

Western Recorder

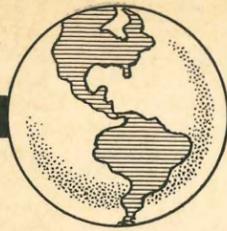
JANUARY 8, 1959

Vol. 133

No. 1



NEWLY APPOINTED KENTUCKY MISSIONARIES—(Left to Right) Mr. and Mrs. John R. Couch, Mr. and Mrs. James D. Johnston, and Mr. and Mrs. J. Leslie Smith, just appointed by the Foreign Mission Board for service in lands afar. See story on page 8.



GLEANINGS FROM THE FIELD

LINCOLN COUNTY "M" NIGHT

►There were 183 present on "M" Night in Lincoln County, which was an increase over last year. Fred Hill, Training Union director, prepared a fine program, on which Dan F. Thomas, Junction City, was the speaker.

FIVE DEACONS ORDAINED

►An ordination service was observed at Stanford Church Sunday morning, December 14, for five new deacons—James L. Judd, Ottis Cave, Sam Gover, George Swope and Russell Cornelius. Jesse A. Hatfield, Jr., a former pastor, gave the ordination message and Henry H. Hester led the ordination prayer. After the laying on of hands, Stanley Staton, chairman of the deacons, led the closing prayer.

CLEAR CREEK ITEMS

►Recent chapel speakers at Clear Creek Baptist School were Eldred M. Taylor, pastor of the First Baptist Church, Somerset; and J. Bill Jones, pastor of Central Baptist Church of Corbin.

►Wilbur Johnson and his family of Waynesburg, members of Olive Baptist Church, have moved to Pineville where he will enter Clear Creek School in January.

►Asa Chasteen, formerly of Anchorage and now a student at Clear Creek Baptist School, has been called as pastor of the newly organized New Bethel Baptist Church in Pulaski County. It was a mission sponsored by the Calvary Baptist Church of Somerset. J. B. Allen, pastor of the Calvary Church, is a former Clear Creek student. The New Bethel Church has 54 members, with an average attendance of 75 in Sunday School and Training Union. Mrs. Chasteen and their two sons are living on the church field.

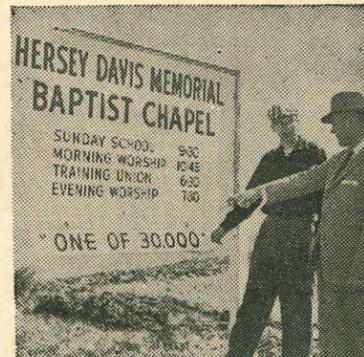
REVIVALS

►Henry G. Hedgespeth, Danville, led in a revival at Fairview Church, in which Pastor Elmore Ray announces that there were 14 for baptism, 2 by letter and 40 rededications.

►Stanford Church, where Kit Yeaste is pastor, experienced a fine revival in

which O. B. Mylum, Berea, was the evangelist. Results were 25 for baptism, 8 by letter and 21 rededications.

►Eugene Hamilton, Oneida, did the preaching in a revival at Mt. Salem Church, Lincoln County Association. There were 3 professions on the Sunday before the evangelist arrived, and 6 for baptism and 2 rededications during the revival. R. C. Flynn is the pastor.



Ben F. Mitchell (right), city superintendent of missions in Louisville, Kentucky, views sign signifying "One of 30,000" new missions and churches with Phillip Carpenter (left), pastor of this mission. Mitchell has launched a campaign to get all the new churches and missions in Louisville to comply with this promotion of the 30,000 Movement of Southern Baptists by attaching "One of 30,000" signs to their church signs.

LYN CLAYBROOK VISITS

►Lyn Claybrook, 836 Hull, Dyersburg, Tenn., supplied the pulpit of his son, Pastor P. E. Claybrook, at the First Baptist Church of Cynthiana, Ky., on Sunday morning, December 28. The Baptist Student Union group had charge of the Sunday night program. The elder Mr. Claybrook was in former years pastor of the Oneida Baptist Church, Oneida, Ky.

STUDENT ENROLLMENTS

►From the Baptist Press comes word that net enrollments at Southern Baptist

Convention seminaries and at Baptist-related colleges and universities totaled more than 37,000 on October 1, which is a gain of 1,000 over last year. Net enrollment for the seminaries has decreased slightly—5,118 last year and 4,976 this year. The college-university figures last year were 30,830 and this year 32,136—a slight gain.

Western Recorder

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

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Background Information On The Religious Situation In Spain

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Spanish evangelicals report that they have faced greater difficulties in 1958 than in any year since the Spanish civil war. There has been an unprecedented closing of evangelical chapels and churches. Six (including three Baptist churches) have been closed by Government officials during the year and at least three others have been ordered to stop their services or be closed officially.

The present situation has deep roots in Spanish history. It is closely involved with the long struggle for the reconquest of Spain from the Mohammedan-Moors, accomplished in the latter part of the 15th century. During this time intolerance became a national policy. Nevertheless, there have been periods of religious toleration and even of full religious freedom in Spain.

There was a period of almost complete religious liberty during the time of the Spanish republic, from 1931 to 1936. This was followed by the Spanish civil war, which ended in 1939 with the victory of General Francisco Franco. From the very beginning Franco had manifested his intention of favoring the Roman Catholic Church. In a statement to an American newspaper reporter in 1937, he said, "Our State must be a Catholic State in the social and spiritual sense, for the true Spain has been, is, and will be Catholic." As soon as his regime was in power he began the re-establishment of what is termed "Catholic Unity," which means the recognition of the Roman Catholic Church as the official State religion and the assumption that every loyal Spanish citizen will also be a member of the Catholic Church.

Actually, this is not the case, for there is a small but vigorous Protestant minority. The Spanish Government recognizes the existence of this minority, and a certain degree of religious toleration is guaranteed by constitutional law. The Charter of the Spanish People, promulgated in 1945, states that the Catholic religion is that of the State and that it will enjoy official protection, but that no one will be molested for his religious beliefs or for "the private practice of his cult."

Non-Catholic groups have the right to assemble for worship if they have permits for specific local places of worship and if they observe certain restrictions. Evangelism is not recognized as a right of minority groups and is subject to strict regulation or even suppression. Evangelical churches may not be built so as to resemble churches from the outside, and no signs visible from the street can be used to mark a non-catholic place of worship. As a result, Baptist churches in Spain cannot

be recognized as one passes them on the street. Some look like apartment houses and some are located in second-floor rooms. But when one enters he often finds a well-filled auditorium, where hearty singing of hymns and earnest preaching of the gospel are regularly carried on.

Until 1947 it was fairly easy to obtain a permit to open a new chapel, and Baptists and other evangelical groups were enjoying rapid growth. Apparently Catholic authorities became alarmed at the progress of Protestants and resolved to put an end to it. In the fall of 1947 a determined anti-Protestant campaign was launched. It became increasingly difficult to secure permits to open new places of worship, and from time to time existing places were closed because of some flaw in the permit, legal technicality, or flimsy excuse.

In 1953 a Concordat between Spain and the Vatican was signed, systematizing the almost ideal relations that have existed between Church and State since the advent of General Franco. It reveals clearly the partnership of Church and State which results in a denial of freedom to those who are not in the dominant church. The first article states: "The Apostolic Roman Catholic religion continues to be the only one of the Spanish nation and will enjoy the rights and prerogatives which it should have in conformity with divine law and canonical law."

In a speech on the Concordat to the Spanish Cortes (national legislature), Franco said the principle of religious unity had been combined perfectly with the right of private worship for members of dissident groups. He made it clear that the toleration of different beliefs and forms of worship did not mean freedom of propaganda or proselytism; for, he said, the nation wished to preserve Catholic unity at any price and, therefore, opposed all attempts to lead Catholics astray.

