

Western Recorder

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"I make a motion that the Western Recorder be included in our church budget, and a copy sent to each resident family."

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BUDGET COMMITTEE

AN INFORMED BAPTIST IS A MORE USEFUL BAPTIST



GLEANINGS FROM THE FIELD

TO BE AT MIAMI BEACH

► Billy Graham will attend the entire program of the Southern Baptist Convention at Miami Beach, Florida, May 17-20, speaking on Home Mission Night, according to Courts Redford.

REVIVALS

► Pastor Don Meloon, Dixon, reports a fine revival at the Dixon Missionary Baptist Church in which Pastor Ed McCollum, Tell City, Ind., did the preaching.

► J. B. Allen, Pastor Calvary Church, Somerset, was the evangelist, in a revival with Oak Grove Baptist Church, Wayne County Association, where Donald R. Molden is pastor, resulting in 18 professions of faith, 5 by letter and one rededication.

► Dr. W. K. Wood has been the evangelist for a revival at Hardmoney Baptist Church, Graves County, September 27-October 4. Dr. Wood held a previous revival with Pastor Jack Brown at Hardmoney in June of 1954.

NEW ADDRESS IN JAPAN

► Mr. and Mrs. Wayne E. Emanuel, Southern Baptist missionaries to Japan, have moved from Tokyo to Kyoto, where their address is 2-50 Minamida-Machi, Jodoji, Sakyo-Ku, Kyoto, Japan. Mrs. Emanuel is the former Mary Lou Mas-sengill, of Middlesboro.

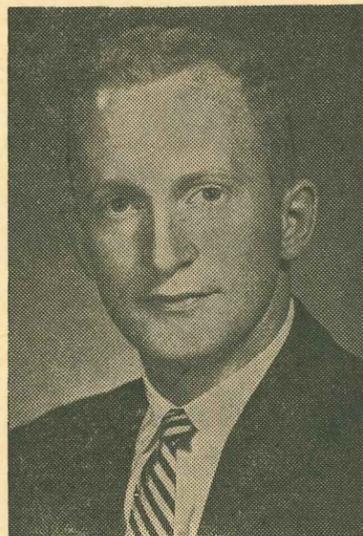
SEMINARY NOTES

► Garland A. Hendricks, professor at Southeastern Seminary, has been chosen to make a three-month study tour of rural India by the National Grange, and the Seminary has extended him a leave-of-absence. Departing in November, he and Mrs. Hendricks will make the trip, returning the first of March.

► Official enrollment at Southwestern Baptist Theological Seminary for the new semester is 1,958 students, Robert E. Naylor, president, has announced. This figure represents an increase of 29 students above last year's fall enrollment. There are 1,235 students in the school of theology, 660 in religious education, and 155 in church music. Ninety-two students are enrolled in more than one school. The total includes 1,601 men and 357 women.

NEW TESTAMENT FOUND

► A New Testament was misplaced by the owner at Camp Joy the week of June 7 this year during R.A. Camp. The inside front cover reads: "Dec. 25, 1955. Present Terry from Grandpaw & Grandmaw Dennison." If the owner will write to the finder, Mrs. H. H. Carpenter, Box 533, Route 2, Vine Grove, Ky., she will be glad to mail it to that party.



John Parker, youngest son of Rev. and Mrs. Earl Parker, Falmouth, was ordained to the full gospel ministry by the Falmouth Baptist Church recently. John's ordination was unique in that his father, Earl Parker, gave the charge to the candidate, and his brother-in-law, Lee Ratcliffe, Warrior, Ala., led the ordination prayer. The ordination sermon was preached by Carl Fields, Georgetown College, who was a teacher and counselor of John's while he was a student there. Pastor Carl Sears presented him with a Bible on behalf of the church. Young John Parker expects to be graduated from Southern Seminary in January, and he and his wife, Gayle, are presently residing in Louisville. He is a foreign mission volunteer. He was born in China while his parents were missionaries there.

THEOLOGICAL EDITOR

► Dr. Gordon Clinard, Associate Professor of Preaching at Southwestern Bap-

tist Theological Seminary, has been named managing editor of the Southwestern Journal of Theology. Former homiletical editor of the bi-annual seminary publication Clinard succeeds Dr. J. Leo Garrett who is now teaching at Southern Seminary.

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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WHEN IDOLS FALL

By W. C. HULTGREN, Pastor First Baptist Church, Tulsa, Oklahoma

The daily press has reminded us of several incidents in which ministers have recently "gone wrong." One minister left his church, found work in a gambling casino, and said he had never been happier. One was publicized as going on the professional stage, while another preacher, evangelist and religious author has gone into commercial television. Added to these are those who occasionally become "emotionally involved" from time to time and leave the ministry. One cannot help but raise the question in his mind, "Why do so-called men of God fall so far? . . . How does it happen? . . . What factors are responsible?"

It is very important for us to remember that by and large ministers, as a group, have a higher standard of morals than other vocational groups. Any other professional group you might name has a higher ratio of shift, defection and failure than the ministry.

There is no question but what we have a right to expect more of a minister than of anyone else. A minister's calling is a holy one and carries with it not only great privilege but commensurate responsibility.

Some Reasons for Failure

It could be that they were not really God-called in the first place. There are many men who feel that a "call" is not essential in the gospel ministry. Conceivably, many have chosen it as a profession and gotten into the ministry much like one would choose law, medicine, accounting or pharmacy. It is true that some might feel they have been "called" but have a shallow, superficial or even materialistic concept of the same.

Another cause might be that men who are basically dedicated and committed to Christ become "weary in well-doing" and emotionally give way under the tensions they permit to accumulate in their own mind. Elijah is a classic case in point of a man who knew great and godly usefulness one moment but under the extreme emotional and physical pressure of his task . . . in utter despondency and defeat . . . asked God to take his life.

There are others who treat their holy calling with such ultra-objectivity that they themselves are never strengthened through their ministries. It is possible for a man to deliver bread to other hungry people while he himself starves because of failure to partake of the same substance. Anyone who teaches a Sunday School class could testify as to the possibility of being theologically orthodox and yet spiritually sterile simultaneously.

Another consideration is that each of us has his own weakness and his Achilles' heel. The weakness of one is not necessarily that of another. We are, however, all subject to fault and failure. Greatly gifted men are unusually subject to this. Abraham Lincoln, Charles Spurgeon and Woodrow Wilson were all men of deep moods and subject to extreme abnormal depressions.

One other explanation could be that the minister, by the very nature of his work, deals with emotional problems and becomes himself part of that problem in greater or lesser degree. Their greatest opportunities to help can be the occasion of their greatest failing.

Let us always be quick to acknowledge that the Evil One works a bit harder to trip the one whose influence is most strategic and important to the cause of Christ . . . he loves to see the leaders stumble and fall.

Another question that comes to mind is, "Why is it always a Baptist minister who stumbles?" My immediate answer to that is, it is not always a Baptist! In this regard, it is unfortunate that Baptists have the type church government that is ours. A Catholic priest can be unfaithful to his vows, as two were in the city of a former pastorate, but they were quietly relieved of their responsibilities and not one murmur was heard through the press. Only those who heard it from the lips of the offended through the court ever realized what had happened. A Methodist or Presbyterian minister can be quickly and quietly "unfrocked" in a closed session with the presbytery or conference. Because we have a congregational-type church government, no association or state convention can discipline a man. That man is responsible only to the local congregation and hence the congregation itself must deal with the situation. This puts us often in the unsavory position of "washing our soiled linen in public." One of the greatest doctrinal distinctives of Baptists . . . our autonomy and independence . . . in this instance is one of our biggest problems. The answer to the question is, in brief, we hear more about Baptist failures because there is no way for us to really cover them up.

Our Attitude Toward Those Who Fall

This, then, raises the question of our own attitude toward men who fall while in places of spiritual responsibility.

We need to remember that Christ is hurt far worse than we. His heart is broken far more than ours. "Against Thee . . . have we sinned."

