

Western Recorder

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THIS WEEK

**"Outside The Church
No Salvation;"
What Does It Mean?**

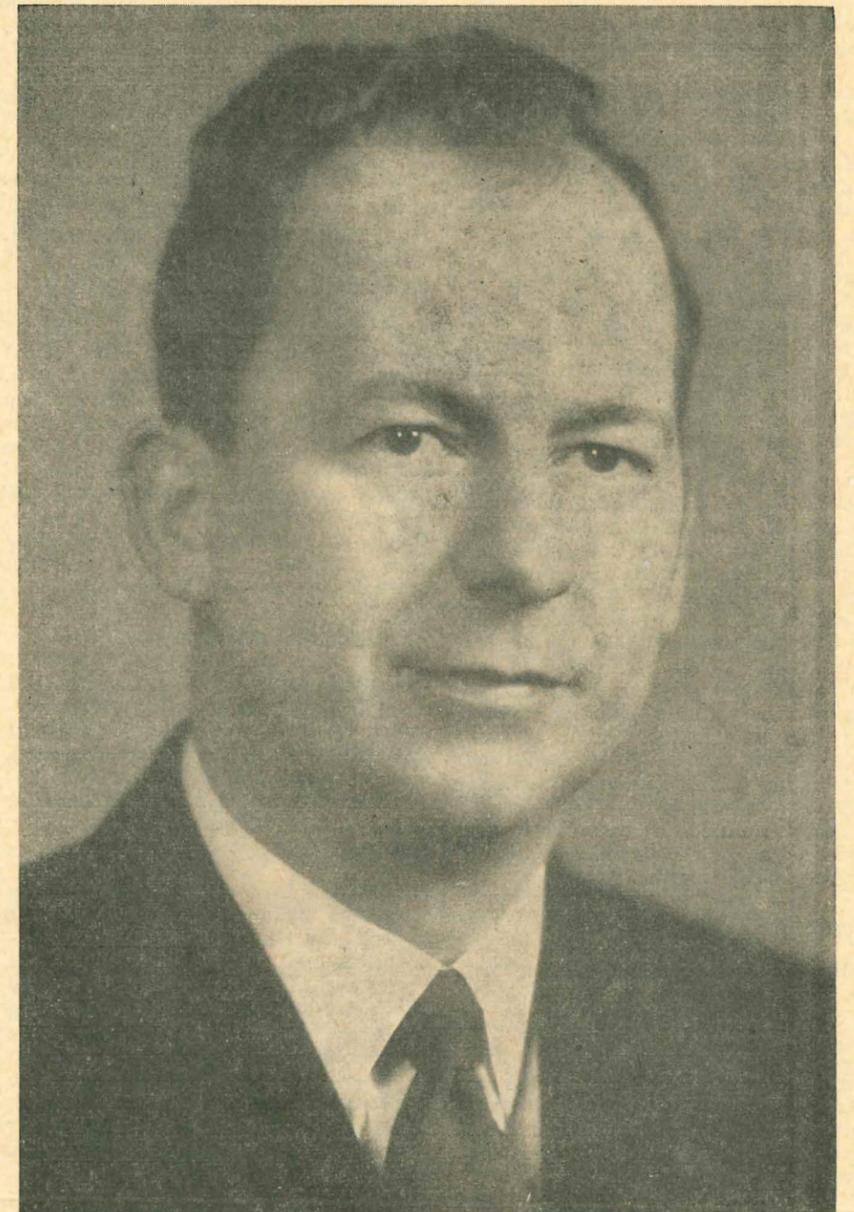
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Meet The Moderator!

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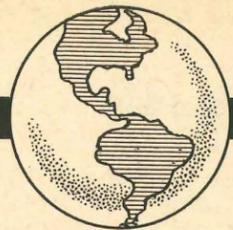
General Association

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ROLLIN S. BURHANS

Pastor of Crescent Hill Baptist Church, Louisville, has just been elected Moderator of both the Long Run Association of Baptists and the General Association of Baptists in Kentucky (See Article on page 5).



GLEANINGS FROM THE FIELD

REVIVALS HERE AND THERE

►Dester E. Jones, South Jefferson Church, Valley Station, Ky., preached in a revival with Pastor J. C. Raikes at the First Church, Morehead, Ky.

►Campbell Kendrick, Monticello, was the evangelist assisting Pastor Frank Frogge in a revival at Cedar Point Baptist Church in Pulaski County. The church was greatly revived, resulting in 9 for baptism and 2 by letter.

►Marion S. Smith, pastor of Barren Plains Church, Springfield, Tenn., was the evangelist for a revival with Pastor J. E. Camp at the First Baptist Church, Adairville, Ky., from October to November 3, in which 6 came by profession of faith and one by letter.

►Arless Harris, Laurel County pastor and a student at Clear Creek Baptist School, was the evangelist in a revival at Mt. Olive Church, Knox County, where John Bradley is pastor. There were 6 additions for baptism and 3 by letter in this church which has quarter-time preaching.

►Herman Moore, pastor of Turkey Creek Mission in Knox County and superintendent of buildings and grounds at Clear Creek Baptist School, preached recently at Bob Fork Baptist Chapel, a mission of the Rockhouse Baptist Church in Leslie County. The meeting was held in a tent furnished by the State Mission Board. Eddie Henson is pastor of the Bob Fork Chapel. Moore, who has served as missionary in five counties of East Kentucky, states, "This section of Leslie County has one the greatest spiritual needs of any place I have ever worked." Henson is teaching in the Hyden School in order to continue as pastor until the mission can be strengthened and a church building constructed.

PASTORS CALLED

►Bill Day, a junior in Georgetown College, has been called to be pastor of the Locust Grove Baptist Church, in Bracken Association.

►Parcel Flannery, formerly of Hazard and now a student at Clear Creek Baptist School, has been called as pastor of Highway Chapel, a mission of the First Baptist Church, Barbourville.

►Herman Rowlett, for thirteen years pastor of the 23rd and Broadway church,

Louisville, has been called to be pastor of the Lebanon Baptist Church, Lebanon, Kentucky, where on December 14 he will succeed Pastor A. B. Colvin, now superintendent of Missions and Evangelism at the Kentucky Baptist Building.

NEW CHURCHES

►The Olin T. Binkley Baptist Church has been organized in Chapel Hill, N.C., named in honor of Dr. Olin T. Binkley, dean of Southeastern Baptist Theological Seminary, Wake Forest, N. C., and formerly professor of Christian Sociology at Southern Baptist Theological Seminary in Louisville, Ky.

►The New Whiteland Mission, Whiteland, Ind., was organized into a church with 34 members on November 2 at 2:30 o'clock. This mission has been sponsored by the First Southern Baptist Church, Indianapolis, Ind. Arthur Bailey, the mission pastor, was called to be pastor of the resultant church. They have received 16 members since he moved on the field in September. This is the fifth church organized by the Indianapolis church with the help of the Illinois Baptist Association and the Home Mission Board in the last 5 years. Bailey was formerly pastor of Cottage Grove Church, in Tennessee, according to Pastor Gordon W. Paschall.

ACCORDING TO EDMUNDS

►In 1885, United States taxes averaged only \$1.98 per person. In 1958 Americans will pay more for government than they will spend on food, clothing, medical care, and religious activities combined. Taxed are now the biggest, single item in the cost of living. —J. P. Edmunds.

►According to a salary study recently completed by the Department of the Church and Economic Life of the National Council of Churches, America's Protestant ministers are being forced into debt, and their wives are being compelled to work to supplement family income. The cash income of clergymen in nine major denominations average \$4,432 annually for a 60-80 hour work week. While this is an increase over the average \$3,783 found in a 1953 study, higher costs for food, clothing, medical care, and automobiles have more than offset this new gain. And although gratuities plus housing and automobile

allowances average \$1,600, heavy professional expense counter-balance these extras and impose a drain upon most ministerial salaries. Two-thirds of the clergymen surveyed are in debt. —J. P. Edmunds.

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

"OUTSIDE THE CHURCH NO SALVATION;" WHAT DOES IT MEAN?"

