

Western Recorder

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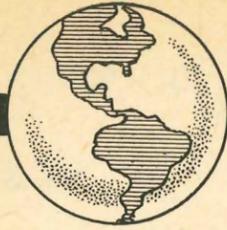
No. 3

Library
Bethel College
Hopkinsville, Ky



—Photo, Carl H. Jones

Attractive corner in the remodeled, refurbished Baptist Book Store at 317-21 Guthrie Street, Louisville, where the manager, Dr. Davis C. Hill, and his staff are ready to serve the Baptists of Kentucky in their book, records, supplies and other needs.



GLEANINGS FROM THE FIELD

PASTORAL CHANGES

►The new pastor at Petersburg Church is Earl Burnside.

►Leonard Riley is the new pastor of Belleview, North Bend Association.

►Karl McGraw, formerly of Bullittsburg Church, is the new pastor at Kenton Church.

►James Sowder has resigned as pastor of New Bethel Church, North Bend Association, to become pastor of Grant's Lick, Campbell County.

►Roy Johnson, Florence, Ky., has become interim pastor for the Sand Run Baptist Church, from which Howard Alexander recently resigned to go to Georgia.

►Leo Drake, for nineteen years pastor of Trinity Baptist Church, Newport, has resigned the care of that church in order to become superintendent of the Baptist Home for the Aged, also in Newport. In his new work he will succeed Mr. and Mrs. W. N. Carnes, now retired and moved to Erlanger. Mrs. Drake will supervise the kitchen and the nurses.

►D. David Garland, pastor of Baring Cross Baptist Church, North Little Rock, Ark., began his new duties as associate professor of Old Testament at Southwestern Seminary, Fort Worth, Texas, on January 20. He hails originally from Tennessee, but is a graduate of Arkansas A. & M. College, and Southern Baptist Seminary. Mrs. Garland is the former Ellenor Harrison. They have two children—Jan Ellen, 5, and David Marshall, nearly 2.

NASHVILLE BOOKLET

►A booklet telling about the Sunday School Board, Nashville, as it is and a part of its history, is ready for distribution. For copies of this booklet, mail a postcard to Harold E. Ingraham, Service Division, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

THREE MORE ON 30,000

►Three new missions for the month of December, 1958, may be added to the 30,000 movement: Baldrock Baptist Mission, in Laurel River, sponsored by the Swiss Colony Church; the Hart Sunday School, in Red River Association; and Floyd's Knobs Chapel, in Southeastern Indiana Association.

NEW RACELAND BUILDING

►First Church, Raceland, Ky., voted on January 4 to complete their all-new house of worship. Richard Miller is the pastor serving the church for the second time, in his sixth year. The new building will have a capacity of 400 and is to be of colonial design. It will have ground level facilities. The auditorium will be finished in light oak, with white plaster walls. The outside will be in red Wildwood blend of brick.

NEW LaGRANGE DEACON

►On Sunday evening, January 11, an ordination service was held at the DeHaven Memorial Baptist Church, in LaGrange, at which time Brother Thomas Hardy was ordained as a deacon. Dr. A. M. Vollmer, Secretary of the Kentucky Baptist Foundation, preached the ordination sermon. That date was also the sixth anniversary of the pastorate of A. L. Meacham with the DeHaven Memorial Church. This church led all of the churches in Sulphur Fork Association with gifts of over \$6,000.00 through the Cooperative Program in 1958.

GOLDEN WEDDING

►The Golden Wedding anniversary of retired Pastor and Mrs. J. W. Hickerson was observed Dec. 31, 1958, at Edinburg, Texas, but not at their residence there at 936 South Closner Street. Mrs. Hickerson had fallen and broken her pelvis and was in the hospital on their anniversary date so the hospital was the setting for the event. Their pastor and a number of the church friends visited them at the hospital and took with them a tree trimmed in gold with a few limbs on it. Every limb was filled with dollar bills—sixty-three in all. The Hickersons hail from Salem Association in Kentucky, in the vicinity of Brandenburg.

JANET WRIGHT CITED

►Miss Janet Wright, 21, Georgetown College senior, has been placed in "Who's Who Among Students in American Universities and Colleges," according to announcement just made. Janet is a daughter of Mr. and Mrs. James A. Wright, 3801 Garfield Avenue, Louisville. Being recognized for her high scholarship is nothing new for Janet, for less than four years ago, in 1955, when she was graduated from Shawnee High School, Louisville, she was cited as being

its top honor graduate. She is a granddaughter of the late Pastor and Mrs. A. K. Wright, long of Baptist Tabernacle, Louisville, and a niece of Leslie Wright, who last summer was elected president of Howard College, Birmingham, Alabama, after having served for some years as executive secretary of the Alabama Baptist Foundation.

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.

John XXIII and the Papacy

By DR. WILLIAM R. ESTEP, JR.

EDITORIAL NOTE.—Dr. William R. Estep, Jr., is a Kentuckian who grew up at Williamsburg and, since leaving the state, has served as history teacher at Golden Gate and at Southwestern Seminaries. This is the first of several articles published originally in *The Baptist Standard*. Therein Editor E. S. James writes: "The recent death of Pius XII and the election of John XXIII have afforded Roman Catholics a new opportunity to propagandize the world with its claim of an unbroken line of popes since Peter, the apostle. These claims are so ridiculous in the light of authentic history that the editor has asked Dr. William R. Estep, Jr., associate professor of church history at Southwestern Seminary, to present to the readers some factual information about the history of the papacy. It is herewith published in two installments, and every reader is urged to read and re-read it until facts become ingrained in his memory forever."

DOUBTLESS, an out-dated "pot-bellied," fickle little stove belching smoke of an uncertain color, will take its place in the annals of history as the most widely publicized piece of rusty iron of all time. Not so well known is the fact that another John XXIII served the Roman Catholic church as the "Vicar of Christ" from May 25, 1410, until he was deposed by the Council of Constance on May 29, 1415. But today this Fifteenth century pope, who stigmatized other claimants to the papal throne as "anti-popes," is himself referred to as an "anti-pope." It would appear from Roman church history that the cardinals' stove is not the only thing fickle about the Roman Catholic church. Nothing could have accentuated this fact more than the unfortunate choice of the designation, "John XXIII" by Angelo Giuseppe Roncalli, the newly elected pontiff. A brief excursion into history will amply illustrate this statement.

The Papal Schism

Cardinal Baldassare Cossa took the pontifical title of John XXIII after having been elected by the cardinals of the Roman church in conclave on May 17, 1410, just 14 days after the death of Pope Alexander V who during his short reign had been completely dominated by the unscrupulous Cossa. Alexander V was elected by a conclave made up of the cardinals attending the Council of Pisa in 1409. This council had been called for the expressed purpose of deposing two rival popes, Gregory XII and Benedict XIII, and thereby healing the Great Schism which had subjected the papacy to the ridicule of the civilized world. This it proceeded to do on June 5, 1409.

However, neither Gregory nor Benedict was willing to abdicate and with the election of Alexander V on June 26, the Roman church now had not two but three rival popes with each claiming allegiance from a segment of the Holy Roman empire. Thus the papacy, to some a symbol of the church's unity, had now become a pathetic sign of its division and degeneracy. Of course this is a long chapter in the history of Roman Catholicism which Catholics would prefer to forget, for it a chapter which

makes mockery of Roman claims of an unbroken succession of infallible popes back to Simon Peter, while at the same time it reveals the spiritual bankruptcy of a secularized church.

It all began when the cardinals of the church meeting in Conclave at Rome elected as pope an Italian by the name of Bartolomeo Prignano, Archbishop of Bari. Prignano was elevated to supreme dignity on April 8, 1378, taking the name, Urban VI.¹ Urban set about immediately to free the papacy from the degrading French influence which had become its trade-mark during the 73 years of Avignon residency. His attempts at moral reform coupled with his political moves alienated the cardinals who had elected him.

In a rebellious mood, 13 cardinals met at Anagni on August 9, 1378 and declared Urban's election null and void. On September 20 they announced to the world that the true pope was Robert of Geneva who took the name of Clement VII. Thus began the Great Schism with the ludicrous spectacle of two and at times of three popes claiming to be the true Vicar of Christ and only legitimate successor of Peter. Into this medieval drama with its unholy attributes of jealousy, intrigue, anathemas, and counter-anathemas stepped John XXIII to play a most significant role.

John XXIII

"Of all the miserable consequences of the disastrous Synod of Pisa, this election was the worst," writes Ludwig Pastor² of the election of Baldassare Cossa to the papacy. Both Roman Catholic and Protestant church historians agree that John XXIII was a scoundrel of the first order. He seems to have been a pirate from a family of pirates prior to his ecclesiastical career. After entering the services of the church, he so impressed Boniface IX with his ability to increase papal revenues that he was made a papal legate of Bologna. While serving in this capacity, he became the undisputed master of the city, and in the process incurred the wrath of Lad-

islas, King of Naples and protector of Gregory XII.

