

# Western Recorder

February 4, 1960

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WESTERN RECORDER  
Middletown, Ky.

## THIS WEEK

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Dr. Gaines S. Dobbins, 74-year old Southern Baptist leader, as he appeared recently in Nashville, Tennessee, at a convention-wide gathering of Southern Baptist executives.



## GLEANINGS FROM THE FIELD

### PARKERS TO FLORIDA

►Mr. and Mrs. Earl Parker, Southern Baptist emeritus missionaries to Korea, have moved from Falmouth, Ky., to Clearwater, Fla., where their address is 1500 Ridge Ave. Mrs. Parker is the former Sarah Gayle, native of Falmouth.

### STAFFERS WANTED

►Cedarmore Kentucky Baptist Assembly is now accepting applications for staffers for the summer camps and assemblies from boys and girls 16 years and older. Send applications to: Marvin M. Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

### NEW ARRIVAL

►The bulletin board of the First Baptist Church, Tompkinsville, had a unique announcement there on Christmas Day, as follows: "SPECIAL CHRISTMAS EVENT, December 25, 11:37 p.m., 'Unto us a son is born!' Name: Robert Martin Coleman, sponsored by Lucien and Bobbie Coleman."

### DETROIT AND FRESNO

►City mission programs have been launched by Southern Baptists in Detroit, Mich., and Fresno, Calif., according to Fred B. Moseley, secretary of the City Missions Department of the Home Mission Board, Atlanta. These two make the 75th and 76th city mission programs now in operation.

### TWO CORRECTIONS

►The report of contributions which appeared in the December 10 issue of the *Western Recorder* for the Cooperative Program listed \$51.61 for the Temple Hill Church in Green River Association and \$680.02 for the Temple Hill Church in Monroe Association. This was an error, brought about by the similarity of names in two different associations. Both amounts should have been credited to the Temple Hill Church in Monroe Association, making a total of \$731.63 for them. We regret the error.

### TEAMS AVAILABLE

►Deputation teams from the Missionary Group of The Southern Baptist Theo-

logical Seminary are still available to any church desiring to present a special mission program. The teams, composed of from two to four students, are prepared to teach about the mission pro-



Garland Edward Pendergraph, a son of Mr. and Mrs. G. R. Pendergraph, of Louisville, has accepted a position teaching Chemistry, microbiology and human anatomy in Furman University, Greenville, S.C. He is a graduate of Georgetown College and the University of Kentucky, and expects to pursue post-graduate studies this summer at the University of North Carolina. His wife is the former Miss Marcia Burckalo, Hazard, a medical technician. His father is director of rural work at the Kentucky Baptist Building.

gram of the Southern Baptist Convention and are eager to lay the urgency of the mission task before the entire church. The church requesting a team is asked only to provide hospitality while on the field and to pay the travelling expenses of the team. For more information write to John Goodwin, Deputation Chairman, Box 205, S.B.T.S., 2825 Lexington Road, Louisville 6, Kentucky.

### C. F. GRAY TO NEW ORLEANS

►Charles F. Gray, pastor of the Elizabeth Jerrell Baptist Church, Louisa, Kentucky, has entered New Orleans Baptist Theological Seminary for further training. In

addition to pastoral responsibilities, Mr. Gray has also served as a member of the Louisa High School faculty for the past year and a half. Mr. Gray is a graduate of Georgetown College. His brother, George Gray, is pastor of the Victory Baptist Church, Phoenix, Arizona, and is a student at Grand Canyon College.

## 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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February 4, 1960

# REALITY IN RELIGION

By H. B. KUHNLE

"Phillip saith unto Him, 'Lord, show us the Father, and it sufficeth us.'"—John 14:8.

"Show us God!" is the cry of the world today. An attorney one day said to his pastor, "The man in the street is not interested in what Paul said at Athens, what the Pharisees believed and why they differed with the Sadducees, or for that matter, how and why religious bodies differ today. He is primarily interested in this one question, 'If God exists, how can I contact Him and how can I secure His help for my problems?'"

This heart cry of mankind has been uttered throughout the centuries. The Lord one day heard that cry, and clothed Himself in human flesh and walked among men in the person of His son, Christ Jesus, revealing Himself to the world. Leaving this earth to return to the Father, Christ commissioned believers to carry on the work of revealing God to mankind. Today we follow in the footsteps of those who for nearly 2,000 years have endeavored to reveal the reality of God to the world. It should sober us tremendously to remember and realize our task today as Christians and churches is no small undertaking. Having come to know God through faith in Christ, we are to be channels through which God reaches others.

### I. A Skeptical World Looks at Religion

An unbelieving world finds it difficult readily to accept the Gospel. It was so in Jesus' time. Paul found it so. Human nature has not changed. We present the Gospel with its sweeping demands sometimes not realizing how difficult it must be for an unbeliever to give ready assent to the things we so earnestly proclaim. To begin with, we ask the man in the world to have faith in the existence of an unseen God. This God, though a Spirit, is a Person; and He one day walked this earth in human flesh in the person of one Jesus Christ, who claimed to be the Son of the one true living God. We point out to the man in the world that Christ and Christ alone is the way to God and that one's eternal destiny hinges upon one's acceptance or rejection of this Christ. We also point out that he who accepts this Christ of God must first of all turn his back on anything that is wrong in the eyes of God and that he must submit his will to Christ's, and that one's entire life must be subordinated to Him—His wishes and desires must come before our own. As the man listens, he gradually becomes aware of

[H. B. Kuhnle is pastor of Immanuel Baptist Church, Lexington. His message was delivered at the 1959 General Association on November 17, 1959.]

the fact he must forever be identified with a minority group recognized by a symbol of reproach—a cross.

If the Gospel is faithfully presented to him, he is also made aware of the fact he is to assume obligation for all time for, as the world would say, from then on he must "carry a torch," and that if need be, he is obligated to go to the ends of the earth in order to propagate this faith. In addition to all this, he is to recognize God as the owner of all material things, himself as the user and is obligated to underwrite the Lord's program with one-tenth of all he ever earns. This in itself is enough to dismay the hearer; but the confusion of the unbeliever continues to mount as he regards religion and sees some 300 or so religious bodies in the United States alone, each claiming to base its teachings upon the Bible, each claiming to have the truth, yet differing from one another and, in many instances, exhibiting enmity toward each other. (Evidently, there is something bigger than denomination.)

The world sees, too, the cheap sensationalism which so often accompanies the term "religion." The Gospel is often presented with Hollywood publicity and trickery. Lariats and cowboy boots appear in the pulpit; child evangelists, whose every gesture and intonation is clearly rehearsed and unnatural, are exploited by their parents and promoters. There are healings which are not healings. There are snake handlings accompanied with the beat of tamborines and the strumming of "git-tars." In some instances, it is cold professionalism or the regimentation of religion with its super organization and delegation of human authority.

In addition to this, an unbelieving world continues to observe "religion" and again confusion mounts as they witness at times the shabby lives of someone in high religious position bringing disgrace to the body of Christ. Or they read in the papers of bitter controversy in religious conferences which gives the lie to the word of scripture—"Love . . . does not behave itself unseemly."

In the November 12 issue of the *Western Recorder* there appeared an article entitled "Butting Heads is a Baptist Fundamental." In this article an out-of-state writer makes the statement that Baptists have always been at their best when fighting. And then he says, "Tell those Kentuckians to go to their meeting in Lexington. It is not too late to arrange for a few head buttings." It is true that when we stand up for our convictions and fight if necessary, a fight is nothing to be ashamed of. But when it is a matter of trying to "arrange a few head buttings," this phrase and sentiment falls into the shallow cate-

gory together with the pagan praise, "Praise the Lord and pass the ammunition." We shall be better able to present the Gospel to the world if we shall first seek to understand how difficult it is for a non-believer actually to accept that which we offer. Man is made in the image of God and with the capacity for God; and, therefore, cries out, "Show us the Father"! Reality in religion is demanded both by the world and by God, Himself.

### II. Our Aids in Presenting Reality to the World

Realizing in a small measure how difficult it is for the world to accept that which we proclaim, we should indeed be discouraged if our success depended upon our own ingenuity and reasoning powers. Thank God it is not for us to seek to convince the world but to present faithfully the Gospel. The Lord has not left us to our own devices but has given us tremendous helps.

In the first place, it is the presence of the living Christ Who has said, "Lo I am with you always." Standing by our side as we stand in our pulpits, ring doorbells, or deal with the seeking soul is the invisible, but not unfelt, Christ of God who is declared to be the "Son of God with power" and Who, Himself, has said, "All power is given unto Me." The servant of the Lord who is conscious of this invisible Presence discovers a spiritual poise not his own; a confidence which gives to him quietness of heart and mind and enables him to say with fear, "Thus saith the Lord."

Again we have the Word of the Lord. Aside from the scriptures, where in all this world can we discover such writings with such power? The scripture is described as the sword of the Spirit; and when rightly used by the servant of God, is indeed sharper than any two-edged sword. This Word penetrates, breaks down barriers, illuminates, wounds and heals and is the agency whereby men are born again. The greatest writings of men have never been able to produce in the human heart that which is produced by the Word of God.

