreasing. The town of Kennard is in the midst of David Crockett National Forest, with a few hundred people in the town and a scattering population on the few available farms surrounding. Last spring the pastor and people conducted the Rural Church Survey, as promoted by the Home Mission Board.

We believe it has grown because of consecrated pastoral leadership, because the church had a vision of what God could do in their community and with their church, because the people were willing to enlarge the organizations to reach the people, because of a burning compassion for those who are lost, and of course, because the Spirit of God has manifested His power in their midst. Because so many rural churches have made this type of progress in the last few years, we believe many other churches can do just as well or better.

Writing a New Law

Jeremiah 31:31-34

By SAMUEL SOUTHARD, Th.D.
Professor of Pastoral Care
Institute of Religion
Houston, Texas

"The Kingdom of God," said Walter Rauschenbush, "includes the economic life," but "no outward economic revolution will answer our needs. It is not this thing or that thing our nation needs, but a new mind and heart . . . We want a revolution both inside and outside" (*Christianizing the Social Order*, P. 458-62).

The Kingdom of God is not based upon man-made covenants. It is a covenant between man and God. The Israelites knew this in the wilderness of Sinai, but with the rise of David's Kingdom it was distorted. The Kingdom of God became the Kingdom of Israel. Not until Amos had pronounced doom upon a godless nation, and Isaiah had prophesied the coming of God's Messiah, was the Kingdom of God seen again as a spiritual state in men's hearts and in society.

Yet a few years after Isaiah, it seemed that the state was about to fulfill the dreams of a righteous Kingdom of God upon earth. This was the time of the great reform of Josiah in the 7th century B. C.

Assyria was gradually collapsing, and in the period between her fall and the rise of Babylonia, the young King Josiah came to the throne of Judah (II Kings 21:19-22:1). In the year 621 B. C. (II Kings 22:3) he began a thorough purge of paganism. In a move against both foreign and native pagan cults, he abolished their sacred objects, priests, and prostitutes (II Kings 22:23).

It was a reform wave given direction by a newly discovered book of sacred law. This was some form of the code now contained in the book of Deuteronomy (see: H. H. Rowley, *Studies in Old Testament Prophecy*, p. 157-74). It was a new law to the people of that day, for it forbade the worship of Jehovah at every place that was convenient—town, mountain, sacred grove. Offerings were now to be made "at the place which the Lord will choose in one of your tribes" (Deuteronomy 12:13-14). More specific instructions are given for the destruction of paganism (12:1-3) which blighted the land.

The young king and the newly-discovered law seemed to bring in that

which the early prophets had pleaded for—a reform in Israel. But there was something missing. The hearts of the people had not been stirred. The new law became as the Bible given to a Junior boy that gathers dust today when he is in the Adult department. Unless it is used daily, we forget how to use it. The king was all for reform, but the people were all for themselves. Although the chief priest had read the new law, the priests had their own law—that which would please the people (Jeremiah 5:20-31).

In the end, the lack of obedience to the new law made matters worse than before. Under the rule of Josiah's son, Jehoiakim, the reform collapsed (Jeremiah 22:18-23). But now the people were more deceived than ever. For they boasted not only of being God's people, but also of having God's law (Jeremiah 8:8). Yet they consistently broke the very commandments in which they took pride.

Appeals to the external, written law were useless. Therefore God revealed to Jeremiah a new thing, that instead of writing new laws on paper, God would write it upon the hearts of men. Instead of a covenant which men would teach to each other, God would speak directly to the individual heart.

... this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people.

(Jeremiah 31:33)

The Kingdom of God is a spiritual kingdom, and the commandments of God are spiritual directives. This does not mean that political reform and laws on morality are without meaning. The lesson of Jeremiah is that law must be written in the heart as well as upon the statute books. God must do within us what the written law can only point to.

Americans have had some bitter experiences in passing laws that were laughed at. A hundred years ago we "got the victory" in a fight for Sabbath observance by political action. But people immediately began reacting against "blue laws." When one of the

chief defenders of the Sabbath, Lyman Beecher, saw what had happened, he said that the political reaction had brought all his work to naught. Sabbath observance would have to come by inner check, not by external restraint (*Autobiography*, I, 268). Can we restore this day of corporate worship to its place both in the law and in the hearts of men?

There are times when a fight for legislation causes us to lose more than we gain, but there are other times when laws need to be given new life. It is time for us to take the laws of the land on gambling and write them on our hearts. There are statutes against gambling and prostitution in almost any city, but an honest politician, Albert Patterson, was murdered before the hearts of people in Phoenix City and Fort Benning were stirred to action. A few judges and policemen may be eternally vigilant against gambling operations, but unless God's law is written upon the hearts of Grand Jurors, the gambling operators go free. Nothing hurts a gambler's pride more than to be sent to prison, and nothing will stop gambling any quicker than for a citizen jury to send them there. Oh, we may piously criticize the excesses of "Cleveland mobsters," but unless we believe in our hearts that gambling is wrong anywhere, under any circumstance, we will not vote "yes" to send a gambler to prison. We cannot hold onto the numbers racket in our industrial plants, and private games in our living rooms, and bingo in church, without contracting a heavy dose of spiritual and political corruption.

Christian citizens must write the laws of the land on their hearts. And they must have troubled hearts about the new laws. A generation ago lynching lay as a black cloud over every segregated community. No amount of preaching seemed to lift it. The exposures of national magazines only made people more defensive. But a group of Christian women, active in their churches and society, began to write their congressmen, to talk with their influential friends in state legislatures, to quiet down the bigots in their own community. Within a few years the laws against lynching had teeth in them, and juries were ready to put the bite on any mobster who broke them. This crime was erased because Christian women in the South laid it upon their hearts.

(Continued on Page 10)

►The Pleasant Grove Baptist Church, Anchorage, recently called Robert Hickman as minister of music. He is a student at Southern Seminary's School of Church Music, and has served previously at the Middletown Baptist Church and the Sunrise Baptist Church, El Paso, Texas. He is a graduate of Georgetown College.

The Harvest of the Spirit: Goodness

By DR. DALE MOODY
Joseph Emerson Brown Professor of
Systematic Theology
Southern Baptist Theological Seminary

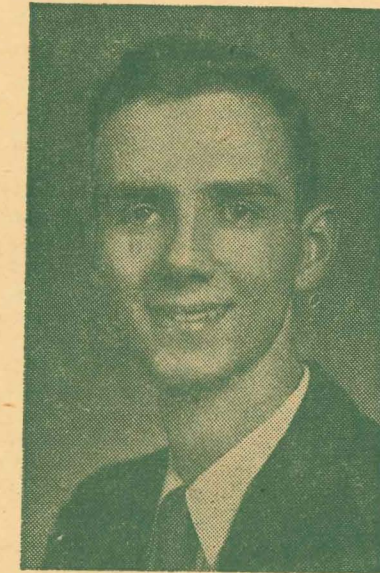
God is the Source of all human goodness. Absolute good is found in God alone, but there is a relative human goodness which is present in the lives of people who live the spiritual life. Human pride makes it necessary for the devout to confess often: "I know that nothing good dwells within me, that is in my flesh" (Romans 7:18 RSV), but it would be fatal for spiritual life if it were not also recognized that "God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and as a sin offering, he condemned sin in the flesh, in order that the just requirements of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Romans 8:3f. RSV, footnote). It should be noted that the failure described in Romans 7 is followed by the fulfillment of Romans 8. The goodness of God is reaped as a rich harvest in those who conduct their lives according to the standard of the Spirit.

The Goodness of God

It is impossible to speak fully of God as the fountain from which goodness flows into human life. Some idea of this source is suggested by two references to the goodness of God in Romans. The first is related to the *work* of God and the second to the *will* of God.

The *work* of God in Romans 8:28-30 may be viewed in three circles. God in the *outer circle* of the world to accomplish good. "We know," Paul declares, "that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28 RSV). Much as this verse is loved and quoted in the King James Version, it must be said in sincerity that it sounds as impersonal as Stoic naturalism. Things do not work for good! It is much more personal to say God works in all things for good to those who love him and are called according to his purpose. The translation of the Revised Standard Version is not only closer to faith in the sovereign grace of the living God, but it is also nearer to the original Greek. A glance at Nestle's Greek text reveals the fact that several of the oldest Bibles have God (*ho theos*) as the subject of the singular verb *sunergei* (works). Even

with the word God missing, the most natural translation would be "he." It is, of course, possible in Greek for the plural *panta* (all things) to be the subject of the singular *sunergei* (works or work), but the textual evidence seems



BROTHER T. E. ADAMS, a native of Murray, Kentucky, who recently was graduated from the Southern Seminary after having been graduated from the Murray State College, has been called to be pastor of the Charleston Baptist Church, in Hopkins County, near Dawson Springs, Kentucky. During his Seminary days he served as a field speaker for the Temperance League of Kentucky.

to settle the argument in favor of the translation of the Revised Standard Version. Every student of Greek knows that agreement between the old Bibles known as Vaticanus (B), Alexandrinus (A), and the famous Chester Beatty Papyrus (P46) of about A.D. 200 and Origen of Alexandria (185?-254?), the greatest textual critic until modern times, is no light matter. That is precisely the evidence for God being the subject of the sentence in Romans 8:28. In the *inner circle* of his Son God works for good in predestination. Many

people associate predestination with almost everything but goodness. That is due to the fact that they have heard a fatalistic theory of double predestination that would suggest: "Number seven goes to heaven. Number eight is outside the gate." Such in my judgment is not the teaching of Scripture. Only those in Christ or those who have totally rejected Christ can be said to be predestined. The idea that God created number seven to go to heaven and number eight to stand outside the gate is difficult to harmonize with goodness. Our destiny is fixed because we are in Christ by faith or because we have totally rejected Christ. God does not will that any should perish (2 Peter 3:9). It is "those whom he foreknew" that "he also predestined to be conformed to the image of his Son in order that he might be the firstborn among many brethren" (Romans 8:29 RSV). It should be remembered, however, that knowing before means loving before. With Paul knowing is loving (1 Cor. 8:3; Gal. 4:9; cf. Amos 3:2; Matt. 7:23).

In between the outer circle of the world and the inner circle of Christ is the *middle circle* of the Christian. In all three God works for good. God's goodness to Christians comes as calling, justification, and glorification. We are called to Christ in whom we are "justified freely by his grace, through the redemption which is in Christ Jesus, whom God set forth as a mercy seat through faith in his blood" (Romans 3:24f.) The called and justified are so united to Christ that their destiny is Christ's destiny, and that destiny is glory. Surely all this is God's goodness.

The *will* of God in Romans 12:1f. becomes a call to *consecration* and *transformation* in Christian living. God's mercies (cf. 2 Cor. 1:3; Phil. 2:1) should move us to *sacrificial* and *spiritual* consecration to God. God no longer commands sacrifices of animals offered as acts of dedication and expiation to establish fellowship with God. The perfect sacrifice for sin has been offered once never to be repeated. We can *remember* it, but we cannot *repeat* it (cf. Hebrews 6:6; 7:26f.; 9:12; 10:10, 26). God requires a sacrifice which is living, holy and acceptable. This threefold sacrifice is the very essence of spiritual worship. Genuine worship is at bottom prayer, and true prayer is the work of the Spirit in us (Romans 8:26f.). The Greek word *logike* is translated better with the word *spiritual* rather than with the word *rational*.

