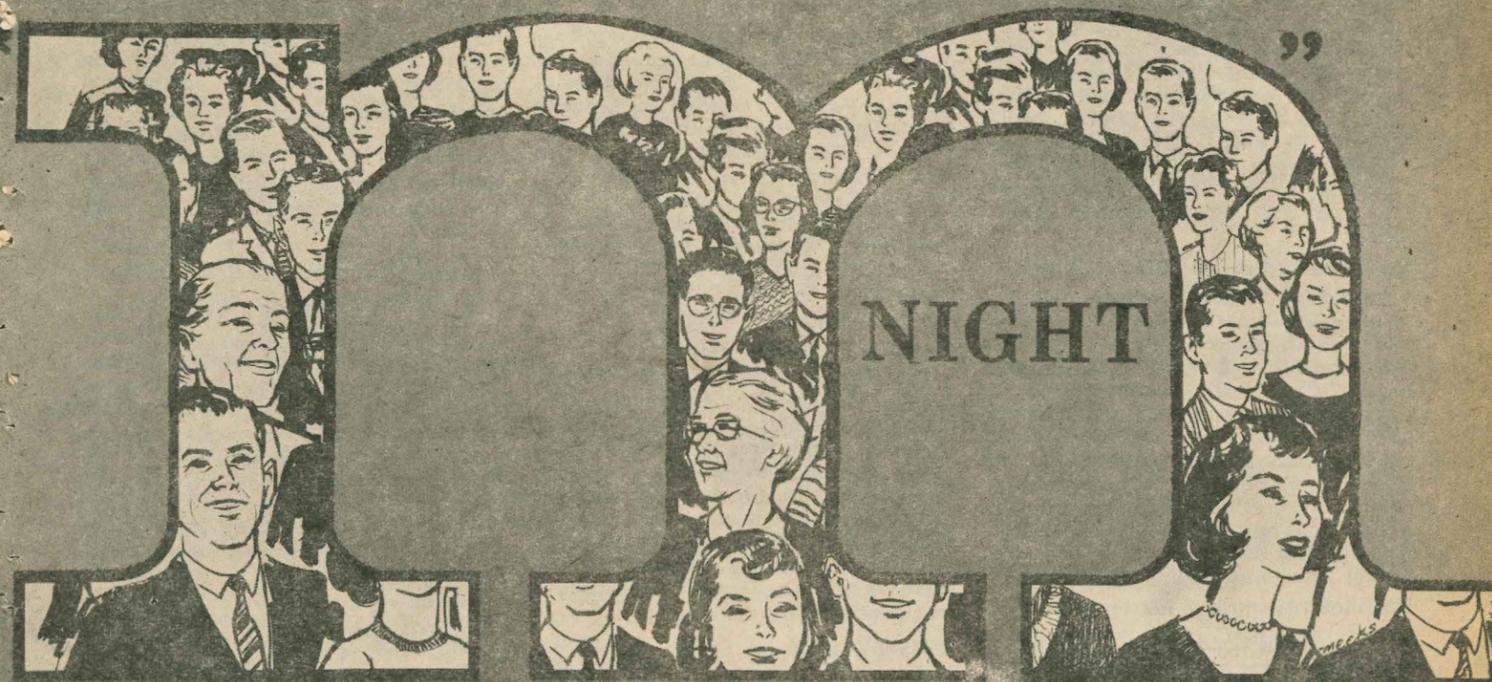




WESTERN

RECORDER

November 29, 1962



ASSOCIATIONAL TRAINING UNION MEETING

DECEMBER 3, 1962

"M" Night was conceived in a time of national emergency during World War II. The idea was to "Mobilize" Training Union forces for the Lord's work. Even though our nation is not at war, there has never been a greater need or opportunity for Baptists to rally in support of world missions. Over 29,000 Kentucky Baptists are expected to "Mobilize" for information, inspiration and preparation. See page ten for listing of "M" Night meetings in the State of Kentucky.



GLEANINGS FROM THE FIELD

New Dorm for Midwestern

A new \$403,000 men's dormitory is to be built on the campus of Midwestern Baptist Theological Seminary, Kansas City. This is their seventh building.

Deacon Parish Dies at Buffalo

Leonard J. Parish, member, teacher and deacon of the Buffalo Baptist Church, died recently, and his church on November 7, 1962, adopted resolutions of thanksgiving for his faithful years of dedication and service rendered.

Harold Tallant in Tennessee Meetings

Reports from Pastor Raymond Sanderson of the First Baptist Church, Clinton, Tennessee, indicate unusual blessings of the recent revival. Preacher for the services was Pastor Harold D. Tallant of the First Baptist Church, Madisonville, Kentucky. Of the 41 additions to the church, 31 were by baptism. Sanderson went to the Tennessee pastorate from First Baptist Church, Pineville.

Music Instruction in Liberty Church

Charles J. Nichols, minister of music at the Gethsemane Church, Danville, taught a one-week music school in "The Beginning Music Reader," at the Liberty Baptist Church, three miles west of London, on Somerset Road, and this was attended by an average of 45, with 22 receiving the awards. After that, on November 27, he conducted a hymn sing, at which time those studying made up a combined choir, aided by several quartets and trios and other choirs from the Laurel River Association.

Hospitals Arranging Master Plan

The Hospital Commission of Kentucky Baptists and the boards of directors of the three Baptist Hospitals in this state have employed the firm of Herman Smith, M.D., of Chicago, to prepare a master plan guiding the growth and development of the three hospitals over the next ten to fifteen years. Dr. Smith was the original consultant for Western Baptist Hospital in Paducah in 1946. The firm will now work with the hospitals' medical staffs, department heads, administration and boards of directors in preparing a master plan study. Dr. Smith and associates will analyze the hospitals' occupancy and utilization experience for the last several years and will study population figures for the hospitals' service areas, make projections regarding growth and needs for the future.

Negro Extension School at Gary

An Extension School has been opened at Gary, Indiana, by the American (Negro) Baptist Theological Seminary of Nashville, Tennessee. Classes are being conducted in the Pilgrim Baptist Church at Gary, and so far sixty students have been enrolled. This makes their 25th Extension School in various parts of the country. Therein the Nashville seminary is making it possible for hundreds of students—both preachers and laymen—to begin and to continue their studies in the Bible and related subjects.

Winfrey Durrett Changes Work

M. Winfrey Durrett has resigned as pastor of the Baptist Church at Meadowview, Va., in order to become superintendent of missions of the New Lebanon Baptist Association, Route 1, Lebanon, Virginia. The New Lebanon Association joins Kentucky on the northwest and West Virginia on the northeast. He and his wife, the former Carmen Gibbs, of Lewisburg, Kentucky, both attended Campbellsville College, and he is a 1956 graduate of Southern Baptist Seminary. He hails from near Columbia, Ky.

Progress in Spring Valley

The Spring Valley Baptist Church, Bethel Association, Raymond Rich, pastor, has recently placed the Western Recorder in the church budget. Spring Valley has enjoyed unusual progress in the last year. This includes 20 additions to the church, the purchase of an organ, a piano, pulpit furniture and a church bus. A recent revival, in which Shaney Oliver was the evangelist, resulted in four baptisms.

A Halloween Treat

Halloween brought treat—not trick—for Mr. and Mrs. J. Thomas Norman, Southern Baptist missionary appointees for Columbia. Their third child, Nancy Carla, was born October 31. The Normans, now language students, may be addressed at Apartado 4035, San Jose, Costa Rica. Both are Texans, he of Trenton and she, the former Joan Watson, of Chico.

Ed Gibson Called to Henderson

Pastor Ed Gibson has been called to the Watson Lane Baptist Church, Henderson, Kentucky, and he and Mrs. Gibson will be moving there shortly. He has been at Woodland Baptist Church, near Morganfield, for nearly four years. Their new address will be 3088 Mimosa Drive, Henderson, Ky.

