

Western Recorder

January 29, 1959

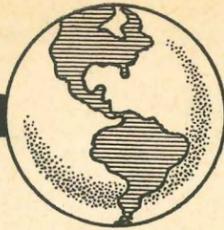
Vol. 133

No. 4

LIBRARY
Bethel College
Hopkinsville, Ky.



Real estate salesman Tom Clark (right) finds sudden agreement from Earl Marshall (in sweater), and Mrs. Marshall, on the practical value of ethics in business as a questionable deal comes to a head. Scene is from the complete, new dramatic episode on everyday business morality, titled "You Can Take It with You," in the television series "This is the Answer." Tom Clark is played by Morris Ankrum, Marshall by Chick Chandler, and Mrs. Marshall by Ann Staunton. The half-hour TV drama will be presented Sunday, February 1 (See page 16 for time and stations).



GLEANINGS FROM THE FIELD

INDEX ENJOYS SPEED-UP

►The Christian Index, Atlanta, began the new year by changing over its printing process from letterpress to photo-composition. Printed from curved plates, the Georgia Baptist newspaper will be printed in about one-tenth the time that is required for other papers. John J. Hurt, Jr., is its editor.

NEW LOUISIANA BUILDING

►Louisiana Baptists are starting a \$1,300,000 Louisiana Baptist Building at Alexandria, La. They have had their ground-breaking, at which time T. W. Gayer, former executive secretary, stood atop a bulldozer and used that as a symbol of groundbreaking. President Executive Secretary Robert L. Lee and Building Committee Chairman Troy V. Wheeler were present and participated, as did Mrs. W. H. Knight, widow of a former secretary.

TWO LAYMEN PASS ON

►Mr. Richard Cox, member of Frenchburg Baptist Church, Frenchburg, Ky., passed on to his reward while a patient in Vetern's Hospital, Huntington, W. Va. Many of the ministers who have served this church as evangelists, said Pastor Samuel E. Barker, remember many times of fine fellowship and pleasant meals with the Coxes' in their home. Mrs. Ollie Cox plans to continue living at the home place.

►Judge E. G. Ward died at Piggot, Arkansas, on January 14 at the age of 70. He was the father of Dr. Wayne E. Ward, associate professor of Christian theology in the Southern Baptist Theological Seminary at Louisville, Ky. The deceased spent his life as a practicing attorney and as a probate judge. Besides his Louisville son, he also leaves one daughter, Mrs. Eugene Lokey, El Dorado, Ark., and two other sons, Ray H. Ward, Oak Ridge, Tenn., and Maurice Ward, Kennett, Mo.

NEW GIRLS' DORMITORY

►Georgetown College has launched phase one of a campaign to raise a \$42,000 construction fund for a new girl's dormitory, according to President H. Leo Eddleman of the college. The new dormitory for women represents the

first girls' dormitory to be built since Rucker Hall was erected in 1895. The new structure will accommodate 100 girls, and will have the same lines as does Anderson Hall, a dormitory for men recently completed. Anderson Hall was built for a cost of \$340,000 and houses 108 men. The resident enrollment at Georgetown College has doubled during the last five years. At present there are 500 girls residing on the campus.

LAWRENCE LEE ADER ORDAINED

►First Church, Olive Hill, at the request of Willard Church, called a council January 11, 1959, for the purpose of ordaining Lawrence Lee Ader to the Gospel ministry. Sam Sloan served as moderator; Mason C. Branham, clerk; J. C. Raikes, interrogator; John Ivey preached the sermon; Willard Boggs presented the Bible; W. K. Wood offered the ordination prayer. Ader has been called as pastor of the Willard Church. A senior at Olive Hill High School, he is one of the first five on the basket ball team.

THE BAPTIST HOUR

►It's no secret that Dr. Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, will talk on secrets on The Baptist Hour radio programs in February. His topics will be: February 1, The Secret of an Untroubled Heart; February 8, The Secret of Successful Living; February 15, The Secret of the Divine Presence; and February 22, The Secret of the Saviour's Heart. Consult your local newspaper for time and stations where The Baptist Hour is available.

HOLLAND TO MT. GENT

►Z. W. Holland has resigned the pastorate of Cedar Hill Church, Owen County, and has accepted Mt. Gent Church, White's Run Association. Rural Worker C. R. Pendergraph says that under five and a half years of Holland's leadership the Cedar Hill Church doubled its membership, increased its Sunday school attendance by one-fourth, increased total gifts from \$2,700 to \$6,100; increased mission gifts from \$448 to nearly \$2,000, and gifts to the Cooperative Program from \$200 to \$1,030. While there a WMU has been organized, with YWA, GA and Sunbeam Band. A Brotherhood and RA

chapter have also been organized. A program to provide a spiritual ministry for shut-ins was put into operation. The Brotherhood erected an Educational Building, and the church has provided a trailer home for the pastor. Brother Holland feels that we owe a debt of gratitude to our rural churches.

Western Recorder

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

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WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

John XXIII and the Papacy

By W. R. ESTEP, JR., Associate Professor
Church History Department, Southwestern Seminary
The Second Installment of the article started in last week's Western Recorder. (The complete article is available in pamphlet form from Dr. Estep at 25c a copy. Editor).

Alzog, learned Roman Catholic, condenses the typical Catholic position in the following words:

"Though the historical documents relating to the life of Peter are very scanty, they are still sufficient to satisfactorily prove that he was the chief Pastor of the whole Church, and exercised the prerogatives of Primacy over the other Apostles."

*"If we take for granted what we have already assumed," he continues, "that Peter visited Rome on two separate occasions, there will be no difficulty in accounting for the universal tradition concerning his twenty-five years' pontificate in the Eternal City."*¹⁰

There are two things wrong with Alzog's position: first, if one can believe that Peter was the "chief Pastor of the whole Church" on the basis of Alzog's "proof," one doesn't need any proof at all; and second, to hold to this position, one must take for granted what Alzog has "assumed" for there is not a shred of historical evidence within or without the New Testament that indicates that Simon Peter was ever a pastor anywhere much less a bishop of the church at Rome or what is even more incredible, "the bishop of the whole church." To the contrary, there is much within the New Testament and in the literature of the Ante-Nicene period to lead to the very opposite position.

J. Ellendorf, the Roman Catholic historian of another generation, in his excellent treatment of the Petrine tradition asserts the following pertinent conclusions:

3. *Peter was not in Rome in A. D. 42; nor in A. D. 44, 45, and 46; he was not there in 58; he was not there from A. D. 61 to 63; he was not there in A. D. 65 and 66; therefore he probably never was there.*

4. *The church at Rome was not founded by Peter; its foundation belongs solely to Paul and his followers; Peter had no part in it.*

6. *Testimonies of Peter's abode in Rome are to be found only in tradition. Yet the two oldest and most important of the Fathers, Clement of Rome and Justin, are silent, not only as to that abode, but they contain statements which contradict it.*

8. *Precisely the most important and the most credible of the testimonies, that of Dionysius of Corinth, places Peter's arrival at Rome not*

*before A. D. 66; and if he is to be believed, proves that Peter was not there above one year; therefore, neither had he founded the church of Rome nor was its bishop."*¹¹

The Petrine tradition was very late in developing. Irenaeus, pastor of the church of Lyons writing around 185, ascribes to the Roman church an apostolic foundation from the ministries of both Paul and Peter. Calixtus, pastor at Rome, 218-23, was the first to base his claim for primacy on Matthew 16:18. Therefore, Tertullian accused him of attempting to usurp authority which was not rightfully his. By the time of Cyprian in 253, opinions regarding Rome's status had begun to change. This change may be clearly seen in Cyprian's own writings (Cyprian, Epistola XLVIII).

However, in spite of Cyprian's influence, the position of the Roman bishop as arbiter in Christendom's many quarrels was by no means secure even by the time of the Council of Nicea in 325. The sixth canon of the council recognized Alexander and Antioch as supreme in their areas as Rome was supreme in the West. To this arrangement no protest is heard from Sylvester, Bishop of Rome or from his representatives. There is no appeal here to the supremacy of Rome based upon Petrine authority. However, Innocent I, 402-417, acted as if the Petrine tradition were fact and upon this assumption, he proceeded to act as bishop.