By JAMES LEO GARRETT

Professor of Theology

Southwestern Baptist Theological Seminary, Fort Worth

The Roman Catholic dogma which is summarized by the formula, "Outside the Church (there is) no salvation," is often misunderstood and misapplied. Such misinterpretation is often made by non-Catholics and likewise by Roman Catholic laymen. That such should be the case is not surprising, for this historic teaching of the Roman Church has itself undergone a modern reinterpretation.

Roman Catholics who are averse to a strict interpretation of this doctrine are quick to point out that the Roman Catholic Church distinguishes between the "soul" of the church and the "body" of the church and that some persons may be in the "soul" of the church and yet not in its "body." On this basis the Catholic layman can encourage his non-Catholic friend or neighbor and demonstrate his own "tolerance" by pointing to possible salvation for those who are sincerely ignorant that the Roman Church is the true church. But the Catholic, whether layman or priest, is wrong if he should affirm that this more liberal doctrine has always been the teaching of the Roman Catholic Church. He will tend to affirm such because of his presupposition that the teaching of his church has never changed since the days of Peter and the apostles.

Indeed the ancient and medieval periods afford evidence that the strict doctrine of "Outside the Church no salvation" was the invariable teaching of the Western or Roman Church. Cyprian in the third century affirmed that "to have the one God for your Father, you must first have the Church for your mother" by baptismal regeneration. Cyprian coined the phrase, "Outside the Church no salvation" (*Extra ecclesiam nulla salus*).

The so-called Athanasian Creed, which is accepted by the Roman Church, declared, "Whosoever wishes to be saved, before all things it is necessary that he hold the Catholic faith."

The Fourth Lateran Council (1215 A.D.) adopted the formula, *Extra ecclesiam nulla salus*, and made transubstantiation, or the change of substance from bread and wine into the body and blood of Jesus Christ, an essential mark of the true church. Pope Boniface XIII in his famous bull *Unam Sanctam* (1302 A.D.) proclaimed "to every human creature that they (*sic*) by necessity for salvation are entirely subject to the Roman Pontiff."

Pope Eugenius IV, following the Council of Florence, declared (1441 A.D.) that "those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics, cannot become participants in eternal life but will depart 'into everlasting fire.'"

These and other similar quotations may be found in the monumental book by Henry Denzinger, *The Sources of Catholic Dogma*. The Roman Church held out no hope for the salvation of Cathars or Waldenses as well as none for Jews or Moslems.

One must come to the nineteenth and twentieth centuries before finding any clear expression of the more liberal Roman Catholic doctrine with its distinction between the "soul" and the "body" of the church. Augustine indeed had said that, since the church is the body of Christ, the Holy Spirit is the soul of the church, but this was a different idea.

Pope Pius IX, who otherwise was quite reactionary to modern ideas, affirmed in an encyclical in 1863 that "they who labor in invincible ignorance of our most holy religion and who, zealously keeping the natural law . . . and being ready to obey God, live an honest and upright life, can, by the operating power of divine light and grace, attain eternal life." On the contrary, said Pius IX, those who are "obstinate toward the authority" of the Roman Church and "persistently separate themselves from the unity" of the Roman Church "cannot obtain eternal salvation." Along with the distinction between the "soul" and the "body" of the church and the concept of "invincible ignorance" there is the teaching of the "baptism of desire."

One has only to read a standard Roman Catholic catechism, such as the Baltimore Catechism used in this country, to discover that there are two exceptions to the absolute necessity of water baptism for regeneration, according to Roman teaching. One of these is the "baptism of blood" or martyrdom and the other is the so-called "baptism of desire." Historically it had been believed that a catechumen, or one being instructed in the Catholic faith, who died before receiving water baptism would not be required to have water baptism to be regenerated. The "baptism of desire" expands this possibility to others who may not actually be catechumens.

In recent years the evidence of the prevalence of the liberal doctrine of "Outside the Church no salvation" has increased, especially in nations traditionally Protestant. Professor Karl Adam, the Catholic theologian of the University of Tubingen in Germany, taught the liberal doctrine in his *The Spirit of Catholicism* (1935) and endorsed the distinction between a "formal heretic" and a "material heretic." The former is one who deliberately and fully rejects the Roman Catholic Church and its teaching, while the latter is one who rejects and does not embrace the Roman Church because of "lack of knowledge" or "false prejudice."

Pope Pius XII himself in his letter "On the Mystical Body of Jesus Christ" (1943) differentiated between those actually incorporated in the Roman Church and those united to her only "by desire." Such desire must be "animated by perfect charity," and such persons "cannot be secure of their own eternal salvation" and "are deprived of those many great and heavenly gifts and aids which can be enjoyed only in the Catholic Church."

Furthermore, the Boston heresy case of 1949-50 is added evidence of the same trend. In this instance Leonard Feeney, a Jesuit priest, was disciplined and excommunicated for pronouncedly and insistently teaching the strict doctrine of "Outside the Church no salvation" with no exceptions. The Jesuit order, the Archbishop of Boston, the Congregation of the Holy Office in Rome, and even Pope Pius XII participated in this decision.

This historic Roman Catholic dogma is being liberalized. How far this trend will go cannot now be ascertained. The liberal version has not been proclaimed a dogma by any pope, but neither have the rosary and the "divine daughterhood" of Mary been dogmatized! So long as "Outside the Church no salvation" is institutionalized and made exclusive by the Roman Church, this formula cannot be harmonized with the New Testament. "Outside the Church no salvation" must rightly be construed as a corollary to "Outside Jesus Christ no salvation" (Acts 4:12). F. D. E. Schleirmacher was right when he said that the basic difference between Roman Catholicism and Protestantism was that in Catholicism one comes to Christ through the church, while in Protestantism one comes to the church through Christ. This is even more apt when we contrast our Baptist position with Roman Catholicism. If we are truly Christ's by grace through faith, then we belong to His holy fellowship.

If we are truly Christ's, we can say with Paul that we are members of

(Continued on Page 11)



DALEY OBSERVATIONS

Was It a Do-Nothing Association?

The much heralded 1958 General Association of Kentucky Baptists which was supposed to determine the destiny of Baptists in Kentucky for a generation might go down in history as anything but that kind of a meeting. Now that the smoke is clearing away and the dust is settling, we seem to be just where we were before we started. The most that we can say is we started to look at ourselves, but, outside of a few glances at Christian education, we didn't even hear a word on the rest of the \$25,000 examination of Kentucky Baptists. After all is said, it was mostly a do-nothing meeting in which we simply said what we didn't want in the way of changes in education.

The action on the education proposals was determined long before Elizabethtown. It took no prophet to know that the proposals would be killed. It only remained to be seen how and how soon the death blow would fall. We could have voted immediately after the presentation and saved the time spent in discussion.

The heat on the survey proposals made everything else cold in contrast. The record budget was passed with hardly any notice. It was routine and differed little from last year's except in the increase to state missions to replace the cost of the survey which had been taken from the state missions fund.

Reports and resolutions elicited little hearing and Baptists were so busy talking about each other that the Roman Catholics, a favorite topic, were bypassed. Visiting speakers had tremendous competition and only powerful oratory, like that of J. D. Grey, could hold the crowd once the climax was passed.

Probably the brightest spot in the meeting was the move on the part of some Louisville Baptists to prove to other Kentucky Baptists that Louisville is not trying to exploit them for selfish ends. This was accomplished by the substitute motion planned by these Louisvillians to assure the present schools of continued support and existence. This substitute motion also succeeded in saving the rest of the report for further study by the Executive Board for further consideration by the General Association.

Another bright spot in developments was the election of Dr. Rollin S. Burhans as moderator. This came as somewhat of a surprise, for he was not regarded as a serious contender in pre-Association talk, though many had thought of him earlier. In fact, he had been approached months ago about the possibility, but had discouraged any consideration of himself, saying it was undesirable and impossible for him to be elected. He took this position because the immediate past moderator, Dr. W. R. Pettigrew, was from Louisville and it seemed unlikely another Louisvillian would be chosen. Also the antipathy that developed toward Louisville in reference to the Ken-

tucky Baptist University proposals made it look doubtful anyone from Louisville would be chosen.

