

# Western Recorder

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Construction work has begun on the new James Petigru Boyce Library at Southern Baptist Theological Seminary. Topsoil has been scraped aside and the pipelines are now being laid. This building, which has been taken as a Centennial project by Southern alumni and friends, is expected to be completed in the spring of 1959, in time for the Centennial celebration of this oldest of the Southern Baptist seminaries.

## Gleanings From The Field

► Grace Baptist Church, Lexington, has voted to send their pastor and his wife, Dr. and Mrs. George M. Trout, on a seven-weeks' trip to the Holy Land.

► Mr. and Mrs. Darrell Cruse, who were married December 22, 1957, are now residing in Louisville. Mrs. Cruse is the former Betty Brame, Henderson, and Mr. Cruse, Sonora, has been pastor of Irvingsville Baptist Church, Bracken Association, for the past two years and is attending Southern Baptist Seminary.

► A regional meeting of floor sales, office, and stock room supervisors in the Baptist book stores in Louisville and Owensboro, Ky., Carbondale, Ill., and Memphis, Tenn., will be held Monday and Tuesday, February 3 and 4 at the Brown Hotel, Louisville, according to Jay O. Turner, manager sales department Baptist Sunday School Board. Miss Blanche Mays, area book store supervisor, will conduct the meeting. Turner will bring the opening message on "1958, Our Year of Decision."

### DEATHS

► Raymond A. Brunner, 25, student from St. Louis, Mo., in the Southern Seminary, died in the Kentucky Baptist Hospital January 19, 1958, following an illness first detected last September. In connection with his studies he was also educational and musical

director at the East Audubon Baptist Church, Louisville. Funeral services were held both in the Alumni Chapel at Southern Seminary, and later at Kutis Funeral Home, St. Louis. He is survived by his wife, Mrs. Maxine H. Brunner; one son, Paul Raymond Brunner, 15 months old; his mother and father, Mr. and Mrs. Adam J. Brunner, St. Louis; and four grandparents in Germany.

► Mrs. Martha McReynolds Moore, 83, native of Elkton, Todd County, Kentucky, died at the Bruce Nursing Home, Jeffersonton, Kentucky, January 16. She was the widow of the late Dr. John H. Moore, long pastor of the Edgefield Baptist Church, Nashville, Tenn., who passed away in 1937. On her mother's side she was a first cousin of Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky, who preached at her funeral at Elkton Baptist Church; and on her father's side she was a first cousin of Chief Justice James C. McReynolds, long of Washington, D. C. Among her survivors are two daughters, Mrs. A. H. Payne, Birmingham, Ala., and Mrs. M. W. Ross, Middletown, Kentucky.

► William T. McDonald, 90, who died at his residence, 1820 Deer Park, Louisville, on January 14, 1958, like the Apostle Paul, knew "how to abound and how



Dr. D. W. Harper, head of the biological science department of Cumberland College, assisting Sue Collingsworth, a graduate of Oneida Institute and now a second year student at Cumberland, in the use of the microscope. Miss Collingsworth is taking the course in laboratory technology.

# Western Recorder

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

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WESTERN RECORDER  
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to be abased." For years he was telephone supervisor, but when retirement came to him a quarter of a century ago he was unwilling to sit down and do nothing. So he took over a job as custodian of his church—the Bethany Baptist Church—and served in that capacity without pay until his death. Though he took the work as a hobby he performed his duties like a professional. Of course, he was a lot of other things too. He was a charter member of the church, a deacon, performed many business transactions for the church, was chairman of its building committee, was a tither out of his retirement pension, and just made himself generally useful wherever he was needed.

# THERE IS A REASON

By PAUL SULLIVAN, Pastor  
Eddy Creek Baptist Church Princeton, Ky.

So many times today people cannot really tell you why they are Baptists. If you ask them, they usually reply, "I was just raised that way," or, "I just am, that's all." Others are disturbed over the question of the Apostolic succession of the Baptist Church. Was it started in the New Testament? If so, who started it, John the Baptist or Christ?

First of all, the New Testament Church was not named anything. The people were simply the followers of Christ. In fact, they were not even called Christians until around A.D. 43, and then the term was used in derision at Antioch, Syria. Indeed, Christ Himself used the term church only twice (Matt. 16-18 and 18-17), so it seems that names were of little importance; actions were the distinguishing characteristics.

To say that John the Baptist started the Baptist Church would be a great injustice to John, not to mention Christ and the present-day Baptist Church. John the Baptist was called John the Baptist to indicate he was a baptizer or one who baptizes and definitely not an indication of a denomination. Neither was it a part of his proper name as some try to imply.

The Church of Jesus Christ was organized when Jesus called the people unto Him and ordained twelve and sent them out to preach (Mark 3:13-14). It is also a fallacy to say the Church of Jesus Christ was organized in the second chapter of Acts. On this occasion it was not organized but empowered for the tremendous task ahead.

As the church grew, the size and extensive ministry of it necessitated some changes. The pastors had far too many tasks to take care of properly so deacons were elected to help (Acts 6). Doctrinal questions began to arise. For instance, the Jerusalem conference settled once and for all that the Gospel of Jesus Christ is for all men by faith and not by ritual (Acts 15).

The doctrines of this church were: That Jesus Christ is the Messiah (Acts 4:8), that all men are sinners (Romans 5:12-19), that men become the children of God by adoption (Romans 8:15-17), that salvation is a free gift (Romans 3:24) and that Jesus is coming again to establish His reign (I Thess. 4).

The church that Jesus organized has only two ordinances, one is baptism and the other is the Lord's Supper. The word baptism was not translated, but transliterated. Had the word baptizo, actually been translated it would have read to dip or plunge. The word baptism really had no meaning until it was put in the King James' version of 1611.

So there is no question about the mode of baptism as it was used in New Testament times; it meant to dip or plunge or submerge completely. It is not a sacrament and has nothing to do with receiving salvation. It is a picture of the death, burial, and resurrection of Christ. It is our sign to a lost world that we have accepted Christ as our Saviour and every Christian ought to be willing to be baptized for the sake of Christ and His cause.

The Lord's Supper is not a sacrament either, because, like baptism, it has nothing to do with obtaining salvation. Sacrament implies the power to save. Neither is it communion, because we are not communing with anyone, this is no social affair. It was and is a memorial to the shed blood and broken body of Christ. That is why Baptists today insist on calling it simply the Lord's Supper.

Can Baptists be traced back to Christ by historians? Certainly there have been people since New Testament times who believed and practiced the teachings of Christ, but many times the line grows too obscure to follow.

We could, of course, find people not called Baptist who believe and stood for many things that Baptists believe and stand for now, but still it would be unfair to say that they were all Baptists under a different name. Many other denominations still believe the basic doctrines of the Baptist Church, but Baptists would never say they are really Baptists under a different name, nor would they appreciate the charge. If you were asked why they are not Baptists, under a different name, you would readily reply because they do not practice, teach, or believe what Baptists do.

The same is true with many of the people that some historians have traced the Baptists through. For instance, many attempt to go through the heretics, so-called because they did not conform to the popular belief of the day which was usually Catholic.

Some trace through the Ebonites who did not believe that Jesus was God incarnated and some through the Montanist who believed they were recipients of a special Divine revelation and many others.

Peter Waldo, founder of the Waldenses, believed in freedom from church authority and rejected the idea of infant baptism, but he also rejected oaths, warfare, and self-defense, which is quite out of keeping with Baptist belief of today.

Savonarola wanted to restore the scripture to supreme authority and restore preaching to its proper place of honor, but he was not a Baptist. In fact he was a Dominican Monk.

We could go on finding differences in the doctrines of groups we usually trace our history through. John Smyth and his Anabaptists of 1611, one of the very first churches in history to be called a Baptist church, certainly had their peculiarities. Smyth and Roger Williams both were "Se-Baptist" which means they baptized themselves. And probably Felix Mantz (first Baptist martyr) had some ideas that would not coincide with ours, but it should not worry us. It is really unimportant. God certainly blessed these great men and others down through the ages.

So the question is not, "Can Baptists be traced back to the time of Christ?" The question is, "Are you and your church carrying out the commandments of Christ?" Are you carrying out the Great Commission? Remember, Christ said, "Go into ALL of the world," not just the part that is in your neighborhood or the part that has the color of skin that you have, but all of the world. I believe Southern Baptists are doing more nearly the things that Jesus Christ told His church to do. By giving my tithes and offerings in my local church, I am able to carry the Gospel "to every creature" and tell the story of Christ twenty-four hours a day. How? The Cooperative Program is the Southern Baptist missionary program and it has missionaries throughout the world and the sun never sets on OUR work.