Cossa's elevation to the "throne of St. Peter" did not change his moral standards, his greed, or his politics. He was feared and hated by his enemies; mistrusted and ridiculed by his friends. M. Creighton, in his authoritative work on the papacy says: "it was a grotesque and blasphemous incongruity to look upon such a man as the Vicar of Christ."³ No critic has been more severe than were members of the Roman Catholic hierarchy convened at the Council of Constance. Article nine is typical of the 54 charges brought against him which reads in the form presented to John as follows:

*"Item quod Dominus Joannes Papa cum uxore fratris sui et cum sanctis monialibus incestum, cum virginibus stuprum et cum conjugatis adulterium et alia incontinentiae crimina, propter quae ira Dei descendit in filios diffidentiae, commisit, et de his graviter et publice diffamatus et scandalisatus est palam et publice."*⁴

The Council of Constance

When Ladislas, King of Naples, overpowered the defenders of Rome, John fled the city in terror. This reversal in his political fortunes forced him to call a general council much against his will and better judgement. He was also forced, once again by Emperor Sigismund against his better judgement, to select the city of Constance as the meeting place of the council.

John took every precaution to insure his safe conduct to and from the city as his undisputed control of the council while it was in session. To this end, he had consecrated a number of new bishops shortly before leaving for Constance. While on the way he bestowed papal honors with the greatest extravagance, attaching to his company such men as Frederick of Austria with the promise of a yearly pension of 6,000 ducats from the coffers of Rome. Finally, with all the pomp and pageantry of a medieval pope, John XXIII entered Constance around the first of November, 1414 with a retinue of nine cardinals, 600 attendants, and 1,600 horses loaded with luggage.

It was all to no avail. For the council which he had convened with all grandeur and solemnity and to which he had preached upon the text, "Speak ye every man the truth," first deposed and then imprisoned him in ignominious shame. This, he had tried to avoid at all costs. He left the council in disguise feeling quite sure that with his absence it would automatically dissolve. From March 21 to May 29, he played hide and seek with agents of the council. After all delaying

3 M. Creighton. A History of the Papacy. v. I, p. 286.
4 Von der Hardt, v. 4 p. 197 as quoted in Creighton, Op. cit., p. 341.

(Continued on Page 9)



So You Want to Be Great?

There have always been two ideas about how to be great. One is well-known, rather popular and, therefore, quite universally practiced; the other is little known, rather unpopular and, therefore, seldom practiced.

The well-known and much practiced idea of greatness is of the world and meets us on every turn. By this standard greatness is in proportion to favor and, therefore, a great person is one who can lord it over many of his fellowmen. The little-known and little practiced idea of greatness is of heaven and is seldom to be seen. Greatness is in proportion to service and sacrifice and, therefore, a great person is one who is willing to be lorded over by his fellowmen.

The trouble comes when those of us who are supposed to know and practice the Lord's way of greatness resort to the world's way. This has always been man's temptation and God's own men have often not resisted.

One of the most pathetic scenes in the earthly ministry of Jesus was the arguing of the disciples on the way to Capernaum over who was to be the greatest. After shaming them into silence, Jesus told them how to be truly great. For their ambition to rule He substituted the ambition to serve. To be first, he said, one must be willing to be last. Jesus seemed to be saying that it's fine to want to be first, just so the right way is used. The trouble is this way of Jesus is so counter to our natural bent that it appears unreasonable and even impossible.

A little later Jesus reminded His disciples again of this truth when he told them that with the Gentiles the great lord it over many, but that this is not so among His disciples where whoever wishes to be great will be the servant of all. Of Himself He said, "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

This worldly idea of greatness makes for just as sad a sight today when it is employed by the followers of Jesus as it did in the case of the disciples. In the church member it makes for the self-esteeming man or woman who by influence, prestige, popularity or anything else other than love, tries to get his or her will done. It has been said that every church has at least one, but I'm glad this is not so, though there are far too many.

In the pastor or the institution's head, this philosophy of greatness makes for a super administrator who is a success or failure in proportion to the number of people he can control. Opposition must be silenced or eliminated or the leader is a failure. The pastor or administrator comes to be something like a governor or a president who has a free hand in selecting his

staff, cabinet and other helpers and whose ideas become the only orders of the day.

It needs to be said that such concepts of greatness in pastors are often more the fault of the congregation than the preacher. We are obsessed with go-getters and big wheels in worldly places of leadership and often want and seek the same for our spiritual leadership.

It ought also be said that the opposite of this worldly kind of a leader is not a spineless, flabby, Mr. Milquetoast kind of leader who has no suggestions nor aggressive program, but one who uses the way of love rather than the way of force. This is one of the points in the temptation of Jesus at the beginning of his ministry. Satan suggested that he become great by use of force and self-preservation; He chose to become great by use of love and self-sacrifice.

So you want to become great? There is plenty of room, for the right way to greatness is not crowded.

A Sower Went Forth to Sow

Most Bible scholars agree that Mark recorded only one parable not also recorded by the other gospel writers. How wonderful that he did include it because it is one of unique and great truths! It is in Chapter 4:26-29 and speaks of the unseen growth and certain harvest of well-sown seed.

In the story a man is pictured as sowing good and leaving without ever returning to cultivate or otherwise check on the growth of the crop. The seed, however, of its own strength sprouts, grows, and eventually produces the shoot, the ear, and the full corn.

A remarkable illustration of this truth appeared in a recent newspaper account of a recluse who died in a small cabin but whose will contained a \$25,000 bequest to the Children's Homes of Kentucky Baptists. The 80-year-old man died in a two-room shack and had only recently moved from living quarters in a remodeled stable. He had no immediate relations, and was dead almost a week before he was found.

The story of why he left his life saving to homeless children cared for by Kentucky Baptists has not been told if, indeed, anyone knows it to tell. One thing is sure. Someone sowed good seed, and though apparently never returning to cultivate the plant, the harvest was certain.

January is will-making month and the Kentucky Baptist Foundation encourages every Baptist to take care of this vital matter. In this respect not enough seed sowing has been done by us. If we sowed good seed in this matter, there would be much good harvest when Baptist wills are probated.

A non-Baptist lawyer in a Kentucky town recently stopped a Baptist on the street to ask if Kentucky Baptists had any plan whereby people could leave

money to be used perpetually for Baptist causes. He was counselling a Baptist couple in making their wills and they knew of no such plan. Somebody had failed to sow the seed.

For the sowing of spring greens and summer vegetables we'll have to wait a while, but there is a kind of sowing that's always in season.

Churchwide is the Answer

While the Russians with their rocket passed one "moon," Kentucky Baptists with their generosity honored another "moon." Early reports of the December Lottie Moon offering for foreign missions in Kentucky are most encouraging.

Churches that have received offerings as low as \$10 or \$15 are reporting \$250 and more. Kentucky's largest church, Walnut Street, Louisville led by Pastor W. R. Pettigrew who saw the needs first-hand on a world tour last summer, has responded with \$13,500 to date.

There are a number of reasons for the fine response and growing offerings from our churches for this noble cause. Chief among them is the growing practice of making these offerings church wide rather

than restrict them to the W.M.U. where they originated.

The Stanton Baptist Church is a wonderful example. With offerings of around \$20 in previous years, Stanton Baptists decided on a church wide emphasis this year for the first time. The W.M.U. studied and prayed, the Brotherhood voted to participate in the offering, and the Sunday School voted to make contributions to Lottie Moon rather than draw names to exchange gifts.

A goal of \$250 was set. Naturally many were skeptical and some even refused to participate. The goal was reached by December 21. Pastor Clyde B. Smith says Stanton Baptists will never again be content with a small challenge in this offering.

The Stanton Story is more thrilling when it is remembered the church was built partly with mission funds. What a return on mission investment! The co-operation of the W.M.U. and the other church organizations in the Lottie Moon effort is a clear demonstration of what can and ought to be done in every effort of the church. The Simultaneous Evangelistic Crusade just ahead would be a wonderful place to continue this spirit of combined all-out effort.

Baptist Form

THE PREACHER REPLIES

Editor:

I enjoy the *Recorder* each week. This last week there was a letter to you entitled "Let the Preachers Preach," that dug rather deep—the phrase he used, "God-called boys," made me feel that he believed that only weaklings claimed they were called of God. It revealed a spirit of spite, or resentment. I wonder if he sometime in life felt the call of God to preach and failed to respond, and now he has turned to snapping.

If a layman wants his pastor to preach I can give him two things he can do that will fire the soul of the preacher like nothing else will. They are: first, let the layman begin to pray for his pastor, and, every time he shakes his hand, just say, "Pastor I am praying for you."

The second thing he can do is bring a lost man to the preaching service, and if he can not before service, just write a note and hand it to the usher when he comes by with the collection plate, stating he has a lost man in the service.

These two things will enable a preacher to preach like nothing else in this world. The reason so many preachers fail to preach is, not that they are worked down, but because they are defeated. They are in a constant fight against the devil, and the hardest fight is after they get in the pulpit.

A layman can never know the weight that a preacher carries every day, and especially on Sunday. Some of his faithful men are out on Sunday, and the people who promised him to be at the church Sunday do not show up. Just before he goes into the pulpit he is

stopped by a worldly member, with a bit of useless gossip or complaint to make—and so it is, when the service starts, the preacher has had time to look over the audience and not a new face in sight, who can lift a dead congregation to the gates of Glory? But if there is an anxious heart for a lost soul, he—the preacher—will feed that soul.