Actually, it is impossible to recognize a bishop of Rome as the pope before Leo I, 440-461. Leo emerges as the saviour of Rome in the midst of barbarian invasions and becomes the civil as well as the ecclesiastical head of the city. The acceptance of Leo's Tome (letter) to the Council of Chalcedon containing his Christological formula enhanced the prestige of the Roman bishop and gave some semblance to his claims. The careful historian is compelled to acknowledge that political circumstances, Rome's relative freedom from theological controversy, and the ability of such bishops as Leo I and Gregory I, 590-604, were far more responsible for the rise of the papacy than any supposed apostolic foundation.¹²

In fact, the New Testament knows nothing of the primacy of Peter. Paul is represented as rebuking Peter and not the reverse (Gal. 2-11). At the Jerusalem conference, James and not

11 J. Ellendorf, "Was Peter in Rome, and Bishop of the church?" Bibliotheca Sacra, vol. 16, pp. 103, 104.

12 A. H. Newman, Op. cit. v. I, pp. 297ff.

Simon Peter is undoubtedly the presiding officer (Acts 15-19). Paul knows nothing of the apostolic origin of the Roman church (Roman 1:1-17). Certainly, if the church at Rome had been founded by an apostle, Paul would never have written what he did about the church's need of being firmly established in the faith. It was his avowed purpose never to build upon another's foundation.

If Simon Peter were serving there at the time of Paul's letter to the Romans, as Alzog and other Roman Catholic authors claim, how can one explain the omission of any reference to him? In fact, historical certainty regarding the pastor of Rome is not reached until the time of Clement, 92-101. The tradition of Peter's sojourn in Rome does not appear until more than 100 years after his death. And in the dubious source of the story, *The Clementine Homilies*, James is represented as head of "the Church" and not Peter.

It is altogether likely that Victor, Irenaeus, and Calixtus, as well as Eusebius received their impressions of the apostolic foundation of the church in Rome from this spurious document. Roman Catholic scholars have never been unanimous in their interpretation of Matthew 16:18ff. Lanunay, in opposing Pius IX's demand for the dogma of infallibility; claimed that only 17 of 85 early "Fathers" favored the present Catholic interpretation of the passage.¹³

Two medieval forgeries, *The Donation of Constantine* and the *Pseudo-Isadorian Decretals*, which also contained the Donation of Constantine along with more than 100 other spurious documents, were used for centuries by the Vatican to bolster the claims of Rome before they were exposed by two Roman Catholic scholars.¹⁴

However the work of Nicholas de Cusa and Laurentius Valla was little known until Martin Luther, as a result of study, exposed for forgeries before the world at the Leipzig debate in 1519. As result, the papacy was left without a single prop for its claims.

It should be quite evident to the unbiased reader that the papacy is an institution of human invention. Its fancied holiness, Petrine foundation, and unbroken succession vanish in the light of historical investigation. If by taking the name of John XXIII, Cardinal Roncalli is attempting to rewrite history and thus redeem the name, he is facing an herculean task impossible of fulfillment.

It is an especially appropriate time for Baptists to reaffirm their faith in Jesus Christ, the Son of God, as the only head of His church, the New Testament as the only authority in matters of faith and practice and in the Holy Spirit, the all-sufficient guide.

13 John P. McKnight, *The Papacy*, p.177.

14 Alzog, v. II, Op. cit., pp. 268ff.



Reasons for Hope

Is the present plight of Southern Seminary hopeless? Far from it! As lamentable as the episode has been, as sharp as the controversy still is, and as far away as the complete healing might be, there is still good reason not to despair. There are several encouraging things that are happening and others might happen to give real hope.

One reason for hope is that both Dr. McCall and the recently appointed Southern Baptist Convention investigating committee have indicated that all honorable effort will be made to retain accreditation. Dr. McCall said to a group of editors in Nashville in December, "We will take the necessary steps to retain accreditation," and the first statement of the S.B.C. committee included the assurance that "Every step, short of compromising our distinctive Baptist principles, must be made to maintain the accreditation of Southern Seminary."

The importance of holding accreditation standing can hardly be emphasized enough. It is not, as it would appear to some, that an outside group is trying to dictate to Baptists. It is simply that we must maintain at the seminary standards that we, ourselves, helped to set up for theological schools. To spurn A.A.T.S. accreditation would be to spurn our own ideals. If Southern Seminary withdrew from the A.A.T.S., a logical step would be similar action by our three other Southern Baptist seminaries which have worked so hard to reach accreditation standing. Such a development could mean the loss of faculty members from these institutions since it means much to a teacher that the institution he serves is accredited.

It might be said that it's better to be accredited by God than by the A.A.T.S., but it might be answered that there is no good reason for not being accredited by both. If it were that choice, there is no doubt which to choose but until it is, let's grow in favor with God and man as did our great Teacher.

Another good reason for not despairing is that valiant, noble, able and dedicated teachers are still giving the kind of classroom ministry for which the seminary has long been known. The sad episode has had two effects. It has created a somewhat tense and chaotic atmosphere in which students have been distracted by watching wars and listening to rumors of wars, but it has also shaken the faculty out of a lethargy and resulted in a recommitment to their important task. As a result the classrooms in many instances have become revitalized arenas of meaningful encounter where significant theological training is taking place. "The School of Prophets" is still producing "prophets" and the crisis, in some ways, has intensified the efforts of those connected with the process.

One additional thing could happen to help immeasurably. This is the addition of a number of able and recognized teachers to replace those lost. Only four teachers have been added so far to replace twelve. The rest of the load is divided among other professors or carried by instructors who are doing admirably, but lack the experience and prestige of seasoned teachers.

Any school is only as strong as its faculty and this is especially true of a seminary. We have some of the ablest teachers in America at Southern. We need more! Whether or not Southern can rapidly recover depends on whether or not the faculty can be rebuilt soon. We can be assured this matter is receiving urgent attention, but it is more difficult than it appears.

This writer said in an article written in the early days of the crisis that the seminary was bigger than the faculty, the trustees and the president and would survive. There has been more calamity than was dreamed of then, but not enough to destroy that faith. Historians will likely record this as another critical time in the life of a great Kingdom enterprise which has experienced a number of critical hours.

Second to None

If Southern Baptists can afford to take justifiable pride in any present effort, it surely would be in the Televangelism series currently running on television outlets throughout America. Thirteen dramas illustrating religious truths will be seen by millions during the first three months of 1959. These films have been produced by the Southern Baptist Radio and Television Commission and are designed for special assistance in the 1959 Year of Evangelism.

In most instances the films will be shown on Sunday. It is suggested that in addition to individual family use, the films can be taken advantage of by arranging viewing parties including the unsaved and the unchurched. Leaflets have been prepared for each of the thirteen dramas, telling the film story, listing and explaining the scripture used in the drama, and giving further information on the plan of salvation. These leaflets are free for the request from the Radio and Television Commission, 6248 Camp Bowie Boulevard, Fort Worth 16, Texas.

The quality of the Televangelism series is second to no other similar program and has been attested to on all sides. In trying to get a good time for viewing over a Cincinnati station, a copy of one of the films was shown the program director who judged it as the best religious film he had seen and immediately gave it a desirable spot.

Arrangements with television stations have been problems since the series is run free and many

stations have commercial commitments for the most desirable hours. Getting a good time over a Louisville station has been a problem but now has been worked out for 1:00 p.m. Sunday over WAVE-TV.

A. W. Walker of Louisville's Carlisle Avenue and Hicks Shelton of Covington's Latonia are Kentucky's

members of the Radio and Television Commission, and both have worked diligently on the Televangelism project. Those who work with such projects find how terrifically expensive is the making of quality television films but results indicate that hardly any Baptist money is so well spent. Let's use Televangelism for the glory of God.

BAPTIST FORUM



The editor appreciates the response to the Forum feature and would welcome submission to the Forum of questions on religious and denominational matters which concern Baptists. A satisfying answer is not always guaranteed but a sincere treatment is promised.—Editor.