That is why I am a Southern Missionary Baptist supporting the Cooperative Program. No other reason, just trying to do what Christ said do.—Men's Brotherhood, Eddy Creek.

► Dr. W. C. Harrison, Southern Baptist missionary to South Brazil, is returning to the States for furlough and may be addressed care M. B. Harrison, Bagdad, Ky. Dr. Harrison, a native of Shelby County, Kentucky, is to be professor of missions at Southern Baptist Theological Seminary, Louisville, from January 21 through May. Mrs. Harrison is the former Helen Bagby, native of Brazil. She and their daughter will return to the States in February.

► The Munfordville Church ordained Robert Lee Richardson to the full Gospel ministry November 29, 1957. J. E. Darter opened the ordination services with questions concerning the soundness of faith and doctrine of the candidate; Dr. J. Chester Badgett, Campbellsville, preached the ordination sermon; W. T. Jewell presented the Bible; and Delmar Rice led the ordination prayer. Eutre Hammett served as clerk and Ralph McConnell, Munfordville, was moderator. Richardson is the first young man in the history of Munfordville Church to be ordained to preach. He has been called to be pastor of a Baptist church near Arab, Alabama, and assumed the duties there immediately following his ordination.

Daley Observations



C. R. Daley

What's wrong with the Cooperative Program? Or dare any loyal Baptist ask such a question? Generally those who raise questions about this highly useful and greatly loved denominational plan are branded as ill-informed and non-co-operative. We figure they and their objections will soon pass on to oblivion. But loyal Baptists might do well to re-examine and reform, if necessary, this wonderful plan, lest it develop maladies that might cause

it to perish rather than its critics. As a mother who loves her child enough to keep a constant check to prevent harm, so we must ever guard this denominational child against defects that would be deadly.

It's no secret that our leaders are concerned about the treatment of the Cooperative Program in the last decade. In 1948 Southern Baptists gave 19.7 per cent of all their offerings to the mission cause. In 1956 the same Baptists gave only 17.5 per cent of their gifts to missions. This doesn't seem to be a great decline until you figure what this 2.2 per cent loss amounted to. For instance the difference between 19.7 per cent and 17.5 per cent in 1956 totals \$8,356,409.00. That's quite a loss and, projected into the next ten years at the same rate of decline, could be tragic. Why has the percentage given to missions through the Cooperative Program declined? Does it mean something is wrong with the program or is all the blame to be placed on churches and their members? The answer might lie partly in both. At the risk of being misunderstood and criticized, let me offer several observations.

First and foremost the loss is to be explained in the growing selfishness on the part of everyone in our day. Big business is crying about taxes and reduced profit margins, but, between tears, is recording the largest net profits in history. Labor knows no end to demands for higher wages and many individuals now hold two jobs, one in daytime and another at night, for the sake of a few extra dollars. And these extra dollars of companies and individuals seldom find their way into offering plates. Not every Baptist by any means increases his offering to God when his income increases.

This base and materialistic selfishness of our day has not failed to invade our churches. It is doubtful if any day in their history have seen so many churches so selfishly concerned for themselves. Never so many new buildings, redecorated sanctuaries, modern pastoriums, new hymnals, wall to wall carpets and high salaried staffs (not one of the chief sins of Kentucky Baptists) have been given priority by Baptists. And rare is the church which builds without cutting gifts to the Cooperative Program. Added to this sin which reduces giving by Baptists are such things as lack of understanding and failure to appreciate the plan because church members are not willing to become informed and pastors are not willing to inform.

Now let's take a look at the Cooperative Program itself. To begin with the name itself might have outlived its usefulness and actually become a barrier. To many Baptists the word *co-operative* has come to mean *conformity*. The fact that *co-operative* does not mean *conformity* doesn't change the fact that some think so and we might well consider giving up a good word which now has bad connotation. The word *program* is even worse and when many hear it, they think of something handed down from above. The name *Co-operative Program* has no New Testament sound about it, and Baptists always respond better to words with New Testament connotation. Furthermore the name is colorless and without imagination. When it is mentioned very few people think of a Baptist missionary evangelist in Japan, a missionary teacher in Nigeria or a homeless child in a Kentucky Baptist children's home. Dr. Forrest Feezer of Texas has said we need to *glamorize* the Cooperative Program. Let's do something to it even to the point of renaming it. How about some ideas for a name from our readers?

Looking a little closer, the question arises, Is the Cooperative Program what it started out to be? We began it years ago and sold it to our people as a plan to help all our joint work, but our work then was mostly limited to home and foreign missions, a few schools and an occasional hospital and children's home. Today it is a gigantic thing supporting many things never thought of in the beginning. One thing after another has been added and, once added, becomes a permanent ward. Somebody starts a school with great zeal only to learn it's too big a project and the Cooperative Program has to adopt it. Another group starts a hospital or buys a camp site and soon Mother Cooperative Program has more children. All these are good but there's a limit or else the soup is so thin as to be watery. Critics have said it takes most of the dollar to get a few cents to the foreign field and infer that most of it goes for administration. Of course this is not so since less than 5c per dollar is used for administration. It is true, however, that it goes in so many directions that only a fraction of every Cooperative dollar gets to a foreign field.

Besides that, some of these things are not agreeable to all Baptists. They ought to be, but if they aren't, offerings reflect it. Let me illustrate. Our paper, the Western Recorder, receives now \$16,000 a year from the Co-operative Program. We appreciate it and don't see how we could survive without it, but some people likely designate their mission gifts to foreign fields because they don't want to support a state Baptist paper to any degree however slight.

The Long Run Association takes about 20c of every Cooperative dollar coming from their churches to run a \$100,000 associational program. The program is wonderful and this may be the way to finance it, but some Baptists don't think the Cooperative Program was designed for running local associational work and their thinking affects their offering.

Some \$125,000 of 1958 Kentucky Cooperative Program money will go to help pay for retirement plans of preachers and denominational workers. What is

more wonderful than to do this, and I appreciate the dollars which my family or I will eventually get from the plan, but I doubt if all Baptists feel so tenderly about preachers and their retirement plans.

These serve to illustrate how many causes share in the Cooperative Program. This is part of its glory but also part of the explanation why some withhold their complete support and some designate their gifts.

Finally it ought to be remembered that the Co-operative Program is man's plan to do God's work. Granted that Baptists found it by inspiration of God, it is not to be equated with the Great Commission as if it was revealed in detail in the New Testament. The Great Commission came directly from the lips of Jesus; the Cooperative Program came through the hearts of his disciples who wanted to find a way to execute His command to go into all the world.

One is a principle; the other a method. "Methods are many, principles are few; methods change often, principles never do." The Cooperative Program is a wonderful method, but still a method. Let's revise it, reform it and if ever we find a better method, let's exchange it. In the meantime let's support it. If 19.7 per cent belonged to missions in 1948, it still does if not more. We ought not be guilty of a \$8,000,000 theft.

A Policeman and A Congressman

Among my acquaintances is a policeman hardly known beyond the Kentucky county seat town where in a very natural and unpretentious way he points many into the right direction. He was not always an effective witness for Christ. When I first met him he, like many other Baptists, had no vital, spiritual experience but only a memory of a Christian home, a devout Bible loving mother and a childhood conversion experience. He had just come through a spiritual crisis and shared it with me on subsequent fishing trips for men in the community and for bass on Herrington Lake and Salt River.

His had been the all-too-common battle with the bottle and its usual accompaniments. Not close enough to a church, a preacher or a helpful Christian, he was fighting without much human help. Experiencing the desperation that comes when one feels near the end of the rope, as he sat alone at home he turned in-

stinctively to the Bible and longingly thumbed through it looking for something he knew was there but he knew not where. Then it happened. His eyes fell on a page that was a perfect mirror for him and he saw clearly not only his present predicament but his ultimate end without a change in his life. He was reading Proverbs 7 and to this day he remembers even the page number in his Bible, though he has no human explanation for how he found it. In that moment he determined by divine help not to be "as an ox goeth to the slaughter" nor "as a bird hasteth to the snare" and among his new found convictions was a belief in the adequacy of God's Word and the guidance of the Holy Spirit. He lives by them day to day.

Also among my acquaintances is a congressman known around the world for political integrity and radiant Christian witnessing. As president of the Southern Baptist Convention he provides spiritual leadership for 9,000,000 Baptists. Hearing his informed testimony recently I was reminded of the policeman.

