

Western Recorder

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January is Will Making Month

What Shall I Give?

By BEULAH G. SQUIRES

"What shall I give?" I asked as I stood at the gate of life.

"A coin will do," the crowd replied. "That's all it takes to get you by."

I put it there, the coin so small, a thing I'd never miss. It opened the gate but that was all. I stepped inside but I never saw the child who was cold—I failed to touch the ones who were down.

"It's a cheap affair," I said as I turned to go, but an Angel stood in my way.

"Try again," He said, "give more and more." So I gave and gave and gave again—the flowers sprang up and the children played.

"How much?" I asked, and the Angel said, "It will be enough when every hungry child is fed—when every fevered brow is cool—when every shred of hate is gone—when love dwells deep in every heart, and God, the Father, reigns supreme."

"But I shall die," I cried, "if thus I give."

"No," the Angel said, "you will live."

GOD SET THE PATTERN FOR SHARING . . .

JESUS FULFILLED IT . . . CHRISTIANS CONTINUE IT!

MAKE A CHRISTIAN WILL

►William B. Denson is the new secretary of associational missions and evangelism for the General Association of Virginia Baptists. Previously he was pastor of the Melrose Baptist Church, Roanoke, Va.

►John Earl Seelig, director of education and promotion for the Dallas Baptist Association, began his new duties on January 1 as secretary of the Training Union Department of the Baptist General Convention of Texas.

►Dr. Duke K. McCall, president of Southern Seminary, has been named chairman of the Accrediting Commission of the American Association of Theological Schools. He was elected vice president of the organization last summer.

►James Robert White, Jr., ex-Kentuckian, for a number of years pastor of the Main Street Baptist Church, Jacksonville, Fla., will become pastor of the First Baptist Church, Montgomery, Ala., on January 15. He is succeeding Henry A. Parker at the Montgomery Church.

►Dr. V. L. Stanfield, member of the faculty of the Southern Seminary, will be associated with Pastor George S. Munro in the January Bible Conference at the First Baptist Church, Fort Thomas, Ky., during the week of January 20. They will study Paul's Epistle to the Romans.

►The North Side Baptist Church, Winchester, ordained Hugh Mansfield as a deacon on December 14, 1956. Pastor Edward Haun, Williams Memorial Church, led in the interrogation. P. A. Wolfenbagen delivered an inspiring message to the church and deacons, and Raymond Smith led the ordaining prayer.

►Pastor Ernest Cruse reports that a new Woman's Missionary Society was organized recently at the Eden Baptist Church, Pulaski County, a short time ago. This being the first year a Lottie Moon Offering was taken, they surprised themselves and everybody else by coming up with \$525 for that purpose. The church only has an average attendance of 156.

►The Personnel Committee has met with Ramona and Dewey Mercer at their home in Tokyo, Japan, and informed them that, now that they are about to finish their studies at the language school, they will be assigned to Takamatsu City, on Skikeku Island. They will not be moving until summer, so their address for the present will be the same as it is now.

►The ordination of one minister and seven deacons took place at the West Broadway Baptist Church, Louisville, on Sunday morning, December 16. Roy Johnson gave the charge to the church;

James Evans presented the Bible; Lloyd Householder led in the ordaining prayer, and the pastor, Dr. E. F. Estes, preached the sermon. The young man ordained to the ministry was Brother Charles Sharpe, who has been called to be pastor of the Mt. Carmel Baptist Church, near Lebanon Junction, Kentucky. He has already started his work there.

►Junction City Baptist Church, near Danville, held a one-week revival December 3-9 with Pastor Joe Tackett, Walton, serving as the evangelist and Ray Jenkins, Harrodsburg, as director of the music and youth fellowships. Pastor Homer D. Carter reports 22 additions during the week, 18 if these being for baptism. Several of these were fine young parents. There have been 225 new members to come into Junction City Church since September, 1954.

►The Southern Seminary has received a gift of more than 200 volumes from the personal library of the late William Williams, one of the four founders of the Seminary in Greenville, S. C., in 1859. The presentation was made by Pastor Pat Murphy, Tulsa, Okla., during the recent meeting of the Oklahoma Baptist Convention. Dr. Allen W. Graves, dean of the School of Religious Education of Southern Seminary, received the gift on behalf of the seminary.

►The 1954 revision of the social security law gave ministers the opportunity of choosing whether or not to exercise their privileges as citizens by becoming members of the social security program. In order to avoid any involvement of the churches, the law provided that the ministers could be covered on a "self-employed" basis. Those who were ministers prior to January 1, 1955, must exercise their choice by making their application prior to April 15, 1957, if they wish to become members. Many denominational information channels have carried these facts. However, it is possible that not all ministers are aware of the approaching deadline, says C. Emanuel Carlson.

►Jack Hannah, a third year student at Southern Seminary, Louisville, has been awarded the Schofield Memorial prize by the Victoria Institute, a philosophical society of Great Britain. The award is presented triennially to students of philosophy for the best 7,000 word essay on a prescribed philosophical subject. The winning essay was on "The Presentation of the Christian Gospel and Its Impact on the Individual Today," and will be read at a meeting of the Institute in London on January 14. Hannah is a native of Toledo, Ohio, and was a 1951 graduate of Oregon State College. The Schofield Memorial prize amounts to 40 pounds in English money, which would probably be about \$200 in American dollars.

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

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►Two federal bodies—the House Committee on Un-American Activities and the Federal Communications Commission—were asked December 20 to investigate the banning of the film, "Martin Luther," by Station WGN-TV, Chicago, which was to have been broadcast on December 21. The requests were sent by telegram to the federal agencies by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State. Archer insists that the film, "Martin Luther" has just as much right to be on the air as Bishop Fulton Sheen. Monsignor E. M. Burke, chancellor of the Archdiocese of Chicago, is said to have called the film "down-right insulting" to some Catholics. Archer insists that its suppression is "down-right insulting" to many Protestants.

The Preacher is Called--To Do

By ELROY LAMB, Pastor
Lexington Avenue Baptist Church, Danville, Ky.

This is for both preachers and the laity. Both are in mind. It is hoped that it will be of help to all.

What is the preacher called to do? All people, preachers and lay persons, regardless of the age in which they live are influenced by the pressures of the time. It is true of our day. The advancements of this atomic age have caused our problems of living to be multiplied. This very fact offers the preacher greater opportunities than ever before to declare verbally the gospel and to live it.

Baptists believe in a God-called ministry! The ministry includes not only the pulpit, but example. He is one who is to illustrate, by his private walk and public deportment, the doctrines and morals which he inculcates from the pulpit.

The purpose of the ministry is twofold: the conversion of sinners and the edification of saints. Not infrequently extremists are heard to say the one great method to achieve the purpose of the ministry is through preaching. It

is allowed to be the one great method, but not the only one to the exclusion of others. Great preaching should be constantly sought, and devotion to it does not exclude other means for the conversion of souls and the upbuilding of saints.

It is quite supposable that God may be as much glorified, sinners converted, saints strengthened, and the world as much blessed by the development of organizations that will teach, train, and instruct. Further, it is possible that the purpose of the ministry may be crowned with divine success through the influence of a preacher in the development of character and the enlargement of graces by his personal conduct and life through every available avenue at his disposal in the acre of the Kingdom of God where he has been placed.

The truth is, when preachers are living in the fulness of the blessing of the Gospel, and exhibiting the life of Christ, sinners will be converted and saints edified.

The sphere of the preacher's labor cannot be confined to the pulpit. If he be a pastor, his congregation and the community about him constitute his sphere of pastoral labor. He should, to the extent of his ability, countenance and aid every good work. His nature should be sympathetic with all endeavors to relieve the sufferings of humanity, to suppress vice, and elevate virtue. He should stand a friend of every virtue which the Gospel inculcates and promotes. He would be unfaithful to his calling should he stand quietly by without a hand to help any for whom Christ died; should he remain unmoved amidst the ravages of sin, and not strive to withstand them.

Where does the preacher derive his authority for the exercise of his functions as a servant of Christ? Not from the church, for no Church holds in itself any such authority to give. Not from a council, for councils have no ecclesiastical authority. Not from the State, for the State has no right of interference in matters of faith and conscience. The preacher receives his credentials as a proclaimer of righteousness, and the right to minister from no human source, but directly from Christ, the Head of the Church. He sends forth His heralds with authority to serve to the end of the age.

If not in such a remarkable manner, yet just as assuredly is every true minister called and invested as was Paul: "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood." Gal. 1:15, 16.



BETHANY CHURCH OF LOUISVILLE on December 9 ordained three men as deacons who were the sons of Baptist deacons. Two of these are brothers. The men are Philip H. Lambert, son of P. C. Lambert, a deacon at Bethany and for many years a pressman in the Western Recorder Print Shop; and H. M. Walker and Ronald P. Walker, sons of K. C. Walker, a deacon in the First Baptist Church, Louisa, Ky. The father is shown between his two sons in the picture above. Bethany's present Deacons are shown, front row (left to right): Howard Dulin, Merrill Heath, Phil McGary, A. L. Torstrick, Ed Morrell; back row: John H. Hicks, chairman, Philip H. Lambert, H. M. Walker, K. C. Walker of Louisa, Ronald Walker, Dr. Eugene I. Enlow, pastor. V. C. Hatfield was absent when the picture was made. In this ordination the deacons gave brief talks on: "What God Requires of a Deacon," "What Deaconship Means to me," "A Deacon and His Personal Witness," "A Deacon and His Money," "A Deacon and His Influence," "A Deacon Working With His Pastor," and "The charge to the Deacon."

►Mrs. Ella Miller McGown died in Louisville November 17. She was the mother of Mrs. Dorothy McCown Hayes, assistant bookkeeper in the Accountant's Office, Kentucky Baptist Building. In addition to Mrs. Hayes, she is survived by her husband, John S. McCown; another daughter, Mrs. George Maier, Jr.; and one son, Donald McCown; by two sisters, Miss Alma Miller and Mrs. H. E. Lyon, the latter of Nashville; a granddaughter, Mrs. Carolyn Kirk; and a great-grandson, David Kirk. She was 75 years of age at the time of her passing. She was a member of the Shawnee Baptist Church, Louisville.

►The First Church, Raceland, observed the third anniversary of Pastor Richard Miller on November 4. This is his second pastorate with this church. A new building of Colonial design was started this last year. It will contain an auditorium and the ground floor will contain class rooms, pastor's study and church office. The year 1956 has been celebrated by the church as its 25th anniversary. Ralph E. Webb, Westmoreland Church, Huntington, W. Va., was the evangelist in a recent meeting with Pastor Miller at Raceland. This led to six additions.

More About Laymen and Their Place in the Denomination

In our December 6, 1956, issue was an editorial with the caption: "Thurman Voices Appeal for Laymen."

In that editorial we quoted a pastoral statement from the bulletin of Hopkinsville's First Baptist Church in which Dr. W. Peyton Thurman was remarking briefly and well on the then recent meeting of the General Association in Madisonville. Pastor Thurman concluded his statement with: "I still long for the day when the laymen of our State will be led to participate in our State Conventions."

We remarked editorially: "Pastor Thurman is not alone in his longings. Others, in great numbers, join him, and so does this editor."

Following the December 6 editorial, letters and telephone calls and personal conversations have come in from near and far, commending the stand taken and expressing concern in behalf of using more of our laymen in not only our churches but in general denominational life.

A good portion of the responses came from laymen, but the majority were from ministers who have come to see that our denomination in general has not made the broad use of our laymen which they deserve, and that, by this neglect, we have hindered the growth in grace and service of these men.

This editor still longs for the day when our laymen may, in far greater numbers, be at the very heart of the making of denominational plans, and when they may, by definite arrangement, be placed on programs to discuss at our general meetings, *all issues*. And may our churches send more laymen as messengers! This editor does not believe there is a true pastor-heart in the state which would not rejoice to have more of his laymen go to the general meetings and be active in the work.

Baptists have a way of talking about the New Testament pattern in doctrine and practice. We should talk about that pattern, but we should do *more than talk* about it. Keep in mind that the "spiritual democracy" of the New Testament was one in which laymen and pastors had equal part. We must be on guard against any drift toward "management by the clergy"—one of the most dangerous things that could happen to Baptists or to any other religious group. If there be such a drift it is unintentional.

There may be a number of factors which have contributed to whatever drift exists. We shall not go into these, except to say that perhaps the situation, whatever it is, has come about by a neglect to place sustained emphasis, in our churches and in our general meetings, on the historic principle of a New Testament democracy—not only the right of each Baptist to express personal convictions on *all matters*, but his OBLIGATION to express those con-

victions. Baptists are on dangerous ground when they make any church member feel—whether layman or preacher—that he will be considered "out of line" or "out of step and unco-operative" or "out of harmony" unless he agrees and moves with every step that is taken. Personally, this editor respects infinitely more the man who dares to stand alone, in his contentions, against the multitude, than he does the small soul who "moves with the crowd" merely because he dreads to be different. Big men are not made of that kind of clay. Yet, on the other hand, this editor is sick at heart when he sees some brother refusing to step with his brethren merely for the sake of being different. I thank God for the right to be an individual and to be different if necessary. But I thank God, also, for the privilege of walking with my brethren in a great cause in which we are agreed. That is New Testament democracy of the type we speak when we urge that *all* shall have a voice in *all the matters* of the churches and the denomination—whether laymen or pastors. *We must never allow the day to come when too much will be done by too few!*

We received one communication regarding the editorial which stated, in brotherly spirit: "I agree with you and Dr. Thurman in principle but would like to call your attention to the following facts." Then he set forth that laymen V. V. Cooke, H. L. Dobbs, and Eugene Siler were on the program of the General Association; that three members of the Nominating Committee were laymen—E s c o m Chandler, J. M. Boswell, and R. H. Hobbs; that in recent years laymen have served as moderator—A. T. Siler (1944-1945) and Eugene Siler (1953-1954); that there are a number of laymen on the staff of our Executive Board and other state organizations; that eight of the twelve members of the Kentucky Baptist Foundation Board are laymen; and that twelve laymen are at the present time on the Kentucky Baptist Board of Child care.