No, we are not alone for the Holy Spirit of God using the Word of God convicts the world of sin and its need of a Saviour. The servant of the Lord knows he has received the Spirit of God as a gift of God (Acts 2:38). He is conscious of the fact that Spirit of God dwells within him (I Cor. 3:16, 6:19). He one day comes to understand it is not a question of his asking for the Spirit of God but yielding to Him who already indwells in him. This quiet yielding, giving the spirit full sway in the heart, enables God's servant to become a Spirit-filled servant who perhaps, after his yielding, discovers for the first time what it means to be "filled with the Spirit."

The task is herculean and the diffi-

(Continued on Page 6)



**What About Blue-Laws?**

One of the most widely discussed moral and religious issues of our day is the matter of Sunday observance. In recent years, and especially since World War II, Sunday has become a great business day for the commercial world. Added to the drug stores and service stations, which we once regarded as necessary on Sunday, has come the "we-never-close" groceries, Sunday afternoon automobile sale lots, and edge-of-town discount houses selling everything from corn pads to hi-fi's.

Recently a reaction has set in against this trend resulting in a wide-spread sentiment for more strict Sunday observance. Old laws have been revived and new pieces of legislation have been sought in an effort to stem the tide of Sunday commercialism. Civic clubs and even labor unions are pressing for strict enforcement of present laws as well as advocating new legislation for Sunday observance.

On first glance Christian forces would be prone to rejoice over this new found morality for the Sunday cause, but close observation would indicate more than morality is involved. Much of the agitation for closing businesses on Sunday is coming from business men whose closed up downtown businesses are suffering naturally from discount houses and other business places doing a landslide business on Sunday.

In face of this reaction against Sunday business is a plea for more lenient attitudes toward traditional Sunday observance. This plea comes mainly from three sources: the relatively small number of business people profiting from their Sunday trade, minority religious groups who do not recognize the Christian Sunday, and liberal minded Christians who feel that minority rights demand no attempt to coerce Sunday observance.

What is right? Should we press for Blue Laws and maintain the traditionally American Sunday observance by law or should we take off all legal restraints and leave everyone to his own conscience in this matter?

What about the arguments against Sunday observance legislation? The ones put up by those in Sunday businesses hardly deserve serious consideration. With these, where profits are involved, morality goes by the board. But free enterprise doesn't include flouting the mores and morals of society. Besides insistence of some to do business on Sunday means all should have the same right and doubtlessly those businesses now observing Sunday would eventually have to stay open on Sunday in self defense. Pity the day when all of our stores and sidewalks look the same on Sunday as on Saturday!

The argument put up by minority groups and their champions is a little more serious. Our constitution prohibits the favoring of one religion over another by

our government. Do we violate this guarantee with Sunday laws? Some say so, but high courts have ruled otherwise.

Jews, Seventh Day Adventists, and even Seventh Day Baptists do not hold Sunday as the Lord's Day and might well plead for laws favoring Saturday as a day for closing businesses.

To this argument it ought to be said that in our efforts to be tolerant and grant everyone his wants in this respect, it is possible to go too far. The American democracy is built on the rule of the majority and the right of the minority. The minority has rights, but so does the majority, and it would seem quite out of place in a democracy to let the rule of the minority replace the will of the majority which would be the case if we gave up all our efforts to have Sunday recognized as a day of rest and worship. The freedom of the minority ends where it infringes upon the rights of the majority, and *vice versa*.

Our Sunday laws do not really violate the rights of minority groups. They can still worship on Saturday or any other day they select. It would be another matter if the laws required church attendance on Sunday. As it is, a non-Sunday observer can worship on Saturday or worship on no day and cut his grass or work his garden on the Lord's Day without being arrested or even feeling conspicuous. Too often a non-Sunday observing Baptist is cutting his grass next door.

Better than legislation is public moral conscience for Sunday observance. A current interdenominational effort in this direction in Louisville and in other cities is to be commended. Christian people with conviction on this matter could restore Sunday observance forthwith.

Blue Laws can never guarantee proper Sunday observance for morality is not legislated. But law is a schoolmaster and is useful as long as we lack moral and spiritual maturity. Everyone left to his own conscience in this matter of Sunday observance would only lead to the same kind of ungodly society which has preceded the fall of every great civilization.

While we still have something of Sunday observance left, we had better guard it. It's easier to keep than regain once we have completely lost it.

**Busy In Retirement**

One of the pressing problems of our society is retirement. What can one do with his energies and his time once he has stepped aside from the routine duties of his job or his career? The problem is accentuated when the person retiring is still full of vigor and has a desire to make a contribution to the world in which he lives.

The ideal answer to this problem is in the person

and example of Dr. Gaines S. Dobbins, one of Southern Baptists' all-time-great leaders.

Dr. Dobbins is presently serving as Distinguished Professor of Church Administration at Golden Gate Seminary, and is having a most remarkable post-retirement career as teacher, lecturer, preacher, writer, and world traveler. He is seventy-four years old but has the vigor of the most energetic men of half his age. Much of his time in the past few years has been spent traveling over the world sharing with fellow Baptists his wealth of knowledge and experience in the field of church administration. For a number of years Dr. Dobbins has been considered the outstanding authority in the field of church administration and religious education among Southern Baptists. All of his writings in one pile would more than fill a room.

Born in Mississippi, Dr. Dobbins was ordained as a Baptist preacher in 1914. After several years in the pastorate, he joined the editorial staff of the Sunday School Board in Nashville. From the Sunday School

Board he was "borrowed" by the Southern Baptist Seminary and became one of the all-time-greats of the seminary. Upon the death of Dr. Ellis A. Fuller, Dr. Dobbins was asked to act as president of the seminary until Dr. Fuller's successor was chosen.

Also busy in retirement with Dr. Dobbins is Mrs. Dobbins, the former Miss May Virginia Riley, who often accompanies him on his travels. The Dobbinses are favorites everywhere in Kentucky, and are probably known by as many Baptists in the state as any denominational figures. The records will show that he is still officially the supply pastor of the Harrodsburg Baptist Church. This church loved him so much that a permanent call was extended to him to serve in the capacity of supply pastor.

All of us will not have the strength nor be able to make the contribution in our post-retirement days that Dr. Dobbins is making, but he will ever serve as an inspiring example to all of us in being busy in the autumn years when relinquishing one set of responsibilities by grasping another.

**Secretary Routh Commends Kentucky Baptists**

Dr. Porter W. Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, has expressed appreciation on behalf of the Southern Baptist Convention agencies to Kentucky Baptists for the increase in Cooperative Program funds received in 1959 over 1958.

The secretary takes note of a 4.60 percent increase in 1959 over 1958. Cooperative Program funds for 1959 amounted to \$746,039.09. Designated gifts, which included the Annie Armstrong and Lottie Moon offerings, reached \$394,499.49 as compared with \$359,520.52 in 1958.

**Ramsey Pollard Accepts Bellevue Pastorate, Memphis**

William Ramsey Pollard, pastor of the Broadway Baptist Church, Knoxville, Tennessee, and president of the Southern Baptist Convention, has been called as pastor of the 9,400-member Bellevue Baptist Church, Memphis, Tennessee. Robert G. Lee, pastor of the church for more than 32 years, will retire April 10.

Pollard indicated his acceptance of the pastorate of the Bellevue Church in an address before the annual Texas Baptist Evangelistic Conference. He indicated to some 3,800 persons attending the concluding session of the Texas Evangelistic Conference that he would assume the pastorate of the Bellevue Church Easter Sunday, April 17. Pollard has been pastor of the Broadway Baptist Church in Knoxville since 1939.

A native Texan, Pollard has served as pastor of the El Bethel Baptist Church, Tampa, Florida; First Baptist Church, Handley, Texas; and the Evans Avenue Baptist Church, Fort Worth, Texas.

The Bellevue Baptist Church is the second largest congregation in the Southern Baptist Convention. The First Baptist Church of Dallas is the largest church in the 9,000,000-member Southern Baptist Convention.

►Baptist student directors for various states and associations in the S.B.C. are

meeting in Baton Rouge, La., now, February 3-5. Speakers include Herbert C. Gabhart, president of Belmont College, Nashville, and formerly pastor in Memphis, Tenn., and Williamsburg, Ky., and Fred Smith, consultant, Cincinnati, Ohio. Our own J. Chester Durham, student secretary of Kentucky, is president, and Ralph Winders, student secretary for Mississippi, is secretary.



Ground-breaking for the fifth building program by the First Baptist Church, Princeton, in its 110 year history took place on the first Sunday of the new year. The new project includes the renovation of the present auditorium and the construction of additional educational space. Total cost of the project is approximately \$250,000 with completion scheduled by the end of the year. Pictured in the ground-breaking ceremony, left to right, are: Howard McConnell, Mrs. Lelia Pritchard, Pastor D. Perry Ginn, Rumsey Taylor, Sr., and Rumsey Taylor, Jr., and standing in front of his father, Rumsey Taylor, III.