Not long ago Congressman Brooks Hayes was also experiencing a crisis. It was a quiet Indian summer evening as he sat by a window in a Little Rock hotel, but things weren't quiet everywhere in the city. Little Rock was torn with strife, the governor of his home state and the president of the United States were at serious odds with the world awaiting some solution. The congressman was praying and searching for some way to help find a reconciliation. Then it happened. At 3 o'clock in the morning peace came to his soul. Where from? His childhood teaching sent him to the Bible as it often had and like a child following his father, this man followed the Holy Spirit to the tower of strength. Longing for wings like a dove to fly away and be at rest he found instead "We took sweet counsel together" and "He hath delivered my soul in peace" (Psalm 55:14, 18). A little further he read "in the shadow of thy wings will I make my refuge, until these calamities be overpast" (Psalms 57:1). With this was victory and restful sleep.

Neither the greatest nor the least has a corner on the truly prized possessions of this life. By all they are found the same way and bought for the same price. God's Word is the answer and the Holy Spirit is the guide for a world renowned congressman or a little known policeman. What a wonderful God!

A PLEA FOR HELP

Editor:

I am writing you hoping you can or will help me. You see, Sir, I am a man in prison. I have no one to care or help me get out. I was a boy eighteen years old when I first got myself in this trouble. I'm a man now thirty-seven years old. I've learned my lesson the hard way that crime doesn't pay. I'm up for parole in July but I have a life sentence here and must have a job before I can ever get out on parole. But in my case I need more than just a job. I need and want to know more about God and his way of living. I also need friends, real true Christian friends; people who will trust and believe in me enough to help me

get a new start in life. So in writing you this letter I am asking you the greatest favor you could bestow upon me. Be my friend and help me find a job so I can come out on parole.

I am a white man in good health and am willing and able to work. I would like to work on a farm or construction work, but I will work at anything I can get, day or night.

Write me if there's anything you want to know concerning my past. I shall be glad to tell you.

Eddyville, Ky. Name withheld.

[This letter is printed after considerable hesitation. If any body or group wants to help, contact me.—Ed]

WHO BROUGHT THE GOSPEL?

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland; and an Irishman who made the missionary conquest of Scotland.

No matter where one's ancestors lived, they received the Gospel at the hand of an alien race. And yet there are some who say they do not believe in missionary service!—Bulletin, Midway Baptist, Princeton, Ky.

# JESUS IS STRONGER THAN SEX

By W. C. TAYLOR, Louisville, Ky.

You see sin boastful, braggart and unashamed on the mission fields of the world. And you see it fight the Lord Jesus, confident, insolent and aggressive. Then, under the power of his Spirit, you see sin make its conditional surrender and your Savior assert with all ease his sovereignty over life, in all its aspects, and in spite of all its heinous sin. And one of the things you see most frequently is that Jesus is stronger than sex.

I translate this little tract by request. It is part of my booklet on *THE TEN COMMANDMENTS*, circulated by our Baptist Publishing House, Rio de Janeiro. The Young People's Department of that Board took out this discussion of sex and circulated it by the tens of thousands. Then our Home Mission Board in Rio offered it over the radio free to all who would write for it. Many Catholic men and women wrote, as did others.

One of these was a young man from a Baptist family who was virtually the slave of a beautiful harlot in the fashionable zone of Rio's great hotels of the Atlantic beach. He knew from his home training what stewardship is. When he read these simple words and thought on his life he assumed his responsibilities as a steward of sex, threw off the yoke of sexual slavery he had borne and went home to his mother in

another city and began life over again. Here is the tiny tract:

"Sex is a gift of God. It is not a smutty theme, nor is it a motive for cynical jokes or irony. A man reveals his character by the laughs he gives or causes others to give. There ought to be, on behalf of rising generations, more teaching on this subject, if it may be the sane and reverent teaching, from parents to children, teaching of the public also in school literature and religious literature and in the social fellowship between the succeeding generations.

"Sex is the gift of God. From its reverent and intelligent use there comes to us home life, the innocent laughter of children, civilization, order and progress, a paradise on earth, as the happiest memory of the race and the noblest goal of the future in this world.

"Religion sanctifies and re-enforces this gift, in its legitimate use. Its abuse brings misery, wrecks homes, swells the walls of the exploited and the disillusioned on earth, turns many a marriage into mourning over a *'Paradise Lost'*, sows down filth and uncleanness in the physical and moral fibers of the individual and of society, through long generations.

"There is a fearful prayer in the Psalm: *'Remember not the sins of my youth, nor my transgressions'* (Psalms

25:7). Ordinarily it is a prayer that has no answer, so far as the effects in this life, even though the greatest sinner who represents may be justified by faith. But the Bible cherishes no illusions or stupid euphemisms. It calls things by their names. It is about the SINS of his youth that the old Psalmist thinks with trembling. Not more *'extravagances'* (Brazilian language as to the damning horrors of *Carnival* or *Madri Gras* sexualism) or *'imprudence,'* with which names those worm-eaten by venereal disease want to excuse their cruelty practiced against their victims, against the outraged memory of good mothers who gave them better training than this (I call attention to the neighborly nearness of this command to the command to *'honor thy mother,'* and say that no man honors his mother who deflowers and other woman), but SINS against society, against public health, against a syphilitic progeny, against one's own befoiled personality and against a sickly and weakened conscience. NO! The Bible does not use these lying and beguiling euphemisms.

"The old Psalmist, terrorized by his memories, exclaimed: *'Remember not against me the SINS of my youth.'* It is a timely prayer, so far as the need for forgiveness is concerned, for, speaking still of sexual sins, the Psalmist declares in his profound repentance: *'Against Thee, and Thee only, have I sinned.'* That is hyperbole. He had sinned against a defenseless woman, against her illegitimate child, against her husband, whom he had murdered so that he would not know of the perfidy practiced against him by his king. He had sinned against society, against the cynics who, because of him, found new motives to blaspheme the name of their Creator.

"But these horrid crimes blanch into insignificance which are against human beings and society, in contrast with the crimson crime against the law, the majesty and the character of God, whose commandment is: *'Be ye holy, as I am holy.'* There is pardon, but it doesn't cure syphilis. Whatsoever a man soweth, that shall he also reap."

There is more in the booklet. There is a foolish notion among the intellectuals of Brazil that the forbidden fruit in Eden was adultery. I ask, in the name of common sense, how could a man commit adultery with his wife, by whom God had ordained from the beginning that he should have home and family life and progeny?

And I close by saying again that sex is the gift of God, holy, held in sacred stewardship. By sex, in the devoted stewardship of a God-submissive virgin, there came to us men and for our salvation, the incarnation, redemption and all holy living in home and church and society.

Our Baptist Young People took a single page of this and placed it in the hands of thousands.

# KNOXVILLE TURNS DOWN LEGAL LIQUOR FOR THE FOURTH TIME

By RALPH MURRAY, Pastor  
Smithwood Baptist Church, Fountain City, Tennessee

On Thanksgiving Day, 1957, the citizens of Knoxville and Knox County, Tennessee, were put on notice by the daily press that petitions had been filed with the local election commission, calling for a referendum on the legalization of liquor in that large metropolitan area of East Tennessee. It was the fourth such attempt since 1941 to bring legalization to the nearly 300,000 people in the city and county. Each prior attempt had met with failure.

On the Saturday after Thanksgiving, at the call of local pastors and laymen, representing the Baptists, Methodist, Presbyterians, and other evangelical groups, a meeting to organize the fight against legalization was held in the Broadway Baptist Church of Knoxville. Dr. Ramsey Pollard, on motion of a Methodist pastor, was named chairman of the organization, newly-named the United Christian Forces. Committees were set up for the various phases of the campaign, and appeals were made to the pastors to secure contributions on the tentative budget of \$10,000 adopted by this group. It was determined that daily meetings would be held at the Broadway Church, at which time information and last-minute developments would be released to the pastors and lay people.

At the outset, it was apparent that two things were true in this campaign: (1) that the liquor forces had deliberately timed the referendum to fall in the pre-Christmas holiday rush in the hope that there would be a light vote; and (2) that the morning and evening newspapers were determined to give the United Christian Forces no free publicity. As the pre-referendum campaign developed, the newspapers disclosed an obvious bias, not only in their editorials, but in their front page news releases. There was no help given the United Christian Forces by the newspapers at all.

However, pastors and laypeople of the major evangelical denominations of the city and county, both colored and white, closed ranks. Committees on Finance, Law, Publicity, Radio and Television Programming, Ward organization, Rallies and Printing began to function. Approximately \$10,000 was raised and spent by the United Christian Forces in the course of the campaign.

Leading laymen of the city were enlisted. Businessmen, with great blocs of radio and television time, not only co-operated, but contributed some of the

time previously scheduled on major television and radio stations in the city, providing large local audiences for messages by Dr. Pollard and the United Christian Forces leaders.

A thoroughgoing ward organization was set up, with UCF watchers at every polling place. This helped keep down wet votes in the so-called floating wards. Some watchers, armed with cameras, were able to drive off significant numbers of voters in the twelve doubtful wards of the city.

