

Western Recorder



The Brotherhood Commission of the Southern Baptist Convention held its annual meeting in Memphis. Newly elected officers are: A. Roy Greene, Nashville (center), was named chairman for 1955-56. Other officers are (left to right): Fred Cole, Artesia, New Mexico, recording secretary; R. L. Sherrick, Memphis, vice chairman; Mr. Greene; T. Gordon Ryan of Fort Worth, Texas, assistant recording secretary; and Dr. George W. Schroeder, Memphis, executive secretary-treasurer.

J. C. Owen, Missionary and Man of God, Passes

By MILLARD A. JENKENS,
Abilene, Texas

Word has reached me of the home-going of Dr. J. C. Owen, my college roommate, and lifelong bosom friend. Like God's servant of old, he "served his own generation by the will of God, and fell on sleep" (Acts 13:36).

The quiet-flowing stream is the one that runs deep. So it is with a life. My dear friend lived that kind of life. Never anything shallow about him, whether it be scholarship, friendship, or discipleship.

His was the gentleness of the lamb, and the courage of the lion. These traits of character stood boldly out during the Boxer War in China, where he labored as a missionary of our Southern Baptist Foreign Mission Board. While others were fleeing the country, he stayed at his post ministering to the needs of the people. The Boxers had decreed death to all foreigners, and many were slain, but not a hair of God's faithful servant's head was harmed.

His last years were spent back in the homeland, evangelizing and caring for churches. His was a long and a useful life, and a crown of rich reward is his

in the Father's house of many mansions. Our fellowship shall be renewed up there.

EDITORIAL NOTE:—Following his 12 years spent in North China, Dr. Jesse Coleman Owen has served as pastor of such churches as Bethesda Baptist Church, Tacoma, Wash.; First Baptist Church, Fulton, Mo.; Fifteenth Avenue Baptist Church, Meridian, Miss.; and has occupied such positions as evangelist for the Home Mission Board, associate superintendent of the Mountain Schools; executive secretary of the New Mexico Baptist Convention and acting president of Montezuma College; head of the Bible Department in Chowan College; and many other bodies. His widow, the former Miss Rebecca Young Miller, whom he married in 1900, survives him. Her address is Box 1106, Canton, N. C.

►J. B. Allen has resigned as pastor of the Ottawa Church in Rockcastle County and went to be pastor of the Calvary Baptist Church, Somerset, January 2, 1956. He was also moderator of the association.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE

(Continued from Page 16)

Madisonville, First	204	989
Marion	83	270
Mayfield, First	247	893
East Cumberland Avenue	297	297
Middletown, First, Add. 3	46	252
Monticello, First	254	254
Morgantown, First (1), Add. 3	138	411
Mt. Washington	297	297
Murray, First (1)	732	732
New Haven	55	55
Owensboro, Eaton Memorial	210	392
First (1)	183	606
Hall Street	206	206
Seven Hills	102	228
Third	244	916
Paducah, East	168	426
Oaklawn	123	270
Paintsville, First (1)	60	284
Paris, First	57	239
Perryville, Beech Grove	58	200
Prestonburg, Irene Cole Memorial (10)	87	582
Princeton, First	133	133
Russellville, First (1)	78	422
Scottsville	60	270
Somerset, First	129	387
Springfield, First	77	341
Stearns (2)	72	332
Versailles	118	334
Walter, Add. 3	94	463
Whitesburg, First (8)	133	300
Williamson, W. Va., East Williamson Add. 3	133	300

►The William Jewell College Bulletin for September (a misprint, we think, as it obviously was meant to be December), 1955, carries the story of their recent Achievement Day. Five were honored on that day, and one of these was our own Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, Louisville, who was given a "Citation for Achievement."

WHERE TO BUY CHURCH SUPPLIES

WURLITZER ORGAN
Only electronic organ with a musical source of tone.
Pianos — Chimes — Tower Systems
McLean Piano & Organ Co.
228 Guthrie Louisville, Ky.

CARPETS LINOLEUM WINDOW SHADES
Estimates cheerfully given
V. C. GLASS CARPET CO.
1004 W. Main St. Louisville, Ky.

BALDWIN ORGANS — PIANOS
The Baldwin organ is traditional in tone and method of playing. The Hamilton Vertical piano equipped with easy rollers, is built especially for churches and schools.
Baldwin Piano Co.
309-11 West Walnut
Louisville, Kentucky

PEWS - PULPITS
Complete Sunday School Furniture
Auditorium Chairs
Folding Chairs and Tables
Visual Aid
Kitchen Equipment

THE CHAS. H. BUNCH CO.
337 W. Main St., Louisville, Ky.
Telephone WAbash 8488

OZARK MODEL FOLDING CHAIRS
That really fill your needs.
Direct from factory.
For prices and information write or call
OZARK CHAIR COMPANY
Russellville, Missouri

SYLVESTER E. KOHLER
3292 Illinois Ave., Louisville 13, Ky.
(Kentucky representative of the Schantz Organ Co.)
Pipe Organ Service
Additions Rebuilding

CHURCH SEATING
We furnish Church Seating for Auditoriums and Sunday School Class Rooms
Pews
Individual Chairs
Folding Chairs
Tables and Desks
SCHOOL SERVICE CO. Inc.
T. W. VINSON, Manager
116 West Main St. Frankfort, Ky.

WE ARE PROUD TO RECOMMEND THESE FIRMS FOR ALL OF YOUR CHURCH NEEDS.

Western Recorder



The Brotherhood Commission of the Southern Baptist Convention held its annual meeting in Memphis. Newly elected officers are: A. Roy Greene, Nashville (center), was named chairman for 1955-56. Other officers are (left to right): Fred Cole, Artesia, New Mexico, recording secretary; R. L. Sherrick, Memphis, vice chairman; Mr. Greene; T. Gordon Ryan of Fort Worth, Texas, assistant recording secretary; and Dr. George W. Schroeder, Memphis, executive secretary-treasurer.

Vol. 130 No. 3 Kentucky's Largest Denominational Paper January 19, 1956

Gleanings' From The Field

►Brother Harry L. Carter has resigned as pastor of the Lake Spring Baptist Church, effective January 31. He expects to move to 7517 Cutler Avenue, N. E., Albuquerque, New Mexico, seeking a place in the high, dry climate of the Rocky Mountains for the improvement of his health.

►Oscar Gardner, formerly of Gaffney, S. C., but now a student in the Southern Seminary at Louisville, Ky., has accepted a call to become pastor of the Pellville Baptist Church, Hancock County, Ky. He and Mrs. Gardner are moving to the parsonage, and will spend their weekends there until May, after which they will move on the field permanently.

►John T. Bunn has resigned as pastor of the Midway Baptist Church that he might get ready for a half year's study in Palestine. He will go to study excavation at Gideon and Dibon for the American School of Oriental Research at Jerusalem. Also he may get into Iran, Iraq and Egypt. He left Midway the middle of January where he has been for the last two and a half years.

►Miss Frances Lee, daughter of Rev. and Mrs. Albert L. Flury, and Dr. Solomon F. Dowis were united in marriage at Atlanta, Georgia, on Christmas Eve. They are now at home to their friends at 5060 Lake Forest Drive, Northwest, Atlanta. Dr. Dowis is secretary of the Cooperative Missions Department of the Home Mission Board, Southern Baptist Convention, Atlanta. In other years he was pastor of the Carlisle Avenue Baptist Church, Louisville. The first Mrs. Dowis, the former Frances Mae Freeman, died about three years ago.

►For nine days, beginning November 21, Dr. H. C. Chiles and Bill Jones were with Dr. T. E. Smith, pastor, at the First Baptist Church, Monticello, in a revival. Dr. Chiles is moderator of the General Association of Baptists in Kentucky and pastor of the First Church, Murray, and Brother Jones is from Barbourville. During the preparation period just before the revival there were 6 additions, and 8 were added by baptism and 3 by letter during the revival, making 17 in all. This makes 67 additions since the last meeting in September, 1954, and 274 since Dr. Smith went there.

►E. R. Cunningham, Willsburg, Ky., has accepted the call to become pastor of King's Baptist Church, near Mt. Washington in Bullitt County, and in Long Run Association. He began his new duties there January 1. He went to Willsburg in June, 1953, and under his leadership a Brotherhood and a WMU with all auxiliaries have been organized. A lodge hall has been rented for Sunday school expansion, and YF

Department organized. A building fund was started 18 months ago and \$6,500 has been accumulated therein. The parsonage has been renovated and a parking lot purchased. The *Western Recorder* and *Home Life* have both been placed in the budget. Cunningham has been active in all phases of associational work, including the assistant moderatorship of Central Association.

►Pastor George W. Phillips, First Church, London, Ky., writes in part: "I am happy to share the results of a gracious revival here . . . I want to commend an old fashioned Bible preacher—Dr. H. E. Kirkpatrick, Hot Springs, Ark. Dr. Kirkpatrick has been in revivals in 33 states. He has been a successful pastor and left the great First Baptist Church, Miami, Okla., 11 years ago to enter full-time evangelistic work . . . His wife accompanies him in the revival, and does personal work along with the ladies of the church, and too much cannot be said concerning her fine support . . . Altogether, there were 88 decisions—77 of these joining the London church, and 50 of that number being for baptism. . . . Elmer Bailey, Broadway Church, Knoxville, Tenn., did a superb job of leading the congregational singing, and brought inspirational messages in song."

►The Kenwood Baptist Church, Louisville, under the leadership of Pastor Harold Zicafoose, had ground-breaking exercises for its new building. The first phase will be a chapel and two-story education building. The \$140,000 structure will be steel frame, brick cavity wall and anodized aluminum curtain wall type being relatively recent in this area. Exterior facing will be of brick and anodized aluminum. When complete, the chapel will seat 266, with an overflow seating in the Social Hall for an additional 284. Parking facilities for 200 automobiles will be provided. The master plan, both present and future development, will include a main auditorium with seating capacity for 1,200, a recreational building with regulation size basket-ball court, and further expansion of the Education Building to include library, and class rooms having a capacity of 1,200. Kenwood was established in October, 1944, in a concrete basement with a congregation of 33. The present congregation totals 550.

►Mrs. Lena Willett Hays, 80, died at the Kentucky Baptist Hospital, Louisville, December 23, and her funeral was conducted by her pastor, Dr. W. R. Pettigrew the following day at the Walnut Street Baptist Church. She was the wife of George E. Hays, Sr., well known Baptist layman, deacon, Baraca Class teacher for sixty years, and the oldest living ex-moderator of the General Association of Baptists in Kentucky. Mrs.

Western Recorder

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

Vol. 130 No. 3 January 19, 1956

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING

127 East Broadway

Louisville 2, Ky.

Published Weekly by the

GENERAL ASSOCIATION OF BAPTISTS

IN KENTUCKY

The Purchasers of the Western Recorder

The Baptist World and The

Kentucky Mission Monthly

R. T. SKINNER, Editor

ROBERT L. POGUE, Business Manager

BOARD OF DIRECTORS

E. F. Estes, Chairman

J. T. Burdine, Assistant Chairman

Wendell H. Rone, Secretary

J. T. Burdine, Jr., George H. Riggs, J. V. Case,

E. N. Perry, Franklin Owen, Elroy Lamb.

W. C. BOONE, GENERAL SECRETARY.

TREASURER OF THE EXECUTIVE BOARD

OF THE GENERAL ASSOCIATION.

Entered as second-class matter at the Post-

office in Louisville, Ky., acceptance for mail-

ing at special rate of postage provided for in

Section 1102, Act of October 3, 1917, authorized

January 20, 1920.

SUBSCRIPTION RATES—Individual subscrip-

tions, \$2.25 per year; single copy, 5c;

Church budget rate, \$1.44 per year. All subscrip-

tions 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.

Hays was a native of Meade County, and was related to many Baptist preachers. She was a daughter of Rev. Judson C. Willett; a sister of three preachers—the late J. Oliver, Adairam and Arthur R. Willett; a niece of the late James Joseph Willett and John S. Willett; and a cousin of Dwight H. Willett; all Baptist preachers. She is survived by her husband, 930 Hess Lane, Louisville, already mentioned; by one son, George E. Hays, Jr., 4174 Westport Road, Louisville; six grandchildren; and two sisters, Mrs. J. L. Lutes, Flat River, Mo., and Miss Lulu Willett, Dayton, Ohio.

The New Man and The New Life

By JAMES L. SULLIVAN, Executive Secretary
Baptist Sunday School Board

EDITOR'S NOTE: This is the second in a series of articles on the Crusade for Christian Morality.

Where does Christian morality begin? Is it born in good resolutions? Can it be produced through proper classroom instruction? Is it inspired by private or public appeal?

These are timely questions in this period of special emphasis on the need of a moral awakening in America. To build a better nation, we must first find the proper foundation on which to base it. On what are we to build a deeper national sensitiveness to sin?

Conversion

No movement for morality will get far without linking it first to New Testament evangelism. Lost men are "blind" (Eph. 4:18) and cannot see. They are "dead" (Eph. 2:1) and cannot know.

No lasting good can come from mere complaining about that situation. It would be like complaining at a deaf man because he could not hear a symphony orchestra. Complaining will not improve his hearing.

Thank God, there is a way to improve the situation and the individual and the nation. It is through the "new birth" (Jno. 3:7) which produces a "new life" (2 Cor. 5:17). Faith in Christ, which brings conversion, gives an individual the experience and understanding he needs for a moral awakening. When someone knows Christ, he can then know himself.

Unless he knows Jesus in a personal experience of faith, he can never set himself free from the devil's entangling web. Being unable to emancipate himself, he is certainly in no position to assist others. Conversion lays the groundwork for building a moral awakening in our land at this time. Only as we lead people to know God through Christ, can we enable them to help others.