FROM A REAL SAINT

Editor:

There is not a day passes that fails to find me praying that God will guide and empower our Baptist hosts, that we may be humble, but courageous to follow the Lord's leading into the seeming impossible tasks with which He challenges us on every hand throughout the world.

I am enclosing a little acrostic, which came to me while I was meditating on Jesus' words, when he taught his disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (See below.)

I observed my eighty-ninth birthday anniversary on January 22, 1959.

I have a class of fine men whom God permits me teach in our church here.

JOHN W. T. GIVENS

405 West Forrer St.

Cincinnati 15, Ohio

GOD'S CHALLENGE TO SOUTHERN BAPTISTS

Bring ye all the tithes into the storehouse,
And prove me now herewith, if I will not
Pour you out a blessing, that
There shall not be room enough to receive it, And
I will rebuke the devourer for your sake, and he
Shall not destory
The fruits of your ground;
SAITH THE LORD OF HOSTS.

A FRANK LETTER

Editor:

The article in your paper, "Hays for Vice President," by Jess C. Moody, just plain made me sick at my stomach, not because of Brooks Hays' service as congressman when he did not represent the people that sent him to that high office, not because he was beat honestly and squarely by a doctor whose name did not appear on the ticket, not because of his stand that white children cannot be educated except in the presence of negroes or vice versa, not because he would accept his defeat and efforts were made not to seat his successor in the congress, not because he would not cooperate with the governor, not even because he would not be in the best interests for the people that would be represented by him.

Because any time a Baptist publication is used by a politician, to further his own cause whether or not he had anything to do with the publishing of same, to me to use one's influence in the church to gain votes is stooping to the lowest method any politician can find.

The Western Recorder is financed by my church, so is the Southern Baptist Convention, and Baptists in the past have maintained there should be separation of church and state. So anytime any body uses either a Baptist paper or the Southern Baptist Convention as stepping stones to any sort of political attempt, with the endorsement of either, my support of them is done as it should be.

Often I notice the name of Eugene Siler, congressman, in our state paper. I wonder if this has an influence on any one, without commenting on Mr. Siler in any way. At any rate, Kentucky has seven other good Christian congressmen, who in my humble opinion should be notified they have equal space with our other congressman. I know Spence, Watts, Perkins, Watts, Natcher and they could do a wonderful job writing, as I am sure the other two can. But to be fair to everybody, let's stick to the church and its cause and exclude all politicians from promoting their interests in our paper.

I am sure this will never pass your desk for publication as it is too frank in these modern times, but I feel it is the opinion of thousands of Baptists.

Madisonville, Ky. P. A. KATZ

Fooled you, didn't I? Your letter is frank and I wish it were as accurate in its accusations. Apparently you already had your conclusions and didn't read Mr. Moody's article. It was selected for publication partly because it urged caution in the consideration of Mr. Hays for Vice-President.

This editor has not until now nor has any plans to use the Western Recorder to endorse any personality in his office-seeking efforts. Principles might get much attention in its pages but not personalities so far as their political aspirations are concerned.

The name of Mr. Hays and Mr. Siler appear in this paper because, in the editor's opinion, they, on several occasions, have demonstrated inspiring Christian character and conduct. I only wish many other names could appear for the same reason.—Editor.

Correction

The following corrections have been made in the amounts sent in for Cooperative Program and designated objects, as listed in the Western Recorder of December 25, 1958. The corrected amounts are as follows:

	Coop. Prg.	Desig'td.
ANDERSON ASSOCIATION—		
Mt. Pleasant	54.14	112.70
BLOOD RIVER ASSOCIATION—		
Benton, First Missionary	4,910.38	833.37
BRACKEN ASSOCIATION—		
Zion		
IRVINE ASSOCIATION—		
Letter Box	10.51	
JACKSON ASSOCIATION—		
Letter Box (Listed under wrong association)		
LOGAN COUNTY ASSOCIATION—		
Lewisburg-Mt. Pleasant	2,648.59	1,143.37
WEST KENTUCKIANA ASSOCIATION—		
Zion	2,142.11	544.77
WEST UNION ASSOCIATION—		
Benton, First	4,659.85	576.70

MAXIMUM POWER IN THE CRUSADE

By HARVEY HIGHBAUGH

We recognize power as a basic factor else during both the planning and the conduct of the Crusade? In the success of all man's efforts. Ever since the advent of the wheel and the lever, the mechanical world has worked frantically around the clock in devising ways and means of increasing their capacity to produce and to utilize power; and likewise, political units the world over strive desperately for greater and greater power. In the secular world, men attain and maintain power by concentrating their calculations and efforts on established, practical facts. In their group of "musts," they give high ratings to four of those words: "Concentration," "Established," "Practical," and "Facts."

Not only right now, but always we need to utilize maximum power in our work for the Lord, so we, too, should concentrate our efforts on established, practical facts. With that thought in mind, let's ask ourselves this question: "Just what is this 1959 Evangelistic Crusade?" It is a stepped-up aggressive movement of Christian soldiers campaigning under written orders of our Commander-In-Chief who prefaced His orders by declaring to us that He has all power both in heaven and in earth, and then followed the orders immediately by assuring us that He will be with us always even unto the end of the world (See "Headquarters file number" Matt. 28: 18-20). So then, we know that the power for our effort is available in both unlimited strength and in everlasting supply, don't we? That is, "available." We must remember and not forget that we can not enjoy the benefits of that power unless and until we meet God's requirements in utilizing it. That is fair, isn't it? He has told us what His requirements are. Jesus told us that if we will comply we can do even greater works than He did while here, didn't He?

Our Field Commander is, of course, the Holy Spirit, the Spirit of God, the Spirit of Jesus, the Comforter, the only representative and executor of Jesus Christ on this earth, the one who quickened the body of Christ and raised him from the dead, and the one who wrote the Bible. Jesus told us it was by the power of the Holy Spirit that He did His mighty works while on the earth, didn't He? So, our Field Commander is both all powerful and all sufficient.

Let's be realistic about these most wonderful of all facts, and recognize Him as both our Commander right out in front of our ranks, and also in us, willing, able and anxious to lead us to certain and undreamed-of-victories, but we must follow His leadership. We must "let" Him give us the victory. The "let" being what we must do, shouldn't we give His way priority over everything

By the interpretation of the meaning of both the scriptures and the experience of the church during the past 2,000 years, our best authorities believe that God's way is that the Christians in the local church must co-operate with the Holy Spirit's efforts to increase their concern for the lost so that His unlimited power might then become available to enable Him to work most effectively in and thru them as they work and pray for the conviction and the conversion of the lost, and for greatly increasing the spiritual stature of the Christians themselves.

Pastors and evangelists and others of our leaders have always told us, in substance, what Dr. J. W. MacGorman, of Southwestern Seminary, was reported to have said some months ago, to wit: "The Holy Spirit has a plan to draw people to the preaching of the gospel. It was demonstrated at Pentecost and has been demonstrated in every great revival ever since. It is simply the revival of Christian people. Something has to happen to God's people first. The Holy Spirit draws lost people to the preaching of the gospel by reviving saved people. You can't have a great ingathering of the lost without it; you can hardly fail to have a great ingathering of the lost with it." That squares with good sense doesn't it?

Since with a Christian, a pronounced consciousness of the need of God's help is the mother of desire for that help, and such desire being the only vehicle on which the burden of prayer may be loaded, it naturally follows that when a Christian is most conscious of the realities of what he himself was saved from and is saved to is the time when he feels most deeply the need of a closer walk with God, and also the need of his lost friend for salvation; and isn't it also the time when he, the Christian, feels most deeply the need of the help of the Holy Spirit in his living a healthier devotional life himself, and of His help in leading that friend to Jesus and, earnestly desiring God's help, he is then in spiritual condition himself to give the necessary, willing, co-operation of intelligent faith so that the Holy Spirit can work in and through the Christian most effectively in helping to bring about the conviction and the conversion of his friend through the power of the Holy Spirit.