There needs to be, on our part, a sense of Christian charity, love and forgiveness. This does not mean we con-

done his failing, but that we refuse to take punishment into our own hands. It is proper to relieve people of places of spiritual responsibility and leadership if they are untrue to Christ and detrimental to the best interests of His cause. To judge them, however, in the punitive sense of the word, is not our prerogative. David knew that King Saul was disapproved because of his disobedience, but refused to take Saul's life because "judgment belongs to God . . . touch not the Lord's anointed." God does a better job than we and our own hands and conscience are clean. "He that is without sin let him cast the first stone . . ." Only the sinless can punish the sinful.

Let us also consider ourselves, lest we also be tempted. "If any man thinketh he standeth, let him take heed lest he fall."

Let us remember that in the final analysis we are individually accountable to God for our own conduct and character, not for that of another! We will never have to account for another's sin or be able to excuse ours upon the basis of his.

God's method is a man, but men are expendable. God does not need greatly gifted men as much as He needs good and godly men. The cause of Christ and His kingdom are of infinitely greater import than one individual who proves himself unworthy to his trust. Christian character is considerably more essential than a silver tongue or a quick mind. There is always inestimable spiritual damage done when a spiritual leader falls.

Many new Christians become disillusioned.

Many people, unfortunately, use this as an excuse for dropping out of church services.

The Name of Christ is blasphemed by the world.

There is the great and terrible danger that people will smugly rationalize their own inconsistencies in the light of some preacher's sin. When we hear of Lana Turner and Johnny Stompanato, o. Eddie Fisher and Elizabeth Taylor or of an errant minister, there is the possibility that we will get a feeling of relative virtue through reading of another's vices. One can say, "I am not perfect, I do much that is wrong, but thank the Lord I'm still not as bad as these!" This can be spiritually paralyzing.

Church Endures Much Evil

One of the indisputable evidences relative to the divine character of the church is its growth and endurance in spite of much evil within its ranks. The Body of Christ has much diseased tissue and many dislocated members. It has endured much poor leadership and unworthy discipleship. Many a once profitable institution has "gone under" as

(Continued on Page 9)



Not Too Surprising

By the time this reaches the reader Mr. Khrushchev will be gone from America but likely not forgotten. His visit produced great interest and some of his conduct and conversation brought surprises.

Of all the things expected of him, turning theologian and talking about God was the least thing expected of Mr. K. As the world's No. 1 Communist, we considered him an avowed atheist and, according to the Christian concept of God, this is undoubtedly so.

Upon reflection, however, it is no surprise that the Russian premier called God in on his side. Admitting God had blessed America, he claimed God's blessings for Russia also. He based this on the fact that Russia is succeeding. The identification of God's blessings with national progress, wealth, and success sounds like a theology learned in America rather than in Russia.

History reveals that every great national civilization has claimed some god's or gods' sanction and blessings. An irresistible temptation for every nation has been to identify God with its culture.

In this respect America is no exception. The call for prayers for Khrushchev, in some instances, seemed to have as their purpose to show this atheist what a great and powerful nation God has made of America. We seem to be sure that the Kingdom of God is fairly well realized in the American democracy and Mr. K. should be converted to both.

The truth is that America was born from the womb of Christian principles and fundamental Biblical concepts are written into the Constitution. We also have reason to believe man's spiritual nature is best served in a democratic form of government but it is not true that the American way of life is the fulfillment of the Kingdom of God.

The confusion of the American way of life with Christianity has been harmful in our foreign mission work especially in places of the world where American colonialism and that of other so-called Christian nations have been observed. God is not confined to any particular form of human government. "My Kingdom is not of this world," said Jesus. Christ sits in judgment upon every form of government, American democracy and Russian communism.

Christ marches on in spite of whatever human government prevails. This is the essential message of the book of Revelation. The greatest kind of Christian advance came about in the first centuries of the Christian era when Christianity was an illegal religion and persecution was common. Thus we must realize that God has American democracy under judgment just as He has Russian communism.

It might be well to remember that Khrushchev was born in religious surroundings. As a child he must have heard much about God and Jesus through

the Eastern Orthodox Church. As he grew older, however, he identified the church with the squalor, poverty, and injustice all around him. For this reason he turned to the theology of Lenin and Marx which offered more. Thus Communism is a judgment upon the Christianity identified with the Czaristic Russian culture. This is an over-simplification but helps to see why Mr. K. can turn theologian.

Let us beware of ever identifying Christianity with the American way of life lest the day come when we might renounce both and, like Khrushchev, claim God's support for a self-invented way of life.

Where Do We Stand?

In a few places in American history do Baptists have as much right to be proud as in the area of religious liberty. Baptists and Baptist-minded people in early America actually bought our heritage with conviction, persecution, and blood.

The grave danger of our day is that what has been bought at such a great price is likely to be lost by default. The struggle for religious liberty is the task for every generation. It is not a once-for-all affair but must be faced anew every day.

It is true that the right to worship in any chosen way, or not to worship at all, is written into the constitution, and the first amendment also forbids the government from showing favoritism to any particular religion. It is also true that many Baptists believe in absolute separation of church and state but few have any real understanding of the meaning of this important doctrine.

In spite of constitutional provisions to the contrary, there are many questionable practices today that endanger the historic doctrine of separation of church and state. Many of these are related to other faiths, but Baptists are also guilty.

Millions of dollars of tax money have gone to build hospitals operated by the Roman Catholics. Is this practice to be interpreted as government support of a religion? Many Baptists think so and have refused to accept Hill-Burton loans for hospitals.

Some Baptists favor accepting government grants for hospitals or taking hospitals built with Hill-Burton funds. Texas Baptists presently are in a big hassle over whether or not to accept a Texarkana hospital built in part with a government grant.

Kentucky Baptists are not clear on this issue. Many, including this editor, frown on the use by Baptists of a hospital built with the help of a government grant unless a fair rent is paid. Others see no danger.

Two illustrations serve to show our difference in attitude. The new hospital at Irvine, Kentucky, built

in part with Hill-Burton funds, has just opened under Catholic operation. But not before Baptists refused to assume operation and, along with other citizens, filed suit against operation by the Catholic order. They lost the suit.

Not too many miles away a hospital built under similar circumstances including government aid has been under operation by a Baptist Association for several years. Where do we stand?

A big question in our day is how much help Roman Catholics and other church groups should receive from tax money for the operation of parochial schools. Granted that no funds are to be used to build these schools or pay the teachers, how about transportation, government surplus commodities, free medical services, etc.?

Some would say that free transportation for parochial schools is a violation of the first amendment, and it has been so ruled in Maine, while others would not draw the line this strictly. They would regard free school transportation and surplus commodities as government services to which all are entitled.

If we draw the line strictly, we ought to observe it. Baptist children's homes and schools have been known to accept surplus commodities as have Baptist summer camps. This leaves us without a leg to stand on.

Many were incensed over a reported New England event where a Roman Catholic dignitary visited a

public school and, after speaking, stood while the children passed by in line to kiss his ring. When objection was raised the answer was given that this was only a form of handshaking. This reminds us of some many places where Baptists are predominant and the visiting Baptist evangelist is taken to the public school to preach in chapel, invite the children to the Baptist revival, and otherwise use the occasion for religious purposes. What is the difference?

Several needs for Baptists are obvious so far as religious liberty is concerned. One of these is the use of the pulpit by pastors to inform Baptist church memberships concerning the historic Baptist principles of religious liberty. When did you hear a sermon on the basis of religious liberty? It's high time we had some positive affirmations as well as a negative approach to the problem. The biggest thing we do is to get all fired up over Catholic advances while many of the things Catholics do we would have done if we had thought of them first and did not have a slight, vague tinge of conscience.

We need to decide on general principles of religious liberty upon which we stand and to educate all Baptists on these principles. Those on the other side decided many years ago on their approach and are making hay while we wrangle confusedly with them and with each other. Some of the space in this publication in coming months will be given to this important matter.

BAPTIST FORUM



ANOTHER VICTORY

Elkhorn City remained dry after a recent local option election. Six years ago the citizens of Elkhorn City voted to stop the sale of alcoholic beverages in the town. This month the same proposition was put before the people. In an overwhelming victory the citizens voted to keep the town dry.

Much of the credit for the victory goes to the Temperance League of Kentucky. The leadership, support, and encouragement of Walter C. House and his associates in the Temperance League is to be congratulated for its effort in this worthy cause. Kentucky Baptists will do well to support the Temperance League of Kentucky to the best of their ability.