Instruction

Before an individual can become morally aware, he must know right from wrong. He must be able to separate good from bad. Where does his measuring stick come from? True standards of right and wrong must be found.

An inexperienced young carpenter was given his first assignment. It was

to saw three dozen boards the same length. He was given a measuring stick by which he was to cut the planks. He measured the first board by the measuring stick. Then he laid the measuring stick aside and sawed the first board.

He took the first board to use as a measuring stick for the second one. He used the second board as a measuring stick for the third and so on. When he had finished, he was amazed to learn that his last board was six inches longer than the measuring stick which he was originally given. His error came through his failure to use the same measuring stick throughout his assignment.

Any man who is constantly shifting standards is confused. With such confusion we cannot build a moral consciousness in America. The Bible is the measuring stick that gives us unerring guidance and unchanging standards. It must be constantly taught and conscientiously followed.

Consecration

The dedication of Christians to high moral living is apparent to everyone—even to unsaved men. Everyone expects Christians to have high standards of conduct. Christians must lead out, therefore, in this campaign to build a moral consciousness in America. Once he accepts Christ, the believer is then on the right track as he travels the high road of moral and ethical conduct.

Public morals are built on private conduct. If all individuals did right in private conduct, there would be no problem at the level of public morals. We find our answer in building acceptable public morals as we lead individuals to live righteous lives individually and privately.

Among the numerous religions of the world, Christianity calls for the highest standards of morality. Many of the world's lesser religions have no moral standards at all. Some of the infamous religions of past history have actually lowered the moral standards of their people.

How wonderful it is that Christianity not only inspires men to high and righteous living, but portrays a Saviour who lived that sort of life as an example before his people. What is even better,

we as Christians are promised God's help as we try to reach a high standard of moral living and serving.

Dedication

To lift the world's level of moral thinking demands the personal dedication of all Christians even at the cost of sacrifice. Every great heritage we have has been purchased by blood, sweat, and tears—religious freedom among them. A moral consciousness for Americans must be purchased through the same high cost. It cannot be inherited.

The purchase price required may be high for some of us. What does that matter? Consider the price paid by the prophets and seers of ages past. Even more, consider the price paid by the Master and His disciples.

Only by complete dedication on the part of Christians to this noble ideal can our country be lifted from its present drunken, licentious, and worldly ways.

In building for a better day, we must begin on the fundamental basis of conversion. All men must know Jesus before they can live better lives. Only as Jesus purifies men can they be pure. Instruction, guidance, and training must then follow.

Our task is not complete until men are presented flawless before the throne of God's grace, at which time it will be obvious to all that they have taken on the image and shape of the Master to whom their lives have been so willingly and gladly given.

Public Affairs Committee Asks Constitution Change

WASHINGTON—(BP)—The Baptist Joint Committee on Public Affairs here will ask the six Baptist groups it serves to approve a constitutional change clarifying the Committee's duties.

The change will go before the Southern Baptist Convention at its next meeting for a vote. The same proposed change will be presented to the other five groups.

The Committee has been operating mainly under directives from the different Baptist groups and these directives do not always correspond.

By securing approval of the constitutional change, the Committee hopes to work under the same directive from all Baptist groups it represents.

Porter Routh, executive secretary of the Southern Baptist Executive Committee, said the proposed change is built within the framework of previous resolutions approved by the Southern Baptist Convention which affected the work of the Committee on Public Affairs.

The Ministry of Messiah

By LAWRENCE MARTIN, Pastor
First Baptist Church
Vanceburg, Kentucky

It is surprising to many that the prophets should be able to tell hundreds of years ahead of time that Christ as Messiah (anointed one) should come into the world. The only explanation is, God made it known to His prophets.

Not only his coming, but the ministry he would perform was predicted. Here Isaiah describes his ministry by giving him five names or characterizations. Let us consider them.

"His name shall be called Wonderful," said the prophet. And that term characterized all He said and did.

He prayed, and men heard God answer.

He preached, and even his enemies declared, "Never man spake like this man."

He taught, and people were "astounded at his teachings, for He taught them as one having authority," and not as those they were accustomed to hear.

He talked with men personally, and they exclaimed, "Thou art the Son of God."

He addressed himself to the elements, and men exclaimed, "What manner of man is this, that even the wind and the waves obey him!"

He healed those who were sick and they followed Him wherever He went.

He said, "Thy sins be forgiven thee," and troubled hearts had peace and rest.

He said, "Follow thou me," and loyal men declared their allegiance.

He spoke of dangers in the Christian life, and men faced martyrdom, unafraid.

He triumphed over death, and men confessed, "My Lord and my God."

He said, "Go ye therefore and teach all nations," and thus began the greatest influence for good this world has ever known.

He ascended to the Father, and men looked steadfastly toward heaven.

He spoke of coming again, and men began to look for "that blessed hope."

Truly the prophet was correct—"His name shall be called Wonderful!"

"His name shall be called . . . Counselor." He counselled with God in the beginning. As God the Father viewed the works of his hands—the universe, vegetation, the fecundity of all animal life—He realized that all was not complete. He must have a being like unto

Himself, with whom He could have fellowship, and who would rule over all other created beings. And so He spoke to God the Son and God the Holy Spirit, "Let us make man in our own image, and in our own likeness." And thus, did man have his beginning in the mind of the Trinity.

When in due time Christ came to earth in the form of flesh to perform His earthly ministry, He counselled with men. One by one he called them to Him, until there was formed a small group whose members were destined to become the pillars of the Christian faith. Some followed willingly; some needed persuasion; some begged Him to cease taking interest in their sinful lives; some demanded more certain proof. But in the end love, patience, and understanding won the day; and all, save one became glorious stars in the galaxy of Christian history.

Christ counsels with men today through His devoted followers, through the pages of the open Bible, through the guidance of the Holy Spirit. No one need walk in the darkness of uncertainty, of error, or of doubt, when the light of life is at his right hand.

"His name shall be called . . . Mighty God." He was mighty as very Creator, for the inspired writer states, "All things were made by Him. . ." (John 1:3) He is mighty as Redeemer, causing men to sing.

"Gone, gone, gone, gone,
Yes, my sins are gone,
Now my soul is free and in my
heart's a song.
Buried in the deepest sea,
Yes, that's good enough for me.
I shall live eternally,
Praise God, my sins are gone."

He is mighty as Judge, before whom all shall stand to give account of the things done in this life, both good and evil; and whose eternal destinies shall be decided in the light of what response they will have made to his call to repentance and life everlasting.

"His name shall be called . . . Everlasting Father." And no concept of fatherhood approaches Him in the love He has for his own, his protection of his own, and in his provision for their every need. As earthly fathers, with selfish desire prevalent, concepts of love distorted, and true needs unrecognized, try to minister as best they can to those who look up to them in love and trust, how much more the Heavenly Father in

whom is no variableness, or shadow that is cast by turning! (James 1:17)

"His name shall be called . . . Prince of Peace." From the very dawn of human history one sees plainly the unrest and insecurity of man in his social and political life and in his moral and spiritual condition. And yet he goes on, sad, yet hopeful, longing for a better day, a more excellent way.

Nations have tried treaties, leagues, pacts, and alliances in efforts to avoid war. And no war ends without rumors of another. Man individually has tried in vain to fill the void in his life by moral reformation, by a social gospel, by the attainment of culture, and a thousand and one other ways. Results: war within his own breast!

Mark this: If ever a spirit of peace is to prevail among men and institutions, Christ must bring it. If ever there shall be peace among nations, Christ must bring it. If ever there is to be peace in hearts troubled with unforgiven sin, un consecrated living, Christ must needs bring it. "Peace I give unto you!" he said to his own.

And so, we see the ministry of our Lord predicted, hundreds of years before he came into the world, by the use of five significant titles.

What a need for this ministry in our own hearts this moment!

We need wisdom, and he is our Counsellor.

We need redemption, and he is "The Mighty God."

We need comfort, help, affection, protection, and he is the "Everlasting Father."

We need reconciliation to God and peace with one another, and he is "The Prince of Peace."

O Man! Would that thou knewest the time of thy visitation!

WMU Will Confer On Carver School

NASHVILLE, Tenn.—(BP)—The Woman's Missionary Union has been asked to send five persons to confer with other Southern Baptist leaders on the operation of Carver School of Missions and Social Work.

The conference will be called by Herschel H. Hobbs, Oklahoma City minister serving as chairman of the Carver sub-committee on the Southern Baptist Committee on Theological Education.

The Committee on Theological Education is studying the financial relationship between Carver School and the Convention. The school is in Louisville, Ky.

Hobbs announced two more persons will serve on the Carver sub-committee. They are Forest Pezzer, state secretary for Texas Baptists, and J. S. Bell, Hindman, Ky.

Speech on Christian Education Delivered
To the General Association, Paducah, '55

"You Believe Only That Which You Do"

By H. LEO EDDLEMAN, President
Georgetown College, Georgetown, Ky.

[Second Installment]

III. In the face of these realities, what are the prospects for our Christian education program? First, we need a genuine revival that will inspire Baptists to recapture their historical place in the vanguard of progressive education. We must think, talk, pray, preach Christian education until it gets into the soul-fiber of all our people (not like one who goes all year without preaching to or teaching his people about Christian education, and after his paying students all have enrolled in state schools, he calls a Baptist college president in August about a very worthy but very needy student who will come to his college provided he can get several hundred dollars help. Georgetown used over \$60,000.00 year before last; over half its income from the Cooperative Program). Let us do for Christian education what some chemist did for chlorophyll—put it in everything on the drug-store counter!

Let us support loyally our institutions at all times. The church-loyalty of some Baptists is determined by who happens to be pastor—about the most meaningless loyalty known as far as Christ and his kingdom are concerned. Regardless of who is pastor a member ought to be faithful to the Lord's church, even if the preacher does not happen to have a comely appearance. As long as he is sincere he merits the support of the people regardless of what he looks like. Even if his clothes hang loosely on him like those of Ichabod Crane, if his ears flop like huge cabbage leaves and if his Adam's apple vibrates like a "yo-yo" when he talks, we ought to support him because of what he stands for. During World War I a hot-headed southern soldier refused to salute a Negro commissioned officer. Whereupon the Negro very humbly took his uniform off in great haste and hung it on the limb of a tree nearby and turning to the southerner said, "Now, sir, salute the uniform and show respect at least to the country of which it is a symbol!" The administrator of an institution in a

sense is but a symbol. Regardless of who he happens to be you ought to support him to the best of your ability. Georgetown could not have stood since 1798 while George Washington was yet alive without the loyalty of many men. (Just here I want to say parenthetically something which I trust you will not interpret as being immodest. When a certain college was being criticized and kicked down, it was my privilege to put in touch with the president a man who gave the school a cash gift of \$25,000.00, another party who put the school in his will for a sizeable sum of money, and one who tried to give the same school a self-sustaining law department. Said the administrator to me before leaving, "Eddleman, I take your criticisms seriously because I know your love for the school is real.") There are hundreds of pastors who with an alert eye, a devoted heart, and a quick hand could aid appreciably in correcting the anemic financial condition of our schools.

Nothing succeeds like success. When the sponsoring body recognizes what it takes to maintain a reputable level of training in today's highly advanced and competitive scene, others are far more apt to become interested. An institution not supported enthusiastically and copiously by its sponsoring body need not expect a great deal of support from other sources.—(Since this message was delivered The Ford Foundation has made its phenomenal gift to the schools, giving more to those schools which were already receiving more for teachers salaries, demonstrating the Lord's principle "to him that hath shall be given." The gift raises faculty salaries an average of \$11.42 per month.)

Our denomination can show a greater sense of direct responsibility for its colleges than it has been showing. For example, a major building burned to the ground on Stetson University campus in Christmas 1954. A few days later at the annual January Evangelistic Conference the pastors voted unanimously to project a campaign in the churches to run until Easter. The cash offerings

together with an allocation from the Cooperative Program capital-needs fund had underwritten the new building in several months' time, while in this same fiscal year the Cooperative Program income went up 12%. Georgetown's chapel burned about 30 years ago and a whole generation passed before it was replaced and only then with a major indebtedness still on it. (The Georgetown debt on my joining her staff in the spring of 1954 was not less than \$430,000.00, though not all of this was due to the chapel building alone. The debt presently is \$370,000.00 and I assure Kentucky Baptists that as long as I am in this position no major indebtedness will be incurred without sanction of the General Association or its interim representatives.)

Baptists in some states have heard and answered the challenge of this year. Besides building new campuses in several instances, there are a number of state Baptist constituents in addition to these, which are giving their senior college almost as great an appropriation as Kentucky Baptists are granting to seven institutions. Ouachita in Arkansas is an example of a school in a state that is usually at the bottom of the list educationally but which presently has been rescued by its sponsoring body, the Baptists of Arkansas.

The fact is that higher education is costly, far and away the most costly single phase of our work. Besides teachers' salaries, equipment and expansionism, there are numerous hidden items such as the necessity of faculty members belonging to nationwide organizations involving trips at least once a year to the conferences thereof, maintenance costs of equipment both old and new (the last dormitory built for girls on Georgetown campus was 1895, Rucker Hall, while Pawling Hall for boys was built in 1839), bookkeeping, public relations, scholarships, etc. (One of the staff members of our state Baptist organization asked me what was wrong with Georgetown, since his son, on making an unusually high mark in a specialized high school senior class test, was immediately approached by a Baptist school of another state with an offer of a full scholarship of about \$1,000.00 a year. My answer had to be simply that Georgetown had not been provided for in such a way as to be able to compete with such schools.