## REALITY IN RELIGION

(Continued from Page 3)

culties insurmountable from a human point of view; but what the world does not know is that the believer, in doing service for Christ, has divine help; and, therefore, through the ages the Lord's servants have stood steadfast proclaiming the Gospel to the world and witnessing miracles in men.

### III. Prerequisites for Reality in Religion

The world is convinced of the reality of the Gospel only as it sees it transform the lives of those who profess to know God through faith in Christ. There must be reality to begin with in the life of the professing Christian. The church member who has never been born again not only deceives himself but is an enemy of the cross.

There must also be reality in our churches. We so greatly desire this and, as pastors, we preach on the subject and earnest Christians pray about it. Often in our desire to promote such reality in our churches we leap to the conclusion to do so we must reach our people—and what better way to reach them than to organize? There is a difference between organization and organism. The church is an organism; it has organization.

Reality does not come through machinery. A circus is one of the best organized things on earth and oftentime the government requests its assistance for the military when efficiency is desired, but there is no spirituality in a circus. Five-and-dime stores have tremendous crowds, but there is no spiritual life there. A cemetery is well laid out in symmetrical order. Everything is organized, but there is no life there.

A high school boy had what he thought was a wonderful car. It was a dream, with chrome stars on the fenders and squirrel tails hanging from the radio antenna; there were fender mirrors and horns and reflector-studded fender flaps. It had everything seemingly. There was only one thing wrong with it. It had to be pushed. The battery was dead.

Religion today has a great many "squirrel tails" which need to be done away with. A colored woman one day notified her wealthy employer she was leaving. When asked as to the reason she replied, "There is too much switching of the dishes for the fewness of the food."

Surely God did not mean for religion to be a complicated thing. Did not Jesus, Himself, rebel at what he saw men doing in the name of religion when he was here upon earth? People enter the doors of our church, and we are grateful they come; but the question is, What are they getting?

On one occasion Jesus, looking out over the multitudes and realizing their needs, turned to His disciples and said, "Give we to them to eat." God means for men to know Him! God was real to Moses as

he stood before the burning bush, to Gideon as he gathered in the fleece, to Samuel, to Daniel. He was terribly real to the Egyptians when the plagues fell upon the land, and gloriously real to the Israelites as the Red Sea divided and as they drove out their enemies from the promised land. Christ was tremendously real to Peter when one day Peter cried, "Thou art the Christ"; to Mary Magdalene who returned from the empty tomb with joy exclaiming, "I have seen the Lord"; and to Thomas who fell at the feet of Christ and cried, "My Lord and my God."

The entire book of Acts is but a revelation of the reality of God, and we read it with mingled emotions as we realize how far short we have fallen today in the matter of reality.

There is a price to pay for this reality, and it begins with a genuine experience with Christ as Saviour. It means yielding to the indwelling Spirit of God. It means making the word of God central in our individual lives coupled with earnest, believing prayer and wholehearted obedience knowing that the Master said, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and WILL MANIFEST MYSELF UNTO HIM" (John 14:21).

The world cries out, "Show us God!" We are not able to reveal God by means of the test tube and the telescope.

Reality is not merely a word but an experience.

She was standing by the side of her father whose body reposed in a casket. Her pastor, who entered unobserved, stood at a discreet distance not wishing to disturb her. She was looking intently in the face of one she had loved and her eyes were brimming with tears. Becoming conscious of her pastor's presence, she turned and on her face was a beautiful expression of peace and quiet in spite of the tears. As he was extending his sympathy, she interrupted and said, "Pastor, you may not understand, but this is the greatest day of my life."

Thinking he had not heard her right, he replied, "I am not sure I understand you. You are in the midst of sorrow. What do you mean, this is the greatest day of your life?"

Calmly she continued, "My father and I were very near one to the other. My mother died when I was just a girl, and my father and I were drawn closely together. He was a wonderful Christian man who spent hours every day reading the Bible. Like the Psalmist, he meditated in it day and night. I have so often heard him say his greatest ambition was one day actually to be in the presence of the risen Christ and look into His face, for he loved Him so. My father is now gone to be with the Master. I know He has looked into the face of Christ and realized His life's ambition. I am so happy for him and that is the reason I

can say this is the greatest day of my life."

The world cries, "Show us God!" Reality was that day mirrored in a woman's tears, whose faith enabled her to rejoice in the hour of sorrow and say, "This is the greatest day of my life." When the world says to us, "Show us God," may we be able to say in reply, "Christ liveth in me."

►Mr. and Mrs. James F. McKinley, Jr., Southern Baptist missionaries to Pakistan, have completed an initial period of language study in Dacca and have moved to Comilla, where they will begin new work. Their address is American Southern Baptist Mission, Comilla, East Pakistan. Both are natives of Kentucky, he of Nora (in Clinton County) and she, the former Betty Cecil, of Louisville.

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## Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations

Richmond, Virginia

### 1950'S — DECADE OF MISSION PROGRESS

At the January meeting of the Southern Baptist Foreign Mission Board, Executive Secretary Baker J. Cauthen reviewed the Board's work in the decade just ended. "Ten years ago extensive missionary labors in China had been dealt a severe blow under Communist revolution," he recalled. "Missionaries had to come away and the work was left without financial or personal support.

"During these 10 years this tragic event in China has been followed by one of the most remarkable periods of advance we have ever known, as work has been projected in many lands in the Far East and other areas. Reports from inside China indicate that the work there is still going on amid many difficulties."

At the close of 1949 there were 711 Southern Baptist missionaries under appointment for service in 24 countries, Dr. Cauthen reported. At the close of 1959 there were 1,381 under appointment for 44 countries. "During this decade many missionaries have gone through trying experiences in which their commitment to the cause of Christ and willingness to go to any lengths to serve our Master have written new records of heroism in the stories of kingdom service," he said.

In 1949 the Foreign Mission Board had an income of \$5,461,709.23. In 1959 the income was \$16,475,780.34. Last year's income was \$605,352.31 more than that for 1958.

The Foreign Mission Board received \$1,575,912.51 from the advance section of the Cooperative Program during the closing weeks of 1959, Dr. Cauthen announced. This represents 75 per cent of all the Cooperative Program funds received in the Southern Baptist Convention's headquarters offices from the time the Convention operating budget was met in early November through December 31. The other 25 per cent went to the Home Mission Board.

Before the advance section was entered the Foreign Mission Board had already received \$5,890,000 through the operating budget of the Cooperative Program.

"We are grateful to God for the continued financial support of Southern Baptists for foreign mission work, but we need to keep in our minds the fact that even with this increased income in 1959 it was necessary to leave unmet urgent needs totaling \$3,000,000," Dr. Cauthen continued.

"It is because Southern Baptists are deeply convinced that world missions is the basic task of each New Testament

church that we face this new decade with confidence. We believe it will bring forth advance beyond anything we have ever known."

### GOERNER REPORTS YEAR OF ADVANCE

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, said in his report that 1959 brought continued advance in the care for which he has responsibility: increase in missionary personnel, expansion into new territories, dedication of new institutions, a moderate gain in religious liberty, and a significant increase in evangelistic activity.

**Missionary Staff:** The appointment of 46 missionaries brought the number for the area, as of December 31, 1959, to 423. These were distributed as follows: 335 assigned to eight countries in Africa; 50 assigned to four countries in the Near East; and 38 assigned to five countries in Europe.

**New Territories:** During the year missionaries entered three additional countries, Nyasaland, Northern Rhodesia, and Guinea, and assignments were made to two others, Portugal and France, making a total of 17 geographical or political units to which Southern Baptist missionaries have been assigned in Africa, Europe, and the Near East. The couple assigned to Portugal are to serve as fraternal representatives to the Baptists of that country; and the couple assigned to France are to develop English-speaking work.

**New Institutions:** In addition to numerous new churches organized in this

area during the year, some of the more significant projects inaugurated include a Baptist community center in Dar es Salaam, Tanganyika; a new Baptist publication house in Rome, Italy; the Baptist Tuberculosis Hospital, Mbeya, Tanganika; new buildings at the Baptist Hospital, Ogbomosho, Nigeria; new buildings at the Baptist Hospital and Green Memorial Nursing School, Eku, Nigeria; and a new Baptist book store in Tel Aviv, Israel.

## Woman TEL's All

NASHVILLE—(BP)—The teacher was conducting a class in "Studies in Timothy" during Bible study week in a Southern Baptist church here.

"You realize, of course, that the T.E.L. class letters in our Sunday school stand for Timothy, and his mother and grandmother, Eunice and Lois," he declared.

"Oh, my goodness!" a woman near the back of the room said in an undertone heard for a row or two. "I always thought it stood for the Till the End of Life!"