There has been relatively little actual violence or physical persecution. In some cases a pastor or lay person has been imprisoned for a supposed violation of the law. However, the most common cause for complaint has been the closing of churches. The usual procedure is for local authorities to come to the church with orders from the federal Government in Madrid, close the church, and seal the doors with official Government seals, forbidding, under penalty of imprisonment, any member of the congregation to break the seal and enter the church for any purpose. The congregation may appeal the case, but it is usually impossible to get satisfaction in the courts, which are

obviously influenced by Catholic pressure. The congregation will continue to meet in private homes for Bible study and worship, but it is greatly handicapped by not having a meeting place large enough for its needs.

There are more than 25,000 Protestants in Spain, with about 200 meeting places. Baptists have 42 congregations with a total of about 2,600 members. At least six of these group are denied the use of the meeting places which they have sought to use. In every case services continue to be held in homes, but the churches are not able to grow as they would if they had the privilege of assembly in suitable chapels.

Second Baptist Church, Madrid, and Second Baptist Church, Valencia, have been closed since 1954. A new chapel at Elche was closed and sealed in 1955, immediately after the congregation had begun using it. Prosperidad Baptist Church, Madrid, and Third Baptist Church, Barcelona, were closed in September, 1958; and the Baptist Church of Seville was closed in November, 1958. Churches of other evangelical denominations have suffered similar experiences.

The Spanish Government has also been placing restrictions on the publication and use of evangelical literature. In April, 1958, the Government censor summoned the president of the Baptist Publication Society to his office and announced that an order had been received from Madrid forbidding the publication of the national Baptist magazine, *Entre Nosotros*, even though the circulation was limited to Baptists, as is indicated in the name, which means "Among Ourselves."

In November, 1958, the police in Barcelona searched a printing establishment operated by an evangelical, as well as several private homes, looking especially for a book about the Protestant Reformation. In each case, all the literature they found, including Bibles, was confiscated.

Protestants in Spain are subject to other restrictions. They are not permitted to have their own schools, and their children often face persecution and harassment in public schools. Members of the armed forces are required to participate in public (Catholic) religious functions unless excused by their officers. Evangelicals are denied commissions in the army. They are barred from Government positions and from low-rent housing projects. A worker may lose his job when he joins a Protestant church, or if he owns a business it will probably be boycotted. From time to time burial with Protestant rites has been forbidden, even though the deceased had requested Protestant burial in certificate of last will and testament.

One of the most distressing aspects of the situation in Spain is the difficulty

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(Continued on Page 6)



For 1959

If, like Aladdin, we could get our every wish for 1959 with the touch of a magic ring, we would be all set for the new year. But we have long since discovered we do not live in a fairy tale world where things come about with mere wishing. For this reason precisely there is one paramount need for all of us at this crucial hour in our experience and the world's history. It might be called by several names but probably the best name for it is DISCIPLINE.

Webster defines discipline as training which corrects, molds, strengthens, or perfects. What is a more crying need!

Ours is an undisciplined day in America. Our forefathers lived a rather strict, austere life with considerable social, moral and religious restraints. This century has seen an unbridling of most of these restraints and the exaggeration of freedom to the point of licentiousness.

A kind of pessimism has come over us with the advent of the missile age and continual war-mongering that is almost nihilism. Many people, seeing little chance for the present world to last long, have decided to live it up to the hilt as long as it lasts. The ancient Greeks said, "Eat, drink, and be merry, for tomorrow you may die." We live like we believe, "Eat, drink and be merry, for we will likely die before tomorrow."

This lack of discipline has invaded all areas of our life. As a nation we need the value of discipline. The Communist world, vying with us for world control, knows and practices a rigorous discipline and ridicules our softness. As a result of their discipline and our lack of it, we have been surpassed apparently in scientific and technological advance and have found our educational systems second to theirs.

Our homes, once the strongholds of discipline, are now notable for the absence of parental control and restraint. Once we wondered whether the parents or children controlled the home. Now we no longer wonder in many cases, because it is apparent the children are in full control. Excessive allowances, charge accounts, automobiles, limitless leisure time, and unaccounted for late hours fill our courts and juvenile institutions with children from our wealthiest homes as well as from homes with less opportunity.

Hasty marriages, easy and frequent divorces, multiple remarriages, loose sex standards resulting in pre-marital and marital infidelity, neglected children by mothers working outside the home and other commonplace practices of our day have all combined to take much sweetness out of the word, *home*.

This absence of discipline is also apparently present in our churches and denominational programs. "Eat, drink, and be merry" is something of the order of our day in Baptist churches when 85 cents of each dollar contributed is kept by the local church for sala-

ries, new buildings, and other local necessities and luxuries. Not a few churches discontinue mission gifts during their building programs. Small comfort will these new buildings be when they are disintegrated into nothingness by weapons released by the hands of those who, because of our selfishness, were never recreated by the gospel of Jesus Christ. Remember Pearl Harbor!

When the church keeps 85 cents and sends 15 cents on for the saving of the rest of the world, what happens to the 15 cents? In most Southern Baptist states about 2/3 of this 15 cents is kept by the state and 1/3 is sent on for the evangelization of the rest of America and the world. This makes it a little hard to persuade the unsaved pagan we really love him.

Discipline along this line would not mean doing less for our own communities and our states, for this is pitifully little compared with the need. It would mean giving more in order that we might send away as much as we keep.

At this point the problem of discipline comes to its real source—the individual. National discipline, family discipline, church and denominational discipline are all impossible apart from self-discipline. For this reason Jesus spoke to the individual saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mat. 16:24).

Self-denial is prerequisite to cross-bearing, and many of us fail because we are trying to find our cross without self-denial.

Self-denial is self-discipline. The only real self-discipline is Christ-discipline, for to be truly self-disciplined is to be Christ-controlled. This is our hope for 1959 and for the years to come.

Let Us Hope

Let it be hoped that the latest move in trying to settle Southern Seminary's lamentable crisis will not come to the same ill-fated end which most other efforts have experienced. It appears that the whole affair has been bedeviled from the very beginning so that every move on the part of everyone has backfired and worsened instead of bettered the situation.

Everything the professors did seemed to put them in worse and worse light until their dismissal on June 12. Likewise the moves of the president and the trustees failed to settle the affair and finally resulted in international embarrassment. The affair will doubtlessly make the top ten religious stories in America in 1958.

The Executive Committee of the Trustees has asked for and received the appointment of a committee by the Executive Committee of the Southern Baptist Convention to "make a study and investigation" of "current difficulties" at the seminary. This

committee is composed of the present president of the Convention and five former Convention presidents.

This is a commendable effort on the part of the trustees, but it is difficult at this point to see much hope for great help from this source in solving the problem. If it turns out to be a blanket endorsement for the Board procedures in question, it will further strain relations with the American Association of Theological Schools and likely insure the loss of accreditation. In addition such a judgment by the new committee would not likely change the position of any one of the professors nor any of their present supporters.

On the other hand, if the new committee finds fault with Board procedures and suggests corrective measures, it will only be saying what has been said by the A.A.T.S. and has been refuted by some of the Trustees. If the committee should bring a mild, non-offensive report suggesting possible errors on both sides and calling for reconciliation, this would be a verdict already passed by several but unheeded.

It might be a little unfair for the trustees to ask another group to take over their problem at this point. They are the properly appointed persons to deal with the situation and, up to this time, have rightly considered themselves thusly. After all, they made the decisions up to this point without outside counsel and should continue to discharge their responsibility until they are ready to admit they are unable to handle the situation.

Whether it comes from this new committee's suggestion or from the trustees' own initiative, the imperative need is forthright and prompt action. We are in pretty much of a mess which nobody can rightly deny. Many reasons have already been offered as contributing to the "intolerable conditions" and several more will likely be advanced. None of these is or will be entirely satisfactory. Refighting the battle only makes for more bleeding and the supply of blood is low already.

The question now is how to "repair the damage." To be truthful, there is no way to repair the damage altogether. Talk of rescinding action, more dismissals

or resignations offers little hope for healing the disease of which we only see the symptoms. If every word and action since March could be withdrawn and rescinded, we would still have a sick institution.

Decisions, actions and policies over the years have produced the situation. These must be reviewed and revised. We didn't get this way overnight nor will we be healed overnight. We ought to be humble enough to admit mistakes and wise enough to change directions so that there would be slight possibility of recurrence in the future of such a sad incident.