Old Testament Telecasts in Mexico

"Immortal Lives," a series of 13 programs on the Old Testament, written in Spanish by Southern Baptist Missionary Roy L. Lyon, is being telecast at 4:00 p.m. Thursdays over XEW-TV, Channel 2, in Mexico City. Seen coast to coast, the shows started in October and will run through December. Using the pen name, Roberto Lenero Leon, Mr. Lyon wrote the series at the request of Octavio Menduet, a producer at Telecentro, Mexico City, and a member of the local First Baptist Church. The finest of television facilities are provided for the shows by the sponsor, a college in Mexico City, says Mr. Lyon. Favorable comments have been given them by one of the city's leading newspapers, the *Excelsior*.

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

WESTERN RECORDER

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Middletown, Ky.

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

The Message of The Cross

By Eric C. Rust

The Cross is the heart of our Gospel. Cried the Apostle Paul: "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). The Johannine testimony affirms that only by the lifting up of the Son of man will the true redemptive purpose of God in Jesus be disclosed (John 8:28; 12:32). Our Lord steadfastly set his face like a flint to go to Jerusalem (Luke 9:51), and in Gethsemane, with bloody sweat and tears he accepted the bitter cup of the Cross as the Father's will for him (Mark 14:32-36). To his disciples he declared that he, the Son of man, came to give his life a ransom for the many (Mark 10:45), and at the Last Supper, the cup of wine became the sign and symbol of his own blood whereby a new covenant would be established between God and men (1 Cor. 11:25).

I. Man's Sinful Bondage

We do not understand the significance of the Incarnation and the Cross, unless we face the estranged state of humanity. We emphasized this estrangement in the preceding article, but now we need to probe it more deeply. Man is estranged from God, and this carries with it estrangement from his fellows. At its deepest level the Biblical testimony views sin as rebellion and as rebellion that brings man into a demonic bondage from which he cannot escape from his own efforts. At its roots, sin springs out of a creaturely pride in which man sets himself up against God. This is the revelatory insight of the story of the Fall in Genesis. Man is led to believe that he can be like God. He is not big enough to conceive this himself. It has to come from beyond him. The serpent whispers, an indication of a demonic presence bigger than man, which tempts man to his own destruction. Furthermore, fallen man finds himself outside in the wilderness, unable to return to fellowship with God. The barred gate and the angel with flaming sword stand as reminders that man cannot save himself. In his pride and rebellion he is in a demonic bondage from which he cannot escape.

Even his human righteousness will not save him, for his morality is shot through by his pride (cf. Rom. 2). He cannot obey the divine law without being proud of it. And, when he repents of being proud, he soon becomes proud of having repented. So historical man finds himself caught up in a tread-mill of pride from which he cannot escape. "O wretched man that I am! Who shall deliver me from this body of death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). Here is man's tragic state. He is sold under sin as a

slave (cf. Rom. 6 and 7). He is in thralldom to the evil one. His disobedience has brought him under the dominion of sin and death, and his dilemma is that even his righteousness, his good works, his respectability, will not save him. His obedience is so touched with pride that the devil holds him still.

You will remember our Lord's parable of the Pharisee and the publican, in which the Pharisee's pride vitiates even his repentance (Luke 18:9-14). The story is told of a Sunday school teacher who was teaching this parable and warned her children about the Pharisee's arrogant thanksgiving that he was not like the publican. Then she said: "Now children, let us thank God that we are not like that Pharisee!" Here is the terrible reality. Not only our obedience but even our penitence can be vitiated by the demonic grip of our pride.

If we are to get right with God we must obey with humility and repent in a clear-sighted vision of what our pride and sin mean to our Creator. Yet this we cannot do. Only so can our demonic bondage be broken and man be set free to become the child of God. Now this is what God has done in the Incarnation. Christ has broken our bondage and set us free. He has offered the perfect sacrifice that covers over disobedience and brought us home.

II. The Triumph of the Cross

Our Lord clearly regarded his Messianic task as involving deliverance from the power of Satan. He cast out demons and claimed to do so because the Kingdom of God was present in his person (Luke 11:20). When the Seventy returned from their successful mission, he rejoiced because he saw Satan fall like lightning out of heaven (Luke 10:18). The Johannine testimony affirms that our Lord, on the eve of his passion, recognized that this meant the casting out of the prince of the world (John 12:31). Paul declares that on the Cross our Lord triumphed over principalities and powers, making a show of them openly (Col. 2:15). The tyrants which hold men in thrall were decisively defeated. Indeed, if the princes of this world (and Paul means here the demonic forces which hold men in thrall) had known what they were doing, they would not have crucified the Lord of glory (1 Cor. 2:8). The devil and his powers overreached themselves when they brought Jesus to the Cross. Their seeming victory was really their defeat. He rose from the dead and decisively broke their power over men. Here the Cross and the Resurrection are inseparable. They constitute God's victory over sin and evil, a victory which sets men free.

The New Testament men believed that the work of our Lord's life was brought to a focus in his death. Here the kingly power of God was brought to decisive issue with the powers of darkness, and the triumph won on Calvary determined the future course of human history. The grace of God had now appeared bringing salvation (Titus 2:11). Man's thralldom to sin and evil was broken, and freedom was his if only he committed himself to the Christ. In the Second World War, the successful landing on the Normandy Beaches presaged the end of the whole conflict. Because D-Day was won, V-Day was certain. So it was with the Cross. Here the decisive battle had been fought and won. The Kingdom of God had been manifested with power, and the ultimate outcome of history was sure.

The Kingdoms of the earth go by,

In the purple and in gold,
They rise, they flourish, and they die,
And all their tale is told.

One Kingdom only is divine,

One banner triumphs still.
Its King—a servant, and its sign—
A gibbet on a hill.

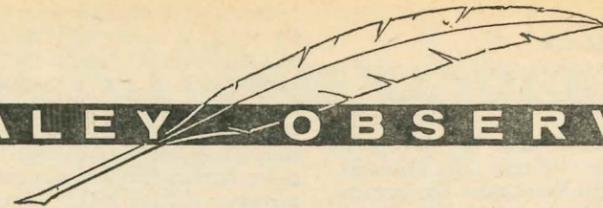
God has set men free. Once for all the triumph has been won, and we are living in the aftermath of Calvary. Evil still lifts its head, but the Evil One is defeated, and the powers of this world are passing away. We can lift up our heads and rejoice, for now is the day of salvation. When Jacques Cartier met the Red Indians for the first time on the banks of the St. Lawrence River, he did not tell them of the might of Rome and the glory that was Greece, of the greatness of European civilization. He lifted up a Cross and told them about Jesus. So into this weary and sin-bound world we go with the triumph of God on Calvary's tree.

III. The Sacrifice of Calvary

Christ set men free because he did for men what they could not do for themselves. Because in their pride and rebellion they had sold themselves under bondage, they could be delivered only by humble obedience and a contrite spirit. They could be reconciled to God only if God himself broke their bondage and performed for them what they could not do themselves. To live with him they must walk humbly, love mercy, and do justly (Micah 6:8). Yet this they could not do. In reconciling them to himself, he would also break their bondage. And so God becomes man, walking for them the road of selfless obedience and utter humility, entering under their bondage and bearing their judgment. Grace is God doing for men what they cannot do for themselves. Grace is God meeting his own demands himself.

The sacrificial system of the Old Testament temple found its fulfillment

(Continued on Page 14)



**"I Was an Hungered, and . . .,"
Or, Two Candy Bars and to Bed**

It all began at the Kentucky Baptist Student Union Convention in Lexington. On the Saturday evening program were two truly great humanitarians. One was Dr. Robert Hingston, professor of anesthesia at Western Reserve University. The other was Henry Q. Taylor, secretary of Health Services for the nation of Liberia, in West Africa. The two famous men came to tell 1,000 or more Kentucky Baptist college youth about Operation Brothers Brother II. This project which was inspired by Dr. Hingston saw the dread disease of smallpox begun to be brought under control by mass inoculation of thousands in the cities and bush of Liberia. This was possible because a team of doctors and technicians gave their time and services in this mission of mercy. The inoculations were done with the famous peace gun, invented by Dr. Hingston. It shoots serum at 700 miles per hour painlessly into the arms of patients as fast as they pass by.