But with the turn of events and the smoking of the peace pipe between Louisville and Kentucky Baptists, Burhans became the logical choice to further cement these friendly relations. This appears to be why he let himself be considered, and in this sense it might be providential he was selected. He was not elected by the full bloc of education votes since some of the education forces were already committed to another candidate. He won out over three other sterling men, any one of whom was unusually qualified.

All in all, it was a strange meeting and might well be remembered as the General Association where there was more interest and less accomplishment than any in our history.

Salute to a Reporter

If Baptists made a press award it would surely go to Louisville *Courier-Journal* religious writer, Ora Spaid, for his reporting events and interpreting positions of Baptists in the secular press.

It is well known that any religious gathering is difficult to report with understanding by an outsider and this is doubly true of Baptists whose ways and doings often make sense only to Baptists. Many correspondents covering the Southern Baptist Convention through the years have completely missed the ball in grasping what was happening, and only in recent years have we gotten some acceptable newspaper reporting with the help of the Baptist Press in briefing reporters.

Ora Spaid has a special ability in grasping the crux of a matter in Baptist proceedings. He has no particular formal theological orientation but has spent so much time around Baptist professors and preachers that he has become quite a Baptist theologian.

He was on top of the Southern Seminary controversy last summer and did a commendable job. He did not please both sides in every case, as no reporter likely could have, but those close to the episode know that he carefully avoided doing more harm than necessary. He could have caused much more hurt to the seminary which many reporters would not have hesitated to do. At times he seemed as interested in the welfare of the seminary as if he were an alumnus, though he never for one moment failed to report the true situation as he saw it.

Where there is not a story he does not make one. An illustration is the recent General Association meeting in Elizabethtown. Tuesday had been an unusually quiet day before the storm about to break on Wednesday. At the end of the day when it was time

to file his story, Ora said, "Chaunce, I don't have a story. Nothing of great importance has happened today." I admitted that was true. He went ahead to review his other stories and describe the stage for the next day, and came up with a good article.

On the same day another reporter made a story. He had picked up an incidental illustration from a message by Lexington Pastor Franklin Owen, and in the resultant report humiliated and embarrassed Owen. Speaking on prayer, Owen had commented on the practice of the University of Kentucky in opening athletic events with prayer, but avoiding using the name of Jesus Christ. Owen considered this to be going too far in avoiding showing preference to the Christian religion, but his remarks were not overly critical or caustic toward University of Kentucky officials. Many U. K. officials and students are members of the church where he is pastor, and when he was reported in the press as denouncing them, he was greatly misunderstood. In fact, the newspaper called

the University of Kentucky president and asked for a reply to Owen. President Dickey, being a friend of Owen, knew he had been misunderstood and wisely declined to comment.

The reporter had every right to do the thing he did, and Owen left himself open, but his true thinking was entirely misrepresented by the story.

Another illustration is the recent news release that the Baptist Brotherhood of Mississippi has asked for the resignation of Brooks Hays as Southern Baptist Convention president. It was not the Baptist Brotherhood of Mississippi but a small group of extremists calling themselves the Baptist Men of Mississippi which was confused by a reporter with the official Baptist organization for laymen of Mississippi.

I believe Kentucky Baptists ought to make an annual press award to the newspaper man contributing most that year to the understanding of Baptists through the press. I want to cast the first vote for Ora Spaid.

MEET THE MODERATOR!

ROLLIN S. BURHANS

A Man Who Loves His Lord and His People

By the EDITOR

One of the acid tests of a preacher is what his congregation thinks of him. Two years ago on his tenth anniversary as pastor of the Crescent Hill Baptist Church, Louisville, Kentucky, the congregation described Dr. Rollin S. Burhans as a preacher, evangelist, pastor, counselor, administrator, writer, soul-winner, friend and inspiration to young and old alike. He was characterized as having two great loves, love for God and love for his people. This probably is the truest characterization of the new moderator of Kentucky Baptists.

Young, But Experienced

It would seem impossible for one man to have crowded into 46 years so much activity and so many accomplishments and to have done it in such a quiet way that the man who nominated him for moderator could think of little to say about him in the nomination speech. Rollin Burhans was born in Missouri and began preaching at the age of nineteen. He graduated from Southwest Baptist Junior College and William Jewell College, both in Missouri. He received his theological training at Southern Seminary where he received the Th.M. and the Th.D. degrees. Christian Sociology was his major field of study in graduate school.

As an undergraduate he was pastor of Hopewell Baptist Church in Mercer County where his memory is still highly revered. In days of graduate study he was pastor of Ormsby Avenue Church in Louisville. Upon graduation he accepted the pastorate of the First Baptist Church, Clarksburg, West Virginia,

where he served until 1946 when he came to Crescent Hill.

Places of honor and responsibility have been thick and fast for Rollin Burhans. He received the first Life Service Award which Southwest Baptist Junior College, Bolivar, Missouri, made. Another high honor, the Achievement Citation, was awarded him by his other college alma mater, William Jewell College.

He is not short on denominational experience. In his own Long Run Association he is the present moderator. In Kentucky Baptist life he is a Trustee of Georgetown College, a trustee of the Greater Louisville Baptist College, a member of the Executive Committee of the Executive Board and has been assistant moderator of the General Association. In Southern Baptist Convention life he is a director of the Relief and Annuity Board and has been frequently used as speaker for youth encampments. He also writes lesson materials for use by young people over the Southern Convention.

A Master Churchman

In spite of his extensive denominational service, Dr. Burhans is best known as a churchman. Coming to Crescent Hill in 1946, he stepped into the so-called seminary church where the majority of seminary students and faculty members were regular worshippers. He succeeded Dr. Charlie L. Graham and Dr. W. C. Boone, men of recognized ability, age and experience. He confesses his fear in trying to step into such shoes, but subsequent per-

formance proves there was no reason to fear.

Upon arriving he shared with the church his idea of the function of the church—the building of the total Christian character of its membership. He set out on this task and today, twelve years later, his dream is almost completely realized. This accounts for a complete gymnasium in the recently completed half-million educational building as well as other facilities for recreational, social and spiritual development of all ages. The dream will be realized with the completion of Memorial Chapel, a place for quiet prayer and creative meditation.

The emphasis of his ministry has not been upon statistical records in finance and membership but such achievements as those of Crescent Hill in the last twelve years have necessarily been accompanied by amazing totals in matters of finance and membership. The membership now is 2,100 and a million and a half dollars have come through the church since 1946. The modest moderator would not provide these figures. They were gotten from staff members.

Crescent Hill owed over \$100,000 on the beautiful sanctuary in 1946 when Rollin Burhans arrived. Since then a parsonage has been purchased, parking lots secured, as well as building space for the \$580,000 educational building. Total valuation of Crescent Hill facilities today is in excess of \$1,250,000 and only \$300,000 remains unpaid.

Pastor and Preacher

The Crescent Hill pastor lives close to his people. Even with 2,100 members he accompanies everyone who goes to the hospital for surgery and stays with the patient and family members through the experience. He does not keep himself from his people even during hours normally reserved by pastors for study.

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General Association has Largest Attendance At First Church Established In Kentucky

So far as is known at this moment, the largest number of messengers ever to attend the General Association in its 121 years of existence (having been organized in 1837) was in evidence at the Severn's Valley Baptist Church, the first church established in this commonwealth, at Elizabethtown, November 18-20, 1958.

The final count of attendants at 11:00 a.m., on Thursday, November 20, according to Mr. Branch Tabor, Elizabethtown, who, with a staff of workers, labored 'round-the-clock in registering the messengers and visitors, was as follows:

Messengers	1,982
Visitors	465
Total	2,447

Presumably no statistical figures have been kept throughout the years on attendance at the General Association,

but this would seem to be by far the largest number of messengers ever to be enrolled in that body. Last year, at Harlan, the figures were:

Messengers	467
Visitors	799
Total	1,266

It is a well known fact that the actual registration for both messengers and visitors is never as big as it might be for the simple reason that many persons do not take the time to register. Too, a number mentioned the fact that they were not sure whether they had been elected messengers by their churches, hence signed themselves as visitors only. This uncertainty would be avoided if investigation were made in advance by Baptists before going to the General Association.