We ought not expect the A.A.T.S. or any one else to give us the prescription for our illness. We would resent it if anyone dared specify our remedy. We know the Great Physician. Let's use Him.

A Must

No more important event for Kentucky Baptist pastors and churches will occur in all of 1959 than comes in this first month. The annual Evangelistic Conference to be held January 12-14 at Walnut Street Church in Louisville has come to be considered the pastors' revival and in this meeting evangelism fires are stirred and fanned that burn brightly the rest of the year in many Kentucky Baptist churches.

A. B. Colvin, superintendent of evangelism, has come up with a group of speakers that could hardly be equalled. If there is any *preach* in any of us, it'll come out after being stirred by such of God's men as Dale Moody, James L. Sullivan, Herschel H. Hobbs, and R. Paul Caudill.

This will be the first conference under the direction of A. B. Colvin. He more than deserves full support and record attendance, to say nothing of what our Lord deserves of us in evangelism emphasis.

Any Kentucky Baptist church whose pastor shows reluctance to attend this meeting would almost be within its rights to make demands in this direction. Every thoughtful church will take care of the necessary expenses involved.

This, the first year of our Golden Jubilee, is the year of evangelism. Let's make it so in Kentucky.

The Baptist Forum

THE WAY OUT

Editor:

Some years ago up in Eastern Kentucky a mother walked down a winding path to a little spring to fetch a pail of water for their little two room mountain home. It was cold and she had left her two year old daughter in the house. As she rounded the curve in the path she looked up and saw her little home enveloped in flames. She dropped her bucket of water and rushed up the path and into the house to save her baby.

Fortunately the baby was not hurt, but as the mother started to leave the burning house flames were so intense and the boards were dropping all around her and the baby. She wrapped the baby with her dress and rushed out. But in so doing a large burning plank struck her on her face and burned very deeply, leaving a bad scar.

Years later her daughter grew up and one day asked her mother what had caused the terrible scar on her face. The mother told her what had happened. The daughter threw her arms around her mother and sobbed her heart out in thanks and gratitude to her for her sacrifice. You can guess the balance of the story.

What we need to do now as Baptists is to go on our knees and stay there long enough to get a new vision of the nail-scarred hands of Jesus and ask Him what caused those terrible scars in His hands and side. Then with a deep gratitude in our hearts put our loving arms out to Him, reverently and humbly thank Him for the terrible sacrifice He made on the cruel cross, for us.

Then resolutely and courageously go out into the high-ways and by-ways, into the streets and lanes of the city and tell the "Old, Old Story of Jesus and His Love" and compel them to come in.

When we see lost people stream down the aisles of our churches sobbing their hearts out and surrendering their hearts and lives to Jesus begging for salvation, our troubles will vanish, our hearts will be reunited and then, and only then can we go forward in a militant way under the banner of Christ asking people to give their hearts to God.

Louisville, Ky. E. O. Jones

AN EXPRESSION OF CONCERN

Editor:

Please pray with me that Kentucky Baptists will quit fussing and start preaching the Word and winning souls. My heart is sick within me. It is a dishonor to God. There is money enough for all, who will trust and strive to obey God. I know the earth and the fullness thereof belong to God. Every Baptist—school—college—seminary—could be full force for God.

Waynesburg, Ky. MARY C. CARTER

RELIGIOUS SITUATION

(Continued from Page 3)

which Protestants face when they wish to obtain marriage licenses. The Concordat of 1953 affirms the absolute competency of the Roman Catholic Church where the marriage of Catholics is concerned. Young people who received Catholic baptism in infancy find it almost impossible to obtain permission for a civil marriage, even though they have renounced their Catholic ties and become faithful evangelicals. The position of the Catholic Church is "once a Catholic always a Catholic."

In October two couples in Madrid were denied the right to be married after their cases reached the supreme court. Dr. Theodore F. Adams, president of the Baptist World Alliance, points out that this amounts to a denial of one of the basic freedoms—the right to change one's religion—contained in Article 18 of the United Nations' Universal Declaration of Human Rights. It also infringes upon Article 16 of the Declaration, which deals with the right to marry and to found a family.

The full story of the struggle for religious freedom in Spain is told in *Religious Freedom in Spain: Its Ebb and Flow*, by J. D. Hughey, Jr. (Broadman Press, Nashville, Tennessee, 1955). Persons who are seriously interested in this question are referred to this authoritative book, written by one who lived in Spain from 1947 to 1950 as a missionary of Southern Baptists. He is now professor at Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

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►Tom S. Haggai, High Point, N. C., assisted Pastor C. B. Coots in a revival at Unity Baptist Church, Ashland, Ky., November 2-9. Crowds were tremendous and a great spiritual revival was experienced by the people, says Pastor Coots. There were many life dedications and professions of faith. "Brother Haggai is a powerful speaker," continues Pastor Coots, "and has a wonderful drawing ability. The attendance was the largest of any revival ever held in Unity Church. We seat nearly 1,000." Brother Tom Haggai is a brother of Evangelist John E. Haggai, formerly pastor at Ninth and O Church, Louisville, Ky.

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Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

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MY FATHER

By **W. O. VAUGHT, JR.**

W. O. Vaught, Jr., now pastor of Immanuel Baptist Church, Little Rock, Arkansas, was born in Versailles, Kentucky. This account of the death of his father, W. O. Vaught, Sr., will be of much interest to many Kentucky Baptists.—Editor.

Exodus 20:12: "Honor thy father and thy mother . . ."

Next to my conversion I believe the home-going of my father was the greatest spiritual experience of my life. His death so beautifully substantiated all I have been preaching for years. In the memorial service for my father this last Sunday evening I tried to tell our people some of the things that were on my heart. I wish to outline these things here in our Immanuel Record (church bulletin).

My father's life taught me the following things:

My father and mother were both reared in Christian homes. They had known family prayers in their homes, and they provided a home for me and my sister where family prayer was a part of our daily schedule.

When my father and mother went away on their honeymoon they began their Christian home. My mother had a little white Bible in her suitcase and on the first night of their married life she took the little Bible and told my father, "Now we are going to read from this book every day and we are going to pray together every day." That was the beginning of the Christian home that meant so much to me.

As I stood in the room and saw my father die my first impression as he breathed his last was this—"My early conversion and call to the ministry came so early in my life because in my home I had caught Christ from my father and mother."

My father became a Christian when he was ten years old. Dr. E. Y. Mullins, the great theologian and Baptist leader, was then in his first pastorate at Harrodsburg, Kentucky. One day he talked to my father and urged him to become a Christian. Soon my father joined the church and was baptized by Dr. Mullins in Salt River.

During the funeral service for my father the pastor of Belmont Heights Baptist Church in Nashville, Tennessee, said, "This dear servant of Christ had loved and served his Saviour for seventy-five years." It is glorious to be converted early in life.

My father loved to serve his Lord. For more than fifty years he was a

faithful Sunday school teacher. He attended the Training Union in his church and was president of his Union right up to the time of his death. At Ridgecrest and Glorieta he listened to every speaker and prayed for every phase of our Baptist life. He was a Baptist deacon for more than fifty years and I never knew him to fail to attend church if it were at all possible. He attended services for the last time at Belmont Heights in Nashville, Tennessee, on Sunday, November 9. The hundreds who gathered at the funeral home and at the church for his funeral let me know conclusively that he was interested in all groups and all ages.

The last official act of my father was indeed an inspiration. His church had just held their Loyalty Dinner and on Sunday, November 16, they observed pledge day. Though my father had no money he signed his pledge card for a small amount and sent it to the church, for, as he said, "I want to be a part of everything my church does for the Lord." I found a little note book in his lock box where he kept his record of giving, and, although he had no money, I found that in the last few years he had given more than a thousand dollars to his church. I saw item after item listed in that book—My Tithe—For Building Fund—For Billy Graham—For the Lottie Moon Offering. I only wish as his preacher son I can match that kind of giving.