Elkhorn City, Ky. Vernon P. Perkins
Elkhorn City Baptist Church

MORE ON NAME CHANGE

Do not let them change the name of our good paper. Too many changes are already being made for our good.

A Devoted Reader
Lebanon Junction, Ky.

We, the Intermediate Training Union class of the Garrard Baptist Church, wish

to express our feelings about changing the name of our *Western Recorder* paper. We think the title should be changed.

We understand that after so many years, it would be very hard to get accustomed to a new name, but we sincerely think that, since it is a Baptist paper, it should have the word "Baptist" in the title.

Garrard, Ky. Clara Senters
Editor:

Recently I was interested to read what the *Western Recorder* meant and am grateful for your explanation. I believe that the paper has outlived its name as we are no longer considered a western state, so why not call our paper "Kentucky Baptist Recorder"?

Flemingsburg, Ky. Mrs. Wm. R. Farris

ON TEMPERANCE

Confined by popular opinion to bear almost exclusively to the consumption of alcoholic beverages, the concept originally posed by the word, *temperance*, has almost been lost. One of the four cardinal virtues along with prudence, fortitude and justice, temperance was the practice of self-restraint and the employment of moderation, not only in

the exercise of eating and drinking, but also in one's total conduct and self-expression. The meaning has come now to be used of alcoholic beverages. Actually this is a mis-nomer. A temperate man is one who uses moderation in all that he does—whether eating, drinking, working, playing, etc. A temperate person is not, therefore, a total abstainer. He is one who practices self-restraint or controlled moderation. It is good for one to be a total abstainer from the use of alcoholic beverages but temperance is not the word to use in describing him.

Temperance is a very good practice, but damage is done to the thought intended when it is not extended to its full coverage. The glutton who eats too much, thereby dishonoring his body, may be as guilty as the glutton who allows his greed for wealth or earthly possessions to ruin his good qualities. The glutton for pleasure, though opposite from the glutton for work, may be no more guilty. Temperance as defined should extend to every area of one's life. In all things, moderation should be the rule. Self-restraint, the practice of clean speech, the endeavor to do "all things decently and in order", comes under the broad term, temperance. One talks too much, another drinks too much, another plays too much, another works too much—all are victims of the intemperate life. Temperance still remains a challenge as one seeks for moderation and self-restraint.

Paducah, Ky. George W. Miller,
Chaplain
Western Baptist Hospital

PROTESTANTS BARRED FROM PRESIDENCY

Protestants are barred from running for the presidency or serving in this office in a number of countries where Catholic Action has succeeded in placing such prohibitions in the constitution or in a concordat with the Vatican. This interesting disclosure was released in a study recently made by POAU. The study was prompted by Catholic complaints that in the U. S., Protestants had imposed such a ban, in reverse, on Catholic candidates.

Protestants, and Jews as well, are barred in some countries by the simple expedient of requiring that the president or chief of state must be a Roman Catholic. Companion provisions in these constitutions also provide that the official religion of the country shall be Roman Catholicism.

For Catholics Only

The Constitution of Argentina provides: "To be eligible to the office of President or Vice President of the Nation, a person . . . must belong to the Catholic Church. . . ." In Paraguay, "The President of the Republic must . . . profess the Roman Catholic Religion. . . ."

The Constitution of Spain says that "to exercise the office of Chief of State

as king or regent, it shall be necessary . . . to profess the Catholic religion. . . ."

The Constitution of Spain says that "to exercise the office of Chief of State as king or regent, it shall be necessary . . . to profess the Catholic religion. . . ." Article 1 of the Constitution of the Vatican begins: "The Sovereign Pontiff, sovereign of the City of the Vatican, has full Legislative, Executive and Judicial power. . . ." While it is not specifically provided that the person named to these dictatorial powers shall be a Catholic, it is reasonable to assume that the post would be denied to a Baptist or Methodist or person of a faith other than the Roman Catholic.

There are other countries where Roman Catholicism is declared to be the official religion of the State. It is practically a foregone conclusion that the rulers will be of Roman Catholic faith even though the personal religion of the office holder is not specified. This is true of most Latin American countries; also Italy, Ireland, Monaco, Liechtenstein and Portugal.

Other Religious Limitations

A number of other nations provide in their constitutions for the separation of church and state (provisions modeled

after those in the U. S. Constitution) but perhaps because there is a Roman Catholic majority, they tend in practice to have as chiefs of state, members of this church. So Germany since 1933. France at present has a chief executive of Catholic faith despite strong anticlerical convictions among the populace. This is true in Belgium where both King and Prime Minister are Catholic.

The laws of one country specifically bar a Roman Catholic as such from serving as chief of state. This country is England where the law is that a Roman Catholic shall not "possess or enjoy the crown and government of this realm. . . ."

The United Kingdom also provides that the sovereign must be a Protestant, a member of the Church of England. Other countries requiring that the ruler be Protestant are Denmark and Norway.

The requirement in Greece is that the ruler shall be of the Greek Orthodox faith.

Non-Christian Lands

The constitutions of Afghanistan, Iran, Jordan, Libya and Syria require that the head of the government be Moslem. In Laos and Thailand he must be Buddhist.

Contrary to these religious limitations which prevail so widely, the U. S. has no religious test for any public office. Indeed, the Sixth Article of the Constitution specifically forbids any such test. This means that any person of any faith—Protestant, Catholic, Jew, Buddhist, Hindu, Moslem or Zoroastrian, or of no religious faith—may run for any office including the Presidency, and may serve if elected.

In practice, however, members of certain faiths do tend to predominate in certain political offices in the U. S. The President has always been a Protestant when he professed a religious faith. The mayors of large municipalities like Chicago and New York have been Catholic for many years. Likewise the Democratic national chairman.—Copied.

Traffic Judge Gives Graham Illustration

One of Billy Graham's favorite illustrations was related by his staffer, Charles Riggs, to volunteer counselors for the Little Rock crusade.

While driving through a small Southern town sometime ago, Billy was stopped by a traffic cop.

"You were driving 40 in a 30-mile zone," charged the policeman.

"Sorry," replied Graham, "I am guilty. How much is the fine?"

"It'll be \$10," said the officer, "but you'll have to appear in court."

The policeman escorted the "culprit" down town to a barber shop, where the judge, a justice of the peace, was plying his trade of barbering. The judge motioned for Graham to be seated and pro-

ceeded to finish a haircut for the client who happened to be in the barber chair at the time.

Then the barber laid aside his clippers, stepped over to a table and, assuming the full dignity of his office as JP, called the court to order.

The policeman gave his testimony and the judge asked the defendant, "Guilty or not guilty?"

"Guilty," replied Graham.

"That'll be \$10," replied the judge, "a dollar a mile for every mile you're making above the limit."

Graham pulled his billfold out of his pocket and was about to pay the fine when the judge saw the name "Billy Graham" on the ticket. "Billy Graham?" he mused. "Don't I know you?"

"I certainly hope not!" responded Billy.

Then it dawned on the JP. "Are you the evangelist Billy Graham?" he asked.

And on having this confirmed, he turned out to be a Graham fan who had been a regular listener to the Graham broadcasts for years.

As the judge warmed up, Graham slipped his billfold back into his pocket and relaxed.

But soon the demeanor of the judge was stern again. "You have violated the law," he said, "and the penalty must be paid."

Sorrowfully Billy brought out his money again. But the judge motioned for him to put his money back into his pocket. "The fine must be paid," he said, "but I am going to pay it for you." And he took \$10 out of his own pocket and attached it to the ticket. Then he took Billy out and bought him a steak dinner.

"That," says Billy, "is how our heavenly Father deals with a penitent sinner."

Murder By Silence

By JESS C. MOODY

I received an impassioned appeal from a broken hearted mother asking me to write a letter to Chief Justice Earl Warren concerning her son who was scheduled to die in the electric chair.

Mr. Gash, our associate pastor, and I composed a letter to Chief Justice. The letter read:

"Honorable Sir:

"I write this letter to appeal to you as the chief judicial officer of the United States concerning sparing the life of Mr. Pete Williams who is scheduled to be electrocuted on July 5.