It is understood, of course, that one Christian, the pastor, in the local church must do the leading. In the 1958-59 revision of the Southern Baptist Program on Evangelism appears this statement: "We do not believe the concern of the church for the lost will ever rise above the concern of the pastor." Although that is only a well known, basic prin-

ciple of leadership, it should be restated in this connection.

Whether the pastor uses a series of sermons, or other means properly to revive his members, the end results will be that when they are revived they will do lots of praying and their prayers then being edited by the Holy Spirit, will be in accord with God's will, and will be answered most assuredly. Contacts with the lost will be most effective, too.

Just as it takes good planning and sufficient time for the business world, working with established facts, to harness power that produces finished results; so with the pastor of the local Baptist church and his staff, the pastor praying without ceasing: "Lord send a revival, and let it begin in me," and then working according to the plain inspired facts of the Bible, they most certainly will be richly rewarded with the total results.

Remember back when we had 15-day revivals, the preacher would spend the first week talking to the Christians about their riches in Christ Jesus, not talking at but with them; and that we would use the old hymns, and remember how that by the next Sunday we were really revived, and then how people would get the lost to the services, and to the altar? Shouldn't we try to find something that will bring as good results as that first week did back then? Let's never fail to keep in mind the beauties in and the rewards of meekness; and, too, remember the assurance that they who do hunger and thirst after righteousness shall be filled.

This above article is written by a layman from Knoxville, Tennessee. He is author of "A Layman Speaks Confidentially to Ministers," which is being distributed free as a stewardship service to SBC ministers for whom it was written. L. G. Frey, Nashville, wrote the Preface in which he said in part: "All ministers should read it, read it, read it, heed it, heed it, and I believe they will."

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JANUARY 4 MEMORABLE DAY
FOR FIRST CHURCH, PARIS

New \$128,000 Building Approved in Morning; \$20,000 Fire Damages Property in Afternoon

January 4, 1959, will be long remembered by the membership of the First Baptist Church, Paris. After many years of planning and waiting the congregation approved plans in the morning service for a much needed \$128,000 educational building only to return Sunday evening to find \$20,000 damage to their present building from a Sunday afternoon fire.

Started in Furnace Room

The fire is believed to have started from a short circuit in the wiring in the furnace room, one wall of the room being almost burned through. Most of the fire was confined to the upper part of the room, but the smoke that poured out of the blazing area was so dense that it filtered through a large part of the building.

The kitchen, which is located next to the furnace room was damaged considerably by water and fire. The primary department, hall and choir room on the first floor were also damaged by the blaze.

Extensive smoke and water damage in other areas of the building ran the estimate up.

After the fire was extinguished, several more hours were required to pump the water out of the basement.

Damage Covered by Insurance

Fred T. Moffatt, Jr., pastor of the

church, reported the loss was fully covered by insurance.

"We are grateful no greater damage occurred in the fire," Moffatt stated. "If it had happened at midnight, the whole building might have been destroyed. This should not hinder our new building program in any way, rather, it will make us want to work a little harder."

New Building to Have Modern Facilities

To be completely air conditioned, the new educational facilities will have a total of 12,000 square feet of floor space and will contain nurseries, complete with their own child's size rest room and kitchenette; two beginner departments; three primary departments; two junior departments, each with an assembly room and eight classrooms; one intermediate department; a church library; Sunday school and Training Union officers; church offices and the pastor's study. There will be rest rooms and mechanical rooms on each of the two floors of the building, which is to be of brick, concrete and steel construction.

J. H. Sibley is the chairman of the executive building committee.

The proposal for the construction of the new educational building was presented by J. G. Rogers, a member of the building committee.

Keegan Youth Leader For World Alliance

NASHVILLE—(BP)—G. Kearnie Keegan, secretary of the student department, Baptist Sunday School Board here, has been named vice-chairman of the Baptist World Alliance youth committee and chairman of the Alliance youth department's administrative committee.

He was elected as a member of the Alliance executive committee when this body met in Zurich, Switzerland, last summer.

Functioning as the administrative body for the total youth committee between its meetings, the administrative committee also serves as an advisory group to the youth department headed by Associate Secretary Robert S. Denny of the Alliance.

Part of the youth committee's job is to encourage Baptist youth groups around the world through special assistance in the form of financing and programming. At a recent meeting in Washington, the administrative committee

voted to recommend that the youth committee assist a Baptist youth leaders' meeting for the continent of Africa in 1959.

Pastor Solves Tight Squeeze in Baptistry

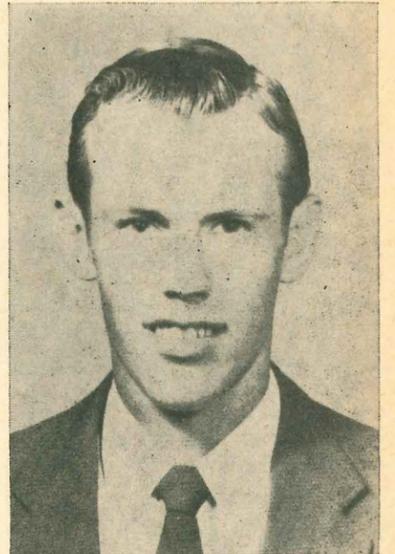
DETROIT—(BP)—A problem almost requiring a ruler for solution confronted Bill H. Lewis, pastor of Eber Baptist Church, Detroit, in a baptismal service at his church one Sunday evening.

One of the candidates for baptism was Phil Jordan, a towering athlete who won fame while a student at Witworth College, Bellingham, Wash., and who now plays center on the Detroit Pistons professional basketball team.

Jordan, who stands six feet, 10 inches tall in his bare feet, lacked only two inches being as long as the church baptistry. Some of the church members were doubtful that their pastor would be able to figure this one out.

But Lewis is resourceful. He seated

the towering candidate on a step stool and baptized him sitting down! And the five-foot, seven-inch pastor says his new church member has a marvelous testimony and shows promise of making a very useful Christian.



Garland Wilkerson was ordained to the Gospel ministry by the Georgetown Baptist Church, Georgetown, Kentucky, Sunday afternoon, December 4, 1958. Brother Wilkerson is the pastor of the Royal Spring Chapel in Georgetown.

Revival Teams Available From Southern Seminary

Southern Baptist Theological Seminary's student evangelistic group will be able to send revival teams to churches next summer.

Dr. Joseph Stiles, director of field work activities at the seminary, said the group is composed of many "capable and dedicated men."

Each team member will have had at least one year's seminary work. Some of the men are pastors or have had pastoral experience. Members of the group regularly engage in mission work, street preaching, shop preaching and personal soul-winning work.

In the past the group has sent to churches ranging in size from 17 members to churches with a membership of more than 2,000 persons.

Churches wanting a student-led revival should write Dr. Stiles, Southern Baptist Theological Seminary, Louisville 6, Kentucky, by April 15, if possible, since the seminary semester will end in May.—Ashley Cox, News Director.



James Lackey



A. V. Washburn



Allen Graves



Sibley C. Burnett



W. C. Boone



Mrs. J. D. Sapp

STATE SUNDAY SCHOOL CLINIC

First Baptist Church
Madisonville, Kentucky
February 9-13, 1959

- Morning, afternoon, and night sessions
- Outstanding faculty personnel
- Night lodging and breakfast furnished by churches of Little Bethel.



Roy Boatwright



Harold Tallant



Jesse Daniel



Harry Garrett



V. C. Kruschwitz



A. B. Colvin

STATE VACATION BIBLE SCHOOL CLINIC

Severns Valley Baptist Church
Elizabethtown, Kentucky
February 26-27, 1959

Begins at 9:30 A.M. concludes 3:30 P.M.

Associational Missionaries, Associational Superintendents of Vacation Bible School Work, Associational Sunday School Superintendents, Pastors, Associational Department Leaders who will be leading conferences in each Association, and all others who are interested in Vacation Bible School Work.

ENTERTAINMENT

Bed and breakfast will be furnished by the host church. Clinicians will buy their own lunch and evening meal.

KENTUCKY BAPTISTS AT WORK

WOMAN'S MISSIONARY UNION

State Meeting to be Held Lexington in April

By MRS. GEO. R. FERGUSON

The annual meeting of Woman's Missionary Union will be held at Lexington April 7-9, 1959.