For a number of years my father had grown weaker and weaker and had in recent months come to the place where he wanted to die. His homegoing was glorious. After nine hours of unconsciousness none of us thought he would ever speak again. But to our amazement he rallied and for three or four hours he talked to us and things he said will ever be remembered. As he came from his unconsciousness he said, "Well, well—Son, I'm glad you've come." And as we all stood around his bed and talked, among the glorious things he said were statements like these—"Isn't Jesus wonderful!" "I want to dedicate both of you to the Lord."

And as he passed over the river at five minutes past nine, Tuesday night, November 18, we stood in that little room in my sister's home in Nashville, Tennessee, and realized the glory of death for the Christian.—Immanuel Record, Little Rock, Arkansas.



After six years as minister of music in the Immanuel Baptist Church, Paducah, Kentucky, Ralph Bayless has resigned to become minister of music at First Church, St. Petersburg, Florida. Under his leadership the Immanuel Choirs reached an all-time high of 263 enrollment. In addition to the direction of the five Immanuel choirs, Mr. Bayless performed an unusual ministry in his service to the other churches of the West Union Association and in his contribution to the music life of the entire community. He was also serving as co-chairman of the Building Committee. Pastor Frank F. Norfleet said, "It is our conviction that only a strong belief in God's leadership in the call which came to him from St. Petersburg could have taken Ralph from Paducah. Because of this conviction we bow before what we believe to be the revelation of the will of God. Our prayers and best wishes go with this entire family as they take up their work in the Sunshine state."

**Postman Rings Twice;
Sets Record on Both**

CARBONDALE, Ill. (BP)—The mailman brought Christmas blessings three weeks early to the office of Illinois Baptist State Association here. He sang twice and set records both times.

Among his mail for the office were two letters containing checks. One letter signaled the reaching of the association's \$20,000 state mission offering goal. The other heralded the crossing of the million-dollar mark in total receipts at the state office during 1958.

Neither mark had been attained before.

KENTUCKIANS APPOINTED FOR MISSIONARY SERVICE ABROAD

Four young people from Kentucky were appointed missionaries by the Southern Baptist Foreign Mission Board at its annual full meeting in October. They are Mr. and Mrs. John R. Couch, of Bowling Green, appointed for Jordan; Mr. James D. Johnston, a native of Anchorage, appointed with his wife for Nigeria; and Mrs. J. Leslie Smith, the former Edna Broadley, of Hebbardsville, appointed with her husband for Indonesia.

Mr. Couch is pastor of Forest Park Baptist Church, Bowling Green, where he has served since November, 1956. He was formerly pastor of Beech Creek (Ky.) Baptist Church and Trinity Mission of Severns Valley Baptist Church, Elizabethtown. He was a student missionary in the state of Washington for the Southern Baptist Home Mission Board for one summer, and served in the U. S. Navy for nearly two years.

A native of Pacific, Mo., he lived in Oklahoma City, Okla., and Tupelo, Miss., while he was growing up. He attended Mississippi College, Clinton, and received the bachelor of arts degree from Lake Forest (Ill.) College and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville.

Mr. Couch said that he began to think about foreign mission service when he entered Southern Seminary. "I knew then, as I know now, that God was leading me to the foreign field," he said.

Mrs. Couch is the former Joan Brooks, a native of Elizabethton, Tenn. She received the bachelor of science degree from East Tennessee State College, Johnson City, and the master of religious education degree from Carver School of Missions and Social Work, Louisville.

She has been a schoolteacher in Richlands, Va., and Beechmont, Louisville, Ky., a summer missionary in California for the Home Mission Board, and a Vacation Bible school worker for the Holston Baptist Association in Tennessee.

Mrs. Couch said that a number of influences, including Christian parents, Sunday school teachers, missionary organizations, and experiences at Baptist camps, gradually led her to a conviction that God was calling her to be a foreign missionary.

"I feel that God commands us as Christians to give the gospel message to others," she said. "I also feel that God is calling me to serve him overseas. I must tell those who have never heard

the great plan of salvation which God has provided for sinful men."

Mr. and Mrs. Couch have a daughter, Ruth Elaine, 20 months.

Mr. Johnston is pastor of First Baptist Church, Floral City, Fla., a position he has held since August, 1955. He is also moderator of the Alachua Baptist Association. He was formerly pastor of Chandler (Fla.) Baptist Church and a summer missionary in Kansas for the Southern Baptist Home Mission Board. He was in the U. S. Merchant Marine for nearly two years.

The son of a Baptist minister, Rev. J. Walter Johnston, now of Dade City, Fla., young Johnston lived in Sebree, Ky., and Mount Dora and Dade City, Fla., while he was growing up. He received the bachelor of arts degree from Stetson University, De Land, Fla., and the bachelor of divinity degree from New Orleans (La.) Baptist Theological Seminary.

He said that he first thought seriously about foreign mission service when, as a boy, he heard a missionary to Brazil tell of his work. "The call to foreign missions has become stronger during the ensuing years," he said. "I want to do field evangelism—establishing new work and strengthening young churches—and conduct a threefold ministry of preaching, teaching, and personal witnessing."

Mrs. Johnston is the former Marie Havens, a native of Shreveport, La. She received the bachelor of science degree from Louisiana College, Pineville, where she trained as a nurse, and attended New Orleans Seminary.

She has been head nurse at North Louisiana Sanitarium, Shreveport; staff nurse at Baptist Hospital, Alexandria, La.; Southern Baptist Hospital, New Orleans, Hernando County Hospital, Brooksville, Fla., and Citrus Memorial Hospital, Inverness, Fla.; an office nurse for two doctors in Inverness; and an instructor at Northwestern State College School of Nursing, Shreveport.

Mrs. Johnston said that by serving her church as pianist, Sunday school teacher, Vacation Bible school worker, and church clerk she gained knowledge of different phases of Baptist work and became interested in the work in other areas of the world. "Gradually I realized that I should go overseas as a missionary," she said.

Mr. and Mrs. Johnston have a son, James David, Jr., seven months.

Mrs. Smith attended Campbellsville College and received the bachelor of arts degree from Carson-Newman Col-

lege, Jefferson City, Tenn., and the master of religious education degree from Golden Gate Baptist Theological Seminary, Berkeley, Calif. She also attended Woman's Missionary Union Training School (now Carver School of Missions and Social Work).

She has been a teacher in the public schools of Hebbardsville and in the kindergarten of University Baptist Church, Oakland, Calif., music director and educational secretary at First Spanish Baptist Church, San Pablo, Calif., and a summer worker in Arizona, Texas, and California for the Southern Baptist Home Mission Board.

She said that during the summer following her graduation from high school she heard a former pastor, now a missionary to Brazil, speak in her church and that she surrendered her life for foreign mission service at that time.

"Quite a number of years have gone by since then," she said. "I hope they have prepared me to be a good missionary."

Mr. Smith is pastor of First Baptist Church, Lafayette, Tenn., where he has served since August, 1956. He was formerly pastor and music director at First Baptist Church, Gilroy, Calif., and a summer worker in New Mexico and California for the Southern Baptist Home Mission Board.

A native of Gatesville, Tex., he attended Mary Hardin-Baylor College, Belton, Tex., while working at that school and received the bachelor of arts degree from Baylor University, Waco, Tex., and the bachelor of divinity from Golden Gate Seminary.

Of his decision to be a foreign missionary, he said: "For me, God's call was never something that came all at once. It began as an inclination, then grew until it became a definite conviction and I was sure that God wanted me to serve him overseas."

Mr. and Mrs. Smith have a son, David Leslie, 18 months.

They were among the 20 young people appointed for overseas service by the Southern Baptist Foreign Mission Board at its October meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,267.



Some of the recent additions taken by Mission Superintendent Leon Huffman

Another One of the Thirty Thousand

By HAROLD WAINSCOTT, Pastor

First Baptist Church, Pikeville, Kentucky

On the section of Kentucky Highway 119, which winds its twenty-six miles from Pikeville to Belfry, there has been no Southern Baptist church or Sunday school. This highway cuts across the fertile farming valley of John's Creek, and passes the John's Creek Consolidated School, which has an enrollment of 1,190 pupils. Seven other smaller grade schools in the high school district have 608 children enrolled. The valley supports a total population of several thousand people.