I am more than happy to pass this information on to readers—information with which we and most others were already familiar. We rejoice in the marvelous service rendered by those and other great and noble laymen. Let it be recalled that we stated editorially, "Some steps have been taken in this direction. Let us see that the movement is accelerated."

We are not yet *even near* using an adequate number of our laymen in the making of the total program of our denomination. Just as an illustration of this neglect, out of the more than forty who were on the program of the General Association in Madisonville, three are mentioned by the correspondent as being laymen.

And here is another fact. At the present time there are 132 members of the Executive Board of the General Association; yet, we are informed, only about a dozen of them are laymen, or less than ten per cent. One of our highly esteemed leaders said in a letter to the editor recently: "Board members are nominated by the district associations and it would certainly be helpful if the brethren in the district associations will nominate more laymen who would

be helpful in carrying on the business of the Board during the year."

Neither this editor nor the brother who wrote the statement quoted above, nor any other, would even remotely imply that pastors do not make good Board members. Nor does even one of us feel that they are not great leaders in general. We could not get along without those noble men of God who, as ministers, serve from time to time as moderators and as chairmen and members of highly important boards and committees.

Our position is that if we are to have a spiritual democracy of the type which characterized New Testament churches and gatherings and work, then laymen must have their part in the whole program—right alongside and equal to ministers. They ought to have equal responsibilities in the making of *all plans*. They must have the responsibility of appearing in greater numbers on the floor and platform of our general gatherings—not merely waiting for others to indicate a course of action and then following. More laymen should be sent as messengers; more should be heard; more should be on committees and boards, including the Executive Board and its Executive Committee.

Let's develop great laymen for Christ's sake; and let's thank God for those who already are doing a great job. We dare to quote a few words from the editorial of December 6:

"If, through the years, Southern Baptists had been making a great place for all their laymen and had included them, as they deserved, *in the making of their plans* as well as calling on them to *carry out the plans which they had made for them*, we would now have many thousands of missionaries on the home and foreign fields; we would have Baptist schools all over the land free of debt and sufficiently endowed; the benevolent program would be vastly enlarged; our entire program would be as far ahead of what it is now, as the present is in advance of early years. Our present successes are only a fraction of what would have been if only Southern Baptists had, through the years, magnified the place of our laymen in the church and in the denomination. . . . When they are recognized, and when they are given their rightful place in the making of all the plans throughout the Southern Baptist Convention, then you are going to see them marching by the millions to bring this old world to the feet of Jesus. That is what our pastors want; it is what our denominational leaders want; it is what the Master wants. . . . Let us speed the movement for Christ's sake and for the sake of a lost world which cannot be reached without our men."

When Civilization Dies

Philip Lea Ralph, American historian, said: "When civilizations fail, it is always man who has failed—not in his body, not in his fundamental equipment and capacities, but in his will, spirit, and mental habits. Men and civilizations live by their beliefs and they die when their beliefs pass into doubts."

We've no way of knowing the full intended reach of Mr. Ralph's statement, but he seems to say something worth repeating over and over, and enlarging.

All progress America has made stems from *belief*, living faith—faith in the right, in high principles, integrity, in the value of high character in the making of men and women of spiritual stature. Most of all, it stems from belief in God, in His standards, mercy, providence, justice.

Man has come to regard "right" as a relative term, not the standard God set in His Word. And man regards God as like unto himself, not as the holy, righteous One He declares Himself to be. Certainly man *professes* to value the "right," but it is his "right," not the standard God sets.

Man professes to believe in God, but the big question is, Is his god the God of the Book, the God Jesus came to reveal to men?

Man can expect nothing but trouble as long as he makes the Bible say only what *he* wants it to say. His sorrows will multiply as he tries to bring God to his own way, rather than being willing to come to God's way.

Complete surrender has too long been primarily a military term. All must understand that they must *surrender* to God completely, go His way, accept His standards. And they must know they can do none of these things except in Christ Jesus His Son.

Why Kids Do Like They Do

In October of 1956, Judge William B. McKesson, vice-president of the National Council of Juvenile Court Judges, said:

"Why do kids break the law? They see adults doing it and getting away with it! We don't need to waste our time wringing our hands in holy horror over the 'goings-on' of youth when we proudly boast of how we 'fooled the cop,' 'talked him out of a ticket,' 'slipped one over on the income tax department,' or took advantage of a 'legal loophole.' Little pitchers still have big ears, and many a youngster gets his attitudes about disrespect for law right in his own home or from some adult he admires."

Truer words were never spoken! The present generation is *what it was made*. Those respecting law, who regard the rights of others, who respect human personality had these attitudes planted in early years by those who touched their lives. But on the other hand, many who today scoff at the law and disregard sacred relationships learned the attitude from others. They admired some adults, saw them in action, and then became what they are.

Let it be said that it is not, however, just a matter of parental influence, though this is highly important. There are parents who have set good examples but have children who bring sorrow and become a menace to the community. Well, then, how did they get that way? First of all, we must not overlook the natural inclination of every human heart toward sin, rebellion against God and His law. Secondly, parents sometimes fail to watch closely enough the company their children keep and the literature they read. Evil associations corrupt lives, and young people rapidly become what they read.

Once Saved Always Saved?

By HAROLD E. LINDSEY, Pastor
First Baptist Church, Waco, Texas
John 8:28-32

Everybody's tested his teenage love affair the daisy way.

She loves me;
She loves me not;
She loves me;
She loves me not—
on and on until the last petal was plucked.

And only then was it possible to know how the thing came out—she loves me or she loves me not.

Such apprehension is the lot of those who believe a man may be saved today and lost tomorrow.

It makes full peace and joy impossible. It dishonors God. It clouds the pathway ahead.

Some are apprehensive about the final outcome of our relationship with God—one day we declare triumphantly, "I'm saved" and the next day way down deep inside we lament, "I'm lost." Under such conditions full peace and joy is impossible; God is dishonored; the pathway ahead is clouded.

I propose to show that if a man is saved, he will never be lost! if he is once a child of God, he will never cease to be a child of God but will "persevere through grace to glory."

If you are apprehensive you may come to have full peace and joy in knowing "that He who has begun a good work in you will perfect it." Your life may become an honor to Him and your pathway ahead unclouded.

We Must Understand The Doctrine

What do we mean when we say if a man is saved he will never be lost?

We mean that if he is truly regenerated he will continue in faith and will be finally delivered from all sin.

Salvation has three stages: Its initiation in regeneration; its continuation in sanctification; its consummation in glorification. When one is regenerated there is something in the nature of that initial experience which guarantees its consummation later. That's what we mean when we say, If a man is saved he will never be lost.

We do not mean that a man will be saved finally even though he continues in sin; we mean rather that, if a man is regenerated, his nature is changed and it will be contrary to his nature to continue in sin.

Dr. W. T. Connor used to say, "We do not mean that a saved man is saved even if he lives a life of sin. That would be like saying a white man will always be a white man even if he becomes black. The reason for affirming

He was in the world He kept praying for those the Father gave Him. Now that He is gone away He prays for us at the right hand of the Father and His intercession guarantees the completion of salvation.

What Paul said reassures me about final salvation. He said we are sealed with the Holy Spirit of promise. The word "seal" is a term borrowed from the business world. It means pledge money, put up in escrow to guarantee a deal will not fall through. So God pledges to go through with the salvation He began in us.

Finally, there are statements in the Bible which I cannot explain apart from the hypothesis that if a man is saved he can never be lost. Jesus said He gave His sheep eternal life and they shall never perish. Peter said we are kept by the power of God through faith unto a salvation ready to be revealed in the last day. Paul enumerated the things that might be thought to separate us from God and then declared that none could, but that we are more than conquerors through Jesus Christ. So, there may come times when I backslide, lose the joy and power of my salvation, but I will never lose my salvation. This I believe!

Answer the Objections to the Doctrine

There's the objection that the doctrine is a violation of man's freedom. Such an objection is based upon the untenable idea that freedom means a man never becomes fixed, that he wants to vacillate between right and wrong. The truth is, when a man becomes fixed in righteousness *he is free*.

Then, there's the objection that the doctrine encourages a life of sin, that if a man is going to be saved anyway, then he is at liberty to live as he pleases. It's easy to see that such an objection is based on ignorance of the true nature of the Christian; *he doesn't want to sin*.

Finally, there's the objection that the Bible teaches the possibility of falling from grace and even gives examples of men who did. Granted, there are passages which, on the surface, seem to teach such. But in every case where these Scriptures and examples are studied fairly, one finds that, instead of *interpretation*—that is, ideas have been read into the Scriptures contrary to the general Bible teaching on the subject.

Just as it is impossible to deal with all the evidences for the support of this great truth, it is equally impossible to deal with all the objections. It is enough to say that one has a much harder task to disprove the precious truth than he has in substantiating it.

Heed the Admonition of the Doctrine

Perseverance is the only final proof that a man is a Christian. Only one thing tells—He must persevere.

(Continued on Page 7)

"Preach The Word"

By HOMER G. LINDSEY, Pastor
First Baptist Church, Jacksonville, Florida

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: PREACH THE WORD; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lust; and will turn away their ears from the truth, and turn aside to fables. Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry" ("Carry out the full commission that God gave you." Phillips.) (2 Timothy 4:1-5).

Last words of great men are always significant. It was so in the case of the great apostle. He was writing from his prison cell in Rome. It was his second imprisonment. His preliminary hearing before Nero was over. He was expecting the final trial, death.

His letter was written to a young preacher. Timothy had splendid moral and spiritual qualities, but he lacked the dogged perseverance and tremendous moral courage of the great apostle. Hence this strong word.

I wish to develop the theme under the three admonitions of Paul: (1) Preach the Word; (2) never lose your sense of urgency; (3) carry out to the full the commission God has given you.

The charge is to preach the Word. It is a sharp command, as in military language. It should be the pattern of the preacher today. His preaching should be characterized by that dignity which comes from consciousness that he is an official herald of the King of Kings. It should be accompanied by a note of authority which will command respect, attention, and proper reaction. There is no place for clowning in the pulpit of Jesus Christ.

Timothy is to preach the Word—the whole body of revealed truth, the word of God.

The preacher is not to occupy his time with book reviews, politics, economics, current topics, psychology, unproven theories of science, *but the Word*.

The preacher, as a Herald, cannot choose his message. He is given a message to proclaim by his Sovereign. If he will not proclaim that, then let him step down from his exalted position.

Preach the Word which tells of Jesus Christ, of death to sin by his death upon the cross, of life to God by his resurrection from the dead. Preach the word

of holy obedience, of charity, purity, patience, gentleness. Preach the word of like-mindedness with Christ, of conformity to the will of God, the Word of truth and righteousness, the unerring Word which cannot lie.

Preach the Word as one who knows its worth and its power; as one who knows the issues of life and death are bound up with it. Preach it with special application to the varying needs of those who hear. Reprove sin by its searching light. Rebuke offenders by its sharp blade.

There is life in the Word of God. God's word has not lost its power.

Never lose your sense of urgency. "Be urgent in season, out of season." The preacher is to proclaim the Word when the time is favorable, opportune, and also when circumstances seem unfavorable. There is no closed season for preaching.

One of the tragic sins of the ministry today is that we do not preach with the urgency we ought. Richard Baxter said: "I preach as a dying man to dying men, and as never sure to preach again." Sylvester Horne said, "The one supreme qualification for the ministry is a soul of flame."

"Reprove, rebuke, exhort, with all long suffering and teaching." The word "sin" is not enough in the vocabulary of our preaching today. And as the preacher deals with the sin that confronts him as he preaches, he is to expect results, the salvation of the lost and the sanctification of the saints.

Not only is he to speak in stern language against sin, he is to exhort. This word has in it the idea of "please, I beg of you, I urge you." Thus, there is to be a mingling of severity and gentleness in his preaching.

The exhortation to proclaim the word is given in view of the coming defection from the Faith. In view of this sad condition, Timothy is exhorted by the great apostle to do four things. First, "Be thou sober in all things." The presence of false teachers necessitated a wakeful attitude, constant presence of mind. All preachers must one day give an account of their stewardship.

Second, the preacher is to endure afflictions. "Stand fast in all that you are doing, meeting whatever suffering this may involve." What "softies" we sometimes are afraid to come out clearly in our proclamation of truth and our stand against false doctrine, fearing the ostracism of our fellows, the ecclesiastical displeasure of those we consider su-

perior, or the cutting off of our immediate financial income!

I had rather walk a lonely road with Jesus than be without his fellowship in the crowd, wouldn't you?

I would rather live in a cottage and eat simple food, and have Him as head of my home and the unseen guest at every meal, than to live in royal style in a mansion without Him.

Third, the preacher is to "do the work of an evangelist."

As Timothy had been lately occupied in organizing the church life at Ephesus, the admonition was not needless that he should henceforth devote himself to the *direct work of evangelism as the best antidote to heresy and impiety*.

Sylvester Horne said, "The ministry that is not an evangelistic ministry is not in the full sense a Christian ministry, for we cannot obey our Lord's command and leave His divine appeal unuttered to those who are heedless and unresponsive."

Wherever people were, Jesus preached to them and taught them. The church and the ministry will have to get back to that. We are to evangelize the world by witnessing to it concerning the redeeming, risen Saviour. "Witnesses unto me!" This is our commission to the world, to witness to it; not to set the world straight, nor to reform it, nor to seek to save civilization.