(Continued on Page 8)

►Mrs. M. T. Compton, church secretary, writes: "Twenty-third and Broadway Church, Louisville, is fortunate in having three young ladies from the School of Religious Education, Southern Seminary, doing their field work with the various organizations of the church. These ladies are: Misses Irene Bishop, Jackson, Tenn.; Rebecca Cumby, Roanoke, Va.; and Betty Anne Hulsey, Bedford, Ga."



NONAGENARIAN BAPTIZED BY EX-KENTUCKIAN. — A few weeks ago The Fountain Memorial Baptist Church, Washington, D. C., was the scene of a revival in which Pastor Dester E. Jones, South Jefferson Baptist Church, near Louisville, Ky., was the evangelist. Among those baptized by Pastor Charles W. Holland, Jr., formerly of Harmony and Lee's Lane Churches, Louisville, Ky., was Mrs. Fanny Fulmer who is now 93 years of age, shown in the picture.

Looking Through Your Pastor's Eyes

Quite often we have heard discussions and read articles on some such subjects as this, "A Layman Looks at His Pastor," or "A Pastor from the Layman's Viewpoint." Most of these discussions begin by paying high tribute to the pastors and then they launch into a lecture that would have us believe that the pastors do not understand the layman's problems and that they ought to clean up their own back yard a little.

Did you ever think to turn the subject around and ask what the pastor sees when he looks at his members? It would violate good taste for the pastor to open up and tell what he sees and it might offend the brethren slightly if he did so. Since we have been a pastor, but do not now have to watch every little step and inflection and tone of the voice for fear of offending Brother High-and-Mighty or Sister Rule-or-Ruin, we venture to speak a word for the pastors.

Your empty pew at church tells the pastor more about you. If you are a faithful member, your absence tells the pastor that either you or some member of your family is ill or that some emergency has arisen. But if your seat is empty Sunday after Sunday or is filled only occasionally, your pastor knows that you are spiritually sick. If you are

gone every time something special happens, like hunting season or fishing season or some community project or some Sunday event that violates the Lord's Day, you can imagine for yourself what your empty pew tells your pastor about our love for the Lord and his church.

The pastor does not have to check each individual's offering envelope to know whether or not you are robbing God of his tithes and offerings. All he has to do is to look at the report on the board to see how many covetous members have kept the Lord's money in their own pockets. Too often the collection plate leaves a "tattle-tale gray" that tells all too much about the faithless stewardship of the man in the pew.

Then, when the fall of the year rolls around and it is time for new church workers to be enlisted for the coming year, the pastor wishes that he were stone deaf so he cannot hear the pitiful excuses offered by the reluctant sheep as to why they cannot do what they are asked to do. Of course the pastor has to look pious and act as if he believes every word you say and even offer pitiful prayers that you will solve all of your personal problems. All you need to do

is to get busy for the Lord and do what your church asks you to do.

You have no idea what a visit in your home tells your pastor. If you are slow answering the doorbell, and if he hears the rustling around inside, covering up or hiding items that it would not be well for the pastor to see, he knows what is going on. You might as well let him come on in. You are not hiding anything from him. Then when he gets in and hears your excuses and your criticisms of your fellow church members and your dissatisfaction about the way the church is run, he is anything but thrilled by his visit in the home of one of his members.

Also, there is the society column in the paper and the things your pastor just can't help seeing as he mingles in the community. He is made to go down the street with "groanings that cannot be uttered" by the unworthy manner in which the members represent the church in the community.

Space forbids us to discuss the pastor's reactions to an obstreperous business meeting, the cold blast in the church service caused by your unspiritual attitude, your response to his inspired proposal that the church give more to missions.

Now, if your pastor can see all of this, what do you think the Lord, before whose eyes there is nothing hid, sees when he flourishes your heart and mind and penetrates your innermost being? — *Baptist Beacon.*

Junior College Group Elects Baptist Leader

MIAMI BEACH, FLA.—(BP)—Charles L. Harman, a Southern Baptist educator, is new president of the Southern Association of Junior Colleges. The Association met here recently.

Harman is president of Bluefield (Junior) College, Bluefield, Va. He is also president of the state Baptist association in Virginia and president of Southeastern Junior College Athletic Association.

Hope McCall's Friends Will Provide Portrait

NASHVILLE, Tenn.—(BP)—The Southern Baptist Executive Committee hopes friends of Duke K. McCall will donate his portrait so it may be hung in the Committee's conference room here beside that of Executive Secretary Emeritus Austin Crouch.

McCall, now president of Southern Baptist Seminary, Louisville, Ky., was executive secretary of the Executive Committee from 1946 to 1951. He succeeded Crouch, the Committee's first executive secretary, who retired after 18 years' service.

The Executive Committee also authorized the writing of its own history but has selected no one yet to prepare it.

The Harvest of the Spirit: *Temperance*

By **DR. DALE MOODY**, Professor of Theology
Southern Baptist Theological Seminary, Louisville

Temperance was considered a cardinal virtue by Plato. For workmen it was of greatest importance, as courage was needed by the soldier and wisdom by the statesman. These three virtues working together in social harmony made for justice in the state (*Republic*, IV: 428-433). This ninth example of the Greek mind of all the group. Yet it must not be assumed that Paul had no more in mind than Plato. In a most artificial way religious thought of the Middle Ages pasted together the four "natural" virtues of temperance, courage, wisdom and justice with the three "theological" virtues of faith, hope, and love. For Paul all true virtues are theological, and in this light temperance should be treated.

It is doubtful that the translation "temperance" conveys to the American mind the proper idea of the Greek *egkrateia*. In many minds the term is confined to abstinence from alcoholic beverages, but Paul has in mind the control of the whole life of man in submission to the will of God. Even the translation self-control is a bit narrow to convey the meaning of the word. Outside the Pauline writings, the word is found in the New Testament only in 2 Peter 1:6 and Acts 24:25, and it will be noted that the second reference is to the preaching of Paul. It so happens that the word is used twice in 1 Corinthians, once in reference to sex and the other in reference to self. A consideration of the two passages illustrates the true meaning of this term as the harvest of the Spirit.

Control of Sex

Some may think it strange to discuss sex in relation to the harvest of the Spirit in Christian living, yet this feeling of strangeness has too often been the source of endless frustration and futility in the lives of the married and unmarried alike. The control of sex comes up for special discussion in answer to a specific question put to Paul by the Corinthian Christians. The word under discussion appears in this context only in 1 Corinthians 7:8, but the idea dominates the whole chapter. The problems of the married (7:1-16) are followed by the problems of the unmarried (7:25-40).

The problems of the married are four: wedlock, remarriage, divorce, and mixed

marriages. *Wedlock* (7:1-7) became a problem because some had no doubt been so impressed with the lofty ethics proclaimed by Paul that the question was raised whether Christians should not refrain from all sex relations. Such aberrations once produced the Shaker communities in Kentucky and other places. Men and women were segregated into two groups and lived lives of complete celibacy. Of course this type of community could not survive unless outsiders continued to join the community. Such conclusions, despite Paul's personal example, can be drawn from his teachings only by gross misunderstanding. Paul plainly says, in almost shocking realism, that married people have no right to deny sex relations to those to whom they are wed. The husband's body belongs to his wife, and the wife's body belongs to her husband. If they refuse one another at all it should be only for a period of prayer, but this should not be long enough for Satan to tempt them to become immoral. *Remarriage* (7:8f.) presented a problem because some had been separated from their companions by death and possibly other ways. It is necessary to say "possibly" because Paul does not say whether the unmarried (*agamois*) of verse 8 included those whose former companions were still alive. Many would find it helpful had Paul said more on this point, but he presses on to the concession that it is better for people to remarry than to be aflame with sexual passion. Few will deny the balance of this statement, but many a perplexed pastor would welcome an answer to one of the most difficult problems of the present:

should people with a living husband or wife by a former marriage become married to another under such circumstances? Is it then better to marry than to burn with passion? *Divorce* (7:10f.) is discussed in a manner that furnishes some light. The Christian woman is told never to separate from her husband, but he turns to say what she should do if separation does take place. She should never initiate separation or divorce. Many modern problems would be solved if all Christians took these words seriously. *Mixed marriages* (7:12-16) raise the question presented by *remarriage* (7:8f.) in a new form. One is almost certain that Paul taught against all remarriage of Christians as long as

former husband or wife lived until special attention is given to the statement in the remarks on mixed marriage: "But if the unbelieving partner desires to separate, let it be so: in such a case the brother or sister is not bound" (7:15RSV). Does this mean Paul makes an exception to the teachings in Romans 7:1-6? Does he mean they are free to marry again? It is best to say we do not know, but the point needs consideration.

The problems of the unmarried (7:25-40) are discussed in relation to the present distress, devotion, spiritual marriages, and second marriages. The present distress (7:25-31) precipitated statements that Shaker theology took as permanent principles for spiritual people, but all this must be read in the light of 7:1-16. Even in a time of distress Paul says clearly that marriage is not sin (7:28). *Devotion* (7:32-35) to the Lord is looked upon as a greater possibility for unmarried people than for the married. Husbands try to please their wives, and wives try to please their husbands; but the unmarried have a better chance to please the Lord. It is necessary to recognize the place in Christian service for those who sacrifice marriage for spiritual purposes. Sexual frustration and social circumstances should not be considered the sole reasons for the unmarried state. Some may sublimate sex for spiritual purposes and sacrificial service, and these disciplined souls should not be the object of jest and scorn. It may be that the harvest of the Spirit has been abundant in their devoted lives. Jesus did teach that some have this gift (Matthew 19:10-12). *Spiritual marriage* (7:36-38) starts a lively debate on the translation of Scriptures. The translation of 1 Corinthians 7:36 is almost without meaning in the King James Version, and the translation in the American Standard Version makes Paul sound as if a man is permitted to marry his daughter! The Revised Standard Version rescues the passage from confusion by the translation which interprets the passage as instruction to a couple that became engaged but did not at first intend to consummate marriage. After betrothal, however, they experienced sexual desire and wondered if they would sin in case the original intention were abandoned. This spiritual marriage was not unknown in early Christianity, and it is possible that Paul is speaking to the situation here. If so, it is a most unusual example of the control of sex in early Christianity. *Second marriages* (7:39f.) are permitted for the wife whose husband has died, but Paul again recommends unmarried life. It is very easy to explain this rigid morality away as due to circumstances or Paul's limited experience, but a rugged and spiritual realism is there. This lofty life is possible for those who fully experience the harvest of the Spirit.

(Continued on Page 10)

"You Believe Only That Which You Do"

(Continued from Page 5)

I am convinced that the student most discriminated against in all our Baptist education structure is usually the brilliant student, the unusually promising youth, who one day will make an uncommon contribution in some field of work which could bring glory to his God and strength to his denomination. He goes on to success anyhow but oftentimes it is an accident if after reaching the summit the world learns that he is a Christian or a Baptist.

All of which brings up the question of endowment. Do we believe only that which we actually do? If so, note the following facts concerning endowment:

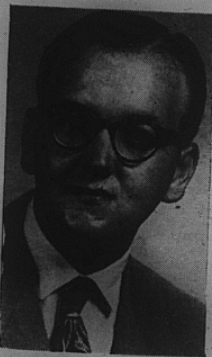
Institution	Amount of Endowment
Berea (Berea, Ky.)	\$12,400,000.00
Asbury (Wilmore, Ky.)	1,822,000.00
Centre (Danville, Ky.)	1,800,000.00
Pennsylvania (Lex. Ky.)	1,592,000.00
Cumberland Junior College (Williamsburg)	696,304.00
Georgetown (Georgetown, Ky.)	657,061.00

(Figures come from the Southern Baptist Convention Minute Book for 1955 and from the World Almanac for 1954.)

How can Kentucky Baptists explain this situation? Do the Presbyterians believe in their school more than we do in ours? Do the non-denominationalists have a higher motivating power within them than we? Are the Methodists stronger in will and devotion to Christian education and its implications than our own denomination? You really believe only that which you actually do!

In my opinion, no school should be so heavily endowed as to receive more than about 60-75% of its income from endowment—unless it is under denominational control. But a reasonable endowment is indispensable to flexibility and power in selection of teachers of the right sort when they are needed, extras in equipment not provided for in the denominational budget, scholarships for extraordinary students, stability during depressions, and the upkeep of new equipment given by friends. For example, the new library building recently given to Georgetown by the three well-known Cooke brothers, Baptist laymen, Chevrolet and Pontiac dealers cost slightly over \$275,000. Immediately on moving into the new building it began costing us \$9,000.00 a year in maintenance, utilities, and additional staff created by the expanded program. The

three brothers generously gave the building, but no one raised the income \$9,000.00 a year to pay for the upkeep and maintenance of operations in the building. A minimum figure for maintaining a new building is the yield of additional endowment equivalent to the cost of the building. These are cold



MUHLENBERG TO SOUTH DISTRICT.

—Pastor Wendell Romans has resigned at the Dunmore Church, in Muhlenberg Association, to go to Beech Grove Church, in South District Association, and he and his wife are now residing in the parsonage at Perryville. A new building costing \$95,000 was erected at Beech Grove in 1953. Three new churches have been organized there. At Dunmore the Sunday school average increased from 37 to 142; a Training Union and WMU were organized; and the budget climbed from \$3,347 to \$7,596.

facts but they cry for serious consideration. Just here may lie the reason that Louisiana Baptists allocate for Louisiana College (not quite as large as Georgetown) \$140,000.00 a year operating expenses, \$100,000.00 a year capital improvements, and \$65,000.00 a year endowment—a total of \$305,000.00 a year from the Cooperative Program for a four-year college, a sum which is slightly less than Kentucky Baptists give to seven institutions! Kentucky gives

more dollars to Christian Education than Louisiana, but with only one school the allocation per student of the latter approximates the amount needed to maintain academic respectability.