On June 29, 1958, the First Baptist Church, Pikeville, opened a Sunday school in a rented store building near the John's Creek High School. Since

its beginning the mission has enrolled 137 people, of whom 36 are adults; average 61 in attendance; and received 25 for baptism and 7 by letter. Twenty-five of these additions were added during a recent revival conducted by the sponsoring mission's pastor, James Lochridge. The Pikeville Church has purchased a \$2,500 lot containing 3.2 acres, to be used for a future building site.

The members of the mission are already talking of sponsoring one of the nearby mission Sunday schools of the First Baptist Church. Lochridge is also pastor of the church's other four missions, where he alternates preaching responsibilities at 9:45 each Sunday morning.

Special Group To Study Seminary Difficulties

NASHVILLE — (BP) — A committee consisting of the president of the Southern Baptist Convention and five former Convention presidents has been appointed to "make a study and investigation" of "current difficulties" facing Southern Baptist Theological Seminary at Louisville.

J. D. Grey, pastor, First Baptist Church, New Orleans, will serve as temporary chairman.

Other members of the committee are Brooks Hays of Little Rock, Ark., current president of the Convention, and the following past presidents; Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta; R. G. Lee, pastor, Belle-

vue Baptist Church, Memphis; C. C. Warren, Charlotte, N. C., and J. W. Storer, Nashville, executive secretary of Southern Baptist Foundation.

The committee was appointed by the Executive Committee of the Southern Baptist Convention, upon request of Wade H. Bryant, Roanoke, Va., president of the seminary's trustees.

Bryant brought the request on behalf of the executive committee of the seminary's board of trustees.

The special committee to study Southern Seminary problems will make a written report on or before March 1. This report will be presented to members

of the Executive Committee of the SBC and to each seminary trustee.

The problems facing the seminary include a recent report from the accrediting committee of the American Association of Theological Schools which criticized the seminary's administration for the way in which 13 professors were dismissed last June 12. One of the dismissed professors has since been reinstated.

The Southern Baptist Executive Committee will consider the report of the special committee at its meeting in Louisville immediately prior to the opening of the 1959 session of the Southern Baptist Convention next May.

First Progress Report Of the 30,000 Movement

By L. O. GRIFFITH
Home Mission Board, Atlanta

ATLANTA, Ga. (BN)—The first progress report of the 30,000 Movement has been announced by C. C. Warren, Director of the Movement. From the beginning of the movement in June of 1956 through July 1, 1958, 2,035 new churches were organized and 4,125 new missions stations were established. New foreign mission stations are also counted, because the Foreign Mission Board wished to become a part of this movement.

Of those numbers Kentucky had 49 new churches and 159 new missions.

Numbers in other states were as follows:

State	New Churches Organized	New Missions Established
Alabama	53	48
Alaska	8	8
Arizona	83	39
Arkansas	45	60
California	120	279
Colorado	34	73
District of Columbia	6	2
Florida	96	107
Georgia	47
Illinois	90	281
Kansas	15	25
Kentucky	49	159
Louisiana	58	68
Maryland	16	35
Michigan	27	35
Mississippi	41	24
Missouri	49	118
New Mexico	22	45
North Carolina	79	74
Ohio	52	100
Oklahoma	39	101
Oregon-Washington	28	16
South Carolina	23	84
Tennessee	80	58
Texas	165	252
Virginia	22	26
Foreign Missions	688	2,008
Totals	2,035	4,125

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KENTUCKY BAPTISTS AT WORK

KENTUCKY BAPTIST

Evangelistic Conference Program

Walnut Street Baptist Church, Louisville, Ky.
January 12-14, 1959

Monday Evening, January 12

Presiding—A. B. Colvin

“The Essentials of the Message”

- 6:45 Musical Meditation; Song Service.....Clifford A. Holcomb
7:20 Welcome and Devotional.....W. R. Pettigrew
7:30 “The Sovereignty of God”.....Dale Moody
8:15 “The Sin of Man”.....Herschel H. Hobbs
9:00 “The Salvation in Christ”.....James L. Sullivan

Tuesday Morning, January 13

Presiding—C. R. Daley

“The Urgency of the Message”

- 8:45 Musical Meditation; Song Service.....Clifford A. Holcomb
9:15 Scripture and Prayer
9:25 “The Commission of Christ Makes it Urgent”.....Dale Moody
10:00 “The Message Merits Our Best Efforts”.....Eual F. Lawson
10:50 “Prayer and the Message”.....James L. Sullivan
11:25 “The Magnitude of this Crusade Makes it Urgent”.....R. Paul Caudill

Tuesday Afternoon, January 13

Presiding—A. B. Colvin

“The Instruments of the Message”

- 1:15 Musical Meditation; Song Service.....Clifford A. Holcomb
1:45 “The Church—Christ’s Chosen Instrument”.....Dale Moody
2:15 “The Church Council of Evangelism”.....Eual F. Lawson
2:45 “Let us Do It Right This Time”.....Herschel H. Hobbs
3:15 Conferences

Tuesday Evening, January 13

Presiding—W. C. Boone

“Power and the Message”

- 6:45 Special Music.....State B.S.U.
7:15 Song Service.....Clifford A. Holcomb
7:25 Scripture and Prayer
7:30 “The Need for Power”.....Herschel H. Hobbs
8:00 Offering and Song
8:15 “Every Lost Soul Must Be Located”.....Roy E. Boatwright
8:30 “Every Lost Soul Must Be Visited”.....James Whaley
8:55 “The Holy Spirit Convicts”.....James L. Sullivan

Wednesday Morning, January 14

Presiding—A. B. Colvin

“Rewards for Delivering the Message”

- 8:45 Musical Meditation
9:00 Song Service.....Clifford A. Holcomb
9:15 Scripture and Prayer
9:25 “Saving a Soul from Death”.....Dale Moody
10:00 “A Full Grown Christian”.....Herschel H. Hobbs
10:40 “When Harvest Days are Over”.....James L. Sullivan
11:15 Let Us Pray

BROTHERHOOD

Leadership Planning Meeting, Paris Landing

By FORREST R. SAWYER



F. R. Sawyer

Beginning at 1:30 p.m., December 15, and concluding at noon, December 17, the Annual State Brotherhood Leadership Planning meeting was held at Paris Landing, Tennessee.

This meeting was under the direction of George W. Schroeder, executive secretary of the

Brotherhood Commission of the Southern Baptist Convention, and the Commission staff as represented by the Memphis office.

The personalities from the various states, assembled, to consider: “A Report from the 1960 Jubilee Advance Committee. Promotional Features of the New Ambassador Leader, 1959 Promotional Materials, Associational Brotherhood Materials, and Visual Aids, A Progress Report on the Expanded and Enlarged Royal Ambassador Program, Camp Craft Courses, and General Areas of Brotherhood Interests.”

LEADERSHIP PLANNING MEETING IN KENTUCKY

The personnel of the State Brotherhood Department began a series of Brotherhood Leadership Planning meetings conducted for Associational Leadership on a Regional basis with the first meeting held at the First Baptist Church, Somerest, Kentucky, on October 2. The next meeting was held October 3 at Paintsville, the October 4 meeting at Barbourville, and the October 5 meeting at Georgetown College.

On Monday evening, October 6, a planning meeting was held at the Baptist Building in Middletown, with another meeting held at the First Baptist Church, Madisonville on October 7. On October 16 the meeting was held at Scottsville and on Friday, October 17, at the First Baptist Church, Mayfield.

The meetings previously mentioned were planning meetings designed to establish a date when the personnel of the meetings would be enlarged to in-

clude all Associational Brotherhood officers, the Associational Missionaries and Moderators, to return for meetings designed to present Brotherhood and Royal Ambassador METHODS, PURPOSES, and IDEALS. The resultant meetings included the basic Royal Ambassador Leadership Course and Brotherhood Study.