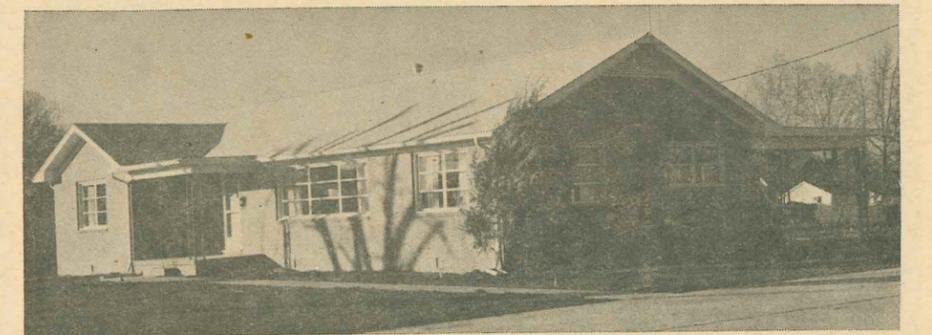
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## Bellevue Baptists in Owensboro Dedicate Pastorium



The newly constituted Bellevue Baptist Church, Owensboro, recently dedicated a new pastorium. The church, presently meeting in the Newton Parrish Elementary School, was organized June 28, 1959, with only 120 members. The present membership of the church has reached 213. The new church began as a mission

of the Walnut Street Baptist Church. Construction on a \$160,000 educational-worship building is scheduled for May of this year with completion in September. Wendell H. Rone is pastor of the Bellevue Baptist Church having moved from the pastorate of the East Baptist Church, Paducah.

## Clyde Freed Accepts Knoxville Pastorate

Clyde H. Freed, Jr., pastor of the First Baptist Church, Williamsburg, Kentucky, resigned Sunday, January 17, to become pastor of the South Knoxville Baptist Church, Knoxville, Tennessee. Freed has served the Williamsburg pastorate for the past seven years.

The new pastor of the South Knoxville Church is a native of Washington, D.C., a graduate of Wheaton College and Southern Baptist Seminary. Before coming to Williamsburg he was associate pastor of the First Baptist Church in El Dorado, Arkansas.

Freed has been prominent in the affairs of Kentucky Baptists during his Williamsburg pastorate. In Williamsburg he served as pastor advisor of the Baptist Student Union, Cumberland College, for the past seven years and has been president of the Williamsburg Ministerial Alliance for five years. He served as moderator of the Mt. Zion Association and also served as a member of the Kentucky Baptist State Executive Board. He is a trustee of the Clear Creek Preachers' School, Pineville, Kentucky, and also is on the Board of Trustees of the Southeastern Baptist Hospital, Corbin, Kentucky. He assumes responsibilities at the South Knoxville Church on February 15.

## Nelson Baptists To Help Missionary Attend B.W.A.

A movement has been started in the Nelson Baptist Association to raise funds to enable Miss Mabel Summers to attend the Baptist World Alliance at Rio de Janeiro in June. Miss Summers, a native of Mill Creek Baptist Church Community, Nelson County, is now serving as a missionary in Beirut, Lebanon. She is scheduled for a furlough in the Spring and it is her earnest desire to attend the Baptist World Alliance on her way home. Because of lack of funds she will be unable to attend the Alliance without some help. The Foreign Mission Board has been conferred with by Nelson Baptists and a goal of \$800.00 has been set for the project. Nelson Baptists expect to raise most of this amount within their own association but it is pointed out that assistance from other W.M.U. organizations throughout Kentucky might be needed. Nelson Baptist ladies feel that W.M.S. circles named in honor of Mabel Summers will be interested in helping with this project.

Any money contributed toward this love offering should be sent to Mr. Harold Searcy, Treasurer, Bardstown Baptist Church, Bardstown, Kentucky.

In case the goal of \$800.00 is not met, the money raised will go to the Foreign Mission Board for Miss Summers' work in Lebanon.

## Miss Mays Named Manager Of Louisville Store



Miss Blanche Mays

NASHVILLE, Tenn. — (BSSB) — Miss Blanche Mays has been named manager of the Louisville, Ky., Baptist Book Store effective February 16. Presently in the Book Store Department, Baptist Sunday School Board, Nashville, Miss Mays has served as sales co-ordinator for stores in the eastern area of the Southern Baptist Convention.

A native of Jonesboro, Ark., she taught in the public schools there for a number of years. Later, she became associate in the religious education department of the Arkansas Baptist State Convention in Little Rock where she served for five years. She was manager of the Little Rock Baptist Book Store before going to the Sunday School Board.

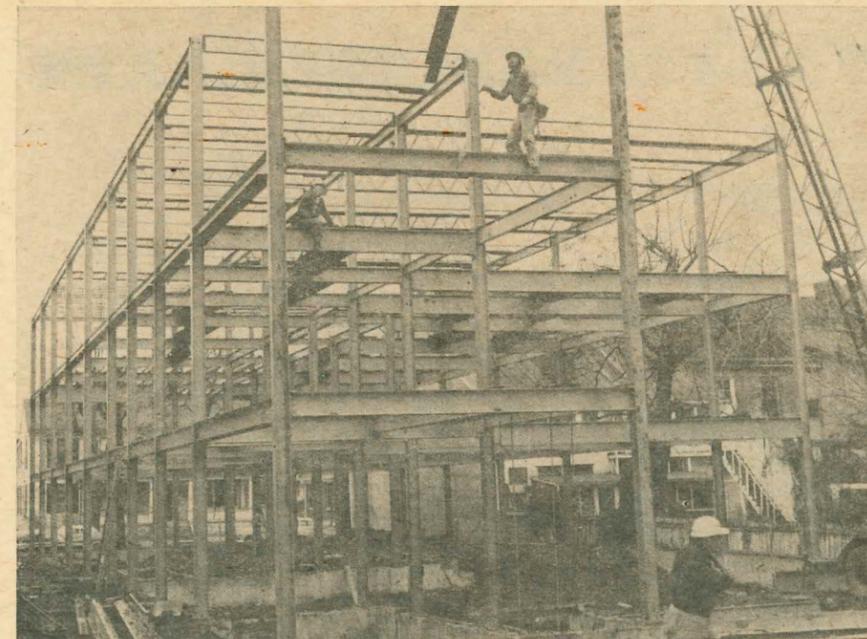
Miss Mays succeeds Dr. Davis C. Hill as manager of the Louisville store at 317 Guthrie St. Dr. Hill has been named financial analyst in the Merchandise and Sales Division office of the Sunday School Board, Nashville.

## Evergreen Baptists Lose Leader

The Evergreen Baptist Church, Franklin County, recently lost one of its most valuable and faithful members, Mr. Felix Poole. The church has memorialized Mr. Poole in resolutions of respect which took note of the outstanding contribution of Mr. Poole through the years. He was a member of the Board of Deacons, served as superintendent of the Sunday School, a member of the Board of Trustees, and other responsible offices of the church.

Mr. Poole was described as a good steward and was praised not only for his leadership in the church but his place of high esteem in the community.

## Russellville's First Church Erecting Educational Building



Steel framework of Russellville's \$200,000 Educational Building.

Only three weeks were required to raise \$40,000 in cash which was the amount then needed on Russellville's First Baptist Church Educational Building. Added to the \$60,000 in the Building Fund, one-half of the estimated \$200,000 was on hand to begin construction.

The next step was the demolition of a historic old building which had been used as a Sunday School Annex. Back in the 1850's and 1860's the old building housed an elementary school for boys and girls operated by Miss Elizabeth Sevier. It was while Miss Sevier's school was in session, on March 18, 1868, that the Jesse James' gang carried out its celebrated robbery of the Southern Bank of Kentucky, which building still stands directly across from the church. Miss Sevier and her mother heard the shooting outside and herded the children upstairs. During the melee a flying bullet struck a drainpipe on the old building.

In view of the anticipated steel strike last summer, the church negotiated a separate contract for steel. In the midst of the most severe strike in the nation's history, \$30,000 worth of steel was delivered to the building site.

The front of the new educational building is a contemporary colonial design with a two-story stained glass window featuring the Cross, the central symbol of Christianity. The front entrance will be arched with stone recessing the doors by three feet. The side portions of the front will be brick capped by stone. The distinctive window section will also be accentuated by surrounding stone.

Identifying the building will be large aluminum letters designating it "Educational Building." Built-in planter boxes

will provide the landscaping the Main Street entrance to the new facilities.

The new edifice is of structural steel and brick, backed with concrete blocks. The windows will be aluminum with stone sills. The ceilings will be of acoustical plaster and the floors of asphalt tile.

Each of the three floors will have separate heating and air conditioning units for year-round comfort. The 20,000 square feet of floor space will provide for 765, with units for every age group in the Sunday School and Training Union.

John Wood is pastor of the Russellville Church.

## Professor Summers Writes Ephesians Commentary

A devotional commentary by Professor Ray Summers, of the Southern Baptist Theological Seminary, is scheduled for publication February 10. The commentary is entitled *Ephesians: Pattern for Christian Living*, is published by Broadman Press. The verse-by-verse commentary on Ephesians combines scholarly and inspirational materials.

Summers recently joined the Southern Seminary faculty after serving with distinction for many years on the faculty of Southwestern Baptist Theological Seminary, Fort Worth, Texas. He regards Ephesians as one of the clearest and most complete discussions of the essential nature of Christianity in the New Testament. He believes that the first part of the epistle presents the central doctrinal content of Christian faith, and the second part shows how this doctrine should be applied to life.