In the work of educating the people on the moral issue involved, the chairman of the Printing Committee prepared a Sunday school leaflet, and it was taught in many of the Sunday schools of the area on the Sunday before the vote.

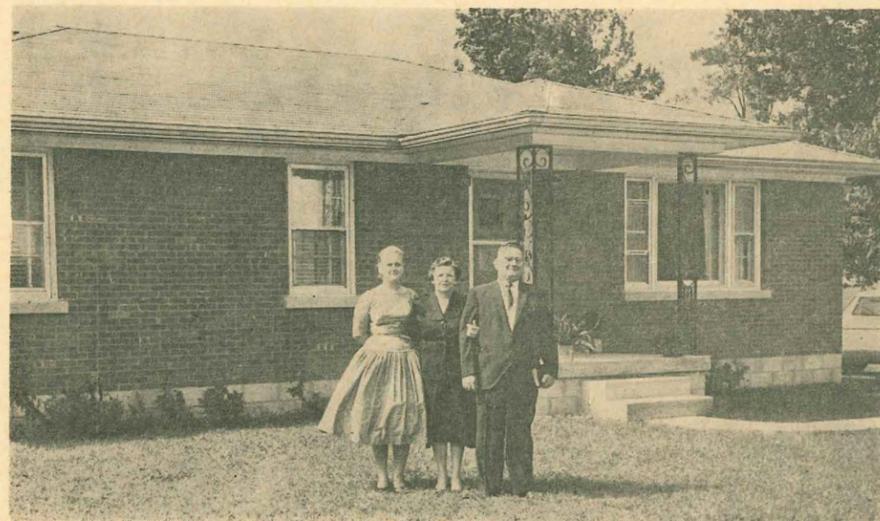
Referendum Day, December 19, was a blustering, rainy day—the kind which would produce a very light vote. But

the people went to the polls and spoke their minds. For the first time, the "drys" carried the city—by a plurality of 266 votes. This was a tribute to our watchers in the floating wards. And the county vote rolled up the widest margin of victory prohibition has scored thus far—7,945 plurality, out of a total of 45,145.

The United Christian Forces are not through. Other meetings are scheduled to devise means by which the mandate of the people will be recognized in law enforcement in Knox County.

The pastors and people of Knoxville and Knox County, Tennessee, have learned that the liquor traffic is not invincible. It can be defeated. It takes meticulous planning, hard work, close co-operation, and vigorous leadership, but liquor can be defeated. It is our hope that this victory will encourage other communities to rise up against this evil which reaches out in our land to possess it as its own.

Dr. and Mrs. Thomas E. Halsell, Southern Baptist missionaries to Brazil, are returning to the States for furlough and may be addressed at Missionary Apartments, Southern Baptist Theological Seminary, Louisville.



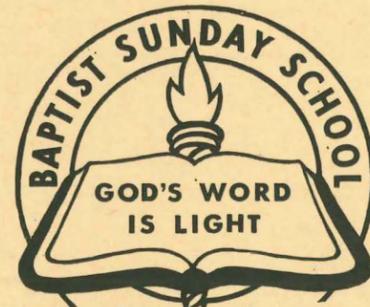
Summersville Baptist Church, located in Green County, Kentucky, on Highway Ky. 61, has again been building. The church was organized in 1898. Under the leadership of Leon Larimore, who was then the pastor, they completed a new church building in the spring of 1950. More recently, realizing the value of having their pastor live on the field, they decided in May, 1956, to erect a pastorium. So again the people had a mind to work, and under the leadership of Pastor Coy Kidd, who has been with them since July, 1955, they have completed this second project in less than a decade. There have been 40 additions since he went there in 1955.



ATTAIN ADVANCED STANDARD CHURCH MUSIC MINISTRY. — The music leaders were among those most instrumental in helping Third Baptist Church, Owensboro, to attain the status of an advanced standard music ministry for 1957. This means that this church has maintained a high quality of music in the choirs and each department of the church, during the past year. Seated at the desk is Mrs. R. T. Parker, who is chairman of the Church Music Committee. Paul Bobbitt, on the left, is the minister of music. The others are (left to right): Mrs. Paul Bobbitt, director of Carol Girls' Choir; Miss Nannie Rose Hund, director, Celestial Choir; Miss Edna McPherson, director, Cherub III Choir; Mrs. Charles R. O'Neal, director, Cherub II Choir; and Mrs. Ken Adkisson, director, Cherub I Choir. Two of the ladies are holding the certificate of recognition for the Advanced Standard Music Ministry for 1957, presented to the church by the Church Music Department, Sunday School Board, SBC, Nashville.

# SUNDAY SCHOOL REGIONAL CONVENTIONS

## “YE ARE WITNESSES”



Reach • Teach • Win

### CONFERENCE LEADERS

Sunday School Administration .....	Arthur Hicks, First Week Jesse Daniel, Second Week
Extension .....	Eugene Hamilton
Cradle Roll .....	Mrs. R. B. Hooks, First Week Mrs. R. B. White, Second Week
Nursery .....	Miss Emma Noland, First Week Mrs. Charles Ham, Second Week
Beginner .....	Mrs. Lyman Austin, First Week Miss Helen Young, Second Week
Primary .....	Mrs. R. B. White, First Week Miss Allene Bryan, Second Week
Junior .....	Mrs. Lillian Moore Rice, First Week Mrs. Roy Boatwright, Second Week
Intermediate .....	Harry Garrett
Young People .....	Roy E. Boatwright
Adults .....	Ray Rozell
Speaker .....	Rowland Crowder
Speaker .....	Thomas B. Chaney

Sponsored by the Sunday School Department  
of Kentucky, Roy E. Boatwright, Secretary

**February 10, 1958—1:00 P.M. CST**

Western Regional Sunday School Convention

First Baptist Church, Owensboro  
Jesse Moody, pastor

**February 11, 1958—1:00 P.M. CST**

Southwestern Regional Sunday School Convention

East Baptist Church, Paducah  
Wendell Rone, pastor

**February 12, 1958—1:00 P.M. CST**

Southern Regional Sunday School Convention

First Baptist Church, Bowling Green  
Joseph Estes, pastor

**February 13, 1958—1:00 P.M. CST**

Central Regional Sunday School Convention

Severns Valley Baptist Church, Elizabethtown  
V. C. Kschwitz, pastor

**February 17, 1958—1:00 P.M. EST**

North Central Regional Sunday School Convention

Latonia Baptist Church, Covington  
Thomas H. Shelton, pastor

**February 18, 1958—1:00 P.M. EST**

Northeastern Regional Sunday School Convention

First Baptist Church, Ashland

**February 20, 1958—1:00 P.M. EST**

Southeastern Regional Sunday School Convention

Harlan Baptist Church, Harlan  
E. Keevil Judy, pastor

**February 21, 1958—1:00 P.M. CST**

South Central Regional Sunday School Convention

First Baptist Church, Springfield  
James D. Hopkins, pastor

**NOTE:** Central Standard Time in all conventions except North Central, Northeastern, and Southeastern which are on Eastern Time.

### REGIONAL RESIDENTS

Western Region .....	Dan Thomas
Southwestern Region .....	Harry Meadors
Southern Region .....	Norris Hite
Central Region .....	Wylmer H. Jones
North Central Region .....	Joe Tackett
Northeastern Region .....	Harold Wainscott
Southeastern Region .....	Raymond Sanderson
South Central Region .....	A. H. Phillips



Rowland Crowder



Jesse Daniel



Arthur Hicks



Ray Rozell

## SUNDAY SCHOOL

ROY E. BOATWRIGHT, Secretary

### PASTOR-LED ASSOCIATION ENLARGEMENT CAMPAIGN

Your association can plan an associational Pastor-Led Simultaneous Enlargement Campaign. This program calls for a central morning session of pastors for a thorough course of indoctrination in the theory and practical application of Sunday school work. The evening meetings in the local churches are pastor-led sessions in which the people and pastor study Sunday school work together.

One of the unique features of the program is the contribution of the qualified campaign director in the location and utilization of space for new organizations. This is done through the campaign director visiting each church during the afternoons and working out the space problems on the spot.

The associational Sunday school superintendent and missionary take care of local arrangements and help enlist participating churches. The State Sunday School Department supervises the campaign and helps make plans for the religious census in the churches.