The first Leadership training meeting was held on October 23 at Georgetown: the next meeting on Friday, October 24, at First Baptist Church, Louisa, with the Saturday, October 25 meeting being held at the First Church, Pineville, Kentucky. The next meeting was held at the First Baptist Church, Stanford on October 27; on Friday, October 31 at the Beechwood Baptist Church in Louisville, November 3 at the First Baptist Church, Madisonville, on November 4 at the Park Avenue Baptist Church in Paducah. The last Leadership training meeting was held Monday, November 10 with the Eastwood Baptist Church, Bowling Green, Kentucky.

These meetings resulted in a nucleus of trained leadership on a state wide basis, designed primarily to assist local Associations to conduct Associational wide Brotherhood-Royal Ambassador Workshop-Clinics.

Since that time, at least three associations have held the Clinics and, at least three local church groups have requested Brotherhood and Royal Ambassador Study Certificates.

WOMAN'S MISSIONARY UNION

Cooperative Program Dollar Stretches Far

By MRS. GEO. R. FERGUSON

The February circle program stresses the Cooperative Program dollar. Do you know how far your state dollar stretches? The following information is for use in that program:

Two-thirds of your dollar stays in Kentucky for missoin work here and one-third goes to Nashville for Southern Baptist Convention causes.

Our State Cooperative Program dollar provides for:

1. Direct Missions, the salaries of over 100 state missionaries; our program of evangelism in Kentucky; the work of all our state departments such as Church Music, Student Union, Sunday School, Training Union, Brotherhood-Royal Ambassadors.

2. Administration and Promotion of the work that is done from our Baptist Building at Middletown, including the work of Woman's Missionary Union.

3. Kentucky Baptist Schools, Children's Homes, buildings for our Baptist Hospitals, Cedarmore, publicity through our Western Recorder, relief and annuity for pastors, missionaries and other

workers; and aid in building churches in mission areas.

Your pastor has just received a beautiful poster on the Cooperative Program and a leaflet giving explanation, percentages and amounts. The posters are expensive and only one is available to a church. Leaflets are available on request to the Department of Promotion, Kentucky Baptist Building, Middletown.

YOUNG WOMAN'S AUXILIARY FOCUS WEEK, FEB. 8-14

By WILMA GAINS, Secretary
Ky. YWA Council, Frankfort, Ky.

Y. W. A. Focus Week is observed “to inform, enlist, and inspire for missionary interest, work, prayers, and gifts.” Is your church aware of the missionary education and activity provided by Young Woman's Auxiliary? Plan now to observe Y.W.A. Focus in your church. Suggestions are given in the January and February issues of THE WINDOW OF Y.W.A.

What does Y.W.A. mean to you?

“To me one of the most meaningful aspects of Young Woman's Auxiliary is Camp. Each year we look forward to that time of the year when we can get away from the hustle and bustle of our busy homes . . . As we meet together for conferences to share our experience of Young Woman's Auxiliary, we meet Christian friends—friends that often determine the path we take in future days. As Camp comes to a close and we start our journey home, we are reminded that God's great power plus friends puts a tugging or yearning in the hearts of Y.W.A.—GOD'S WILL FOR MY LIFE—HIS PURPOSE I WANT TO FULFILL.”

SUNDAY SCHOOL

A Complete Religious Census, February 1

By ROY E. BOATWRIGHT



R. E. Boatwright

In preparation for the Simultaneous Evangelistic Crusade every church should take a religious census on February 1, unless such census was taken on preparation week or some time prior to February 1.

Information on how to take and use a religious census can be secured from

the Sunday School Department, Kentucky Baptist Building, Middletown, Ky., upon request.

Revivals are more effective when there are sufficient prospects. These

prospects should be enrolled in Sunday school and taught the Word of God before the Simultaneous revival efforts. Therefore, we are suggesting a plan which has been agreed upon by the State Sunday School Secretaries, the Sunday School Department of Nashville, and the Department of Evangelism of the Home Mission Board which will put many people in the revival services. The plan is called “One-for One.” Each officer and teacher will be asked to enroll one additional person in Sunday school from February 1 to the beginning of the simultaneous revivals. This task should not be too difficult if all would seek earnestly to accomplish such a task. For further information please refer to page 10 of November 20 issue of the Western Recorder.

STATE SUNDAY SCHOOL CLINIC

Detail information will be forthcoming in future issues of the Western Recorder relative to the State Sunday School Clinic which will be held with the First Baptist Church, Madisonville, February 9-13, 1959. A competent faculty has been secured from the Sunday School Board, and various states of the Convention which will be sufficient reason for every Sunday school worker in Kentucky to desire to attend.

The churches of Little Bethel Association will provide bed and breakfast, free of charge, to all who will plan to attend and desire over night entertainment.

A key person in your Sunday school should plan to attend. Write to the Sunday School Department of reservation blanks.

TRAINING UNION

Ridgecrest and Glorieta Assemblies

By JAMES WHALEY



James Whaley

Now is the time for making reservations for the Training Union Weeks at Ridgecrest and/or Glorieta.

The inside coverpage of the January issue of the Training Union Magazine gives the speakers for each assembly. This page should be used as

a poster in your church to advertise the assemblies.

Reservations should be mailed to Mr. Willard K. Weeks, manager, Ridgecrest North Carolina; or Mr. E. A. Herron,

Glorieta Baptist Assembly, Glorieta, New Mexico.

Include for each reservation the name of the person and \$2.50 registration fee.

CHURCHES WILL WANT TO PLACE THEIR ORDERS

Churches will want to place their orders for study course books to be used in preparation for the Simultaneous Revival as soon as possible.

Suggested Books are: For Adults: *Personal Soul-Winning*, by Leonard Sanderson; for Young People: *Winning Others to Christ*, by Roland Q. Leavell; for Intermediates: *Intermediate Fishers*, by Frank E. Burkhalter; and for Juniors, *Jesus Saves*, by Hattie Bell Allen.

Grave National Problems Attacked by New "This is The Answer" T-V Series

Marital infidelity, juvenile delinquency, misuse of alcohol, and civic corruption are among serious national problems attacked in a new series of modern-day television dramas. On Sunday, January 4, the dramatic TV series, "This Is The Answer," launched the first nationwide spiritual-revival effort to be based on television and offers personal solutions to these problems of today's living. The unique program, called "Televangelism 1959," opened with a national "premiere" drama on the hypocrisy of "keeping up false appearances."

Key stations throughout the nation present a complete, new half-hour episode in "This Is The Answer" on each Sunday for the first 13 weeks of the year. Each episode will be seen on the same Sunday on all stations in a "network-type" presentation to inspirational TV programming. More than 70 stations have scheduled the public service series, approximating basic network coverage. Numerous other stations are working out arrangements for Sunday presentations of "This Is The Answer."

"Televangelism 1959" inaugurates a 5-year co-operative effort by all six major Baptist groups in North America, the first such joint effort since the Civil War. This brings together nearly 20 million members of more than 70 thousand churches of the continent. The TV series is produced in Hollywood by the Southern Baptist Radio and Television Commission.

During "Televangelism 1959," congregations will hold "viewing parties" in their homes and will invite "unchurched" people to view the TV episodes and to discuss the themes presented in modern-day dramas. Though Baptist sponsored, the TV program "This Is The Answer" is non-denominational in content. It is designed to dramatize the values of the general Christian mes-

sage without "preachiness", and to present this message as the guide to solving modern-day living problems. The entire program is directed toward helping the estimated 60 million "unchurched" of the nation live more meaningful, abundant lives and is aimed at winning 100 thousand new Christians.

Stories are based on familiar passages from the Bible and the parables of Jesus as they might occur dramatically in life today, reflecting modern-day problems. The 13 new dramas in "This Is The Answer" include treatments of hypocrisy, marital infidelity, juvenile delinquency causes, misuse of alcohol, honesty and civic corruption, loss of family unity, business ethics, suicide, fear of death, teenagers' conformity, citizenship, greed, and revenge.