(Continued on Page 10)

Theodore F. Adams, Baptist World Alliance president and pastor of the First Baptist Church, Richmond, Va., was the subject of *Time* magazine's religious cover story in the December 5, 1955 issue. He is the fifth Baptist to appear on *Time's* cover since the magazine began in 1923.

Ouch! That Hurts!

Editorial, Arkansas Baptist

Such is the cry of many who promote independent and non-denominational movements and institutions. What is it that gives them so much pain and anxiety? Nothing more nor less than the Cooperative Program and storehouse tithing among Southern Baptists.

Their Hope

For, you see, those promoting independent and non-denominational movements and institutions depend upon the denominations to support them. So logically when any denomination undertakes to teach its people the co-operative spirit in supporting the whole program of the denomination by means of storehouse tithing, these independents and non-denominational men cry out in pain lest their resources be cut off. Therefore, they pounce on the Cooperative Program and storehouse tithing as evil and sinful, claiming that they take all liberty away from the people. They are trying by every means possible through the press and the radio to persuade members of Southern Baptist churches that they shouldn't support the Cooperative Program which is the denominational program, that they shouldn't give their tithe through the church, that they should designate their tithe to special objects. Of course, they hope that their pet project will receive a part of the designated tithe of Southern Baptists.

If such independent and non-denominational workers were not depending on the denominations for their financial support, they would have no concern with what various denominations are doing and how they are promoting their program. These brethren would disrupt the whole Southern Baptist denominational program, which is the Cooperative Program, in order to get a cut-in on the tithe of Southern Baptists.

Our people should be warned and fortified against the appeals, whether in the columns of the press or over the radio; for propagandists care nothing about your churches, your church programs, your denominational programs. All they want is a donation from you.

Destroy Confidence

They will tell you all sorts of things to deceive you. They will claim that there are modernists in our institutions, that there are bosses in our denomination. They would destroy your faith in your brethren and in the most godly men among us who are at the head of our institutions and agencies. They are trying to sow doubt and suspicion among the ranks of Southern Baptists

concerning their own work. There can be only one purpose behind this insidious propaganda and that is to get you to designate a part of your tithe to the pet project which they are promoting.

Everybody knows, even our critics know, that the Cooperative Program is the lifeline of all our work, and that it is launched on a co-operative basis. The glory of Southern Baptists is their co-operative spirit. Destroy the confidence which makes possible that co-operative spirit and you destroy our

Dr. Aubrey B. Martin, Blind Evangelist, in Logan County Revival



Aubrey B. Martin

RUSSELLVILLE, Ky., Nov. 21.—Dr. Aubrey B. Martin was the evangelist in a revival in the Elk Lick Baptist Church in Logan County Association, October 10-13. It is the general opinion among the members of the church that this was the most effective revival meeting remembered in the history of the church.

Dr. Martin lost his sight at the age of fourteen as the result of a fall out of a tree, injuring the optic nerves. He enrolled the following year in the state school for the blind in St. Augustine, Florida, where he graduated in the spring of 1928. In the fall of the same year he enrolled in John B. Stetson University in DeLand, Florida, where he received the A.B. degree in the spring of 1932. In the fall of the same year he enrolled in the Southern Baptist Theological Seminary in Louisville, Kentucky, where he received the Th. M. degree in 1935, and the Ph. D. degree in the fall of 1937. Since the completion of his seminary work he has served in various phases of the Christian ministry: Pastoral work, pastoral evangelism, Bible-conference work, teaching, and evangelism.

Both the pastor and people of Elk Lick Church highly recommend Dr. Martin as an effective evangelist of the highest type, and as a conference speaker. His present address is Varsity Village, White Oak Drive, Greenville, S. C.—EDWIN L. DOUGLAS, pastor, 708 West Seventh Street, Russellville, Ky.

whole program. Yet these independents and non-denominational men will tell you that the Cooperative Program is sinful.

If the Cooperative Program is all wrong and if storehouse tithing is all wrong, how is it that Southern Baptists have outgrown any other major denomination in the world and is today promoting the most ambitious program in their history?

Little men who are not big enough to integrate their lives and their ministry into a great denominational program pull off to one side and start a little movement of their own and say, "Look what I've done." Then they begin to try to sow doubts and suspicion among the folks from whom they have withdrawn in an effort to gain support, mainly financial support, for their own little project.

UnChristian

Why don't these independents get together and form an organization among themselves and start a denomination of their own? The field is wide open for them to go out and win the lost to Christ, organize them into churches which would affiliate with their movement and support their cause. Apparently, they do not want to be responsible for developing an organization among themselves which might be called a denomination. They want to suck the life blood from the denominations already in existence without any sense of responsibility for supporting the denominations upon which they prey. It is no part of the Christian spirit to proclaim independence of denominations and at the same time expect to draw their support from denominations, and further, to criticize the denominations from which they expect to draw their support.

We would suggest to Arkansas Baptists they be fortified against such insidious propaganda. [And to all other Baptists.]

Time Magazine Features Worldwide Baptist Work

NEW YORK CITY—(BP)—Theodore F. Adams, Baptist World Alliance president and pastor, First Baptist Church, Richmond, Va., was subject of Time Magazine's religious cover story in the Dec. 5 issue.

Time's story dealt at length with Adams' career as a minister and how he became leader of about 20 million Baptists in the world today. Information for the article in the weekly news magazine came from its correspondents all over the United States and in many foreign cities.

Adams is the fifth Baptist to appear on Time's cover since the magazine originated in 1923.

CHILDREN'S PAGE

Unexpected Guests For Christmas

By MABEL NIEDERMEYER McCAW

It was Christmas Eve. Susan stood staring out the front window of her home. The snow was still falling, adding to the drifts on either side of their driveway.

"Cheer up, Sis," said ten-year-old brother Ronnie from his station at the radio. "There is no use spoiling Christmas just because we have had a snowstorm and cannot go to Grandma's."

"But we don't even have a tree," wailed Susan. "And we did not make any Christmas cookies because Grandma said she was taking care of all that."

"Guess we can get along without a tree," said practical Ronnie. "And there is still time to make cookies."

Just then an announcement over the radio caught Ronnie's attention.

"Pardon this interruption," the announcer was saying. "But several families have been brought into the city from their stranded automobiles on the highway. Perhaps there are some families who would like to take them into their homes for Christmas. If so, call 6-6751, and we will be glad to put you in touch with your unexpected guests. Remember the number, 6-6751."

"6-6751," Ronnie repeated. Then he dashed to the kitchen.

"Mother! Mother!" he called. "Did you hear that? Some families have been stranded by the storm. Let's invite one of them to have Christmas with us. Say yes, Mother. Please."

Just then a car drove into their driveway, and Susan came bounding into the kitchen.

"He got one! He got one!" she cried, running to open the door to let her father in.

"Got what?" Ronnie asked.

But Susan did not have to answer for her father came dragging a Christmas tree onto the porch behind him.

"For our stranded family!" Ronnie exclaimed. "We can have a family for Christmas, can't we, Mother? All we have to do is call 6-6751 and they will tell us where we can find the people."

"Merry Christmas!" called Daddy as he shook the snow from his hat and shoulders. "What's this about a stranded family?"

Ronnie told his father all about the radio announcement he had heard. "Please, sleep on the day bed in the play room."

"Well, what do you say, Mother?" Father asked. "And what does Susan think about the idea?"

"Yes, let's have a family come," called Susan from the storage closet where she was getting the decorations and lights for the tree. "Having visitors would be fun."

"I guess that is it then, Mother," said Daddy. "Unless you think it will be too much work for you."

"Why, bringing happiness to others at a time like this will be no work at all," said Mother. "Find out where you can pick up our family, and we will begin by having our Christmas Eve dinner here together."

Daddy made the phone call and received the name of a family having a



Illustrated by Janet Smalley

boy and a girl about the age of Ronnie and Susan and a four-month-old baby. While he went to get them, Susan and Ronnie helped their mother get ready for their unexpected guests. They put clean bedding on Ronnie's bed. They put the room in order. At Susan's suggestion, they fixed up a large clothesbasket as a bed for the baby.

"The girl can sleep in the other twin bed in my room," said Susan. Susan put her room in order to greet her new friend. The day bed in the playroom was also made up for the boys to use.

Under their mother's direction, Susan and Ronnie were putting an extra leaf in the dining-room table when a car drove into the driveway. They all ran to the front door.

"Merry Christmas!" they said almost in the same breath as Daddy brought their visitors to the door.

"Merry Christmas to you!" came back in a chorus.

Then Daddy introduced Mr. and Mrs. Henderson, Jack, Donna, and baby Michael.

"This is so kind of you," said Mrs. Henderson as she shook Mother's hand.

"We are all happy to have you," Mother said cheerily. "The snowstorm

spoiled our plans, too, so we will have a happy Christmas here together."

It was not long before Mrs. Henderson and Mother were busy in the kitchen making last-minute preparations for dinner. Father, Mr. Henderson, and the boys disappeared into the basement.

"I think they are going to make a base for our Christmas tree," Susan confided in Donna as they set the table together.

"Oh! Are we going to have a Christmas tree, too?" Donna's eyes sparkled.

"Yes, Daddy got it just tonight," Susan answered. "We can trim it after dinner."

Dinner was a happy affair. The roast which Mother had prepared did not go quite as far for two families as it would have for one. But no one minded that. There was plenty of other food to eat, and all appetites were satisfied.

The women and girls washed the dishes and put them away. The men and boys mounted the tree on its base and put it up in front of the big window in the living room.

"It is the most beautiful tree I have ever seen!" said Donna.

Then what fun followed. The men hung the lights, and then the tinsel and ornaments on the highest branches. Susan did not notice when her mother and Mrs. Henderson left the group, but it was not long before she smelled delicious odors coming from the kitchen.

"Oh! Cookies," she said. "Christmas cookies!"

"Shall I turn out the floor lamp now so that we can have the Christmas story?" Ronnie asked.

At a nod from his father, Ronnie turned out the light. Then he picked up the Bible from the table and handed it to Father. The children sat on the floor in front of the tree, while their parents sat on chairs behind them. When all was quiet, Father began to read.

"In those days a decree went out from Caesar Augustus that all the world should be enrolled—And all went to be enrolled, each to his own city . . . And Joseph also went up . . ."

Everyone listened as the old, old story was read again from the Bible. Susan looked at baby Michael. Having him there seemed to bring that first Christmas right into their own living room.

There was a moment of silence when the story was ended. Then Mother began to sing softly "Silent night, holy night . . ." and both families joined in singing the carol. Then, one by one, as was their custom on Christmas Eve, Father, Mother, Ronnie, and Susan each said a thank-you prayer for Christmas.

When the others had finished, Susan prayed, "Thank you, God, for our new friends who are with us. And for Grandma and Grandpa. Help them to have a happy Christmas, too. Amen."