"While I realize that the integrity of the law must remain intact, may I simply emphasize one thing? If you could be like Ezekiel of old who "sat where they sat" with the children of

Israel in captivity, what would you, with your unlimited power, do considering the position of this broken-hearted mother.

"It is possible for a man to make some contribution to his fellowman while incarcerated; but, of course, absolutely impossible if his life is taken from him and he is cast into the abyssal darkness of eternal despair.

"Hope sees a star and faith hears the rustle of an angel's wing of mercy."

"Prayerfully,
"Jess Moody."

We prayed that God would use the letter as He willed it. Later, I wept as I read a letter informing me that Pete Williams had been given a sixty-day stay of execution and some new evidence had been discovered that might grant him a new trial.

I cannot explain my happiness as it came crashing into my realization that I had had a part in saving a man's life.

The world seemed such a wonderful place because I had helped save a man's life.

Old friends seemed dearer because I had helped save a man's life.

Petty differences between people seemed so insignificant because I had helped save a man's life.

Selfishness, greed for power, and downright meanness seemed so purposeless because I had helped save a man's life.

. . . . Then, it hit me.

. . . . A thought, surely sent from God. "I have the opportunity to save someone's life every day. Thousands of people—all around me—are more doomed than Pete Williams. The Bible says 'they are lost and destined for eternal hell. The Scripture says that Jesus died to save all who would believe on Him."

It dawned on me that I would have been willing to do anything to save a man from physical death.

Yet I was as indifferent as the next Christian concerning saving a man from spiritual death.

Surely, the most damning influence in the world is a silent Christian.



KENTUCKIAN ELECTED—The Association of Juvenile Rehabilitation Workers had its initial meeting at Ridgecrest, N. C., recently, and elected its first set of officers, one of whom was a Kentuckian. Shown above, they are, from left to right, C. E. Scarborough, Atlanta, Ga., secretary; Charles Hawkes, Houston, Texas chairman; and Sherman Towell, Louisville, Ky., will be the Long Run Association assistant chairman.



Recently, Missionary Appointees to East Pakistan, Mr. and Mrs. Frank Baugh, Jr., spoke at the morning worship service of the Harlan Baptist Church, Harlan, Kentucky. Following the service the guest speakers, pastor, and deacons had a picture made with the "Silent Bible Class." Alex Cummins, Sr., member of the Harlan Church, is the teacher of the "Silent Class." Mr. Cummins is deaf and he has been interested in this phase of the work for a long time. During the summer months he teaches the class every Sunday morning. The V.T.C. bus line in Harlan provides free transportation for all the deaf people who will attend Sunday School. Only last Sunday the pastor, Dr. E. Keevil Judy, baptized a young woman who had made her profession of faith in Christ the week before. These people are most appreciative of the interest shown them, and they trust more deaf people will be reached. First Row (left to right): Jimmy Bushnell, John Ingraham, Sr., Clark Bailey, Jr., Frank Baugh, Sr., Mrs. Frank Baugh, Jr., Frank Baugh, Jr., Dr. E. Keevil Judy, pastor, Pearl Bassham, Clarence Cornelius. Second Row: W. D. Jones, S. T. Prestridge, Bill Gene Cudd, Arthur Dale, W. A. Faulkner, C. M. Stevens. Third Row: Silent Bible Class Members—Mrs. Alex Cummins, Billie Mansco, Fannie Whitehead, Bobby Fowler, Alex Cummins, teacher, and Lewis Fowler. Fourth Row: James Thomas, Mrs. James Thomas, Ann Preston, Willard Fowler, Jim Wynn.

CLASSIFIED ADS

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►The Clear Creek Church Furniture Factory, Pineville, Ky., a \$300,000.00 student industry, was dedicated in special services at Clear Creek Baptist School here on Tuesday, October 27. Speakers for the occasion were Dr. W. R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville, and vice-president of the Southern Baptist Convention, and Dr. Wayne Dehoney, pastor of First Baptist Church, Jackson, Tennessee, and past president of the Board of Trustees of the Clear Creek school. Dr. Dehoney, who was elected vice-president by the Southern Baptist Pastors' Conference last May, was formerly pastor of the First Baptist Church of Pineville.

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WHEN IDOLS FALL

(Continued from Page 3)

people have lost confidence in its leadership. The church, as an organism, organization and institution, however, has maintained itself and grown, which growth is only attributable to the fact that Christ is Head of the Church and the powers of hell will not ever overwhelm her!—Baptist New Mexican.

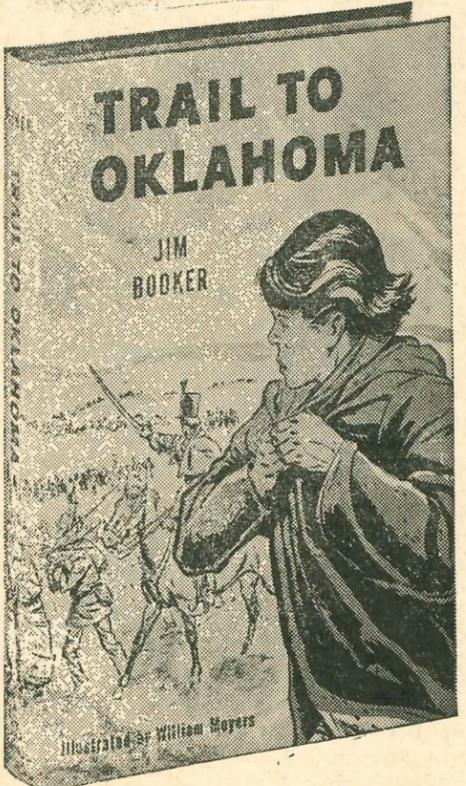
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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 27, 1959

| | S.S. | Add. | T.U. |
|-------------------------------|------|------|------|
| Louisville, Walnut Street | 1438 | 7 | 328 |
| Missions | 436 | 1 | 164 |
| Louisville, Ninth and O | 1257 | 6 | 381 |
| Louisville, Carlisle Ave. | 1161 | 3 | 288 |
| Palmyra | 41 | 15 | 15 |
| Corydon | 41 | 35 | 35 |
| Madisonville, First | 1157 | 281 | 281 |
| Mayfield, First | 1017 | 245 | 245 |
| Mission | 96 | 9 | 9 |
| Lexington, Calvary | 1017 | 9 | 365 |
| Mission | 22 | 13 | 250 |
| Bowling Green, First | 1009 | 16 | 207 |
| Andrew Mission | 207 | 16 | 256 |
| Hopkinsville, Second | 1008 | 3 | 272 |
| Owensboro, Third | 1000 | 25 | 341 |
| Lexington, Immanuel | 992 | 17 | 207 |
| Todd's Road Chapel | 17 | 9 | 207 |
| Frankfort, First | 929 | 12 | 245 |
| Louisville, Crescent Hill | 927 | 109 | 245 |
| Missions (2) | 109 | 914 | 914 |
| Murray, First | 914 | 40 | 28 |
| Mission | 40 | 875 | 204 |
| Owensboro, First | 875 | 875 | 186 |
| Elizabethtown, Severns Valley | 875 | 62 | 232 |
| Missions (2) | 62 | 860 | 229 |
| Louisville, St. Matthews | 860 | 9 | 161 |
| Louisville, Parkland | 858 | 3 | 161 |
| Harrodsburg | 852 | 53 | 28 |
| Missions (2) | 53 | 835 | 257 |
| Hopkinsville, First | 835 | 137 | 61 |
| Mission | 137 | 830 | 210 |
| Covington, Calvary | 830 | 826 | 191 |
| Covington, Latonia | 826 | 23 | 310 |
| Lexington, Grace | 822 | 793 | 180 |
| Branch | 23 | 53 | 34 |
| Somerset, First | 793 | 45 | 10 |
| Mission | 53 | 758 | 182 |
| Newport, First | 758 | 97 | 77 |
| Chapel | 97 | 45 | 10 |
| S. Newport Mission | 45 | 746 | 3 |
| Louisville, Beechland | 746 | 213 | 6 |
| Chapel | 213 | | |