## Editor Calls Closing Schools a Disaster

ATLANTA, Ga.—(BP)—"Georgia's loss of her public school system would be the state's greatest disaster since Sherman's armies burned their way to the coast," John Hurt, Jr., of Atlanta, editor of the *Christian Index*, wrote in the current issue of the Georgia Baptist weekly.

Hurt was quoted by Atlanta radio stations and newspapers when he added his voice to that of a number of Baptist ministers in Atlanta who have spoken out for continued public education, even in the face of integration.

Court rulings have approved a plan of integration for the Atlanta school system, but Georgia laws will force the closing of the schools if they integrate.

"There will be nothing but loss should the schools close," Hurt wrote, "The emergency is at hand. Little is being done. A six-year-old knows to call the fire department when his home catches fire.

"Now with a greater emergency his elders stand idle with an occasional glance at the neighbors for help. . . .

"Close the schools, if close they must, but let the voice of the people be heard before daring to speak for them. Democracy demands as much. . . ."

He also called for state leaders to make plain their plans, and he asked that the churches take a lead in seeking a solution and in asking God's guidance.

"Georgia has had its years in the wilderness. It is a time now for a marching forward to a better land or surrendering as cowards before the extremists," he said.

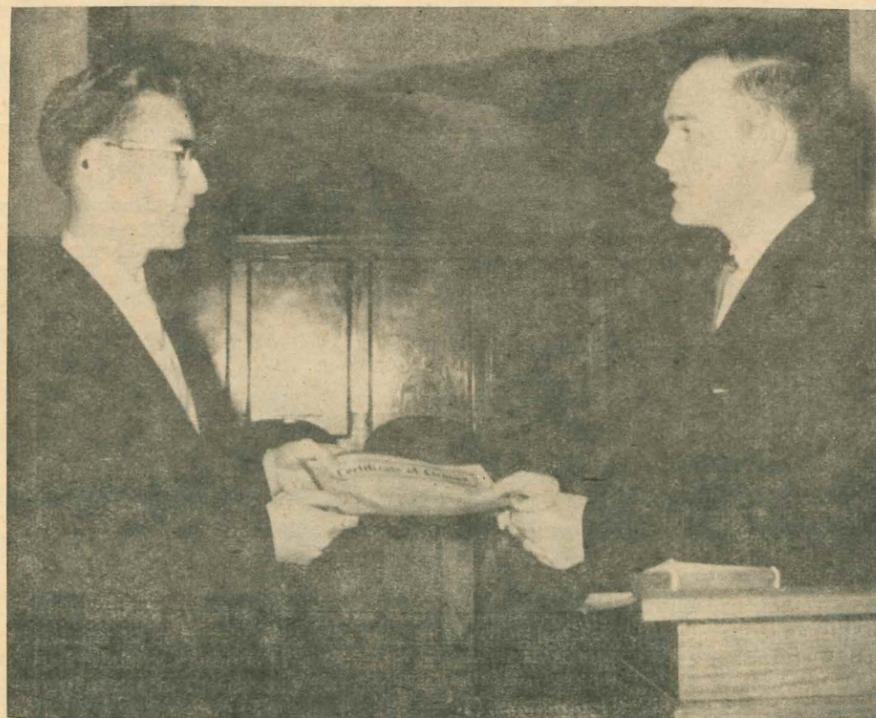
"Georgia cannot afford to lose its public school system."

## Mayfield Deacons Laud Former Pastor

The deacons of the First Baptist Church, Mayfield, have taken special action expressing appreciation for former pastor and pastor emeritus, W. H. Horton. The beloved pastor passed on to his Heavenly reward after many years of faithful service.

Expressions of the deacons took the form of resolutions which describe Pastor Horton as a "most loyal and faithful pastor, one whose life was a symbol of Christianity." He was described as one who was happiest in the active service of the Lord, in the pulpit, while working with the organizations of the church, and while ministering to the spiritual and physical needs of the members of the church and citizens of the community.

►The New Decade Baptist Church was organized in Chicago, Illinois, on January 1, 1960, at 12:05 a.m.



Pastor Randall Green of the Second Baptist Church, Greenville, presents a certificate to Johnny Boggess following a service in which the young man was licensed to the gospel ministry by the church. Johnny is only 16 years old but has already preached several times in the Second Baptist Church and other churches in the area giving indication of the gifts of a true preacher. In the same service Johnny's father, John Ray Boggess, was elected as a deacon of the Second Baptist Church.



# KENTUCKY BAPTISTS AT WORK

## SUNDAY SCHOOL

### Start a Y.P.A. Department Now

By ROY E. BOATWRIGHT



R. E. Boatwright

A letter received from Dr. Washburn and James Lackey relative to the Y.P.A. Department promoted by the Sunday school for the past six months has gained remarkable attention. During the first few weeks over 2,300 individual requests for material came to this office. This number does not include, of course, the requests sent to the state offices.

You are aware of the tremendous promotional values of the church letter. This year it calls for a report of the number enrolled in the Young People Away Department. When Married Young People's enrolment was requested in the church letter a few years ago, the total Young People's enrolment gained 75,000.

The new general Sunday school record supplies purchased by the churches will contain a column calling for Young People Away enrolment similar to the columns for the Cradle Roll and Extension Departments.

There is general feeling among Young People's workers that the Y.P.A. Department can be an important step toward the solving of the nonresident church membership problem. The pastors in your state will be interested in this particular value.

We feel the positive promotion of the Y.P.A. Department will result in a growth of from 1,000 to 5,000 in Sunday school enrollment in every state where the churches are aware of the potential of this ministry.

May we suggest that you consider the Y.P.A. Department as one of your major enlargement projects for the months ahead.

We are writing this letter to you because we are thrilled with the prospects of growth this new ministry to young people can achieve.

Material on the Y.P.A. Department can be received by writing your State Sunday School Department.

Start a Y.P.A. Department now!

## BROTHERHOOD

### Matt W. Sugg is Personal Stewardship Leader in Kentucky

By FORREST R. SAWYER



Matt W. Sugg

The personal stewardship leader for the Kentucky Baptist Brotherhood Convention is Matt W. Sugg.

Mr. Sugg was born in Morganfield, Kentucky. He finished high school there in 1942, and entered the Navy in 1943, being released in 1946 with the rank of Lieutenant, J.G. He entered Western Kentucky State College at Bowling Green and graduated in 1948.

Matt was saved in the Spring of 1938, and is an active member in the First Baptist Church, Morganfield, Kentucky. Since joining this church in 1952, he has served as church and associational Training Union Director and Brotherhood President. He has been an Intermediate Training Union Leader and Director, Young Peoples Sunday School Superintendent and a teacher in that Department, and Superintendent of Training and Education in his local church. At the present time, he is serving as a deacon, song leader, Adult Union President, Superintendent of Training, and as Associational Brotherhood President.

Matt is manager of the Wabash Elevator Company, dealing in grain, feeds, seeds and fertilizer. The company is located in Uniontown, Kentucky.

## CHURCH MUSIC

### Music Leader's Library

By EUGENE F. QUINN

Magazine articles:

"Music Council, Not Music Committee" in "Church Administration," February, 1960, page 35. (This is the new periodical that is published by the Church Administration Department of the Baptist Sunday School Board. Your church should be subscribing to several copies on your monthly or quarterly literature order, for leaders in every area.)

"Hymns Known Around the World," "To Be a Good Choral Director," "Making the Most of Your Choir," and "New Music Texts for Intermediates" are the most directly helpful articles in "The Church Musician" for February, 1960.

### NEW INTERMEDIATE MUSIC TEXTS DUE IN BAPTIST BOOK STORES FEBRUARY 15

Five music texts for Intermediates, Section C of our new Church Study Course for Teaching and Training, Category 19, will be available in our Baptist Book Stores after February 15. They will be known as the "You Can" series. The titles of these five are *You Can Lead Singing, You Can Play Hymns, You Can Read Music, You Can Learn to Sing, and You Can Play the Organ*. The contents are essentially the same as in our texts in Section A entitled *Song Leading, Hymn Playing, The Beginning Music Reader, The Beginning Vocalist, and The Beginning Organist*, in their respective, corresponding order.

## STUDENT UNION

### A Catholic Voice

By J. CHESTER DURHAM

Several months ago a pastor friend of mine shared with me an article from the September 13, 1959, issue of *Our Sunday Visitor*, a national Catholic Action weekly. This article was written by Mr. William J. Whalen, lay faculty advisor to the Newman Club (Catholic) at Purdue University, and was written under the heading "Following Christ at State U." The subheading to this two-page article stated in bold print "Best place for Catholic students on non-Catholic campus is Newman Club."

I quote freely from this article hoping that the reader will see some parallels

with our Baptist students and the Baptist Student Union in Kentucky.

The article opens with these statements:

"This fall more than 400,000 Catholic young men and women will begin or return to continue their educations at secular colleges and universities. They far outnumber their 250,000 fellow Catholics receiving a higher education under Church auspices."

In Kentucky we have about 11,000 Baptist students—approximately 2,000 attend Baptist schools and 9,000 attend non-Baptist schools. Mr. Whalen adds:

"Whatever their reasons for attending a secular college—financial, curricular, proximity to home, scholarship assistance—these Catholic students face the same obligations as those attending Catholic schools. They cannot seek merely to preserve their faith; they too must grow and mature in their Christian faith during the four or more years they spend in a religiously indifferent and possibly hostile educational environment."