The world's slogan is "the survival of the fittest," but God's evangel to human hearts is "the making of the unfit, fit."

In fulfilling this task, we are to set individuals straight as they become right with God. We are here to witness to Christ and to manifest lives that would banish in themselves and from the earth all social ills. Preachers of the Word of God have ever summoned believers to holy and righteous living, and told the story of a saving Christ to a dying world.

Once Saved, Always Saved? (Continued from Page 6)

I used to have a pastor who preached on this subject once and I shall never forget his conclusion: I believe in the perseverance of the saints if they persevere. And such is no evasion of the doctrine, no turning it off easily, no lack of emphasis. It's the spirit of the admonition that precipitates from this great truth. We must give diligence to make our calling and election sure.

Jesus preached a great sermon one day, and concluded it with a story. Two men built houses. One on the rock, and it stood; one on the sand and it fell. The import of His story served to separate men—those who built on the rock and those on the sand. This doctrine does that. Some of us are on the rock; some of us are on the sand. Where are you?—Preached at First Baptist Church, Waco, Texas, October 7, 1956.

The Unbeliever

By CARL A. CLARK

Associate Pastor, Pastoral Ministry and Rural Church Work
Southwestern Baptist Theological Seminary, Fort Worth, Texas

Perhaps the most neglected of all Christian doctrines is the teaching of the Scriptures about the person who has never believed in Jesus Christ. It is certain that this is true on the part of those who are not Christians and have given very little thought to any Christian teaching. I suspect the redeemed have also neglected it.

It seems to me this neglected truth is absolutely essential in all evangelism, missions and church development. If we do not have a clear understanding here, we cannot have an adequate program in at least those three areas.

Value of the Soul

We find it very difficult to express profound spiritual truths in such terms that the human mind can understand. Jesus experienced this perhaps more than you or I. He knew the full spiritual truth of all Christian thought. He attempted over and over to explain a spiritual God to a human individual. Our minds are so earthly that we don't think in spiritual terms. We deal with the material world; with the things we can see and handle. Because of the limits of our experience, it is difficult for us to grasp these profound spiritual things. It is for this reason that Jesus uses so many simple earthly analogies to present the more divine revelation. It is for this reason, it seems to me, that he used so many simple rural illustrations.

For example, when Jesus was trying to explain to his disciples the infinite value of the human soul, he was talking about a spiritual fact but he must put it in tangible form. In order to explain how important the human soul is, he made the extreme comparison of the value of sparrows. Not even one falls without the Father's knowledge. Jesus is saying that a soul is extremely important and illustrates this by showing how the people themselves place at least some value on the smallest bird.

Again in order to show how he felt toward one who is not a believer, he gave us the parable of the lost sheep. This beautiful rural illustration points up not the value of the sheep but the value of a soul. You will remember that Jesus said that any one of you who had one hundred sheep would not hesitate to leave the ninety-nine by themselves in the wilderness while you go out in search of the one which has gone astray. This indicates an emergency. The shepherd feels one lost sheep is important

enough to risk the safety of the rest of the flock. Every unsaved person should be an emergency to some Christian.

Leaderless

Jesus explains the spiritual condition of the spiritual soul who has rejected the only spiritual hope in life. This is not easy to do. Here is an individual of infinite spiritual value who has totally



RAY JENKINS has accepted a position as minister of music and education at the Junction City Baptist Church, according to Pastor Homer D. Carter. Mr. Jenkins is a native of Louisville, where he was a member of Carlise Avenue Baptist Church. While at Georgetown College he majored in music and religious education, graduating in 1956 with the B. A. degree. He served the Cynthiana Church for two years as minister of music before going to the Harrodsburg Church in the same capacity for another two-year period.

disregarded the spiritual Saviour. What other course is there in life?

When Matthew attempted to explain how Jesus felt about the lost person, he used the compassion of a shepherd for his sheep. He noticed the pain of heart that Jesus felt when he saw people going on totally without God. Matthew describes it by saying, "But when he saw the multitudes, he was moved with

compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

The unbeliever desperately needs one who will lead him to Christ, the true Shepherd.

Lost

I am not referring here to the future destination of the lost person. The Bible says that the person who rejects Jesus shall be eternally condemned to a devil's hell. What I am trying to discuss here is the condition of that individual right now while he lives here on the earth.

Jesus had such keen insight into both the human and spiritual realm, which of course should not be separated, that he could apparently put either in the terms of the other. In order to explain what happens to a soul who has failed to believe in Jesus, Christ simply told a story of a son who left home. This is what we call the parable of the prodigal son. Perhaps it could be more appropriately entitled the parable of the loving father. However, Jesus did mean to illustrate what happens to the soul that leaves his source of spiritual protection.

You know the story of the prodigal son and I need not repeat it here. It will be sufficient to say that the young man left of his own accord, lived a life contrary to the desires of his father, wasted his resources, destroyed his character and moral standing and came to an extremely destitute position. So far as the human father was concerned this boy was totally lost. So Jesus is saying as far as God the Father is concerned, the one who has rejected him is totally lost.

The rejoicing upon his return presents in clear form the attitude of any loving father toward a wayward son. What Jesus is saying, however, was that this is the attitude of the loving God toward any human being who will come back to him in genuine repentance. God's chief desire is to welcome the wayward.

On another occasion, Jesus was dealing with a man who was very intelligent and devout. In fact he was one of the outstanding teachers of Judaism. Nicodemus came to Jesus seeking for a genuine understanding of these profound truths that Jesus had been proclaiming. Even with such a well trained mind Nicodemus could not understand. Jesus discussed the simplest facts of life on the human side and used them to try to explain to this highly intelligent Jew the simplest facts of the Kingdom of God. He said to him in effect, "Nicodemus, you just have to be born all over again and start an entire new life. As an unbeliever, you are simply living without a life. Just as one is born in the flesh and therefore has a fleshly existence, even so one is born of the spirit or he can have no spiritual existence."

(Continued on Page 16)



YOUNGEST STUDENTS at Clear Creek Baptist School are these pre-school children of parents enrolled in this preacher training school. Through this arrangement wives are permitted to attend classes with their husbands. With the kindergarten group are Mrs. Herman D. Moore (left), and Mrs. Harry Sharp (right).

Professional Group To Aid SBC Survey

NASHVILLE — (BP) — The Committee to Study Total Southern Baptist Program voted at its recent meeting here to employ professional assistance in carrying forward the survey of Southern Baptist Convention agencies.

It has engaged the firm of Booz, Allen, and Hamilton, of Chicago, management consultants. This same firm has previously done management audits for the Baptist Sunday School Board and the Woman's Missionary Union. It is also working on a survey at Southern Baptist Seminary.

Douglas Branch, committee chairman, reported Booz, Allen, and Hamilton will undertake their assignment at once and will assist the committee in preparing its report to the 1957 session of the Southern Baptist Convention. The first phase of the firm's work will be preliminary.

The vote to employ professional assistance was unanimous. Nineteen of the 23 members of the special committee attended the meeting.

The Committee to Study Total Southern Baptist Program expects to ask the 1957 Convention to continue it for another year. If the Convention renews the committee, Branch said that the services of the management consult-

ant firm will be retained until a complete survey has been achieved.

The next meeting of the committee will be March 21-22 in Dallas.

Texas Baptists Plan Colleges in Three Cities

DALLAS — (BP) — Baptists in three major Texas cities reportedly are making plans for denominational colleges. The cities are Houston, Fort Worth, and San Antonio.

Dallas has already announced it wants a Baptist junior college. Baptists here said they would like for it to be started as a branch of Baylor University.

Houston is interested in a Baptist junior college also but its plans are not as far advanced as those of Dallas.

Both Fort Worth and San Antonio Baptists said committees in their cities are planning junior colleges but need more time for study before acting.

Leaders in the state's Christian education program met here to discuss the possible new denominational colleges. They explored the ways necessary for the proposed new schools to become part of the existing system of colleges and universities operated by the Baptist General Convention of Texas.

Script-Writing Contest

FORT WORTH, Tex. — Have you ever read a story or watched a television drama and said to yourself: "What a story! I could do better than that!"

Well, chances are you could. And here's your chance to test your writing ability.

A Television Script Writing Contest is now being conducted by the Radio and Television Commission of the Southern Baptist Convention. Any Southern Baptist is eligible to enter and any number of plots can be submitted. Deadline for mailing entries is March 30, 1957.

Purpose of the contest is to capitalize on the ideas and experiences of Southern Baptists as they can be used to illustrate specific New Testament teachings. Literary skill or technical experience is not needed. Just write a story as if it were being told to a friend.

Winner of the contest will be given a prize in money, his or her name will appear in the screen credits on the film if it is used.

For further information regarding the rules of the contest and for detailed suggestions, write: TV Script Contest, P. O. Box 12157, Fort Worth 16, Texas.

►Floyd H. North, pastor of the Kirkwood Baptist Church of St. Louis, Mo., was elected assistant secretary for promotion for the Southern Baptist Foreign Mission Board at its December meeting.

►Pastor John W. Clark, of Mt. Vernon-Ailey, Ga., where Brewton-Parker Junior College is located, together with Mrs. Clark visited relatives in Louisville during the Christmas holidays.

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Reported by JOHN R. FLYNN
P. O. Box 239
Paducah, Kentucky



John R. Flynn

Illness Forces D. T. Jones To Retire from Pastorate

PADUCAH, Ky. — D. T. Jones suffered a cerebral thrombosis attack on May 9, 1956. This left him partially paralyzed in the left side. At the time of this illness he was pastor of Bardwell Baptist Church, Bardwell, Ky. He resigned there taking effect October 1, '56.

Mr. Jones is a native of East Tennessee, and a veteran of World War I, serving in the U. S. Navy.

He was ordained December 1925. His first pastorate was Friendship Baptist Church, Jonesville, Va. He served the rural field in Southwest Virginia for seven years under the direction of the State Mission Board of Virginia. He had a very successful ministry in Virginia traveling many miles and baptizing many people.

September 1934, he resigned his work in Virginia and enrolled as a student of Southern Baptist Theological Seminary. While in Louisville he served the Muldraugh Baptist Church, Muldraugh, Ky., and Mt. Zion Baptist Church, Elizabethtown, Ky. He graduated at Southern Seminary in May 1937.

Mr. Jones has served the following churches as pastor in the past 20 years in Kentucky: Bradfordsville, Ky., Palestine at Campbellsville, Ky., Mackville, Ky., Buffalo, Ky., Sulphur Springs at Franklin, Ky., Melber, Ky., and Bardwell, Ky.

Mr. Jones has been very much in demand as evangelist. He has been in revivals in many sections of Kentucky and other states. He served as Trustee of Campbellsville College for ten years and has served as a member of State Mission Board at different intervals. The number of people converted under his preaching would be too many to number. Kentucky Baptists have lost a really great pastor as he has led every church of which he was pastor into great work for the State and the South.

Mrs. Jones is also a native of East Tennessee, and she is a graduate of the Training School in Louisville. She has been a constant helpmate for her husband in his church work and in the home. She has been very active in W. M. U. work in many capacities. Presently she is active as a member of

Western Baptist Hospital Auxiliary. Too much could not be said of her contribution to the Jones family.

Mr. and Mrs. Jones are the parents of Chaplain Asa W. Jones, Corpus Christi, Texas; Rev. Grant L. Jones, First Baptist Church, Lewisburg, Tenn., and Mrs. J. D. Hume of Paducah, Ky.,



Pastor and Mrs. D. T. Jones

Route 6. Mr. and Mrs. Jones now reside in Apt. 29A, Elmwood Court, Paducah, Ky. and would appreciate a note or a call from friends.

Paducah's West End Church Progressing

West End Church, Paducah, is enjoying a splendid growth in spirit and activity. Baptisms since the first of October, have exceeded the number reported to the annual associational meeting for the entire year ending September 30. Because of the rapid increase in enrolment and attendance of both Sunday School and Training Union, the church has added to their building. This new addition is 48x28 and provides an assembly and five class rooms for the

Intermediate Department. The men of the church did most of the work of building, which enabled the church to add this part and make some other changes at a cost of \$8,000.00. Rev. W. B. Casey, is the pastor.

Paducah's Twelfth Street Pastor Goes to Missouri

Rev. Harold T. Brown has resigned at Twelfth Street Church, Paducah, and accepted the First Baptist Church, Truman, Ark. Brown closed his pastorate at Twelfth Street December 16.

Harmony Church, West Paducah, Calls Harry W. Hargrove as Its Pastor

Rev. Harry W. Hargrove has accepted the pastorate of the Harmony Church, West Paducah, and moved on the field December 1. He went to that church from Bemis, Tennessee, where he had served as pastor for the past seven years.

Hungarian Refugees Join Texas Church

SAN ANTONIO, Tex. — (BP) — The husband and wife of one of the first Hungarian refugee families to arrive in the southwest recently became members of the Trinity Baptist Church here.

The family, Mr. and Mrs. Menyhart Mikolas and their three children, were sponsored as refugees by Trinity Church. The congregation arranged for their transportation from Camp Kilmer, N. J., to San Antonio. It also provided housing and will assist the former Budapest merchant in securing suitable employment.

W. Stuart McBirnie, pastor, said the Mikolas family had been active in a Budapest Baptist Church. The husband and wife were accepted into the Southern Baptist congregation on statement since securing a church letter would be impossible.

Mikolas's father is a Baptist minister in Hungary.



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CHILDREN'S PAGE

God's Wondrous World

By Mrs. Tom Carter

Centuries ago, sailors and adventurers accepted the myth that the world rested on the back of a turtle. That is, until the question was asked: "But what does the turtle rest on?"