For our first publicity we give you a list of hotels and motels with rates due to urgent haste in this matter. **Anyone desiring to stay in hotels or motels must send reservations immediately.** Rooms will be hard to get. The horse races begin in Lexington April 9. Reservations for this event are made far in advance. **Make your reservation now.** The LaFayette Hotel will be headquarters.

LEXINGTON HOTEL RATES

- Campbell House**
2 Miles S. on US-68
One Person\$ 8.00
One Room, Two Beds 12.00
- Kentuckian Hotel**
E. High St. & Viaduct
One Person 6.00
Two persons, one Bed 7.00
One Room, Two Beds 8.00
- LaFayette Hotel**
200 E. Main St., on US-25
One Person 6.00
Two Persons, One Bed 8.00- 8.50
One Room, Two Beds 9.50
- Phoenix Hotel**
120 E. Main St., on US-25
One Person 5.00- 9.00
One Room, Two Beds 8.00-14.00
Two Persons, One Bed 8.00- 9.00

LEXINGTON MOTEL RATES

- By-Pass Motel**
3 Miles E. on US-25
One Person 5.00
Two Persons, One Bed 6.00
One Room, Two Beds 7.00
- Day's Motel**
2 Miles, W. on US-60
One Person 5.00
Two Persons, One Bed 6.50
One Room, Two Beds 7.50- 8.00
- Lexington Motor Inn**
3 1/4 Miles on US-25
One Person 6.00
Two Persons, One Bed 7.00- 8.00
One Room, Two Beds 8.00- 9.00

4. Ranch Motel

1133 Winchester Road
2 Miles E. on US-60
One Person 6.00
Two Persons, One Bed 7.00
One Room, Two Beds 8.00

5. Sportsman Motel

1107 Winchester Road
2 Miles E. on US-60
One Person 5.00
Two Persons, One Bed 6.00
One Room, Two Beds 7.00

6. Springs Motel

3 Miles S. W. on US-68
One Person 6.00
Two Person, One Bed 8.00
One Room, Two Beds 9.00

7. Town House Motel

912 South Limestone
1 1/2 Miles S. on US-27
One Person 6.00
Two Persons, One Bed 7.00
One Room, Two Beds 8.00

STUDENT UNION

Kentucky Students Select Miss Ema Neeley For Summer Missions

By J. CHESTER DURHAM



Ema Neeley

Miss Ema Neeley, a senior at Georgetown College, is one of the eight Kentucky students selected for mission work during the coming summer months. A tentative appointment has been made for her to work in a good work center in New Orleans. After attending Wingate Junior College in North Carolina, Miss Neeley enrolled at Georgetown where she is majoring in Sociology. While at Georgetown she has taught a Sunday School class in the College Department, served as Devotional leader in her dormitory, and has been Program and Community Missions Chairman for the College Y.W.A. She is a member of the Volunteer Mission Band. During the summer of 1956, Miss Neeley worked in the First Baptist Church, Charlotte, North Carolina. She has also worked with the Home Mission Board in New Mexico.

BROTHERHOOD

Sebree Brotherhood Has Fourth Ladies' Night

By FORREST R. SAWYER



F. R. Sawyer

The First Baptist Church Brotherhood of Sebree, Kentucky, W. B. Webb, pastor, conducted its fourth annual Ladies' Night on November 11. The men of the Church prepared, served and made all of the arrangements for the meal. This writer commends the Sebree Brotherhood for its contribution to the spiritual unity of the church. In addition to the foregoing, one of the Brotherhood members went previously into Colorado on a deer hunting trip, and on his return served deerbergers to the "cheffs" at noon.

BROTHERHOOD JOURNAL DISTRIBUTION

Thirty-two per cent of the Brotherhood enrollment in the Baptist churches in Kentucky received the Brotherhood Journal during the past year.

The January-February-March issue of the Brotherhood Journal contains such timely articles as: *Brotherhood Work* in 1959, by L. E. Coleman; *Tel-Evangelism* by Paul Stephens; *The Jubilee Advance*, by Dr. Porter W. Routh; *Sharing With Our Own*, by Theodore Adams; *A Century of Service to Southern Baptists*, by James C. Austin (an article relative to Southern Baptist Theological Seminary, Louisville, Kentucky); *History in the Making*, by J. Allen Pennington; *Africa, a Fertile Mission Field*, by H. Cornell Goerner; *Liquor is Costly*, by Louie D. Newton; *Layman Witnessing, Using the Marked New Testament*, by David T. Mashburn; *Men and Buildings*, by S. F. Dowis; *Every Believer, a Missionary*, by Russell Bradley Jones; *Democracy in a Baptist Church*, by L. H. Cooke (prior to retirement, executive secretary of the Brotherhood Commission of the Southern Baptist Convention); and *One Less to Go*, by Dr. C. C. Warren.

The Journal's editor, Dr. George W. Schroeder, writes an interesting editorial on *Eight Can Equal One*. This is a projection of an idea pertaining to the 30,000 movement.

The Journal is Baptist literature—in fact, the ONLY Southern Baptist writing specifically for our men.

The publication is issued quarterly. The cost is 25 cents per quarter. It can be ordered from the Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis 4, Tennessee.

There are several ways the Journal can be ordered and received: (1) An individual person can order, by the quarter or by the year. (2) A Standing Order can be placed for a specified number to be sent to a given church or individual until further notice. (3) One of the best ways is: Send the Brotherhood Commission the name and address of each member of the Brotherhood. Have Journal mailed directly to the man's home. Ask that the church be billed on schedule. This procedure can be followed at no additional cost—25 cents per quarter; \$1.00 per year. MEN, THE JOURNAL will help us grow!

TRAINING UNION

By JAMES WHALEY

Kentucky Honor Church Program



James Whaley

Over 350 churches have already received the 1959 Honor Church Program Diploma. This is a special recognition certificate signed by Dr. W. C. Boone, executive secretary, and James Whaley, state Training Union secretary.

The diploma is given to churches for their returning to the state Training Union office a quarterly report. The diploma has places for five seals which include five basic items in the 1959 Training Union program.

Seal One is given for the reporting of the church observance of Youth Week. Tracts are now available on the preparation for the conducting of this event.

Seal Two is granted upon one union or department in the church receiving standard recognition.

Seal Three is granted when the church is represented in the 1959 Associational Junior Memory Work and Bible Drill, the Intermediate Sword Drill, or the Young People's Speakers' Tournament. Most of these events will be held in February or the first of March. The tracts for the preparation for these events are available from the state Training Union office.

Seal Four is granted for a net increase

of ten percent of Training Union enrollment reported by the church in its associational letter of 1958.

Seal Five concerns study course and is granted when the total number of awards requested by the church is equal to forty percent of the enrollment reported in 1958.

MUSIC

Regional Music Festival at Danville

By EUGENE F. QUINN



Miss Mabel
Warkentin

The South Central Regional Music Festival at Danville on February 27-28, 1959, will have the able assistance of Miss Mabel Warkentin, who is assistant professor of church music at Southern Baptist Seminary. Regional Music Director J. P. Jardine of Campbellsville College's music faculty is promoting the festival under the sponsorship of the Kentucky Baptist Church Music Department. State Music Secretary E. F. Quinn will also assist in the festival of Baptist choirs and hymn players of the region.

FOUNDATION

Ky. Baptist Foundation Begins New Year With Four Generous Gifts

By A. M. VOLLMER, Exec. Secy.
Kentucky Baptist Foundation

During the first two weeks of January the KENTUCKY BAPTIST FOUNDATION was the recipient of four generous gifts, totaling \$5,000.00 as follows:

- Campbellsville Baptist Church for endowment of Campbellsville College \$1,544.11
- Clear Creek Bible School \$1,000.00 from an interested donor who has given The Foundation \$2,000.00 previously.
- Mary Ann Logan Mission Fund \$2,055.00 bringing the total in this fund to \$18,055.00
- New Louisville Baptist College endowment \$500.00 This is the second gift of like amount, which now forms the nucleus of this endowment.