Pike and Green Valley Associations

Harold Wainscott, Pikeville, brought in an application of Pike Association. Dr. W. C. Boone moved that this application be referred to the Resolutions Committee. Later in the sessions the Resolutions Committee, composed of O. B. Mylum, chairman, Francis R. Talant, and John W. Kruschwitz, brought in a recommendation that Pike Association be approved, and the General Association concurred. Also the churches of West Kentuckiana Association which did not go into the Indiana Convention of Southern Baptists have taken the name of the Green Valley Association.

Baptist Home for Aged Proposed

Leo W. Reigel, member of the London Baptist Church, brought in a resolution suggesting that the General Association "appoint a committee composed of one minister and one layman from each of the several district associations in the State to immediately investigate the needs for a Kentucky Baptist State

Home for Our Aged and Infirm." Messengers voted to turn this proposal over to the Executive Committee.

Change in Constitution Proposed

Elvis H. Egge, Paducah, in compliance with the Article X of the constitution, gave one year's advance notice that at the 1959 session he expects to offer a proposed amendment to Article VI of the Constitution, as follows:

"ARTICLE VI. It shall be the purpose of this body to provide a general organization for the Baptists in Kentucky for the promotion of Christian missions—State, National and World Wide—and, for any other objects, such as Christian education, benevolent enterprises, social services, as it may deem proper and advisable for the furtherance of Christ's Kingdom, and to collect and preserve our denominational history, especially as it is related to the State of Kentucky.

"In establishing and operating any institutions or agencies felt necessary to properly fulfil its purpose as a denomination, the Association shall be responsible for their support and for their management commensurate with Baptist principles and ideas. Thus, the ultimate authority in the control and operation of said agencies and institutions shall rest in the General Association itself.

"The Association will delegate to administering bodies, such as Boards of Trustees or Directors of Managers, the duties of operating these agencies or institutions in a proper manner and of the administration of their internal matters. However, these administering bodies shall be directly answerable to the Association for their actions and shall be subject to all directives from the said Association in matters of principle, policy and control."

Another Change Proposed

E. N. Wilkinson, Parkland Church, Louisville, made a motion that the Executive Board study the advisability of creating an Inter-Agency Council of Kentucky Baptists. Should the Executive Board think this advisable, they probably will bring in a report on this next year to the General Association.

American Bible Society

Dr. James B. Sawyer, Beechwood, Louisville, presented resolutions about the American Bible Society, recommending that the second Sunday in December, which this year is December 14, be suggested as the day for taking up an offering for this Society. Dr. G. Bruce Cameron, Cincinnati, was introduced, and Thomas T. Holloway, field secretary for the Society at Dallas, spoke briefly of the work of their organization.

Holloway showed for the first time a new miniature phonograph, called the Finger-Phono. Natives in backward

countries, without electricity or mechanical power, may simply turn the record with the tip of a finger. The record contains the spoken word of God as given in the Bible. Thus, by the turning of the finger, any individual anywhere in the world may hear the Gospel.

Relief and Annuities

Baynard F. Fox introduced L. Taylor Daniel, associate secretary of the Relief and Annuity Board and formerly pastor of Elm Grove and Simpsonville Churches in Kentucky, who spoke. He said that 5,000 checks per month are now going out from his board. Some \$90,000 of those funds are now finding their way back into Kentucky for widows and retired preachers.

More on Christian Education

John M. Carter introduced a motion, later corrected and passed, which read: "That it is the understanding of this body that the Christian Education Committee and the Executive Board shall have the same relationship as the Department of Christian Education which the Christian Education Committee replaces."

Otis W. Yates made a motion "that this new Christian Education Committee be instructed by this body, as soon after their first meeting as possible, circularize in the Western Recorder or in any other periodical that we may have, a constructive statement concerning our Baptist colleges and give them a new stimulation and a new encouragement for the faculties, for the trustees and for the students." This motion was carried.

Committees to Report Next Year

The Committee on Committees, composed of H. C. Chiles, chairman, H. B. Kuhnle, Joseph R. Estes and John Bradshaw, brought in a report recommending the following committees to report in 1959, and these committees were approved:

Order of Business: A. W. Walker, Louisville; I. Fred Graves, Middletown; W. C. Boone, Middletown.

State Missions: James B. Lewis, Corbin; Robert C. Jones, Owensboro; Homer C. Carter, Lexington.

Cooperative Program: Sidney M. Maddox, Hopkinsville; Cecil Lasater, Owensboro; Paul Parks, Bowling Green.

Home Missions: Fred G. Tucker, Louisville; Don Everson, Hiseville; W. E. Drago, Louisville.

Foreign Missions: R. Trevis Otey, Glasgow; Ralph McConnell, Munfordsville; Delbert Butts, Carlisle.

Teaching, Training, Enlistment: Keith Mee, Lexington; H. C. Hedgespeth, Danville; T. C. Nix, Lancaster.

Benevolences: J. C. Raikes, Morehead, Don Chatham, Shelbyville; Albert Geisler, Buffalo.

Southwide Education: G. R. Lassitter, Fort Mitchell; William Flynt, Ashland; Andrew Reese, Cave City.

Education in Kentucky: W. H. Rone, Paducah; Jack Prince, Crestwood; W. D. Jagers, Jackson.

Radio: John W. Kruschwitz, Versailles; J. Frank Young, Benton; R. B. Hooks, Jr., Smith's Grove.

Evangelism: O. B. Mylum, Berea; David Perkins, Stanford; Samuel Farrell, Junction City.

Retirement: Jesse A. Hatfield, Barbourville; Lloyd W. Birch, Ashland; Jesse Bell, Dawson Springs.

Kentucky Baptist Foundation: A. M. Vollmer, Louisville; Grover C. Thompson, Lexington; I. L. Baughn, Louisville.

Civic Righteousness and Public Morals: Paul B. Jagers, Eddyville; A. L. Meacham, LaGrange; K. C. Yeaste, Stanford.

Obituaries: W. R. Cole, Dayton; Bryant Houchens, Woodburn; William Holiday, Lexington.

New Pastors in Kentucky

New pastors in Kentucky introduced at Elizabethtown were the following: Richard DeBell, Gethsemane, Louisville; Helmut Scherer, Sharpsburg; James G. Pickens, West Broadway, Louisville; E. P. Whitt, First, Salyersville; Robert Williams, First Providence; Charles H. Johnson, Foxport at Wallingford; Frank C. Campbell, Bullittsburg at Burlington; Warren Allnott, Flemingsburg; Forrest Woodson, J. M. Weaver Memorial, Louisville; Clyde B. Smith, Stanton; Ben T. Harrison, Providence at Columbia; David Lawler, Brownsville; Peter H. Dies, Fellowship, Harrodsburg; and Seal Jaulencey, Southside at Middlesboro.

Dr. Edwin F. Perry, Broadway, Louisville, brought the report of the Committee on Public Affairs. This is a new committee, appointed last year, so this is its first report.

Wake Forest Sets Up Poteat Scholarships

WINSTON-SALEM, N.C. (BP) —The William Louis Poteat Scholarships have been established by the Wake Forest College faculty here for graduates of the five Baptist junior colleges in the state.

Scholarships ranging in value up to \$500 per school year will be awarded annually on a competitive basis beginning with the 1959-60 school year.

An applicant must be enrolled in one of the Baptist junior colleges in North Carolina, and must have a high grade average. The five scholarships are available to both men and women and are renewable for the senior year. They will be awarded on the basis of ability and need.

Dr. William Louis Poteat, for whom the scholarships are named, was president of Wake Forest from 1905 to 1927. He taught at Wake Forest for 61 years. He was the father of Hubert McNeill Poteat, Latin professor at the college for 44 years.

World population is now growing by 5,400 every hour, or 47,000,000 a year. A number larger than the total population of France was added to the people living on this earth in 1957—and the rate is accelerating.—J. P. Edmunds.

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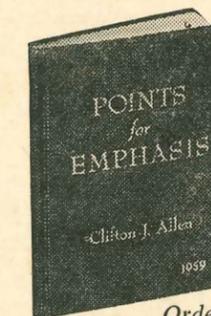
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Georgetown's Eddleman Elected President Of New Orleans Seminary

Just as we go to press the day before Thanksgiving for this issue of December 4, the story of the election of President H. Leo Eddleman, Georgetown College, to the presidency of New Orleans Baptist Theological Seminary, has broken in the newspapers. The story had been simmering for some days.