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The Harvest of the Spirit: Goodness

(Continued from Page 7)

Transformation follows consecration. As consecration is threefold (living, holy, acceptable) so is transformation. Transformation is real when the threefold will of God (good, acceptable, perfect) is known in experience. God's goodness leads us away from a life fashioned according to this age to a life obedient to God's will. This movement from our will to God's will is nothing less than a metamorphosis of the mind. In fact, the Greek word translated "be ye transformed" is *metamorphousthe*, from which the English word metamorphosis comes. In all the discussion thus far much emphasis has been given to the fact that the godly have the harvest of the Spirit only as God gives the grace and the growth. This must never be forgotten.

The Goodness of God in Man

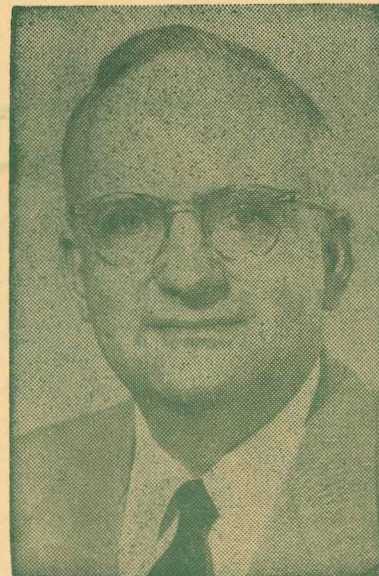
The word for goodness in Galatians 5:22 is *agathosune*. Paul used it in three other places. In 2 Thessalonians 1:11f. the word is used to express Paul's prayer for the young church: "With this in view we are always praying for you, too, that our God may make you worthy of his call, and by his power fully satisfy your every desire for goodness (*agathosunes*), and complete every activity of your faith, so that the name of our Lord Jesus may be glorified in you and you through union with him, in accordance with the favor of our God and the Lord Jesus Christ" (Williams). In the two other passages goodness is associated with the *fruit of light* and the *fullness of life*.

The *fruit of light* is found in Ephesians 5:9 where Paul pours in a precious parenthesis. A side remark may at times reveal the whole philosophy of one's life. At least Paul gives a great philosophy of life when he says: "For the fruit of light is found in all that is good and right and true" (RSV). God's spirit produces a genuine concern for the good in contrast to the bad, for the right in contrast to the wrong, for the true in contrast to the false. These grow only in the light of a spiritual glow. Disregard for the good, the right, and the true is a denial of spirituality. The loose way in which these are handled today should be a solemn warning of shallow spiritual living. A religion unconcerned for goodness, righteousness and truth is repulsive to God and to all sincere people.

The *fullness of life* is found in connection with goodness in Romans 15:13f. The translation by Charles B. Williams brings out the fact that the life of goodness bubbles and abounds. Paul's hope for the Romans is expressed in these

words: "May the hope-inspiring God so fill you with perfect joy and peace through your continuing faith, that you may bubble over with hope by the power of the Holy Spirit" (Romans 15:13). Spiritual life is a spring so filled with joy and peace that hope floods the river of dry despair. Paul already spoke of

Dr. Heacock Elected Director of S. W. School Of Religious Education



Dr. Joe Davis Heacock

FORT WORTH, Tex.—The trustees of Southwestern Baptist Theological Seminary, Fort Worth, Texas, at the annual meeting of the board, Nov. 22, 1955 elected Dr. Joe Davis Heacock as director of the School of Religious Education effective August 1, 1956. He will succeed Dr. J. M. Price.

Dr. Heacock, who at present is professor of Education Administration, has taught at Southwestern Seminary since 1944. A native of Birmingham, Ala., he is a graduate of Howard College (A.B., 1928) and holds the doctor of religious education degree from the Seminary. He also has done graduate study at George Peabody.

He came to the Seminary from the Sunday School Board, Nashville, where he was director of associational Training Union work. He has served numerous churches in Tennessee, Oklahoma and Texas as minister of religious education.

Mrs. Heacock is the former Nell M. Russell. The Heacocks have one daughter, Charlene, age 8.

their abounding life: "I am convinced that you especially are abounding in the highest goodness (*agathosunes*), richly supplied with perfect knowledge and competent to counsel one another" (Romans 15:14). A life is not likely to manifest the highest goodness and to experience the deepest joy and peace if the foundations of perfect knowledge are missing. Goodness is too often hindered with either the flood of emotionalism or the frost of intellectualism. Goodness grows best when the heart and the head both function.

It was the great and good George W. Truett who often said: "God wants good people, not goody-good, just good people." And what a difference there is between a goodness that is a sanctimonious sham and goodness that is the harvest of the Spirit!

Writing A New Law

(Continued from Page 6)

It is time for our hearts to be troubled about the Supreme Court decision on segregated schools. It will be difficult to apply this decision in a spirit of love and self-control. Let us guide our community in a Christian concern for this thorny problem, no matter what our personal conclusions may be. For unless we allow God's power to cleanse our own hearts, bitterness and resentment will nullify all the brotherhood that this new law might create. Christians will differ on the timing and application of social legislation, but this much is certain: God has written a higher law in our hearts, to do justice, and to love kindness, and to walk humbly with our God (Micah 6:8).

God may not give to our generation a clear answer to the complex issues that plague us, but He will give us troubled hearts in time of injustice, sound minds in the heart of discussion and a loving spirit toward our brethren who disagree.

Like Jeremiah, we may be discouraged by a nation's disregard of the written law, but there is hope in God's New Covenant, the law of Christ written upon our hearts.

►At a recent meeting the Home Mission Board increased its annual budget by \$285,000 to \$2,385,000. There are now 1,099 missionaries on the field which includes Panama, Canal Zone, Alaska and Cuba as well as the United States.

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY



STANDARD CLASS.—The Dorcas Class of the First Baptist Church, Princeton, Ky. of which Mrs. P. G. Kirk is the teacher, has reached the Standard of Excellence rating. FRONT ROW (left to right): Mrs. H. G. M. Hatler, pastor's wife; Mrs. Lelia Prichard, Mrs. A. W. Glass, Mrs. R. C. Stephens, Mrs. C. F. Cherrey, president; Mrs. P. G. Kirk, teacher; Mrs. Lannie Randsel, Charles Watson, Emmie Boaz; and Mrs. Lucian Gore. BACK ROW: Mrs. Ella Blackburn, Mrs. J. W. Hollingsworth, F. U. Lacey, B. M. Stone; Mrs. Earl Shelton, C. E. McCollum, Ocie Gardner, Bertie Gray, P. M. Rich, secretary; and Laura Castleberry.

More About Dr. Peale

Editorial, Baptist Messenger

One of the most debated questions in religious circles of America today is the genuineness of the current religious revival.

This subject has been treated in these columns before. Enough, in fact, that in a recent letter to the editor one reader said, "It seems to me the Messenger is repeating itself." But at the risk of seeming repetitious, we offer a further word on this timely and intriguing subject.

The current issue of Redbook carries two thoughtful articles presenting both sides of the case concerning so-called "positive" faith and some quotations by religious leaders of the nation on both sides. So, here is what they say:

Dr. Norman Vincent Peal (in his own defense): "My message is based on my understanding of our Lord's teaching. My methods may seem overpopular to some of the intellectuals of Protestantism, but I feel sometimes they are unable to communicate with ordinary church-going people largely because they reject such methods."

Dr. Samuel M. Shoemaker: "I know highly educated people who have been missed for years by the scholarly pronouncements of ordinary churchmen, but who have found a working faith through Norman Vincent Peale. . . . He talks to millions where scholars talk to handfuls."

Walter G. Couch, Jr.: "Scarcely a day full of pastoral counseling goes by with-

out someone's telling me just how Norman Vincent Peale's spoken or written words have been a great help in time of trouble or sorrow."

Dr. S. Franklin Mack (who is executive director of the Broadcasting and Film Commission of the National Council of Churches): "No evaluation of Dr. Peale can leave out of consideration the rapport he seems to have with people in all walks of life, and the extraordinary impact of his radio-TV ministry."

But the critics of Dr. Peale's teachings have fired back some strong blasts.

Dr. G. Bromley Oxnam: "When you are told that if you follow seven easy rules you will become president of your company, you are being kidded. There just aren't that many openings. That kind of preaching is making Christianity a cult of success."

Dr. Reinhold Niebuhr: "This new cult is dangerous. Anything which corrupts the gospel hurts Christianity. And it hurts people, too. It helps them to feel good while they are evading the real issues of life."

Dr. Liston Pope: "There is nothing humble or pious in the view this cult takes of God. God becomes a sort of master psychiatrist who will help you get over your difficulties. The formulas and the constant reiteration of such themes as 'You and God can do anything' are very nearly blasphemous."

Dr. Franklin Clark Fry: "There is

nothing more sinister than . . . the use of God to accomplish a specific aim. The true Christian asks, 'What does God want to do through me?' not 'What can he do for me?'"

Preachers and other leaders throughout the nation seem gradually to have come to the realization that they are faced with a new religious cult in American life which steps over denominational boundaries and which teaches its devotees that they can find the fulfillment of their selfish ambitions by linking themselves to the Supreme Power. They are also becoming aware that this is not the faith of our fathers.—Baptist Messenger

Junior College, Academy, Bible School Enrollment Up

NASHVILLE, Tenn.—(BP)—Increases in fall enrollment at Southern Baptist junior colleges, Bible schools, and academies were reported by the denomination's Education Commission here.

Executive Secretary Orin Cornett announced net enrollment, which includes students living at the college or attending college on a full-time basis, at eight academies and four Bible schools was up 15.12 per cent over fall, 1954.

At the 21 junior colleges, the year's increase was 10.28 per cent. Total junior college net enrollment this fall is 6,835, compared with last fall's 6,198.

Another 790 students at junior colleges are taking only extension work, or special, night, Saturday, or correspondence courses, making the grand total this fall 7,625. This is 13½ per cent up over the similar figure in 1954.

Cornett reported 2,498 students are attending academies and Bible schools as full-time students, with 153 more coming to take the special, extension, and correspondence work.

In some cases, where schools failed to send in reports of fall enrollment, the Education Commission used estimated figures based on 1954 attendance.

Little Likelihood Seen For Seminary in Capital

WASHINGTON—(BP)—There is very little possibility of placing a Baptist seminary in the Nation's capital in the near future, it was reported here.

A committee of the executive board of the District of Columbia Baptist Convention has been studying the seminary matter and made its report recently.

Another committee of the executive board has been considering the possibility of having a Baptist hospital in the city. The committee said its study of the matter will continue.