The Fort Worth office informs the Western Recorder that this Televangelism Series is scheduled on TV-stations in the vicinity of Kentucky as follows: Lexington, WKYT, Sunday, 5:00 p.m.; Louisville, WAVE-TV, Sunday, 10:30 a.m.; Paducah, WPS-TV, Sunday, 3:30 p.m.; Cincinnati, Ohio, WKRC-TV (no time confirmed); Nashville, Tenn., WLAC-TV, Sunday, 2:30 p.m.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 28, 1958

	S.S.	Add.	T.U.
Lou., Walnut Street	1,204	4	296
Missions (4)	296		44
Lou., Ninth and O	966	1	376
Madisonville, First	865		226
Evansville, Grace	850		
Hopkinsville, Second	840		235
Bowling Green, First	801		144
Andrew Mission	125		
Owensboro, Third	797	4	255
Elizabethtown, Severn's Val.	761		
Hopkinsville, First	743	1	186
Mayfield, First	732		184
Mission	68		
Covington, Calvary	716		
Newport, First	710	1	204
Missions (3)	163		
Lou., Beechland	686		186
Lexington, Grace	680	2	210
Elmwood	22		
Hi-Acres	70		
Lou., Beechmont	631		135
Missions (2)	338		122
Lexington, Calvary	630		139
Mission	53		
Somerset, First	580		202
Mission	67		
Glasgow	573		137
Missions (2)	153		
Lou., Hazelwood	494	1	96
Lou., Shively	469		116
Mission	133		60
Owensboro, Hall St.	461		186
Lou., Southside	459		81
Mission	47		
Lou., Farmdale	450	3	137
Mission (1)	100		43
Danville, First	445		123
Missions (2)	107		20
Evansville, Calvary	441		135
Ashland, First	439		109
Missions (3)	191		
Lou., Rockford Lane	435		164
Florence	426		83
Covington, Southside	424		75
Erlanger	405		91
Bellevue	405		95
Lou., Third Ave.	404	1	100
Mission (1)	98		33
Winchester, Central	400		109
Danville, Lexington Ave.	386		85
Mission (1)	53		
Lou., Bethany	379	3	94
Owensboro, Eaton Mem.	378		154
Ludlow, First	362		74
Jeffersonton, First	361		94
Campbellsville, Pleasant Hill	359		160
Lou., Bethlehem	356		107
Owensboro, Buena Vista	356		149

Allen Named SBC Radio Sunday School Teacher

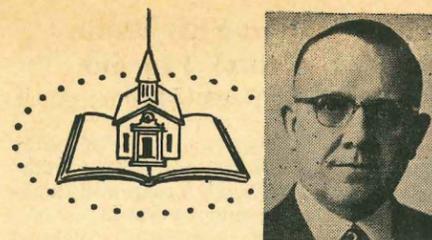
FORT WORTH—(BP)—Clifton Allen, editorial secretary for the Southern Baptist Sunday School Board in Nashville, has been named to teach the SBC radio-television commission program "International Sunday School Lesson."

The weekly program will be carried by 79 radio stations in 19 states, beginning Jan. 3, said Paul Stevens, director of the commission. Stevens said most radio stations would carry the program on Saturday.

Allen, a graduate of Furman University and Southern Seminary, formerly held pastorates in Kentucky and North Carolina. He has been employed by the Board since 1937 and has been editorial secretary for 13 years.

►The resignation of R. Orin Cornett as executive secretary of the Southern Baptist Education Commission and a committee of five has been appointed to nominate a successor. This committee is composed of G. Earl Guin, Pineville, La., chairman; Warren F. Jones, Jackson, Tenn.; J. A. Barry, Hartsville, S. C.; W. Forbes Yarbrough, Shawnee, Okla.; and W. A. Carleton, Berkeley, Calif. His resignation goes into effect January 31, 1959—the eighth anniversary as secretary. He has accepted a position in Washington with the Department of Health, Education and Welfare. The commission expressed deep appreciation for his outstanding work as their secretary.

Lou., Beth Haven	353	3	143
Walton, First	346		146
London, First	346		95
Mission	49		34
Lou., Valley View	345		121
Lou., Shawnee	344	5	122
Springfield, First	344		141
Russellville, First	343		162
Missions	370		
Nicholasville	342		95
Paducah, East	317		138
Middlesboro, First	316		83
Hima, Horse Creek	312		
Ft. Thomas, First	307		92
Mission (1)	77		
Greenville, First	298		114
Versailles	297		76
Covington, First	292		142
Mission (1)	39		
LaGrange, DeHaven Mem.	290		76
Lou., Gethsemane	288	1	107
Lebanon Junction, First	288	1	131
Corbin, First	286		75
Frankfort, Crestwood	286		91
Ashland, Pollard	286		108
Mission (1)	71		
Lou., Green Acres	285	2	124
Hazard, First	278		77
Scottsville, First	277		60
Hawesville	268		94
Shepherdsville, First	249		76
Mission (1)	12		
Sonora	246		107
Monticello, First	236		109
Missions (2)	46		
Ashland, Fairview	232		84
Missions (2)	54		
Owensboro, Wing Ave.	227		69
Marion	227		79
Lawrenceburg, Sand Spring	222		52
Cold Spring, First	221	2	94
Old Yellow Creek	212		79
Owensboro, Seven Hills	207		51
Williamson, East Williamson	190		49
Mission	119		31
Hazel	190		
Bowling Green, Glendale	169		88
Lou., Baptist Temple	169		43
Frankfort, Thornhill			123



SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS DEMANDS COMPLETE COMMITMENT For January 11, 1959

Mark 10:17-27

In the verses immediately preceding today's lesson Mark tells us that some parents brought their little children into the presence of Christ with the hope that they might receive a special blessing from Him. For some unknown reason the disciples rebuked the parents for bringing their children to Him. Their meddling in this matter was very displeasing to our Lord. He strictly forbade His disciple to interfere with the bringing of the little children to Him.

Upon leaving the house in which He had blessed the children Christ was met by a young man who came running and knelt before Him.

From this graphic story, which is so rich in practical instruction, we shall observe four things that are worthy of our most thoughtful and prayerful consideration.

I. A Striking Ruler.

This young man was one of the most fascinating characters in the New Testament. He was still in his youth, that period of life which is always interesting because it is the time of physical strength, mental acumen and spiritual acquisition. Among the glories of youth are frankness, idealism, enthusiasm, optimism, adventuresomeness, strength and trustworthiness.

In all probability this young man was approximately thirty years of age. He possessed many praiseworthy virtues. Seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He was reverent in spirit, but, like many others, his piety was purely negative. All that he could boast of was the evil which he had not done. He had great possessions, but that fact speaks of great opportunity and grave peril.

II. A Strange Request.

Even though the young man had a high position, a clean record and great possessions, he still had a craving for something which he did not have. He was not discontented with what he had,

but he was dissatisfied with what he was. Having heard about eternal life, and knowing that he did not have it, he was interested in learning how he might obtain it.

Confident that Christ knew the secret of how it might be secured, he ran and knelt at His feet and asked Him, "Good Master, what shall I do that I may inherit eternal life?" The young man deserved commendation for going to the right person and in the right spirit. The fact that he went to Him in a hurry indicates that he considered the matter of obtaining eternal life very important, and that time and opportunity were slipping away rapidly.

His request contained an admission that he did not have eternal life, but that he was interested in obtaining it. His question revealed the fact that he thought it could be obtained through his own efforts. He was woefully ignorant in supposing that eternal life could be secured by something that he himself could do. The law of inheritance is never operative on the ground of doing. By the deeds of the law no flesh is ever justified in the sight of God.

III. A Startling Reply.

Christ directed his attention to the commandments, which he had been trying to observe in the belief that nothing else would be required of him. The Saviour wanted him to see that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service.

No man had ever been saved because of what he did to or for his fellows. Although some people are teaching salvation by works with new vigor and viciousness today, it is still true that nobody has ever been able to save himself. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves: it is gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9).

Knowing full well that he had one fatal lack, which was eternal life, Christ commanded the young man to dispose of his possessions because they were standing between him and salvation.