People believed that the world was flat. Sailors dared not sail far out on open seas for fear that their ships might drop off the edge. Little truth was known of the seas except the Mediterranean Sea, on which seamen sailed without being out of sight of land.

Maps of the known world were crude and charted by imagination, with blank spaces and little pictures of strange beasts and headless people which map-makers thought inhabited far-off places.

Galileo, scientist and astronomer, and Copernicus, the astronomer, not only rejected the turtle-back myth but tried

to present the truth that the earth was reserved. Used by author's permission.)

a sphere, like other planets, spinning around the sun as the stars revolved around the planets.

It sounds unbelievable that so little was known of the seas until Columbus began his sea voyages—about 500 years ago!

Few in number were those who sailed perilous unknown waters in search of the truth about our wonderful world!

The truth of the power of Christianity to change men's hearts and live was not easily accepted at first. Few in number were the first disciples who accepted the gospel of salvation by faith in Christ. Wonderful! Isn't it—to know the truth? "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

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The Marble Slide

By PAUL TULIEN

Eight-year-old Bobby was visiting his cousins, seven-year-old Jack and five-year-old Davey, but not one of them was having a happy time. Bobby had many tops at home but Jack and Davey's father had been sick a long time, so there was no money for toys. All they had was a small bag of marbles.

"I wish I was home," Bobby said.

"I wish so too," Jack said. "We have more fun alone."

Jack and Davey's mother was hanging out washing and overheard them.

"Can't you boys find something to play?" she asked.

"He won't play marbles," Jack said, because we beat him—even Davey can."

"I like to build," Bobby said. "At home I have a set to build with. I can build bridges and towers and a lot of things."

"There are some boards in the kindling pile," Mother said. "Can't you build something with that?"

"What could you build with that?" Bobby said.

Davey was rolling the marbles through a short piece of old drain-pipe.

"What are you doing that for?" Bobby asked. "What fun is that?"

Davey did not answer but kept on rolling the marbles.

"If I was home," Bobby said, "I could make a big slide to roll them on."

"Maybe we could use the boards to make a slide," Jack said.

No one said anything for a few minutes. Davey kept on rolling the marbles.

"Maybe we could," Bobby said, "if we had some nails and a hammer."

"We have a can of old nails and a hammer," Jack said and ran to get them.

Bobby and Jack nailed two boards together to make a V-shaped trough while Davey watched them.

"Can't you use this pipe too?" Davey asked.

"I don't think so," Bobby said. They made a few more troughs and then they propped them up one after the other making a long sloping trough. When the marbles were dropped in the higher end they rolled swiftly down.

Then Davey happened to push against the troughs and they fell down.

"Can't you be careful?" Jack cried.

"Never mind," Bobby said. We'll build it again but this time we'll do it better. We'll make it longer and we'll have some turns in it and we'll use Davey's pipe. That will be a tunnel."

They had hours of fun building the slide and rolling the marbles, and when it was time for Bobby to go he did not want to.

"Let me roll them just once more," he said. "This is fun."

"Anything can be fun if you work together to make it fun," Jack and Davey's mother said.

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THE FRIENDLY WAY

By WANDA ALLEN MOORE

Donnie has a train and track,
And Peter has a car
That runs in circles on the rug
And never goes too far.

I have a football that we use
When we go out to play.
As friends we share all that we have;
It is the friendly way.

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Powhatan W. James, Ex- President, Bethel College, Dies in Dallas, Texas

Dr. Powhatan W. James, president of Bethel Woman's College, Hopkinsville, Ky., until his retirement five years ago, died in Dallas, Texas, on December 11, at the age of 76.

Dr. James was perhaps best known for his work as an author, having written a biography of his father-in-law, the late Dr. George W. Truett, which had a broad circulation throughout the years.

As a young man he had written a thesis for his doctorate in the Southern Baptist Theological Seminary. This was later published under the title of "Reasons for Christian Education," in 1914, and was awarded first prize in a nation-wide contest.

He was born in Kelly's Ford, Culpeper County, Virginia, December 29, 1880. His parents were Harriet Elizabeth Kelly and Rev. Fleet Henderson James.

His life work began as an attorney, practicing law for 2½ years, and then his labors were divided between pastorates, educational and literary work. His pastorates included Baptist churches at Nowata, Okla.; Selma, Ala.; Gaston Avenue at Dallas, Texas; First Baptist at Lynchburg, Va.; Immanuel at Nashville, Tenn.; and First Baptist Church at Tuscaloosa, Ala. He taught English Bible at the University of Alabama at Tuscaloosa, and was president of Bethel Woman's College, as already mentioned. In addition to the two books previously cited, he prepared a series of volumes of the sermons by Dr. Truett, and from time to time throughout his ministry he was editor and author of Sunday school and Training Union Literature for the Sunday School Board.

He is survived by his wife, Jessie Jenkins Truett James; by one daughter, Mrs. Dick (Josephine) Harrison, Hopkinsville, and by two sons, George Truett James and Powhatan Wright James.

Dr. A. A. Cohn will retire from his 32-year pastorate of the First Baptist Church, Seymour, Indiana, on January 27. He and Mrs. Cohn will continue to make their home in Seymour.

Helping People to Die

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

We show commendable zeal in helping people to live but we do little to help people to die. This is written to urge that we ought to help people to die as truly as to live. This help should begin long before death comes.

Many are in desperate need of help in facing death. Recently I said to a young doctor in his office, "I grieve over the recent death of Dr. Blank." The doctor referred to was a princely man, a devoted churchman, widely known and honored for his kindness and benevolence. He had long been my warm friend. The young doctor said sadly, "The pathos of his death was that in late years he had had a horrible fear of death."

The tragic fact is that countless millions go through life haunted and crippled by the fear of death. The fear of death seems to be the most universal of all fears. This is written to declare on the highest authority that this fear of death has no foundation in solid fact.

Almost Always, Dying is Peaceful and Painless

The famous Dr. William Osler had his nurse to observe and record the deaths of 500 persons. Some had been afraid, but only one showed signs of fear when death actually arrived. Death came to all peacefully, without pain.

Dr. Russell L. Dicks of Duke University, chaplain of large hospitals for years, wrote that he had seen nearly 300 persons die, and almost without exception they "slipped into a coma" and died quietly without pain. Only three showed sign of fear when death came.

Dr. Wingate M. Johnson in his book, *The Years After Fifty*, says, "Death is seldom terrifying or even unpleasant. . . . Almost invariably . . . it is more like going to sleep . . . death bringing its own anesthetic."

Of course there is reason to fear the pain that often precedes and ushers in death. But that belongs to the physical process and is apart from dying itself. In dying itself there is nothing to fear.

Much more can be said about the death of the Christian. Many saints in their last moments, their minds clear, their faces aglow, have spoken out clearly of seeing loved ones, of hearing exquisite music, describing it all as "beautiful." Clearly they seemed to be telling of something actually seen and heard coming through the portal into the unseen world they were entering. There are too many authentic instances of this kind to be brushed aside. Science has had to take account of them. It

is rather convincing evidence that death is but passing from this life into another natural stage in the total career of an immortal being. Why not believe it is a change dramatized for us by the lowly caterpillar? It falls into a torpid state resembling death; wings begin to grow, and it flies away a



Pastor Jess Moody, First Church, Owensboro (left) was the evangelist and Eddy Nicholson, Atlanta, (right), the music director, who recently led the Immanuel Church of Lexington in a revival effort, according to Pastor Wayne E. Todd, resulting in 92 decisions publicly made, of which 38 were for baptism, 14 by letter, 3 for full-time Christian service, and 37 for rededication and dedication of life.

lovely butterfly. That death is some such mysterious change is the Christian faith.

These two evidences, based as they are on solid fact, should go far to cancel out the fear and dread of death so haunting to millions. They even seem to justify the confidence of Jesus, and the assurance of the early Christians, that death was entrance into heavenly bliss.

We dare to conclude on the basis of fact that the usual fear of death, surely for the Christian, is groundless, and can be eliminated. It will begin to fade out for the race as soon as a new generation of parents, teachers and preachers units in an intelligent, open, persistent crusade of teaching of these solid facts. Such a conquest of fear would be a long step upward in the progress and happiness of the race.

A Crusade of Teaching Outlined

1. *Teaching the little child.* In many homes talk about death is taboo. It should not be. Talk about death should be as natural and easy in the home as talk about birth. Why not? For they are equally natural events in the total

life of a person. The child's questions about death, as about birth, should be answered in utter frankness and honesty—and without emotion, lest the child come to think about death as something dreadful to be feared. The truth may be got over with unforgettable vividness by the story of the butterfly: first an egg, then a larva, next a worm; then a torpid state resembling death—finally a beautiful butterfly. The child's life history is a striking parallel, only on a higher level: conception, birth, life, death, life beyond death, each a perfectly natural stage in the total career of an immortal being. Each can be made to seem a wonderwork of God, to be thought of with reverence. That is the high parental privilege.

2. Definite teaching about death.

Early the child should have its first definite lesson on the meaning of death. It may be very harmful to learn this first lesson from crude lips. A wise minister friend is my model in teaching his little boy this first lesson on death.

Little Albert and Deacon Bunn were pals. They had the same birthday and celebrated it together. Deacon Bunn died, and the father had to give the little boy his first lesson—at four or five. He said to him, "You stand at the window. You'll see a procession of cars stop in front of the church. You'll see men take a casket out of the hearse and carry it into the church. In it will be the body of Deacon Bunn. With it before me, I'll conduct a service in his honor. But he won't be there; he'll be with God in heaven. We'll take the body to the cemetery and bury it. Then I'll hasten back and tell you all about it."

"During the service my thought was mainly about a little boy, his face in the window, puzzling to make out the meaning of death. I hurried back to him, took him in my lap, and told him all about it, and answered all his questions in entire frankness—and without emotion. And for days the same. And then he seemed satisfied, with nothing dark left in his mind to brood about. One glorious fact stood out: his friend was living still, maybe with him to help him. He had faced the entire fact of death as something beautiful, and comfortable to live with, and nothing dark and dreadful about it."

In that way I believe we could gradually eliminate from the race the corroding, haunting fear of death.

3. Teaching the Public Through the Funeral.

The funeral of the Christian is our opportunity to get over to the community an unforgettable lesson that the Christian's death is his coronation. Before and after the funeral is the time to weep out and talk out one's grief. The funeral itself should carry the note of triumph.

Corporations and Colleges

Bulwarks of Free Society

By ERWIN L. McDONALD, Secretary,
Department of Christian Education

In their different ways, business and industrial corporations and colleges and universities "are bulwarks of free society in this country."

So declare the heads of seven great American universities—Princeton, Chicago, Cornell, Yale, Columbia, Harvard, and Stanford—in a joint statement released recently.

"As a major source of new knowledge and as a training ground for many of tomorrow's leaders, the university can truthfully say that the strength of the American corporation and its own are interdependent," the statement asserts.

On this premise, the university presidents have set down the following principles as a basis for support of higher education by corporate giving:

"1. Colleges and universities have a deep obligation to society. Their support should depend on doing, or the prospect of doing, the highest quality of work both in teaching and in research. It is also proper that they should be expected to demonstrate their ability to get the greatest possible result, in the service of these purposes, for every dollar spent.

"2. Private colleges and universities should make it their business to give corporation executives an adequate understanding of their nature, purposes and internal operations so that corporate giving may take all the possible forms suited to the existing aims and character of the institutions it is meant to aid.

"3. The form of corporate giving most useful to the college or university is that which directly supports it by an unrestricted gift. If the giving is made on an annually recurring basis, it will provide the academic administrator with funds to meet obligations that tend to become continuing when once incurred.

"4. Whenever special gifts are offered, these gifts should not impose a hidden cost upon the institution. A building without provision for its operation and maintenance can make a heavy annual draught on funds otherwise available for the academic program. The gift of a laboratory could easily turn into a financial burden to the university if the original grant did not provide for equipment. Scholarships and fellowships will be of even greater value if they include cash grants to the institution, thus supplementing student fees and approximating the full cost of educating the student.

"5. Corporation support in cash or in kind should enlarge, not restrict, the freedom of action of both institutions and individuals. Universities typically have not accepted in the past, and should not accept in the future, gifts that entail the use of services, faculties or students for any other purpose except the advancement of learning through independent teaching and research. Thus research grants should not carry provisions giving a company exclusive rights to the exploitation of results; scholarship and fellowship awards to students should not bind them to a choice of employment or career; and grants for teaching or research should not limit the institution in its choice of the recipients.

"6. Philanthropy, like business, should be on guard against disproportionately high overhead costs. Some corporations have attempted to launch their own programs of competitive scholarships and have found these are expensive to run, duplicate others and multiply paperwork. Those in charge may be inexperienced in the selection of students. Those pitfalls can be avoided by making direct grants to those colleges and universities that have demonstrated skill in the identification of promising students.

"7. Gifts in kind (teaching aids, research equipment, building materials, etc.) are an entirely appropriate form of corporate generosity, but colleges and universities should not permit their names to be used in any related advertising.

"8. Corporations obviously deserve the good will that is the natural and appropriate dividend of genuine philanthropy. Public acknowledgement, in a form acceptable to the corporation, of all gifts is as desirable as it is becoming. Corporate gifts should be as warmly noticed as gifts from individuals."

Baptist colleges and universities, with their Christian distinctives, are first of all and peculiarly denominational. It is to our own schools we must look for the education of our ministry and of a great segment of our laity. Nothing can ever take the place of the Baptist school-denominational relationship. It is a cause for rejoicing that Southern Baptists are more and more coming to the financial assistance of their schools and colleges through the regular and sustaining support of the Cooperative Program, both for operation and for capital

needs. Our schools must always be Baptist and they must have the prayerful and sacrificial support of our Baptist people. But there is a broad relationship between our Baptist schools and society as a whole.