RAMSEY POLLARD, Pastor
Broadway Baptist Church
Knoxville, Tennessee



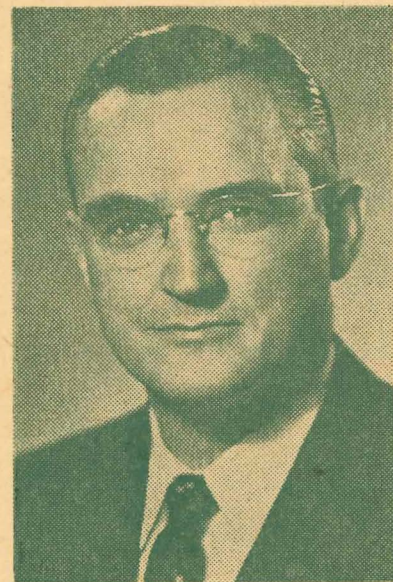
C. Y. DOSSEY, Associate
Department of Evangelism
Baptist Home Mission Board
Dallas, Texas

ATTEND EVANGELISTIC CONFERENCE

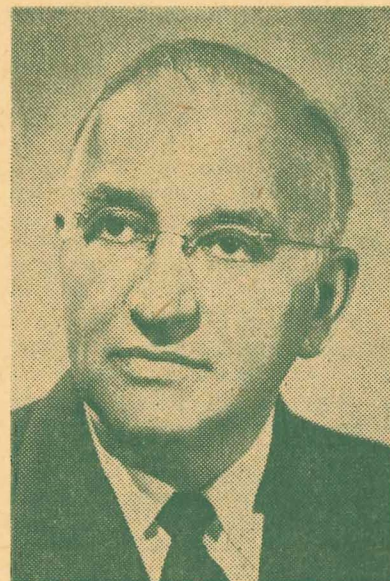
JANUARY 9-11, 1956

WALNUT STREET BAPTIST CHURCH ~ LOUISVILLE, KENTUCKY

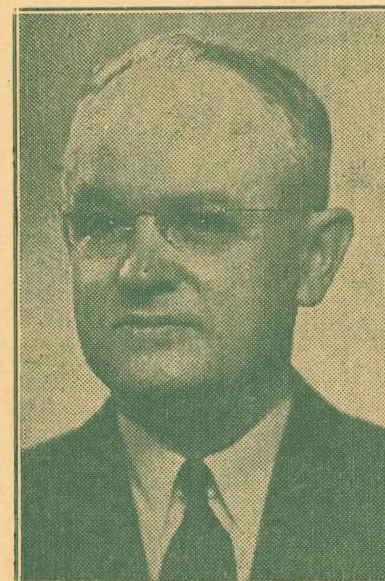
Theme: "TEACHING THEM"



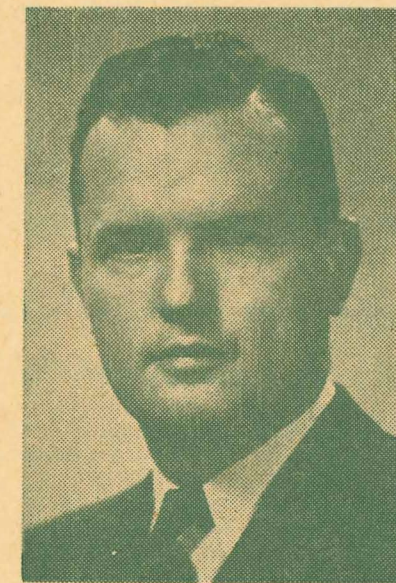
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Department of Church Music
Baptist Sunday School Board
Nashville, Tennessee



J. HOWARD WILLIAMS
President
Southwestern Baptist
Theological Seminary
Fort Worth, Texas



W. C. BOONE
General Secretary-Treasurer
Executive Board
General Association of Baptists
in Kentucky, Louisville



DUKE K. McCALL, President
Southern Baptist
Theological Seminary
Louisville, Kentucky

RECEIVE INSPIRATION!

ENJOY BLESSINGS!

ACHIEVED IN 1955: 25,748 BAPTISMS ~ GOAL FOR 1956: 30,000 BAPTISMS

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary
127 East Broadway
Louisville, Kentucky

SUGGESTIONS FOR THE BEGINNING

OF THE NEW YEAR

1. Make reservations for Ridgcrest and Glorieta.

Ridgcrest Weeks

July 12-18

July 19-25

July 26-Aug. 1

Write

Mr. Willard Weeks, Manager, Ridgcrest Baptist Assembly, Ridgcrest, N. C.

Glorieta Weeks

June 7-13

June 14-20

Write

Mr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

2. Have January Bible Study Week.

Have classes for Juniors, and Intermediates as well as provide for Nursery, Beginner, and Primary Children.

3. Complete your plans for Magnify-Church Membership Week in March.

4. New Books:

My Church and I For Juniors
Now You Belong For Intermediates
The Challenge of Church Membership For Young People
Joy in Church Membership For Adults

5. Plan to attend Regional Meetings last two weeks in March—19-30.

6. Observe Youth Week.

7. Attend State Training Union Convention April 13-14, Ninth and O Baptist Church, Louisville.

8. Come to Cedarmore—August 6-10, August 13-17.

Severn's Valley Associational Central Leadership School

An associational-wide Training Union Leadership School was held in Severn's Valley Association at the Severn's Valley Baptist Church, each evening during the week of September 19-23. Classes were taught for each of the Training Union Leadership Groups. Mr. Whaley taught the General Officers, Mr. Ham taught the Adults, Mr. Dudley taught the Young People, Mrs. Dudley taught the Intermediate Leadership class, Mrs. Whaley taught the Junior Leadership class, Miss Meador taught the Primary Leadership class, Mrs. Ham taught the Nursery-Beginner

Leadership class, Mr. Jean Peoples taught the Intermediates, and Mr. Burl McMillian taught the Junior boy and girls. There were nineteen churches represented in these classes with a total of 200 requests for awards for the week's study.

Here is a testimony from one of the pastors in the Association, "Again I want to praise the Lord for the Central Leadership School. Mt. Zion Training Union has grown beyond all expectations. Our October attendance ran like this, 65, 67, 78, 83, 118. When our attendance reached 78 three weeks ago, all previous records were broken." Surely with a testimony like that any association in our state will want to plan a Central Leadership Training Union Study Course. IS THERE ONE IN YOUR FUTURE?



COUNSELOR'S CORNER

By

DR. R. LOFTON
HUDSON

Baptist Answers

Question: Will you please answer the following questions?

Why do "Baptist churches" call themselves "Baptist"?

Answer: Because that is their name, the name by which they are called. In some Catholic countries, New Testament churches have to use the term "believers" instead of "Christian" because "Christian" means anyone who belongs to a church.

Question: Are Baptists a denomination?

Answer: Of course, every religious group is a denomination, even if they deny it. "Denomination" means those who have a denominator, a name.

Question: Is there New Testament authority for using mechanical instruments of music in the church worship?

Answer: No, nor for hymn books, nor tuning forks, nor public address systems, nor pews, nor pulpits, nor even electric lights. How absurd can you get?

Question: Why do Baptists teach that baptism is not essential to salvation?

Answer: Because this is what the Bible teaches. There are a hundred passages that explain the way of salvation. Only two of them even mention baptism in connection with salvation, and these in their context show clearly that baptism does not save, but faith.

Question: What constitutes the New Birth?

Answer: It is an act of God by which the individual is made a child of God.

Question: Why do Baptists vote members in?

Answer: Because the church has final authority as recorded in Matthew 18:17. Because the church which Jesus started, the one at Jerusalem, refused at first to receive Paul as a member, as recorded in Acts 9:26. And because there are only three ways that a member can be received—somebody always passes on converts—by the pastor, by a committee, or by the congregation. Baptists believe in congregational control.

(NOTE: Please don't write me controversial letters. Life is too short, time is too valuable, my secretary is tired of reading them, and my waste basket is running over. This column aims at helping those who are open to help.)

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

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary

Christmas Greetings

At This Christmas Time

May the Christmas Gifts remind you of God's Gift, his Only Begotten Son.

May the Christmas Candles remind you of Him who is, "The Light of the World."

May the Christmas Tree remind you of Another Tree upon which He hung for you.

May the Christmas Cheer remind you of Him who said, "Be of Good Cheer."

May the Christmas Feast remind you of Him who is "The Bread of Life."

May the Christmas Snow remind you of The Pure Heart cleansed by Christ.

May the Christmas Bells remind you of The Glorious Proclamation of His Birth.

May the Christmas Carols remind you of Him who is the Greatest Friend to man.

May the Christmas Season remind you, in Every way, of Jesus Christ your King.

MRS. GEORGE R. FERGUSON
MARY PAT KENT
MRS. R. D. BENNETT
ANN GRIFFIN
MRS. C. R. CRIST

ATTENTION, BWCers

AN ICE MAKER FOR CEDARMORE is our special project for 1955-56. It is now necessary for ice to be hauled from Shelbyville on trucks for all encampments at Cedarmore. This involves much time and effort and expense, plus loss of ice through melting. We could not undertake a project for anything that is needed more at Cedarmore. Actually, two Ice Makers could be used. We already have a start toward the purchase of one with the money left over in the Deep Freeze fund—but a great deal more will be needed. I know that everyone of you will want to have a part, so let's have the Ice Maker on hand for the very first encampment next summer. Try to send your contribution before April 1, if at all possible, to Mrs. W. H. Jaegle, 127 East Broadway, Louisville. Mark it "BWC Ice Maker Fund."

I know that you are as pleased and grateful as I am that through our united

efforts we were able to buy the Deep Freeze during the past year, which has already gone a long way toward paying for itself in the saving of food. I am sure that you will respond just as generously, or more so, to Ice Maker Fund.

I wish that every one of you could have seen the more than 300 dolls on display at the tabernacle during BWC Camp. We are so very grateful to you for your wonderful cooperation in this project. We hope others of you responded with toys or gifts for the boys and older girls in the children's homes.

Would you like to continue the doll and toy project for 1956, including the new Children's Home, "Pincrest," at Morehead? I would appreciate hearing from you in regard to this.

More about the dolls, the art contest, and other important matters in the next issue of "Kentucky Keynotes." Watch your mail for it and read it carefully.—Mrs. H. D. McBrayer, Lawrenceburg, President, BWC Federation of Ky. WMU.

Important Notice!

Be sure to send your Lottie Moon Christmas Offering promptly, during December if at all possible, to Mrs. W. H. Jaegle, WMU Treasurer, 127 E. Broadway, Louisville 2, Ky.

YOUTH CORNER

Many years ago I heard the following story somewhere, and it has such a good thought for each Christmas, I pass it on:

"On Christmas morning my little daughter was downstairs opening her packages before anyone else was out of bed. To my surprise, I heard her singing the Happy Birthday song. 'Happy birthday on Christmas morning?' I thought, amused that while she was aware of festivity in the air, she was confused as to the occasion. But as she sang on, I realized it was I who had been confused. 'Happy birthday, dear Jesus,' the little voice caroled, 'Happy birthday to you.'"

HIS birthday, and our opportunity to share His love through Christmas caroling . . . witnessing to those of other races in our towns . . . making colorful scrap books from Christmas cards for children in hospitals . . . having a Christmas tree for needy children . . . placing tracts in bus and railroad stations . . . and on and on, letting the love of Christ within, overflow in meeting the needs of others.