"This they must do without the many helps and encouragements they would find on a Catholic campus; the easy availability of priests and religious counselors, the relating of their studies to their Christian heritage, the constant reminders such as the classroom crucifix and prayer before study, the influence of a Christian moral code on college extracurricular activities. Yet thousands of Catholics have managed to overcome the main disadvantages of a secular campus and have emerged from this experience stronger in their faith and more devoted to their Church."

"Undoubtedly the best guarantee against loss of faith at State U. is a thorough Catholic education in parochial grade school and Catholic high school. The Catholic who enrolls at a state university with a meagre Catholic education or none at all is gambling with his faith on the odds stacked against him. It is this group which registers the appalling faith mortality at most secular schools. Their kindergarten knowledge of their religion is no match for the barbs of the bull session."

In the case of our Baptist students less than 1% have received grade school and high school training in Baptist schools.

Mr. Whalen maintains that the students "first goal in college or elsewhere is to save his soul—not get a sheepskin, pledge a fraternity, date a campus queen, or pile up an impressive activities record for the placement bureau. He further states, "This means that he will put his religious obligations first and ordinarily this means that the No. 1 organization in his schedule will be his Newman Club." We can say the same in relation to our Baptist students and B.S.U.

"Unfortunately only one out of ten Catholic students now join the Newman Clubs on their campuses. . . ." We can humbly say that 41.8% of our Baptist students are enlisted in some phase of the B.S.U. program. In some cases this enlistment probably only consists of a name on a Sunday School roll.

Listen to this further statement, "We can have slim hope that the college graduate will assume an active role in his home parish if during his college days he turned down the many invitations to join his fellow Catholic students in the Newman apostolate." Cannot the same be said regarding our students?

It is pointed out that in Catholic colleges there is one priest or religious worker for every 31 students, and at

non-Catholic colleges there is one priest for every 576 Catholic students. We Baptists in Kentucky are furnishing one Baptist Student Union Director for every 1,286 Baptist students on non-Baptist campuses. On a campus such as the University of Kentucky we have one worker for 2,400 Baptist students.

Mr. Whalen concludes his article:

"There are saints on our secular campuses and many are saints whose faith has been tested daily in the classroom, the bull session, and the coke date."

Go back and read this article again—read it as a Baptist who is just as interested in Baptist college students as this gentleman is interested in the Catholic youth. Re-evaluate what we are doing and what we need to do.

## KENTUCKY BAPTIST FOUNDATION

### Stamping Ground Woman Leaves Trust Fund For State Missions

A. M. VOLLMER, Executive Sec'y. and Treas.

On January 21 the KENTUCKY BAPTIST FOUNDATION received a check for \$26,026.39, being the proceeds from the estate of Mrs. Cora Richardson Martin. Mrs. Martin, before her death, was a member of the Stamping Ground Baptist Church. The bequest will become a part of the State Mission Trust Fund, the income going to promote State Missions.

In her will Mrs. Martin created her own living memorial. What a wonderful testimony to her love for Christ and her interest in the perpetual support of His Kingdom!

## WOMAN'S MISSIONARY UNION

### Ky. State W.M.U. Meeting, Central Church, Corbin, April 5 to 7, 1960

By MRS. GEO. R. FERGUSON

Listed below are hotels and motels at or near Corbin where you may make reservations for the annual meeting of Woman's Missionary Union which is to be held at Central Church, Corbin, April 5-7, 1960. Please make reservations as far in advance as possible:

#### HOTEL:

Wilbur (52 rooms)  
216 Center St., Corbin.....\$ 3.00 - \$ 8.00

#### MOTELS AND COURTS

Holiday Motel (19 rooms)  
1304 S. Main St., Corbin..... 5.00 - 10.00  
Meredith's Court (16 rooms)  
400 Laurel Ave., Corbin..... 3.00  
Sanders' Court (28 rooms)  
U.S. 25, North Corbin..... 4.00 - 7.00  
Stewart's Motel (50 rooms)  
Cumb. Falls Rd., U.S. 25W..... 4.00 - 9.00  
Taylor's Motel (10 rooms)  
Cumb. Falls Rd., U.S. 25W..... 4.00 - 12.00  
Town House Motel (20 rooms)  
804 S. Main St., Corbin..... 6.00 - 14.00  
Yeary's Court (34 rooms)  
18th St., Corbin..... 3.00 - 9.00

#### MOTELS OUTSIDE CORBIN CITY LIMITS WITHIN FIVE MILE RADIUS

Campbell Motel (7 rooms)  
Barbourville Hwy. U.S. 25E..... 4.00 - 7.00  
Chestnut Motel (rooms not given)  
Barbourville Hwy. U.S. 25E..... ? - ?  
Given's Court (9 rooms)  
Cumb. Falls Rd., U.S. 23W..... 4.00 - 7.00  
Helton's Court (7 rooms)  
Barbourville Hwy., U.S. 25E... 5.00 - 8.00  
Preston's Court (15 rooms)  
Cumb. Falls Rd., U.S. 25W..... 4.00 - 7.00  
Ward's Court (7 rooms)  
Cumb. Falls Rd., U.S. 25W..... 3.00 - 8.00

#### MOTELS OUTSIDE CORBIN CITY LIMITS WITHIN EIGHTEEN MILE RADIUS

Cumberland Falls Motel (9 rooms)  
Cumberland Falls..... 2.50 - 6.00  
DuPont Lodge (64 rooms)  
Cumberland Falls State Park... 3.50 - 10.00  
DuPont Lodge Cottages (50 houses)  
Cumberland Falls State Park  
Lodge Cottage Room (2 persons).... 10.00  
Efficiency Cottage (2 persons, week) 60.00  
Efficiency Cottage (2 persons, day)... 10.00  
One and Two Bedroom Cottages  
(4 persons, week)..... 72.00 - 90.00  
One and Two Bedroom Cottages  
(4 persons, day)..... 12.00 - 15.00

Reservations may be secured for rooms in homes, on the pay plan of \$2.00 per night for bed and breakfast, by writing to Mrs. Jeff Young, Route 1, Box 281, Corbin. These reservations need to be made early, also.

## TRAINING UNION

### Intermediates and Regional Training Union Rallies

By JAMES WHALEY, SR.



Mrs. P. G. Shuck



Mrs. O. W. Stites

The Regional Intermediate Sword Drill will be one of the main features of the Training Union Rallies to be held in each region during the week of March 14-18. Intermediate work will also be featured in two conferences—one for leaders of

Intermediates and one for the boys and girls.

Mrs. P. G. Shuck and Mrs. O. W. Stites will conduct the Intermediate Sword Drill each evening at 6:50 and lead the Leadership Conference at 7:15. **Better Programming** will be the subject of the conference. The boys and girls will discuss how to plan and conduct a Union Meeting.

Mrs. Shuck will lead the Intermediate Section of the rallies: March 14—North Central Region, Georgetown Baptist Church; March 15—Northeastern Region, Irene Cole Memorial Baptist Church, Prestonsburg; March 17—Southeastern Region, First Baptist Church, Pineville; March 18—South Central Region, Pleasure Hill Baptist Church, Campbellsville.

Mrs. O. W. Stites will lead the Intermediate Section of the rallies: March 14—Central Region, Shepherdsville Baptist Church; March 15—Southern Region, Glasgow Baptist Church; March 17—Southwestern Region, First Baptist Church, Benton; March 18—First Baptist Church, Providence.

#### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 24, 1960

	S.S.	Add.	T.U.
Louisville, Walnut Street	1389	9	327
Missions (4)	411	3	273
Louisville, Ninth and O	1252	--	500
Madisonville, First	1041	--	234
Louisville, Parkland	958	--	237
Owensboro, Third	931	2	288
Hopkinsville, Second	929	--	211
Louisville, Crescent Hill	897	1	258
Missions (2)	128	--	48
Bowling Green, First	885	2	229
Mission	178	7	--
Mayfield, First	883	--	223
Mission	99	--	--
Elizabethtown, Severns Valley	839	--	226
Missions (2)	88	--	--
Murray, First	806	--	132
Mission	51	--	--
Harrodsburg	798	1	219
Missions (2)	45	--	38
Lexington, Calvary	774	2	212
Mission	33	--	--
Louisville, Beechland	754	2	178
Mission	188	--	57
Covington, Calvary	749	--	--
Louisville, Beechmont	731	--	198
Missions (2)	376	2	118
Somerset, First	712	3	260
Mission	80	--	45
Paducah, Immanuel	698	1	199
Newport, First	672	--	193
Missions (2)	169	--	57
Covington, Latonia	670	--	200
Lexington, Grace	661	3	172
Mission	18	--	--

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### Maupintour

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Offices: New York / Washington / Brussels