Now as to the president for Georgetown College: I feel we have had one of the great presidents, and he did as much preaching while he was there as any two pastors in the state. Yes, the "God-called boys" can go forward when the Laymen are ready to help lay the track. The preacher will pull the load if the "not-God-called boys" will lay a few rails and drive a few spikes.

A Baptist Preacher

New Committee for Southern Seminary Probe is Organized

The committee appointed in December by the Southern Baptist Convention Executive Committee to investigate thoroughly the present difficulties at Southern Seminary held an organizational meeting in Louisville on January 8. Louie D. Newton, pastor of Druid Hills Church, Atlanta, was selected as chairman. Other committee members present were Brooks Hays, Convention president; J. D. Grey, New Orleans; C. C. Warren, Charlotte; and J. W. Storer, Nashville. The other committee member, Robert G. Lee, Memphis, was not present for the meeting.

The committee, composed of convention presidents, was appointed at the request of the Executive Committee of the Seminary Board of Trustees after receiving a report of the American

Association of Theological Schools criticizing the president and trustees for administrative procedures in the dismissal of thirteen professors last June.

The committee is to make a written report on its findings to the seminary trustees and to the Southern Convention Executive Committee by March 1. Following the meeting, the following statement was released by the committee:

"Our first task was and is to determine what our assignment is, and whether we can effectively serve in a situation of such concern to Southern Baptists.

"We devoted a full day and evening to the review of documents furnished by the president and board of trustees of the seminary, communications from various individuals throughout the Convention; and editorials in our state Baptist papers.

"This cursory review of the situation in our initial meeting all the more convinces our committee that every effort, short of compromising our distinctive Baptist principles, must be made to maintain the accreditation of Southern Seminary, and, regardless of what service, if any, our committee may ultimately undertake, we are quite certain of one fact: The realization of every Southern Baptist that this situation can and must be resolved if all concerned cast ourselves implicitly upon the promises of God 'in all thy ways acknowledge him, and he shall direct thy paths.'"

►Sunday School and Training Union Reports must be in the Western Recorder office by 11:30 a.m. Tuesdays to make the deadline for the current publication. Please address all reports to the Western Recorder Office, Kentucky Baptist Building, Middletown, Ky.

State Approval Given To Georgetown College Graduate Program

GEORGETOWN, Ky., Jan. 8.—Approval has been given to Georgetown College fifth-year program of education for elementary and secondary teachers according to an announcement from Miss Louise Combs, Director of the Division of Teacher Education and Certification.

The announcement was made following the regular meeting of the State Board of Education. The approval is retroactive to September 1957.

The graduate program at Georgetown College was inaugurated last year, because of a growing concern about the problem of supplying qualified teachers for Kentucky schools.

"The Minimum Foundation Program has served as an inducement for graduate study," said Dr. Romie D. Judd, dean of the graduate school in education at Georgetown. He added, "Additional Kentucky legislation will tend to enhance the importance of higher teacher qualification and place greater emphasis on graduate preparation for the teachers."

The college granted its first graduate degree, a Master of Arts in Education, under this new program last August to Mrs. Harlan McGinnis of Vine Grove, Kentucky.

June Opening Planned For New SBC Building

DALLAS—(BP)—The outside structure of the new \$3,500,000 Southern Baptist Relief and Annuity Board building in downtown Dallas will be 95 per cent completed this week, said construction superintendent Jack Easterling.

At least three of the building's fifteen floors will be completed in February, allowing the Board to move into its new quarters, Easterling said.

The Board will occupy the second, third and fourth floors, with other office space being rented out.

R. Alton Reed, executive secretary for the Board, said the new building will accommodate the Board's expanding program and show an annual investment return of five per cent. More than 100 persons are now employed by the Board, he said.

The unique exterior of the building is of pink brick with bronze panels set in marble slabs. Green tinted glass windows complete the exterior design.

While the building will not be ready for full occupancy until June 1, the 41st annual board meeting will be held in the new quarters in March, Reed said.

In its forty years of service, the Board has paid out more than \$20,000,000 in annuity benefits and more than \$6,000,000 in relief assistance.

161 Eighth Avenue North to Have New Tenants

NASHVILLE (BP)—161 Eighth Avenue North in Nashville, an address familiar to millions of Southern Baptists across the country, will have new tenants probably in the summer of 1960.

The Executive Committee of the Southern Baptist Convention has voted to accept an offer from the Baptist Sunday School Board which will give title to the four-story building to the SBC.

The building will be used to house offices of the Executive Committee and other Nashville-based Convention agencies, with the exception of the Board and the Historical Commission.

All Nashville agencies except the Commission on American Baptist Theological Seminary are housed in Buildings owned by the Sunday School Board. Two of them—the Education and Christian Life Commissions—are already in the building at 161 Eighth Avenue North.

The others are in the new Sunday School Board 12-story administration building at 127 Ninth Avenue North, separated from the Eighth Avenue Building by a city street.

The Historical Commission offices will

remain on the Ninth Avenue property because it and the Sunday School Board jointly sponsor a library containing valuable Baptist periodicals and historical files.

161 Eighth Avenue North was the address to which orders for the Baptist Sunday School Board literature were addressed prior to 1955 when the occupancy of the building at 127 Ninth Avenue North was completed. The address was changed at the time to the Ninth Avenue building.

The Sunday School Board told the Executive Committee it will renovate the Eighth Avenue building to accommodate the Committee and other offices and to provide a chapel and conference rooms. The Nashville Baptist Book Store, presently located on the ground floor, is expected to relocate and its space be converted into the chapel and conference rooms.

Target date for having the Building remodeled and ready for its new occupants is June 1, 1960. The delay is necessary while the Board completes construction of a \$4,500,000 operations building nearby.

Baptists Rate Second, Third Places in Congress

WASHINGTON—(BP)—Baptists run second in the Senate of the 86th Congress of the United States and third in the House of Representatives. First place goes to the Methodists in both houses, and Roman Catholics take second in the House but tie with the Episcopalians in the Senate for third place.

Fourth place is held by the Presbyterians in both houses, while the Congregational Christians took fifth place in the Senate and the Episcopalians fifth in the House. There are 19 other religious groups in the House and 9 others in the Senate.

In the House there are 77 representatives who are either unaffiliated or whose religion is not reported in the biographies available. There are only two in the Senate who are unaffiliated or unreported.

In Congress as a whole Methodists lead with 90, Catholics follow with 79, Baptists take third place with 62, Presbyterians have 56 and Episcopalians 51.

The biographies available at present show a breakdown by denominations in the 86th Congress as follows:

Senate: Methodist, 17; Baptist, 15; Roman Catholic, 12; Episcopal, 12; Presbyterian, 11; Congregational Christian, 17; Lutheran, 4; Unitarian, 4; "Protestant," 4; Latter-Day Saints, 3; Disciples of Christ, 2; Jewish, 2; Friends, 1; Latter-Day Saints (Reorg.), 1; Reformed Church in America, 1.

House: Methodist, 73; Roman Catholic, 67; Baptist, 47; Presbyterian, 45; Episcopal, 39; Congregational Christian, 15; Lutheran, 14; "Protestant," 14; Jewish, 11; Disciples of Christ, 8; Church of Christ, 4; Latter-Day Saints, 4; Unitarian, 3; Friends, 2; Church of Christ, Scientist, 2; Evangelical and Reformed, 2; Universalist, 2; Evangelical Free Church, 1; Reformed Church in America, 1; Assembly of God, 1; Christian Church, 1; Apostolic Christian (Nazarene), 1; United Brethren, 1; Hindu, 1.

Green Resigns Baptist Hour Choir Leadership

FORT WORTH (BP)—R. Paul Green, director of the Baptist Hour Choir since 1955, has resigned that position to become professor of conducting and choral activities at Southwestern Baptist Theological Seminary here.

Green and Milton Ferguson were named to full faculty status by the Seminary's board of trustees. Green's selection is immediately effective. Ferguson will become associate professor of philosophy of religion effective January 1.

Both men are natives of Oklahoma and graduates of Oklahoma Baptist University. Ferguson will receive his doctor of theology degree in January.

Paducah's Immanuel Gets New Minister of Education

By FRANK F. NORFLEET, Pastor

PADUCAH, Ky.—The Immanuel Baptist Church here has called Bob Evans, Fairfield, Illinois, to serve as minister of education. Mr. Evans, who is 34 years old, began his duties last week. A native of Clyde, Ohio, he was reared in Tulsa, Oklahoma. He is a graduate of Oklahoma Baptist University, and has a Master's Degree from Southwestern Baptist Theological Seminary, Fort Worth.

He has been the minister of education at the First Baptist Church of Fairfield, Illinois for the past two years. Previous to that time he served in a similar capacity at the First Baptist Church of Marion, Illinois, and the Nogales Avenue Baptist Church of Tulsa, Oklahoma.

During his tenure with the Tulsa Church, he served as Association Training Union Director for the Tulsa-Rogers

Baptist Association for a three year period. He was also served as president of the Baptist Religious Workers Organization of Illinois for the past two years.

During World War II he served three years in the army, including a period of combat service in the Pacific, and received a number of decorations.

During high school and college days he played half-back on championship football teams, and was also a member of the track team.