| | | | |
|-------------------------------|-----|-----|-----|
| Lou., Beechmont | 740 | 5 | 139 |
| Glasgow | 731 | 4 | 144 |
| Missions (2) | 183 | 4 | 71 |
| Campbellsville | 718 | 8 | 202 |
| Missions (4) | 137 | 8 | 202 |
| Louisville, Buchel Park | 675 | 184 | 169 |
| Henderson, Immanuel | 664 | 198 | 230 |
| Missions (2) | 184 | 35 | 118 |
| Paducah, Immanuel | 625 | 568 | 128 |
| Ashland, First | 614 | 567 | 204 |
| Missions (3) | 198 | 557 | 132 |
| Georgetown | 585 | 557 | 165 |
| Mission | 35 | 557 | 103 |
| Louisville, Hazelwood | 568 | 557 | 160 |
| Winchester, Central | 567 | 63 | 225 |
| Paducah, First | 559 | 552 | 143 |
| Ashland, Unity | 557 | 545 | 170 |
| Covington, Erlanger | 557 | 543 | 26 |
| Florence | 557 | 67 | 144 |
| Danville, First | 557 | 532 | 194 |
| Mission | 63 | 527 | 163 |
| Owensboro, Hall Street | 552 | 519 | 203 |
| Lexington, Rosemont | 545 | 517 | 140 |
| Corbin, Central | 543 | 514 | 36 |
| Mission | 67 | 133 | 223 |
| Louisville, Shively | 532 | 513 | 101 |
| Evansville, Calvary | 527 | 495 | 177 |
| Louisville, Rockford Lane | 519 | 491 | 106 |
| Louisville, 23rd and Broadway | 517 | 487 | 127 |
| Louisville, Third Avenue | 514 | 487 | 121 |
| Mission | 133 | 486 | 175 |
| Louisville, Beth Haven | 513 | 485 | 88 |
| Bellevue | 495 | 480 | 93 |
| Louisville, Bethlehem | 491 | 478 | 42 |
| Louisville, Valley Station | 487 | 92 | 128 |
| Mt. Washington | 487 | 476 | 111 |
| Lexington, Porter Memorial | 486 | 475 | 137 |
| Louisville, Highland | 485 | 70 | 36 |
| Louisville, Southside | 480 | 469 | 114 |
| Louisville, Farmdale | 478 | 66 | 52 |
| Mission | 92 | 465 | 233 |
| London, First | 476 | 464 | 103 |
| Hazard, First | 475 | 459 | 95 |
| Franklin, First | 473 | 459 | 96 |
| Mission | 70 | 456 | 172 |
| Louisville, Eighteenth Street | 469 | 453 | 112 |
| Mission | 66 | 446 | 88 |
| Central City, First | 465 | 425 | 59 |
| Louisville, Bethany | 464 | 424 | 115 |
| Richmond, First | 459 | 421 | 130 |
| Ludlow, First | 456 | 416 | 76 |
| Paducah, East | 453 | 411 | 83 |
| Lebanon, First | 446 | 100 | |
| Versailles | 425 | | |
| Bardstown | 424 | | |
| Middlesboro, First | 421 | | |
| Louisville, Green Acres | 416 | | |
| Louisville, Lexington Avenue | 411 | | |
| Danville, Lexington Avenue | 411 | | |
| Missions (2) | 100 | | |

(Continued on Page 12)



A FAMOUS EPISODE IN KENTUCKY HISTORY...

TRAIL TO OKLAHOMA

by Jim Booker

This is the story, told for the first time for boys and girls, of the Cherokee's forced march from their home in the mountains of North Carolina to the government reservations of Oklahoma. Told through the eyes of Young Deer, a lad of twelve, the book reveals the boy's initial awakening of a moral and spiritual maturity. Re-creates, with vivid characters, one of the most interesting episodes in the history of Kentucky. (26b)

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The Oak Ridge Baptist Church in North Bend Association, South of Covington, dedicated its new church building Sunday afternoon, October 4, with Dr. Clyde Francisco as the speaker. The church also celebrated its One Hundred Fifteenth Anniversary at the same time. The church has spent approximately \$100,000 on the total structure. The interior is of contemporary design and is in California redwood. This is an excellent addition to our rural churches in Northern Kentucky.

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KENTUCKY BAPTISTS AT WORK

TRAINING UNION

State Planning Meetings For Associational Training Union Officers

By STANLEY HOWELL

The purpose of these State Planning Meetings for Associational Training Union officers is to introduce new materials and present the Training Union program for the new associational year. All meetings 7:00-9:00 p.m. (local time):

| Date | Association | Place |
|---------|------------------|----------------------------|
| October | | Baptist Churches |
| 20 | Allen | Glasgow |
| 20 | Anderson | Lawrenceburg |
| 22 | Bell County | First, Pineville |
| 23 | Blackford | Fordsville |
| 29 | Boone's Creek | First, Richmond |
| 29 | Booneville | First, London |
| 30 | Bracken | Flemingsburg |
| 27 | Breckenridge | Garfield |
| 19 | Campbell County | First, Covington |
| 30 | Casey County | First, Danville |
| 23 | Central | Springfield |
| 20 | Crittenden | Williamstown |
| 23 | Davless-McLean | Fordsville |
| 19 | East Lynn | Buffalo |
| 23 | East Union | First, Williamsburg |
| 20 | Edmonson | Glasgow |
| 30 | Elkhorn | Porter Memorial, Lexington |
| 27 | Enterprise | First, Pikeville |
| 20 | Franklin | Lawrenceburg |
| 19 | Freedom | First, Monticello |
| 22 | Gasper River | First, Rochester |
| 23 | Goshen | Fordsville |
| 26 | Green Valley | Sebree |
| 29 | Greenup | First, Ashland |
| 22 | Henry County | Newcastle |
| 29 | Irvine | First, London |
| 29 | Jackson County | First, London |
| 29 | Laurel River | First, London |
| 20 | Liberty | Glasgow |
| 30 | Lincoln County | First, Danville |
| 26 | Little Bethel | Sebree |
| 27 | Long Run | Fourth Ave., Louisville |
| 19 | Lynn | Buffalo |
| 29 | Lynn Camp | First, London |
| 23 | McCreary County | First, Williamsburg |
| 30 | Mercer | First, Danville |
| 26 | Middle Fork | Whitesburg |
| 20 | Monroe | Glasgow |
| 23 | Mt. Zion | First, Williamsburg |
| 22 | Muhlenberg | Rochester |
| 23 | Nelson | Springfield |
| 19 | North Bend | First, Covington |
| 22 | North Concord | First, Pineville |
| 23 | Ohio County | Fordsville |
| 26 | Ohio Valley | Sebree |
| 20 | Owen County | Williamstown |
| 27 | Pike | First, Pikeville |
| 26 | Pine Mountain | Whitesburg |
| 19 | Pulaski County | First, Monticello |
| 29 | Red River | First, Richmond |
| 19 | Russell County | First, Monticello |
| 26 | Russell Creek | Greensburg |
| 27 | Salem | Garfield |
| 19 | Severns Valley | Buffalo |
| 20 | Shelby County | Lawrenceburg |
| 19 | South Concord | First, Monticello |
| 30 | South District | First, Danville |
| 23 | South Union | First, Williamsburg |
| 22 | Sulphur Fork | Newcastle |
| 29 | Tate's Creek | First, Richmond |
| 26 | Taylor County | Greensburg |
| 20 | Ten Mile | Williamstown |
| 26 | Three Forks | Whitesburg |
| 20 | Union | Williamstown |
| 22 | Upper Cumberland | First, Pineville |
| 19 | Wayne County | First, Monticello |
| 22 | Whites Run | Newcastle |

WOMAN'S MISSIONARY UNION

Kentucky Y.W.A. Council

By NINA MARTIN

The Young Woman's Auxiliary summer conference at Cedarmore marked an end to the term of office for three Kentucky Y.W.A. officers. Although Eula Jones' two year term as president is only half over, she has resigned due to her forthcoming marriage. Our appreciation is extended to Eula, along with the other officers who have served faithfully during the past year. Jane Sharp of Georgetown College served as chorister; Ann Caudill, of Stanford, as recreation leader; and Pat Gaines, of Milton, served an unexpired term of vice-president.