The income from the Foundation investments, for the month of December, totaled \$9,013.44. This was the largest

for any single month of The Foundation's existence. The return from its investments during the entire first year of its operation (1947) was \$7,345.97. The total earnings for the 12 years of its life was \$305,094.53. Its total assets now are \$1,427,723.43.

The Foundation offers its facilities to interested persons to protect the causes they love, when they no longer in life can do so.

SUNDAY SCHOOL

State Sunday School Clinic

By ROY E. BOATWRIGHT



R. E. Boatwright

The State Sunday School Clinic which will be held with the First Baptist Church, Madisonville, February 9-13, 1959, will be sponsored by the Sunday School Board, Little Bethel Association, and the Sunday School Department of Kentucky. The work of the clinic is practical and comprehensive. It will be only one week, Monday through Friday. Vital themes which pertain to administration and teaching in Sunday school work will be thoroughly

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discussed with the prayer that valuable help will be given to those workers who attend.

The four main features of the morning sessions will be under the headings of, "Major Functions of the Sunday School," "Panel Discussion of Age Group Work," "Better Administration for Better Bible Teaching," and "Better Bible Teaching for Better Bible Living." In the afternoon from 2:00 to 3:30 there will be special conferences for those interested in the following phases of work: *Vacation Bible School, Associational Sunday School Work, Church Building, Visual Aids, and Church School, Associational Sunday School Work, Church Building, Visual Aids, and Church Library.* The night sessions will be class work on age group levels. At the close of the evening session an inspirational message will be delivered.

Sunday school training credit will be granted on one general administration or teaching book upon attendance in the morning services. Those attending the evening sessions will receive credit on the book studied. Before credit is granted all requirements must be fulfilled.

A most capable faculty has been secured from various states, in the Convention. They are as follows: A. V. Washburn, Herman L. King, James V. Lackey, Jesse Daniel, Roland Crowder, W. C. Boone, Allen W. Graves, Harry L. Garrett, Robert Fitts, Sue Eller, and Roy E. Boatwright. The conference leaders will be: Mrs. Sam Brents, Miss Allene Bryan, Mrs. Bert Bethel, Mrs. Wm. McGibney, James V. Lackey, Elmer Baily, Joe Cyrus, and Mrs. Mildred Oaks.

Those who are privileged to attend will receive free of charge bed and breakfast. Please write the Sunday School Department, Middletown, Kentucky, for your reservations.



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CHESTER HAGER, Mgr.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 18, 1959

	S.S.	Add.	T.U.
Lou., Carlisle Ave. -----	1,144	--	376
Palmyra -----	50	--	30
Bowling Green, First -----	1,043	4	210
Andrew Mission -----	169	1	235
Madisonville, First -----	1,025	--	272
Mayfield, First -----	974	--	238
Mission -----	91	--	---
Owensboro, Third -----	964	2	279
Lou., St. Matthews -----	943	7	280
Hopkinsville, Second -----	938	--	253
Owensboro, First -----	921	--	190
Lou., Parkland -----	896	--	214
Lou., Crescent Hill -----	817	3	305
Missions (2) -----	152	--	---
Murray, First -----	815	6	---
Mission (1) -----	34	--	---
Elizabethtown, Severns Val. -----	811	--	193
Lou., Beechland -----	795	9	194
Mission (1) -----	140	2	54
Somerset, First -----	742	--	267
Mission -----	57	--	---
Covington, Calvary -----	714	--	---
Frankfort, First -----	713	1	200
Harrodsburg -----	646	2	200
Missions (2) -----	53	--	50
Lexington, Grace -----	637	1	152
Branch -----	22	--	---
Glasgow -----	604	--	139
Missions (2) -----	181	--	---
Paducah, First -----	578	--	204
Lou., Shively -----	542	1	139
Shively Heights -----	163	--	77
Henderson, Immanuel -----	540	--	---
Missions (2) -----	108	--	---
Lou., Hazelwood -----	540	2	104
Lou., Buechel Park -----	537	9	153
Lou., Southside -----	515	--	107
Mission (1) -----	50	--	---
Lou., Eighteenth St. -----	503	2	130
Mission (1) -----	68	--	69
Erlanger -----	494	3	93
Lou., Third Ave. -----	476	3	126
Mission (1) -----	139	--	33
Danville, First -----	467	5	126
Missions (2) -----	89	--	39
Evansville, Calvary -----	464	--	170
Lexington, Rosemont -----	459	5	144
Lou., Valley View -----	449	3	123
Lou., Farmdale -----	449	--	150
Mission (1) -----	97	2	53
Ashland, First -----	444	--	141
Missions (3) -----	150	--	---
Lou., Beth Haven -----	444	1	177
Franklin, First -----	438	--	124
Mission -----	52	--	31
Central City, First -----	436	--	233
Lou., Deer Park -----	431	1	115
Davis Mem'l Chapel -----	102	2	45
Bellevue -----	430	--	105
Winchester, Central -----	428	--	142
Lou., Valley Station -----	421	--	104
Danville, Lexington Ave. -----	419	--	88
Mission (1) -----	59	--	---
Middlesboro, First -----	414	--	148
Russellville, First -----	410	--	128
Mission -----	53	--	---
Lou., Shawnee -----	408	--	148
Morganfield, First -----	408	2	119
Lou., Bethlehem -----	407	1	127
Lou., Green Acres -----	396	2	147
Lebanon -----	394	--	102
Lexington, Porter Mem'l -----	389	--	125
Jeffersonton, First -----	389	--	98
Bardstown -----	386	--	70
Ludlow, First -----	379	2	96
Ft. Thomas -----	378	--	98
Mission -----	78	--	---
Lou., Immanuel -----	373	1	100
Greenville, First -----	356	--	158
Covington, First -----	353	--	163
Hodgenville, First -----	349	--	102
Danville, Gethsemane -----	339	--	162
Scottsville, First -----	339	--	82
Lou., Beechwood -----	337	7	124
Corbin, First -----	337	--	109
Hazard, First -----	334	--	89
Owensboro, Lewis Lane -----	327	--	116
Fern Creek, Cedar Creek -----	327	--	---
Walton, First -----	316	--	152
Frankfort, Crestwood -----	315	1	76
Hima, Horse Creek -----	308	--	---
Benton, First -----	303	--	117
Springfield, First -----	301	--	107
LaGrange, DeHaven Mem. -----	300	--	68
Versailles -----	296	--	87
Lou., Gethsemane -----	296	--	---
Shepherdsville, First -----	295	--	---
Mission (1) -----	180	--	---
Dawson Springs -----	290	--	---
Lawrenceburg, Sand Spring -----	287	2	57
Old Yellow Creek -----	285	--	---
Marion -----	285	--	82
Campbellsville, So. C'ville -----	283	--	126
Lebanon Junction, First -----	279	--	128
Lou., La Salle -----	276	2	85
Leitchfield, First -----	275	1	68

Riggs Accepts Westwood Church, Dayton, Ohio



George H. Riggs

George H. Riggs has accepted the pastorate of the Westwood Baptist Church in Dayton, Ohio, after a twelve-year pastorate at Victory Memorial in Louisville. He will begin his new pastorate on February 15.

Riggs is a native of Calhoun, Kentucky, and graduated from Western Kentucky State College and the Southern Baptist Seminary. He served pastorates at Morgantown and Island before his Victory Memorial ministry.

Mrs. Riggs was Edna Hill of Calhoun. George, Jr., 10, and Marilyn 8, are the two children of the Riggses.

Westwood in Dayton is a Southern Baptist Church and the largest in Ohio affiliated with the Southern Baptist Convention.

Mr. Riggs has been active in Kentucky Baptist denominational life and has served for several years as chairman of the Board of Directors of the *Western Recorder*.

► Lewis M. Ader has resigned his eight-year pastorate at the First Baptist Church, Olive Hill, Ky., to become pastor of the East Williamson Baptist Church, in West Virginia.