The inexpensive nature of this program makes it desirable. This pastor-led association enlargement campaign can be carried out for about one-fifth of the cost of a conventional campaign. Following is a suggested program:

#### Monday

The Purpose of the Sunday School  
Message on Leadership  
Inspiration Message by Pastor

#### Tuesday

The Laws of Sunday School Growth  
Using the Form "Let's Study Our  
Sunday School Possibilities"  
Finding Additional Space  
Questions  
Inspiration Message by Pastor

#### Wednesday

Leading Tonight's Session  
Enlisting the Workers  
Questions  
Inspiration Message by Pastor

#### Thursday

Testimonies on Last Night's Action  
Reaching the Standard of Excellence  
Questions  
Inspiration Message by Pastor

#### Friday

Testimonies on Last Night's Action  
Planning a Training Program  
Vitalizing Visitation  
Testimonies and Critique  
Inspiration Message of Pastor

The afternoon will be given to processing, assimilating, and setting up an enlarged organization. The night session will be under the direction of the pastor who will teach an administration book in his respective church.

Will your association consider this new plan of advancement?

### STANDARD SUNDAY SCHOOLS

White Sulphur Baptist Church  
Caldwell Association  
H. G. M. Hatler (acting pastor)  
Eugene B. Jones, Sunday School Supt.  
First Baptist Church  
Central Association  
James D. Hopkins, pastor  
James O. Grider, Sunday School Supt.  
East Williamson Baptist Church  
Enterprise Association  
E. P. Howerton, pastor  
L. M. Jones, Sunday School Supt.  
Laurel River Baptist Church  
Laurel River Association  
R. H. Hatcher, pastor  
Roy Brewer, Sunday School Supt.  
Foster Avenue Baptist Church  
Long Run Association  
Foster Rose, pastor  
Sanford Morris, Sunday School Supt.  
New Harmony Baptist Church  
Muhlenberg Association  
Henry D. Johns, pastor  
Roy E. Gossett, Sunday School Supt.

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Middletown, Kentucky

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## Southwestern Seminary Marks Golden Jubilee

FORT WORTH — (BP) — Southwestern Baptist Seminary, the Southern Baptist Convention's largest institution training ministers and other religious workers, is marking 50 years of service this year with a golden jubilee celebration.

Each of the three seminary schools— theology, religious education, and church music—will observe a jubilee week. Featured speakers will highlight the purposes of each of the three schools, and special activities have been scheduled to recognize their contributions to the growth and development of Southern Baptist work.

Southwestern Seminary began in 1908 as a department of theology at Baylor University, Waco, Texas, and has grown into the largest evangelical seminary in the world. Last school year, the enrollment reached 2,411, and prospects are that the current student body will exceed this record.

February 17-21, the school of religious education will hold its jubilee week celebration; the school of theology follows with its special activities March 17-21, and the school of music will present several music programs during its jubilee week April 14-18.

The climax to the celebrations will be the spring commencement on May 16, when 96 new student apartments will be formally dedicated following graduation exercises.

In its 50-year history, Southwestern Seminary establishes the first school of church music for Southern Baptists, pioneered in religious education, held the first summer school among Southern Baptist seminaries, and led in the idea of evangelistic conferences.

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## 65 Kentuckians Contribute To Encyclopedia of Southern Baptists

By MRS. AGNES G. FORD,  
Press Representative

NASHVILLE, Tenn., Jan. 21 — Sixty-five Kentucky Baptists contributed articles to the *Encyclopedia of Southern Baptists*, just now being released by the Broadway Press, Nashville, Tenn. From the state at large articles were written by:

Dr. Irvie Keil Cross, Somerset, who wrote on "United Baptists;" Charles Ford Deusner, Glendale, "Glen Dale Children's Home;" Charles Leo Drake, "Baptist Home of Northern Kentucky;" Harold B. Kuhnle, Lexington, "Reception of Members, Induction, Training;" two from Bowling Green—Joseph Richard Estes and Mrs. Roy Silvers; two from Paducah—Wendell Holmes Rone and Frank Ford Norfleet; five from Middletown—William Cooke Boone, Sam Ed Bradley, Baynard Francis Fox, George Raleigh Jewell, and Mrs. George R. Ferguson.

Forty-eight of the sixty-five contributors are from Louisville. They are:

William Walter Adams, Jesse Morris Ashcraft, Henlee Hulix Barnette, Hugh Alexander Brimm, George Alexander Carver, Hubert Lee Dobbs, Glynn Roland Ford, Findley B. Edge, Leo Taylor Crismon, Clyde Taylor Francisco, Allen Willis Graves, James Wilburn Green, Forrest Henry Heeren, Hubert

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## TRAINING UNION

JAMES WHALEY, Secretary

### Youth Week Reports

The following Youth Week Reports have already been received by churches observing this particular event during the associational year, 1957-58:

*Binghamtown Baptist Church, Middlesboro, Kentucky* observed Youth Week during November. There were forty Intermediates and Young People participating in this activity. Mr. James W. Vanover had this to say, "It has been a great blessing to our church. We have discovered new talents, and are following our Youth Week with a Youth Revival."

*Altona Baptist Church, Calvary City, Blood River Association* observed Youth Week the last week in November with seven Intermediates and nine Young People participating in the weeks activities. Mr. Hendall Green has stated: "I think they were wonderful services. They were a great inspiration."

### Fifth Baptist Youth World Conference

The Fifth Baptist Youth World Conference will be held at Toronto, Canada June 27-July 2, 1958. Registration forms are now available from the State Training Union Department for those who wish to attend.

### Central Schools

Feb. 10-14 ..... Irvine Association  
Feb. 10-14 ..... Warren Association

Cross Jackson, Kimball Johnson, John Estill Jones, William Thomas Lane, John Moore Lewis, William Latane Lumpkin, Victor Edsel Mantiely, Duke Kimbrough McCall, Robert Lee McCann, William N. McElrath, Dale Moody, William Hardy Morton, William Arthur Mueller, David A. Nelson, Wayne Edward Oates, Garland Offutt, John Joseph Owens, Edwin Fleetwood Perry, Hugh Ramond Peterson, Theron Douglas Price, Lewis Clinton Ray, Eric Charles Rust, Farris Athelstan Sampson, John Pleasant Sandidge, Jr., William Manoru Shinto, Taylor Clarence Smith, William Cheney Smith, Jr., Vernon Latrelle Standfield, Eldred Martin Taylor, Henry Eugene Turlington, Albert Martin Vollmer, Gaston Hugh Wamble, Wayne Eugene Ward, and Glenn Foster White.

The two-volume encyclopedia is a

### New Tracts

New tracts are available from the State Training Union Department:  
*Enlarge Your Training Union Now Youth Week*

### Standard Organizations

We are happy to extend congratulations to the following Standard Organizations:

*Salem Association* with W. D. Pritchard, associational director.

*West Kentuckiana Association* with Charles L. Mitchell, associational director.

(Both of these associations have been standard for over a year. The officers and directors are doing an exceptionally good job.)

*Carlisle Baptist Church, Carlisle, Kentucky, Bracken Association: Primary Department* for quarter ending September 30 with Mrs. G. T. Cowan serving as department leader.

*Beginner Department* for quarter ending September 30 with Mrs. Bill Mann being department leader.

*Second Baptist Church, Madisonville, Kentucky, Little Bethel Association—Quarter* ending September 30 with Mr. David H. Gentry, Training Union director:

*Adult No. I—Mrs. Marie Marks* serving as president.

*Adult No. II—Mr. L. B. Tucker* serving as president.

*Intermediate Union—Mr. Norris King* serving as Intermediate Leader.

*Junior Union—Mrs. Leonard Webster* serving as Junior Leader.

comprehensive guide to Southern Baptist life, work, beliefs, and heritage. More than 900 writers worked for four years to produce the reference work, which was assembled by the Historical Commission of the Southern Baptist Convention. This encyclopedia will guide people of other denominations into a better understanding of Southern Baptists and will enable Baptists themselves to know each other better.

There are 4,348 articles and 92 pages of pictures in the encyclopedia, including articles on every association of churches in the Southern Baptist Convention and 675 biographies of eminent Baptist leaders of the past. The *Encyclopedia of Southern Baptists* was published January 20, 1958, at \$16.50, and the work may be ordered now through any bookseller at that price.