Dr. Hingston is a member of the First Baptist Church of Cleveland. He was born and reared in Alabama and is a medical genius. He believes he is to use his medical skill and personal resources for ridding the underprivileged peoples of the world of the diseases for which there is a cure. He asked for and received a million dollars worth of serum from American drug companies and from other sources received hundreds of tons of Bibles and books for distribution among Liberians.

In Liberia, Hingston was welcomed and aided in the project by Health Secretary Taylor. They worked tirelessly 14 to 18 hours a day inoculating, removing goiters and performing other acts of healing mercy. At Hingston's insistence, Taylor has come to the United States for a visit, with Hingston as his host. Since arriving, Taylor has spent time at medical schools, other health centers and in Washington where he has had conferences with such high U.S. officials as G. Mennen Williams, secretary for Africa in the Kennedy administration.

At Hingston's suggestion, Taylor told the students how he had already succeeded in ridding Liberia of the dread disease called yaws. This disease is caused by a syphilitic-type germ which eats large pockets in the victim's body. One shot of penicillin kills the germ. Taylor, a radiant Christian, belongs to the Lutheran Church and is currently running for the national congress in Liberia. Incidentally, the president of Liberia is a Methodist minister and the vice-president is a Baptist minister. Taylor first heard of Jesus

Christ from a Methodist missionary and was educated in a Presbyterian mission school.

Imagine the privilege of bringing these two famous humanitarians back to Louisville by auto from Lexington. They were to catch an early plane out of Louisville on Sunday morning to be in Cleveland for mass inoculations against influenza on Sunday afternoon. But the thrill of being in the company of these two great men soon turned into humiliation.

Starting out from Lexington about 11:00 p.m., Taylor mentioned that he was hungry, since he had not eaten anything since breakfast. He had missed lunch on his plane which could not even land in Lexington due to the fog. Deplaning in Louisville, he rushed to the convention in Lexington arriving after his scheduled time on the program.

The first eating place open as we journeyed toward Louisville was in Frankfort. As we walked into this place, it never occurred to me that one of us had different color skin. In fact, from the moment that I met this great person I was never aware of his color. But I was suddenly jarred to reality when I saw the anguished face of the waitress when we sat down.

Immediately, I went to her to explain who we were and why we needed to eat. She had already sent for the man in charge who appeared and expressed regrets that he could not serve us. He said this was a community policy, and he was instructed by the restaurant owner not to serve a colored person. We departed assuring our friend Louisville was different in this respect.

We arrived at the Louisville hotel at 1:15 a.m., just after the coffee shop had closed. Taylor was still hungry from not eating in 18 hours, and so we found an all night eating place two blocks away. Feeling certain it was all right, but wishing to avoid any scene, I went in ahead to ask about service. Again, the man in charge shook his head saying the boss had left orders not to feed any black customers.

And so Hingston and Taylor said goodbye and walked back to the hotel and to bed still without even a hamburger. Two bars of candy bought by a white man was all the food a famous humanitarian had on his first visit to Kentucky.

I felt like crying, not for Taylor who smiled through it all, but for Kentuckians who apparently never read, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2)

You see Liberia had meant much more than they realized to these who had not even a crumb for a distinguished Liberian. Liberia fought with the United States in World Wars I and II. In World War II American troops were stationed in Liberia to keep

Germany and her allies from using the coastal region as a base of operation. It was also from Liberia that almost every pound of rubber came that kept America's military machines on wheels. And Taylor's fellow countrymen had served as American beasts of burden in transporting this rubber on their heads to the loading places. If Germany instead of America had gotten Liberian rubber, Germans might be treating Americans today like Kentuckians treated a Liberian last Saturday night. Probably those refusing to feed Taylor rode home last Saturday night from work on rubber from Liberia.

Besides all this, there is the consideration of such pointed words as: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered and ye gave me no meat. . ."

"Lord, when saw we thee hungered . . . and did not minister unto thee?"

"Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

And these shall go away into everlasting punishment.

How Innocent Is CEF?

Judging by the reaction of the Louisville chapter of the organization known as Citizens for Education Freedom to the church-state resolution passed by Kentucky Baptists at Owensboro, a sensitive spot must have been uncovered. Too long this organization has been moving in on Kentucky citizens seeking public education funds for parochial purposes. It is high time that it was smoked out, and apparently the information in the resolution did just this.

The organization reacts by acting as if it is innocent as a lamb and as sweet as perfume. It even tries to divorce itself from Romanism. No one has said it is sponsored by the Roman Catholic Church, but no informed person can but recognize that its aims and its objectives are identical with those of the American Roman Catholic hierarchy and particularly the National Catholic Welfare Conference. This makes it a Catholic front organization by whatever name it is called.

It is interesting to examine this statement of denial the organization has issued. For example, it claims it does not seek "public grants" for any schools or

churches. It talks about school transportation as public safety rather than an educational function. It talks about civil liberties for teachers rather than garbed nuns in public schools.

Let CEF deny its specific proposals exposed in Bob Brown's article of November 15 in the Western Recorder. Brown has documented from CEF literature these brazen proposals to capture public education funds for parochial purposes.

It is a matter of history that this organization sponsored legislation in the 1962 Kentucky General Assembly to take from 12 to 18 million dollars of tax funds for the transportation of parochial pupils which is clearly against the Kentucky constitution.

It's a matter of record that a chapter of this organization sponsored Roman Catholic candidates for public school board in northern Kentucky with the goal of this organization as a platform.

It's also a matter of record that this organization proposes that public school money be given to parochial schools through tuition scholarships to pupils going to Roman Catholic and other parochial institutions.

It's the literature of this organization that proposes the public school boards lease Roman Catholic schools and employ Roman Catholic nuns as teachers. In these so called public schools religious indoctrination would come before or after regular classes.

Let CEF deny these facts. They do not do so in their answer to the Kentucky Baptist resolution. Instead, they talk piously without telling the whole story. They say CEF is not connected with any political party but do not say local chapters of CEF run their own candidates openly. They say they are not seeking "public funds" for any schools or churches, but they do not say they are seeking \$200 student scholarships to be turned over to parochial schools. What's the difference!

Let CEF desist from making such proposals if they expect not to have their hands called. Their plea for educational freedom is pure bunk. The American public schools offer the greatest educational freedom the world knows. Let those who reject American public schools thank God they live in a nation where they are already free to provide their own schools. This freedom, however, does not involve the right to ask citizens to pay the bill for their sectarian instruction.



Against Questions That Confuse

Dear Editor:

I am in complete agreement with those believing in the right of each individual to interpret the Bible as God gives him light. To take this right from us, would leave us little better off than those under the yoke of dictatorship. It will be a

gloomy, dark day for Southern Baptists if and when the time comes that we shall be forced to allow others to do our thinking for us.

However, I think it is an imposition on the part of those believing and interpreting the Scriptures in a way foreign to our cherished Southern Baptist

beliefs and way of life, to try to project and impose upon us—the reading constituency of our faith—those things in question. Let them interpret and believe as they will, but why confuse, and arouse suspicious questions in the minds of so many, about things so long ago settled by some of the greatest minds known to Southern Baptists?

Let us hope that our gentle teachers will always find the way to enlighten our flexible young minds, and not to confuse them.

Wm. R. Bradshaw, Pastor

Cannonsburg Baptist Church
Ashland, Kentucky

ATTENTION ASSOCIATIONAL CLERKS

For quick delivery on your Minutes let us have your copy now.

Foreign Mission Board

Intercession For A Troubled World

By Baker J. Cauthen

RICHMOND, Va.—It is a great privilege at the request of Woman's Missionary Union to write a word concerning the forthcoming Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

The first week in December is the time for the Week of Prayer. This is an occasion when intercession for the work of Christ across the world will arise from thousands of hearts.