We would never want to restrict the enrollment in Baptist schools to those of our own denomination. And we could not, and would not desire to, restrict the benefits of Baptist education to any one group. Our Baptist schools and colleges are a vital part of the great bulwark of American education and as such they belong to people of all faiths. For this reason our Baptist schools will continue to have, and, we trust, increasingly, the support of the people in general and of business and industry in particular, as well as of Baptists. The principles as set forth in the statement of the university presidents serve as a basis for this support.

Student Tuition, Fees Half College Income

NASHVILLE — (BP) — Southern Baptist colleges and universities depend on student tuition and fees for approximately half their total income, L. M. Lanier, business office manager of Mississippi College, reports in the December issue of Southern Baptist Educator.

Endowment provides 10 per cent of total income and gifts and grants about 25 per cent, he writes. The state Baptist conventions with which the schools are affiliated supply the remaining 15 per cent.

The per student operating cost paid for by the state conventions during 1955-56 ranged from \$362.50 at Judson College, girls' college in Marion, Ala., to \$34.08 at Baylor University in Waco, Texas. The average, according to Lanier, is \$127.82.

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Baptist Training Union Department

JAMES H. WHALEY
State Secretary

January Bible Study

Training Union awards can be granted to Adults and Young People for the study of Romans. It is suggested that separate classes be provided for Juniors and Intermediates studying books written on the level of Juniors and Intermediates.

February Sweetheart Banquet

Valentines Day is an excellent opportunity for the Training Union to promote a sweetheart banquet. Suggestions for this are given in the January issue of *The Training Union Magazine*. Other ideas can be secured by writing the Church Recreation Service, 127 Ninth Avenue, North, Nashville 3, Tenn.

TRACTS FOR THE JUNIOR MEMORY WORK DRILL, THE INTERMEDIATE SWORD DRILL, AND THE YOUNG PEOPLE'S TOURNAMENT ARE STILL AVAILABLE.

Youth Week Promotion

A filmstrip on Baptist Youth Week is available from the Baptist Book Store or can be secured from the State Training Union Department. Plan on showing this filmstrip to your church as you prepare for Youth Week.

A tract giving the details of the preparation for the week is available by writing our department.

Mrs. C. D. Chick Dies In Western Kentucky

MARION, Ky. — Pastor Benjamin Conaway, Providence, conducted the funeral service December 12, 1956, for Mrs. Ora Williams Chick, 73, at her residence in Marion, Ky., where she died the previous Friday. She was the wife of Rev. C. D. Chick, long a pastor in Kentucky and other states. She was a native of Ohio County, Kentucky.

Besides her husband, already mentioned, she is survived by four sons—Joseph M. Chick, Bowling Green; William B. Chick, Grand Junction, Colo.; Linton Chick, Miami, Fla.; and Ralph Chick, Marion, Ky.; three daughters—Mrs. Marjorie Ganeshan, Tel Aviv, Is-

Forty People at Youth Week, Eastwood, Paducah



Here are more than forty young people and young leaders who participated in Youth Week Observance at the Eastwood Baptist Church, Bowling Green, Kentucky, during April of last year.

The week was highlighted by the youth being in complete charge of the evening program on the 29th. One of the young men of the church, Mr. John Preston, brought the evening message. There were two additions to the church in this service.

This is just an example of what Youth Week can mean to any church. The suggested date for this activity is April. However, it can be held at any time.

Additional "M" Night Reports

Blackford	171	7	5
Boone's Creek	250	12	
Caldwell	232	21	15
Central	235	11	9
Edmonson	75	1	1
Lincoln Co.	350	16	11
Little River	409		
McCreary Co.	43	3	3
Ohio Co.	367	18	11
Simpson	162	9	5
West Ky.	235	16	15
Whites Run	106	6	

This gives us a total attendance of 22,092 which is an increase of 3,530 over last year.

rael; Mrs. Dorothy Iberg and Mrs. Mary Alice Cook, both of Marion; one brother—J. Morton Williams, Beaver Dam; six sisters—Mrs. T. A. Taylor, Mrs. George Barnes, Mrs. T. J. Barrass, Mrs. Carl McKenney, Mrs. Harry McKenney, and Mrs. Glendon Stevens, Sr., all of Beaver Dam; 13 grandchildren and 3 great grandchildren.

►The Rockcastle County Baptist Association has passed resolutions of appreciation regarding their Associational Missionary Craig Holman, who has resigned to accept the pastorate of the Mt. Pleasant Baptist Church. He served faithfully as missionary for five years and led the association in a progressive program. His successor has not yet been found.

COUNSELOR'S CORNER

By
DR. R. LOFTON
HUDSON



Pagan, Christmas

Question: Why is it there is so much emphasis on Santa Claus, Christmas trees, and so on, instead of the real meaning of Christmas? It seems to me that we have about forgotten that it is the celebration of the birth of Christ.

Answer: You are exactly right. Christmas is for many people a time of drinking, eating, swapping presents, and generally forgetting God.

For example, right here in Kansas City a woman was standing outside a store window looking at a beautiful manger scene. She was overheard to say, "Well, I declare; just look at that. It looks as if religion is just crowding Christmas clear out of everything. No Santa Claus nor nothing in there. Religion is sure crowding Christmas out."

On the other hand, millions of Christians are really thinking about our wonderful Saviour at this season. Many will read the second chapter of Luke again. Several million Baptists will make sacrifice gifts to the Lottie Moon Offering for Foreign Missions. Others will send relief to the people of Hungary.

What is happening is that Christians are getting more Christian and pagans are getting more pagan.

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

►The First Baptist Church, Fort Thomas, Ky., has approved architect's plans for the erection of a new building for its mission, The Highland Heights Baptist Chapel.

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WOMAN'S MISSIONARY UNION

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

Missions Emphasis Conference

College students, selected young people in your church and W.M.U. leaders will be interested in attending the annual Mission Emphasis Conference at Southern Seminary, Feb. 15-16.

The conference will open on Friday evening at 7:00 p.m. and will continue through the Saturday evening service. Special features will include a panel on appointment procedure, area and types of work conferences, home mission emphasis, drama and a banquet.

The main speakers will be Dr. L. Carlyle Marney, of Austin, Texas; Dr. H. C. Goerner of the Seminary faculty; Dr. Glenn Morris, missionary to Thailand; Mr. T. A. Adejumo, student from Nigeria; Dr. Duke K. McCall of the Seminary; Mr. Bill Cody of the Foreign Mission Board; Dr. L. O. Griffith of the Home Mission Board; and Dr. Carl Hunker, missionary to Formosa.

Attendance is limited to 300 and reservations should be made immediately. The deadline is February 6. The registration fee of \$1 should be included with reservation. Overnight lodging will be reserved on request and the cost should be included with registration fee. Motel accommodations will be available for \$1.75 per night. Reservations are to be sent to Mr. Don Crapps, chairman of Mission Emphasis committee, Southern Baptist Seminary, 2825 Lexington Road, Louisville, Ky.

New Organizations Reported April-September, 1956

W.M.S.'s Association Church	W.M.S. PRESIDENT
Blood River Spring Creek, Murray	Mrs. Hal Shipley
Symsonia	Mrs. Annie Mae Luter
Boones Creek Salem, Clay City	Mrs. Weeden Tipton
Breckenridge Black Lick	Mrs. Sam H. Moorman
Caldwell Beulah Hill	Mrs. John Washburn
Elkhorn Meadowthorpe	Mrs. Lonnie Wilson
Greenup Wayne Ave., Kenova, W. Va.	Mrs. Aritta Spence
Henry County Franklinton	Mrs. Fannie Smoot
Long Run Little Mount	Mrs. Earl Slucher
Pleasant View	Mrs. John Gowin
B.W.C.s Elkhorn Meadowthorpe	Mrs. John Foster
Graves County Cuba	Mrs. Leon Penick
Mayfield, First	Mrs. Steve Coulter
Mayfield, First Street	Mrs. J. Ed. Jones
Greenup Louisa	Mrs. J. B. Kinstler
Pollard	Mrs. Joe Henry
Grayson	Mrs. J. P. Fankell

Henry County	Unknown
Egypt	
Little Bethel	Mrs. Glen Capple
Liberty	
Long Run Southside	Mrs. Roy Woodward
Audubon	Miss Eva Jeffries
Baptist Tabernacle	Mrs. Mary M. Klusmeier
Beechwood	No name reported
Bethlehem	Mrs. Arthur Westerman
Okolona	Miss Nora Carter
Ormsby Avenue	Unknown
Parkwood	Mrs. Zula Freeman
Southern Seminary	Mrs. H. Yeates
	Mary Johnson

Y.W.A.'s Association Church	CONSUELO
Allen Scottsville	Mrs. Al Altman
Blood River Salem	Mrs. Wm. Whitlow
Locust Grove, Murray	Mrs. C. Morgan
Boones Creek	Name Not Reported
Mt. Olive, Winchester	
Bracken Maysville, First	Mrs. Henry Howe
Campbell County Cold Springs	Miss Mary Bach
Butler, Second 12 Mile	Name Not Reported
Christian County Sinking Fork, Hopkinsville	Miss Gayle Underwood

East Lynn Mt. Gilboa, Campbellsville	Mrs. E. T. Wright, Jr.
Elkhorn Long Lick	Mrs. A. G. Covington
Franklin Providence	Miss Peggy Shryock
Freedom Stoney Point	Mrs. Christina Long
Greenup Grayson	Miss Helen Heavrin
Ashland, Second	Miss Betty Dotson
Central	Mrs. Kyle M. Whitley

Lincoln County Locust Grove	Mrs. Roy Reynolds
Pleasant Point	Mrs. Eva Griffin
Long Run Audubon	Mrs. Ruth Robinson
Bethany	Miss Emma Rae Applegate
Deer Park	Miss Frances Self
East	Miss Sherill Frazzile
Farmdale	Mrs. Mellie Burd
Franklin Street	Mrs. Zelda Crick
Green Acres	Miss Gloria Forrest
Pleasant View	Mrs. E. R. Lanham

Lynn Mt. Moriah	Miss Maeola Benningfield
G.A.'s Association Church	CONSUELO
Anderson Goshen	Miss Sue Rogers
Lawrenceburg	Mrs. Marshall Seary
Bell County Middlesboro, East Cumberland	Mrs. Berton Williams

Bethel Mt. Zion, Trenton	Mrs. Wm. Barte
New Hope, Adairville	Mrs. E. E. Tuck
Russellville, First	Mrs. J. T. Upton
Whitaker's Grove, Olmstead	Mrs. Glenn Hughes

Blood River Gilbertsville, First	Mrs. Carl E. Yates
Salem, Lynn Grove	Miss Shirley Stone
Boones Creek Allensville, Winchester	Mrs. Roy Haggard
Clay City	Mrs. Elizabeth Begley
Macedonia, Jeffville	Mrs. T. Parker
So. Irvine	Mrs. Irene Noland

Bracken Ewing	Mrs. Billy Cowan
Mays Lick	Miss Dora eJan Watson
Breckenridge Hardinsburg	Mrs. Adrian Lamkin
Irvington, First	Mrs. Julian Keys
New Bethel, Hardinsburg	Mrs. Wm. Dowell

Caldwell Fredonia	Mrs. Clara Boone
Campbell County Pleasant Ridge	No Name Reported
Alexandria, First 12 Mile	Mrs. Wm. Pack
Butler, Second 12 Mile	Mrs. John Hopkins
	Garnet Plummer

Christian County Crofton, New Palestine	Mrs. J. D. Wade
Elkhorn Lexington, Calvary	No Name Reported
Long Lick	Mrs. J. K. Baldwin
	Miss Iva D. Braden
Paris, First	Mrs. Cahries D. Johnson
Lexington, Republican	Mrs. Roy Reynolds
	Mrs. Charles Burge

Franklin North Fork	Mrs. Herbert Switzer
Freedom Stony Point	Miss Alma Alley
Goshen Goshen	Unknown
Falls of Rough	Mrs. Ethel Higgs
	Mrs. Gus Salmon
Little Clifty	Mrs. E. B. Ferry

Graves County Melber	Mrs. Marvin Wheeler
Mt. Olivet	Mrs. Sue Veucasovic
Greenup Grayson	Mrs. Roman Fultz
	Mrs. Grace Horton
Ashland, First	Mrs. Phyllis Roberts
Ashland, Second	Mrs. Elmer Cline
Central	Mrs. Paul Williams
Fairview	Miss Rebecca Felty
Raceland	Unknown

Henry County Bethlehem	Mrs. C. W. Sheffield
Franklinton	Mrs. Mary Bryant
	Mrs. Gayle Chilton
Turner's Station	Mrs. John O. Chilton
Annyville	Unknown

Liberty Grider Memorial	Miss Fay Berge
Hiseville	Mrs. Verlin Crawford
	Mrs. Don Everson

Lincoln County Harris Creek	Bonnie Rice
Locust Grove	Mrs. Roy Reynolds
	Mrs. Arthur Patterson

Little Bethel Corinth	Mrs. Charles Dorris
Dixon	Mrs. William C. Winstead
Madisonville, Second	Mrs. Hison Denton
Little River Canton	Mrs. Ruth Allen
	Marie Calhoun

Legan County Mt. Pleasant	Mrs. Truman Skaags
Long Run Ninth and O	No Name Reported
Bethel Chapel	Unknown
Little Flock	No Name Reported
Baxter Avenue	Mrs. Theodore Sharp
Beechmont	Mrs. Helen Sundquist
Clarksville, First	Mrs. Mattie Stith
	Mrs. Betty O'Brien