Monticello, First -----	255	1	85
Mission (2) -----	43	--	79
Owensboro, Wing Ave. -----	251	--	104
Sonora -----	239	--	101
Cold Spring, First -----	233	1	110
Hawesville -----	232	--	84
Williamson, East Williamson -----	231	6	20
Mission -----	71	--	---
Ashland, Fairview -----	227	2	84
Missions (2) -----	53	--	---
Lexington, Trinity -----	224	6	94
Falmouth -----	216	--	---
Hazel -----	216	--	---
Bowling Green, Glendale -----	216	--	103
Folsomdale, Liberty -----	202	--	79
Lou., Baptist Temple -----	200	--	57
Carrollton, First -----	200	3	65
Owensboro, Hall St. -----	---	--	183
Frankfort, Thorn Hill -----	---	--	126



SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS QUESTIONED ABOUT THE TRIBUTE Feb. 1

Luke 20:19-26

Palestine was captured by the Romans in 63 B.C., and thereafter the Jews were subservient to the Roman government. The Jews always hated foreign domination. They became more embittered against the Roman government because of the high taxes imposed upon them and the very unfair methods of collecting these taxes. They especially resented the fact that most of the taxes were sent to Rome, to be used for the benefit of the Romans, rather than being spent in their territory for the welfare of those who paid them.

It is interesting to note how opposition to Christ produced strange alliances. At the time of this incident mentioned in Luke's Gospel, the Pharisees were bitterly opposed to the Roman rule over them, while the Herodians were highly in favor of it. The Pharisees were the most orthodox and the most strict sect of the Jews. They were noted for their orthodox creed and punctilious observance of the Jewish ritual. They hated Christ with satanic animosity. The Herodians were essentially a political and not a religious party, and in this respect they were the very opposite of the Pharisees. They believed that the dominion of the Romans over the Jews was just, and that it was their duty to submit to it.

Although the two groups had nothing in common, but were at great variance with each other, these crafty and cruel enemies of the Saviour met, exchanged ideas, formed an alliance in opposition to Christ and concocted a clever scheme to allure Him into self-incrimination, and thus allow them to condemn Him. One need not be surprised that two hostile groups, like the Pharisees and the Herodians, were drawn together in their common hatred of Christ. Frequently bitter enemies become friends in a common crime. In fact, about the only thing on which Satan's followers will unite is their efforts against Christ and His cause.

Isn't it strange to what lengths some people will go in order to get rid of those whom they hate? This is especially true if those whom they want to eliminate have defeated them repeatedly in their plans to injure them, as was true in the case of our Lord.

On the occasion of this lesson, Christ's enemies were again busy at the nefarious task of trying to entrap Him in His

speech, and thereby arouse disfavor toward Him on the part of the Roman authorities. With hypocrisy in their hearts, they approached Christ and complimented Him with flattering words. They pronounced Him true, fearless and impartial. Had they been sincere, and had they believed what they said about Christ, they would not have attempted to ensnare Him in His speech. After all, they should have realized that their undertaking to do so was an absolute impossibility.

These unscrupulous enemies were not interested in ascertaining the truth. They were seeking some admission from Christ which they could twist into a charge against Him. Their diabolical scheme was to propound a question to the Master that, regardless of how He might answer it, it would bring upon Him that hatred of the populace or the punishment of the secular authorities. They merely wanted to prove that He was disloyal to His people because He advocated the payment of tribute to Caesar, or that He was a traitor to Caesar because He recommended rebellion against taxation.

Starting with words of smoothest flattery, those hypocrites asked Christ an exceedingly delicate and maliciously subtle question, the intent of which was to ensnare Him. These critics asked Him if it was lawful to give tribute to Caesar, or, in other words, to pay taxes to the Roman government. These wicked pretenders posed as learners, but in reality their minds were already closed. They were simply searching for a weapon to use against Christ. They did not care how He answered their question, so long as it would result in His own downfall and destruction. If He had answered their question in the affirmative, it was their intention to report Him as being disloyal to and lacking in zeal for the Jewish nation. In the event that He had answered their question in the negative, it was their intention to brand Him as a seditionist. These cunning and hypocritical enemies were exceedingly anxious to have some word from Christ whereby they might accuse Him to the Romans.

Our Lord, as always, was equal to the occasion. Perceiving their craftiness, and being unwilling to fall into their trap, and as an indication that He saw through their trickery and duplicity, Christ commanded them to show Him a denarius,

which was one of the coins which they used in their ordinary business transactions. When they had done so, He asked them to tell Him whose likeness and superscription appeared thereon. Of course, they had to reply, "Caesar's." By receiving it and using it as the current coin of their country, and by acknowledging that it was Caesar's, they thereby admitted their subjection to Caesar's government and their consequent obligation to pay the tribute which was demanded of them.

Then Christ gave His classic statement in which He clearly enunciated the fundamental principle of duty to government and to God. He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Since they profited by the privileges and the protection which the Roman government gave them, they were obligated to obey the laws of the state and to pay taxes for the support of the government under which they lived. By receiving the denarius and using it as the current coin of their country, and by acknowledging that it was Caesar's, they thereby admitted their subjection to Caesar's government and their consequent obligation to pay the tribute which was demanded of them.

Christ's statement surprised and shocked His questioners. Very pointedly He laid down the rule that it is the duty of all people to acknowledge their obligations to human governments and to God. Just as the coin bore the image of Caesar and was to be rendered unto him, so they bore the image of God and therefore were under obligation to yield their lives unto Him, which very thing they were refusing to do. Failure to perform one's obligation to human government is wrong, but denial of God's ownership and failure to perform one's obligation to Him is a far greater sin.

A Christian's obligation to God must never be infringed upon by his obligation to his government. In the event there is any conflict between God and the government, the Christian's duties to God must take precedence over his duties to the government. The Christian pleases his Lord when he obeys the laws of the land, unless the laws are contrary to the Lord's commands.

[The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education.]

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Wayland College Gets \$2,000,000 Land Gift

PLAINVIEW, Texas (BP)—Twenty-seven sections of West Texas farmland, valued in excess of \$2,000,000, has been given Wayland College by an elderly Tullia couple.

One of the largest individual gifts ever made to Christian education, the bequest by Mr. and Mrs. S. F. Flores is designed "to give West Texans a Baptist college second to none."

Wayland officials said the gift would more than double the school's value. One

of the eight Texas Baptist-owned colleges, the Plainview school is now valued at about \$1,300,000 and has a permanent endowment of less than \$500,000.

The Flores' property, which will go to Wayland at Mr. Flores' death, will probably go into permanent endowment. The school has 532 students and a 38-member faculty.

Wayland president, Dr. A. Hope Owen, said Flores accumulated the vast estate piecemeal since moving to West Texas in the 1880's. The 17,176 acres are located in More and Sherman counties in the upper Texas Panhandle.

Letters of Spiritual Counsel

By WAYNE B. OATES



Wayne B. Oates

Question: I am convinced of the Lord that I should enter a church vocation, but I do not feel that I should be a preaching pastor. What are the other kinds of vocational opportunities in religious work?

Answer: Time would fail me to describe the colorful variety of attractive opportunities within the area of religious work. A book like John Oliver Nelson's, *We Have This Ministry*, describes several kinds of religious education, teachers of religion in colleges, chaplains, both military and civilian, and several others. I would name such things as office secretarial positions in churches, editorial positions with denominational publications, field workers with denominational agencies, professors in theological seminaries, administrators in hospitals, orphanages, etc., social workers in Goodwill Centers, on church staffs, and in orphanages, and professors in subjects other than religion in our Baptist colleges.

All of these are opportunities which could be multiplied by the kinds of workers on our mission fields—public school teachers, medical doctors, children's workers, etc.

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Hospital Great Need In Land Of 49th Star

ANCHORAGE, Alaska—(BP)—This is the land of stars—the northern stars and the new, 49th star in the United States flag.

Southern Baptists should follow the stars into this land of untapped physical and spiritual resources, a pioneer missionary leader says. He is L. A. Watson, Anchorage, executive secretary of Alaska Baptist Convention.

The Convention has had work in the territory—which became a state in January—since 1943 and already is third highest among denominations in numbers of churches and missions in Alaska. Only Roman Catholic and Presbyterians have more.