It would be difficult to express what this week means to the missionaries who serve in 52 countries. Many of them labor in fields where need is overwhelming, resources are limited, and discouragements abound. They stand much in need of the reinforcement that comes only through intercessory prayer.

Throughout 1962 many missionaries have had to walk through dark valleys of sorrow when word has come of sickness and death of loved ones far away. Every missionary who goes through these experiences bears testimony to the blessing that comes from feeling the undergirding of intercessory prayer.

The Week of Prayer has special meaning at just this time. For one thing, we are entering World Missions Year, the effectiveness of which will depend largely upon the power of prayer. We are also laying hand to large-scale responsibilities in evangelism. Not only in Japan but also in other countries of the Orient, Latin America, Africa, Europe, and the Near East there will be in 1963 intensive efforts to bring large numbers within hearing of the gospel of Christ. Each year the challenge of large-scale evangelism throughout the world becomes more urgent. The efforts which have been made in this direction underscore the importance of preaching the gospel with power, love, and effectiveness wherever doors are open.

We should enter as early as possible many new countries which have recently gained their independence. There are more than 50 separate countries in Africa, and in many of them we should project mission work at an early date. A beginning has been made in India, and we need to pray that it may lead to large-scale mission development. Work in many countries of South America and Southeast Asia needs to be expanded. Much encouragement is found in Europe,

both among English-speaking people and among nationals in their own languages.

The Near East and the entire Muslim world should be much in our prayers as we consider the limited amount of Christian witness among the people there and our evident responsibility for larger effort in the Master's name.

The disturbed condition of today's world is enough to bring all of us to a sense of the urgency of prayer. Recent international crises have caused people in every land to recognize how suddenly extremely dangerous situations can develop. We must pray for God's leadership upon those who bear responsibility in government.

It is increasingly evident that the most necessary element in mission work is the power of the Holy Spirit. Resources are important, but they cannot achieve what only can be done through the leadership and power of the Spirit of God. The concentration of intercessory prayer upon the mission fields and upon God's servants who labor there can mean fresh insights, daring imagination, and strengthened faith that what God wants done may be undertaken.

We should remember our Lord has taught us to pray that the Lord of the harvest may thrust out laborers into his harvest. Throughout the Week of Prayer we should keep in mind that missionaries are urgently needed in every land. Pastors, ministers of religious education and sacred music, workers among young people, teachers, doctors, nurses, dentists, hospital administrators, student workers, and countless others are needed on mission fields everywhere.

The Week of Prayer can bring very great blessing at the home base as spiritual lives are deepened, fresh dedications are made, and problems are surmounted. It would bless our entire denomination if we should be caught up at this time in a great experience of prayer. In praying for others we may find many of our own problems solved, and the love of God flowing through us toward the people of the world will bring us to fresh experience of Christian love near at hand.

The Week of Prayer is followed by the Lottie Moon Christmas Offering in which we lay a gift of love at our Master's feet in response to the tragic needs of a troubled world. If we glorify

our Lord in the Week of Prayer, we can rest assured he will get glory unto his own name as sacrificial gifts are out-poured and as they are used in the power of his Spirit in sharing Christ with the whole world. May God grant that the Week of Prayer this year shall be so vital that a new forward thrust in world missions may result!

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Seminary Aids Older People In Louisville

LOUISVILLE (BP)—Psychology courses on how to understand and get along with their grandchildren and Bible discussion periods were described as two of their basic needs by a group of senior adults meeting with Southern Baptist Theological Seminary faculty members here.

Senior adults from several Louisville Baptist churches met to help determine needs the seminary can meet in theological educational programs for retired persons.

"Teaching and other programs for senior adults is part of the seminary Conference and Research Center's spiritual development program for laymen," said Ernest J. Loessner, one of the center's programming directors and professor of religious education at the seminary.

After meeting with pastors, the seminary will initiate an experimental teaching program for senior adults beginning early in 1963.

Severns Valley Youth Set Record

The youth of the Severns Valley Baptist Association have responded in record numbers to the monthly associational youth rally. Vine Grove Baptist Church's Pastor W. Harlen McGinnis is in charge of the youth rally and reports an attendance of 306 at the last meeting held with the Stithton Baptist Church.

The rally is held on the first Saturday night of each month. The program consists of personal testimonies, special music, an inspirational message and a dedication service. Fellowship and refreshments follow the worship service.

Severns Valley Associational Moderator Howard Matthews reports that the rallies have resulted in the dedication of the lives of many young people to special Christian service. Matthews recommends such a program to all the associations of the Kentucky Baptist Convention.

Alabama Gifts Go Over \$5,000,000 First Time

MONTGOMERY, Ala. (BP)—For the first time in the history of Alabama Baptists, total receipts for one year have passed the \$5,000,000-mark.

According to A. Hamilton Reid, executive secretary-treasurer of the Alabama Baptist State Executive Board here, the total of gifts received for the fiscal year ending October 31 was \$5,124,348. This includes \$3,398,552 for the Cooperative Program.



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Send No Money, We Will Bill You January 1, 1963

WESTERN RECORDER

Kentucky Baptist Building

Middletown, Kentucky

Ex-Student Is First Donor In Bethel College Campaign

HOPKINSVILLE, Ky.—A student who attended Bethel College more than 40 years ago has made the first contribution to the school's \$250,000 campaign.

The donation was in payment of a long-standing loan made to the former student when she was attending classes at Bethel about 1919.

Campaign officials said the donor, now living in Ohio, mailed the \$300 gift to her alma mater without solicitation. Identity of the donor was not disclosed.

When the former student wrote the college recently to determine the amount of the unpaid balance, officials were unable to find any record of the indebtedness.

The Ohioan agreed, however, to make payment in full, earmarking the money for the \$250,000 development drive.

If the goal is reached by March 1, Bethel will share in the \$12 million statewide campaign to be conducted by the Kentucky Baptist Convention. The local school is slated to receive \$810,000 from the state campaign.

A campaign office will be opened November 26 in the downtown area. The Greater Hopkinsville Fund Drive for Bethel College is being conducted by the Chamber of Commerce and the college.

Dr. Robert J. Hastings, Louisville, stewardship secretary for the Baptist Convention, is serving as campaign consultant.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 18, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1240	5	349
Missions (3)	370	—	153
Louisville, Ninth & O	1095	1	758
Madisonville, First	989	2	288
Mission	27	—	—
Mayfield, First	988	—	254
Mission	120	—	—
Hopkinsville, Second	956	4	209
Owensboro, Third	918	—	299
Mission	75	—	64
Louisville, Crescent Hill	907	2	226
Missions (3)	197	—	60
Bowling Green, First	901	5	193
Mission	72	—	—
Covington, Calvary	885	—	—
Owensboro, First	848	—	167
Murray, First	828	—	112
Mission	34	—	—
Glasgow	845	—	155
Louisville, Carlisle Ave.	811	7	323
Missions (2)	90	—	52
Elizabethtown, Severns Valley	779	—	245
Harrodsburg	774	2	202
Mission	30	—	44
Lexington, Grace	738	—	157
Newport, First	681	1	125
Somerset, First	669	—	225
Missions (2)	128	—	48
Louisville, Bethlehem	617	8	269
Erlanger	602	1	194
Louisville, Beth Haven	600	3	284
Louisville, Beechland	575	3	151
Louisville, Green Acres	574	3	250
Louisville, Valley Station	571	2	152
Campbellsville	547	—	188
Missions (3)	120	—	65
Louisville, Victory Memorial	535	—	154
Louisville, Rockford Lane	527	1	171
Shelbyville, First	522	—	123
Georgetown	519	2	201
Mission	22	—	—
Frankfort, First	497	2	110
Mission	75	—	37
Florence	495	3	150
Mission	127	—	58
Winchester, Central	491	—	168
Henderson, Immanuel	490	2	120
Mission	403	3	—
Jeffersonton, First	488	—	144
Louisville, Baptist Tabernacle	486	2	182
Owensboro, Hall Street	471	—	—
Richmond, First	465	1	114
Franklin, First	461	—	143
Missions (2)	102	—	41