Deer Park	Mrs. Sablin Landry
Eastwood	Mrs. Robert Swan
Fairdale	No Name Reported
Fisherville	Mrs. J. H. Chappell
Green Acres	Mrs. Dorothy Pollock
Hazelwood	Mrs. Glenn Howe
Kings	Mrs. Cassius Reynolds
Lee's aLne	Mrs. Franklin Smith
	Mrs. Pauline Lavey

Little Mount	Mrs. J. R. Nichols
Mt. Hermon	Mrs. Earl Slucher
Pleasant View	Wanda Allen
	Mrs. E. R. Lanham
	Mrs. John Devis

Southern Seminary	Mrs. Gene West
	Mrs. Peggy Howal
	Mrs. Shirley Oliver
Van Buren	Mrs. Van Thompson
Weaver Memorial	Mrs. Wm. Corkedale
West Side	Mrs. Hugh M. Queen

Lynn Camp Pine Grove	Mrs. Wesley Shotwell
SUNBEAM Association	COUNSELO

Bethel Dripping Spring, Olmstead	Mrs. F. Kemp
New Hope, Adairville	Mrs. Jr. Pitt
Blood River Hamlet, Benton	Billie Jean Bverley
Elm Grove, Murray	Mrs. Albert Crider

Boones Creek Clay City	Mrs. Helen Kennon
So. Irvine	Mrs. Mary Ingram
Campbell County Pleasant Ridge	Miss Nancy Stver
Highland Hgts., Alexandria	Mrs. E. Lehn
Alexandria, First 12 Mile	Mrs. L. Scott
Butler, Second 12 Mile	Adgie Brennenthul

Christian County Kellv, Hopkinsville	Mrs. Woodrow Mabry
Crofton, New Palestine	Mrs. B. F. Davis
Edmonson Brownsville	Mrs. Beulah Alexander

Elkhorn Trinity, Lexington	Mrs. Bill Breher
Long Lick	Mrs. Rav Towles
Republican, Lexington	Mrs. Clint Sherrod

Goshen Goshen	Unknown
Falls of Rough	Mrs. Gus Salmon

(Continued Next Week)

Adults Are Studying

By LEE T. GALLMAN, Director, Seminary Extension Department

In every area of life one sees the growth of adult interest in development and self-improvement. Beginning with a relatively humble start a few years ago, the adult education program has outstripped all types of education in its rapid stride. People are changing jobs and learning how to do new ones. They are retiring from lifetime positions only to pick up some vocation or avocation which they have learned in their leisure time. People who study have re-vitalized their whole life after fifty in arts and sciences, in government, and in the other social fields.

Recently I met a woman past sixty who was in what one might call an Old Ladies' Home, but it is not an Old Ladies' Home any longer. It has become a study hall, a self-improvement center. Thirty-two people were admitted to this place, not simply to board, but to find opportunity for service. Thus she stated that there are in this home thirty-two older people whose lives have become enriched through study and usefulness in community life. She told of one woman who has taken up the profession of teaching in advanced age and has filled in through the years, whereas she might otherwise have been relegated to an institution to spend lonely years.

In order to get some scope of this work, let us look at one state. In 1955

over one million people enrolled in adult educational programs in California alone. It is stated now that one out of ten people in California are enrolled in extension education. This does not take into account some self-improved plans that do not come under the State Department of Education.

This tremendous growth has many implications for church workers. It means that universities, colleges, and other such institutions are opening up to develop new studies designed to help one on the field and on his job, or out of a job, to improve, grow, and develop. It means that church workers need not be static. Not only do colleges offer opportunities for those who are in areas of vocations, but also opportunities for those who want more specific training in academic fields. Over one hundred thousand people in America today are studying in the area of public affairs. They want to know what makes our democracy click and how things work. This is actually a study in sociology, but people are literally "eating it up."

So in church life provision is now being made on an adult scale. The seminaries and colleges, working separately in some areas and jointly in others have developed and are developing extension programs to meet the needs of adults who want to grow, develop, and advance.—P. O. Box 530, Jackson, Miss.

way Jesus felt toward these who were unbelievers. He explained these great truths in the everyday language which anyone would understand. I think he would have you and me to feel the same way about those who need Christ.

Are Churches Expensive?

An exchange says: "Some people complain that the churches are too expensive, that they call for too much money."

Wouldn't it be better to say SIN is too expensive? In the magazine "Thrift," a table is given showing how American dollars are spent. Twenty-four and one-half cents of every dollar spent goes for the cost of living; twenty-two cents for luxuries; fourteen cents for waste; nine cents for crime, and THREE-FOURTHS OF ONE CENT OUT OF THE DOLLAR GOES TO CHURCHES!

Civic Bulletin.

CLASSIFIED ADS

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► **B. M. Huddleston**, secretary-treasurer of the M.R.S. Manufacturing Co. of Flora, Miss., has resigned to become the first business manager for the Mississippi Baptist Convention Board. Mr. Huddleston will supervise all budgetary matters and direct all office personnel, according to Chester L. Quarles, state executive secretary in Mississippi. Huddleston begins work March 1.



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The Challenge of California For Southern Baptists

By MILTON R. HUGHES

M. T. Rankin said, "The most strategic mission field on earth is the western coast of the United States." Strategic is that it is rapidly becoming the most populated area in the United States, and strategic in the number of lost and indifferent people within its bounds.

California is the center of this "strategic" area. With its teeming millions, growing vastly from day to day, its great agricultural potential and its influx of virtually every nationality, California becomes a tremendous challenge to Southern Baptists.

For many years I had felt God's leadership of my life into foreign missions. From the time I accepted Christ as a nine year old lad at Parkland Baptist Church, Louisville, and especially from the time of a school of missions in that church twelve years ago, I was certain that God wanted me in missions . . . During the fall of 1955 the door to Foreign Missions was closed to me because of a physical disability. In a letter from the Foreign Mission Board which informed me of the rejection, Dr. Elmer West stated, "You are now free as never before to go forth to preach the gospel here at home."

I accepted that challenge and turned toward the West. We had served two summers as student missionaries in the West. After making necessary contacts, we set out for California and a new adventure in missions. We arrived in San Diego on January 4, 1956.

We began our mission work in El Cajon, 18 miles from downtown San Diego, on April 29 in a rented building. The work was sponsored and underwritten by First Southern Baptist Church of San Diego. Starting with only 7 workers from 4 families, the membership has grown to 60—20 of these coming on profession of faith in Christ. Sunday school enrollment has passed the 120 mark. The mission has been self-supporting since the day it opened and has given 13% of the budget to outside causes. Plans are being made for an early organization date.

In January 1956 there were 25 churches and 5 missions in San Diego Association. Now, there are 31 churches and 11 missions, plus four missions in Old Mexico. Many of these churches are ready to open new work in rapidly growing areas. Nearly a million people live in San Diego County. The ratio of baptisms to church membership in the association this year has been one to eight. In the state as a whole, the

number of Southern Baptist Churches and missions has exceeded 600. The work was begun in 1940.

Our greatest need is for more trained and dedicated preachers and educational workers who are willing to leave the securities of the established work in the



ELKHORN SUPERINTENDENT. — **John W. Wells** has accepted the unanimous call of the Elkhorn Association to serve as its superintendent of associational missions. Elkhorn Association is composed of 56 churches in Fayette, Clark, Jessamine, Scott and Woodford Counties. A native of Alabama, Mr. Wells has served pastorates in his home state as well as in Kentucky. He is a graduate of Southern Seminary. For the past five years he has served as field worker with the Department of Rural Work for the Home Mission Board. He and Mrs. Wells, and their son John, moved to their new residence at 924 Maywick Drive, Lexington, the last of December. He began his work with Elkhorn New Year's Day. His office will be in the Educational Annex of the Calvary Baptist Church, on East High Street, Lexington.

South and accept the challenge of sharing in the establishing of new work in California. To make such a move is a step of faith. Many pastors secure secular employment until the new work they establish becomes self-supporting. It was necessary for me to work only four months in secular employment. By that time, the work in

El Cajon was started and became self-supporting the very first Sunday.

Southern Baptists must use every means in seeking to win California to Christ. Over eight million people are without Christ. The challenge is tremendous and the opportunities unlimited.

I count it a privilege to bring this matter before my Kentucky brethren. It was my joy to be graduated from Georgetown College and Southern Seminary, and also to serve Kentucky churches.

I want to issue a special appeal to those young preachers and educational workers who are seeking an unusual and challenging place to plant their lives in the service of Christ. California is a strategic place in every area of American life. It can be such in our entire world mission program. Dr. S. G. Posey, executive secretary for the state convention says, "If we can win California for Christ, then we stand on the threshold of winning the world."

May I mention several ways in which you can have a part in winning California to Christ.

1. Pray for our work and keep informed as to its needs and growth.
2. If you have relatives, friends, or church members who have moved to California, encourage them to unite with a Southern Baptist church, and inform our state office in Fresno as to their whereabouts. It is said that half of the non-resident Southern Baptists live in California.
3. If God so directs, come to California yourself, whether you are a preacher or a layman. I should be glad to correspond with you.—414 S. Third St., El Cajon, California.

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Convention-Wide Sunday School Clinic February 9-22, 1957

A great Convention-wide Sunday School clinic will be conducted in Long Run Association with full co-operation of the Sunday School Board, Nashville, Tennessee, and the Sunday School Department of Kentucky. Rev. Ben F. Mitchell is Superintendent of Missions and Evangelism in Long Run Associa-



Rev. Ben F. Mitchell

tion. Rev. H. M. Johnson, pastor of the East Audubon Baptist Church, has been selected as General Chairman.

As association-wide census will be taken on Sunday afternoon, Feb. 10.

The Clinic will include a Central Training School held at the Walnut Street Baptist Church 8:45 a.m. to 12:10 p.m. daily accept Sunday and an Enlargement Campaign in each of the participating churches the first week of the Clinic. The second week will include the Central Training School and also Group Schools. The Group Schools will be located in the following churches: Carlisle Avenue, St. Matthews, Baptist Temple, and Walnut Street.

It is not too late for you to send in your application to become a clinician. You may write to the Sunday School Department for application blanks. The clinicians are to receive free entertainment while attending the Clinic, thus leaving the only cost to be the registration fee of \$15.00, and transportation to and from Louisville.

Make plans to attend this great Clinic.

GROUP TRAINING SCHOOLS HELD IN SEVERNS VALLEY

A letter has been received from Rev. Charles Tipton giving information on the Group Training Schools recently held in Severns Valley Association. It reads in part: "All if the records of the Association were shattered, as twenty-six churches participated in four Associational Sunday School Group Schools. The Associational Sunday School Superintendent is Mr. Carl Shaw, Buffalo, Kentucky. The four Group Leaders are Rev. Lee Hopkins, Rev. Stanley Howell, Rev. Archie Allison and Rev. John Wall. At each of these Group Schools there were classes for the leaders of the Extension, Adult, Young People, Intermediate, Junior, Primary, Nursery, and Cradle Roll Departments. A general book was also taught.

There were Training Union classes for the Intermediates and Juniors. Provisions also were made for the Primary, Beginner, and Nursery children. Each Group had some form of Visual aid in the assembly program during the week. Group one, which met at Vine Grove Baptist Church, had an average attendance of 103, and a total of 100 awards. Their highest attendance was 115. Group two, meeting at Severns Valley Baptist Church, reported an average attendance of 160, with 161 awards, and 198 record attendance. Group three went either to Severns Valley or Hodgenville. Group four, meeting at Hodgenville, reported an average attendance of 155 with 145 awards gained, and a record attendance of 172. Group five, meeting at Sonora Baptist Church, had an average attendance of 105, with 105 awards, and 115 record attendance. There was a total average attendance of 523, with 508 awards. There were 343 Sunday School awards earned and 165 Training Union awards."

We commend Rev. Tipton and his workers for this fine achievement.

STANDARD SUNDAY SCHOOLS

Church Pastor	Supt.
Keck Avtnue (W. Kentuckiana)	LaVerne Butler
New Salem (Salem)	Lyman Austin
Bradley Pope	C. W. Cain
Paducah, West End (West Union)	W. B. Casey
	Fayet Grief

STANDARD DEPARTMENT

Church Department	Supt.
East Bernstadt (Laurel River)	Beginner 4-5
	Mrs. William Metcalfe

STANDARD CLASSES

Church Class	Teacher
Latonia, Covington (No. Bend)	"Willing Workers," Junior— Mrs. T. R. Ward
Maple Grove (Long Run)	"King's Daughter's," Junior— Mrs. Emma Minor

Two Kentuckians, McCall And House, Elected to Important Temperance Work

By GEORGE H. RIGGS, President
Temperance League of Kentucky
McDowell Bldg., Louisville, Ky.

Two Kentuckians were signally honored at the Biennial Convention of the National Temperance League meeting at the Calvary Baptist Church of Washington, D. C., November 28-29, 1956.

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, was re-elected to his third consecutive two-year terms as president of the National Temperance League. The League now has participating organizations in forty-four states and Hawaii.

Rev. Walter C. House, executive director of the Temperance League of Kentucky, was elected chairman of the Committee on Political Policy and Action, and was elected a member of the National Education Committee. He also serves on the Nominating Committee, the Executive Committee, the Administrative Committee, and the Board of Directors of the National Temperance League.

Among important resolutions passed by the Biennial Convention which are of interest to Kentuckians was an endorsement of President Eisenhower's "Back the Attack on Traffic Accidents," program urging all citizens to participate. Another resolution called upon the 85th Congress to enact legislation completely banning beverage alcohol advertising in Interstate Commerce.