Mrs. Evans is a graduate of the University of Tulsa with a Bachelor of Music degree. She has been an outstanding musical leader in her community. They have two daughters, Robin Sue, 5 years of age; and Donna Gay, 3.

Noted for his civic mindedness, Mr. Evans has been active in the Lions Club.

THE WAY

By HAL B. BOONE
Missionary to East Africa

It was a very warm Sunday. But then most of the days here in Dar es Salaam, Tanganyika, on the coast of East Africa, are rather warm; therefore, this was not an unusual day climatewise. But I made an unusual error this day, one which I cannot soon forget.

While the building for the Baptist center in Dar es Salaam is being completed, we hold our services in a rented house with six diminutive rooms, three on each side of a narrow passageway. The rooms are much too small to accommodate the congregation; therefore, we pack ourselves into the long, narrow hallway for the worship services.

The heat and the humidity are quite oppressive there; the flies at times are almost intolerable; and the 30 or 40 African children plus quite a number of missionary children get a bit tired and unruly. But the service always goes on in the capable hands of Rev. G. Webster Carroll, and it is always a genuine blessing.

On this particular Sunday, as my family, two young African men, and I drove home, the children seemed unusually irritable, tired, hot, and hungry. To make conversation and also to try out my very recently acquired knowledge of the language, I turned to the two Africans and said in my very best Swahili, "Nina njia." I had wanted to say to them, "I am hungry," and they sensed what I meant, I suppose because of their own hunger. They both chuckled and corrected me, "Nina njaa."

Now what I had really said to them was: "I am the road, the path. I am the

way." The children wanted to know what was so funny, and when I told them we all had a good laugh about Daddy being a road. Then it seemed that we were not quite so tired, hot, and irritable.

Many times since then I have thought of the incident—of the terrible error I made. "I am the way," I said. No, I can never be the way, nor can any other missionary. I can only point the African to the One who is the Way and the only Way to the Father. For it is Jesus, and Jesus alone, who can say to all men, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Mitchell Maddox, Another Ohio County Maddox, Is Ordained

Mitchell Maddox was ordained to the ministry of religious education by the West Providence Baptist Church, Ohio County, on Sunday, December 28, 1958. Mearl Wadley served as moderator and Archie Brown as clerk. The interrogation was led by Wesley O. Hanson.

The ordination sermon was preached by Pastor Sidney M. Maddox, of the First Baptist Church, Hopkinsville, a cousin of the candidate. Ray Rozelle gave the charge to the candidate, and Lewis H. Lynch pronounced the ordination prayer.

Mitchell Maddox is minister of religious education at the Gaston Avenue Baptist Church, Dallas, Texas.

New Seminaries Planned For Near East and East Africa

The Foreign Mission Board has appropriated money for the purchase of land in the vicinity of Beirut, Lebanon, for the establishment of a theological seminary to serve the Arabic-speaking world. Dr. H. Cornell Goerner reported that the five-acre tract under consideration is located on a high point three miles from Beirut in full view of the city. It is near the airport and several major highways. It is hoped that the seminary may be opened in temporary quarters in Beirut late in 1959 and that it may move to the new location in 1960.

Plans are also under way for the development of a small seminary for the East Africa Mission. A desirable tract of land has been found in the vicinity of Arusha, a large town in Tanganyika near the border of Kenya. It is located near the foothills of Mount Kilimanjaro. "The climate is excellent and the location is about as central as could be found for the entire East Africa Mission," Dr. Goerner said. "Missionary Samuel A. DeBord has been designated to head the small seminary, which will likely open in 1960. It is expected that this will become a key institution, furnishing trained leaders for the rapidly developing Baptist work in East Africa. It will be so situated that it can serve Uganda, as well as Kenya and Tanganyika, when work is developed in that country."

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PROTESTANT LEADER DEFENDS AL SMITH, URGES KENNEDY FOLLOW HIS EXAMPLE

WASHINGTON, D. C.—The head of a predominantly Protestant organization has defended the memory of Governor Al Smith, which he said had been dishonored by Smith's own biographer at a meeting of the American Catholic Historical Association in Washington

last Monday. Professor Edmond A. Moore of the University of Connecticut, author of *Al Smith Runs for President*, counseled Sen. John F. Kennedy to avoid Governor Smith's "maneuver" of publishing a "credo" declaring his political independence and his belief in the

A Message For Baptist World Alliance Sunday February 1, 1959

To fellow-believers in all countries: Grace be with you, and peace, from God the Father and our Lord Jesus Christ.

In this fifty-fourth year since the organization of our universal fellowship we again invite you to join in a chorus of thanksgiving and intercession on Baptist World Alliance Sunday.

On this day let us joyously give honor and praise to God for the continued growth of our movement. Our members have multiplied by four in a little more than half a century. Our witness is being heard in more than a hundred countries, from Liberia to Siberia, from the Bay of Bengal to the Cape of Good Hope. The truths which we are pledged to proclaim are finding increasing acceptance among our brethren in other branches of God's world-wide family. This is the Lord's doing; it is marvelous in our eyes.

Three special subjects are here suggested for our intercession on this day: Evangelism, Freedom, Peace.

Let us pray for that new venture in evangelism to which many thousands of our churches committed themselves in a New Year's watch-night service of prayer and rededication. As Christ died to save sinners, each one of his followers is called to live his life and give his testimony in such a manner that the Savior may—in the words of the prophet—"see the fruit of His travail and be satisfied."

Not everywhere do our people have full freedom to do their work for Christ. In both East and West there are countries where Christians hampered by legal restrictions, or harassed by hostile authorities, or even silenced behind prison walls. We have special cause to remember in prayer those brothers and sisters whose plight has so lately been brought home to us by the recent closing of several Evangelical churches in Spain. The cause of religious liberty is the cause of God, for not even the Almighty uses compulsion in matters of faith.

Let us pray for world peace. Suspicion, fear and hate have laid their blight upon the nations. Great wealth, that could feed hungry people and build up backward countries, is being used to create means of destruction. We know that human sinfulness is at the root of the trouble; that only God can cope with it; that He has given us prayer as one great means of bringing closer that day when His will shall be done on earth.

Pray, therefore, that His power may hold back the forces straining towards war and guide the nations and their leaders into paths of peace.

"If ye abide in me," says Jesus, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

THEODORE F. ADAMS,
President,

ARNOLD T. OHRN,
General Secretary,

ROBERT S. DENNY,
Associate Secretary,

HENRY COOK,
Asso. Secy. in Europe

American tradition of separation of church and state.

Glenn L. Archer, director of Protestants and Other Americans United for Separation of Church and State, denounced Moore's criticism of Smith and his advice to Kennedy. Smith's "credo," he said, "was not a 'maneuver' but a forthright statement of devotion to American principles. In his statement, Smith declared that if elected he would be his own man and would not permit any group, political or ecclesiastical, to dictate his conduct. This statement did not harm Smith; it made him many friends."

"If Kennedy should follow Moore's advice," Archer continued, "he would be doomed to defeat. Many would be convinced that he, not Smith, was guilty of a deceptive 'maneuver.' It must never be forgotten that Protestants and Jews, and Catholics too, do look for the pronouncement of such a 'credo' by a Catholic candidate. They cannot forget the basic Roman Catholic position so frequently stated by the leaders of that church, that there is 'one true church' which the state has a duty to support, and that all others are 'heretical churches' which the state has a duty to discourage and even oppress. They cannot forget, either, that such a program is actually being effected in many lands today. This was the reason Mrs. Eleanor Roosevelt recently expressed the hope that any Catholic President would 'be strong enough so that if the question should arise of the difference between church and state, he can really act apart from the religious basis'."

"The issue is more pertinent this month than during Smith's lifetime," Archer continued. "Pope John has just issued a pronouncement claiming control over the political consciences of Roman Catholics. He told a meeting of Italian lawyers on December 10 that Catholics should take an active part in politics—just as Senator Kennedy is doing—and that it is the 'right and duty' of the church to give them 'moral guidance' in such activities. His Holiness further asked 'unanimity' among Catholic politicians on matters of social and religious interest. He demanded that 'all internal discord must be eliminated and a common united stand to be taken instead.' He declared that the ecclesiastical hierarchy has the right and duty to call upon the faithful . . . to defend the church and Christian principles."

"Now we are aware that the Pope claims for himself the sole right to decide what issues are of moral concern and that he and his colleagues have often claimed authority over matters which in the United States are viewed as not solely religious, but also civil concerns. Marriage and divorce, education, and birth control are examples.

"In my opinion Mrs. Roosevelt's hope is justified in regard to most Catholics.

(Continued on Page 16)

John XXIII and the Papacy

(Continued from Page 3)

tactics were exhausted this miserable and wretched pope was deposed on May 29, 1415. Afterwards his shame was somewhat alleviated and that of the church increased by his appointment as a Cardinal Bishop.

The Council of Constance presented Gregory XII the "anti-pope" with an ultimatum and he capitulated. Benedict XIII, because of his refusal to abdicate, was formally deposed by the council on July 26, 1417. However, he continued to assert claims as the only true pope from a rocky fortress in Spain until his death in 1425. In 1425, "the never say die cardinals" of Benedict elected a new pope who took the name of Clement VIII. The Council of Constance however, after the two depositions and the abdication, had instructed the cardinals attending the council to form a Conclave in order to elect a new pope. Their new pope, former Cardinal Otho Colonna, took the name Martin V and immediately began to question the authority of the council to which he owed his office.