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Mission	55	—	—
Corbin, Central	454	—	111
Bowling Green, Glendale	443	3	214
Mission	43	—	35
London, First	437	1	119
Nicholasville	431	—	135
Middlesboro, First	421	4	94
Lexington, Porter Memorial	415	1	163
Owensboro, Eaton Memorial	415	3	216
Covington, South Side	410	—	58
Harlan	408	—	160
Missions (2)	67	—	—
Ludlow, First	406	—	80
Russellville, First	404	—	112
Mission	60	—	—
Danville, Gethsemane	400	3	210
Lexington, Trinity	399	1	170
Louisville, High View	395	5	144
Louisville, Ralph Ave.	397	—	246
Hodgenville, First	395	—	193
Walton, First	386	—	193
Louisville, Third Ave.	383	5	158
Louisville, Chapel Park	376	—	158
Louisville, 18th Street	365	—	122
Mission	41	—	47
Mt. Washington, First	363	—	123
Mission	83	—	54
Bardstown	359	—	79
Lawrenceburg, First	356	—	44
Mission	81	—	47
Frankfort, Thorn Hill	356	—	119
Corbin, First	342	—	113
Middletown, First	336	—	175
Owensboro, Crabtree Ave.	331	3	114
Louisville, Richwood	330	2	154
Lebanon, First	327	—	92
Louisville, Immanuel	324	3	86
Radcliff, Stithon	322	—	98
Louisville, Clifton	317	1	97
Mission	101	2	54
LaGrange, DeHaven Memorial	307	—	98
Henderson, Audubon	302	—	85
Missions	96	—	—
Owensboro, Lewis Lane	299	—	109
Louisville, Valley View	296	2	120
Cold Spring, First	283	—	134
Hopkinsville, Edgewood	281	—	105
Glendale, Gilead	275	1	198
Lexington, North View	266	1	107
Barbourville, First	265	1	117
Missions (3)	108	—	—
Marion	258	—	62
Falmouth	253	1	38
Mission	24	—	—
Frankfort, Memorial	249	1	103

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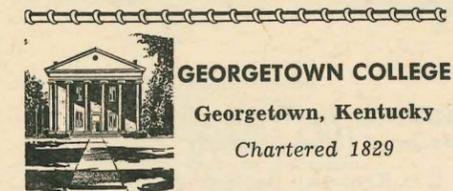
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Taylorville, First	217	—	88
Owensboro, Seven Hills	215	—	67
Taylorville, Kings	206	1	141
Louisville, Bicknell Ave.	205	1	82
Shelbyville, Highland	201	—	92
Hazel	191	—	—
Louisville, 4th Ave.	184	9	69
Marion, Second	175	—	92



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Gilbertsville, Bethel	132	—	67
Ft. Thomas, Highland Hills	102	—	59
Mission	15	—	—
Frankfort, East	85	—	57
Stamping Ground	38	—	28

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KENTUCKY BAPTISTS AT WORK

Training Union

"M" Nights in District Associations in Kentucky

By James H. Whaley, Sr., Training Union Secretary

Attend "M" Night in your association. It is Kentucky Baptists' largest meeting. The Theme this year is "Be Ye Witnesses":

Association	Date	Time	Place	Speaker
Anderson	Dec. 3	7:30	Lawrenceburg	Louis J. Twyman
Bell County	Dec. 3	7:30	Old Yellow Creek	
Bethel	Dec. 3	7:30	Post Oak, Russellville	John Christian
Blackford	Nov. 26	7:30	Hawesville	Henry Schafer
Blood River	Dec. 3	7:30	Calvert City	T. E. Adams
Boone's Creek	Dec. 3	7:30	Central	Francis Tallant
Bracken	Dec. 3	7:30	Central, Maysville	Dr. C. R. Daley
Breckenridge	Dec. 3	7:00	Hardinsburg	Donald L. Zuberer
Caldwell Co.	Dec. 3	7:30	Northside, Princeton	Dr. Frank Norfleet
Campbell Co.	Dec. 3	7:15	First, Newport	Harvey Gibson
Casey Co.	Dec. 3	7:00	Liberty	G. R. Pendergraph
Central	Dec. 3	7:00	First, Lebanon	Dr. John M. Carter
Christian Co.	Dec. 3	7:30	Hopkinsville High School	Dr. Rollin S. Burhans
Crittenden	Dec. 3	7:30	Dry Ridge	Dr. Roy E. Boatwright
Daviess-McLean	Dec. 3	7:00		Dr. Wayne E. Ward
East Lynn	Dec. 7	7:00	Bethel	Dr. Harold G. Sanders
East Union	Dec. 10	7:00	Gatliff	Haskel Bolding
Edmonson	Dec. 2		Brownsville	
Enterprise	Dec. 3	7:00	Irene Cole, Prestonsburg	Louis M. Ader
Franklin	Dec. 10	7:30	First, Frankfort	W. H. McGinnis
Freedom	Dec. 3	7:00	Burksville	Dr. O. L. Minks
Fulton	Dec. 3	7:30	First, Hickman	Bob Jones
Gasper River	Dec. 3	7:00	First, Morgantown	Billy DeVasher
Graves Co.	Dec. 3	7:30	First, Mayfield	Dr. H. Franklin Paschall
Greenup	Dec. 3	7:30	Pollard	Dr. William Reid
Henry Co.	Dec. 3	7:30	Bethlehem	Dr. John Carlton
Laurel River	Dec. 3	7:00	Liberty, Bernstadt	
Liberty	Dec. 3	7:00	Cave City	Richard P. Oldham
Lincoln Co.	Dec. 3	7:30	Fairview, Irvine	Eric Clark
Little Bethel	Dec. 3	7:30	First, Madisonville	Dr. Verlin C. Kruschwitz
Little River	Dec. 3	7:00	Cadiz	J. Bill Jones
Logan County	Dec. 3	7:30	Mt. Pleasant, Lewisburg	Dr. Othar Smith
Long Run	Dec. 4	7:00	Freedom Hall	Dr. Herschel Hobbs
Lynn	Dec. 3	7:00	Oak Hill	Leon Larimore
McCreary Co.	Dec. 3	7:30	Stearns	Ira Singleton
Mercer	Dec. 3	7:30	Harrodsburg	Drama by Youth
Monroe	Dec. 3	7:00	Tompkinsville	E. L. Marcum
Mt. Zion	Dec. 3	7:30	First, Corbin	Raymond E. Lawrence
Muhlenberg	Dec. 3	7:00	Central City	Dr. Hugo Culpepper
Nelson	Dec. 4	7:30	Lebanon Junction	Dr. Rollin S. Burhans
North Bend	Dec. 3	7:15	Holmes High School	James Austin
Ohio County	Dec. 9	2:30	Beaver Dam	Dr. Fred Hubb
Ohio River	Dec. 10	7:30	Marion Baptist Church	Dr. Harold D. Tallant
Ohio Valley	Dec. 3	7:30	First, Sturgis	Louis Lynch
Owen County	Dec. 1	7:30	First, Owenton	Dr. Harold Sanders
Pine Mountain	Dec. 3	7:30	Cumberland Baptist	Stanley Howell
Pulaski County	Dec. 3	7:00	First, Somerset	Dr. A. M. Vollmer
Red River	Dec. 3	7:30	Campton	Lloyd Mahanes
Rockcastle	Dec. 7	7:30	First, Mt. Vernon	Dr. Harold Sanders
Russell Co.	Dec. 6	7:00	Friendship	A. M. Vollmer
Russell Creek	Dec. 3	7:30 (CST)	Greensburg	Ferrell Gardner
Salem	Dec. 3	7:30	Meade County High	Bob Wayne
Severns Valley	Dec. 3	7:30	First, Hodgenville	Dr. J. J. Owens
Shelby County	Dec. 3	7:30	First, Shelbyville	James H. Currin
Simpson	Dec. 3	7:00	First, Franklin	Dr. James L. Sullivan
South District	Dec. 3	7:30	Gethsemane	Homer Carter
Sulphur Fork	Dec. 3	7:30	Ballardsville	Dr. Allen Graves
Tates' Creek	Dec. 3	7:30	Eastern State College	Dr. Eldred Taylor
Taylor County	Dec. 3	7:30	Campbellsville College	Dr. Henry Beach
Ten Mile	Dec. 8	7:00	Oakland	
Twin Lake	Dec. 2	7:15	First, Leitchfield	
Union	Dec. 3	7:30	Falmouth	
Warren	Dec. 10	7:30	Eastwood, Bowling Green	Dr. Wayne E. Ward
Wayne County	Dec. 3	7:00		Robert Lanham
West Kentucky	Dec. 3	7:30	Arlington	W. Walter Warmath
West Union	Dec. 3	7:30	Immanuel	Dr. Herbert Gabbard
Whites Run	Dec. 8	7:30	Worthville	Robert Wayne

Sunday School

Report on Standard Units

By Roy E. Boatwright

We are delighted with the number of Sunday schools that are using the Standards as a program of work. Thus

far, this year we have received twenty-one standard applications.