**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, JANUARY 19, 1958**

	S.S.	Add.	T.U.
Louisville, Walnut St. ....	1,460	7	309
Missions (3) .....	236	---	53
Lou., Carlisle Avenue .....	1,199	---	301
Missions (3) .....	226	---	84
Lou., 9th and O .....	1,192	2	374
Mission (1) .....	115	---	90
Bowling Green, First .....	1,128	7	240
Mission (1) .....	65	---	---
Owensboro, Third .....	1,005	---	263
Lexington, Immanuel .....	970	9	305
Mayfield, First .....	968	---	329
Lou., Crescent Hill .....	900	5	253
Missions (2) .....	108	---	---
Evansville, Grace .....	895	---	283
Lexington, Ashland Ave. ....	888	4	130
Murray, First .....	879	7	---
Mission (1) .....	43	---	---
Hopkinsville, Second .....	874	4	228
Mission (1) .....	156	---	65
Harrodsburg .....	869	4	176
Missions (3) .....	138	---	83
Elizabethtown, Sev. Val. ....	831	---	195
Missions(2) .....	---	---	---
Hopkinsville, First* (1) .....	822	---	185
Covington, Calvary .....	815	---	---
Lou., Parkland .....	808	---	206
Mission (1) .....	205	---	61
Lou., Beechland .....	792	1	207
Mission (1) .....	456	6	140
Lou., Beechmont .....	753	5	134
Missions (2) .....	411	1	156
Covington, Latonia .....	725	---	191
Mission (1) .....	101	---	25
Georgetown .....	711	1	266
Missions (2) .....	59	---	---
Lexington, Grace .....	702	2	167
Missions (2) .....	90	---	---
Somerseset, First .....	676	---	---
Mission (1) .....	69	---	---
Henderson, Immanuel .....	585	---	120
Missions (2) .....	131	---	---
Lou., Hazelwood .....	579	4	130
Princeton, First .....	542	4	---
Lou., Third Ave. ....	527	1	137
Mission (1) .....	132	4	41
Lou., Highland .....	525	6	176
Franklin, First* (1) .....	508	---	98
Evansville, Calvary .....	507	---	183
Lou., Eastern Parkway .....	506	2	119
Ashland, First .....	504	---	128
Missions (3) .....	167	---	---
Owensboro, Hall St. ....	503	---	201
Prestonsburg* (13) .....	503	---	87
Lou., Shively .....	502	---	110
Mission (1) .....	99	---	44
Lou., Bethany .....	497	2	128
London, First .....	496	---	150
Mission (1) .....	65	3	---
Lou., Farmdale .....	495	5	154
Mission (1) .....	117	---	52
Winchester, Central .....	481	---	114
Owensboro, Eaton Mem. ....	479	---	192
Central City, First .....	466	3	255
Mission (1) .....	45	---	---
Winchester, First .....	457	---	114
Ashland, Unity .....	449	7	102

**THE CONVENIENT X**

The greatest letter in the alphabet is the "X."

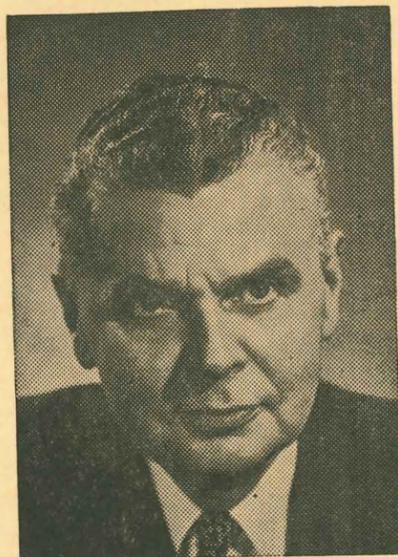
- X is the Roman notation for ten;
- X is the mark of illiterate men;
- X means a crossing, and drivers should note;
- X in a circle must count as a vote;
- X is a quantity wholly unknown;
- X is a ruler removed from his throne;
- X-mas is Christmas, a season of bliss;
- X in a letter is good for one kiss;
- X is for Xerxes, that Monarch renowned;
- X is the place where money was found.—Religious Telescope.

Bellevue .....	444	---	75
Florence .....	443	4	76
Lou., Rockford Lane .....	438	10	144
Lebanon, First .....	436	---	107
Mission (1) .....	124	---	44
Corbin, First .....	435	---	117
Richmond, First .....	423	---	107
Lou., 18th St. ....	420	4	117
Mission (1) .....	55	---	12
Paducah, East .....	415	---	181
Russellville, First .....	411	---	153
Mission (1) .....	53	---	---
Lou., Immanuel .....	409	9	107
Covington, First* (2) .....	408	---	199
Bardstown .....	406	---	63
Cynthiana .....	405	3	49
Mission (1) .....	65	3	34
Lou., Valley View .....	404	3	159
Lou., Shawnee .....	393	---	124
Lawrenceburg, First* (1) ..	390	---	56
Springfield, First .....	383	---	124
Versailles .....	381	---	76
Lou., Green Acres .....	370	1	137
Morganfield, First .....	365	---	101
Sturgis, First .....	364	3	72
Mt. Washington .....	358	2	121
Lou., Beechwood .....	355	1	121
Greenville, First .....	346	---	125
Walton, First .....	344	2	131
Paducah, Twelfth St. ....	343	2	121
Frankfort, Crestwood .....	339	1	137
Shepherdsville .....	328	---	---
Lou., Fairdale .....	327	---	95
Paducah, West End .....	326	2	101
Bowling Green, Eastwood ..	324	---	132
Nicholasville .....	322	83	---
Mission (1) .....	17	---	---
Ft. Thomas, First .....	316	4	84
Mission (1) .....	94	4	---
Middletown, First .....	309	1	75
Lebanon Junction .....	304	---	118
Campbellsville, Pleasant Hill	298	---	143
Dawson Springs .....	296	1	66
Scottsville, First .....	293	---	97
Williamson, E. Williamson ..	291	---	118
Mission (1) .....	33	---	---
Marion .....	289	---	98
Mission (1) .....	22	---	---
Benton, First .....	285	---	142
Owensboro, Lewis Lane .....	281	---	112
Ashland, Pollard .....	281	3	97
Mission (1) .....	61	---	---
Lou., Audubon .....	258	---	25
Covington, Decoursey .....	254	---	68
Mt. Vernon, First* (1) .....	249	---	73
Sonora .....	242	---	123
Falmouth .....	235	---	---
Mission (1) .....	22	---	---
Covington, Ashland Ave. ....	232	---	95
Perryville .....	231	---	94
Lou., Baptist Temple .....	228	6	---
Mission (1) .....	129	---	---
Cold Spring .....	227	2	84
Carrollton, First .....	222	---	53
Hazel .....	222	---	---
Cloverport .....	211	---	43
Mission (1) .....	7	---	---
Williamstown .....	211	3	43
Horse Cave .....	210	---	65
Paintsville, First .....	187	1	87
Missions (2) .....	98	---	---
Milton .....	154	---	69

\*Number includes attendance at home church and missions.

If those churches having missions, who are not already doing so, would report the attendance of the missions separate from that of the home church it would make this report more complete.

**To Speak at World Youth Conference in Toronto**



**John G. Diefenbaker**

TORONTO, Canada (BWA) — The Hon. John G. Diefenbaker, prime minister of Canada, has agreed to speak on "World Peace" at the Sunday evening sessions of the 5th Baptist Youth World Conference in Toronto June 27-July 2, 1958.

Mr. Diefenbaker already had told Douglas Gow, chairman of the arrangements committee for Canadian Baptists, that he would serve as honorary patron for the occasion which is expected to attract 6,000 young people from 50 nations of the world.

His acceptance of the invitation to speak was announced by Robert S. Denny, secretary for youth work of the Baptist World Alliance, after Mr. Denny and Dr. Theodore F. Adams, BWA president, visited with the Prime Minister and Mrs. Diefenbaker during recent sessions of the North American Baptist Women's Union in Toronto.

Both Mr. and Mrs. Diefenbaker are Baptists. Mrs. Diefenbaker, daughter of a Baptist minister, addressed the women's meeting.

Born in Ontario but educated at the University of Saskatchewan, Mr. Diefenbaker served overseas during World War I, then returned home to gain high esteem as a lawyer in Western Canada. He became a member of the Canadian House of Commons in 1940, and was chosen to lead the Conservative party in the federal field in December 1956. After serving as leader of the opposition in Parliament during the spring of 1957, he was catapulted to the Prime Minister's post in the election of June 1957.

He has been influential in international affairs for more than two decades, including membership of the Canadian delegation to the United Nations.

**Sunday School Lesson**

**For February 2, 1958**

**By H. C. Chiles**

**PRIVILEGES OF CHURCH MEMBERSHIP**

It is a glorious privilege to be a member of a New Testament church. This membership, however, includes numerous duties and entails tremendous responsibilities. This lesson directs our attention to four privileges.

**I. Proclaiming Christ. I Peter 2:9-10.**

Note the exalted position to which God's children are lifted. They are described as "lively stones," "an elect race," "a royal priesthood," "an holy nation," and "a people for God's own possession." Being "an holy priesthood," we have a direct and an immediate access into the presence of God. All of us, who enjoy this wonderful position and this blessed privilege, should show forth the praises of Him Who has called us out of darkness into His marvelous light. Out of the gladness and gratitude of our hearts for the salvation which we have received from Christ, we should praise Him to the very limit of our ability. Let us proclaim the excellencies of Christ with a view to winning as many as possible to a saving knowledge of Him.