YOUNG WOMAN'S AUXILIARY CITATION

This is the revised list of "extras" for Y.W.A.'s as listed in the August, *Window of Y.W.A.*:

1. Help organize and foster for four months a new Y.W.A.
2. Make a definite effort to win at least one person to Christ.

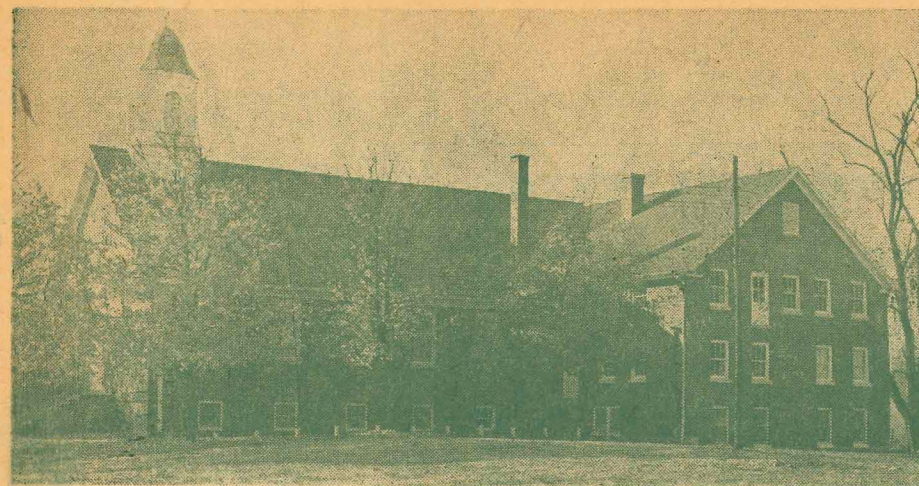
Choose at least three from the following.

3. Secure at least four new subscriptions to *The Window of Y.W.A.*
4. Teach or assist in teaching a mission study book.
5. Read at least three books from the Y.W.A. Book Club list.
6. Read daily newspapers or current news magazines for a period of three months. Each month select one current event relative to world missions, to share with the members during one Y.W.A. Meeting.
7. Attend and report to a church group on the Y.W.A. Conference at Ridgcrest or Glorieta.

. . . and for our final word for this year, we quote Henry van Dyke on keeping Christmas: "There is a better thing than the observance of Christmas day, and that is, keeping Christmas. And if you keep it for a day, why not always?" Until 1956 . . .

Your YOUTH SECRETARY

Sonora Baptist Church Dedicates New Building



November 20 was Dedication Day for the new educational building and enlarged and remodeled auditorium of Sonora Baptist Church. Speaker for the 11 o'clock service was Dr. Hugh R. Peterson, dean of students at Southern Seminary, and former pastor at Sonora for ten years. Peterson was pastor when the church was rebuilt in 1935 after the fire destroyed the old auditorium in 1934.

Dr. V. L. Stanfield, professor of homiletics at Southern Seminary, and interim pastor of Sonora for six months during 1951, was afternoon speaker.

This occasion marked 20 years from the time the church was rebuilt in 1935. It now has 32 rooms in the educational building. The structure is in the shape of a T on the back of the present auditorium. Twelve new pews have been installed, also 25 choir chairs, new carpeting and a baptistry, with a capacity for 500.

Pastor Archie Allison came to the church in August, 1951, at which time there was need for more room. An overall plan was voted July 27, 1952, and ground was broken the following August 2 for basement rooms, which were used until the superstructure was erected.

The Building Committee was composed of Elmer Fulkerson, chairman, Lynn Sullivan, Lester Sego, Clarence Vertrees and Joe Wright; and the Finance Committee was made up of R. T. Routt, chairman, S. H. Vertrees, David Shipp, Wayne Smith and Charles Routt, Jr.

Mrs. Eugenia Corum set forward the building program by remembering the church in her will, being challenged by her liberality. Pastor Allison pays high tribute to the faithfulness, confidence and courage of all who made this building possible, including former pastors,

like C. W. Bowles, Hugh R. Peterson, Douglas Branch, Melvin Faulkner and V. L. Stanfield.

Mrs. Lee Highbaugh, long church treasurer, bought a new organ and had it installed in time for the dedication.

In the five years Allison has been there the church has grown in every way. He is an untiring worker with a contagious zeal and ardor for the Lord's work. Mrs. Allison is a wonderful pastor's wife with many talents. She is active in every phase of the work.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE: DECEMBER 11, 1955

Church	T.U.	S.S.
Albany (1)	65	212
Ashland, Unity, Addition 1	112	460
First (2)	98	699
Barbourville	175	485
Beaver Dam (1)	181	445
Benton, First	88	251
Blackford	44	155
Bowling Green, Eastwood	92	266
First (2)	357	1,286
Burlington	82	255
Cadiz	145	311
Campbellsville (2)	642	642
Pleasant Hill	162	286
South Campbellsville	124	247
Carlisle	71	209
Carrollton	68	263
Central City (1), Addition 1	263	517
Cloverport, Addition 3	51	213
Corbin, First	104	360
Covington, Ashland Avenue	46	250
Calvary	660	660
South Side	136	524
Danville, First (2)	224	727
Lexington Avenue (1)	522	522
Dawson Springs	85	307
Erlanger	108	483
Evansville, Ind., Calvary (1)	129	622
Grace	281	939
Falmouth (1)	47	253
Ferguson (1)	96	222
Frankfort, First (1)	196	844
Memorial	63	215
Thorn Hill, Addition 3	174	379
Crestwood, Addition 2	88	283
Fulton	164	529
Georgetown (1)	345	759
Glasgow (1)	136	769
Greensburg	81	202
Greenville, First	134	392
Harlan	153	657
Harrodsburg (2)	297	884
Hartford	85	263
Hawesville	107	254
Hazard (2)	88	454
Henderson, First (1)	143	547
Immanuel Temple (2)	649	649

Hima, Horse Creek	277
Hodgenville, First	439
Hopkinsville, First	863
Second	839
Horse Cave	208
Junction City	86
Lawrenceburg, First	334
Lebanon, First (1)	148
Leitchfield	105
Lexington, Calvary (1)	220
Grace (2)	246
Porter Memorial	133
London, First (1)	166
Louisville, Audubon	69
Baptist Temple, Additions 2	118
Beechland, Addition 1	209
Beechmont (2)	181
Bethany	81
Bethlehem	95
Buechel Park	76
Broadway (1)	154
Carlisle Avenue (2)	279
Clifton (1)	117
Crescent Hill (2)	225
East	89
Eastern Parkway	96
Eighteenth Street	200
Farmdale (1)	55
Harmony	119
Hazelwood	409
Highland Park First	62
Highview, Additions 3	213
Immanuel	116
Jeffersontown	90
Ninth & O (11), Additions 18	468
Okolona	58
Parkland (1)	297
Rockford Lane	124
Shawnee	137
Shively (1), Additions 1	112
Southside (1)	160
Third Avenue	191
Victory Memorial (2)	188
Virginia Avenue	273
Walnut Street (4)	322
West Broadway (1)	158
Ludlow, First	126
Madisonville, First	219
Marion	90
Mayfield, First	297
East Cumberland Avenue	353
Middletown, First, Additions 1	66
Monticello, First	72
Morganfield, First (1)	163
Mt. Washington	105
New Haven	50
Newport, First (2), Additions 3	133
Trinity	110
Owensboro, Buena Vista	106
Eaton Memorial (1)	253
First (1)	264
Hall Street	181
Macedonia	69
Seven Hills	105
Third	266
Paducah, East	193
Oaklawn	121
Paintsville, First (1)	75
Paris, First	73
Prestonburg, I. Cole Memorial (10)	98
Princeton, First (1)	572
Russellville, First (1)	162
Scottsville	72
Shepherdsville	273
Somerset, First	715
Calvary	208
Sonora	105
Stearns (3)	95
Sturgis, First	283
Versailles	59
Walton	114
Williamsburg, First (1)	54
Williamson, W. Va., E. Williamson	145
Williamstown, Additions 6	45

►Pineville's First Church has built a new house of worship at Coldiron. Also the Carey Mission has moved into better quarters, and a new building is being erected in the Newton section of Pineville.

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY

Harvard President Forced Out Because of Baptist Doctrines

(17th Century Baptist Press)

CAMBRIDGE, Mass., October 25, 1954, (BP)—Henry Dunster, president of Harvard College for fourteen years, has been forced to resign because of his offensive Baptist convictions, it was disclosed today. He has been replaced by Charles Chauncey.

The resignation of the first president of Harvard came as no surprise here. Dunster has been roundly criticized since he first embraced Baptist principles several years ago.

The Baptist heresy of believer's baptism was the issue which swept Dunster out of office. Following the administration of the ordinance to an infant at the church where he is a member here, the former president publicly denounced the practice, thereby making himself liable to prosecution for disturbing public worship.

Earlier Dunster had refused to allow his pastor, Reverend Shepard, to baptize his own child. Dunster also has defended separation of church and state and other Baptist doctrines.

The ousted leader first submitted his resignation in July but it was refused. At that time he offered to continue as president until his successor could be found.

Dunster tendered his first resignation following a court order which declared: "As it greatly concerns the welfare of this country that the youth be educated not only in good literature but sound doctrine, this court commends to the serious consideration of the overseers of Harvard College not to allow to continue in the office of teaching, educating, or instructing any that have manifested themselves as unsound in the faith, or scandalous in their lives."

School officials are believed to have declined Dunster's first resignation in the hope that they could persuade him to renounce his Baptist convictions. His latest public indictment of infant baptism put to rest their fondest expectations, however. To the last, Dunster probably could have retained his po-

sition as head of the influential school if he had been less outspoken in his beliefs.

Dunster has petitioned school authorities to allow him to remain in the president's home—which he built with his own funds—until he can settle some of the school's accounts. He also has offered to assist his successor in assuming his new responsibilities.

The future is not bright for the able scholar who served Harvard so faithfully. He has never been wealthy, and his resources dwindled as he devoted himself to the affairs of the school. He is an outstanding preacher and educator, but his new doctrines will make it



difficult for him to find a position in either field. Moreover, he may face a criminal suit for disturbing public worship because of his recent stand on infant baptism.

Harvard is indebted to its first president, financially and otherwise. The school never has provided him an adequate salary and now owes him money. Dunster's gifts to the college include one hundred acres of land.

(Copyright, 1955, by Historical Commission, Southern Baptist Convention)

Ohio Convention Plans Children's Home Drive

READING, Ohio—(BP)—Southern Baptists in Ohio have as one of their major projects establishment of a children's home in the state.

At their annual state convention here, they voted to raise funds for the home.

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They also approved a five-year plan to have a state office building, to enlarge their state program of activity, and to increase their yearly budget.

The Cooperative Program budget for 1956 was set by convention messengers at \$131,175, of which \$39,400 will go to Southern Baptist Convention work.

Arthur Walker, pastor of First Baptist Church, Miamisburg, was elected state convention president, succeeding John Kurtz, Dayton minister. The 1956 session will be held at Dayton with the North Dayton Baptist Church as host.

Southwestern Seminary Sponsors Foreign Study

FORT WORTH, Tex.—(BP)—Seminary credit will be offered for a three-month course study trip next summer sponsored by Southwestern Baptist Theological Seminary here.

Students will study the Bible in the light of archaeology in Europe, Africa, and Asia Minor. Teacher in charge of the tour will be E. Leslie Carlson, professor of Biblical introduction and Semitic languages.

According to Carlson, this will be the seminary's first such credit course.

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Regional Sunday School Convention, February 6-17, 1956

We are happy to announce the date, place of meeting, and the inspirational speakers of the Regional Sunday School Conventions:

WESTERN REGION:

February 6, Wing Avenue Church, Owensboro. Dr. E. N. Wilkinson, inspirational speaker.

SOUTHWESTERN REGION:

February 7, Lone Oak Church, Paducah. Dr. E. N. Wilkinson, inspirational speaker.

SOUTHERN REGION:

February 9, Eastwood Church, Bowling Green. Inspirational speaker to be announced.