The Council of Constance presents some grave problems to the Roman church regardless of the vantage point of the observer. During the session of the Council in Constance from 50,000 to 100,000 visitors thronged the city. In addition to 2,466 clerics of all grades, there were a 100 dukes and earls, 2,400 knights, and 1,500 women of ill fame.⁵ Two thousand men were needed to preserve order. During the course of the council, 500 men were drowned in the lake.⁷ This same council, which had rid the church of three of its popes, burned John Huss at the stake and condemned his teachings and those of Wyclif as well.

Although there is very little question about the immorality of many of those attending the council and none about its antagonism toward the Gospel, there is a great deal about its legality. The Council of Pisa in 1409 deposed both Gregory XII and Benedict XIII and instructed the cardinals to elect a new pope, which they did in the person of Alexander V. His successor, John XXIII, convened the Council of Constance as a continuation of the Council of Pisa. This council then proceeded to depose him without the benefit of his presence. If one questions the legality of the council, then one cannot accept its solution to the Great Schism, thus making it impossible to categorize John XXIII as an "anti-pope."

On the other hand, if John XXIII is regarded as the true pope, then one cannot question the actions of the council until it was deprived of the presence of John. In either case it is impossible to

⁵ John Alzog. *Manual of Universal Church History*. v. II, p. 87.

⁶ Creighton, *Op. cit.* p. 313.

⁷ Creighton, *Ibid.*

push John XXIII aside as an anti-pope and still be consistent. Pope Symmachus had led a council in 503 to adopt as dogma of the church the kindred ideas, that by virtue of his office the pope is impeccable and no tribunal can compel the appearance of a pope or pronounce sentence against him in his absence.⁸

The Council of Constance, regardless of questions as to its legality, did bring an end to the Papal Schism and with the election of Martin V, the line through which modern Catholics trace the succession was established. Yet, Martin's election can be questioned upon the same basis as that of Alexander V at the Council of Pisa. The objective observer is forced to the conclusion that the designation of a true line of succession back to Peter during the years of the Papal Schism is purely arbitrary. The choice in any case is an equally difficult one. Gregory XII is now recognized by the Roman church as the true pope and not Alexander V or his successor, John XXIII.

But what shall one say of Gregory who was declared an anti-pope by the Council of Pisa? It would be extremely difficult to be more condemnatory than were his own cardinals:

"You, Gregory! We will unveil all your turpitudes and your incestuous amour with your own sister. We will cite you before our tribunal at Pisa to dispose you from the Holy See, which you have usurped and profaned, and to degrade you from every dignity. If you shall refuse to appear before us, we shall none the less proceed with your condemnation."

"We have already deposed your chamberlains, those purveyors of your hideous lubricity; we have excommunicated Gabriel, your eldest son, who is also your minion; the archbishop of Regusa, your prothonotary, who has filled your bald head with the fumes of pride; and finally, your legate, that young monk, your partner in bestiality!"⁹

If the lives of Gregory XII and John XXIII are not enough to raise questions in the minds of the most credulous, to say nothing of the most devout, what can Rome say in defense of the undisputed succession of personified iniquity in the unspeakably vile reigns of the Renaissance popes; Pius II, 1458-64; Paul II, 1461-71; Sixtus IV, 1471-84; Innocent VIII, 1484-92; and the most infamous of them all, Alexander VI, 1492-1503.

Of course all popes have not been as debased as those of the Renaissance, the Pornocracy, or of the Avignon period. There have been some devout and able men to wear the bejeweled tiara, but

⁸ A. H. Newman, *A Manual of Church History*, v. I, p. 401.

⁹ Robert J. Long. *The Popes of Rome*, pp 230, 231.

these have been entirely too few and far too rare to impress one with the exalted claims of the Roman hierarchy. Obviously, the validity of the papal office must rest upon something other than the character of its popes. This is where the myth of the Petrine foundation of the Holy See is made to do yeoman service.

Seminary Crisis Rated Top Story During 1958

NASHVILLE—(BP)The crisis at Southern Baptist Theological Seminary, on the eve of its 100th birthday, was the top Southern Baptist Convention news development of 1958.

This is the overwhelming opinion of members of the Baptist Press, news service of the Southern Baptist Convention. Each of the 29 members completing questionnaires on the top 1958 stories listed the seminary crisis.

Twenty-three of the editors said it was the SBC's No. 1 story of the year. It received two second-place votes, a third-place vote, a fourth-place vote, a fifth-place vote, and a sixth-place vote. This gave it a total of 274 points in the preferential point-rating system.

Next most important story of 1958 in denominational circles was the surprise defeat of Rep. Brooks Hays in his bid for a ninth term representing Little Rock, Ark., in the United States Congress. Hays, a layman, is serving his second term as president of the Southern Baptist Convention.

This development, followed by expressions of confidence in Hays by Baptist groups meeting after his election defeat, received 194 points and five first-place votes.

Only other story to receive a first-place vote was that of the management or business efficiency surveys involving the Southern Baptist Convention, several SBC agencies, and several state Baptist conventions. It got one first-place vote and 156 points for third major story.

Baptist Press members were asked to rate the 10 most important developments from a list nearly twice that long.

Others in the top ten stories of 1958 in the Convention in order of rating, with number of points:

4. Midwestern Baptist Theological Seminary Opens at Kansas City	125
5. State and SBC Developments and the Racial Question	116
6. Developments in the Baptist Jubilee Advance	90
7. Baptist Youth World Conference at Toronto, Canada	85
8. Home Mission Board Reorganization	75
9. Administrative Leadership changes in SBC and States	63
10. Record SBC Cooperative Program Budget Recommended for 1960	61

KENTUCKY BAPTISTS AT WORK

MUSIC

Professor McElrath On Cynthiana Program

By EUGENE F. QUINN



Hugh T. McElrath

Professor Hugh T. McElrath, who is assistant professor of church music in the School of Church Music at Southern Baptist Theological Seminary, will direct the Baptist Music Festival at Cynthiana for the North Central Region of Kentucky on February 27-28, 1959. Regional Music Director Eugene Spencer of Latonia Baptist Church in Covington is promoting the festival, which is sponsored by the state music department of Kentucky Baptists.

WOMAN'S MISSIONARY UNION

Girls' Auxiliary House Parties

By MISS JUANITA WHITE

QUEEN'S COURT

Georgetown College
February 20-22

For queens and higher. No limit to church on number attending.

Campbellsville College
February 27-March 1

For Intermediate GA's. Maiden and higher. Limit: 5 GAs, 1 adult per church.

Oneida Institute
March 6-8

For any member of GA. Limit: 5 GAs, 1 adult per church.

Bethel College
Hopkinsville, Ky.
March 13-15

For any GA, Lady-in-Waiting and higher. Limit: 5 GAs, 1 adult per church.

Cumberland College
Williamsburg, Ky.
March 20-22

For any GA, Maiden and higher. Limit: 5 GAs, 1 adult per church.

NOTE CAREFULLY:

1. An adult must accompany each church group.

2. Costs: \$1.00 registration fee plus cost for the six meals (Friday supper

through Sunday dinner). Allow \$6 for this. Total about \$7.

3. Registration begins at 2:00 p.m. on Friday; opening session at 7:30.

4. No reservations accepted by the school. Cancellations must reach WMU Office one week before house party date for refund.

5. Complete information on what to bring will be sent to each one making reservation.

6. Reservations will be taken until capacity of college is reached. Those received after that time will be returned.

To make reservation, please send to the WMU Office, Kentucky Baptist Building, Middletown, Kentucky, the following information: your church, the House Party attending and its date; each girl's name, address, age and Forward Step completed; the counselor's name and address, and \$1 registration fee for each person making reservation.

TRAINING UNION

Personal Soul-Winning

By JAMES WHALEY



James Whaley

Churches throughout the state will be studying personal soul-winning books in February, the suggested dates being February 16-20. A new book, *Personal Soul-Winning*, by Leonard Sanderson is the one listed for Adult classes and can also be used for Young People. Several books that have been in print for many years are also available for each age.

Books should be ordered as soon as possible from the Baptist Book Store to assure having a supply when classes are held. Suggestions for this study are:

ADULTS—

Personal Soul-Winning by Leonard Sanderson

A Winning Witness by Gaines S. Dobbins

Every Christian's Job by C. E. Matthews

A Church Revival by C. E. Matthews

Young People—

Winning Others To Christ by Roland Q. Leavell

Personal Soul-Winning by Leonard Sanderson.

Every Christian's Job by C. E. Matthews

The Plan of Salvation by Austin Crouch

Intermediates—

Intermediate Fishers by Frank E. Burkhalter

Witnessing for Christ by Ethel Hudson Williams

Juniors—

Jesus Saves by Hattie Bell Allen

STUDENT UNION

Morehead Senior Chosen As B.S.U. Summer Missionary to Hawaii

By J. CHESTER DURHAM



Jim Fugate

Jim Fugate, a senior at Morehead State College, has been chosen to represent the Baptist students of Kentucky as a summer missionary to Hawaii. During the present school year, Jim is serving as President of the Baptist Student Union at Morehead State. He has also held positions as B.S.U. Social Chairman, President of the Training Union, Group Captain in Training Union, and B.S.U. Publicity Chairman. A member of the Morehead Baptist Church, he serves there as pianist and choir director. Jim is majoring in chemistry.