It seems that Dr. Eddleman knew that he was under consideration, and in fact, the nominating committee had interviewed him. Asked about the matter in Elizabethtown, like friends and reporters can do to you when they make their approach in an unguarded moment and back one into the wall, he admitted that he had been approached. However, as days passed, and he found himself besieged by other questioners, he submitted a statement to the press that he had been approached by the committee, but not by the full Board. However, the full board was even then going into action, and our office learned yesterday that his election had taken place.

Dr. Eddleman, a native Mississippian, has been in Kentucky ever since he left a teaching position on the faculty of New Orleans Seminary in 1942 to come to Louisville to be pastor of the Parkland Baptist Church, where he remained for ten years. The last two years of that pastorate he also served as assistant professor of Old Testament and Hebrew at Southern Baptist Theological Seminary, Louisville. After a brief term as full-time professor in Southern, he became president of Georgetown College in 1954, and has been there ever since.

In the New Orleans presidency his name will be added to those of Byron H. DeMent, W. W. Hamilton, Duke K. McCall and Roland Q. Leavell, to become the fifth president of the institution. Since the retirement of Leavell, now president emeritus, the school has been headed by Dean and Prof. J. Wash Watts as acting president.

For many years Dr. Eddleman has been recognized as one of the finest young pulpites among all Kentucky Baptist preachers. He has been in demand as preacher, evangelist, teacher, and speaker for special occasions.

He will take up his new duties about February 1. A cover picture of and fitting tribute to Dr. Eddleman will appear in a subsequent issue of the Western Recorder.

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SEE PAGE 16

Meet The Moderator!

(Continued from Page 5)

While sitting with him for a few minutes to gather information for this article, the telephone rang and an appointment was granted to a distressed person for ten a.m. on a subsequent day. For this reason his study is slipped in while most of the world is still asleep. He rises at 4:00 a.m. to get in several hours of study before the phone starts ringing. One of the secrets of accomplishing such a phenomenal amount of work is his use of a loyal and efficient staff. When he came to Crescent Hill, a church secretary was his only help. Today eleven staff members share his load.

The preaching of Rollin Burhans is in keeping with his philosophy of the ministry—the building of total Christian character. He would not be regarded as a theological nor exegetical pulpiteer, though he employs theology and the best of exegetical skill. Rather he lives with his people close enough to discern their needs and he lives with his God close enough to find God's answer for his people's needs. His sermons would be always be regarded as timely and helpful. His General Association annual sermon in 1957 fitted this mold. In his twelve years at Crescent Hill more than eighty young people of the church dedicated their life to church related vocations.

It is understandable that this kind of a pastor would be a much sought after prospect for other churches. This kind of information again would not be given by him, but it is known by several close to him that several years ago he turned down the offer of a church in another state which carried with it a \$5,000 increase in salary. He is known to be on the prospect list of several prominent churches today though he has not lent any encouragement.

A Family Man

A source of great inspiration to the new moderator is his family. Mrs. Burhans was Delma Douglas of Bolivar, Missouri. Her father and four of her brothers were lawyers and another brother a doctor. Her sister is Mrs. Howard Olive, missionary with her husband to the Philippines. Rollin Junior, the oldest son, is a senior pre-med student in Harvard University. The middle son, David, is a pre-ministerial sophomore in William Jewell College, Liberty, Missouri; and Kenneth, the youngest, is a junior in Atherton High School in Louisville.

In the twelve years at Crescent Hill, many interesting and endearing experiences have taken place between the pastor and his people. Typical of these was an experience several years ago. Having been in the intensive building programs and the necessary fund rais-

ing, Dr. Burhans expressed the fear that he had gotten in a rut and that Crescent Hill needed a new pastor. Upon leaving for a revival he expressed a desire to return as this new pastor. Catching the spirit, a number of members and part of the staff met him at the airport on his return to welcome him as the new pastor. One of the members used the following words to welcome him:

"Small wonder that in a recent sermon our pastor expressed his desire to begin anew with our church as its 'new' pastor, fearful that he had become 'an old shoe.' He has been so burdened yet bouyant, understanding but unswerving; always such a reflector of our Redeemer; so selfless to serve us; so cheerful, so helpful, so taken for granted.

"Forgive us, pastor; it is we who need to change. Don't stoop to fit yourself to our shallow side; stretch us to meet the splendor of the God you love and serve. We need you. We recognize your harvest is limited by our own unyielding sub-standard soil.

"We've been strength-sappers when you needed us as staunch, stable, supporters. We have been part of the problem rather than part of the solution.

"Let's start anew together—you to do specifically what you feel God is leading you to do. We to uphold and support you in it and help carry the load.

"A 'comfortable old shoe' indeed!

"You're our Sunday best!

"Stamped by our Lord—acceptable."

Above all, Rollin Burhans is sincere and without guile. At times he appears almost naive, trusting everyone and suspecting no one.

Altogether Human

As most great men he is also very human and is not above being caught in ridiculous situations because of pre-occupation of mind. A classic illustration of this is an experience in Boston several years ago when he was staying in a motel with his sons, when Rollin Junior was enrolling at Harvard. While talking away, and looking in the other direction, he opened a door which he assumed was a closet in his room. Reaching in for a hanger without looking, he brought his hand down upon a lady who apparently was preparing for bed in the adjoining room. He had opened a door to the adjoining room instead of to the closet. The resultant scream shocked him as much as his hand shocked the unknown lady. The boys carried him high from then on, and reported he opened every closet door in every motel after then. He has already made a reservation at the same motel for the graduation of Rollin Junior.

His latest slip was only a few days ago when, urging his people to bring prospects to an evangelistic service, he

said, "I'm expecting you to fill this house with expectant men and women."

In becoming moderator of Kentucky Baptists, Rollin Burhans needs the same secret of his Crescent Hill ministry—love for his Lord and love for his people. It's a big task to do for 600,000 Kentucky Baptists what he has done for 2,100 Crescent Hill Baptists, but if there's a man among us who can do it, the new moderator is that man.

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KENTUCKY BAPTISTS AT WORK

BROTHERHOOD

Activities of the Layman and Preachers

By FORREST R. SAWYER



F. R. Sawyer

Steve Kasey and Pastor Don Randolph emphasized the Green Acres Baptist Church in Long Run Association on Friday, September 5, with a day of prayer. The men paired off and made visitations designed to witness to the unsaved on September 3, 10, 17 and 24. On Sunday, October 12, the day was started with a prayer service at 9:30 o'clock, followed by Sunday School at 9:30, and Layman's Day service proper beginning at 10:45. Assignments for personal witnessing were again made at 3:00 p. m., with the men reporting back to the church at 5:00 p. m. for a 5:30 supper. They attended Training Union at 6:30 and had the concluding Laymen's Day service at 7:30.

MEN OF MADISONVILLE

Arnold Ligon was installed as president of the Brotherhood of the First Baptist Church, Madisonville, Kentucky, on October 14. He succeeded Mr. Walter Troop, who will serve as chairman on the Stewardship Committee of the Brotherhood.

Pastor Harold D. Tallant and the First Church of Madisonville will have other Brotherhood officers and Committee chairmen in the person of Buell McClary, C. P. Johnson, M. R. Hatley, Paul Martin, R. W. Grobe, E. M. Frey, Eugene Hibbs, Jim Thornberry, Barney Hopkins, Marvin Beeney, and Jim Hoover.

SOUTH DISTRICT

For one whole year C. R. Hill, associational missionary in South District Baptist Association, Danville, Kentucky, and Sam Ferrell, the associational Brotherhood president, made extensive plans for the work on October 12. On that morning pastors of churches in the association and laymen met together for a breakfast.

South District Association has 23 churches and 3 missions. There appeared 26 men—all from churches within the association—speaking in sister churches

morning and evening in those churches. This could be considered in 102% cooperative efforts on the part of South District Association.

Dr. Charles W. Renfro, one of the speakers, made the following statement concerning his participating in the day's work: "The privilege I had in being in other churches on Layman's Day was both a blessing and a challenge. A blessing because of the fellowship and warmth I felt in the churches; and a challenge because of the unworthiness I felt in being asked to give my testimony in Christian service and my earnest desire and prayer to live closer to the One I represent.