Impressive gains were observed in: (1) the number of local option elections won by the Drys in the last six years; for example, more people now reside in Dry territory in the State of Kentucky than at any time since the days of Prohibition. (2) An increased effectiveness of Educational work within the various states.

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J. C. Ballew, state Royal Ambassador Secretary (second from right above) is shown presenting a Junior Royal Ambassador charter to Harold M. Stockseth, Junior Royal Ambassador Counselor at Beechwood Baptist church, Louisville, recently in the regular Sunday evening service of the church which was given over entirely to the recognition of Royal Ambassadors. Pictured with Mr. Ballew are (left to right) Dr. James B. Sawyer, pastor; L. E. Coleman, Sr., state Brotherhood Secretary and President of the Beechwood Brotherhood; Mr. Stockseth; and, Nelson Cook, chairman of the Beechwood Brotherhood committee on Royal Ambassadors.

Another Son of the Walton R. Coles is Ordained In First Church, Dayton

DAYTON, Ky. — Kenneth S. Cole, pastor of the Drennon's Ridge Baptist Church of Henry County, was ordained to the Gospel ministry by the First Baptist Church of Dayton December 9. The ordination service was requested by the Drennon's Ridge Church after an ordination council, composed of the ministers of Henry County Association churches, had examined him and had become satisfied as to his qualifications.

Pastor George M. Trout, Grace Baptist Church of Lexington, brought the

Action Men!

Next Monday evening, January 14, Kentucky's annual Evangelistic Conference will open at seven o'clock in Walnut Street Baptist Church, Louisville. Featured speaker for that particular session of the conference will be Howard E. Butt, Jr., great Baptist layman and business man from Corpus Christi, Texas. All laymen in the state are urged to attend as much of the conference as possible, but it is hoped they will not miss this opening service, which has been designated—"Laymen's night." Mr. Butt's subject will be—"The purpose of God—Personal Witnessing."

Come on men! Call your pastor! Call your Baptist buddies! Bring them—send them to this great inspirational meeting.

Programs Suggested

Suggested programs for all four quarters of 1957 have gone out from this office to our Associational Brotherhood Presidents for their convenience in planning their quarterly meetings. Subjects included were: (First quarter) "Personal Witnessing around the World;" (Second quarter) "Growing Better Royal Ambassador Chapters;" (Third quarter) "Acknowledging God's Ownership;" and (Fourth quarter) "Advancing Christian Education." These subjects are geared to the Brotherhood program for 1957, and we think will be of much interest to Baptist men everywhere.

charge to the candidate at the Dayton Church; Pastor W. D. Byland, Bellevue Church, presented the Bible; Pastor Leo Drake, Trinity Church of Newport, offered the ordaining prayer; Pastor James Coldiron, Cold Springs, and Pastor Sam L. Branham, Crescent Springs, also assisted in the services.

Kenneth is the second son of Pastor and Mrs. Walton R. Cole, of the First Baptist Church of Dayton, to be ordained to the ministry. His father preached the ordination sermon. The young minister is a graduate of Georgetown College, and is now a student in the Southern Seminary after having served four years in the U. S. Air Force, two of which were in Japan, where he became well acquainted with Southern

Baptist missionaries. He is married to the former Miss Joy Trout, of Lexington, Ky. They have one child—a daughter.

The Coles of Dayton have two other sons—Pastor Thomas H. Cole, McLean, Va., Baptist Church, and A-2c Charles D. Cole, in Tokyo, Japan.

Diamond Rings Given To Clear Creek School

PINEVILLE, Ky. — Two diamond rings valued at \$3,450 have been donated to Clear Creek Baptist School, Pineville, Rev. D. M. Aldridge, President, has announced.

The rings were contributed by White Lane Moss, Jacksonville, Fla., from the estate of his late wife, Mrs. Lula Simpson Moss. The proceeds from their sale are to go to the L. C. Kelly Chair of Bible Interpretation, honoring the memory of the founder and first president of the school.

One of the rings contains a two-carat diamond in a platinum setting with three diamonds of approximately one-eighth carat on each side of the center diamond. This ring is valued at \$3,000. The other ring, a dinner ring of white gold set with a number of small diamonds and other stones, is valued at \$450.

A number of people have expressed an interest in purchasing the rings, President Aldridge reports.

The total gifts to the L. C. Kelly Chair of Bible Interpretation amount to \$4,481.80 to this time, Mr. Aldridge states.

►First Church, Shepherdsville has called Fred J. Mills, Jr., minister of education and music at Beallwood Baptist Church, Columbus, Ga., a call to become minister of education. He is a twin brother of the minister of education at Immanuel Church, Louisville. Mr. Mills will be enrolled in the Southern Seminary's School of Religious Education. He is succeeding Clarence Nemitz, who resigned at Shepherdsville upon his graduation to the position of minister of education for Dawson Memorial Church, Birmingham, Ala., where Dr. Edgar Arendall is pastor.

►Some of the early printed copies of the Western Recorder for the week, December 13, mistakenly had the name of Miss Kuo-Fang Tung, a student of the University of Kentucky, on the right on the cover page. As soon as the error was discovered we had the printers to change the underline to Miss Juliana Hsia, a student at Georgetown College. Miss Kuo-Fang Tung had been photographed on another picture by the same photographer, and hence the mistaken identification had been made. We regret the error, and hope that our readers will note the correction.

For January 20, 1957

By H. C. Chiles

Kingdom Righteousness

In the Sermon on the Mount Christ set forth some requirements for the conduct of Christian disciples. He challenged them to a much higher level of living than that which was common among others.

I. The Influence of Christians. Matthew 5:13-16.

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes: it keeps things sweet and fresh, it imparts a portion of its taste to the food with which it is mixed thus making it palatable, it whets the appetite, it creates a thirst, it serves as an antiseptic, and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believer's of giving forth light to the world by reflecting the true Light! Jesus Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and

our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully and conspicuously. There is no thought here of proud or selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived.

II. The Fulfillment of The Law. Matthew 5:17-20.

To avert any possible misunderstanding concerning His own attitude toward the law, Christ spoke to His disciples in the hearing of the multitude and told them plainly that He had not come to destroy the Law and the Prophets, but to fulfill them. Thus He sought to allay any prejudice on their part towards Him and to incline them to receive His teachings.

Christ did not come to destroy the law, nor to brush it aside as something of little or no significance, but rather to fulfill its literal demands. By keeping every point of the law during His entire life Christ fulfilled the law perfectly. He came to manifest the deepest meaning of the law by the life which He lived and through His sacrifice at Calvary to show the end toward which the ceremonial law pointed.

It is quite evident that Christ Jesus considered the moral law as perpetually binding on all mankind. Would to God that all who profess to be His servants had the same regard for God's Law which Christ had! If they did, they would not be so ready to ignore it or to attempt to explain it away. There are some who contend that they no longer have anything to do with the law saying, "We are not under the law but under grace." In this connection it is to be admitted that Christian people are not under the law as a means to life, but to God's children the law is still the expression of His will for them. God's law is eternal, never to be abrogated nor set aside.

In verse nineteen Christ denounced those religious leaders who were minimizing the importance of the commandments. It is certainly a mark of wisdom to do and to teach the law of God. On the other had, it is an evidence of pathetic smallness to break God's commandments and to teach others to disobey Him.

III. The Supriority of Love. Matthew 5:43-48.

It is a well-known fact that the Mosaic Law enjoined upon all the duty of love

for neighbors. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. Certain corrupt Jewish rabbis taught this command and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment to love the latter implied permission to withhold it from the former. They reasoned that love was for neighbors and that hate was for those who were not. Such teaching was an inexcusable distortion of God's law. In fact, the Old Testament taught the very opposite.

In sharp contrast with this terrible misinterpretation of the instructions given by Moses, our Lord taught His followers that it was their duty to love their enemies. By His own life He showed us how to do that very thing. He had many and bitter enemies. They resented His teachings, sought His life and eventually put Him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do." Luke 23:34. Thus He gave a very forceful demonstration of His admonition, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This command was in perfect accord with the life of our Lord for it was for His enemies that He gave Himself. Obedience to His command takes on new meaning when we recall that all for whom Christ died were His enemies. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Had He not loved His enemies none of us would have come to know God.

Such spiritual exercises as those which are set forth in verse 44 are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good as he sends. However, by God's grace the Christian can obey his Lord in these matters. Many Christians have demonstrated that it is a possibility. If God's love is in our hearts, we can and will love our enemies. While the natural and easy thing for us to do is to love those who love us and to dislike those who do not care for us, such conduct does not surpass the standard which the publicans maintained. In loving only those who love us, we do nothing more than any ordinary lost sinner would do.

It is the will of our Lord that we shall love our enemies in such a way that even the most casual observers will recognize that we are the children of God. By manifesting a genuine love for our enemies we can identify ourselves as followers of Christ. Love for enemies is one of the evidences that a person is a child of God. Furthermore, such love will bring a reward to all of those who exercise it.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 30, 1956

(Numeral after church indicates number of missions.)

	T.U.	Add.	S.S.
Lou., Walnut Street (5)	318	1	1,562
Lou., Beechmont (2)	282	2	1,084
Bowling Green, First (1)	256		1,069
Owensboro, First (1)	231		983
Evansville, Grace	313		927
Lou., Parkland (1)	196		919
Hopkinsville, Second (1)	238		912
Owensboro, Third	243		893
Mayfield, First	247		889
Lou., Beechland (1)	251		871
Lou., Victory Memorial (2)	127	5	866
Harrodsburg (2)	249		840
Elizabethtown			
Severn's Valley (2)	183		833
Murray, First (1)	163		756
Newport, First (2)	163	1	734
Lex., Immanuel	207	5	732
Hopkinsville, First (1)	183		714
Frankfort, First (1)	188		712
Lexington, Grace (1)			694
Covington, Calvary	104		682
Lexington, Calvary	104		663
Somerset, First			614
Lou., Shively (1)	145	1	611
Campbellsville (3)			602
Lou., Third Avenue (1)	139	2	599
Ashland, First (2)	96		576
Danville, First (2)	147		570
Lou., Baptist Tabernacle	184	1	554
London, First (1)	156		542
Middlesboro, First (2)	98		526
Danville, Lexington Ave. (1)			513
Lou., South Side	102		509
Evansville, Calvary	149		502
Lebanon, First (1)	148		500
Lou., Hazelwood	72		500
Corbin, Central (1)	114		482
Owensboro, Eaton Mem'l. (1)	202		469
Paducah, East	190	1	462
Lou., Okolona	55		445
Lex., Porter Memorial	136		443
Covington, Southside	130		437
Russellville, First (1)	107		435
Owensboro, Buena Vista	108		428
Whitesburg, First (8)	125		421
Cynthiana (1)			408
Hodgenville, First			407
Winchester, Central	116		405
Bellevue	91		401
Erlanger	89	1	400
Lou., Shawnee	101		386
Lou., Clifton	99	3	374
Georgetown (3)	81		370
Lou., Immanuel	98	9	368
Ludlow, First	93	5	367
Florence	72		358
Bardstown	62		354
Pikeville (3)	76		348
Louisville, Fairdale	112	2	339
Lou., Jeffersontown	91	4	337
Campbellsville			
Pleasant Hill	172		334
Versailles	67		329
Lou., Baptist Temple	76		320
Mt. Washington	105	1	312
Ashland, Pollard (1)	101	1	311
Corbin, First	111		308
Frankfort, Crestwood	104		303
Dawson Springs	75		288
Walton, First	104		288
Albany (3)	63	4	268
Marion	99		264
Owensboro			
Seven Hills	68		258
Dayton, First			254
Hawesville	98		253
LaGrange, DeHaven Mem'l.	58		252
Williamson, W. Va.			
Williamson	127		251
Benton, First	89		249
Junction City	90	1	248
Cadiz	66		240
Lou., Audubon	66	2	225
Owensboro			
Lewis Lane	90		223
Sonora	109	1	223
Campbellsville			
South Campbellsville	96		214
Cloverport (1)			212
Hazel			212
Providence, First	58		208
Carrollton, First	54		204
Frankfort, Memorial	52		197
Covington, Ashland Ave.	65		192
Forks of Elkhorn	51	2	171
Ashland, Belmont	61		98
Owensboro			
Hall Street	212		
Madisonville, First	243		979
Henderson, First (1)	152		495
Greenville, First	100		337
Hazard, First	90		322
Frankfort, Thorn Hill	132		302
Paintsville, First (1)	71		229

Missionaries Enter Three New Countries

Southern Baptists added three countries to their overseas mission fields in 1956, bringing the total number of countries or territories served to 38. The new countries are Tanganyika and Kenya, in East Africa, and Pakistan, in the Far East.

The first Southern Baptist missionaries to arrive in Tanganyika for permanent residence were Rev. and Mrs. Winfred O. Harper who entered October 20. Now there are ten missionaries in the country, all of them in language study in Dar es Salaam, the capital. In addition to the Harpers, they are Dr. and Mrs. Jack E. Walker, Rev. and Mrs. G. Webster Carroll, Rev. and Mrs. James E. Hampton, and Rev. and Mrs. Samuel A. DeBord. Rev. and Mrs. Earl R. Martin are to leave the States for Tanganyika in January.

The address of the missionaries in Tanganyika is: Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

Rev. and Mrs. Davis L. Saunders, formerly of the Nigerian Mission staff, have just arrived in Kenya to begin groundwork for opening Baptist work in that country. They will probably

open a good will center in Nairobi, the capital.

Rev. and Mrs. Troy C. Bennett, appointed last June for service in East Pakistan, sailed in December. After January 20 their address will be: Baptist Mission, Faridpur District, Faridpur, East Pakistan.

The total number of active Southern Baptist foreign missionaries at the end of the year is 1,113. This compares with 1,020 at the end of 1955. The Foreign Mission Board appointed 121 new missionaries during 1956 for a net gain of 93.