Kentucky Baptists can have whatever kind of Christian education program they want: One as it is, or one geared to the changed and changing scene of today. It is my opinion that Kentucky Baptists are able to do and actually want to do that which is commensurate with the fact that they constitute the largest single religious body in the state of Kentucky.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth;
Lo, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

—("The Present Crisis")

Clifton Church, Louisville, Spends \$40,000 to Remodel Its Educational Building

Clifton Church in Louisville began 1956 with the nursery, beginner, and two primary departments all located in newly constructed rooms as a result of a remodeling program totalling \$40,000. As part of the overall program, the church has also put in a new gas furnace, converted the old boiler to oil as standby equipment, and provided central heating for the entire educational building, replacing the old system of individual steam gas radiators.

The new departments are modern in all respects, and comprise the entire ground floor of the educational building. The nursery has four departments with a common reception area, and a kitchenette. It is air-conditioned. The remodeling allowed opportunity to increase from one to two primary departments, utilizing much space that before was virtually wasted. The educational building was built in 1923. The church had undertaken no major building improvements since the auditorium was finished in 1937.

Total receipts in 1955 were \$49,386.14, the largest amount ever given in one year by the church. The church sponsors a nearby mission, the Summit Park Chapel. Clifton is looking forward to their spring revival, March 11-18, with Evangelist Clifton Brannon of Texas. Rev. J. Kenneth Allaby is pastor of Clifton.

► The Auburn Church, Bethel Association, has Dr. W. Edwin Richardson, president, of Bethel College, Hopkinsville, as its supply pastor.



TEN NEW MISSIONARIES.—These ten young people were appointed foreign missionaries at the December meeting of the Southern Baptist Foreign Mission Board, bringing the total number of appointments for 1955 to 104. They are, front row (left to right): C. Winfield Applewhite, Georgia, and LaVerne Viverette Applewhite, Mississippi, for Indonesia; S. Dan Sprinkle, Jr., Texas, and LaVora Murfin Sprinkle, Indiana, for Argentina; Howard D. Olive, Tennessee, and Marjorie Douglas Olive, Missouri, for the Philippines; second row: H. Barry Mitchell and Laura Tollison Mitchell, both of South Carolina, for Brazil; Fanny Starns, Mississippi, for Thailand; and Pauline Jackson, Alabama, for Southern Rhodesia.

Missionary Quotes

From Foreign Mission Board

I am a Moslem and will always remain one. But if my son chooses to be a Christian, then teach him to be a good one.—Arab father to Christian teacher in Baptist school, Gaza.

I think no other persons are so privileged as we.—Ruby (Mrs. John A.) Parker, missionary to Chile.

Experiences of long years of missionary life bring great surprises. Certainly the poor Florida cracker who decided in childhood to make a big sacrifice for her Lord, leaving home and all prospects of a comfortable life to carry the gospel to foreign shores, never dreamed of the deep joy and happiness which have come in service and never expected to find a new home, family ties, and friends just as dear as the old ties.—Mary Pimm (Mrs. R. Cecil) Moore, missionary to Chile.

There is the same inner poverty and bankruptcy of soul in the human heart everywhere. No salve for the outward needs of the social order is sufficient

ment.—M. Giles Fort, Jr., missionary to Southern Rhodesia.

One of our students in the Baptist seminary in Taejon, Korea, has a good testimony of how God works. He was a traffic policeman on a corner near the home of one of our Baptist pastors. Daily, he heard singing coming from the home; and, as he heard about God through the songs, he came to realize that he did not know this God. He investigated, was saved, and is now in the seminary.—Theodore H. Dowell, missionary to Korea.

There is the same potentiality in all men of all nations for becoming great Christians. By the grace of God the most beautiful flower of Christian life can flourish in any soil.—Baker James Cauthen, executive secretary of the Foreign Mission Board.

Recently I was invited to the home of a couple who come to my English class sometimes. The husband brought up the subject of Christianity, and my heart hurt when I heard him say he'd never really known a Christian. He spent 1953 in the United States as a representative of his steel company. He attended a Baptist church, but often went to sleep because he didn't understand religious words. But he would have understood a convincing Christian life if anyone had cared for his soul.—Martha Knox, missionary to Japan.

It is not easy to be a Christian in Spain. When a person stands by his feet and says, "I accept Jesus Christ as my Saviour," you can be sure that he has counted the cost. If he is employed, he will likely lose his job; if he is a businessman, it is probable that his establishment will be boycotted. In many cases it means he will be alienated from his own family. However, this year we have seen scores of people stand calmly with a heavenly radiance on their faces as they said, "Today I take my stand with Jesus, so help me God."—Charles W. Whitten, missionary to Spain.

One home in which we visited had dirt floors and very few pieces of furniture. Yet, the week before the family had sold their only pig, which they had raised as the "Lord's pig," and given all the money to the church. Seeing what a difference Christ can make in lives inspires us to hurry and learn the language.—Thomas E. and Mary Elizabeth Halsell, new missionaries to Brazil.

A crisis came in my early forties; but the Lord came to my rescue and led me to a definite decision to make the devotional part of my life my principal thought and to give it my time at the expense of everything else. Oh, if I had done that 15 years before!—Missionary upon retirement after 40 years' service overseas.

The Harvest of the Spirit: Temperance

(Continued from Page 7)

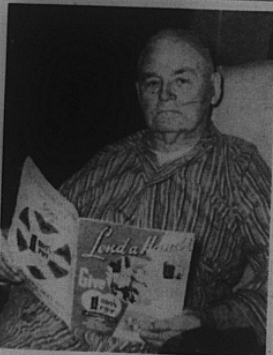
Control of Self

After the long discussion on control of sex in I Corinthians 7 Paul soon returns in I Corinthians 9:24-27 to the subject of control in reference to self. The passage is packed with word pictures from the Isthmian games of the Greeks. Running and boxing are used as illustrations of the control of self in spiritual life. Running (9:24f.) is a figure of the prize of life. The similarity between spiritual life and running is seen in the spirit of competition as the soul reaches forward to the resurrection (cf. I Corinthians 15:53). Absolute perfection attainable by those who press on in the race between the time God lays hold of us and the time we lay hold of the prize (Philippians 3:12-16). The race must be run according to the rules if we expect to win the prize (2 Timothy 2:4f.). This reward of life is the Christian's crown. It is here that the difference between the physical race and the spiritual race appears. The Greek athlete received a crown of ivy or pine that soon withered away, but the Christian crown is incorruptible. It is described in Scripture in at least five ways: the crown of life (James 1:12; Revelation 2:10), the crown of glory (1 Peter 5:4), the crown of rejoicing (1 Thessalonians 2:19f.), the crown of righteousness (2 Timothy 4:8), and here in I Corinthians 9:25 an incorruptible crown.

Boxing (9:26f.) is brought in to illustrate the penalty in Christian living. Paul's awareness of the penalties of the game filled him with a holy dread lest he beat the air or break the rules. Beating the air is a shameful charge against a boxer, and it is more shameful for Christians to live a sham life for Christ. One can almost hear the blows as Paul uses the word *pukteuo* to describe his manner of life. There was no shadow boxing with him who knew the rigid rules of self-control. Breaking the rules becomes the central concern when the K.O. is given to the body. The word translated "bring under my body" in the King James Version is *hupopiazō* in Greek and means to hit one under the eye. Greeks used no soft gloves in boxing but wrapped their hands in leather thongs. A blow under the eye started the birds to singing and brought diamonds in the sky! Such language suggests rigid discipline of self. The discipline has roots in the conviction that even the herald, the one who called the competitors and announced the winners, could be disqualified for the game. This does not mean Paul thought he could lose salvation, but he certainly believed the penalty could deprive him

of his reward. Some of the spirit of sports is needed to develop spiritual stamina in Christian living.

In nine brief articles a survey of the harvest of the Spirit has been outlined according to Galatians 5:22f. Love, joy, and peace were called the inward harvest because of their special significance for the inner life. Long-suffering, kind-



READING WESTERN RECORDER LED TO HIS CONVERSION.—Henry Veatch, shown above, is photographed reading a recent copy of the Western Recorder. Reading earlier issues years ago first aroused his interest in his spiritual condition. It was over 40 years ago that Mr. Veatch, a rural mail carrier out of Morganfield, began to notice the Western Recorders he was delivering to the people along his route, so he decided to look into it himself. He read parts of it and found himself immensely interested, even though he was a Roman Catholic. This interest led him to purchase a Bible, which he read on Sunday mornings while his son went to church. His son, in the meantime, stopped going to church, because, as he said, he never learned anything there, and soon started going with some young friends to the Baptist church, where he says he did learn something. Not long after that, on June 17, 1906, Henry Veatch was baptized into the fellowship of the Morganfield Baptist Church, where he is still a member today. In the next year both his wife and his son joined with him. Although he cannot attend now because of poor health, his church membership is still a valued possession. His son, Arthur, is church clerk and a faithful member.

ness, and goodness were grouped together as outward harvest because these are primarily relations to other people. The upward harvest of faithfulness, meekness, and temperance describe life in relation to God. Space has not allowed wide use of examples, but it is hoped that each reader will become an example to those who know not the harvest of the Spirit. Deeds are the best illustrations of words.

Korea Is Responsive To Gospel of Christ

By Ione Gray, Richmond, Va.

The November report of Dr. J. Winston Crawley, secretary for the Orient, the sixth in a series on Southern Baptist mission fields in the Orient, dealt with Korea.

Dr. Crawley said in Korea, where the people still live amid uncertainties and tensions, religion is much less highly organized than in China or Japan. Therefore, there is greater readiness for religious change.

The first Protestant missionaries arrived in 1884 and growth to more than 800,000 adherents, or about 4 per cent of South Korea's 20,000,000 people, makes it outstanding among the world's mission success.

Upon the invitation of Baptists in South Korea, Southern Baptists sent their first missionaries to Korea in 1950. Then there were only 40 Baptist churches in South Korea. These were carried along in an avalanche of refugees fleeing before the Communist invasion. But that time of trouble has resulted in rapid spread of the gospel so that there are now 140 churches in the Korean Baptist Convention, with a membership of about 5,000 and with 25 ordained pastors and more than 130 evangelists and Bible women. Southern Baptists have 20 missionaries under appointment for Korea.

Dr. Crawley said "Recently Korean Baptists have asked that evangelistic missionaries be placed in 25 cities. In addition there are urgent needs for medical doctors, seminary teachers, student workers, and literature and promotional workers to strengthen every aspect of Baptist life in Korea.

"Christianity may well become in our own lifetime the central element in a new Korean way of life. We Southern Baptists must play a worthy part in responding to this challenge."

OPPOSITE PAGE: Picture Story of the Kentucky State Baptist Student Union convention was attended by 1,395 colist Church, November 4-6, 1955. The convention was attended by 1,395 college students, friends and leaders.



CHILDREN'S PAGE

Brown Bat

By VERA MAY BALDWIN

God has placed many interesting creatures in the world. And each one has its own special place. Sometimes, of course, we wonder what that place can be.

Take the bat, for instance.
Oh, little brown bat,
So at ease when in flight,
You swoop and you dive
Through the darkness of night,
Your radar machine
Working so perfectly,
That blind-folded you'd
Still fly accurately.

Many misleading tales are told about this little animal. It is often thought of as a weird, injurious creature. But the brown bat that lives in the United States is harmless, and very useful because it feeds on insects. Its appearance, to be sure, is odd. The bat has a furry body, something like a mouse. Its hind legs are short with hooked claws, and its front legs extend out into wings which make it possible for the bat to fly like a bird.

As a rule the bat flies around only at night. During the day it sleeps in some dark place, hanging head down by its claws.

Some people believe the bat is blind. This is how we have come to use the expression, "Blind as a bat." The little bat cannot see as well in the bright sunlight as it can when darkness begins to fall. But it is not blind. It has fine eyesight.

However, if you put a blindfold over a bat's eyes it would still be able to fly extremely well. And it could fly through a maze of wires or strings without hitting any of them.

This is because God in his planning made the bat's ears more important than its eyes. It has a wonderful radar system in its ears. By listening to its own voice echo against nearby objects, the bat knows where they are and can keep clear of them. If you see a bat flying through the darkness, you may hear it making sharp, shrill sounds and will know that it is using its radar. No modern airplane has any better device for "flying blind" than does the bat.

The mother bat takes good care of her children. When the babies are very young she keeps them with her all the time. They cling to her furry body with their tiny claws. They even ride along with her when she flies around. As soon as the babies are old enough to stay alone for a while, the mother sometimes leaves them hanging in the cave, or wherever their home may be. Then she

goes off by herself to exercise and catch insects. When she returns, she finds the babies hanging head downward exactly where she left them.

Don't you wish that the little bat liked to come out during the daytime? It would be such fun to get to know this furry, winged animal better! It is really one of God's interesting and splendid creatures.

"All things were made by him, and without him was not anything that was made" (John 1:3).

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

Tree Toads

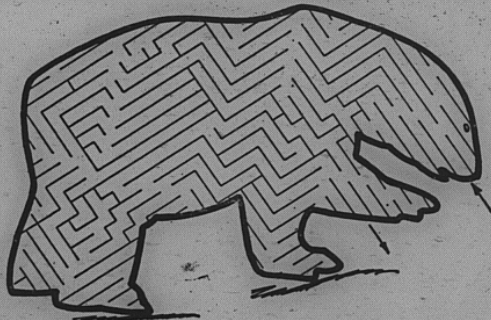
By Gladys Cleone Carpenter

One of the most interesting of the tiny creatures that God has made is the tree toad or tree frog.