Dr. Elroy Lamb, pastor of the Lexington Avenue Baptist Church, Danville, said relative to the work on Layman's Day: "The presence of laymen from our sister churches speaking to us showed co-operation among the churches, and those who spoke to us challenged our congregation. However, from the testimonies of the five laymen from our church who spoke in other churches, these laymen received a greater blessing in the going and the doing. It was a great day in our church and our association."

Pastors and laymen who took part in the day's activities included Dr. Lamb, H. C. Harman, William Edmiston, Elton Chambers, Rev. Jim Highland, James Shehan, Jr., Rev. Jess Stricker, Rev. Frank Doris, Rev. R. B. Hooks, Russell Durham, John Porter, Clyde Matherly, Carl Luttrell, H. A. Cocanougher, and W. M. Jackson.

Others included the associational missionary, C. R. Hill, Rev. Dan Thomas, Floyd Deiverts, Charlie Ballard, Tom Nix, Sam Ferrell, Jr., Henry Hedgespeth, Kenneth Derring, Rev. Leon Dawson, Rev. W. G. Crossfield, Charles Renfro, Rev. Stanley Smith, Harmon Smith, and Rev. Ed. Orberon.

Again, a great big hearty congratulation and a sincere prayer of appreciation is due Sam Ferrell and C. R. Hill. Their leadership is exemplary. It is receiving fellowship.

►President Brooks Hays has asked Forrest H. Heeren, dean of the School of Church Music, Southern Baptist Theological Seminary, Louisville, to direct the music for the Southern Baptist Convention next year at the Kentucky Fair and Exposition Center, Louisville.

SUNDAY SCHOOL

New Tracts Released From Sunday School Department Of Sunday School Board

By ROY E. BOATWRIGHT



R. E. Boatwright

As a vital part of preparation for the Revival Crusade next March and April a Sunday School enrolment campaign is proposed in all of the churches beginning on February 1, 1959.

The emphasis is sponsored jointly by the Department of Evangelism of the Home Mission Board, the Sunday School Department of the Sunday School Board, and the state secretaries of evangelism and the state Sunday School secretaries.

A new pamphlet entitled *Guiding a Sunday School or Evangelistic Results* has been prepared and mailed to all of the pastors. This pamphlet will serve as a guide for participating in the "One-for-One" Sunday School enrolment campaign.

The prime purpose of this Sunday School enrolment campaign with its slogan "One for One" is to put thousands of new people in Southern Baptist Sunday School classes before the beginning of the 1959 Simultaneous Revival Crusade. Each teacher and officer, now serving, will be asked to be responsible for enrolling one new person in the Sunday School before the Evangelistic Crusade.

A Sunday School will grow best when the workers are motivated by an evangelistic passion. Revival meetings will be more effective when in addition to the visitation of the Holy Spirit upon the people, great hosts have been brought under the influence of Bible study and thus have their hearts prepared for the preaching of the gospel.

There are approximately 700,000 Sunday School officers and teachers now serving in Southern Baptist Sunday Schools. We can well see the far reaching results of the "One-for-One" campaign.

For additional copies of the new pamphlet you may write the Sunday

School Department, Kentucky Baptist Building, Middletown, Kentucky.

Mr. Crawford Howell, of the Vacation Bible School Department in Nashville, is the author of a new pamphlet entitled, *One Plus One Mission, A Mission Vacation Bible School Opportunity*. You may, also, have a supply of these by writing the Middletown office.

WOMAN'S MISSIONARY UNION

Margaret Fund Students

By MRS. GEO. R. FERGUSON

Six Margaret Fund students chose Kentucky schools for the 1958-59 session. We welcome them to our schools and we covet your interest and prayers in their behalf. Their names, addresses and birthdays are:

Marylou Moore (Sept. 18), Carver School of Missions and Social Work, 2801 Lexington Road, Louisville; Samuel Fernandez (Oct. 23), Pawling Hall, Georgetown College; Grace L. McConnell (Dec. 29), Georgetown College; Patricia Stein (May 27), Murray State College, Woods Hall, Murray; John A. Parker (Sept. 13), Southern Baptist Theological Seminary, 311 Judson Hall, Godfrey Ave., Louisville; Carolyn Pool (Jan. 24), University of Louisville, 334 Birchwood, Louisville.

GIRLS' AUXILIARY HOUSE PARTIES

We expect to have full information on the forthcoming GA House Parties in this column very soon. Please use that information for your reservations.

TRAINING UNION

Additional "M" Night Associational T.U. Mass Meeting

By JAMES WHALEY

Association	Dec.	P.M.	Place	Speaker
Blackford	8		Lewisport	Dr. Dale Moody
McCreary County	9		Whitley City	Rev. Eldred Taylor

At the writing of this article a total of sixty-seven associations have notified our office that they will hold an "M" Night.

In 1957 seventy-one "M" Nights were held. From the present indication the goal of seventy-seven "M" Nights for the current year will be reached.

STANDARD UNITS

We are happy to extend congratulations to several unions and departments over the state for becoming standard:

Twenty-Third and Broadway Baptist Church, Louisville, in Long Run Association, with Mr. Raymond S. Ford serving as director, has two standard units—Pioneer Union of the Junior De-

partment and the Go-Getters-Union of the Adult Department.

February 20-22, Queen's Court, Georgetown.

February 27-March 1, Campbellsville College, Intermediates (Maiden or higher).

March 6-8, Oneida Institute. Any member of Girls' Auxiliary.

March 13-15, Bethel College. Lady-in-waiting, or higher.

March 20-22, Cumberland College. Maiden or higher.

REPORTS

Report books for the new year are in the office and will be in the mail very soon. Watch carefully for them in the Christmas rush. Report books for all organizations will be mailed to the WMS president. (If your president has mailed to our office the card giving names of officers and youth workers. We appreciate the lists sent by associational superintendents, but this list is not sufficient, as it does not give information about youth organizations.) Included in the packages will be the quarterly bulletins and the schedule of associational meetings. Report blanks are greatly simplified but please read instructions carefully and follow them completely. Be sure your reports are on time, complete and accurate.

►Church construction amounted to \$80,000,000 during September, only \$1,000,000 less than the all-time record for a single month set in September, 1957, the Department of Commerce and Labor reported at Washington.—J. P. Edmunds.

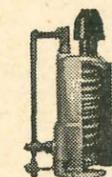
"OUTSIDE THE CHURCH NO SALVATION;" WHAT DOES IT MEAN?

(Continued from Page 3)

"the body of Christ" (I Cor. 12:27), we can say with Peter that we are "a chosen race, a royal priesthood, a holy nation, God's own people" (I Pet. 2:9 RSV), and we can say with the seventeenth century English Baptist that we are "visible saints."

If we are truly Christ's, we now have eternal life (I John 5:13) and now have the hope of final salvation (I Pet. 1:3-5). Such life and hope are from God though Christ and can never be taken away by any man who has occupied, who is occupying, or who shall occupy the See of Rome! Thanks be unto God!

►The Mayslick Baptist Church has a new organ Mayslick is one of the oldest churches in the state. A. D. Odum is the pastor.