Campbellsville	657	--	224
Missions (3)	126	--	69
Glasgow	652	--	131
Missions (2)	155	--	--
Louisville, Victory Memorial	641	4	196
Louisville, Beuchel Park	600	3	133
Paducah, First	561	3	190
Henderson, Immanuel	560	--	--
Missions (2)	152	--	--
Louisville, Hazelwood	558	4	100
Louisville, Eighteenth Street	543	5	181
Louisville, Shively	539	2	151
Owensboro, Hall Street	511	--	215
Ashland, First	510	--	132
Missions (2)	133	--	--
Erlanger	502	--	117
Louisville, Rockford Lane	501	2	167
Louisville, Southside	490	--	110
Lexington, Rosemont	488	8	166
Covington, South Side	486	--	101
Louisville, Farmdale	481	1	149
Mission	135	2	60
Louisville, Beth Haven	476	1	175
Central City, First	455	1	193
Frankfort, Crestwood	451	2	130
London, First	431	--	135
Lexington, Porter Memorial	430	--	107
Hazard, First	424	--	96
Louisville, Green Acres	422	--	158
Jeffersontown, First	412	1	88
Ashland, Unity	411	1	99
Ludlow, First	410	--	89
Louisville, Valley View	405	8	113
Winchester, Central	405	3	113
Danville, Gethsemane	397	2	203
Russellville, First	397	--	111
Mission	43	--	--
Ft. Thomas, First	394	--	89
Mission	101	--	--
Bardstown	381	--	53
Paducah, East	380	2	158
Middlesboro, First	376	1	110
Louisville, Shawnee	374	--	103
Nicholasville	370	1	106
Lexington, Trinity	366	6	164
Walton, First	358	--	167
Corbin, First	357	--	90
Louisville, Immanuel	343	--	107
Lawrenceburg, First	332	2	77
Mission	51	--	--
Owensboro, Crabtree Avenue	330	6	104
LaGrange	--	--	--
DeHaven Memorial	329	--	95
Paris, Central	326	--	115
Louisville, Gethsemane	319	--	131
Benton, First	319	--	127
Hawesville	318	1	121
Middletown, First	317	10	99
Dawson Springs, First	312	3	68
Lawrenceburg, Sand Spring	311	--	52
Barbourville, First	308	1	220
Missions (3)	198	--	--
Frankfort, Thorn Hill	302	--	105
Lexington, Central	301	4	107
Ashland, Pollard	296	--	110
Missions (2)	94	--	--
Louisville, Audubon	291	--	57
Earlington, First	289	--	128
Greenville, First	284	--	120
Lebanon Junction, First	267	--	100
Falmouth	257	--	42
Mission	24	--	--
Sonora	251	--	103
Marion	251	--	70
Owensboro, Seven Hills	250	--	71
Owensboro, Temple	242	2	96
Hazel	234	--	--
Williamson, East Williamson	229	1	91
Middlesboro	--	--	--
East Cumberland Ave.	228	1	87
Junction City	221	1	69
Carrollton, First	215	2	69
Cold Spring First	214	1	86
Folsomdale, Liberty	214	--	62
Ashland, Fairview	208	--	82
Mission	56	--	--
Mt. Vernon, First	204	--	52
Missions (4)	201	--	94
Owensboro, Wing Avenue	201	--	81
Valley Station, Kosmosdale	197	1	50
Calhoun	197	--	51
Madisonville, Liberty	181	--	123
McQuady, Corinth	93	--	64

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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### PERSEVERANCE IN CHRISTIAN WORK February 7

This lesson, which centers around the church which Paul established in Corinth, gives us a sample of the work accomplished by the Lord through His apostle on his second missionary journey.

Corinth, the capital of Achaia in southern Greece, had a population of some 400,000 embracing many nationalities. It was a city of extensive and thriving commercial enterprises. It was a center of wealth, worldliness and wickedness; in fact, it was one of the most dissolute and profligate places of ancient times. All the vices of human nature were found in abounding measure in that pleasure-seeking and luxury-loving city. Its very name was a synonym for reckless debauchery. No city was in greater need of the pure and ennobling gospel of Christ. If His gospel could win converts there, it could win them anywhere.

#### I. Paul's Private Life in Corinth. Acts 18:1-3.

After his survey of the idolatrous city and his great sermon on Mars' Hill, the world's most distinguished missionary left Athens, the city of culture and philosophy, and went to Corinth, the city of commerce, wealth, luxury and immorality. Where was the welcoming committee when he arrived? There wasn't any. No comfortable home was offered to him. His was the lot of the pioneer for Christ. Immediately he sought a home in which to reside and a job at which to work in order that he might earn his livelihood. He had no hesitancy whatever in doing manual labor in order to sustain himself in the Lord's service. Along with Aquila and Priscilla, the couple with whom he resided, Paul worked at tent making, a trade which he had learned when he was a lad. They wrought together in the prosecution of their trade in the fellowship of the gospel. What a delightful fellowship they must have had in the discussion of the things of their Lord!

#### II. Paul's Public Life in Corinth. Acts 18:4-8.

Wherever he went Paul sought for opportunities to preach to Christ. On the week days he labored at his trade, but on the Sabbath days it was his custom to go into the synagogue and try to win Jews and Gentiles to faith in Jesus Christ. He boldly declared to the Jews that Jesus of Nazareth was their Messiah.

This testimony infuriated them. Wilfully and deliberately they refused to receive his message concerning Christ. They went so far in their opposition to Christ that they blasphemed; that is, they used abusive language and spoke evil of Him. When their opposition and blasphemy became vicious, and Paul could not do any more with them, "he shook his raiment," as one shakes the dust out of a garment. This gesture signified that he was through with them, and would not permit anything to cling to him which pertained to them. He had done his full duty toward them and henceforth was free from all responsibility concerning them. He was relieved of all responsibility for their failure to be saved, and they alone were responsible. His shaking of the garment was his final effort to stop them in their mad career and to bring them to an acceptance of Christ as Saviour. Rejection of Christ is soul suicide and this tragic sin is never justified.

Having told them that they alone were responsible for their spiritual ruin, he announced that henceforth in Corinth he would go to the Gentiles. It is a solemn hour when any soul definitely turns a deaf ear to the Word of God, and God then directs that Word to another. But Paul did not desert the Jews entirely for he preached in the house of Justus, who was a worshipper of God, next door to the synagogue. There Crispus, who was the chief ruler of the synagogue, believed on the Lord Jesus Christ and was saved. He was one of the few persons whom Paul baptized (I Corinthians 1:14). The members of his household also accepted Christ as their Saviour. Besides Crispus and his household, many of the Corinthians believed and were saved, whereupon they were baptized. This illustrates the fact that we never know how far reaching our influence may be in the lives of others.

#### III. Paul's Persistence in Corinth. Acts 18:9-11.

Paul had come to a dark hour in his experience. The bitter opposition of his enemies had almost crushed him. Discouraged by the small results of his work and the turn of events in Corinth, he was on the verge of departing. He was ready to go to more fruitful fields, but the all-wise Lord encouraged him to remain there. Not only did Paul receive a vision from heaven, but the Lord commanded

him to stop being afraid and to keep on preaching. The Lord assured him that, if he would continue to preach His gospel in a faithful and courageous manner, no man would harm him. When one is sent by the Lord to do some work, he is immune from danger and harm until his work is done. When any Christian labors under the Lord's direction and according to His will, he is assured that the Lord will be with him and will protect him. Paul was not only promised the personal presence of the Lord and protection from any injury, but also success in preaching the gospel at Corinth. This blessed assurance gave him comfort for his troubled spirit, a new courage and a new enthusiasm for his work. He dismissed all thought of fleeing from duty and remained in Corinth for a year and six months, preaching the glorious gospel without any great interference. During that period the church was established firmly.

#### IV. Paul's Preaching in Corinth. I Corinthians 2:1-5.

From Athens, the city of culture, philosophy, politics and spiritual ignorance, Paul went to Corinth, the city of commerce, architecture, wealth, luxury, wickedness and notorious immorality. There he did a monumental work for the Lord.

Later Paul wrote the epistle from which these verses are taken. In it he instructed the believers concerning the faith in Christ and how they should live as Christians. He also emphasized the meekness and lowliness which characterize true Christians. He reminded them that there had not been anything in his preaching to them which would cause them to feel their importance.

Paul also told them that he went to Corinth determined not to know anything save Jesus Christ and Him crucified. The crucified Christ was the center of all his preaching while he was in their midst. To get people to turn from their sins, believe on Christ and confess Him was his constant aim. To this end he proclaimed one central truth, Christ and Him crucified. He did not rely on human wisdom or eloquence, but on the power of the Holy Spirit, the One Who applies the gospel truth to the human heart so as to transform it. That was the secret of his marvelous success in winning men to faith in Christ in that wicked city. The only effective work done for the Lord is that which is directed and empowered by the Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4:6.