What a voice he has for his size! He has a sound sack beneath his chin that swells like a little balloon. It is with this that he makes the sound which can be heard for quite some distance.

This toad has the power of changing colors to match his surroundings; so he often looks like bark or a leaf.

His fingers and toes are comical-looking. Each has a little ball on the end.



Here we have a polar bear. It lives up in the far North, where there is ice and snow all the year round. Nature is very kind to this type of bear, for its fur is of a snow-white color. Thus the Eskimo hunters find it hard to see and to trap the bear. While the polar bear would run from the Eskimos, it will stand still for you as you draw a path with your pencil between the lines. You must not cross any lines. Start at the arrow at the tip of the bear's nose. The end is at the arrow on the front leg that is raised up.—(Baptist Press Syndicate, all rights reserved, used by author's permission)

These are sticky so aid the little fellow to hold to his perch.

In April these toads lay eggs in the ponds. The eggs soon hatch into tiny tadpoles. Some of these come from the water while they still have tails.

Tree toads are a wonderful help in keeping down mosquitoes and gnats. These little folks sleep beneath moss and leaves during the winter. Then they come forth the "spring peepers" who chorus that the winter-time is gone.

When God makes such marvelous changes in nature as transforming tadpoles into frogs, we shouldn't fear the changes in our lives. For He knows what is for our best. In changing us he is making us into something worthwhile. That is what is meant in the Bible where it says, "We are his workmanship" (Eph. 2:10).

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

Winter's Treasure

By Edith Kent Battle

A wind came out of the North last night, Bringing the whirling snowflakes white, Piling them thick on the trees, the hills, Deep on the house-roofs, high on the sills—

Over a world asleep In the winter darkness deep, Sunrise silvered the snow-drifts there, Outdoors was a wonderful dreamland fair,

Beauty and silence—music not heard, But clear as the song of a springtime bird.

Snow... a treasure brought from far, Every snowflake a wonder-star! (Copyrighted 1955 all rights reserved.)

Kentucky Baptist School Directory

Magoffin Baptist Institute

Boarding High School
Education for Time and Eternity
GORDON DUNCAN
President
Mountain Valley, Kentucky

Oneida Baptist Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

D. CHESTER SPARKS, President
Oneida, Kentucky

Clear Creek Mountain Preachers Bible School

Near Pineville, Bell County, Ky.
Majors in the English Bible For Educationally Retarded Preachers And Others. Three and four year courses offered, with Academic studies for those who want them.

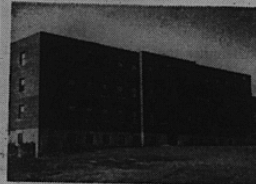
Write for catalog.
D. M. ALDRIDGE, President

WEST KENTUCKY

Baptist Bible Institute

Clinton, Kentucky
Approved by General Association of Kentucky Baptists, but supported largely by churches of Western Kentucky and a small tuition by each student.
W. A. SLOAN, President
Write for catalog.
Second Semester Begins January 16, 1956

Campbellville College



A fully Accredited Growing Christian College in the Heart of Kentucky

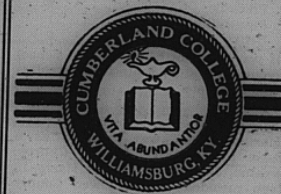
Pre-professional training, Commerce, Bible, Home Economics, Music, Teacher's Training and, other Liberal Arts Courses. \$250.00 per semester.

Dr. JOHN M. CARTER, President
Campbellville, Ky.

Cumberland College

Williamsburg, Kentucky

A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.



J. M. BOSWELL
President

BETHEL COLLEGE

(Founded 1854)



A Fully Accredited Coeducational Junior College

Small Classes permit personal guidance. Spiritual values receive major emphasis.
Reasonable rates. Comfortable living conditions.

For information, write to
W. EDWIN RICHARDSON, President
P. O. Box 537-W
Hopkinsville, Kentucky

For catalogue and complete information, write the president or any member of the faculty.

Colorado State Convention Joins Southern Baptists

COLORADO SPRINGS, Colo.—(BP)—Almost 700 persons, including 331 messengers, were present when the Colorado Baptist General Convention was formed here recently.

Churches co-operating with the Southern Baptist Convention from Colorado,

Montana, Wyoming, North Dakota, and South Dakota became affiliated with the new state-level convention, the 26th within the SBC.

The new convention, which will have offices in Denver, elected W. C. Bryant, pastor of First Southern Baptist Church here, as president. The local church was host to the organizational meeting.

The convention also asked Willis J. Ray, present state secretary for South-

ern Baptists in Arizona, to be its state secretary. Most of the 90 churches joining the new convention formerly were in the Arizona convention.

Leslie Williams is to be examined for possible ordination to the gospel ministry by the Antioch Church, in Logan County Association, January 29. He has been called to be pastor of Clift Hill and New Hope Churches.



KENTUCKY GRADUATES GETTING DEGREES TONIGHT—Dr. C. C. Warren, pastor of the First Baptist Church, Charlotte, N. C., and president of the Southern Baptist Convention, will be the speaker tonight, Thursday, January 19, at 8:00 o'clock in the Alumni Memorial Chapel, 2525 Lexington Road, Louisville. President Duke K. McCall will award degrees to the Kentucky graduates as shown above: Top Row (left to right): The Th. D. to (1) J. Morris Ashcraft, Louisville; (2) David A. Nelson, Louisville; (3) Sherman E. Towell, Louisville; and (4) Hugh Wamble, Louisville; the B. D. to (5) William Randal Ashby, Louisville; (6) Joseph Edward Camp, Trenton; Second Row: the B. D. to (7) Madison Winfrey Durrett, Casey Creek; (8) Everett R. Lanham, Gravel Switch; (9) William Milton Towery, Owensboro; (10) Robert B. Wallace, Versailles; (11) Kit C. Yeaste, Harrodsburg; the Th. B. to (12) Edward Steele French, Jr., Corbin. Bottom Row: the Th. B. to (13) Paul James Godsey, Stearns; (14) James Allen Hipps, Buechel; (15) Bobby Cavanaugh Jones, Louisville; (16) Buron Lewis Richerson, Murray; (17) John R. Wood, Louisville; and the M. R. E. to (18) Donald L. Searles, Paducah.

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, JANUARY 8, 1956	
Numerals after church indicates number of missions.	
Church	T. U.
Albany (1)	42 203
Ashland, Unity (Add. 1)	116 461
First	126 738
Barbourville	206 461
Hardtown	157 419
Beaver Dam (1)	157 462
Bellevue	70 465
Bowling Green (1)	279 1226
Eastwood	109 242
Burlington	81 261
Harford	78 318
Cadiz	109 242
Campbellville (2)	50 288
Carrollton	241 513
Central City (1)	96 334
Clorvenport (1) Addition 1	116 535
Coburn, First	223 492
Central	69 246
Covington, Ashland Ave.	146 373
Calvary	74 283
First (1)	196 486
Latonia (1)	143 497
South Side	189 650
Cynthiana (1)	146 373
Danville, First (2)	74 283
Dawson Springs	192 477
Elizabethtown, Sevens Valley (2)	86 479
Evanger, Additions 2	102 214
Evansville, Ind., Calvary (1)	288 853
Grace	486 1187
Walnut Street (2)	

Falmouth (1)	46 370
Ferguson (1)	88 243
Florence, Additions 4	90 372
Fort Thomas, First (1) Add. 3	87 388
Frankfort, First (1)	172 600
Memorial	53 217
Thorn Hill	83 374
Crestwood	88 324
Fulton	143 534
Georgetown	328 843
Glendale, Old	296 332
Harrodsburg	159 422
Harlan	129 577
Harrodsburg (2)	268 522
Hartford	88 324
Hawesville	89 273
Hazard (2)	189 650
Hazel	105 248
Henderson, First (1)	124 567
Hins, Horse Creek	228 492
Hopkinsville, Second	191 577
Junction City, Additions 2	73 235
LaGrange, DeLaven Memorial	59 300
Lebanon, First (1)	135 481
Leitchfield, Additions 5	118 291
Lexington, Calvary (1) Add. 2	198 650
Grace (2)	198 795
Immanuel, Additions 3	286 942
Porter Memorial, Additions 4	135 481
Rosemont	103 405
London, First (1)	141 576
Louisville, Audubon	61 214
Baptist Temple	116 315
Lexington, Calvary (1)	141 576
Beechmont (2), Additions 3	228 730
Bethany, Additions 16	1,187 339

Buechel	104 354
Carlisle Avenue (2), Add. 6	335 1,484
Clifton (1)	131 494
East	92 234
Eastern Parkway	94 378
Eighteenth Street	92 378
Farmdale (1)	203 353
Harmony	72 314
Hazelwood	60 200
Highland Park First	477 1,477
Highland, Additions 2	63 219
Immanuel, Additions 1	113 450
Lynn Acres, Add. 6	81 279
Ninth & O (10) Add. 13	470 1,631
Okolona	61 463
Parkland (1)	302 1,163
Rockford Lane, Addition 1	114 390
St. Matthews, Additions 4	243 864
Shawnee	87 324
Snively (1), Additions 4	140 504
Southside (1), Additions 2	139 489
Victory Memorial (2)	889 2,877
Virginia Avenue	130 464
Walnut St. (4)	319 1,761
West Broadway (1)	144 705
Ludlow, First	122 421
Marion	119 303
Mayfield, First	301 960
East Cumberland Avenue	291 960
Middletown, First, Additions 2	47 276
Morgantown	127 427
Mt. Washington	125 319
Murray, First (1)	49 165
New Albany	15 771
Newport, First (2), Additions 2	119 219
Trinity	1,053 1,623
Owensboro, First (1)	191 525
Hall Street (1)	75 211
Macedonia	80 291
Seven Hills	282 1,029
Third	182 512
Paris, First	129 453
Lone Oak	64 278
Paintsville, First (1)	50 241
Pikeville, First	79 458
Prestonburg, Irene Cole	81 605
Memorial (10)	153 590
Princeton, First (1)	82 412
Richmond	107 459
Russellville, First (1)	61 224
Scottsville	298 724
Shepherdsville	124 417
Somers, First	230 335
Sonora	124 417
Springfield, First	230 335
Sturges, First	72 380
Versailles	99 289
Walton	105 454
Whitesburg, First (3)	37 364
Williamsburg, First (1)	
Williamson, W. Va.	
East Williamson	145 325

Stondor	46 370
Pulpit	88 243

A WIDE VARIETY of lovely red oak church furniture is produced by our Clear Creek students—pieces your Church will be proud of.

Write today for our new complete catalog and price list.

PEWS, PULPIT & CHANCEL FURNITURE

• EARLY DELIVERY •
• WRITE FOR CATALOGUE •

J. P. REDINGTON & CO.
DEPT. 47 SCRANTON 2, PA.

CLEAR CREEK FURNITURE FACTORY
Owned and Operated by the
Mountain Presbytery, Box 1505
Newport, West Virginia

FALLEN ASLEEP

MRS. AMELIA (ROBINSON) TANNER
LIVERMORE, Ky.—Since God, in His infinite wisdom, called home our dear friend and fellow-member, Mrs. Amelia (Robinson) Tanner, October 19, 1955:

Whereas, in her passing, her family, her church and community have suffered a great loss, therefore

Be it resolved, that the WMS of Livermore Baptist Church expresses its appreciation of her life of unselfish service, not only to this organization but in the various other organizations of the church; that we express to her family our deepest sympathy and remember with profound appreciation her loyalty to her church and to the cause of Christ, which made her a Christian testimony of power in her neighborhood.—Mrs. Leland Howard, Mrs. L. M. Hallford, Mrs. H. N. Howard, Committee.

BEN F. PORTER
BOWLING GREEN, Ky.—Since God in His providence has called our Brother Ben F. Porter to his heavenly home, the First Baptist Church, Bowling Green, presents the following resolution:

Whereas, his going has brought sorrow and grief to the membership of this church; and Whereas, his record as a deacon for more than 25 years has been outstanding; and Whereas, his daily living as a Christian was an inspiration to all who knew him; therefore, be it

Resolved, that we express to his wife our deepest sympathy and commend her to our Heavenly Father, who will give her strength and courage in this time of sorrow; and be it further

Resolved, that we remember with profound appreciation the devotion of Brother Porter. Respectfully submitted, W. Graham, J. Palmer Brown, Robert E. Lively, Committee.

OZORA M. SCHULTZ, SR.
COBB, Ky.—I have sought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day. These words fitly apply to our friend and Brother, O. M. Schultz, Sr., who passed to his reward on September 28, 1955. Brother Schultz was a great Christian first, and then a stalwart Baptist and a scholar. The Baptist life in Kentucky has been greatly enriched by the life of this great servant of the Lord.

Brother O. M. Schultz was born in Ohio County, Kentucky, on October 22, 1884, and spent most of his life in this section of the state. He taught school for many years, being known as a great teacher and a lover of young people. After his ordination into the gospel ministry by the Hartford Baptist Church in 1908 he served well many churches in Ohio, Daviess, McLean, Warren, Logan and Caldwell counties. His services to the First Baptist Church, Princeton, Kentucky, will long be remembered. He gave of his time and efforts as he labored in Eastern Kentucky from 1931 to 1937, as pastor and teacher. Even after many younger men would have retired, Brother Schultz remained very active in the service of his Lord, administering to churches again in Western Kentucky.

He was instrumental in the founding of the Caldwell County Association, serving as its moderator for several years. He was a very active member of many boards and committees of the State Association and the Southern Baptist Convention.