CENTRAL REGION:

February 10, Beechwood Church, Louisville. Dr. Allen W. Graves, inspirational speaker.

NORTH CENTRAL REGION:

February 13, First Baptist Church, Cynthia, Dr. W. R. Pettigrew, inspirational speaker.

NORTHEASTERN REGION:

February 14, Irene Cole Memorial Church, Prestonsburg. Dr. M. D. Morton, inspirational speaker.

SOUTHEASTERN REGION:

February 16, First Baptist Church, Barbourville. Rev. G. R. Pendergraph, inspirational speaker.

SOUTH CENTRAL REGION:

February 17, First Baptist Church, Danville. Rev. Eldred M. Taylor, inspirational speaker.

January Bible Study Week

Book suggested for a guide in our study is TEACHINGS OF JESUS in Matthew 5-7, written by Dr. H. Leo Eddleman, President of Georgetown College. We urge our pastors to teach and our people to study during January 2-6, 1956.

Standard Sunday Schools

Oakland—Supt. James E. Hemingway.
Bardstown Junction—Pastor Rev. C. M. Bowers; Supt. Lee Watkins.

Shepherdsville—Pastor Bruce V. Hart-sell; Supt. J. E. Brown.
Hazel—Pastor M. M. Hampton; Supt. Jan J. Merrell.

Standard Departments

Nursery 1, Immanuel Church, Lexington, Mrs. Robert L. Milby, Supt.
Nursery 2, Immanuel Church, Lexington, Mrs. Marian Collins, Supt.
Nursery 3, Immanuel Church, Lexington, Mrs. Marian Chrisman, Supt.
Nursery 4, Immanuel Church, Lexington, Mrs. Sam Holsclaw, Supt.
Nursery 5, Immanuel Church, Lexington, Mrs. John Shearer, Supt.
Beginner Department, Winchester, Central, Mrs. W. G. Cowan, Supt.
Beginner Department, Louisville, Shawnee, Mrs. Chas. H. Seinwerth, Supt.
Beginner Department, East Bernstadt, Mrs. William Metcalfe, Supt.
Primary Department, Covington, Latonia, Mrs. Frank Hacker, Supt.

Standard Classes

Primary Class, Covington, Latonia, Ramona Pribble, Teacher.
Primary Class, Covington, Latonia, Mrs. Stephen Lee, Teacher.
Primary Class, Covington, Latonia, Mrs. Dorothy Huston, Teacher.
Primary Class, Covington, Latonia, Mrs. Dorothy Harney, Teacher.
Junior Class, Covington, Latonia, 11 Yr. Boys, Ira Dennie, Teacher.
Junior Class, Covington, Latonia, 10 Yr. Girls, The Shining Lights, Mrs. Vernon Cottengim, Teacher.
Junior Class, Covington, Latonia, 12 Yr. Boys, Royal A. Hall, Jr., Teacher.
Junior Class, Louisville, Maple Grove, Mrs. Emma Minor, Teacher.
Junior Class, Covington, Latonia, True Blue Girls, Mrs. R. H. Ball, Teacher.
Junior Class, Louisville, Walnut Street, Character Builders No. 4, Bryant Morris, Teacher.
Junior Class, Louisville, Wanut Street, Bible Learners, Virginia Bright, Teacher.
Junior Class, Louisville, Walnut Street, Light Bearers, Ethel Davis, Teacher.
Junior Class, Louisville, Shively, Good Workers, Mrs. Bessie Hulett, Teacher.
Junior Class, Lexington, Grace, Shining Lights, Mrs. T. L. Nash, Teacher.

State Vacation Bible School Clinics, 1956

January	Church
23-24	Wing Ave., Owensboro
26-27	Harrodsburg Church

New Year's Greeting from The President And Secretaries of the Baptist World Alliance

Dear Fellow-Baptists around the world:

As we look back at 1955 we have great reason for joy and gratitude. God gave us the most representative Congress the Alliance has ever had, and it proved successful beyond expectations. It crowned half a century of unparalleled progress throughout the world and opened new vistas of growing fellowship, service and cooperation in the years to come.

As we enter 1956 we would say to our fellow-believers in a hundred countries: May the Lord who is rich enough for each one who calls upon His name, bless us with a fulness of His spirit and make 1956 fruitful for His kingdom cause beyond everything human abilities and efforts could bring about.

Baptist World Alliance Sunday in 1956 will be the fifth of February. Will you not prepare now to make it a day of thanksgiving for the mercies of the past, for the opportunities lying ahead, and for the never-failing promises of God? A special message is being prepared for Alliance Sunday, to be published shortly. We would be very grateful if arrangements were made to have it read in churches that day, and if your church could be one of the growing company of congregations that designate the fellowship offering on the first Sunday of February to the cause of our world-wide fellowship.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Your brothers in Christ,
Theodore F. Adams,
President,
Arnold T. Ohrn,
General Secretary,
Henry Cook,
Acting Associate Secretary in Europe,
Robert S. Denny,
Associate Secretary for Youth Work.

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Office Secretary

1956 Florida Convention to Decide School Issue

LAKELAND, Fla.—(BP)—The Florida Baptist Convention will decide at its meeting next year in Orlando whether to accept property of Baptist Bible Institute in Graceville, Fla.

The school's trustees offered control of the school to the convention.

Acting at the 1955 convention session here recently, 1,430 messengers gave the property question favorable consideration. This placed it in a position for a final vote next year.

At Miami in May, the state convention asked the Southern Baptist Convention to take over operation of the Bible institute. The SBC received a somewhat similar appeal regarding an institute in Kentucky.

The Southern Baptist Convention declined to take over the Bible institutes

but appointed a committee to study ministerial education in the SBC. Half of the committee members were to be rural pastors or religious workers.

Bible institutes generally train ministers and religious workers who lack formal education.

The Florida convention authorized establishment in Miami of a branch of the state Baptist children's home, located in Lakeland. The children's home will enter into an adoptive program when practicable.

Complete Stetson Fund

Florida Baptists also completed gifts of \$175,000 for a new dining hall at the state Baptist college, Stetson University, DeLand. The school's dining hall burned a year ago.

The convention strongly opposed public tax money being used to transport students going to private schools. This, the Baptists declared, violates the principle of separation of church and state.

Preston B. Sellers, pastor of East Hill Baptist Church, Pensacola, who delivered the convention sermon, was elected convention president, succeeding Cecil B. Carroll, of Jacksonville. The

1957 convention will convene at Pensacola.

A Cooperative Program budget of \$1,400,000 was approved, to be divided evenly for state and Southern Baptist Convention work.

Kentucky Clothier To Sponsor 'Mike'

CAMPBELLSVILLE, Ky.—(BP)—"Mike," the 19-year-old South Korean boy who wanted to attend Campbellsville College, has someone to sponsor him now.

William F. Foster, president of a clothing firm in Mayfield, Ky., will sponsor "Mike" while the youth is in the United States, according to Maj. David E. Weaver, an Army chaplain who knew "Mike" while serving overseas.

Maj. Weaver, who is now stationed at Fort Knox, Ky., said offers to sponsor "Mike"—whose real name is Pung Il Park—came from people in several Kentucky cities, North and South Carolina, Florida, Maryland, Minnesota, and Ohio.

Immigration officials reported "Mike" would have to have an American citizen to sponsor him before he could enter the United States. The youth will finish high school in his native land in March, then attend the local Baptist junior college.

"Mike" has an ambition to become an evangelist among the Korean people after securing an education.

Speaking of "Mike," Chaplain Weaver says, "He is a grand boy and I am sure everyone will love him just as we Weavers, the Abernathys, and all who know him do." The John A. Abernathys are missionaries of the Southern Baptist Foreign Mission Board in Korea.

Baptist Father Passes Out Chewing 'Tobacco'

HOUSTON, Tex.—(BP)—Eddie Bost, engineer at a local television station, recently became the father of a baby boy. Bost, a Baptist church member who doesn't smoke, was seen carrying around a cigar box with the label: "It's a boy, have a Baptist cigar."

"Baptist cigars, his friends soon found, really were Tootsie Rolls candy.

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Jesus Rebukes Insecurity

While Christ was praying in a certain place, His disciples were standing near by, silently and reverently observing and listening. Realizing that they were in the presence of One Who really knew how to pray, and convinced that they knew comparatively little about this spiritual exercise, they were anxious to learn to pray, so one of them made the earnest request, "Lord, teach us to pray." After the Lord had freely given them the guidance and help which had been requested, He removed a demon from a dumb man, whereupon His enemies promptly and brutally charged Him with accomplishing this feat through the power of Beelzebub.

In response to their false accusation our Lord spoke the message which is recorded in today's lesson. In it He made reference to three things.

I. The Sign of Jonah. Luke 11:29-32.

Multitudes were attracted to Christ. Discerning that they were not approaching Him for the purpose of worship, but rather because they wanted to see a supernatural demonstration of power, He called them "an evil generation." He told those who were seeking a sign very plainly that no other would be given them except that of Jonah. Jonah's having been swallowed by a large fish and then delivered therefrom on the third day was worthy of recognition as a splendid type of the forthcoming death, burial and resurrection of the Lord Jesus Christ.

II. The Light of the Christian. Luke 11:33-36.

Christ referred to His followers as "the light of the world," which is an astounding characterization. It is full of profound implications with regard to the Christian life. It should make us realize what a glorious thing it is to be a Christian. What a glorious privilege is that of the Christian of giving forth light to the world by reflecting the true Light! Christ is the only true Light, but He shines through the lives of those who know Him and walk in His footsteps. Each Christian is responsible for keeping the reflector of his soul clean so that Christ can shine forth unhindered.

Being light, we can and should shine. That is the purpose which Christ had in our salvation which reaches beyond ourselves. Nobody is ever saved simply and solely for himself. No lamp is ever lighted for its own benefit, but rather that it may give light to others. Christ's light burns within His followers, shines

forth in their looks, their words and their deeds, thereby illuminating their environment. As His light shines through us we glorify our Lord.

III. The Woes Upon The Pharisees. Luke 11:37-44.

While Christ was speaking of the danger of darkness of soul, one of the Pharisees interrupted Him and invited Him to a morning meal, which was served after the return from morning prayers in the synagogue. How he came to invite Him we do not know, nor for what purpose, unless it was to entrap Him. The presence of a goodly number of Pharisees was indicative of treachery.

Having accepted the invitation of the Pharisee, Christ went in and sat down to the meal without observing the usual formality of washing. In response to this unusual procedure, the host was astonished, and in all probability revealed his astonishment, which in itself was rather discourteous. He sought to reproach Christ for not washing His hands before He sat down at meat, so the Lord Jesus used that very omission to drive home to his deceitful heart a message which he needed.

Reading the mind of the Pharisee with reference to what he regarded as the Master's delinquency in the matter of outward cleansing, Christ reciprocated by calling attention to the lack of inward cleansing on his part as well as that of the other Pharisees. In order to drive home the truth which He wanted him to understand, Christ employed the graphic figures of cup and platter. He emphasized the fact that God can see the inside just as well as the outside, and to Him the inward cleansing is more important than the outward.