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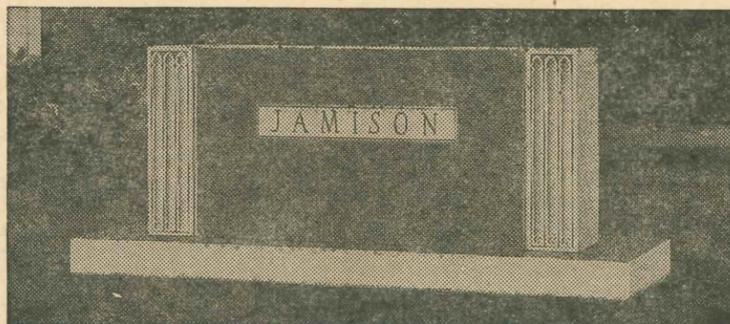
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The announcement of the record number of schools was made at a two-day meeting of the state directors of schools of missions held in Atlanta.

**First Baptist Church, Raleigh, North Carolina, Calls John M. Lewis**

Dr. John M. Lewis, professor of religion at Meredith College, Raleigh, North Carolina, and former professor of theology at Southern Baptist Seminary, has been called as pastor of the First Baptist Church of Raleigh, North Carolina. The call of this historic church of 1,800 members was issued at a special church conference held Sunday, January 10. Dr. Lewis will serve in a preaching capacity until June, when his obligation to Meredith College will be completed.

Dr. Lewis is a native of Miami, Florida, and a graduate of Stetson University and the Southern Baptist Theological Seminary. He is well known in Kentucky having served as pastor of the David's Fork Baptist Church, Lexington, Kentucky, and the First Baptist Church, Taylorsville, Kentucky. Prior to returning to the seminary as a faculty member, he was pastor of the Montrose Baptist Church of Richmond, Virginia.

Dr. Lewis was one of the thirteen professors involved in the controversy at the Southern Seminary two years ago. Following his departure from the seminary he accepted the teaching position at Meredith College and has served as interim pastor and supply preacher in many churches in and around Raleigh. In the Raleigh Church, Dr. Lewis succeeds Dr. Broadus E. Jones who resigned because of ill health after 16 years of service. The church is over 150 years old and is considered one of the leading churches in North Carolina.

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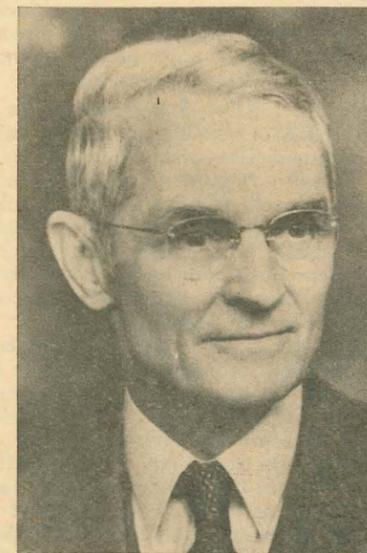
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For more than fifty years, I have been constantly looking forward and upward in preparation for tomorrow.

At the age of twenty-two, in the First Baptist Church of Bowling Green, Kentucky, under the impact of the proclamation of the Gospel by Evangelist Mordecai Ham, I found that life which is freely offered to whosoever will accept it.

Under the inspiration of that dynamic president of Western State Teachers College, Bowling Green, Kentucky, Henry Hardin Cherry, I heard the call to be an educator, and accepted an invitation for a teaching position in Louisiana.

The next step in my journey was

marriage to a Baptist girl in Louisiana—that was fifty years ago, on May 19, 1959.

While teaching in High School and Bible classes, in Louisiana and Mississippi, for five years, I was wooed by the Law, and was led into it by the fact that the Law, a rule of action, contained in the Bible, was the foundation of the laws of man.

Through years of regular church attendance in ten churches in three states, and membership in six bar associations, I have enjoyed a wonderful fellowship, and have been called to many positions in both of these groups.

In my work with legal groups, my church loyalty has always been known and appreciated. My positions in the legal field brought to me a listing in "Who's Who in America," from a national reference standpoint.

In 1926, I built a second home in Lexington, which is now surrounded by magnificent trees, under the shade of which hundreds of church and other groups have gathered for feast and fellowship.

Churches, homes and schools, with up-to-date facilities, have been uppermost in my thinking and activities.

My will has been written and re-written many times. It expresses my living faith, and I contemplate that it will echo through the years, when my sojourn here is terminated. I have made ample provision for my family, my church, and, through Kentucky Baptist Foundation, of which I have long been a director, have projected my life into the years to come, by gifts to Baptist institutions in Kentucky.

I fervently hope that these words may inspire others to plan for the future by making funds available for our cherished Baptist groups, through the Kentucky Baptist Foundation, and General Association of Baptists in Kentucky, as a part of their preparation for tomorrow.

**BOOK REVIEW**

**VISION OF VICTORY**, by Robert L. McCann, Broadman Press, Nashville, Tenn., price \$3.00.

From the pulpit and pen of Robert L. McCann, which have been emboldened by the Spirit of God and the spirit of the times, comes this vivid "Vision of Victory." Not only courageous, it represents one of the better efforts at preaching from the Book of Revelation.

The author takes the position that the Revelation must be related to a historical situation, and its interpretation confined to the framework of such a context; namely, the

persecution of the early Christians by the Roman Empire. This well known view collides with the other two most widely held theories: that it is a continuation of world history, or that it is a blueprint of the happenings of the "last days in the end of time."

With pertinent illustrations, and the writer's keen insights as a sound workman, this book demonstrates how the Word of God should speak to men today. McCann's rarest insights as a student of this book is not found in the familiar line of interpretation which he follows, but in the incisive application of the truth to the life that now is.—John Huffman, Mayfield, Ky.

# About "Baptist" in the College Name

By BEN F. MITCHELL,  
Supt., Long Run Missions

When we think of the many colleges and universities which were started by Baptists, and now go under the same name (perhaps in some cases slightly modified), though they bear no semblance of Baptists, or even any scintilla of Christianity, we are reminded of the evangelist who said: "A religion you can get and not show it, you can lose and not know it." Likewise a Baptist school without the Baptist name may make the transition, even to anti-Christianity, without bothering to change the name. Of course, we are under no delusion that it would not be possible for a school to forsake all the principles implied in a name and still retain the name.

There seem to be no good reasons why we should even consider leaving the word "Baptist" out of the name of the new college in Louisville. On the other hand, a number of reasons can be given why "Baptist" should have a prominent place in the name.

1. To the argument that precedent in naming colleges has been in favor of leaving out the word "Baptist," consideration should be given to the fact that the earliest colleges in America were established when the churches were virtually the only ones promoting education, especially at the higher level. The education movement in its early incipency was motivated by the desire to get the teaching of the scriptures to the people. In earlier days there was little, if any, question as to who started a school or college. The churches were about the only ones interested in education. Now the name Baptist has come to distinguish a particular ideology, we hope a very definite one among the many and varying religious ideologies. Is it not, therefore, an advantage that this name be heard and read as often as possible?

2. To expect gifts and bequests from business firms, foundations, and individuals who are not Baptist, feeling such gifts would not be made if the denominational name is prominent, does not seem to be a fully valid reason to omit the word Baptist. After all, Baptists will provide the greater bulk of both the capital, as well as the operating funds, and this writer believes they will do it more willingly and adequately if the institution carries the Baptist name. One fine Baptist physician made virtually this identical statement to me.

3. To say that it will be generally understood that the college will be Baptist, by whatever name it may be called, does not quite satisfy my feeling of a

need for clear, definite, terminology in an era of euphemism and circumlocution. Do we have to be enigmatic, in order to appear scholarly?

4. If it be that some people *would* attend this college if it did not carry the name Baptist, who *would not* attend if it did, is there not good reason to fear that such persons, later in places of leadership and prominence, might embarrass the founders and supporters of this school, both by their utterances and acts, the public knowing they were products of our Baptist College?

Perhaps, my trepidation is not well founded, but I venture to state it anyway. In this day of conglomerate, and obviously confused, ideologies, there is a perceptible trend toward the erasure of all the rough edges of conflicting distinctions, and the moulding into one symmetrical mass the whole of all the varied parts, so that the great sphere, as "smooth as silk" may roll on through human society, and even through the once delicate membranes of the mind without the slightest possibility of abrasion.

*Ma genoito!* "God forbid" that this shall ever fully come to pass.



Fate Morris, Jr., has been called to the position of minister of music and education of the Walnut Street Baptist Church, Owensboro. He comes from the Raleigh Baptist Church, Memphis, Tenn., where he served in the same capacity for five and a half years. He attended Union University, Jackson, Tenn., and received his master's degree from Peabody College, Nashville. The Morris' have three children: Pamela, 10; Keith, 9; and Deborah, 6.

## Dr. J. E. Lambdin Is The Victim Of A Stroke

NASHVILLE—(BP)—J. E. Lambdin, 70, recently retired secretary of the Training Union Department, Baptist Sunday School Board, died Sunday, January 24, after suffering a cerebral hemorrhage while teaching a Sunday school class at the First Baptist Church here.

Dr. Lambdin had been in apparent good health when he was stricken. He was standing before a men's Bible class at the church preparing to read a verse of scripture when he crumpled to the floor. He died about 10:15 a.m. enroute to Baptist Hospital.

Funeral services were conducted at First Baptist Church here January 26. H. Franklin Paschall, pastor, and James L. Sullivan, executive secretary-treasurer of the Sunday School Board, officiated. Burial was in Woodlawn Memorial Park.

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