While acting as pastor and teacher his pen was busy. Brother Schultz was the author of many tracts and pamphlets. He contributed many articles to the leading denomina-

tional papers. He was a fluent writer, expressing his views in a very clear, concise and logical manner. No one would ever doubt but that he was a Baptist in every respect. He believed the Bible in its entirety and was uncompromising in his convictions concerning his doctrines.

Even after his retirement from active life, he taught many young preachers from his home and always enjoyed the association of younger men. To the time of his passing his mind was clear and his faith and trust in a great God was a marvel to all who knew him. His influence will long be felt by the people of Kentucky.—Lawrence Wright, Pastor.

L. GARNETT HACKNEY
OAKLAND, Warren County, Ky.—In the calm peacefulness of the Lord's Day, September 2, 1955, God called to His eternal home our friend and faithful member, Lawrence Garnett Hackney. He came into our fellowship by baptism in October of 1908, one year after our church was dedicated. He has been an active and loyal member for almost forty-seven years. The church was dear to him because of his love of the Lord and also because of the lot on which our church stands was a part of the old Hackney homestead and was given to our church by his grandfather.

Whereas, his record as a deacon for more than 25 years has been outstanding; and Whereas, his daily living as a Christian was an inspiration to all who knew him; therefore, be it

Resolved, that we express to his wife our deepest sympathy and commend her to our Heavenly Father, who will give her strength and courage in this time of sorrow; and be it further

Resolved, that we remember with profound appreciation the devotion of Brother Porter. Respectfully submitted, W. Graham, J. Palmer Brown, Robert E. Lively, Committee.

OZORA M. SCHULTZ, SR.
COBB, Ky.—I have sought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day. These words fitly apply to our friend and Brother, O. M. Schultz, Sr., who passed to his reward on September 28, 1955. Brother Schultz was a great Christian first, and then a stalwart Baptist and a scholar. The Baptist life in Kentucky has been greatly enriched by the life of this great servant of the Lord.

Brother O. M. Schultz was born in Ohio County, Kentucky, on October 22, 1884, and spent most of his life in this section of the state. He taught school for many years, being known as a great teacher and a lover of young people. After his ordination into the gospel ministry by the Hartford Baptist Church in 1908 he served well many churches in Ohio, Daviess, McLean, Warren, Logan and Caldwell counties. His services to the First Baptist Church, Princeton, Kentucky, will long be remembered. He gave of his time and efforts as he labored in Eastern Kentucky from 1931 to 1937, as pastor and teacher. Even after many younger men would have retired, Brother Schultz remained very active in the service of his Lord, administering to churches again in Western Kentucky.

He was instrumental in the founding of the Caldwell County Association, serving as its moderator for several years. He was a very active member of many boards and committees of the State Association and the Southern Baptist Convention.

While acting as pastor and teacher his pen was busy. Brother Schultz was the author of many tracts and pamphlets. He contributed many articles to the leading denomina-

tional papers. He was a fluent writer, expressing his views in a very clear, concise and logical manner. No one would ever doubt but that he was a Baptist in every respect. He believed the Bible in its entirety and was uncompromising in his convictions concerning his doctrines.

Even after his retirement from active life, he taught many young preachers from his home and always enjoyed the association of younger men. To the time of his passing his mind was clear and his faith and trust in a great God was a marvel to all who knew him. His influence will long be felt by the people of Kentucky.—Lawrence Wright, Pastor.

L. GARNETT HACKNEY
OAKLAND, Warren County, Ky.—In the calm peacefulness of the Lord's Day, September 2, 1955, God called to His eternal home our friend and faithful member, Lawrence Garnett Hackney. He came into our fellowship by baptism in October of 1908, one year after our church was dedicated. He has been an active and loyal member for almost forty-seven years. The church was dear to him because of his love of the Lord and also because of the lot on which our church stands was a part of the old Hackney homestead and was given to our church by his grandfather.

Whereas, his record as a deacon for more than 25 years has been outstanding; and Whereas, his daily living as a Christian was an inspiration to all who knew him; therefore, be it

Resolved, that we express to his wife our deepest sympathy and commend her to our Heavenly Father, who will give her strength and courage in this time of sorrow; and be it further

Resolved, that we remember with profound appreciation the devotion of Brother Porter. Respectfully submitted, W. Graham, J. Palmer Brown, Robert E. Lively, Committee.

CLASSIFIED ADS

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

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

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call AMHERST 2531—Residence phone BELMONT 3724. Please ask for BILL WIGGINS.

PHOTOFINISHING—JUMBO PRINTS 8-exposure roll 40c; 12-exposure roll 60c; 16-exposure roll 80c. Enlargements from your negative, 5 x 7—38c; 8 x 10—50c. Mail your film today: KING SIZE PHOTOFINISHERS, BOX 81, OWENSBORO, KY.

ATTENTION: Complete set of Church Chimes practically new. Will sacrifice. Write Stone Baptist Church, Stone, Kentucky, or call STONE 3320.

CHURCH SECRETARY—Needed at once. Five days (40 hours) a week. Some short-hand necessary. For further information call Third Avenue Baptist Church, Louisville.

"CHURCH SECRETARY WANTED"—The Latonia Baptist Church is in need of a Church Secretary. Experience preferred but not necessary. Salary in keeping with experience and qualifications. Write Pastor, Thomas H. Shuman, 38th and Church Streets, Covington, Kentucky.

daughter, son and other relatives our sincere sympathy in this time of loss. Edwin M. White, Deacon, Witnesses: E. O. Edwards, Cecil W. Hayes, Wentz Heasco, Oscar K. Heeren.

MRS. LIZZIE C. MOORMAN
OWENSBORO, Ky., Nov. 18, 1955—Mrs. Lizzie C. Moorman, 94, of 129 West 21st Street, here, died at 4:30 a.m. today in the Owensboro-Daviess County Hospital.

Mrs. Moorman was born in the Sorgho section of Daviess County, January 4, 1864. She was married to Andrew Clark Moorman, a native of Muhlenberg County, February 17, 1886. She lived for many years near Moorman, located at the junction of the L. & N. and M. H. & E. Railroads, a town which was named for her late husband. Her husband was also one of the developers of the Buena Vista section of Owensboro.

Mrs. Moorman is survived by one daughter, Mrs. Wilfred T. Fitts; two granddaughters, Miss Annie Kathryn Fitts, R. N., at the University of Texas, Austin, Texas; Miss Elizabeth Moorman Fitts, Baylor University, Waco, Texas; one sister, Mrs. Julius Boulware.

She was a member of the Third Baptist Church.

The body was at the Haley-McGinnis Funeral Home, where services were conducted Monday at 10:00 a.m. by Pastor H. B. Kuhnle, of the Third Baptist Church. Burial was in the family cemetery at Moorman with deacons from the Third Baptist Church as pallbearers.

SEND FOR FREE CATALOG OF CHURCH FURNITURE

Write to Dept. B-17

Whereas, his abounding faith and cheerful disposition in and toward God's will always, and;

Whereas, he exemplified at all times to all of us our Lord himself;

Now, therefore, it is herein resolved: First: That we humbly submit to the will of our Heavenly Father; and

Second: That we will ever remember Brother A. C. Black as having been one of God's chosen children working with us.

Third: That we extend to his dear wife,

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary

Daviess-McLean Holds Successful Training School



The Daviess-McLean Association, under the direction of Mr. Noel Patton, Associational Superintendent, Rev. Cecil Laster, Associational Missionary and Rev. Dan F. Thomas, pastor of the Wing Avenue Church, held a very successful Central Training school, November 28 - December 2.

The enrolment reached 286 with an average attendance of 216. There were 22 churches that participated and 206 awards. The following people served on the faculty: Mrs. Charles Ham, Nursery; Mrs. R. B. Hooks, Beginner; Mrs. R. B. White, Primary; Mrs. Roy Boatwright, Junior; Mrs. William McGibney, Intermediate; Rev. Dan F. Thomas, Young People; Rev. Wendell Rone, Adults; and Roy E. Boatwright, Superintendents and pastors.

We wish to commend the Daviess-McLean Association for the good work that is being accomplished.

STATE VACATION BIBLE SCHOOL CLINIC

January 23-24—Wing Avenue Baptist Church, Owensboro, Ky., Beginning 1:15 P.M. Dr. Charles Treadway, Speaker, Vacation Bible School Department, Nashville, Tennessee.

January 26-27—Harrodsburg Baptist Church, Harrodsburg, Ky., Beginning 1:15 P.M. Mr. Sibley C. Burnett, Secretary of the Vacation Bible School Department in Nashville, Speaker.

Eighteen

Thus Saith the Preacher—

Hidden Rocks in Love Feasts

Dear Friend:

Have you ever found a rock, or a worm, or a hair, or some other foreign matter in what was otherwise a deliciously tempting bit of food?

There's a broken tooth in my jaw because of crunching down on a rock that was hidden in some peanut candy. One time an aromatic bowl of soup was completely ruined by a floating worm. That which was otherwise palatable was marred and made unappetizing.

When Jude wrote his epistle that kind of thing was going on in the Christian circles. Certain persons in the group were perverting the gospel. They were teaching a liberty of conduct that was a menace to the high standards of moral virtue that were being preached and practiced. And Jude had to issue a sharp warning. He uses some incisive figures of speech to describe those who parade as Christian that are seldom equaled in all literature for pure expressiveness. This first clause of verse 12 is one.

Anything that causes another person to be turned away from the delights of Christianity is as a hidden rock, or as a juicy worm on a fresh salad.

Here's a fellow who is not a Christian and he is having a business deal with a man who claims to be a Christian and this Christian claimant engages in shady business practices. Do you think the one who is not a Christian is going to be attracted to the delights of what Christianity has to offer?

Here's a student who is a Christian, takes part in church activities, and all that. But on the semester's final exam he takes a peek over at his non-Christian neighbor's paper and copies off a few answers. Or maybe our Christian is on the football team and in the tangle of bodies as a scrimmage piles up he digs in a few neat blows with his elbows and cleats. Does he entice the other fellow who is not a Christian?

Maybe it's a Christian woman who is a "big" church worker. (I don't mean big in physical size, necessarily!) And the Negro maid is not a Christian. So the lady of the house can rail at her for not sweeping in the corners, and berate her unmercifully for breaking a crystal glass. Then the lady goes off to give her little devotional on the necessity of sending missionaries to the heathen.

This is the effect those perverted persons were having as they turned people away from Christianity. It's so easy to be a hidden rock in Christianity's love feast.

Wonderingly yours,
G. Avery Lee

January 19, 1956



BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

L. E. COLEMAN, SR.
Brotherhood Secretary



J. C. BALLEW
Royal Ambassador Secretary

Brotherhood Leaders

Your attention is directed to the front page of this week's *Western Recorder* where you will see the picture of the newly elected Brotherhood Commission officers for the new year. Your state Brotherhood Secretary is personally acquainted with each of these gentlemen and we predict a great year in Brotherhood work under their leadership. From left to right in the picture are: Fred Cole, recording secretary, a lawyer and member of the state Senate in New Mexico; R. L. (Dick) Sherrick, Memphis, Tennessee, vice-chairman, and like Roy Greene of Nashville, the new chairman, and T. Gordan Ryan, assistant recording secretary from Fort Worth, Texas, who stands at his left in order, is an insurance executive. On the extreme right is George W. Schroeder, the executive secretary-treasurer. All of these men are successful business men in their own fields, and each with a vision of man's responsibility and opportunity of serving their Lord and church. We salute them as our new leaders and take this further means to assure them of our all-out support as such.

Big News

The biggest Brotherhood news of the time is the announcement made recently of plans now being made for the first NATIONAL CONFERENCE OF BAPTIST MEN to be held in Oklahoma City, September 18-20, 1957. The Executive Committee of the Brotherhood Commission in meeting with the officers of the Commission at their meeting in Memphis, Tennessee, on December 4,

LEE E. CRALLE CO.

Incorporated

Funeral Home

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

PHONES
MEIrose 6-3646 MEIrose 6-3647

1330 South Third Street
Louisville, Kentucky

WESTERN RECORDER

The Hurry Call of Youth

By W. R. WHITE,
President, Baylor University,
Waco, Texas

I have seen a significant change in youth the last five years. They are more serious about vital issues than I have ever witnessed. This can be a great asset or a disastrous liability. It certainly requires immediate action.

Many are turning to various escape devices. Their inner seriousness drives them into either good causes or false ideologies or dissipation. Churches, radicalism, crime, immorality and drinking are all being augmented.

The advocates of communism, false religions, and dangerous philosophies are losing no time. The pilfering profiteers in vice, liquor, and gambling are letting no grass grow in their tracks. All are hot after youth.

Our churches must speed up their quest. We are doing much but not enough and certainly not fast enough.

Our approach needs to be deepened and elevated. Its message and activities must have substance and significance. It must not be watered down. We dare not accommodate our challenge to the ordinary concept of youth. It must be more profound than that which we usually beam at adults.

Youth is interested in the great doctrines of the Word of God such as theology, Christology, eschatology, and providence. They are very much interested in the injustices and inequalities among men and the best way to resolve the tensions in society.

Youth can reach youth. The right kind of adults can teach and lead them. They are ripe now. They can be rotten tomorrow if they are not garnered today. The time of the crises is exceedingly short.

►The Logan County Association had a goal of 400 for its "M" Night program at the Lewisburg-Mt. Pleasant Church, December 5, but reached 530, including 11 pastors. J. Chester Badgett, pastor at Campbellsville, was the speaker. The attendance banner was taken by New Friendship, with 124 present, and Oak Grove was second with 96, and Lewisburg-Mt. Pleasant was third with 92.