Pastor R. G. Shelton, Paxton, Illinois, was operated on at the Norton Infirmary, Louisville, December 28. He is a brother of Pastor Thomas Hicks Shelton, Latonia Baptist Church, Covington, Ky., and was himself formerly pastor of the Providence Baptist Church, Woodlake, Ky.

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Congratulations to the "Status-Quo" Man

By HERBERT C. GABHART, Pastor
McLean Baptist Church, Memphis, Tenn.

"I would be most happy to know that I could maintain the present level of our church's work for the next five years." Thus spoke one of the finest pastors of our association and of the Southland, and one who in no way is obsessed with defeatism or laziness. He was speaking as a realist with the same determination and vision of a pioneer.

For a long time I have hoped that someone would say something strongly in favor of the man who gives himself unstintedly to a situation where numerical growth and record-smashing reports just don't come so naturally. In my opinion there are many very capable and wonderful ministers in our convention who have fought valiant battles in areas where the numerical reports seemed to indicate that his work was at a standstill, yet quality was there and God was there.

No one rejoices more than I in the rapid growth of churches in fast-developing areas. Such growth is as it should be. For as my dear friend and long-time soldier in the work of establishing new churches, Dr. D. A. Ellis, once remarked, "All that good brother has to do is to open his church door and behave himself and the people will flock in and fill his church." Of course, growing a great church in a new housing area is not that simple and Dr. Ellis did not mean to infer such oversimplification. A new church has its problems and trails which would take another story to describe.

Let us look at the man in a situation where the housing condition has reached a saturation point, where the area has already begun to wane, where people have begun to move from it into new sub-divisions, where the economic level of the community has dropped from rather well-fixed middle-class folk to a comparatively low-rent housing area, where some commercial interests have replaced residences. Take a look also at the fellow in the small town where there is no new industry, where the trend to the large city has set in, where the town itself fights to keep its present economic conditions. This brother has a tough struggle maintaining the work. His work is hard. He wants to organize new departments, he wants to show good net increases all along the line. He wants to feel the joy of growth and expansion. His records do not compare favorably with some churches just two to three years old. All of this tends to cause a bit of disappointment. Magazines and periodicals tell glowing stories of churches "bust-

ing" at the seams. He queries himself, "What is wrong with me? Have I lost my zip? Maybe my work is through in this town." Then, in a weaker, yet natural, moment he remembers that he has not been asked to appear on denominational programs. He concludes that his work is on the verge of failure.

But to this man I would like to say several things. First, my good friend, your work is important and you are



SOUTHWESTERN SEMINARY'S MID-TERM COMMENCEMENT.—Two Kentuckians will be given diplomas at the January commencement of Southwestern Baptist Theological Seminary, Fort Worth, Texas, on January 18, and both of them are from Mayfield, in Graves County. They are (left, above) James H. Gream, and (right) Artell Melton Wright. The exercises are to be in the Truett Auditorium at 7:30 p.m. Commencement speaker will be Dr. S. R. Woodson, pastor, First Baptist Church, Columbus, Miss. There are to be 123 graduates.

not a failure. You have a glorious opportunity. Your work has a quality angle that should challenge you. You do not have the problem that some of your brethren have; and that is, of trying to keep from losing little freckled-face Johnny Jones in the mass of organizations until he becomes boy number three in class four of department five. You can really know your people and personalize your ministry. You can be with them in so many activities that the fellow in fast-growing situations never have available to him.

Second, you are doing a good work maintaining the *status-quo*. There are souls to reach. There are people to minister to who are in trouble. After all, I do not know whether anyone will ever figure this out, but somewhere along the way there is a point where the law of diminishing return goes into action which says that a church can get too

big to the extent that on a percentage basis its efficiency decreases from that point on up.

Third, think of the people your church has contributed and will continue to contribute to other churches. To illustrate this from my own experience, our church is located in a lovely area, well-established. We have been blessed with having had in recent years a number of young married couples in our membership. One of their strong desires has been to own their own home. Many of them could not buy in our community due to the cost of the homes and the down payment necessary to complete the real estate deal. With G. I. benefits these couples could bring this dream to fruition by buying in one of the new sub-divisions on the edge of town. We now have four young men who, in the past four years belonged to our choir, serving as part-time music directors in other churches of our association. In another case, one of our young deacons about three years ago moved into a fast-growing suburban area. Now he is chairman of the Board of Deacons in his new church home, which is only about six years old and has a membership as large if not larger than many churches fifteen or twenty years of age located in different type areas. We also think of others who are active in many churches in areas in which they now own homes. We take joy and satisfaction in their work.

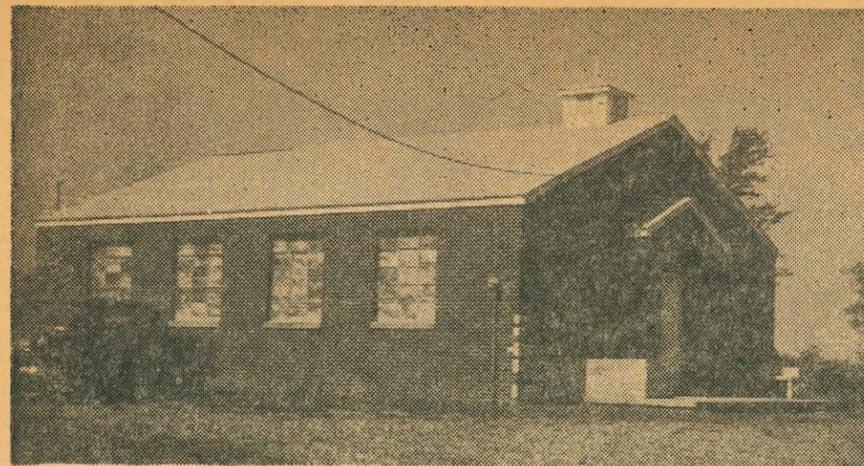
Fourth, you do remember, don't you, that numbers are important but they are not everything. Numbers tell only half of the story. And after all, most areas and communities still have unenlisted and unsaved people and there is enough to do on the quality and quantity basis to take all of one man's time.

Fifth, and as to the matter of not being asked to participate on denominational programs, this isn't too serious. Our good leaders are always looking for the man who can plough a deep furrow. We are way behind in the matter of men who have time to think and men whose thoughts have stimulated and changed communities and cities.

I am not sure, but I am of the opinion that men who have fought a good fight to hold the *status quo* have found the task as difficult, as challenging, and as important as that man where opportunity presented itself in a new sub-division.

As the British would say, "Bully good, my fine friend!" You are an important cog in the wheel. Your work really counts. Thank God for men like you. Hold the rope while others venture into undiscovered areas. All together this denominational body of Southern Baptists will cover the South as the "dew covers Dixie."

John R. Gunn died at the Georgia Baptist Hospital, Atlanta, Ga., November 15, 1956.



The new Sharpe Baptist Church building was dedicated free of debt a few months ago, in Blood River Association, under the leadership of Pastor George Shaver. Organized in 1952 with nine charter members in a garage, with L. R. Fieldson as its first pastor, they now have 39 members.

One Hundred and Twenty-One Appointments in 1956 Bring Foreign Mission Staff to 1,113

Eighteen missionary appointments at the December meeting of the Southern Baptist Foreign Mission Board brought the total number of active foreign missionaries to 1,113.

The 1956 appointments totaled 121, an all-time record which compares with 104 for 1955.

At its October meeting the Board set a minimum goal of 130 missionary appointments in 1957.

The new appointees are Travis S. Berry and Bernice Hayles Berry, both of Alabama, for South Brazil; Gene A. Clark, North Carolina, and Dorothy Lawhon Clark, Florida, for Japan; Hadeldean Hibbard, Kentucky, for Nigeria; Robert H. Lloyd, Kentucky, and Charlotte Green Lloyd, Texas, for Argentina; Paul C. Mosteller, Florida, and Dorothy Brizendine Mosteller, Tennessee, for Thailand.

John A. Poe, North Carolina, and Jean Howard Poe, Tennessee, for South Brazil; J. Earl Posey, Jr., Alabama, and Mamie Lou Eubanks Posey, Mississippi, for the Philippines; Britt E. Towery, Jr., and Nelda Joan (Jody) Long Towery, both of Texas, for Taiwan (Formosa); Ruth Vanderburg, Arkansas, for Indonesia; and George R. Wilson, Jr., Oklahoma, and Elizabeth Schreiber Wilson, Florida, for Hong Kong.

The new missionaries had several days of orientation in connection with their coming to Foreign Mission Board headquarters in Richmond, Va., for appointment. Under the direction of the Board's personnel department, the program was designed to help them face their task, the countries where they

will serve, and the related problems of adjustment in a more realistic fashion.

Seven panel discussions took up "The Missionary's Approach to Non-Christian Religions," "Development of Mission Policies," "Developing Good Public Relations on the Mission Field," "Family Life on the Mission Field," "The Missionary's Approach to Catholicism," "Women's Work and Youth Activities," and "Theological Education and Church Development."

Lectures from the Foreign Mission Board's area secretaries presented a broad view of conditions around the world. Dr. James A. Shield, Richmond psychiatrist, spoke to the group on "Maintaining Emotional Stability on the Mission Field."

Dr. Baker James Cauthen, executive secretary for the Board, spoke on "The Missionary and His Relationships on the Mission Field" and "The Missionary and His Relationships at Home."

Furloughing missionaries who helped with the conference are Miss Martha Franks, Taiwan, Mrs. Lloyd H. Neil, Nigeria, Dr. J. Glenn Morris, Thailand, Dr. and Mrs. Robert H. Culpepper, Japan, and Dr. and Mrs. A. R. Crabtree, South Brazil.

For the past three years the personnel department has held an orientation conference in the late spring for recently appointed missionaries and missionary candidates. The 18 young people

just appointed were not far enough along in appointment procedure to attend the annual orientation sessions in Waco, Texas, in June; therefore, the Richmond conference was held.

D. M. Nelson Retiring As College President

CLINTON, Miss. — (BP) — D. M. Nelson has announced he will retire as president of Mississippi College here but gave no date for his retirement.

During his 50 years of association with the four-year Baptist college Nelson's name has become almost synonymous with that of Mississippi College.

Not only did he study at the college—alumnus of 1907—but he served as professor of physics before he succeeded J. W. Provine as president in 1932.

Mississippi College has increased from 360 students to over 2,000 in this span of 25 years as president. It also has greatly enlarged its campus.

In announcing his plans to retire, Nelson said: "We have thought that with the completion of the library and fine arts building and with three other buildings begun and on the way toward realization, we should transfer the responsibility of the presidency to younger and more capable shoulders."

The board of trustees appointed a nominations committee to seek a successor.

Nelson is the second president of a Southern Baptist college to announce his retirement in recent weeks. Harwell G. Davis recently said he will retire as Howard College president in 1958.

Sam C. Reeves is the new regional secretary for the Relief and Annuity Board, SBC, coming to that work from the pastorate of the Emmanuel Baptist Church, Alexandria, La.

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Mississippi Allows Colleges to Borrow

JACKSON, Miss. — (BP) — Mississippi's four Baptist colleges have authority to borrow a total of \$600,000 against their capital needs allocations for 1957-60 to meet immediate building needs.

The Mississippi Baptist Convention, in session here, granted the authority. Mississippi College at Clinton will erect four buildings—a library, fine arts buildings, and dormitories for men and women. Each of the other three schools will construct two buildings.

The \$600,000 in borrowed funds will be added to \$435,000 already available from current capital needs allocations, making a total construction fund of \$1,035,000.

The Convention also authorized any of the colleges to issue bonds at a maximum of 2 7/8 per cent interest for construction. Loans must be self-liquidating. This apparently means that the loaning agency will be the government's Federal Housing Authority.

Mississippi College announced it will apply for \$400,000 through a bond issue. This will be used to build a student activities building having in it several

revenue-producing sources such as barber shop and cafeteria.

The 1957 Cooperative Program budget is \$1,900,000, with a Southern Baptist Convention share of \$712,258 less \$84,998 preferred item.



S O UTHEASTERN GRADUATE.— Virgil H. Moorefield, Jr., whose parents live at Route 3, Hopkinsville, Kentucky, will receive his B. D. degree from Southeastern Baptist Theological Seminary, Wake Forest, N. C., January 25. Moorefield's wife is the former Jane Richardson, of Hopkinsville. They have an infant son, Virgil Edwin. Morefield is a graduate of Hopkinsville High School and Wake Forest College. He was ordained to the ministry by the First Baptist Church of Hopkinsville in June 1954. At present he is pastor of the Sandy Branch Baptist Church in North Carolina.

►Southern Seminary has received a gift of more than 200 volumes from the personal library of William Williams, one of four founders of the seminary.

►Duke K. McCall, president, Southern Baptist Theological Seminary, has been named chairman of the Accrediting Commission of the American Association of Theological Schools.

►The Ohio Baptist Student Convention had its first convention December 7-9 at the Tri-Village Baptist Church, Columbus, Ohio, where C. Hoge Hocken-smith, formerly of Kentucky, is pastor. We notice so many Kentuckians and former Kentuckians on the program. Dr. C. C. Warren, president of the Southern Baptist Convention, was one of them, Secretary Ray Roberts, of the State Convention of Baptists in Ohio, was another. Dr. George W. Redding, professor of Bible at Georgetown College, Maurice P. Willis, student secretary of Alabama; George Fletcher, of Ohio's Department of Religious Education; M. Wendell Belew, now of the Home Mission Board, were others. Also we notice such names as Glenn Igleheart, Louisville; Miss Martha Yocum and Robert W. Fields, Georgetown students, and others.

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