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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SUNDAY, NOVEMBER		
Louisville, Walnut Street	1586	9 416
Mission (4)	310	— 55
Lou., Ninth and O	1213	3 483
Lou., Carlisle Ave.	1176	1 303
Palmyra Baptist Chapel	24	— 23
God's Little House	22	— —
Madisonville, First	1043	2 261
Mayfield, First	1030	— 270
Mission	98	— —
Owensboro, Third	1008	1 365
Owensboro, First	1003	3 230
Lou., St. Matthews	1002	11 303
Lou., Parkland	1002	2 293
Hopkinsville, Second	991	3 294
Lou., Crescent Hill	985	9 295
Missions (2)	163	— —
Evansville, Grace	970	— —
Lexington, Immanuel	944	8 343
Todd's Road Chapel	28	— —
Lexington, Calvary	902	6 227
Mission	35	— —
Elizabethtown, Severn's Valley	900	— —
Missions (2)	85	— —
Murray, First	891	30 —
Lexington, Ashland Ave.	882	1 135
Lou., Beechland	847	4 210
Harrodsburg	828	— 262
Missions (2)	75	— 65
Lou., Beechmont	805	1 176
Missions (2)	411	1 131
Covington, Calvary	805	— —
Lexington, Grace	800	4 240
Elmwood	31	— —
Hi-Acres	84	— —
Frankfort, First	785	— 219
Newport, First	775	9 186
Campbellsville	767	— 267
Missions (4)	138	— —
Lou., Victory Memorial	764	5 121
Mission (2)	244	8 104
Glasgow	764	— 163
Missions (2)	203	— —
Covington, Latonia	752	2 201
Wood Memorial	120	— 22
Georgetown	631	8 248
Missions (2)	49	— —
Lou., Hazelwood	620	3 146
Lou., Highland	605	6 212
Lou., Southside	602	4 127
Mission (1)	49	— —
Corbin, Central	583	7 206
Mission (1)	66	— 29
Shelbyville, First	583	1 93
Ashland, First	582	1 132
Missions (3)	215	— —
Henderson, Immanuel	579	— —
Missions (2)	113	— —
Lou., Shively	539	— 152
Missions	162	5 76
Covington, South Side	538	— 107
Owensboro, Hall Street	538	— 183
Lou., Eastern Parkway	537	3 119
Lou., Rockford Lane	534	2 205
Lou., Third Ave.	516	2 153
Mission (1)	132	— 44
Lou., Bethany	516	— 100
Evansville, Calvary	513	— 193
London, First	513	— 131
Mission	96	— 43
Lou., Eighteenth Street	512	1 135
Mission (1)	71	6 72
Winchester, Central	508	— 152
Central City, First	503	3 307
Bellevue	502	— 110
Florence	501	— 94
Middlesboro, First	498	2 140
Lou., Deer Park	493	— 124
Davis Memorial Chapel	102	— 43
Lou., Beth Haven	490	6 208
Jeffersonton, First	479	— 125
Danville, Lexington Ave.	475	— 104
Mission (1)	90	11 —
Lexington, Porter Memorial	474	— 146
Owensboro, Buena Vista	472	— 172
Lou., Farmdale	471	14 160
Mission (1)	104	— 41
Owensboro, Eaton Memorial	467	— 186
Lou., Valley View	456	10 141
Ludlow, First	451	— 102
Russellville, First	451	— 154
Mission (1)	60	— —
Lou., Shawnee	435	— 157
Lou., Valley Station	434	6 121
Richmond, First	431	2 85
Paducah, East	424	— 158
Lou., Green Acres	423	7 155
Lou., Immanuel	416	4 113
Ft. Thomas, First	407	4 101
Mission	77	— —
Corbin, First	407	— 120
Nicholasville	401	1 112
Hazard, First	401	— 107
Springfield, First	395	— 113
Verailles	389	— 101
Greenville, First	388	— 175
Campbellville	388	— —
Pleasant Hill	380	— 168
Bowling Green, Eastwood	378	— 131

Frankfort, Thorn Hill	377	2 —
Walton, First	374	— 182
Lou., Beechwood	364	2 138
Ashland, Pollard	361	1 123
Mission (1)	88	— —
Paducah, Twelfth St.	358	— 144
Hima, Horse Creek	356	— —
Evansville, Keck Ave.	354	6 133
Frankfort, Crestwood	348	1 144
Danville, Gethsemane	348	3 168
Shepherdsville, First	347	— 86
Mission (1)	23	— —
Covington, First	346	1 213
Mission (1)	82	— —
Glendale, Gilead	345	— 228
Lebanon Junction, First	328	— 133
Lou., Fairdale	321	1 90
Campbellsville	—	— —
South Campbellsville	328	— 112
Scottsville, First	324	— 82
Lawrenceburg, Sand Spring	315	— 68
Lawrenceburg	309	— 86
Tyrone Mission	40	— —
Owensboro, Lewis Lane	309	— 128
Lou., Gethsemane	307	2 122
Monticello, First	306	— 133
Mission (2)	48	— —
Hawesville	300	— 128
Dawson Springs	296	— 74
Lexington, Central	284	8 100
Middleton, First	275	— 97
Carrollton, First	275	— 87
Marion	275	— 98
Ashland, Fairview	259	12 95
Mission (2)	53	— 61
Owensboro, Seven Hills	256	— 71
Mt. Vernon, First (1)	251	— 61
Lexington, Trinity	243	6 118
Sonora	240	2 106
Bowling Green, Glendale	238	— 117
Williamstown	228	— 64
Cloverport	219	2 46
Covington, Ashland Ave.	217	— 74
Shepherdsville	—	— —
Little Flock	213	1 63
Grayson, Fankell	174	— 76

Music In Revivals

By EUGENE F. QUINN

(Article No. 3)

Briefly listed below are some further details that a church needs to take care of in preparation for the best music possible in a revival.

1. A large Revival Choir, instead of just the regular organized Church Choir, will generally be more effective, provided that it rehearses several weeks in advance.

2. The piano and organ should be tuned together once per year.

3. Sufficient hymnals should be available so that at least one hymnal is within reach of any two people in a full auditorium. A good time to purchase and begin to use new hymnals is during a revival. *The Baptist Hymnal* is tops for both worship and revival music.

4. The piano and organ may need to be moved so that the accompanists may have the best view of the music director.

5. Provision should be made for the Junior and Youth choirs to practice either before or after the services of the revival several nights, as well as for the large Revival Choir of adults and older young people.

6. Special music may be arranged, where a church has little or none, by inviting neighboring church choirs, soloists or ensembles to sing one night.

Prayer preparation for inspiring music will be rewarding.

Convention Reaches Goal Of \$13 Million

NASHVILLE (BP) —The Southern Baptist Convention has met its 1958 Cooperative Program operating and capital needs budget goal of slightly more than \$13,000,000, Treasurer Porter Routh reports.

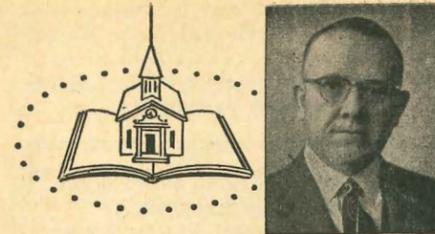
This means that the regular budget allocations to agencies of the Convention have been paid out and that the Convention has now entered the Advance phase of its budget.

Cooperative Program fund received the last six or seven weeks in the calendar year will be divided between the Foreign and Home Mission Boards alone.

As customary, the Foreign Mission Board will receive 75 per cent and the Home Mission Board 25 per cent of receipts.



Don Whitehouse has been ordained to the Gospel ministry by the First Baptist Church, Barbourville. Pastor Jesse Hatfield preached the ordaining sermon, and S. R. Helton, associational missionary, led the prayer. He was reared in Chaplin and was graduated from the Bloomfield High School. He attended the University of Kentucky, where he was president of the student body. He is now a third year student in Southern Seminary. He has been a basketball and football player, he played in the band, was Kentucky State BSU president in 1955-56, and has had many honors conferred upon him. He has a second lieutenant's commission in the Air Force Reserve, and is part-time BSU director in Barbourville.



SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS' MATCHLESS POWER

December 7, 1958

Mark 5:1-13

Our Lord was teaching by the seaside, but the people pressed on Him in such numbers that He entered a boat and moved out from the shore a little, and there He taught the multitude. That evening He said to those who were in the boat with Him, "Let us pass over unto the other side." It would appear that He crossed the sea for the specific purpose of bringing relief to a demon-possessed man.

I. The Case.

When the boat grounded on the beach in Gadara Christ and His disciples heard wild cries on the cliff above them. Looking up, they saw a dreadful wreck of humanity rushing down toward them. His hair was disheveled and his body was bleeding from the gashes made by the stones with which he had cut himself. He was a ghastly figure who had been passing that way.

Abandoned, avoided and feared, this poor demoniac portrayed the devastation and loneliness of sin. He exhibited human life in its uttermost derangement. His mental, emotional and volitional faculties were all dominated by the demons, and their mastery had ruined him.