"Sigrid Marries A Catholic"

Is your son or daughter engaged to a Roman Catholic? Are you aware of the developments that this romance is bound to bring? This true story of Pierre and Sigrid reveals why a mixed marriage is a slavery from which there is no deliverance. Learn the vital and important facts before it is too late! Postpaid only \$1.00. Edition limited.

GOSEPEL ART SHOPPE
Dept WR-1
Rowan, Iowa

Nineteen

made the decision and made the announcement.

This, in our way of thinking, can be the biggest thing that has ever happened so far as Baptist men are concerned on the Southern Baptist Convention level. We are for it, and while 1957 is a long ways off, we are hoping that the Baptist men of Kentucky will even now begin to pray for the success of this meeting and make plans to attend. Maybe we can make up a bus or automobile caravan from Kentucky. Think with us about this and let us hear from you if you have an idea which you think would help in the planning of such an undertaking.

Highest Rank



Eddie Owens of the St. Matthews Baptist Church, Louisville, was honored in a Recognition Service, held during Royal Ambassador week in his Church, for completing the highest Rank in the Order of Royal Ambassadors, that of Ambassador Plenipotentiary. He is the son of Mr. and Mrs. Eldridge Owens.

Sunday School Lesson

For January 29, 1956

By H. C. Chiles

God's Concern For Sinners

Luke 15:1-10

Christ attracted the attention of the multitudes by His matchless teachings and amazed them with His marvelous miracles. However, neither of these achievements constituted His primary purpose. He was searching expressly for lost sinners and striving to save them.

I. THE SETTING OF THE PARABLES Luke 15:1-2.

It was a singular group which had gathered around our Lord. Both publicans and sinners drew near to hear Him. The publicans were despised and hated by their countrymen on account of their notorious extortion and oppression. Respectable citizens would not associate with them.

Their pressing around Christ, as starving men might gather around one who was dispensing bread, was a sight, it would seem, to gladden the hearts of the most indifferent. But, strange to say, there were those who were not thrilled in the least. When they drew near to hear the words of grace which fell from the lips of the wonderful Saviour, they received a most cordial welcome from Him. Highly displeased at Christ's attitude toward these sinners, the Pharisees and scribes began to grumble and criticize, at which practice they were experts. They severely criticized the Saviour for associating with such characters. Seeking to blight His reputation and to inflame active disfavor against Him, they uttered their bitter invective: "This man receiveth sinners, and eateth with them."

While their allegation was uttered in condemnation of Christ, it actually contained the truth concerning the Saviour. "This man receiveth sinners." Of course, He did. He never denied it; indeed, He admitted it and gloried in the fact. What they said of Him they intended for a disgrace, but it was actually His undying honor and glory. Their bitter accusation was an unintentional compliment. Christ has ever been the friend of those who have failed, fallen and been unable to rise. He readily and freely receives penitent sinners to mercy and pardon, to grace and guidance, and to love and friendship.

II. THE SUBSTANCE OF THE PARABLES. Luke 15:3-10.

Proud and selfish critics of Christ murmured against Him time and again because of His efforts to save and help

those whom they esteemed unworthy of notice. The Pharisees and scribes criticized Him very harshly because He associated with sinners. They were so blind to their own spiritual state that they could not see their need of a Saviour, which was just as great as was that of those whom they despised. What was the response of the Lord Jesus to the self-appointed critics who sneered at Him? Accepting their accusation as true, He spoke the following lovely parables.

1. The Parable of the Lost Sheep. Luke 15:3-7.

It is characteristic of Christ that He took a familiar illustration and from it preached His greatest sermons. With the life and work of a shepherd the people were quite familiar. Naturally they would listen with a consuming interest to a story about a lost sheep. So He told about a shepherd who had one hundred sheep, and one of them strayed away through its own stupidity. Following the inclination of its own nature, it heedlessly and thoughtlessly wandered away from the flock and was soon in danger. As is well known, a lost sheep does not have the propensity or the ability to retrace itself and return to the flock and the fold.

When His critics had spoken so contemptuously about Him, referring to Him as "this man," Christ said, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Any man, with a trace of manhood in him, would do that. The Divine Shepherd would certainly be inferior to the human shepherd if He did not care for the straying, as well as for the upright.

This parable primarily concerns believers in Christ. In the Scriptures a sheep is a type or symbol of the believer, not the unbeliever. So, this is a parable of God's dealing with the believer. It pictures, in a wonderful fashion, God's love for the backslider. He is grieved by our backsliding, but with His grief is mingled an inexpressible tender and yearning love.

In this parable our Lord drew a picture of a shepherd leaving his flock and seeking one sheep which had strayed away from the group. He searched for it until he found it and returned it to

the flock. He rejoiced over having recovered his sheep and invited his fellow-shepherds to rejoice with him.

This parable pictures love as the impulse which governs our Lord's activities. Love's activity is seen in the shepherd leaving the ninety-nine safe in the fold and going after the one which is lost. Love's persistence is displayed by his refusal to abandon the search because of any distance or difficulty encountered. Love's joy is truly genuine, for it says, "He layeth it on his shoulders, rejoicing." Love's consummation is portrayed, "When he cometh home," Love's fellowship, which is so precious, is implied in the statement, "Calleth together his friends and neighbors, saying unto them, Rejoice with me." A child of God may wander from Him, but not beyond His love. He will be pursued and restored. The net result will be joy in the heart of God as well as in the one who has been restored.

2. The Parable of the Lost Silver. Luke 15:8-10.

People are rightfully concerned about their losses. A thrifty housewife had ten pieces of silver, but lost one of them. A ten per cent loss caused her to be deeply concerned. Thinking that no search would be too great if she could recover what she had lost, she lighted a candle to use in the poorly lighted rooms, she swept the house throughout and searched diligently until she found the lost piece of silver. Then she invited her neighbors to rejoice with her over her recovery.

The candle in the parable represents the Word of God, which certainly seeks and finds the missing ones; the "sweeping" represents the need of our constant cleansing to rid us of the rubbish which surrounds us and hinders some who are unsave from becoming Christians.

Lost! What fear and disquietude grips our hearts when we hear that word! When a little boy strays away into a big forest multitudes will quit their work in order to go and search for him. When an airplane fails to reach its destination, many others will go in search of it, while a nation waits in suspense. But, in reality, it is only when applied to the soul that the word "lost" finds its real depth of meaning. In this sense it means to be without Christ, without God and without hope. Isn't it strange, as well as tragic, that parents, who would not rest a minute while their child was physically lost, will go on without any concern over his spiritual condition. In contrast with such unconcern, Christ constantly seeks to save the lost.

►Willie D. Anderson has resigned the pastorate of the White Stone Quarry Church, Warren Association, and has gone to Logan County Association where he is pastor at Cave Spring Church.

Mistreated Harvard President Dies With Malice Toward None

(17th Century Baptist Press)

SCITUATE, Mass., February 27, 1659.—(BP)—Henry Dunster, former president of Harvard College who was forced to resign because of his religious convictions, died here today. He was forty-nine.

The first president of Harvard, Dunster was a brilliant scholar and it was due largely to his administrative ability that the school grew to prominence. He resigned about five years ago, however, due to widespread criticism of his acceptance of Baptist doctrines.

When infant baptism was administered in the Established Church to which he belonged at Cambridge, Massachusetts, in 1654, Dunster spoke out publicly against it, charging that the ordinance was unscriptural. He immediately became subject to criminal proceedings for disturbing public worship.

He was indicted by a grand jury in 1655, was convicted, sentenced to public admonition, and put under bond for good behavior. The proceedings were a painful indignity for Dunster, a man of reserve and gentility. He moved from Cambridge to Scituate soon afterward.

A year later Dunster received a letter from Baptists in Ireland, inviting him to make his home there. A Baptist government official wrote the former president that his sufferings had inspired a request to the Lord Deputy of Ireland to make provision for Dunster. He sent fifty pounds to pay for transportation of Dunster and his family to Ireland.

"You need not fear accommodations

here," the invitation read, "though I hope that will not be your chief motive in coming, but rather to honor the Lord. You may have free liberty of conscience and opportunity of associating with saints and free publishing of the Gospel of truth, which is greatly needed among us."

Dunster declined the offer, however. He even remained in the church which so severely criticized his Baptist convictions because there was no Baptist church in Massachusetts. He did not compromise his convictions but evidently felt that to withdraw would have been an act of disloyalty.

Charles Chauncey, Dunster's successor at Harvard, and Jonathan Mitchell, pastor of the church at Cambridge, were leaders in the movement to have the president forced out of office. Yet it was these two men whom Dunster named in his will to appraise his library and he left to them a number of valuable volumes.

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

Baptists Thank Ford Foundation for Gifts

By the Baptist Press

The Southern Baptist Executive Committee has thanked the Ford Foundation for its magnificent grants to hospital and colleges throughout the Nation.

Southern Baptist colleges themselves received \$5 million of the total \$500 million grant to hospitals and colleges. The exact amount given Southern Baptist hospitals was not immediately available but exceeded \$1 million.

Twenty-three of Southern Baptists' 29 standard senior colleges received grants ranging from Baylor University's \$884,800 to \$52,900 for Blue Mountain (Miss.) College.

The second largest grant was to Wake Forest College in North Carolina, \$515,300, followed by University of Richmond (Va.), \$455,700. Furman University in South Carolina received \$428,800.

None of the six church-related colleges receiving over \$1 million was Southern Baptist. Four were Roman Catholic colleges; one, Mormon, and one, Methodist.

Baylor was among the top 10 church-related schools, however.

The amount given Hardin-Simmons University in Texas had not been finally determined by the Foundation.

SONISIM EMHO KEWES

Means . . .

... INSPIRATION
... CONFERENCES
... BIBLE STUDY
... FELLOWSHIP
... REST AND RELAXATION

IT'S
HOME MISSION WEEKS
AT
GLORIETA AND RIDGECREST

MARK it on your calendar!

June 21-27—Glorieta
August 2-8—Ridgcrest

MAIL your requests for reservations to:

E. A. HERRON
Glorieta Baptist Assembly
Glorieta, New Mexico

OR

WILLARD K. WEEKS
Ridgcrest Baptist Assembly
Ridgcrest, North Carolina

MEET these people!

GLORIETA:

H. H. HOBBS, preacher
(pastor, First Baptist Church, Oklahoma City, Oklahoma)

E. N. PATTERSON, Bible teacher
(professor, New Orleans Seminary, New Orleans, Louisiana)

RIDGECREST:

H. LEO EDDLEMAN, preacher
(president, Georgetown College, Georgetown, Kentucky)

JESSE J. NORTHCUTT, Bible teacher
(Director, School of Theology, Southwestern Seminary, Ft. Worth, Texas)

MAKE missions meaningful!

Through conferences!

At both assemblies!

City Missions
Graded mission studies
Chaplains
Chaplains' wives
Schools of Missions
Associational Missions

Special at Glorieta:

Western Missions conference

Special at Ridgcrest:

Down-Town City Church conference
Pioneer Missions conference
Good Will Center conference
Evangelism conference

Home Mission Board

SOUTHERN BAPTIST CONVENTION
181 SPRING ST. N. W.
ATLANTA 3, GEORGIA



R. A. RECOGNITION SERVICE, ST. MATTHEWS.—Front Row (left to right): Tommy Surber, Mike Gambel, Mount Davis, Barry Edwards, Eddie Owens, Dave Bennett, Joe Edwards, Doug French. Back Row: Associational Leader, Walter Woodson, Harry Herren, Timothy Tassie, Billy Moore, State Secretary J. C. Ballew, Ronnie Case, Jimmy Hannah, Bill Cooper, Counselor Carl Edwards.

Who Dares Doubt?

"Give me concrete evidence the Baptist Hour is reaching as many people as you say—show me!—that's all I ask!" my visitor said (and I recalled one who said, "I will not believe until I have seen the scars in His hand and thrust my hand into the wound in His side.")

We walked outside his beautiful church and stood by a lovely rose garden expensively designed and planted beside the winding drive. At that very moment a magnificent set of chimbes began to peal forth from a slender spire that rose a sheer 200 feet in the air!

"Pastor," I said, "can you tell me whether you have positive proof that this beautiful spire, rising like a finger, pointed to the heart of God has ever won a single soul to Christ? Do you know of one person who accepted Christ as a result of hearing those chimbes?"

"NNNNoo!" he said slowly—already seeing my point.

"No," I repeated after him, "but—could anyone calculate what this spire has meant to many a wayfaring pilgrim

East Texas Baptist College

Marshall, Texas

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

Regular Session Begins September 12
FOR INFORMATION CONTACT:
H. D. BRUCE, President



Dr. H. C. Chiles, pastor, First Baptist Church, Murray, Ky., and moderator of the General Association of Baptists in Kentucky, will be the featured speaker on evangelism during the Kentucky regional meetings, March 12-16, in the Eastern section of the state.

as it is heard on ships at sea by lonely sailors—in penitentiaries, on islands in the South Pacific—in Japan, Alaska—Nova Scotia and in Middleburg, U.S.A.

"My word SHALL NOT RETURN UNTO ME VOID" said God! I believe it!

"Faith cometh by hearing and hearing by the Word of God!" Amen! I believe it!

THE BAPTIST HOUR PREACHES THE WORD OF GOD. Who is he who dares-doubt that God will bless it as He has promised?—Paul M. Stevens.

Association Opposes Sunday Prison Rodeo

SHEPHERD, Tex.—(BP)—The Tryon-Evergreen Baptist Association announced its opposition to "inconsistent action" of the Texas State Prison which held a rodeo every Sunday during October.

The Association said "the prison is supposed to be an institution of rehabilitation and punishment (where) the program of correction should be based upon God's teachings, including the Ten Commandments."