Christ knew that the Pharisee was not concerned about hygiene, but that his attitude was due to his slavery to ceremonialism and his hatred of Him Who brushed aside his works of the flesh and saw the rottenness which existed therein. After ignoring the rigorous set of cumbersome and needless ablutions upon which the Pharisees laid such great stress, the Lord Jesus reproved their hidden corruption, which was all the more contaminating and dangerous because it was concealed. It is sad but true that forms and ceremonies are often used as a cloak with which to hide the depravity of human nature.

Christ uttered a series of impassioned condemnations of the Pharisees which they deserved but which must have stung them to the quick. His first woe

was pronounced on the Pharisees for legalism in small matters and dereliction of duty in the things of far greater importance. The way in which they disregarded justice and love was very displeasing to the Lord.

Furthermore, Christ charged the Pharisees with hypocrisy, meaning that they tried to appear other than they really were. They had an inordinate desire for preeminence and for the praise of men. They wanted to be honored and praised. Their desire for these things was strongly condemned by the Master.

Our Lord was not the least hesitant to pronounce a woe upon them because of their moral corruption. The figure of speech which He used to depict their condition in this regard was the hidden grave. If any Jew touched a grave, he was considered ceremonially unclean. Occasionally one of them would accidentally step on one of the numerous unmarked graves, which were scattered over Palestine, and he would become defiled thereby, according to their belief. The Saviour rebuked the Pharisees scathily for their concealed corruption and their being a source of pollution to others.

'Christian Social Action' Brings Gains In Louisiana

SHREVEPORT, La.—(BP)—Christian social action has brought "phenomenal gains" to Louisiana in recent years, a Baptist minister reported to the Louisiana Baptist Convention here.

Mark A. Lower, of Baton Rouge, said in a social service report that in 3½ years about 7000 slot machines have been destroyed in the state. Casinos have been closed; roulette wheels have quit spinning, and the weak and ignorant no longer lose millions of dollars at bingo games and raffles.

Yet one form of gambling remains—legalized racing and the betting that occurs there, he declared. The state's Baptists announced their opposition to this form of wagering.

J. D. Grey, pastor of First Baptist Church, New Orleans, told the convention of nursing schools operated by the state being infiltrated with sectarian theological beliefs.

"A certain denomination," Grey continued, without calling any name, has reportedly interfered with freedom of physicians to perform in state-owned hospitals certain gynecological and obstetrical operations opposed by that faith

►The milk production of the dairy herd of Oneida Institute has increased substantially since the school built a silo to provide silage for the herd, President D. Chester Sparks reports. The silo was built under the counsel of County Agricultural Agent Hale. The school has stored 80 tons of silage this fall.

Dr. L. C. Kelly Dies At Madison After 53 Years in the Baptist Ministry

The Associated Press carried the news of the death of Dr. Lloyd Caswell Kelly, 81, under dateline of December 10 from Madison, Indiana. The news was not unexpected, for his wife, Mrs. Kelly, had written us some weeks before that his physicians had ascertained what his trouble was, and were perfectly helpless to do anything to cure him. She nursed him during his declining days, at the same time endeavoring to shield him from the inevitable facts of his state of health. The doctor gave him only six months to live, but he lasted but about half that time.

Since retiring from the presidency of Clear Creek Mountain Preachers School, Pineville, which he founded, he has lived in Campbellsville where in former years he had been pastor. Due to his health condition, Mrs. Kelly took him to Madison, Indiana, where they could be in the home of Dr. Kelly's daughter and son-in-law, Dr. and Mrs. O. B. McAtee. Since Dr. McAtee is superintendent of the Madison State Hospital, they could be assured of the finest medical assistance.

Dr. Kelly was born in a log cabin at Mount Sterling, in Choctaw County, Alabama, ten miles from the county seat of Butler. He was the third son of Sarah Jane Felts and Solomon Kelly.

His mother died when he was fourteen. When his father later remarried, young Lloyd went to live with an aunt sixty miles away. There he attended the Baptist Academy at Healing Springs, Washington County, Alabama.

Upon completion of his preparatory school work, he entered Mississippi College, Clinton, Miss. When an epidemic of yellow fever broke out in New Orleans, Mississippi College, like other institutions in the Mississippi Valley, was quarantined, so he turned toward Howard College at Birmingham. While there the Twenty-first Avenue Baptist Church called him as its pastor.

After two years at Howard, he matriculated at Georgetown College, where he was awarded his A.B. degree in 1902. The same school in 1933 conferred the honorary degree of Doctor of Divinity upon him.

His early pastorates in Kentucky in-

cluded churches at Flemingsburg, Mt. Pisgah, and Sharpsburg. While at the latter place he fought the saloons, and published "The Fog Horn" which became the forerunner of "The Kentucky Issue." For a short time he was pastor at Orlinda, Tennessee, from which place he was called to Campbellsville, Kentucky. While there he took an aggressive leadership in putting Russell Creek Academy back on its feet, and led the church in the erection of its present building.

He was called to the First Baptist Church, Pineville, in 1920 so, on New Year's day of that year he began what turned out to be 34 years spent in the mountains of southeastern Kentucky.

He found some land about five miles from Pineville which he envisioned as a place for a Baptist summer assembly grounds, and thus began what came to be known as Clear Creek Baptist Mountain Springs Assembly in 1924. Some years later Dr. Kelly began teaching the mountain preachers in the vicinity, giving them classes in Bible, and out of

this grew what came to be Clear Creek Mountain Preachers Bible School. The school duties became quite heavy for him, so in 1943 he resigned his pastorate to give his full labors for the school. He retired several years ago as its president, and has since lived in retirement among old friends at Campbellsville.

In 1907 he was married to Nancy B. Newland, of Stanford, Kentucky. She died in 1943, and several years later he married Gladys McNeil, native of Virginia.

His funeral services were held at Pineville on Monday, December 14, at ten o'clock, with interment in Stanford, Kentucky.

He is survived by his wife, Mrs. Gladys McNeil Kelly, and two daughters, Mrs. O. B. McAtee, Madison, Indiana, already mentioned, and Mrs. Herman Moore, Lexington, Ky.

►Dr. Porter W. Routh, executive secretary of the Southern Baptist Convention Executive Committee, will deliver the baccalaureate address for the mid-term commencement at Southwestern Seminary, Fort Worth, Texas, January 13. The exercises for the 128 graduates will be held in Truett Auditorium at 7:30 p.m., with President J. Howard Williams presiding.

THUS SAITH THE PREACHER—

What Are You Getting Out of Christmas

Dear Friend:

Have those children of yours been presenting you with their list of Christmas wants? Every time my two kids start on their wants the list grows larger. Footballs, bicycles, jet planes, Cinderella doll, clothes, ad infinitum . . .

Well, I suppose that's a part of Christmas—getting gifts from other people. Most of us do remember the thrill of it all when we were small. The memories of stockings "Hung by the chimney with care, visions of sugar plums, and the hope that St. Nicholas soon would be there."

But, after all, whose birthday is it. It seems to me that the one having the birthday is usually the one to get the gift. And this Birthday was the one which began the custom of gift giving.

Those Wise Men had the right conception of the Event in Eternity and they brought gifts to the Christ Child. But as it always happens when one gives, he also receives. Those Wise Men received more than they expected and as a result they left as changed men. They got something from the child Jesus which caused them to "depart another way."

Yes, I know that this departure was

to frustrate Herod, and the reference refers to a route of travel. But when anyone comes in contact with Christ he always departs another way. The direction of life isn't the same. It may be that we go in the opposite direction, away from Christ, or it may be that we go along with him. But even being away from Christ is not the same as it was before we contacted him. Now there's a pathos not present before.

The prophet Micah had some ideas about what kind of gifts ought to be given to one like Christ. He said:

"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

Ah! what Christ could do if we would give him a just, merciful, and humble life with which he could work! If we would bring that kind of gift to him not only our lives, but others, too, would be changed.

Guess it would be a good idea if we sort of stopped awhile to find out some of Christ's 'wants' for Christmas before we get too far gone on our lists.

Thoughtfully yours,
G. Avery Lee

Kentucky Baptist
EVANGELISTIC CONFERENCE
January 9-11, 1956
Walnut Street Baptist Church
LOUISVILLE, KENTUCKY

Southern Baptist Fiddlers

By ORVIL W. REID, Missionary
Guadalajara, Mexico

History tells us that Nero ordered the burning of Rome and then placed the blame upon the Christians. Tradition adds that the heartless ruler then composed and played music as he watched the inferno for which he was responsible.

After studying world conditions, the needs and opportunities of the mission fields, and after having served for eighteen years as a missionary on our nearest foreign mission field, Mexico, a deep conviction has come to my heart that Southern Baptists have little right to criticize Nero.

Rome Is Burning

The vast majority of the world's population is eternally lost. They are already dead in trespasses and sin! Not only are the bodies and souls of countless millions being destroyed, but every day more material wealth is being destroyed in harmful or useless ways than the value of several entire cities like Rome. God's Eternal Word teaches that the Gospel of Christ is the only hope for man, but that no one can be saved without faith, and that saving faith comes from hearing the Gospel.

We Are Responsible

We are responsible for the tragic moral and spiritual conditions as they are today. We cannot blame the Communists, the Catholics, or the pagan religions. God told us to go; and we have not gone. He told us to speak and warn; and we have not obeyed—even though He made it plain that the blood of the lost would be upon our hands if we failed. He told us to pray; and we have neglected, for real prayer produces action. He told us to give; and we have robbed him of his holy tithe and have not given anything. We give him a tip instead of a tithe! We are blind to the

fact that when we rob God, we rob ourselves and a lost world.

We, Too, Are Fiddling

It is an inspiration to know a few choice souls who really seek first the Kingdom of God. They seek personally to win the lost, and they try to see how little they can spend upon themselves, and how much they can give. However, anyone who thinks seriously will admit that most of us are playing at the job of being Christians and of winning the world to Christ. When eight million Southern Baptists invest only about ten million dollars a year in world missions, a little over a dollar per member, one must conclude that both the members and churches have not taken seriously the winning of earth's Christless millions.

Recently a man from Texas wrote that his family wanted to support a student missionary in Mexico by sending ten dollars a month. He said that at first he would send it from his tithe, but that he hoped later to be able to send it as an over-and-above offering. We encouraged him to give it above his tithe, as God teaches storehouse tithing, suggesting that perhaps his family might find a way to earn the extra ten dollars a month. As he began praying about it, God's Spirit revealed to him that he could more than save the ten dollars a month if he would stop smoking. He is finding a real joy in his experience, and the entire family is being blessed. *This idea could multiply our mission program!*

Of the eight million Southern Baptists, perhaps two million spend from five to ten dollars a month smoking. That is almost twice as much each month as all Southern Baptists give in a year to win the whole world, outside the U.S.A., to the Lord.

A man in Oklahoma has just an ordinary job from which he supports his family of four and faithfully gives his tithes and offerings to his church. He also receives fifty dollars a month as music director in his church and gives every cent of it to missions. For some years he has supported three national missionaries through the Foreign Mission Board. Now he supports five student-missionaries with the fifty dollars.

An elderly widow in Louisville, Kentucky, lives on her Social Security income and works as practical nurse or baby sitter and gives all her earnings to the Lord's work. What a joy she re-

ceives from the giving of over a thousand dollars a year!