A MESSAGE FROM OUR OUTGOING PRESIDENT



Eula Jones

"Kentucky Y.W.A. Conference at Cedarmore in August was a refreshing experience indeed! Mary Louise Barnett was appointed to serve as state president for the coming year. She is a native of Harrodsburg, presently residing in Louisville where she teaches in the Jefferson County School System. Mary Louise is a graduate of Georgetown College, where she was president of the Ann Hasseltine Y.W.A. during her senior year.

"Newly elected officers are as follows: Pat Gaines, of Milton, vice-president; Judith Wilson, of Maysville, chorister;

and Anita Wilson, of Corbin, recreation leader. Wilma Gaines, of Frankfort, begins her second year as secretary; and Janet Davis, of Owensboro, continues as pianist.

"The blessings of service in Young Woman's Auxiliary have been immeasurable. My prayer is that the young women of Kentucky will continue to grow in missionary zeal and vision—and in so doing take the message of salvation to the ends of the earth.

"Eula Jones, Danville."

BROTHERHOOD

The Brotherhood Leadership and Service Training Program

Training of leadership, while requiring the need of desire on the part of men for skill and know-how, must be predicated on comprehensive and effective course materials. These in turn must be put into the hands of trainers who are familiar and adept with them.

The Brotherhood leadership and Service Training Program is an attempt to give men, who will assume the responsibility of training other men, the materials needed to do the best feasible job. This program is only in its beginning stages. Therefore materials dealt with in this issue of the *Handbook* will be only those units of course material available. Each succeeding issue of the *Handbook* will deal with added units as they are prepared and made available.

Every member of the Brotherhood receives a membership card upon enrollment as a new member. This card has a dual purpose. It not only is a certificate of membership in a Brotherhood, but is an individual record form for the Training Program. Every Brotherhood man is expected to engage in some training. He cannot properly serve his church and denomination without study and participation.

The record form reflects the picture of a man's performance in his effort to better equip himself for service through his church and denomination.

Currently the Brotherhood Leadership and Service Training Program is comprised of five basic units. Prerequisite to all others is the *Brotherhood Guidebook*. This is a general methods unit which gives a man a comprehensive view of Brotherhood work in a Baptist church. It is prepared and studied in the traditional study course pattern.

Men who are interested in working with boys should avail themselves of the opportunity to take the *Royal Ambassador Basic Leadership Course*.

Associational Brotherhood leaders will find the unit entitled *The Associational Brotherhood* a vital asset to an understanding of their combined efforts, function and relationships in the association.

An additional unit for church Brotherhood leaders, which provides advanced study for those who have already studied the *Guidebook*, is *A Church Using Its Brotherhood*.

A welcome help for all Royal Ambassador leaders is the unit on *Royal Ambassador Campercraft*.

These five units comprise the Brotherhood Leadership and Service Training Program at the present time. Late in 1960 materials for two more units are expected to be ready for use. Every effort is being made to use methods, techniques and materials which will enable men to receive the most information in the shortest period of time. Consequently the materials vary rather than appear in the traditional study course fashion. Special attention has been given to the use of visual aids, both projected and non-projected, and to workbook procedures.

AWARDS

A certificate will be awarded upon completion of each unit or 1/2 unit course. Courses of 7 1/2 hours' duration constitute a unit. Courses requiring four hours' work equal 1/2 unit. A major award will be given after completion of three units of work, including the unit on the *Brotherhood Guidebook*.

A second major award will be presented to men who complete an additional four units.

CHURCH STUDY COURSES

Brotherhood men are encouraged to recognize the importance of participation in the traditional study courses offered by their churches as a part of their training for leadership and service. Study courses dealing with broad areas of work such as evangelism, stewardship, missions, etc., should be pursued by men as they are offered by their respective churches. Units on these broad areas will not be developed in the Brotherhood Leadership and Service Training Program except when special adaptation is needed to reach and interest men and boys.

Success in achieving the purposes of Brotherhood requires an understanding of all areas of the program of a church. A large part of any program of preparation for leadership and service should consist of participation in the educational organizations of the church other than Brotherhood and Royal Ambassadors. Every man should become a part of the Sunday School and Training Union of his church. Each man should be urged to participate in study courses which are

a part of the work of these organizations. (Copyrighted. Used by permission of the Brotherhood Commission as it appears in *Brotherhood Handbook 1960*.)

SUNDAY SCHOOL

Bible Survey Plan for Sunday School Workers

By ROY E. BOATWRIGHT



R. E. Boatwright

The Bible Survey Plan is an excellent opportunity for the pastor to lead his Sunday school workers in a study of the entire Bible during the first eight months of the new Sunday school year. It is suggested that churches begin the plan in October, 1959, and continue through May, 1960.

The plan calls for the class to meet two hours one night each week or at some other stated time to study under the direction of the pastor the Bible starting with Genesis and continuing through the book of Revelation by May. Teachers and Officers' are encouraged to attend the classes.

The classes are not to conflict with other stated meetings on the church calendar such as January Bible Study Week, M-Night and other important meetings. There are certain suggested helps for the pupil and teachers. The following is a list of books that are to be used in the plan:

- The Book of Books*, H. I. Hester, Oct. 5, 12, 19, 26; Nov. 2
- From Adam to Moses*, H. W. Tribble, Nov. 9, 16, 30; Dec. 14, 28
- From Joshua to David*, John L. Hill, Jan. 11, 18, 25; Feb. 1, 18
- From Solomon to Malachi*, Kyle M. Yates, Feb. 15, 22, 29; March 7, 14
- From Bethlehem to Olivet*, Hight C. Moore, March 28; April 4, 11, 18, 25
- From Pentecost to Patmos*, Hight C. Moore, May 2, 9, 16, 23, 30

In addition to the Study Course Books which are to be used in the study of the Bible, prepared "Bible Survey Plan Supplementary Teaching Materials" for the teacher will be sent upon request free of charge. "Supplemental Bible Study Helps" for the class members can be secured from the Baptist Book Store for ninety cents each. These are very vital in the study of the Bible. The pupils supplemental helps primarily deal with character studies of the Bible.

The Sunday School Department will be happy to send upon request copies of the "Bible Survey Plan".

TOP TEN CHURCHES IN TRAINING, October '58 - August '59

| | | |
|------------------|----------------|-------|
| Ninth & O | Long Run | 2,406 |
| Walnut Street | Long Run | 942 |
| Carlisle Ave. | Long Run | 781 |
| Beechmont | Long Run | 556 |
| Lebanon Junction | Nelson | 501 |
| Eastern Parkway | Long Run | 480 |
| Severns Valley | Severns Valley | 469 |
| Eighteenth St. | Long Run | 462 |
| Latonia | North Bend | 418 |
| Perryville | South District | 413 |

TOP TEN ASSOCIATIONS IN TRAINING, Oct. '58 - Aug. '59

| | |
|----------------|--------|
| Long Run | 12,282 |
| Elkhorn | 2,946 |
| South District | 1,896 |
| North Bend | 1,407 |
| Nelson | 1,149 |
| Severns Valley | 1,104 |
| Davless-McLean | 1,095 |
| Greenup | 963 |
| Taylor County | 851 |

CHURCH MUSIC

Kentucky Makes Fourth In Music Training

By EUGENE F. QUINN



E. F. Quinn

To the end of the July report of church music training awards earned for 1958-59, Kentucky is in fourth place among the twenty-seven states listed who have made requests for music training awards.

Kentucky's topped this year only by Texas, which has 4,595 awards earned;

Georgia with 3,571 awards, and Alabama with 1,854 awards earned. The number which Kentucky has earned for the year is 1,632.

Kentucky is fourth also in the number of churches which have reported awards earned, being led only by Texas with 290 churches having reported awards earned; North Carolina, 285 churches; and Georgia, 271 churches. Kentucky's total is 244 churches to date.

The number of associations which have been reached with at least one music training award earned are in about the same order with Texas having had 77 associations reporting awards earned; Georgia with 56 associations and Alabama reporting 48 associations. Kentucky is tied with Mississippi, having had 47 associations reporting at least one music award earned during this year.

Kentucky Baptists are catching up on the music training which we had been missing for years before the state department was organized in 1956.

JUNIOR VACATION MUSIC SCHOOLS ARE THE TREND

The trend in the ministry of music in many Kentucky Baptist churches is toward planning a vacation music school for at least the Juniors of the church. Reports have come from churches in Louisville, Harlan, and Bowling Green of successful schools.