Instead, the rodeo at the prison, located in Huntsville, desecrates the observance of the day of worship and Huntsville pastors "have become increasingly aware of the immoral influence of the rodeo on the community."

The resolution went to Texas Gov. Allan Shivers and other state officials. The Tryon-Evergreen Association has 55 affiliated churches with 10,370 members.

GOWNS
Pulpit and Choir
Headquarters for RELIGIOUS SUPPLIES
Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Stain Goods
National
CREATING ON REQUEST
GROWN GOODS
SUPPLY COMPANY
321 32 ARCH STREET, PHILADELPHIA 7, PA.

Keith Monument Co.

(Since 1867)
State Wide Service Three Convenient Locations

ELIZABETHTOWN, KY.
139 E. Dixie Ave. Phone 5216
VALLEY STATION, KY.
Pleasure Ridge 76212
Dixie Highway at Bethany Lane
BOWLING GREEN, KY.
Phone 6723
31 By-Pass and Cemetery Road

BOOK REVIEWS

"JUNGLE DOCTOR AND THE WHIRLWIND," "JUNGLE DOCTOR TO THE RESCUE" and "JUNGLE DOCTOR'S CASE BOOK"—all three by Paul White and printed by the Wm. B. Eerdmans Publishing Company, 235 Jefferson Ave., S. E., Grand Rapids, Michigan.

These books are beautifully done and most reasonably priced. They will be of greatest interest to young people interested in a mission doctor's experiences among the jungle people of Africa. These are just three of a long list of "Jungle Doctor" books by the same author and company. Can be had from your Baptist Book Store.

"THE PRAYERS OF JESUS" by Ralph Spaulding Cushman, Abingdon Press, \$1.75. Here is a book of warm-hearted devotions centered mostly on the prayers of Jesus. There are also meditations and verse. Dr. Cushman is the author of many books which have attained high sales records, and we predict this will be another which will find its way into tens of thousands of studies and homes. It can be bought from your Baptist Book Store.

"BROADMAN COMMENTS"—International Sunday School Lessons, 1956—by E. F. Haight. Broadman Press, Nashville, \$2.50. No comment is needed on this classic which appears annually from Broadman Press. Every Sunday school teacher should have it. Dr. Haight draws from his broad experiences as a pastor, teacher, newspaper columnist, Bible expositor, and college president.

"THE BAPTIST DEACON" by Robert E. Naylor. Broadman Press. Price \$1.75. We cannot do better than quote what Broadman Press says about this great book:

"This book comes straight from the heart of a pastor who has had deacons for breakfast, dinner, and supper for as long as he can remember.

"The son of a Baptist minister, Dr. Naylor was influenced from childhood by men in this noble office of divine origin. His own 25 years in the Baptist ministry and his successful work with deacons in many churches large and small, well qualifies him to write this long needed book.

"Starting with the need for deacons today, Dr. Naylor continues with a full discussion of their qualifications and selection, of the proper number and tenure, of every area of their work, beliefs, home life—and rewards. Knowing the great possibilities of service which God has opened to deacons, he sets a high standard for them, one which is both a guide and an inspiration.

"This is the first complete book about Baptist deacons in decades. Every deacon,

every pastor, every church library, and every member of the Nominating Committee that recommends men to serve as deacons will find it valuable."

HOW SLEEP THE BRAVE, by James H. Hunter. Zondervan Publishing Co., Grand Rapids, Mich. \$3.

A novel of Seventeenth Century Scotland. A religious story of how God used a giant among men to lead the Scottish people of the Highlands to victory against an English king—the story of the struggle between the Scottish Presbyterian and the English crown. Splendidly done.

"DAUGHTER OF NAZARETH" by Florence Maryne Bauer. Broadman Press, \$1.50.

A 110-page religious novel—a story of the mother of Jesus, written for those who honor but do not worship her. The author's creative imagination vividly portrays her concept of the early life of Mary from her betrothal to Joseph. The novel reaches its climax during the spiritual struggle of Joseph. The work can be read by rapid readers at one sitting.

SAVED AND CERTAIN, by T. G. Davis. Broadman Press, Nashville.

Broadman Press is to be congratulated on making available this great little 104-page

paper-bound book by Dr. T. G. Davis dealing with the plan of salvation and the security of the believer. His chapters are: Salvation by Grace Alone; Regeneration; The Eternal Security of the Believer; How May I Know I Am a Christian? The Believer and His Sins.

This work, worth infinitely more than its price, is available from your Baptist Book Store.

"SERMONS ON THE NATIVITY" by Lancelot Andrews. Baker Book House, Grand Rapids 6, Mich. \$2.75.

Another among the many reprinted classics by the Baker Book House. This volume, 308 pages, is made up of 17 sermons on the coming of Christ into the world—the God-man. It will serve a particular purpose if secured before the Christmas season. Lancelot Andrews was born in London in 1533, ordained to the ministry in 1580, and given honors during the latter part of Queen Elizabeth's reign. This work has been published many times since it first appeared but had been entirely out of print for many years. It can be purchased from your Baptist Book Store.

"THESE ALSO SUFFER" by Wm. Gougeon. Baker Book House, Grand Rapids 6, Mich. \$1.75.

A book designed to relieve the stress and strain of those who suffer. Here are stories of 10 who went through the crucible of suffering. The compiler was himself a great sufferer. Can be bought from your Baptist Book Store.

EVERY CHRISTIAN WITH A WILL . . . WHY?

★ WILLS EXPRESS STEWARDSHIP

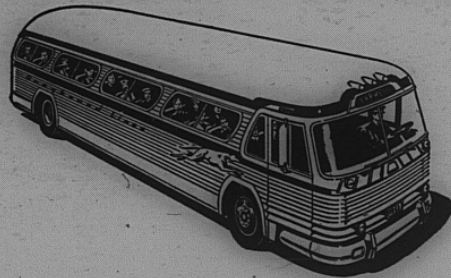
WILLS CONSERVE ESTATES

★ WILLS SUPPORT INSTITUTIONS

Every BAPTIST SHOULD MAKE A WILL . . . NOW!

Contact Your Attorney or Write KENTUCKY BAPTIST FOUNDATION 127 East Broadway, Louisville 2, Ky.

JANUARY ★ Follow the will of God ★ Is Will Making Month



DON'T MISS THE BUS



**FOR KENTUCKY'S
SECOND ANNUAL**

BAPTIST MEN'S TOUR, MAY 8-11

Sponsored By

BROTHERHOOD DEPARTMENT

Of the Executive Board

GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

Traveling by air-conditioned Greyhound busses on a 1,050 mile tour of all Colleges, Hospitals and Children's Homes owned and operated by the General Association of Baptists in Kentucky. Total cost, including transportation, meals and room only \$20.00. Don't Miss the Bus! Make your reservation now!

THE SCHEDULE

MAY 8—Baptist Building and Kentucky Baptist Hospital, Louisville; Spring Meadows Children's Home; Central Baptist Hospital, Lexington; and Georgetown College.

MAY 10—Cumberland College; Campbellsville College; Kentucky Children's Home; Bethel College.

MAY 9—Pine Crest Children's Home, Morehead; Magoffin Institute; Onelda Institute; Clear Creek Mountain Preachers Bible School.

MAY 11—Western Baptist Hospital, Paducah; Cat Fish dinner, Kentucky Lake. Return to Louisville and Spring Meadows.



"The Cooperative Program
is the
Baptist Program of Missions"

REQUEST FOR RESERVATIONS BAPTIST MEN'S TOUR OF KENTUCKY (Must be filled on or before Tuesday, May 1, 1956)

BROTHERHOOD DEPARTMENT _____, 1956
127 East Broadway
Louisville 2, Kentucky

Att.: L. E. COLEMAN, SR., Secretary

Dear Brother Coleman:

Please make reservations for me on the Baptist Men's Tour, May 8-11, 1956.

My Name _____

My Church _____

Street or Route _____

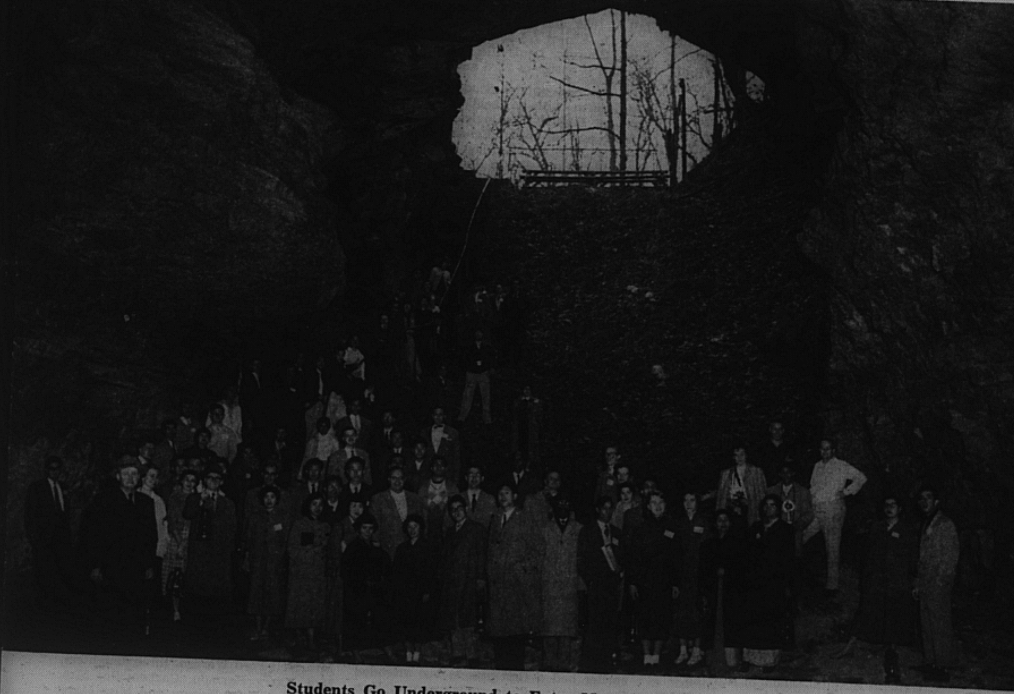
Post Office _____

(PLEASE PRINT PLAINLY)

My check () or money order () in the sum of \$20.00 is herewith enclosed. If I find out later that I cannot go on the tour I will make my request for a refund of money paid with this reservation on or before Tuesday, May 1, 1956. Otherwise if I should not be able to go on the tour I will make no request for refund.

Signature _____

Western Recorder

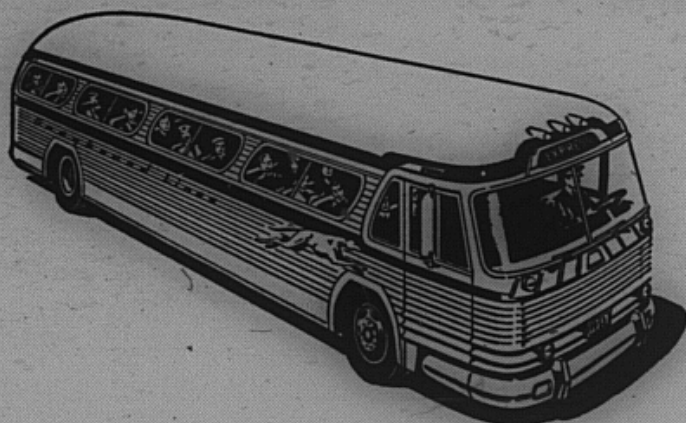


Students Go Underground to Enter Mammoth Cave
(See Article by Glen Yarbrough on Page 6)

Vol. 130 No. 4

Kentucky's Largest Denominational Paper

January 26, 1956



DONT MISS THE BUS



**FOR KENTUCKY'S
SECOND ANNUAL**

BAPTIST MEN'S TOUR, MAY 8-11

Sponsored By

BROTHERHOOD DEPARTMENT

Of the Executive Board

GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

Traveling by air-conditioned Greyhound busses on a 1,050 mile tour of all Colleges, Hospitals and Children's Homes owned and operated by the General Association of Baptists in Kentucky. Total cost, including transportation, meals and room only \$20.00. Don't Miss the Bus! Make your reservation now!

THE SCHEDULE

MAY 8 — Baptist Building and Kentucky Baptist Hospital, Louisville; Spring Meadows Children's Home; Central Baptist Hospital, Lexington; and Georgetown College.

MAY 9 — Pine Crest Children's Home, Morehead; Magoffin Institute; Oneida Institute; Clear Creek Mountain Preachers Bible School.

MAY 10 — Cumberland College; Campbellsville College; Kentucky Children's Home; Bethel College.

MAY 11 — Western Baptist Hospital, Paducah; Cat Fish dinner, Kentucky Lake. Return to Louisville and Spring Meadows.



**"The Cooperative Program
is the
Baptist Program of Missions"**

REQUEST FOR RESERVATIONS

BAPTIST MEN'S TOUR OF KENTUCKY

(Must be filed on or before Tuesday, May 1, 1956)

BROTHERHOOD DEPARTMENT
127 East Broadway
Louisville 2, Kentucky

Att.: L. E. COLEMAN, SR., Secretary

Dear Brother Coleman:

Please make reservations for me on the Baptist Men's Tour, May 8-11, 1956.

My Name _____

My Church _____

Street or Route _____

Post Office _____

(PLEASE PRINT PLAINLY)

My check () or money order () in the sum of \$20.00 is herewith enclosed. If I find out later that I cannot go on the tour I will make my request for a refund of money paid with this reservation on or before Tuesday, May 1, 1956. Otherwise if I should not be able to go on the tour I will make no request for refund.

Signature _____