Could you find a way to earn a few dollars, or a few thousand dollars, that you might give to the Lord? Could you revise your budget and leave out some items that represent a useless habit, or luxury in order to invest more in world missions? On many mission fields five to ten dollars will pay for a Vacation Bible School, support a seminary student, or a student-missionary, save a life in a mission hospital, pay for a week's evangelistic campaign in a place where the Gospel has never been preached, etc.

You will decide today that you will seek first the Kingdom of God and give Him the first place in your heart, won't you? You will find ways to increase your giving through your local church and use your influence to get your church to give a greater percentage of its income to world missions.

YOU WILL PLACE CHRIST AND HIS WORLD MISSION PROGRAM FIRST ON YOUR CHRISTMAS LIST. YOU WILL KNOW THE JOY OF GIVING AS MUCH TO CHRIST ON HIS BIRTHDAY, THROUGH THE LOTTIE MOON CHRISTMAS OFFERING FOR FOREIGN MISSIONS AS YOU GIVE TO ALL YOUR FRIENDS AND RELATIVES FOR IT IS HIS BIRTHDAY AND NOT THEIRS! YOU WILL HELP MAKE THIS THE GREATEST LOTTIE MOON CHRISTMAS OFFERING IN ALL HISTORY, BECAUSE CHRIST, YOUR MISSIONARIES AND A LOST WORLD DEPEND UPON YOU! OTHERS MAY GIVE THE LORD A TIP, BUT YOU WILL GIVE HIM A REAL LOVE OFFERING THIS CHRISTMAS TO HELP WIN A SIN-SICK WORLD!

►Pastor George S. Munro, Fort Thomas, preached in a week's revival with Pastor Bob W. Brown at the Pleasant Grove Baptist Church, Anchorage. Pastor Brown says: "Brother Munro is a most effective evangelist and led us in a time of reaping and inspiration. The decisions during the revival added to those previously made, add up to 90 persons in the past ten months."

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FOR INFORMATION CONTACT:
H. D. BRUCE, President

Council Seeks Effective Way to Work With Negroes

MEMPHIS, Tenn.—(BP)—A committee has been appointed to find ways in which Southern Baptist agencies and institutions working with Negro Baptists may do this work more effectively.

The committee of the Advisory Council of Southern Baptist Work with Negroes will report to the Council at its next meeting in Nashville in March.

At its recent meeting here, the Advisory Council also selected a committee to provide for an exchange of ideas and techniques between Negro and white Baptists in publications work.

The committee to coordinate work of SBC agencies and institutions with Negro Baptists is composed of Guy Bellamy, from the Home Mission Board; Victor Glass, American Baptist Theological Seminary, and W. R. Grigg, state director of work with Negroes in Louisiana.

Members of the publications committee are A. C. Miller, Christian Life Commission; Clifton J. Allen, Sunday School Board, and Mrs. William McMurry, Woman's Missionary Union.

Maston Elected Chairman

The Council elected T. B. Maston, Southwestern Baptist Theological Seminary, chairman; L. S. Sedberry, Commission on American Baptist Theological Seminary, vice-chairman, and Clyde Hart, state Negro work director in Arkansas, secretary.

The Council will ask the Committee on Order of Business of the SBC to set aside time on the 1956 Convention program at Kansas City for discussion of the topic, "Southern Baptists and the Negro."

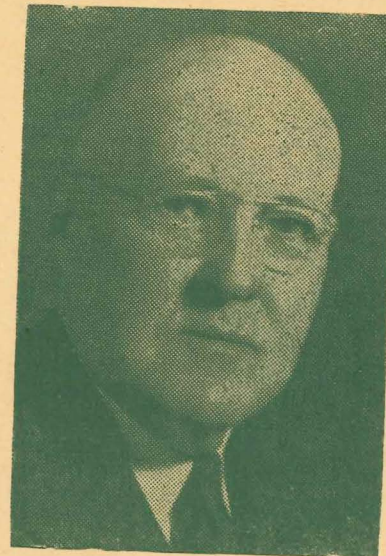
The purpose of the Advisory Council, which has no authority to make any binding decisions but acts purely in the advisory field, is to strengthen the total program of Southern Baptist work with Negroes.

Its members represent the Sunday School Board, Home Mission Board, Christian Life Commission, WMU, Education Commission, Commission on

American Baptist Theological Seminary, Southern Baptist seminaries, state directors of Negro work, and Promotion Committee.

Tom J. Holman, Bowling Green Layman, Killed In Motor Accident

BOWLING GREEN, Ky.—Tom J. Holman, 73, prominent Bowling Green business man and active layman in the First Baptist Church of this city, was killed



Tom J. Holman

in an automobile accident as he approached the highway in his small truck.

His funeral was conducted at the First Baptist Church by his pastor, Dr. H. Franklin Paschall. Interment took place in the Fairview Cemetery, by the side of his son, Billy, who died March 17, 1951.

He is survived by his wife, Mrs. Frankie Watkins Holman; one daughter, Mrs. William S. McGoodwin, Lexington; and five grandchildren and one great-grandson.

He was a native of Springfield, Tenn., where he was born February 20, 1882. He moved to Bowling Green with his parents when he was three years of age. He and Frankie Watkins were married February 24, 1909.

J. Chester Badgett in Revival at Ferguson

SOMERSET, Ky., Nov. 13—Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church who has been assisting Pastor E. R. Prather and the Ferguson Baptist Church in a recent revival meeting, preached to us the

Gospel with power that has greatly revived our church.

The visible results were eleven professions who came for church membership by baptism, and three came by letter. Some also rededicated their lives for service. The spiritual fellowship was greatly revived.

During the meeting, after the regular evening service, Dr. Badgett showed colored slides of the Bible lands. He also showed them to the ladies of the Associational W.M.U. which met with our church during the meeting.

Dr. Badgett took the pictures while attending the Baptist World Alliance and touring thirteen countries in Europe and Asia this past summer.

The pictures, together with the lectures on each view, gave us some first hand information concerning our mission fields we are supporting, as well as the views relating to the life of Christ and His ministry while on earth.

Campbellsville is indeed fortunate to have a pastor like Dr. Badgett for its church, and no less fortunate to have Dr. John M. Carter as president of its college.—Z. M. Ford, Church Clerk.

God's Laws Are Unchanging

By Harriet A. Roorbach

After summer—comes autumn
Then winter—then spring.
After seedtime, comes harvest
Rich bounties to bring.
After night, comes the dawning
Of another new day.
After rain comes the sunshine
That lights up our way.
Unfailing and timeless
Unchanging and sure.

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State Executive Committee and Bowling Green's First Church Commend Dr. H. Franklin Paschall

By GAINER E. BRYAN, JR.,
Kentucky Baptist News

A vote to commend Dr. H. F. Paschall to the brethren of Tennessee was passed by the Executive Committee of the General Association of Baptists in Kentucky December 6. Dr. Paschall will leave First Baptist Church, Bowling Green, to assume duties as pastor of First Baptist Church, Nashville, Tennessee, January 1. The committee's statement was as follows:

That the Executive Committee go on record stating its profound appreciation to Dr. H. Franklin Paschall who has served this past year as the Chairman of the Executive Board and the Executive Committee. And whereas he is leaving the State of Kentucky to answer the call of our neighboring State of Tennessee to serve as the pastor of the great First Baptist Church of Nashville, Tenn., we warmly commend him to our brethren in that State, calling to their attention the fine and loyal work that he has done in Kentucky where he served as the pastor of the First Baptist Church of Bowling Green and many Boards and Committees within our State Baptist program.

A resolution entitled, "Words of Appreciation and Commendation Concerning Dr. H. Franklin Paschall," was also passed by Bowling Green's First Church recently.

This statement read, in part: "We appreciate him as a personal friend and value his democratic practice of being pastor to all our membership. He has been faithful in his ministry to the sick and bereaved, and has made many personal sacrifices over and above the normal call of duty to render service to our membership in time of need."

Dr. Paschall's four-and-a-half-year pastorate at Bowling Green was significant also for his pulpit ministry, his

leadership of the financial program of the church, the increase in Sunday school attendance which he inspired, and the physical improvements made since 1951.

It is reported that there was hardly a Sunday that the auditorium was not packed for the morning worship service, with capacity being nearly 2,000. Sunday school attendance now averages about 1,200. The members contributed \$130,000 in 1955.

Recently the membership has renovated the auditorium, re-located the

John W. Crenshaw, Jr., To Ballard Mission



John W. Crenshaw, Jr.

Hermon Church ordained him to the Gospel ministry. He and his wife are both attending Georgetown College.

choir loft, elevated and greatly beautified the baptistry, built a new pastorium, provided new office and additional parking space.

Dr. Paschall is a native of Hazel, Kentucky. He graduated from Union University, Jackson, Tennessee, with the B.A. degree and Southern Baptist Theological Seminary with the B.D. and Th.D. degrees. From 1941 to 1951 he was pastor of the Baptist Church in his native Hazel.

In addition to other denominational service he was a member of the Board of Managers of the *Western Recorder*.

State Music Directors Plan First Annual Meeting At Georgetown

Kentucky Baptist Music Directors are looking forward to their first annual meeting at Georgetown College next summer. The meeting is to be held in connection with the State Music Lead-

ership School July 9-11. The group voted to set up a preliminary organization as they met in First Baptist Church, Paducah, November 15.

Named as a steering committee to guide the organization's work until a formal constitution is adopted were John S. Shelton, chairman, First Church Owensboro; Ralph Bayless, Immanuel Church, Paducah; and William N. Robinson, Highland Church, Louisville. Another committee was appointed to draw up a constitution and to present it for adoption at the meeting at Georgetown. This committee is composed of Hermon Cochran, chairman, First Church, Hopkinsville; Ray Moore, Tabernacle Church, Paducah; and Ronald Wells, Walnut Street Church, Louisville.

The group's first project is to assist Dr. Eugene I. Enlow and his committee in planning and promoting the State Music Leadership School. Members of the organization are optimistic and enthusiastic in anticipating the important work they can do in developing the music program of our state.

Joseph M. Walker, Ex-Kentucky Pastor, Dies In Mississippi Hospital

Dr. Joseph M. Walker died in a Meridian hospital, Meridian, Miss., following several months of illness, and his funeral was conducted at the First Baptist Church of Aberdeen, Miss., November 5, 1955. He was 78 years of age, at the time of his passing.

He was pastor of the First Baptist Church of Aberdeen from 1920 until his retirement in 1942. Before that he was pastor for ten years at the Crestwood Baptist Church, in Oldham County, Kentucky, and previous to that he was for four years pastor of the Felix Memorial Baptist Church, Lexington, Kentucky. He was given his doctor of theology degree by the Southern Seminary in 1911.

He is survived by his wife, Mrs. Elizabeth Norwood Walker; one son, Joseph Walker, Atlanta, Ga.; one daughter, Miss Elizabeth Walker, San Antonio, Texas; three brothers, Russell Walker, Clarksville, Tenn., Clifton and Frank Walker, both of Miami, Fla.; three sisters, Mrs. Jarriett Lewis, Mrs. Elmore Wolfe and Mrs. Fannie Wilson, all of Clarksville, Tenn.

The newspaper clipping containing this story was very kindly sent to the Western Recorder by Mrs. W. E. Hunter, of Aberdeen, Miss., formerly of Somerset, Ky.

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