We urge your Sunday school to observe Standard Recognition Sunday, December 5. On this day you will have an opportunity to acknowledge publicly all of the standard units in your Sunday school. It will also give encouragement

to all departments and classes. We are convinced that a Standard Sunday School is a better Sunday school.

Following is a list of standard units received through November 16:

Cox's Creek—Nelson Association: Bill Carter, pastor; Allen Weaver, Sunday School superintendent. Standard Sunday School. Standard Nursery Dept., Emma Mae Stansbury, superintendent; Standard Junior Class, Mrs. Callie Cornish, teacher; Standard Extension Department, Sylvia Hill, superintendent; and Standard Extension Group, Dorothy Collins, group leader.

Nortonville—Little Bethel Association: Duncan Smith, pastor; Goble Dillingham, Jr., Sunday school superintendent. Standard Sunday School.

Laurel River—Laurel River Association: Kendall Hatton, pastor; Grover Garland, Sunday school superintendent. Standard Sunday School.

Lebanon Junction First—Nelson Association: Ernest A. Cruse, pastor; Thomas S. Jeffries, Sunday school superintendent. Standard Sunday School.

Calvary—Liberty Association: Dyer Edwards, pastor; Joseph S. Harlow, Sunday school superintendent. Standard Sunday School.

Fairdale—Long Run Association: Harold Ware, pastor; William V. Meredith, Sunday school superintendent. Standard Sunday School.

Pleasant Home—Ten Mile Association: Ralph Jones, pastor; Lonnie Poland, Sunday school superintendent. Standard Sunday School.

Concord—Ten Mile Association: Gayle Toole, pastor; Harry Mullins, Sunday school superintendent. Standard Sunday School.

Plum Creek—Long Run Association: A. J. Hensley, pastor; William T. Brown, Sunday school superintendent. Standard Sunday School.

Mt. Washington, First—Nelson Association: Standard Beginner Department.

Eastern Parkway, Louisville—Long Run Association: Standard Beginner Department.

Willow Grove—South District Association: Standard Primary Department, Mrs. Ruth Hinds, superintendent.

Third, Owensboro—Daviess-McLean Association: Standard Intermediate Class, Mrs. DeCaussiu, teacher.

Bellevue, First—Campbell County Association: Standard Intermediate Class, Mrs. Dorothy Griesinger, teacher.

Jeffersonton, First—Long Run Association: Standard Adult Class, Mrs. Earl Christian, teacher.

Russellville, First—Bethel Association: Standard Adult Class, Mrs. H. O. Price, teacher.

Campbellsville Baptist—Taylor County Association: Standard Adult Class, Jim Mallard, teacher.

Brotherhood

More About the Buena Vista Brotherhood

By Forrest R. Sawyer

Below I give a second installment of the report of Tandy Chissom, secretary, on the report of the Brotherhood of the Buena Vista Baptist Church of Owensboro:

(Continued from Last Week)

November—Still somewhat dazed, but enjoying the praises that were coming our way

as a result of the Laymen's Harvest, we awoke to the realism with the last minute plans for our monthly program. Our aim was to acquaint men with the World Mission program and show them the need for the Lottie Moon Christmas offering. Our program consisted of a brief resume of the history and origin of the Southern Baptist Foreign Mission work. Included were its advances, setbacks, and present needs, along side of the present-day outlook for the Foreign Mission program. Highlight of the program was an inspirational talk by one of our members on the why and need for the Lottie Moon gift. The program finale, was a film strip entitled "The Best Minutes."

December—The program for the month was to teach our men the need and uses of money in God's work, as well as to gain the support of the men in the adoption of the largest budget in our church history and an improved way of making our gifts to the Co-operative Program. Our Stewardship Committee arranged the program details. The program was a break-down of our proposed church budget, fund by fund, and department by department. The Why for each fund and the needs were explained and a detailed description of the part each fund and department played in the overall church program was enlightening. In the period of questions and answers that followed, all queries were answered by those on the program to the questioners satisfaction. At the request of the W.M.U. president, we repeated the November program the first week in December.

January—The theme was Christian Witnessing, and the aim was to help men to witness wherever they are. The program consisted of skits to show men how to witness. One skit was an example of desktop witnessing, while the other was the using of the marked New Testament. This program was repeated by request two weeks later at Prayer meeting.

February—The Stewardship program aimed to show men how to be active in the local church, the association, state assembly, the nation and the entire world. The speaker, in the absence of the pastor, was Arthur J. Short, pastor of the Seven Hills Church of Owensboro. Several men formed a male chorus and carried a gospel program to a mission in an underprivileged section of the city.

March—We did not have a Brotherhood meeting this month, thus enabling members to participate in studies in the book of Jeremiah, taught by Dr. George W. Redding of Georgetown College faculty in our church.

April—The theme for April was Royal Ambassadors, with the aim to stimulate more interest for boys. Our Royal Ambassadors were guests for this meeting, with the Youth Week president of the Brotherhood, Jim Allen, of the State Brotherhood office, led the discussion-type program.

Church Music

Christmas Carol Sing Calendar

By Eugene F. Quinn

Most Kentucky Associations are sponsoring a special Christmas Carol Sing preceding the Christmas Season. Below are listed alphabetically the associations which are having Carol Sings. Included are the locations and dates for each Carol Sing. Every Kentucky Baptist is not too far from one of these Carol Sings to attend. Therefore, I hope that each one will attend the one nearest him.

Association—Date and Time	Location
Bell County—Dec. 13	
Bethel—Dec. 3	Russellville, First
Breckenridge—Dec. 9, 2 p.m.	New Bethel
Caldwell—Dec. 9, 2 p.m.	Midway
Casey County—Dec. 23	Creston
Central—Dec. 8, 2:30 p.m.	Bethlehem
East Lynn—Dec. 16, 2 p.m.	Mt. Carmel
Franklin—Dec. 20	Crestwood
Laurel River—Dec. 25, 7 p.m.	Green Mount

Lynn—Dec. 16	South Fork
Mercer—Dec. 16, 2:30 p.m.	Fellowship
Muhlenberg—Dec. 3	
(Hymn Sing)	Central City, First
Nelson—Dec. 9	Shepherdsville
Ohio River—Dec. 10	Marion
Russell Co.—Dec. 16, 2 p.m.	Russell Springs
Salem—Dec. 16	Muldrough
Severns Valley—Dec. 9	Cecilia
Three Forks—Dec. 17	Hazard
Upper Cumberland—Dec. 17	Loyal, First
Wayne County—Dec. 17	First, Monticello

Woman's Missionary Union

Will You Match This?

By Mrs. Geo. R. Ferguson

For ten years the First Baptist Church of Kaduna, Nigeria, has been building a much-needed new church sanctuary. First, the foundation was laid; two years later the walls were erected, and after that the roof. The end of this ambitious project is in sight after all these years of waiting and hoping. There remains only the painting and the finishing of a front entrance. It is not an elaborate entrance but one which would be attractive and a credit to the First Baptist Church on the main street of this capitol city of Northern Nigeria.