**II. Purposeful Giving. II Corinthians 9:6-8.**

In teaching the Corinthian Christians how they should support the work of the Lord, Paul likened the method of Christian giving to a farmer sowing his seed. If the farmer sows little, he can only expect to receive a little in return. On the other hand, if he sows much, he may rightfully expect to receive much in return.

**1. God's children should give generously.**

The more God's children give to Him the more abundantly He will bless them. If any Christian expects to enjoy God's favor and blessing, by all means he must be faithful in the realm of his stewardship. If we want an abundant harvest of spiritual blessings from our Christian stewardship, we must sow bountifully. Ever remember that it is an absolute certainty that no one can ever out-give God.

**2. God's children should give purposefully.**

God would have Christians to give deliberately and systematically. Christian giving should never be a hit-or-miss proposition. Giving certainly should be universal among Christians—"every (Christian) man." Not a one is excluded from this privilege. In all probability no two will have an equal

amount to give, but none should be deprived of the privilege or lose out on the blessing of giving something. Whatever the Christian may have, whether the amount be small or large, he holds it as a trust from the Lord. In his support of God's work, a believer in Christ should be purposeful in his giving, always doing so with an eye single to God's glory.

**3. God's children should give cheerfully.**

Their gifts should be presented with the full and hearty consent of their wills, and never as a matter of duty or in a grudging manner. They should give in such a way that they would never regret their gifts as though they had been wrung from them. Giving should be spontaneous and hilarious. "God loveth a cheerful giver." The Greek word, which is translated "cheerful" is the one from which we get the word "hilarious." There is a real joy that comes from giving to the Lord which many Christians have never experienced.

**III. Practical Helpfulness. Galatians 6:1-5.**

After dealing with doctrine in a splendid manner, Paul turns to the matter of Christian duty. He makes it clear that profession and practice should be in hearty agreement. In these verses he shows what the attitude of believers toward one another ought to be.

In the first verse of this chapter Paul sets forth the duty of a Christian toward one who is guilty of a breach of conduct. If a believer in Christ falls into sin, he needs to be restored to fellowship with his Lord and with his fellow Christians. The word "restore" is a surgical term, which means "to reset." The thought is that such a "dislocated" person is spiritually out-of-joint. The process of resetting, or "restoring," is a delicate one. It requires such skill that only those who are spiritual should attempt the task.

When a believer in Christ falls into some old habit or besetting sin, our Christian duty is to speak to him about it, pointing out the evil of it, and emphasizing the provision which God has made whereby the life may be transformed. This should be done in a kind and prayerful manner with a view to leading him to forsake his sin, to renew his fellowship with God, and to appropriate unto himself the strength which the Lord offers him to live victoriously.

Sooner or later, every life has its burdens. There is an endless variety of burdens—physical, mental, social,

and spiritual. Recognizing our burdens is not enough. What we really want to know is how to manage them worthily and victoriously.

**1. Share your burdens. Galatians 6:2.**

Consider your neighbors' rather than your own burdens. A kind word, a little sympathy, a message of condolence, an approving smile, or a gift in need will help.

**2. Bear your burdens. Galatians 6:5.**

No one can transfer the burden of responsibility, no matter how hard he may try.

**3. Transfer your burdens. Psalm 55:22.**

"Cast thy burdens upon the Lord and He shall sustain thee." Roll your burden over on the Lord by telling Him about it, asking His help in bearing it, and submitting to His will with reference to it. Some of us are like the Swiss peasants, who, on their way to market, set their heavy baskets down on the steps of a wayside chapel while they went in to pray, and then came out and took up their burdens again. When we roll our burdens over on the Lord through prayer, we ought not to pick them up again. If we will transfer our burdens to Him, He will sustain us by removing them from us, by disclosing their design, by imparting sufficient strength to bear them, or by promising a brighter future when we shall be delivered from them.

**IV. Public Worship. Hebrews 10:23-25.**

Worship is inherent in man. It is universal. Every person worships somebody or something. Christian worship is a personal acknowledgment to God of one's reverence for and homage to Him.

Some Christians become unfaithful in their attendance upon the worship services of the believers in Christ and those who neglect the church services lose their spiritual warmth and glow.

While it is possible for the Christian to worship God in solitude, it is incumbent upon believers to join their fellow-Christians in worship. They are urged not to forsake the assembling of themselves. Church services provide a marvelous opportunity to instruct believers, to strengthen their faith, to incite them to good works, and to increase their love for and devotion to Christ; also, to win the unbelievers to a personal faith in the Saviour. Proper worship of God will call forth the best that is in those who participate in this spiritual exercise. If Christians do not enjoy assembling for prayer, praise, instruction, exhortation and worship, it is simply because Christ does not have His rightful place, that of pre-eminence, in their lives. Growing Christians rejoice in the privilege of fellowship with the children of God in genuine worship.

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J. C. BALLEW, Royal Ambassador Secretary



**CONVENTION ROYAL AMBASSADOR CONGRESS, FT. WORTH, AUGUST 12-14**

The Convention Royal Ambassador Congress, to be held at Fort Worth, Texas, will have as its theme, "Christ in Me . . . The Hope of The World." The following is a report of the Kentucky promotional committee meeting of January 13:

1. We accept our goal of 210 boys and leaders to attend the congress.

2. Transportation suggestions:

a. Chartered busses—at least one from Covington, Danville, Owensboro, and Paducah, with two from Louisville. Further information will be sent to counselors.

►The tenth anniversary of President W. R. White and the 113th anniversary of Baylor University, Waco, Texas, are to be observed February 1, 1958.

►The Executive Board of the North Carolina Baptist Convention voted to give a \$600 a year raise to its general secretary, M. A. Huggins, but he refused to accept it on the ground that "We are not meeting our goals."

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b. Individuals go by car, train, plane, etc.

3. All pastors of Southern Baptist churches in Kentucky promote the congress in some SPECIAL way on Sunday, FEBRUARY 23, the FIRST Round-up (urging their Royal Ambassadors to send in their Reservations!)

4. Brotherhood presidents should discuss plans for the congress at their next Executive Committee meeting—help some of your most worthy Royal Ambassadors.

5. Associational Brotherhood presidents should work through their Executive Committee to make it possible for their Associational Royal Ambassador Leader to attend the Congress.

6. EVERY CHAPTER REPRESENTED—Boys, Mothers and Dads, and Brotherhoods: Let's start making plans NOW.

**MISS FRIZZELL GOES TO CAMPBELLSVILLE**



Kay Frizzell

Miss Kay Frizzell, who for two years has served as secretary to this writer, J. C. Ballew, will enter Campbellsville College this mid-semester. In addition to being a student, she will also serve as church secretary of the Campbellsville Baptist Church and Pastor J. Chester Badgett. We thank her for the efficient way in which she has served and pray God's richest blessings upon her as she goes to Campbellsville.

►Treasurer Everett L. Deane has announced that the total cash income of the Foreign Mission Board during 1957 was \$14,353,009—an increase of \$1,619,328, or 12.71 per cent over 1956.

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Pastor G. C. Rowe completed four years with the East Gary Southern Baptist Church, in northern Indiana, on November 24. In that time there have been 600 additions; 12 missions started; 4 churches organized; 8 properties for missions purchased; gifts to the church have been multiplied three times; gifts to missions have multiplied six times; a third of the East Gary membership is from Kentucky; 7 ministers have come from the East Gary Church and have entered seminary training; 3 of the ministers are formerly of Kentucky; and one of the missions, a former Church of God congregation, after the minister was properly received into the East Gary Baptist Church, himself baptized the whole congregation and it voted to become a mission of East Gary Baptist Church. This former Church of God group was constituted into a recognized New Testament Southern Baptist Church on December 15. A year ago the East Gary Church called the pastor's father, W. C. Rowe, to work in the development of local mission stations. All mission work has been hand in hand with Lake Michigan Association and the Home Mission Board of the Southern Baptist Convention.

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**WOMAN'S MISSIONARY UNION**

MRS. GEORGE R. FERGUSON, Executive Secretary



Mrs. Noble Y. Beall

**G. A. HOUSEPARTIES**

Mrs. Noble Y. Beall has been serving as a field worker for the Home Mission Board since October, 1948. She directs and co-ordinates the work of our Good Will Center in addition to representing the Board as a general field worker. She is a native of Alabama and is well acquainted with Baptist life through her own activities and that of her husband, who was a pastor for many years, and served for thirteen years with the Home Mission Board.

Mrs. Beall will attend the houseparty at Cumberland College, February 14-16.