A goal of \$47,000 has been set to support the program of summer missions for 1959. This project, which includes the sending of eight students to various mission areas, is sponsored by the Baptist students on eighteen Kentucky campuses, and is under the direction of the State Student Department.

LEXINGTON BSU CHOIR TO TOUR FLORIDA

The Baptist Student Union Choir of the University of Kentucky will tour Florida January 24-30.

The 50-voice choir, under the direction of William Ramsey III, will present concerts of sacred music in Baptist churches throughout the week.

Plans include engagements in Atlanta, and Macon, Georgia; Lakeland, Tampa,

West Palm Beach, and Jacksonville Beach, Florida.

Ramsey, from Somerset, is a senior at the University of Kentucky.

During the summer of 1957, he studied for six weeks in the music workshop of Robert Shaw in San Diego. He attended a similar workshop in 1958 under the direction of Roger Wagner.

Ramsey is minister of music at the Versailles Baptist Church.

Selections which will be sung by the choir include a variety of anthems ranging from Negro spirituals to the works of Mozart: "Send Forth Thy Spirit" (Scheutky), "Create In Me a Clean Heart, O God" (Mueller), "Ava Verum Corpus" (Mozart), "How Lovely Is Thy Dwelling Place" (Brahms), "Poor Man Lazarus" (Spiritual), "Soon Ah Will Be Done" (Spiritual), "A Mighty Fortress Is Our God" (Luther), "I Walked Today Where Jesus Walked" (O'Hara), and "Onward Christian Soldiers" (Gould and Sullivan).

The tour will be conducted by Calvin Zongker, director of the Baptist Student Union at the University of Kentucky. Miss Beth Hayworth, assistant state BSU secretary, will journey with the group.

BROTHERHOOD

Geo. W. Schroeder on Front Page, N. Y. Paper

By FORREST R. SAWYER



Forrest R. Sawyer

The Watchman-Examiner, Baptist journal of New York City, featured Dr. George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, on the front page of its December 11 issue, and carried a biographical sketch inside.

The Watchman-Examiner is a national Baptist journal, whose roots go back to the time when The Examiner was established in Boston in 1819, and The Examiner was started in Philadelphia in 1823, but 46 years ago in 1913 they were merged under its present name at New York City.

Dr. Schroeder became an associate secretary of the Brotherhood Commission in 1946, and its executive secretary seven years ago on January 1, 1952.

Brotherhood enrollment in the Southern Baptist Convention increased 524% in the years during 1946-1956.

THREE DEACONS ORDAINED AT PARKWOOD CHURCH

Pastor Hugh Brooks and the Parkwood Baptist Church, in Long Run Asso-

ciation, ordained three deacons Sunday evening, November 9. The charge to the deacons was given by Dr. Carl Kuhl, a deacon of the Walnut Street Church, Louisville, who made the statement, "Service as a deacon in my church automatically eliminates me from participation in any church controversy."

LEITCHFIELD BROTHERHOOD REDECORATES ENTIRE CHURCH

The Brotherhood of the First Baptist Church, Leitchfield, where Earl Hack is president and Gordon Sather is pastor, has led in the redecoration of the entire church sanctuary and educational building. Their work has brought about a physical improvement with a beautiful result, and the men are to be commended for their desire to perform this kind of work.

BROTHERHOOD PROMOTES REVIVAL AT HARLAN

The Brotherhood of the First Baptist Church, Harlan, where E. Kevil Judy is the pastor, pledged themselves wholeheartedly to support their coming revival meeting with abundant advertising.

BROTHERHOOD AT FRANKLIN

A Brotherhood has been organized at the First Baptist Church, Franklin, where J. V. Case is pastor. This Brotherhood meets once each month on Wednesday night prior to the prayer meeting.

SUNDAY SCHOOL

State Vacation Bible School Clinic

By HARRY GARRETT



Harry Garrett

The State Vacation Bible School Clinic will be held with the Severns Valley Baptist Church on the dates of February 26 and 27. The Clinic will begin on Thursday morning at 9:30 and will conclude on Friday afternoon at 3:30.

This clinic is designed for Associational Superintendents of Vacation Bible School work, Associational Sunday School Superintendents, Pastors, Associational Department Leaders who will be leading a conference in the Associational One-Day Vacation Bible School Clinic, and for all others who are interested in Vacation Bible School work.

The host church will furnish bed and breakfast for the clinicians. The State Sunday School Department will pay five cents per mile for as many as two cars

from each Association. We will reserve the right to make payment only to those cars bringing workers who will be helping to put on a One-day Clinic in the local Association.

The Conference leaders are as follows: Miss Emma Noland, Nashville, Tennessee, Nursery; Mrs. Lyman Austin, Middletown, Kentucky, Beginner; Mrs. R. B. White, Louisville, Primary; Mrs. J. D. Sapp, Oklahoma City, Oklahoma, and the author of the textbook, Junior; and Mrs. Francis Tallant, Henderson, Kentucky, Intermediates. Rev. Sibley Burnett from the Sunday School Board, Nashville, will lead the general conference.

STATE SUNDAY SCHOOL CLINIC

A great Sunday School Clinic is to be held with the First Baptist Church of Madisonville, February 9-13, 1959. This clinic is sponsored by Little Bethel Association, George Park, Missionary, and Archie Oliver, Associational Sunday School Superintendent; The Baptist Sunday School Board, James Lackey, Superintendent of Young People work, directing the clinic; and the Sunday School Department of Kentucky.

Here is a great opportunity for your Sunday School Workers to get first-hand information on better Sunday School work. Is your church to be represented? Send your reservations to Sunday School Department, Middletown, Kentucky.

Housing at Louisville Reported Going Fast

LOUISVILLE—(BP)—The Southern Baptist Convention housing bureau here confirmed over 1,000 reservations during December, the first month it accepted reservation requests for those planning to attend the 1959 session beginning May 19.

Reported already full are the Brown Hotel, downtown headquarters hotel, and the suburban motel adjacent to the Exposition Center where Convention sessions will be held.

Half of the available hotel space in the city remained still available early in January. Motel space also was still obtainable at that time. Those planning to attend were urged to make their reservations before all space is filled.

Official reservation forms to be used by messengers were printed in the Western Recorder November 27, page 10. Additional forms may be secured from SBC Housing Bureau, 300 W. Liberty St., Louisville.

No reservation will be confirmed without a \$10 deposit per room for which request is made. The deposit will be applied toward the messenger's billeting cost.

S.S. Add. T.U.

Lou., Walnut Street	1,528	6	345
Mission (4)	345	--	66
Lou., Carlisle Ave.	1,162	--	272
Palmira Baptist Chapel	28	--	14
Madisonville, First	1,156	4	268
Bowling Green, First	1,052	5	211
Andrew Mission	65	2	277
Owensboro, Third	1,025	3	257
Hopkinsville, Second	1,020	3	264
Lou., St. Matthews	1,016	16	264
Evansville, Grace	1,003	--	323
Lexington, Immanuel	953	8	270
Todd's Road Chapel	27	--	264
Lou., Parkland	953	--	238
Mayfield, First	952	--	270
Mission	99	11	270
Lou., Crescent Hill	924	--	264
Missions (2)	142	6	264
Lexington, Calvary	886	4	241
Mission	46	--	241
Elizabethtown, Severns Val.	883	--	200
Murray, First	841	--	36
Mission (1)	26	2	145
Lou., Beechland	816	3	111
Mission (1)	117	4	111
Lou., Beechmont	804	--	226
Missions (2)	390	--	54
Covington, Calvary	796	8	246
Harrodsburg	773	--	288
Missions (2)	54	--	121
Lexington, Grace	764	2	113
Elmwood	749	2	137
Somerset, First	749	--	192
Mission	65	--	259
Lou., Victory Memorial	732	2	170
Missions (2)	236	2	198
Glasgow	705	--	166
Missions (2)	192	--	198
Campbellsville	659	--	118
Missions (4)	91	3	124
Covington, Latonia	638	3	70
Lexington, Rosemont	618	4	142
Paducah, First	614	1	131
Lexington, Rosemont	608	4	152
Henderson, Immanuel	592	--	25
Missions (2)	108	--	220
Lou., Hazelwood	588	3	116
Lou., Shively	578	1	185
Shively Heights	171	--	131
Lou., Buechel Park	568	2	39
Ashland, First	559	--	91
Missions (3)	192	--	125
Corbin, Central	545	--	24
Mission	58	--	97
Lou., Rockford Lane	535	4	130
Lou., Southside	545	--	143
Evansville, Calvary	527	--	32
London, First	523	--	143
Mission	55	2	81
Erlanger	518	--	143
Lou., Third Ave.	506	--	118
Mission (1)	142	--	348
Lou., Eastern Parkway	505	--	347
Middlesboro, First	503	2	72
Danville, First	502	1	332
Missions (2)	81	--	331
Ashland, Unity	501	7	68
Winchester, Central	499	--	81
Owensboro, Hall Street	498	--	328
Bellevue	493	--	18
Lou., Farmdale	490	2	202
Mission (1)	100	--	318
Hopkinsville, First	490	1	67
Lou., Beth Haven	484	1	125
Danville, Lexington Ave.	483	--	85
Mission (1)	47	--	308
Owensboro, Eaton Mem.	473	--	305
Owensboro, Buena Vista	467	--	140
Central City, First	464	2	116
Lou., Bethany	464	--	96
Covington, Southside	456	--	293
Franklin, First	450	--	39
Mission	49	1	293
Morganfield, First	426	--	65
Hodgenville, First	427	--	98
Lou., Bethlehem	424	--	82
Lou., Valley View	423	4	87
Bardstown	420	--	274
Ft. Thomas, First	418	--	267
Mision	72	--	260
Jeffersonton, First	416	--	12
Russellville, First	411	--	96
Valley Station	407	6	63
Ludlow, First	393	--	257
Paducah, East	393	3	255
Lou., Immanuel	392	2	247
Lou., Shawnee	392	--	land Ave. 243
Lou., Green Acres	390	3	Campbellsville, S. C'ville 243
Mt. Washington	387	--	Falmouth 239
Corbin, First	385	--	Lou., Portland Ave. 238
Versailles	380	--	Paintsville, First 237
Greenville, First	378	--	Missions (2) 102
Nicholasville	376	--	Hazel 105
Lou., Beechwood	368	--	Perryville, Beech Grove 226
Lebanon, First	354	--	Williamson, E. Williamson 216
Walton, First	354	--	Mission 92
			Ashland, Fairview 215
			Missions (2) 52
			Bowling Green, Glendale 202