II. The Contrast.

Many of the citizens of Gadara were rich. Along with and in contrast to the well-to-do inhabitants was this wretched creature. While others were respectably clad or even gorgeously attired, this miserable man refused the decency of raiment. Having lost all that could make life desirable, he had fallen back into the condition of savage life. Homeless, houseless and hopeless, he led the life of a vagrant. His agony of mind was so dreadful that he sought to transfer at least a part of his suffering from his mind to his body by cutting gashes in it.

III. The Cry.

At considerable distance the demoniac perceived the party landing and he came bounding toward the boat. As he ran toward Christ he cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." Thus the de-

moniac acknowledged the deity and sovereignty of Christ. At the same time he was fearful that Christ would use His power to injure him, but his fear was without basis in fact.

IV. The Command.

With the calm voice of unmistakable authority Christ uttered the command, "Come out of the man, thou unclean spirit." Instantly there burst forth from the victim a most fearful shriek. At once the taut and tense muscles of the demoniac relaxed. The demons were cast out of him in a moment, whereupon he became a rational being and the wild look faded from his face.

V. The Change.

When the demons were cast out of the man his reason was restored, his wild cries ceased, his self-inflicted wounds were healed and his soul was granted that peace which passeth understanding. Not only had he been healed, but he was clothed and in his right mind as he sat at the feet of Christ. What an amazing transformation had taken place in him! He had passed from the companionship of demons into fellowship with the Son of God.

VI. The Conversation.

While Satan was only one being, he operated through many demons which inhabited human bodies. These demons hated Christ Whom they recognized as the Son of God. They requested Christ to permit them to enter the two thousand swine nearby. Our Lord consented and, when the demons entered the swine, the hogs became so miserable that all of them rushed over the cliff and drowned themselves in the sea.

The astonished herders rushed into the village and reported what had taken place. Just as people now rush to any disaster, so the Gadarenes rushed out of their homes and down to the sea, where they discovered some of the drowned animals floating on the surface of the water. They also observed the man of whom they had been afraid, and whom Christ had healed, sitting at the feet of the Lord in splendid condition. But the crowd was not concerned about the man or about anything except

the loss of the hogs. So resentful of this loss were they that they actually requested Christ to leave their country. In compliance with their wishes He left promptly.

VII. The Commission.

Out of gratitude to his Deliverer and Saviour, the healed man begged to accompany Christ and serve Him, thereby proving his love for Him. Christ did not grant his request but commissioned him saying, "Go home to thy friends, and tell them how great things the Lord hath done for thee." In this commission we note two things:

1. A desire denied.

"Howbeit Jesus suffered him not." What a strange denial! When the demons asked Christ to let them go into the hogs, He gave His permission. When the citizens asked Him to get out of their country, He granted their request. But when a poor fellow who had been healed and saved asked Christ to let him go with Him, He refused to grant his request.

2. A duty demanded.

Our Lord appreciated the man's gratitude, motive and desire. Nevertheless, He put the man's duty above his desire, beautiful and commendable through that desire was. He commissioned him to go home and to tell his loved ones and his friends what the Lord had done for him and for others like him. He assigned him a quiet and unostentatious work and yet one that was sorely needed. His work was to begin at home and among his old acquaintances. Such witness-bearing is the most difficult, but often the most effective.

Note that it was a story of personal experience that was demanded. You are to go home and tell, not what you have believed, but what great things the Lord hath done for you. You are not to tell what great things you have done, but what great things the Lord hath done for you.

►A new "math table for drinkers" has been devised. It reads: "2 pints — 1 quart; 1 quart — 1 argument; 1 argument — 1 fight; 1 fight — 1 cop; 1 cop — 1 arrest; 1 arrest — 1 judge; 1 judge — 30 days."—J. P. Edmunds.

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SEE PAGE 16

►Evangelist Lloyd Bardowell assisted the Eastern Parkway Baptist Church, Louisville, in a revival, November 9-16. The visible results were 33 professions of faith, 11 additions by letter, and 6 rededications, making a total of 50 com-

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BAPTISTS IN OTHER STATES

**ARIZONA CELEBRATES
ITS 30th BIRTHDAY**

Tucson, Ariz.—(BP)—Southern Baptists in Arizona celebrated here their 30th birthday as a state convention. Part of their convention business was to endorse the forming of a new convention of Baptist churches in Utah, Idaho, and Nevada in the fall of 1959.

Churches in those three states are now affiliated with the Arizona convention, with the exception of some in western Nevada co-operating with California Baptists.

It will be the second new convention to be formed from Arizona-related churches in recent years. The Colorado Baptist General Convention was organized two years ago from churches in Colorado, Wyoming, Montana, and the Dakotas.

**TENNESSEE PROTESTS
SUNDAY GUARD DRILLS**

MEMPHIS—(BP)—Tennessee Baptist Convention has protested Sunday drills being held by the state's National Guard units. It declared that present conditions do not make Sunday drills necessary.

The convention's message to state officials said that these drills caused guardsmen to miss church attendance.

The convention also called on the Tennessee legislature to enact a law granting immunity to ministers from revealing confidences they have received while counselling.

A convention survey committee presented a progress report. The full report on the survey of the convention's organization was not expected until the 1959 convention session at Gatlinburg Nov. 10-12.

The convention, however, heard a proposed constitutional amendment read that would increase the membership of the executive board from the present 54 to 100 members. This will be voted on next year.

**OKLAHOMA FOUNDATION
PRESENTS RESOLUTION**

OKLAHOMA CITY—(BP)—Oklahoma Baptists have asked that the Southern Baptist Foundation, an agency of the Southern Baptist Convention, be restrained from advertising its services or soliciting information or gifts in Oklahoma.

The request was contained in a resolution adopted by the Baptist General Convention of Oklahoma during its annual session here. The resolution was presented by Augie Henry, Oklahoma City, secretary of the Oklahoma Baptist Foundation.

The Oklahoma petition differed from the one drafted by the Texas convention. Texans asked that the SBC consider dissolving the Southern Baptist Foundation

and transferring its assets to the Relief and Annuity Board, another SBC agency.

**FLORIDA IGNORES BOMB
THREAT TO CONVENTION**

MIAMI—(BP)—Florida Baptist Convention ignored a bomb threat to continue one of its sessions at Central Baptist church here.

A woman called on Thursday of the annual convention session and said:

"The Central Baptist Church will be bombed today or tonight. You will not be emptied. This is your last warning." She hung up before the call could be traced.

Convention leaders were unable to understand precisely what was meant by the remark "You will not be emptied," unless the caller believed that the building would be full of people.

After hurried consultation with leaders, C. Roy Angell, pastor of the host church, announced the threat. The messenger voted to continue their meeting.

It was the second threat to bomb the church during the week. On the Sunday prior to the opening of the convention, a treat was made.

Florida Baptists meeting here said they "strongly oppose" the election of a United States President who gives precedence to a religious or political allegiance over the United States Constitution.

The resolution of Florida Convention did not refer to any religion by name nor any person by name. However, many accepted this as a statement opposing a Roman Catholic candidate for President.

**GEORGIANS REAFFIRM
CHURCH-STATE RULE**

ATLANTA (BP)—Georgia Baptist Convention voted to adhere to the "established principles of separation of church and state" but rejected an amendment calling on Baptists not to vote for a Roman Catholic Presidential candidate.

The church-state resolution was presented without defining specific areas. A messenger to the convention asked that this resolution be amended to say that "no Baptist shall vote for a Roman Catholic candidate for President."

The amendment lost by a great majority. The convention adopted the resolution as submitted by its resolutions committee, unamended.

The convention will meet in Augusta in 1959. Dates are November 10-12.

Atlanta Baptists were authorized to survey the potential success of a \$3,000,000 fund-raising drive to establish a Baptist college in the capital city. The college, if established, would be a coordinate college of convention-operated Mercer University in Macon.

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SUNDAY, DECEMBER 14

The General Association of Baptists in Kentucky has adopted resolutions requesting the churches and the people to contribute to the work of the American Bible Society. The Executive Board has suggested the 2nd Sunday in December (December 14, 1958) be observed as American Bible Society Sunday, using materials provided by the Society for Bible Sunday and giving the people an opportunity to make gifts for the work.

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