Rev. M. Wendell Belew

Rev. M. Wendell Belew, a native of Kentucky, is a graduate of Georgetown College. He attended Columbia University, Vanderbilt University and received a B.D. degree from Southern Baptist Theological Seminary. He served for several years as pastor of the First Baptist Church, Mt. Vernon, Kentucky, then directed the mountain mission program for the General Association of Baptists in Kentucky. He now serves with the staff of the Home Mission Board as director of Church-Centered Mission Work and Mountain Mission work for the Department of Co-operative Missions. He sings, plays the piano, and does chalk talks.

Mr. Belew will be at Georgetown College for the Queen's Court.

**HOTEL-MOTEL FACILITIES, STATE MEETING, BOWLING GREEN APRIL 1-3**

Name	Address	No. Rooms	Rates
Helm Hotel, State Street at Main		125	\$2.25-\$6.50
Park City Hotel, 1046 State Street, Downtown		50	No rates quoted
Earle Hotel, 1148 Center Street		40	\$2.50-\$4.00
Mansard Hotel, Corner Main and Center Streets		60	\$2.25-\$4.50
Baker Hill Motor Court, 1/2 mile north of city limits		50	\$4.00-\$6.00
Bowling Green Motel, 1 mile north of city limits		16	\$4.50-\$7.00
By-Pass Motel, In city limits on US 31-W By-Pass		40	\$6.00-\$9.00
Cardinal Motel, On US 31-W By-Pass in city limits		20	\$5.00-\$7.00
Colletdale Motel, On US 31-W By-Pass in city limits		31	\$5.00-\$7.00
Country Ham Motel, On US 31-W By-Pass in city limits		14	\$3.00-\$5.00
Crossland, Motel, On 31-W By-Pass in city limits		14	\$6.00-\$8.00
Kentucky Colonel Motel, 1/2 mile north of city limits		38	\$5.00-\$12.00
Laurel Motel, On 31-W By-Pass at Lehman Avenue		20	\$5.00-\$7.00
Log Cabin Motor Court, 2 miles south of city limits on US 31-W		8	\$3.00-\$5.00 Cabins
Lost River Motel, 2 miles south of city limits on US 31-W		20	\$3.50-\$6.00
Maple Terrace Motel, 1 mile north of city limits		16	\$3.50-\$5.00
Ridgeway Motor Court, 1 mile north of city limits		19	\$3.00-\$6.00
State Motel, 621 State Street		20	\$5.00-\$7.00
New Western Hills Motel, In city limits at Intersection of US 231, US 68 and Ky. 80		27	\$6.00-\$8.00

Most of these hotels and motels have family rooms for 4-6 people at reduced rates.

**Cumberland College Opens Extension Center**

WILLIAMSBURG, Ky. — Plans for the opening of the Cumberland College Extension Center have been completed.

At a recent dinner, given for area ministers by the college, a permanent advisory committee was selected to formulate the plans. Those selected for this committee were Reverends James B. Lewis, P. J. Weaver, Eugene Miller, Billy Mitchell, Clyde Freed, and Dr. James Boswell. This writer, Ladies Barge, was selected as Promotional Director of the Center.

The purpose of this Center is to make available to local laymen and ministers studies in the Bible which they may not have been privileged to study in College or Seminary.

The Center will meet one night weekly for two hours over a period of nine weeks. Registration will be held on Tuesday, January 28, at 7:00 P.M. Classes will begin on Tuesday, February 4, and continue through April 1. A certificate of credit will be given upon completion of each course. Separate courses will be offered for laymen and ministers.

A fee of \$10.00 which will include the text books, tuition, working material, and promotion will be charged.

A course in New Testament, which includes the study of the Life of Christ and the Christian Church up to the conversion of Saul of Tarsus, will be offered for the laymen.

A course in New Testament, which is a study of the Epistles and Revelation, will be offered to the ministers.

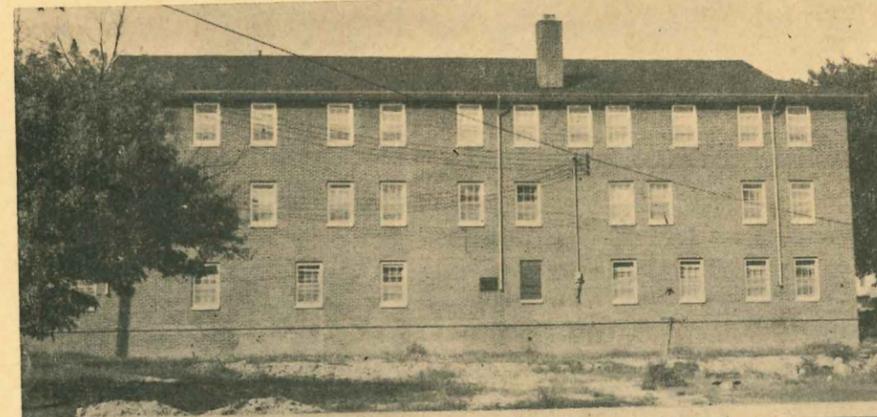
Dr. E. C. Masden will head the group of instructors for the Center.—Ladies Bargo, Director of Public Relations.

►Mrs. J. D. Sapp, Oklahoma City, will be with the Long Run Associational W. M. U. Mission Study to teach the book, "Look, Look the Cities," by Dr. Albert McClellan. She will meet with the BWC at Ninth and O Church of Louisville for a dinner meeting Tuesday, February 11, at 6:30; and with the WMS at Third Avenue Church, Wednesday, February 12, from 10:00 a.m. to 12:30 p.m. There will be no lunch. The nursery will be open. Mrs. Sapp has recently been awarded the \$5,000 Zondervan prize for her novel, "The Small Giant."

**MORE for MISSIONS**

BECAUSE WE CARE WE SHARE

## New \$100,000 Educational Building at Dawson Springs



The First Baptist Church, Dawson Springs, Kentucky, dedicated a \$100,000 Educational Building on December 15, 1957. Plans for this building began taking form in March of 1954 when the building committee consulted with the Sunday School Board of the Southern Baptist Convention.

The entire building program, under the direction of Jesse Bell, pastor, was sponsored by the Brotherhood of the church and the actual building—with the exception of the brick work and plastering—was done by volunteer church labor.

The building of concrete block with brick veneer has thirteen assembly rooms for departments, 20 classrooms, a library which will be fully equipped and books available by February or March, three office spaces, and a heating room. It provides for 400 pupils from the Young People's department through the nurseries.

Construction began with a "ground-breaking" ceremony on February 6, 1955, and the building was completed and occupied on Sunday, February 26, 1956. Cost of construction was \$38,000 and of this amount only \$8,000 was spent for labor. The church raised the amount required to liquidate indebted-

ness in 22 months after it was completed. On December 15 the building was dedicated debt free and a note burning ceremony preceded the dedication service.

The church has begun a new building fund for a sanctuary which was included in the long-range plans of the building committee.

Dawson Springs Sunday School enrollment has increased since 1953 from 430 to 630 with average attendance increasing from 216 to 322. Church membership has grown from 534 to 603, while the church budget has increased from \$12,000 to \$30,000 per year.

►Lawrence Pitzer was ordained to the Gospel ministry by the First Baptist Church of Pineville, on December 18, 1957. He was first examined by a council, December 9, at which time Pastor Raymond Sanderson led in the questioning. The ordination sermon was delivered by Pastor Sanderson, and Foley Partin, chairman of the deacons, offered the ordination prayer. Pitzer is a native of Fairborn, Ohio, and at present is a student at Clear Creek Baptist School. Before entering the ministry he was in the business world and made a contribution to the cause of Christ as a layman.

## CLASSIFIED ADS

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## Melbourne Heights Of Newly Organized Whoberry Named Pastor

The Melbourne Heights Baptist Church, Louisville, was constituted Sunday afternoon December 22 in services presided over by Dr. W. R. Pettigrew, pastor of Walnut Street Baptist, the sponsoring church. The council for organization elected Dr. Pettigrew as moderator



**Willard Whoberry**

and Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, as clerk.

Following an introductory message by Dr. Pettigrew the council heard from several members of the Melbourne Heights mission as to the readiness of the mission for church status. These reports revealed that the first service of this group was on June 10, 1951, when only several people felt the need of a church in the area. By now 132 people have expressed a desire to become members of the church and a 3.7-acre site on Taylorsville Road costing almost \$25,000 has been purchased for the future construction site.

The group reported a weekly income of \$325.00 with \$700.00 monthly expense. The adoption of a church covenant and articles of faith indicated full co-operation with Kentucky Baptists and the Southern Baptist Convention.

Officers of the newly organized church were elected including the call as pastor of Bro. Willard Whoberry who has done outstanding work as mission pastor. Melbourne Heights is the 22nd church organized by the Walnut Street Church since 1849.

Plans are already under way for the construction of the first unit in a building program. At present the church meets at the Melbourne Heights School where the organizational meeting was held.