IF YOU WOULD BE GREAT

By FOREST WYATT SHELLEY, Siani, Ky.

In the year that scientists began to achieve unparalleled success in attempts to invade outer space, and the malign monster of segregation boldly raised its bruised head, and Southern Baptists expectantly awaited their year of Jubilee, and Kentucky leaders in educational endeavor trembled on the verge of proposed consolidation, the word of the Lord came unto an obscure secretary of a clan called Anderson Association of Baptists in Kentucky.

The Lord bade him to consider well the maneuvers of the evil spirit called Ambition and speak unto all who aspire for greatness words not dissimilar from those of him who said, "Great men are not always wise," or of him who proclaimed, "It is better to get wisdom than to get money."

That greatness can be achieved through unheralded accomplishment has ever been a strange doctrine—even as strange as that of the apostle Paul from the Aereopagus to the intelligencia of Athens. Neither physical prowess, nor political ascendancy, nor intellectual superiority, can guarantee permanent occupancy in the Halls of Fame. Long is the list of immortals who can lay claim to none of these.

Cornucopia bulging with products from fertile plains makes not a nation great; extensive navies cannot guarantee control of the seven seas; continuous streams of gold from every trading post on foreign soil can add but fleeting glory to our Merchant Marines; and the shrewdest of diplomats with all their

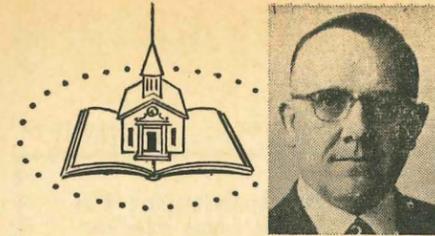
cunning and intrigue may soon be eclipsed by unscrupulous designers from another land. The thesis of revelation is simply this: Greater is he who conserves than he who restores. Greater is the attorney who, through wise counseling and sympathetic concern for his client, prevents a spectacle in court, than he who gains limelight through convincing, arguments and effective pleas before an eminent judge or crowded hall. Not the greatest is the physician who is skilled in surgery or who is unsurpassed in ministering to bodies broken in health; but rather is it he, who despite remunerative loss and public acclaim, is able and willing to promote programs and practices which result in healthier bodies and sound minds.

Better by far is it to have no slums in need of cleaning than to be the distinguished mayor famous for his efforts to rid his city of unsightly dwellings and accumulated filth.

The great educators may not be the chairmen of Citizen's Leagues, nor the presidents of organizations, nor men of academic ascendancy. They are rather those who labor well in unsung tasks, who strive to build in long-neglected fields, whose labors provide an opportunity for all to learn, and whose worth is measured by the stature of citizens produced.

Even so, the minister who would be great must be able to forget the charms of eloquence, the triumphs of persuasive logic, and the applause of multitudes. He may not find his way into Convention Halls, but he will know the paths that lead to humble homes. He may never sit on seats of council, but he will tarry at the bedside of the frail. Neither may he win congratulations or applause, but he will thrill at the handclasp of a friend. He may fail to reap a harvest of salvaged souls for Christ, but he will direct the paths of countless youth who never experience the horrors of degeneration.

Life until it is lost in a Living Cause is never great. But great is the man who knows his Nazareth, who can comfort the Emmaean traveler, counsel the lonely patrician, befriend the neglected plebeian, warn the proud Athenian, and void himself of envy when lesser men than he extract fabulous salaries from their congregations, and find their services at a premium for simultaneous crusades yet unscheduled. Let not so much your *minds* remember this, but may your *heart* know too that life consisteth not in the value of things accumulated, but that the cumulative life is given to him who gives his own to those who are most in need of Christ.



SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRIST'S RIGHT TO COMMAND For January 25, 1959

As Christ approached the end of His earthy career the bitterness of His enemies increased. On Sunday of His last week our Lord entered Jerusalem amid the hosannas of the enthusiastic people. Then He spent the night at Bethany with His devoted friends, Lazarus, Martha and Mary.

MATTHEW 21:12-13

On Monday Christ and His disciples returned to the temple in Jerusalem. The scene which confronted Him there was very repulsive to the Lord Jesus. The temple area was being profaned with unholy commercialism. In the outer court numerous merchants were enjoying a thriving business as they accommodated the worshippers by offering for sale birds and animals, which had been inspected and approved by the priests, and which were to be used as sacrifices.

In the same area were the busy money-changers who offered to change foreign money into Jewish currency at a premium or upon the payment of a fee for doing so, in order that the worshippers might place their contributions into the treasury of the temple. These selfish and greedy traders had actually turned the place into "a den of thieves." Promptly and dramatically Christ "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." He refused to tolerate such unholy trafficking in the temple. He then vindicated His actions by quoting two passages from the Old Testament: "Mine house shall be called an house of prayer for all people" (Isaiah 56:7) and "Is this house, which is called by my name, become a den of robbers in your eyes" (Jeremiah 7:11)? He used these statements to indicate that the temple should be a house of prayer and not a den of robbers.

MATTHEW 21:23-27

It is not surprising that those whose businesses were abolished in that area, as well as their associates and friends, were enraged. It is very probable that a sizable number of those who disapproved His action in cleansing the temple spent a considerable portion of Monday night in scheming and planning an open attack on Him the next morning.

When our Lord returned to the temple area and resumed His preaching to the people, a group of organized enemies, including chief priests, scribes and elders, approached Him with the hope of discouraging Him, of bringing His ministry into contempt with the people, and of preventing the repetition of His recent actions. They boldly challenged Christ's authority in cleansing the temple by driving out those who had defiled it with their merchandising and changing currency. They challenged His commission and the authority under which He had acted by asking, "By whose authority doest thou these things? and who gave thee this authority?" This double question dealt both with the nature of His authority and the source from which He obtained it.

These rude and bitter inquisitors thought that they had succeeded in ensnaring Christ, regardless of how He answered them. If He should say that God gave Him the authority to do these things, they were prepared to charge Him with blasphemy, believing as they did that it was highly presumptuous and blasphemous for anybody to claim to be sent directly from God. If He should assert that His authority was from men, they would deny that he had ever received it from them, who alone had the prerogative of saying who should perform in the temple, so they would brand Him as a usurper.

Christ answered their challenge of His authority by asking His insincere and antagonistic questioner a counter question, thereby escaping the snare which they had laid for Him. He assured them that if they would give Him a plain and pointed answer to the very reasonable question He was about to ask them, He would readily tell them the nature and the source of His authority. He asked them by what authority John the Baptist had administered the ordinance of baptism. He wanted them to state whether or not John the Baptist had acted on divine authority when he had baptized people.

After conferring privately about the matter, they realized fully that Christ's pointed question confronted them with a real dilemma. They knew that if they acknowledged that the authority of John's baptism and ministry came from heaven, then they were compelled to

recognize Christ as the true Messiah, to which fact the Baptist had borne faithful witness. On the other hand, if they should reply that his authority was merely human, the numerous admirers and followers of John the Baptist would most likely rise up and stone them to death. Even though it was extremely embarrassing and humiliating to them, they decided to incur the reproach of ignorance by giving Him the answer, "We cannot tell." So, because of their false reply Christ refused to answer their questions. Our Lord reasoned that, since John the Baptist preached and baptized without their authority or approval, there was no reason why He should not do likewise, for He was not accountable to them.

Another Fire Causes Damage at Clear Creek

PINEVILLE, Ky.—The Clear Creek Archery Supply and campus grocery store of the Clear Creek School were destroyed by fire during the Christmas holidays.