First Baptist Church of Bowling Green sponsored a vacation music school for the Warren Baptist Association which enrolled 160 Juniors from a dozen churches for 2½ hours of music training, refreshments and missionary training on each morning for one week. A unique feature of this school was a worship service at the beginning of the session each morning which was conducted by Juniors entirely, except for the speaker who was a pastor in the association. The content of the classes in this school consisted of units of work from *The Church Musician* for the Junior choir program.

It seems that more churches are arranging for special periods of training during the summer for Juniors, Intermediates and Adults than in the past. Lyndon Baptist Church in Louisville had a vacation music school for Juniors each morning of the last week in August and a church music school each night for the Young People and Adult as did some other churches who reported.

In most of the vacation music schools which have been reported, a work book has been made up by the leadership of the church for the Juniors to use in their music school. The work book consists of mimeographed sheets on theory, on hymn studies, on conducting and whatever other types of music teaching and training is selected by the leadership of the school. The Junior units of music activity which are found in the back of each monthly magazine entitled *The Church Musician* provide very good materials for work books, as well as for materials for the outlines for the music classes for such a school.

FORWARD PROGRAM Of Church Finance

Successful in Rural Simpsonville Church

By THOMAS B. CHANEY, Director

We appreciate very much the following unsolicited testimony from layman L. H. Shouse, of the Simpsonville Baptist Church which was brought to our office by Pastor W. D. Sharp.

"I was first introduced to the Forward Program by my pastor, Brother W. D. Sharp. He gave me a *Brotherhood Journal* which contained an article about it and asked me to consider prayerfully such a program for our church. This was done among several deacons and other leaders of our church. I can see now that the actual ground work was being laid at this time.

"After some time and the reactions of several people had been observed our pastor introduced 'The Forward Program' to the deacons and asked for a motion to recommend this to the church. We were assured by him that it had

proved a complete success in other churches but the big question in my mind, and I am sure that I shared this doubt with others, *would it work here? Has it been tried and proven in a rural church such as this?* At that time I wasn't a full tither myself. This probably helped to justify my skeptical attitude toward the Program.

"The night the Forward Program was adopted in a regular business session of our church, I knew that a decision had to be made in my life. I made that decision then to give at least a tenth of my income to God's work. *I knew then that the Program would work.* It required a lot of work by a lot of people. In a church the size of ours practically everyone had a job. That, in my estimation, was the main factor in complete success that we had. With almost every member of the church in the program, how could they possibly not become a part of it?

"The loyalty dinner was one of the many highlights of the Forward Program. There we enjoyed a fellowship with people that many of us didn't even know to be members of our church. Those people were in a sense brought back into the fold.

"I served as chairman of the 'Budget Pledging Committee.' The duty of this committee was to organize and train canvass teams to go into the homes and talk to people about their commitment toward 'His' work. To me that is Christianity in action. The spirit with which the people who served on these teams responded was in itself a revival in our church.

"The figures that show a doubled budget for our church are secondary when I consider the many lives that must have been rededicated to 'His' service during this great program. We are going forward and expanding 'His' kingdom on the earth."

The resident membership of Simpsonville Church is about 225. The budget was increased from \$7,500.00 to \$16,000.00. The members, for the first time, were given the opportunity to subscribe the budget. They pledged \$15,500 dollars and have given more than was pledged.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 27, 1959 (Continued from Page 9)

| | S.S. | Add. | T.U. |
|------------------------------|------|------|------|
| Louisville, Shawnee | 406 | --- | 121 |
| Jeffersontown, First | 397 | 5 | 95 |
| Campbellsville, | | | |
| S. Campbellsville | 397 | 4 | 136 |
| Springfield | 395 | --- | 102 |
| Russellville, First | 391 | --- | 135 |
| Mission | 54 | --- | --- |
| Danville, Gethsemane | 389 | 1 | 206 |
| Corbin, First | 388 | --- | 95 |
| Greenville, First | 382 | --- | 155 |
| Ft. Thomas, First | 380 | --- | 67 |
| Mission | 105 | --- | --- |
| Walton, First | 379 | 1 | 190 |
| Barbourville, First | 377 | 4 | 221 |
| Missions (3) | 223 | --- | --- |
| Hima, Horse Creek | 373 | --- | --- |
| Louisville, Beechwood | 366 | 7 | 123 |
| Owensboro, Buena Vista | 365 | --- | 103 |
| Ashland, Pollard | 361 | 1 | 134 |
| Missions (2) | 115 | --- | --- |
| Louisville, Immanuel | 349 | 5 | 76 |
| Frankfort, Thorn Hill | 346 | --- | 116 |
| Scottsville, First | 342 | 1 | 89 |
| Covington, First | 341 | 3 | 200 |
| Mission | 69 | --- | --- |
| Lebanon Junction, First | 322 | 2 | 123 |
| Lawrenceburg, Sand Spring | 320 | 1 | 64 |
| Owensboro, Lewis Lane | 315 | --- | 129 |
| Dawson Springs, First | 310 | --- | 66 |
| Marion | 307 | --- | 90 |
| Leitchfield, First | 297 | --- | 101 |
| Falmouth | 296 | --- | --- |
| Mission | 35 | --- | --- |
| Owensboro, Seven Hills | 295 | --- | 117 |
| Lou., Gethsemane | 291 | 12 | 95 |
| Middletown, First | 291 | --- | --- |
| Bowling Green, Glendale | 288 | --- | --- |
| Earlington, First | 288 | 2 | 123 |
| Mt. Vernon, First | 284 | --- | 76 |
| Hawesville | 283 | 2 | 100 |
| Louisville, LaSalle Avenue | 276 | 2 | 69 |
| Ashland, Fairview | 272 | --- | 71 |
| Mission | 37 | --- | --- |
| Hazel | 269 | --- | --- |
| Williamson, East Williamson | 264 | 2 | 67 |
| Mission | 67 | --- | --- |
| Louisville, Audubon | 261 | --- | 63 |
| Carrollton, First | 254 | --- | 67 |
| Sonora | 252 | --- | 95 |
| Middlesboro, | | | |
| East Cumberland Avenue | 248 | --- | 88 |
| Shepherdsville, Little Flock | 245 | --- | 65 |
| Owensboro, Wing Avenue | 238 | --- | 92 |
| Folsomdale, Liberty | 222 | --- | 72 |
| Cloverport | 218 | --- | --- |
| Mt. Carmel | 203 | --- | 110 |
| Morgantown, First | 191 | --- | 118 |
| Woodbury Chapel | 29 | --- | --- |
| City Chapel | 14 | 2 | --- |
| Madisonville, Liberty | 188 | --- | 142 |
| Nicholasville | 40 | 1 | 99 |

►Mrs. Dorothy Smith, wife of Pastor Duncan J. Smith, died September 15, 1959, after a lingering illness of several weeks. The funeral was conducted by Pastor Charles Smith at New Harmony Church the following Thursday, and Clyde Voyles had the graveside service at Hartford Cemetery. Her husband is pastor of New Harmony Church, Muhlenberg Association. Besides her husband, she is survived by two sons, Kennedy and Tommy, and other relatives.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

SPIRIT-FILLED WITNESSES For October 11, 1959

This lesson is concerned with the mighty work of the Holy Spirit on the day of Pentecost, which was truly one of the most epochal events of history.

Acts 2:1-4

On the fiftieth day after Christ's resurrection the one hundred and twenty disciples were in one place and with a wonderful spirit of unanimity. According to promise the Holy Spirit descended upon these assembled believers. There were various evidences of His presence. There was an audible sign—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." There was a visible sign—there appeared unto the disciples divided tongues which resembled fire, and one sat upon the head of each person present. This was the visible evidence that each of them had received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them. He so took possession of them that they throbbed with His sympathies, spoke His thoughts, and conformed to His will. To be "filled with the Holy Spirit" is for Him to have all there is of us by entire and perfect yieldedness.

Another supernatural manifestation on that day was the speaking in foreign languages. Immediately after the Spirit filled them, took complete possession of their faculties, and gave them the right thoughts and emotions, they "began to speak with other tongues," and those present understood what they said. The long-promised outpouring of the Holy Spirit had taken place. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language in the world. And being filled with and empowered by the Holy Spirit constitute the glorious privilege and the personal duty of every believer.