However, there is a need for more Baptist work in the state at the present time, plus the fact that this need will increase in proportion to the expected rapid growth of the new state. Baptist leaders in Alaska believe the state will grow more rapidly now than it did as a territory. "Thousands and thousands of acres remain unsurveyed or unexplored," according to Watson.

Watson said the land rush is already on, property often selling as fast as it is surveyed. New towns will spring up; existing cities will mushroom in size. Anchorage, with a current 75,000 popu-

lation, will reach 200,000 in a decade, Watson said.

Oil and mineral deposits are vast, he continued, with Alaska's unmined copper equal to that of the great copper discoveries. "Mountains of untapped iron ore are equal to that mined in the eastern states," Watson said.

Gold, coal, and tin also are mined. As the state grows the need for preaching the Christian gospel will greatly increase. One of the greatest needs in Alaska is a Baptist healing ministry, he said. "The Chamber of Commerce, the medical association, and the city council of Anchorage have urged Southern Baptists to open and operate a hospital in Anchorage because of the city's hospital shortage."

Other needs are Christian leadership and new buildings. Alaska has a population today of 250,000 of whom 5,000 are Southern Baptists. Southern Baptists are third strongest among denominations in numbers of churches with 34 churches and missions. Roman Catholics, who have had work in Alaska since the 1700's and Presbyterians, who entered in the late 1800's, each have 37 churches and missions, Watson said.

Catholics also have five hospitals and 10 schools, Watson reported.

Hi-Acres Baptist Church Started at Lexington

In ceremonies held at Grace Baptist Church, Lexington, its Hi-Acres Baptist Mission became a Baptist church on January 4.

The mission at Hi-Acres was started by Grace Baptist Church 15 months ago. The new church was organized this year with 87 members, most of whom came into the fellowship of Grace Church through the services at the mission. LeRoy Arnold was mission pastor, and has been elected pastor of the new church.

J. R. Gillis opened the constitutional meeting with Scripture and invocation, and Phil Lambert, minister of music at Grace Church, led the singing. Dr. George M. Trout served as moderator and Chester Sharp as secretary. Assisting with the organization were Dr. O. W. Yates, moderator of Elkhorn Association; John W. Wells, superintendent of missions of Elkhorn Association; and John W. Kruschwitz, pastor at Versailles.

The newly organized church has voted to make immediate application for membership in the Elkhorn Association, the General Association of Baptists in Kentucky and the Southern Baptist Convention.

Brooks Hays Opens Law Office in Washington

WASHINGTON—(BP)—Brooks Hays, president of the Southern Baptist Convention, has opened a private law office here. He is associated with the firm of Blair, Korner, Doyle and Worth.

Hays has been a Democratic Congressman from the 5th District in Arkansas for the past 16 years. He was defeated by Dr. Dale Alford, a last-minute write-in Independent candidate, in the last election.

Although Hays will be practicing law on a selected case assignment basis, he pointed out that the major part of his time until the Southern Baptist Convention meets in Louisville, Ky., May 19-22, will be devoted to his duties as convention president.

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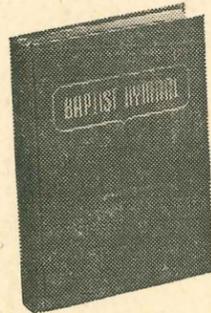
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Western Recorder Editor in Newport Bible Conference

NEWPORT, Ky., Jan. 13.—The First Baptist Church of Newport wishes to express her deep appreciation to the Western Recorder for lending us your editor, Dr. C. R. Daley, last week to lead our January Bible Conference.

One hundred thirty-one people enrolled for the course and 88 qualified for Sunday school or Training Union credit.

Since the close of the conference last Thursday many folks have been asking when we may have Dr. Daley return for another Bible Conference. Everyone who took the course of study has praised the splendid teaching of your editor. Our people have a new respect for Mark's Gospel and all of us are very grateful to Dr. Daley for opening the Book to our deeper understanding.—William G. Crawford, Minister of Education.

►Frenchburg Baptist Church has purchased another 95-foot-frontage lot adjacent to the present church property. Samuel E. Barker is the pastor there.

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Televangelism is New Evangelistic Approach

The current "Televangelism" series is the first nation-wide, co-operative evangelistic effort based on television. It is a new, modern method designed to lead a great spiritual revival involving Baptists of all six major Conventions of North America. It launches the 5-year Baptist Jubilee Advance and prepares the ground for the spring's Evangelistic Crusades.

The television series, "This is The Answer," is produced by the Southern Baptist Radio and Television Commission under the supervision of Dr. Paul M. Stevens, director. Dramatic films are made in Hollywood with outstanding writing, acting and production talent, and are based on well-known passages or parables from the Bible.

Purpose of the series, states Dr. Stevens, is to demonstrate to the unchurched that the timeless Christian message of the Scripture is perfectly relevant to their own problems of living today. Television drama, he points out, is a way to attract the attention of the unchurched who would probably avoid a "preachy" religious program.

Co-ordinating activities for "Televangelism 1959" is the Evangelism Department of the Southern Baptist Home Mission Board. Materials to participating churches and Association committees in the TV cities are provided by the Radio-TV Commission. Materials offer suggestions to congregation members to guide them in the home viewing parties and follow-through in personal witnessing.

For Individual Visits

Make a definite appointment. Set the hour early enough to allow for greetings and bringing the conversation to spiritual matters.

If the visit is in your home, arrange not to be disturbed. Make the situation as pleasant as possible for your guest. When the program is on, give it undivided attention. Turn the set off immediately after the program.

Study the program leaflet with your friend. Have Bible references marked. Be tactful. Give your own testimony. Use the Bible and remember you are seeking a decision for Christ. Invite the prospect to attend church and revival services with you.

For Viewing Parties

First consider groups already organized, such as Sunday school classes. A neighborhood group might be helpful. Find the best meeting place, secure enough episode leaflets for each person, and contact each member of the group the week preceding the telecast.

Give everyone a chance in the discussion, but try especially to draw un-

saved members into the conversation. Keep the discussion pleasant but serious.

Most stations will show the series each Sunday afternoon. Some will show it the preceding Saturday afternoon. Week-end dates, title and problem dramatized are as follows:

Feb. 1, "You Can Take It With You," evangelism; Feb. 8, "Pay the Piper," alcohol; Feb. 15, "Gimmick," Christian citizenship; Feb. 22, "Backlash," marital fidelity.

March 1, "A Walk in the Dark," materialism; March 8, "Feet of Clay," honesty; March 15, "Ah! Eighteen," teenagers; March 22, "The Sin of John Hamilton," divine forgiveness; March 29, "Valley of Shadows," fear of death.

"This Is The Answer" has become one of the nation's leading religious television series since its introduction in April, 1956. The original 23 dramas of the series have been presented as a public service by more than 210 U. S. television stations covering over 90% of the nation's TV homes. "Televangelism 1959" is a new extension of the television series and a new dimension in evangelism.

Watch Television Over These Stations

The following stations in the Kentucky viewing area are scheduled to show the Televangelism series of "This is the Answer" dramas. Some stations started January 4 but others started later and will show the remaining films following the regular run which ends March 29. All these showings are on Sundays.

P.M.	Stations
12:30.....	WKRC-TV, Cincinnati, O.
1:00.....	WEHT-TV, Henderson
1:00.....	WAVE-TV, Louisville
2:30....	WLAC-TV, Nashville, Tenn.
3:30.....	WPSD-TV, Paducah
5:00.....	WKYT, Lexington

Church Affiliation of Supreme Court Listed

WASHINGTON—Presbyterians have more on the Supreme Court than any other denomination. Although Chief Justice Earl Warren is unaffiliated he has a Methodist background and attends the Baptist church occasionally with his wife.

The religious affiliations of the other Justices are: Hugo L. Black, Baptist; Felix Frankfurter, Jewish, William O. Douglas, Presbyterian; Tom C. Clark, Presbyterian; John Marshall Harlan, Presbyterian; William Joseph Brennan, Jr., Roman Catholic; Charles Evans Whittaker, Methodist; Potter Stewart, Episcopalian.