Then, the pastor came suggesting that they simply put a rain shed over the two front doors to cut down on building costs since the church will be paying the salaries of two additional mission pastors in the coming year!

All during these years of building, money which could have been used to complete the church building long ago has been used to sponsor the work of ten missions among four language groups. Pastor E. O. Akingbala, who has a master's degree from Oberlin College in America, lives in a mud parsonage. He spends many hours each week visiting among his own members and advising the less experienced pastors of his scattered missions. He does it uncompromisingly on a bicycle!

Our hearts have been touched and in-

spired by this truly missionary church and its great pastor, which has said in spirit, "We will sacrifice our own needs that we might share Christ's love with others." This is the real spirit of Christmas!

You, too, can share as you give and as you pray. Won't you thus share generously at this season of His birth?

The above information came to us from the Dewey Merritts who live in Kaduna, Nigeria. It is very timely as we examine church budgets and personal budgets in the light of "God's Gift . . . the Light of the World."

Make Christmas count for Christ! Study, pray and give during the Week of Prayer for Foreign Missions.

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spiritually dynamic, united, Christ-honoring, world-conquering Body of Christ in Kentucky among Baptists!

Next week I will try to thank people—hundreds, thousands—who made such a miracle possible in the Name of Christ.

See you next year at Lexington? And in 1963 at Freedom Hall?

Yours and His,

Harold G. Sanders

Evangelism and Stewardship

10,000 Strong!

"Youth Night" at the Kentucky Baptist Convention at Owensboro's Sportscenter was the highlight of the years for Kentucky Baptists! Never have I seen such joy, felt such thrill and hope, or dreamed such dreams of Christian conquest and commitment! Someone said, experiencing the thrill of it, that "I got goose pimples on my goose pimples. I felt the Spirit of God with mighty power and promise for Kentucky Baptists."

Seating capacity was listed at 7,000—this was full at 6:30 p.m. Then, at least another 1,000 squirmed in, standing, sitting in the stairwells, making at least 8,000 inside the Sportscenter to hear the sung and spoken Word. Policemen estimate that 2,000 to 3,000 could not get in, hundreds of cars were not allowed to come into the parking area. Yes, they voted to have it again next year—at Lexington, and we are seeking the Memorial Coliseum seating about 13,000.

The service was superb! President Verlin C. Kruschwitz introduced the presidents of our Baptist Schools as they have never been introduced! Dr. William J. Reynolds of Nashville led the 32-choir, 1,000-voiced combined Youth Choir in magnificent and thrilling music, including "The Battle Hymn of the Republic" and the "Hallelujah Chorus." The college and B.S.U. Choirs sang an opening concert, and the congregation sang the great old hymns with new meaning.

Youth speakers Tom Corts, president of the B.S.U. at Georgetown, and Nanci Bowling, "Miss Kentucky of 1962" from Harlan and Campbellsville, now at Georgetown College, were truly outstanding. The Choral Scripture reading by Severns Valley Youth followed by the prayer of Jim Musen, Western's B.S.U. president, was inspiring, I spoke briefly of your interest in our youth and introduced Dr. Doak S. Campbell for a masterful talk on our colleges and youth. Evangelist Don Brandeis, with great tenderness and humility, told how he, a Hebrew, met Christ and the difference. Gregory Walcott of NBC-TV gave a clear, clean, telling testimony of how Christ saved him, and keeps him. Thirty young people responded to his personal invitation—two for foreign mission work!

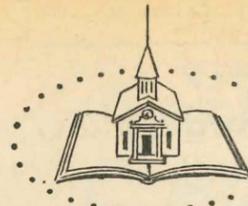
Words cannot describe this meeting. It was a prophetic symbol of a great

Announcing
Kentucky Baptist Conferences

Place	Date	Time
Campbellsville, college chapel (youth emphasis)	Saturday, January 19	7:30- 9:15
Georgetown, college chapel (youth emphasis)	Sunday, January 20	2:30- 4:15
Lexington, Porter Memorial	Monday, January 21	2:30- 5:00 7:00- 8:45
Williamsburg Cumberland College chapel	Tuesday, January 22	2:30- 5:00 7:00- 8:45
Harlan Baptist Church	Wednesday, January 23	10:00-12:00 1:15- 3:30
Ashland, 1st Baptist	Thursday, January 24	2:30- 5:00 7:00- 8:45
Ft. Thomas, 1st Baptist	Friday, January 25	2:30- 5:00 7:00- 8:45
Hopkinsville, 1st Baptist (Lay emphasis)	Sunday, January 27	2:30- 4:15
Paducah, Immanuel	Monday, January 28	2:30- 5:00 7:00- 8:45
Owensboro, 1st Baptist	Tuesday, January 29	2:30- 5:00 7:00- 8:45
Bowling Green, 1st Baptist	Wednesday, January 30	10:00-12:00 1:15- 3:30
Seminary chapel, Louisville	Thursday, January 31	10:05-10:35
Elizabethtown, Severns Valley	Thursday, January 31	2:30- 5:00 7:00- 8:45
Louisville, Beechmont	Friday, February 1	2:30- 5:00 7:00- 8:45

Attend one nearest you

Dr. Harold G. Sanders, executive secretary, and team, including Evangelist Don Brandeis, will launch 1963 World Missions Year in these conferences.



SUNDAY SCHOOL LESSON

By H. C. Chiles

ETERNAL LIFE

Due to their lack of knowledge of what the Bible teaches or because of their unwillingness to accept what it has to say on the subject, people have various and strange ideas about eternal life. For example, there are those who go so far as to say that one's destiny cannot be determined prior to death, and that eternal life begins after death.

Eternal life, which is real, full, abundant, complete, satisfying and endless, begins when one receives Christ as his Saviour and it is the present possession of the Christian. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). That verse does not say "will have eternal life," but it does say, "hath eternal life," meaning that the believer in Christ has it now. Thank God for providing for us a life that is not only infinite in its quality but endless in its duration.

Romans 6:4-11.

Baptism is the immersion in water of a believer in Christ upon a profession of faith in Him as Saviour and Lord. It is a descent into, a burial under and an ascent out of the water, symbolizing the subject's personal union with the dead, buried, resurrected and living Christ. The immersion, the submersion and the emersion of the believer in Christ picture the death, burial and resurrection of the Saviour. Anything which does not portray the death, burial and resurrection of Christ is not scriptural baptism no matter who may call it that.

Baptism represents Christ's death and burial for our sins and His resurrection from the dead for our justification. The gist of the gospel of Christ is that He died for our sins, was buried and rose again. The child of God dramatizes this gospel in his baptism. In this act of loving obedience to Christ, when the Christian goes under the water and it closes over his head, he symbolizes his death to the old life of sin. Nothing could set forth more forcibly an abandonment of previous feelings and behavior than the expression "dead and buried." When he emerges from the water, like rising from a grave, it symbolizes his rising to walk in newness of life. It portrays his death to one kind of life and his resurrection to another kind of life. Emerging from the watery grave, the Christian goes forth to follow

For December 9, 1962

Christ in victorious living, his former disposition, appetite and desires having been put to death. The power of sin has been replaced by the resurrection power through personal faith. Our former selves died in order that the tyranny of sin over us might be broken. What a glorious privilege!

When Christ saves a person that fact will be evidenced by the conduct of the individual. His life will be quite different from what it was before he came into possession of eternal life. Before he was saved he did the things which pleased the world, the flesh and Satan, but following that experience he detested his former sinful practices and evil habits. After he was saved his old ideas, desires, ambitions, motives, deeds and habits gave place to new ones. Upon his reception of Christ as his Saviour there was born in him new affections, new joys, new allegiances and new hopes. He now sees differently, thinks differently, talks differently, feels differently and acts differently. Instead of trying to please himself, he commits himself to the Lord and strives to please Him.