Most of the families on the campus had gone away for the Christmas vacation as the work program of the school was suspended for the week. Two employees of the Clear Creek Church Furniture Factory returned at 11:30 P.M. from delivering an order of church furniture when they saw flames leaping from the roof of the wooden structure. In spite of efforts made to save the building, everything was burned to the ground. B. C. Greenlee, manager, entered the smoke-filled building and managed to save the account books.

According to D. M. Aldridge, president of the school, the loss is estimated at \$50,000.00, which is only partially covered by insurance. At the peak season the Archery Supply employed students. Clyde Creek, Pineville, president of the Board of Trustees, has called a meeting of the Executive Board for this week, at which time decisions will be made about rebuilding.

►The 25th wedding anniversary of Dr. and Mrs. Carroll Hubbard of the St. Matthews Baptist Church will be celebrated at their residence, 4019 Norbourne Boulevard, Louisville, Monday night, January 25, from 7:00 to 10:00 o'clock.

Mr. and Mrs. Chester R. Young, Southern Baptist missionaries to Hawaii, have returned to the States for furlough and may be addressed care Southern Baptist Theological Seminary, Louisville, Ky. Mr. Young is a native of Adair County, Kentucky.

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**Alaska's Statehood
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Now that Alaska has been taken into the Union, many changes will have to be made in our thinking.

No longer can it be said that Texas is the largest state in the Union. Texas has 390,144 square miles, whereas Alaska, alas, has 583,400.

No longer can it be said that Florida has the longest coastline of any state in the Union. Florida has 1,197 general coastline miles, whereas Alaska has 6,640.

No longer can it be said that Washington, Oregon and California are the most western states of the United States. They reach nearly to the 125° north-south parallel, whereas Alaskan Aleutian Islands reach nearly to 190° longitude parallel.

No longer can it be said that the 48° parallel is our northernmost boundary. Barrow Point, north of 70°, is now our northernmost point.

The average over-all weather temperature of the U.S. will be considerably reduced because of the addition of this forty-ninth state.

Alaska has been a U.S. territory for 81 years (from 1867 to 1958).

Alaska comes from an eskimo word meaning "great lands," and we might add that to us it means "great snow and ice."

Alaska is the fourth territory to be admitted into the union as a state within the twentieth century. Oklahoma (formerly Indian Territory) was admitted November 16, 1907; New Mexico on January 6, 1912; Arizona, February 14, 1912; and Alaska, June 30, 1958.

No longer can it be said that all of the states are in contiguous territory, for Alaska is separated from the main body, with Canada in between.

Perhaps the transition which comes closest to most of us is the changing of the symbol—the flag—of our nation, giving it seven alternating rows of seven stars each in the field of blue.

Welcome, Alaska, thrice welcome, Alaskans. Our Baptist work is already well anchored there, and is growing each month. We look for even greater things from them now that their territory has become a sovereign state.

Americans in the forty-eight will be greatly affected by the people of the forty-ninth, and we hope that they in turn will be greatly influenced for righteousness and for God by the rest of us.

**First 1959 Check
Is From Alaska**

NASHVILLE—(BP)—The newest state in the nation—Alaska—was the first to forward a check through the Cooperative Program to Southern Baptist Convention offices here in 1959.

Treasurer Porter Routh announced a check for \$478 was received. The 1959 budget for operation of the Convention and its agencies is \$17½ million.

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PLANNING AHEAD

By CARL A. CLARK

Professor of Pastoral Ministry and Rural Church Work
Southwestern Baptist Theological Seminary, Fort Worth, Texas

Perhaps the most serious weakness of most rural churches is the failure to make a definite church plan and then follow that plan as a program of operation.

We have seen too many churches go from week to week, from month to month, and even year to year, doing the same old thing in the same old way. The routine becomes monotonous and the church makes no progress. It is too much as if the church were saying, "Lord, help us to hold our own," rather than praying, "Lord, help us to be the best church we can possibly be."

Some have thought that big churches should plan, but the small churches did not need to plan. We feel there is just as serious need for planning in the small church as there is in the larger church. Perhaps even more.

A Small Church

I had a very thrilling experience recently when I visited a very small church and saw what planning could do for that church. I would like to use this small church as an illustration of what I mean by a need for planning.

The Dyess Grove Baptist Church is in the open country in the eastern part of Bell County, Texas. At one time, about thirty years ago, this church had 169 resident members, but because so many people have migrated out of the open country area the church now has 33 resident members.

Last year Brother Bill Parmer led his church to enter the Texas Baptist Achievement and Recognition Program. The significant part of this program is to lead the church to study itself and its community, and to lay out a plan of work. The people began studying what they had and what they needed to do.

Over the period of twelve months, the church has worked on sixty-seven specific projects of improvement. These projects included the redecoration of the building, the placing of a sign on the church, the construction of a new rostrum, building new pulpit and new pulpit furniture, the building of some new benches in the class rooms, strengthening their financial program, and so on.

This work was all done by the men and women of the church. These are mostly farm people, but after working in the fields during the day, they came to the church at night and painted and built to make remarkable improvements. In fact, the men claimed that they stayed as late as two o'clock in the morning a few nights in order to finish some project they had started. This is

an indication of the enthusiastic attitude of the people in seeking to improve their church.

Results of Planning

Among the results of planning of this church, one can see a significant increase in every phase of the program. For example, in 1956 the Sunday School averaged 21 in attendance. So far in 1957 it has averaged 30.2. In 1956, the Training Union averaged 17, so far this year it has averaged 30.

Giving has increased to such extent that they say the pastor has been paid his salary each week for the first time apparently in the history of the church, or at least in a good many years. In 1955, the church gave an average of \$6.58 per month to mission causes. In 1956, this increased to \$8.41. But for the past three months, the church has averaged \$28.48 per month for mission causes. This is approximately three and one-half times what it had been before.

Not only has the attendance and the giving increased, but it seems that the spiritual interest and enthusiasm of the people have also increased in a similar proportion. The people are not hesitant in the least to dedicate themselves, both time and talent, in the improvement of their church.

Community Concern

The church not only did these things for itself, plus many others, but also became vitally interested in the community. One of the first efforts was to take a Church-Community Survey, taking a census of every home in the community and building the map to locate the members and prospects. This Community Survey gave the church an opportunity to be in every home in the community, and invite the people to the church.

The church became interested in other things of community improvement. For example, there are two cemeteries in the community and the people cleaned up and straightened up these two cemeteries. They placed road markers at each cross-roads with arrows pointing to the homes of the people who lived on each road. They cut down dead trees along the highway. They obtained gravel from the country to gravel the entrances to the church for parking. The church, in order to strengthen the farming economy of the community, invited the Agricultural Experiment Station to conduct a demonstration on the land of one member. The Experiment Station has conducted a demonstration of five varieties of maize, and seven varieties of cotton, in order to find which variety is most adaptable to that immediate

neighborhood. The cotton has not matured yet but the maize has. One particular variety of maize growing under identical circumstances produced \$21 per acre more than another variety of maize. The farmers in the community, even though many of them are Catholic and Lutheran, have been interested in this demonstration, and it has gained considerable good-will for the church.

Looking Ahead

As a result of this planning, the church has also reached out to its missionary and world-wide concern. Whenever a church begins to plan it is not satisfied to plan only for its local church or its local community, it feels a mission responsibility also.

The Dyess Grove Church has shown increasing interest in the mission responsibilities. It has taken the mission offerings for Lottie Moon, Annie Armstrong, and the State Mission Program, and has had exceptional success in these offerings. The church also has planned and conducted Sunday School and Training Union study courses and has begun sending literature and church publicity to the young people of its membership who are in the Armed Services.

The church is studying the new forward program of church finance and has already voted to conduct this program. I am personally quite interested to see what this new program of church finance can do for so small a church. We believe it will bring additional progress.

A church never does more than it plans to do. It seldom does quite all that it plans to do. Therefore, it seems that if a church can be led to conduct a very definite planning program, it will come nearer doing more in its church program. The Achievement and Recognition Program is made for rural churches and is prepared to meet this particular need. Surely every church needs to be in on the Achievement Program.

Evangelist Robert E. Humphreys, Owensboro, Ky., is serving as interim pastor at the First Church, Union City, Tenn., during January and February.

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PROTESTANT LEADER DEFENDS (Continued from Page 8)

Whether voters or office holders, I think they do have the courage to avoid the

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strictly 'religious basis' of deciding the issue. While they listen to the Pope's views, I do not think they would feel bound to accept his 'moral guidance' in public affairs. Senator Kennedy, whose campaign organization is now being set up in every state, has commendably moved toward a pronouncement of his American credo of independence. He should not be discouraged but encouraged to make his view known in this area.

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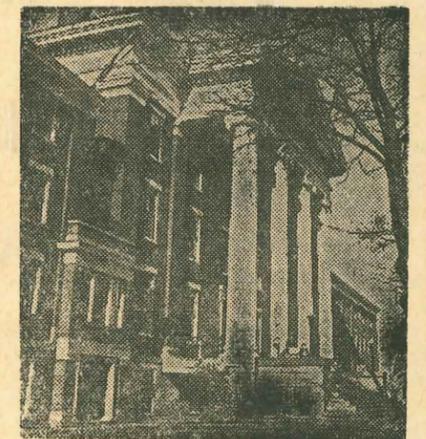
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