Acts 2:22-24

Whereas Peter was formerly timid and cowardly, he was bold and brave. This was due to the fact that he was filled with and empowered by the Holy Spirit. When the Holy Spirit is in control of any life there is not any room for cowardice and fear. When a Christian is filled with the Holy Spirit he is bold and courageous in speaking for Christ.

Peter's sermon at Pentecost was truly

a masterpiece. And the fact that it was a reclaimed backslider who preached it is abundant proof that God can take a wayward man and use him mightily provided that man will yield himself completely to Him. Peter's sermon was scriptural, logical, practical, pointed, personal, convincing, persuasive and effective.

In his sermon Peter emphasized the manhood, Messiahship, miracles and manifestation of the Lord Jesus Christ. To prove to the people that Jesus of Nazareth was in reality the promised Messiah, Peter reminded his hearers that He had been "approved of God" among them. This approval was evident in the "miracles and wonders and signs, which God did by Him," in their very midst. Those manifestations of divine power had been foretold by the Old Testament prophets. Peter declared that Christ had fulfilled so completely these prophecies that, beyond the shadow of a doubt, He was the promised Messiah. He proclaimed Him as the redeeming, risen and reigning Messiah.

Peter made much of the crucifixion of Christ. He knew that if the crucifixion be left out, with its stupendous message of the innocent suffering the punishment which the guilty deserved, then the sermon would not bear the credentials of Christianity. Preaching, which is worthy of the name, magnifies the crucifixion of Christ and sets Him forth as the One Who bore our sin in His body on the cross. Any preacher or Sunday School teacher who fails to emphasize the vicarious death of Christ is a very poor one. Christ's death was certainly not a surprise to God. Rather, it was by God's determinate counsel and foreknowledge that the Son was delivered up to die for the sin of the world. Christ's death was in fulfillment of God's decree, and the manner of His death, "by wicked hands," was foreknown and foretold. In the light of this truth, Peter declared the complete moral responsibility of those who put Him to death. The fact that the cross was in the eternal plan of God did not justify those who slew Christ. They acted as free moral agents fully responsible for their wicked deeds. Peter was careful to make it clear to the Jews that they were guilty of two things—they rejected Christ and they nailed Him to the cross.

Moreover, God had shown His approval of Christ in that He had raised

Him from among the dead. Men had done everything within their power to prevent His resurrection. They had rolled a big stone in front of the door of the tomb, put a Roman seal on the stone, and then placed a guard of soldiers around the tomb as a final precaution. But, as Peter said, "It was not possible that He should be holden of death."

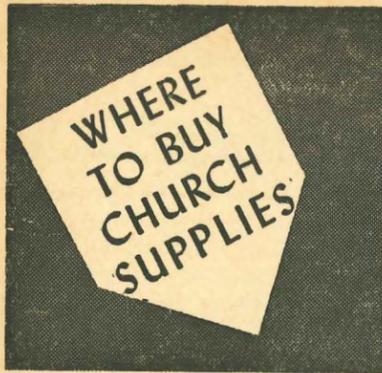
Acts 2:32-38

No fact in history is better attested than that of the resurrection of Christ from the dead. At least one hundred twenty bore witness to that fact.

When Peter preached his memorable sermon on the day of Pentecost, the Holy Spirit used it to make those who heard it deeply conscious of their terrible guilt. His hearers were convinced of the truth of his message, convicted of their guilt, and so filled with fear of the wrath of God that they cried out, "Men and brethren, what shall we do?" Peter commanded them to repent and to be baptized in the name of Christ. To these Jews repentance meant to change their minds about Christ, to admit their guilt in rejecting Him and to believe on Him as their personal Saviour.

Having been cleansed from their sins on account of their repentance and faith, symbolically they were to express that cleansing by being baptized. After Christ had saved them, they gladly submitted to baptism as an evidence of their faith in Him and as an act of loving obedience to Him. "For the remission of sins" simply means on the basis of the remission of sins. God's obedient children are baptized because they have been forgiven and saved already on the ground of their repentance toward God and faith in the Lord Jesus Christ. Baptism is meaningless unless one's sins have been forgiven. Because Christ saved us when we believed on Him, we gladly submitted to baptism as an act of loving obedience to Him. Baptism symbolized our experience as believers in Christ.

►Mr. and Mrs. LeRoy Albright, Southern Baptist missionaries to Central Africa who recently, with another missionary couple, moved from Southern Rhodesia to Nyasaland to begin Southern Baptist work there, may be addressed, Box 94, Limbe, Nyasaland, Central Africa. Mr. Albright is a native of Pineville.



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The Junction City Baptist Church has called as new pastor James D. Baggett, pastor of the Calhoun Baptist Church. The new pastor began his Junction City responsibilities on September 1. Mr. Baggett has been pastor of the Calhoun Baptist Church since August 1, 1954. During his pastorate the church has shown marked growth and has initiated several new church programs. The church initiated the budget and envelope system in church finance and also recently has adopted the use of the Forward Program of Church Finance. In the field of education a new three story educational building was completed March of this year and departmental Sunday School was inaugurated including the grading of adults. The rotation system of deacons has also been initiated. Mr. Baggett is a graduate of Georgetown College and Southern Seminary. Mrs. Baggett is also a graduate of Georgetown College.

►The Baptist Memorial Hospital of Kansas City, located at 6601 Rockhill Road, will be opened by Missouri Baptists about November 1. It is a \$3,300,000 building and its first unit will have six floors and 183 beds and 20 bassinets. Ultimately it will be eleven floors high and contain 300 beds.



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Senior Deacon Marshall Brock lifts the first spade full of dirt at the ground breaking ceremony for the new building of Trinity Baptist Church, Lexington. In the rear is Pastor Bob W. Brown. The new edifice will have a 750-seat, air-conditioned auditorium, finished with cherry paneling. The walls and front will be of solid, clear glass, accenting the 40-foot arches. The \$200,000 building will provide educational space for 750. A new brick parsonage for Pastor Brown and his family was completed last November.

►Robert D. Hardy and wife, Southern Baptist missionaries to Japan, have moved from Tokyo to Kyoto, where their address is 2-50 Minamida-Machi, Jodoji, Sakyo-ku, Kyoto, Japan. Mr. Hardy is a native of Logan County, Kentucky.

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"Hello, Kentucky Baptists

"This is Sue, calling again for all the boys and girls at Glen Dale, Spring Meadows and Pine Crest.

"Gee, but it's good to talk to you again. We've had a wonderful year at each of our three great Homes for Children. Lots of new children have come to live with us at each of the Homes since I talked to you last October.

"Last year, Spring Meadows cared for a total of 270 children—one of the greatest years in its 90-year history. Glen Dale cared for a total of 230 children and remains Kentucky's largest non-tax supported Home. Pine Crest at Morehead, our new Home, cared for 55 children during the year.

"What's new? Well, Glen Dale has under construction a nice new Administration building with library, 15 bed infirmary, clinic, central kitchen and dining room. It will replace the old one which is about a hundred years old. Two new cottages for children are being built also. Rev. C. Ford Deusner, who has been our Superintendent since 1948, says the new buildings will be completed early next year.

"Spring Meadows has a new Superintendent, Rev. J. D. Herndon, who came to us last month from the pastorate of the Buena Vista Baptist Church in Owensboro. He succeeds Rev. Sam Ed Bradley who was our Superintendent for over twelve years, and who has been made General Superintendent of all three Homes.

"Pine Crest has several new staff members and Mrs. Virginia R. Fields, who was our Resident Director, has been made our Superintendent. A nice new



barn was finished this spring to care for our growing herd of white-faced Herefords.

Remember that, without your Thanksgiving Offering, the wonderful care given all us children and the greatly needed improvements to our Homes, would not have been possible at all. Gives you a real thrill of satisfaction to have had a part in this marvelous ministry to homeless children, doesn't it?

"You say we can depend upon you for *ONE DAY'S PAY* again this year? That's wonderful!

"What's that? Oh, you say you're going to go "all out" to get *EVERYBODY* in your class and church to join you in Giving One Day's Pay this year? That fabulous!

"Won't you *PLEASE* come see us sometime—we just love to have company. Bye now."