When Christ died on the cross in full payment of the penalty for our sins, He did all that was necessary for our redemption and salvation. That transaction can never be repeated. There cannot be any other sacrifice for sin. Christ will never die again. Therefore, we who are Christians should count ourselves dead to sin and alive unto God. Let us listen to Him and do what He commands us. Let us cease our resistance to His blessed will and cheerfully place ourselves at His disposal, to be used where, when and as He may desire.

Romans 6:20-23.

During the time that we were in slavery to Satan and indulging in sin, we ignored God and lived without any interest whatever in righteousness. The result of that manner of life was consciousness of guilt, unhappiness and remorse. Upon our acceptance of Christ and salvation by Him, we came into possession of real peace, joy and satisfaction. Because of our love for Him, Who did so much for us, it is our genuine desire to live righteously.

God's Word frequently uses striking and forceful contrasts to portray the characters and the portion of the lost and the saved. This was done most effectively in verse twenty-three. Therein

is a contrast of masters—Satan and God, in remuneration—wages and gift, and of condition—death and life. It should not be difficult for any of us to choose between them.

Satan pays wages to all who work for him by sinning. His wages are always proportionate—the more work one does for him the greater will be the wages which he receives from him. Satan never gives anything to anybody. That would be against his nature and his disposition. Let me urge you to compare Satan's promises and his payments.

In contrast with Satan's wages stands God's gift. A gift is something which cannot be bought or earned. God presents salvation as a gift, but He will not sell it to anybody. There is no way in which one can earn, buy, merit or be worthy of salvation. Salvation is "by grace through faith and that not of yourselves, it is the gift of God."

Death is the wages of sin, that for which men work, something they earn or deserve. Life is the opposite of death. Eternal life is the counterpart of eternal death. "Eternal death" is a term that is descriptive of a state of terrible misery. "Eternal life" refers to a state of perfect and endless felicity. Eternal life is God's greatest gift to a human being. Unmerited by man, eternal life is bestowed freely, entirely and exclusively through Jesus Christ. Anyone who receives Christ as his Saviour will instantly come into possession of abundant, joyous and endless life.

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(Continued from Page 3)

in the sacrifice of Christ. The offering of an animal life but imperfectly covered men's sin, but now their sin was covered by the perfect sacrifice of a human life offered in total obedience to the Father's will. "Lo, I am come to do thy will, O God" (Heb. 10:7). In this phrase the author of Hebrews finds the central meaning of the Cross. Our Lord so identified himself with us sinners that he walked our path in all its judgment and darkness, and yet walked it without sin. In utter obedience to the Father's will he gave himself for us to the point of death, undoing our disobedience by his obedience, covering our sin by his own outpoured life. He tested all the consequences of sin, entered under our judgment, faced our death, until he stood on our side of the abyss and knew the separation from God that sin brings. "My God, my God! Why hast thou forsaken me." And he knew it as only the Son can know it! He who knew the bliss of God experienced the state of sinful man, confessed for us that this is our just desert, cried out our guilt, and carried us back across the abyss of sin and death to the Father's love. As in faith we commit ourselves to him, his perfect sacrifice of obedience covers our sin and his confession of God's holiness brings our penitent hearts near to God. In him, the great high priest, and his sacrificial death, we may draw near and pray with John Bright:

Look, Father, look on his anointed face,
And only look on us as found in him.
Look not on our misusings of thy grace,
Our prayer so languid, and our faith so dim.
For lo! between our sins and their reward
We set the passion of thy Son, our Lord.

During the First World War in 1916, there was a stretch of front line trench on the Vimy Ridge in sad disrepair. No Man's Land was at most only one hundred yards wide, and sentries had to be on the alert at night. One night, a sentry, already tired out with labor on the trench, stood on the firestep. He fell asleep, his rifle held in his nerveless hand, and the officer of the watch came along, the most rigid disciplinarian in the company. Yet this man with this reputation did not wake the sentry and reprimand him. He took the rifle and stood sentry in his place. He did not lose his reputation for discipline. Rather, it was enhanced. We won the loyalty and regard of all his company. So God remained true to himself, met his own demands, and won us back by his love. This is the grace of God manifested in Jesus Christ our Lord.

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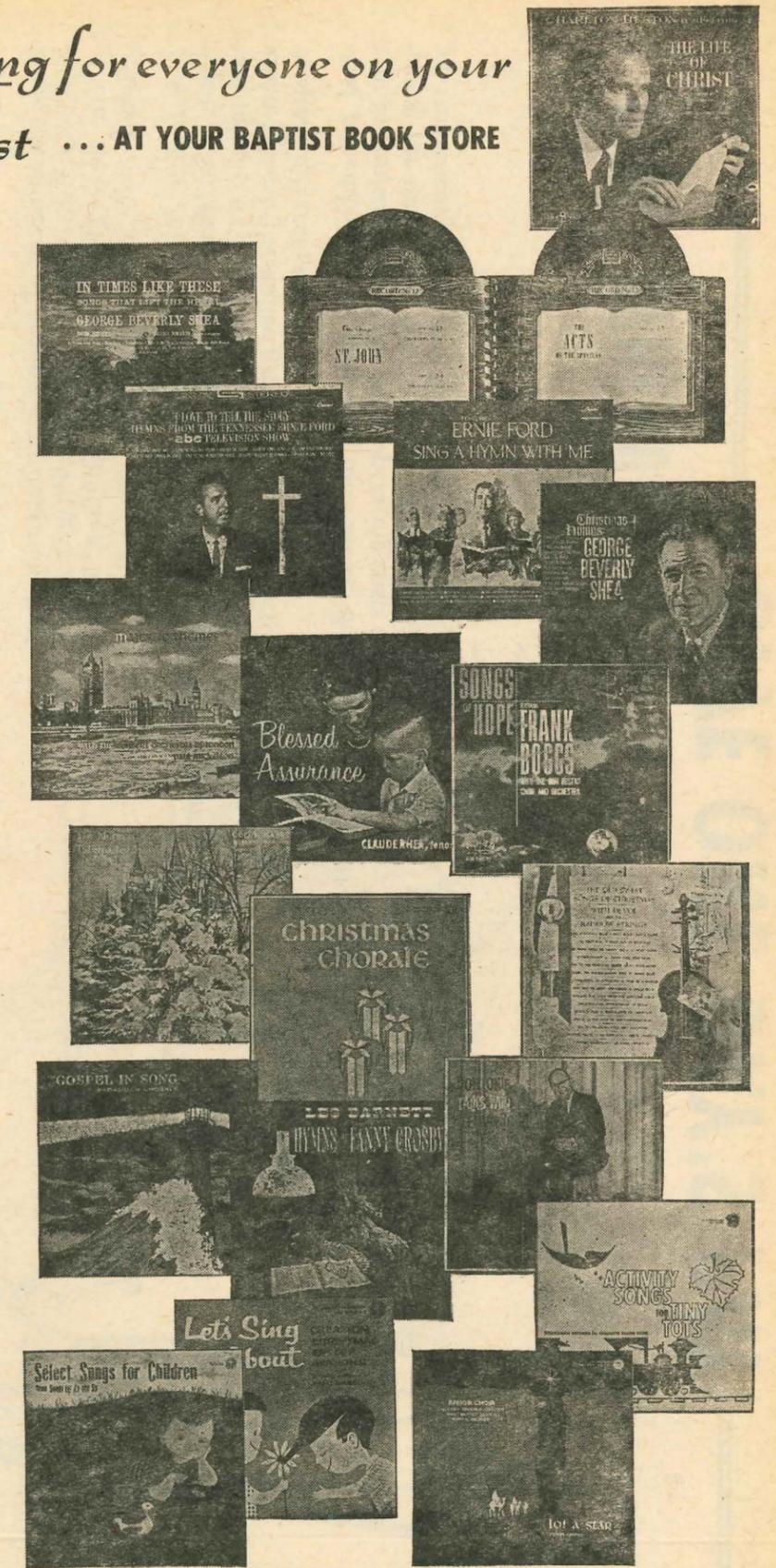
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