IV. A Sorrowful Result.

Seeing infinite possibilities in the young man, if he were only saved and submissive to the Lord's will, Christ gazed at him lovingly and longingly. When He offered eternal life to him on terms which were different from what he expected, the young man declined to receive it. He wanted the blessing, but only on his own terms. The eager look passed from his face and the shadow of a great disappointment darkened his brow as he turned and went away from Christ in great sorrow, without salvation or hope of heaven. Conscious that he was missing much, he turned his back upon Christ and made the greatest mistake that one can possibly make, namely, that of refusing eternal life.

When compared to eternal life all else sinks into insignificance. Because it is the one matter of primary concern, get rid of whatever is keeping you from yielding your will to the will of Christ and obtaining eternal life, regardless of what it is. Salvation is possible only on the Lord's terms and in His way. When one is saved by Christ and then makes a full and unreserved commitment of his personality, possessions and plans to Him he will be richly rewarded both in this life and in the life to come.

Mission Emphasis Conference Planned At Southern Seminary

By ASHLEY P. COX, News Director

A Mission Emphasis Conference will be held at Southern Baptist Theological Seminary, February 20-21.

Dr. Clubert C. Ruthenber, professor of philosophy of religion at Eastern Baptist Theological Seminary, Philadelphia, Pa., will be principal speaker.

Paul Reitzer, chairman of the Mission Emphasis Committee of the Student Executive Committee at Southern Seminary, said that special conferences will be held for visiting students and Baptist Student Union directors.

Especially invited, he said, are college and high school students who have committed their lives to full-time Christian vocations.

Information regarding reservations and housing facilities may be obtained by writing to Mrs. Glenn Swicegood, 3500 Lexington Road, Louisville, Ky. Deadline for making reservations is February 10.

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"Prof" Inman Johnson
Writing a Book to be
Published Next May

NASHVILLE, Tenn. — (BPN) — A "prof's-eye" view on the lighter side will be one of "Prof" Inman Johnson's contributions to Southern Baptist Theological Seminary's centennial celebration next year.

"Of Parsons and Profs," his "little biography and stories collected here and there," will be published in May by Broadman Press of Nashville, Tenn.

"Prof" is professor of music and speech in Southern Baptists' oldest seminary. He has been connected with the Louisville school as a student and teacher for almost half of its one-hundred years.

►Dr. J. S. Bell, Temple Baptist Church, Champaign, Illinois, and formerly pastor of the Hindman Baptist Church, in Kentucky, was the evangelist in a revival with Pastor Guy M. Deane, Jr., at the First Baptist Church, Martin, Ky., recently, resulting in 9 adults for baptism. One man, Crit Weddington, 87 years of age, came forward and was baptized.

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BAPTISTS IN SPAIN

By R. PAUL CAUDILL, Pastor

First Baptist Church, Memphis, Tennessee

MADRID, Spain.—No one can move among the Baptists of Spain without a deep stir of his emotions. Here a people carry on against great odds, and witness at great cost, for the glorious gospel of our Lord.

There are now some 42 churches, with around 25 preaching stations. There are 32 ordained pastors, and 9 candidates for the ministry. The total membership of the churches amounts to 2,648.

Almost all the 42 churches have Sunday schools for both adults and children.

Usually there are two worship services on Sunday: one at eleven in the morning, and one at six in the evening. There is also a weekday service, customarily on Thursday evening at eight—a prayer meeting.

There is also a special prayer meeting at eight o'clock on Saturday night in preparation for Sunday's services. This service usually lasts as much as one hour, with at least half of the hour spent in prayer. The rest of the time is given over to singing and Bible reading, and frequently the presentation of a devotional message by the pastor. Special needs for prayer are presented, including the sick.

The Lord's Supper is observed on the first Sunday of each month.

Baptismal services are conducted once a year. Young church members are not baptized as quickly as they are in America. There is a considerable period of waiting, six months or more, in which the individual is given an opportunity to prove his sincerity.

In one of the churches I visited, the the Albacete church, there are 130 members counting those of the two mission stations. One of the mission stations, Petrola, has around 15 members and an average attendance of 25. It lies 45 kilometers away.

The other mission (called Ontur) has only 6 members but averages around 20 in attendance.

The Albacete church will average around 110 at the Sunday evening service which as you can see is a little short of the 130 members.

About 40 are usually found at the prayer meeting, and 35 to 40 come to the Saturday night prayer service.

I thought the Saturday night prayer meeting was especially significant in that it was set apart for preparation for the Lord's Day services.

The Albacete church has 71 enrolled in Sunday School, and there are 10 candidates awaiting baptism.

The status of women in Spain is reflected in their relationship to the

church. Because they are so busy with duties, and with other tasks, they have little time to go out and engage in church work as our women do in the states. In their homes, they do not have the appliances an instruments to lessen the burdens of their daily labors that we have in America, except occasionally.

Most of the churches have a Missionary Society for women. Thirty-two women are enrolled in the society of the Albacete church.

Discipline is not unusual in the Baptist churches of Spain. However there have been no acts of discipline in the Albacete church the past two years, but two cases are to come up at the next church conference. The church holds the church business meeting every three months with the big conference at the beginning of the year.

Whatever may be said of Baptists in Spain, they are there to stay. Neither height nor depth nor angels nor principalities nor powers . . . shall be able to separate them from the love of God that is in Christ Jesus our Lord!

Massive Resistance Backing Rejected

VIRGINIA BEACH, Va. (BP)—Virginia Baptists refused here to endorse the massive resistance program of the Virginia state government under Gov. J. Lindsay Almond, Jr. But they did offer him their prayers "in these difficult times."

The massive resistance program is designed to prevent integration of public schools in Virginia.

Action by the Baptist General Association of Virginia came when the association considered the report of its Christian Life Committee at the annual session here.

While the report made no reference to Gov. Almond, an attempt was made from the association floor to add to the committee report an endorsement of his policy of resistance.

The refusal to endorse the program was by a substantial margin in this coastal city only a few miles from Norfolk, where public schools have been closed to prevent integration.

Following custom, Virginia association elected a layman president for the coming year. The association traditionally rotates the presidency between a minister and a layman. The new president is Jesse M. Johnson, Richmond attorney.

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►Dr. Elwyn N. Wilkinson, who recently resigned as pastor of the Parkland Baptist Church, Louisville, has become pastor of the Handsboro Baptist Church, near Gulfport, Miss.

History of Southern Baptist Theological Seminary to be Published

NASHVILLE, Tenn.—(BPN)—Broadman Press of Nashville, Tennessee, will celebrate Southern Baptist Seminary's one-hundredth birthday this year by publishing the story of the denomination's oldest of six seminaries.

The book, *A History of Southern Baptist Theological Seminary*, is by Dr. William A. Mueller, professor of philosophy of religion at the school.

Dr. Mueller relates the seminary's humble beginning under a small but distinguished faculty—James P. Boyce, John A. Broadus, Basil Manly, Jr., and William Williams—to its present status as one of the world's leading theological schools. (The publisher, Broadman Press, took its name from two of these scholars, Broadus and Manly.)

Struggle for support and conflict within the denomination marked the seminary's expansion. Dr. Mueller brings to life these difficulties and the men who solved them. He gives special attention to the school's first faculty, its presi-

dents, and such outstanding professors as W. O. Carver and A. T. Robertson.

The author is a native of Germany. After coming to America he earned master's degrees from Canisius College, Buffalo, N.Y., and Union Theological Seminary, New York, and a Ph. D. from New York University, New York.

Dr. Mueller has served as vice-president of the American Baptist Convention and has been active in worldwide Baptist meetings.

Dr. Mueller is the author of *Church and State in Luther and Calvin*, published by Broadman Press in 1954.

Texas Baptists Average \$5,000,000 Annual Gain

DALLAS—(BP)—Texas Baptists have recorded an average annual increase of more than \$5,000,000 in church gifts during a five-year advance program which concluded this year.

Gifts to churches this year totaled \$80,294,137, a \$25,646,112 increase over 1953. More than \$11,000,000 went to the Southern Baptist co-operative missions program, said Texas Baptist recording secretary Roy L. Johnson.

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