

# Western Recorder

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WESTERN RECORDER  
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## THIS WEEK

### How the Fisherman Conquered Rome

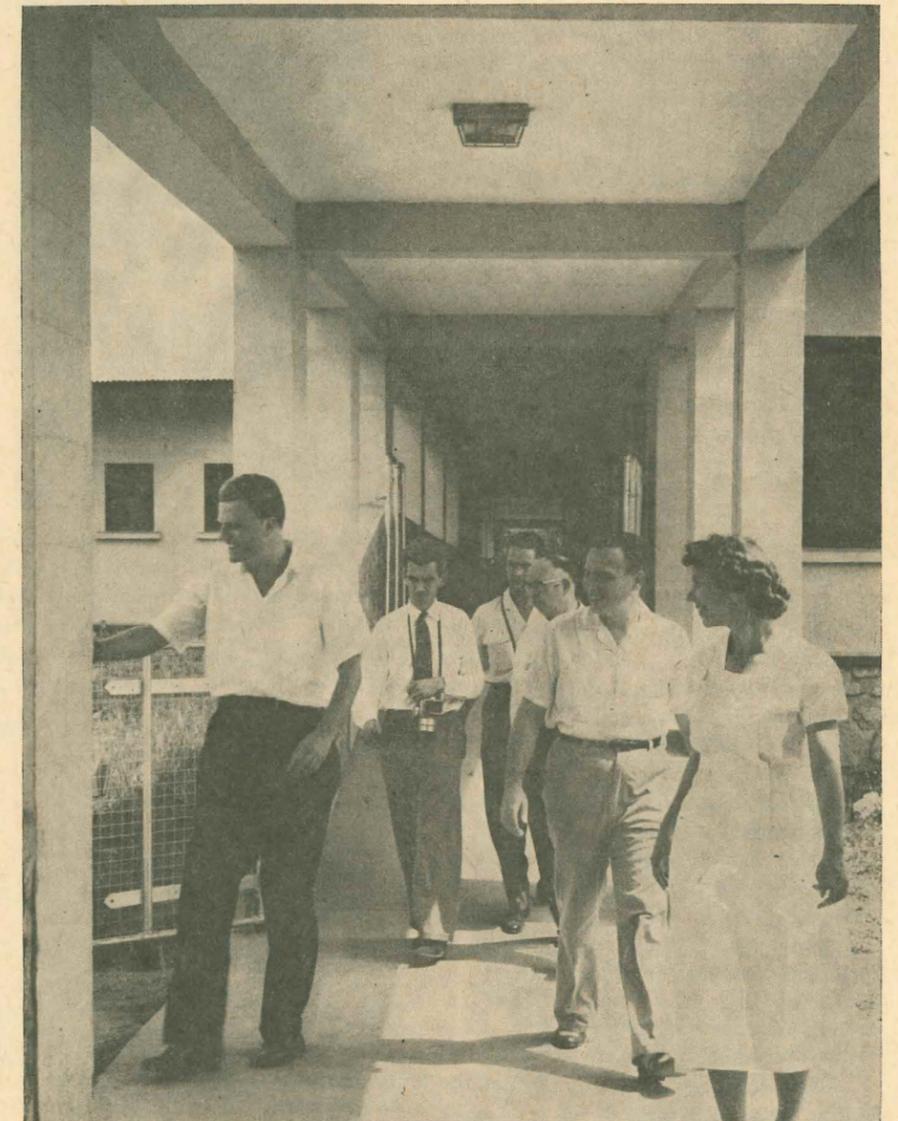
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Dr. Billy Graham (left) visited new buildings of the Baptist Hospital in Ogbomosho, Nigeria, during his recent evangelistic crusade in that country. Pictured with him are (left to right) Associated Press's Mr. Royal and Southern Baptist missionaries: Dr. L. C. Smith, of the hospital staff; Dr. J. Christopher Pool, principal of the Nigerian Baptist Theological Seminary, Ogbomosho, which Dr. Graham also visited; Dr. T. Keith Edwards and Dr. Martha (Mrs. W. McKinley) Gilliland, both also of the hospital staff. The next day Dr. Graham, a member of the Southern Baptist Foreign Mission Board, took part in dedication ceremonies for a new Baptist hospital in Kontagora, Northern Nigeria. (Photo by W. McKinley Gilliland)



## GLEANINGS FROM THE FIELD

### PARKERS AT FALMOUTH

►The Earl Parkers will be at home, 603 Maple Avenue, Falmouth, Ky., after March.

### DEATH ANGEL KNOCKS

►Miss Ida G. Wilson, 83, one of the oldest members of Porter Memorial Baptist Church, Lexington, died on January 17. She has taught a class in Sunday School for more than 40 years, and held an office in W.M.U. as far back as anyone can remember, and was about her Father's business up to a week before her death.

►Russell J. Pirkey, Jr., 49, whose father in other years was pastor of the Broadway Baptist Church, Louisville, died Feb. 26 at his work at Lincoln Bank and Trust Co., of a heart attack. Burial was in Resthaven Cemetery. He is survived by his wife, Mrs. Anne Mahon Pirkey; by his mother, Mrs. R. J. Pirkey, Sr., and one sister, Miss Mary Frances Pirkey. Throughout his life he had pursued banking, advertising and radio careers.

►Morris Coers, one-time member of the Indiana Legislature and for many years pastor of the Immanuel Baptist Church, Covington, Ky., and preacher over the radio, died while sleeping at his home in Covington on February 24. In recent years he had turned his attention toward "The Garden of Hope," a project in which he sought to re-create a scene such as the tomb of Christ on a hillside overlooking the Ohio River. It was designed to attract visitors, that they might visualize the scene in the Holy Land.

►Mrs. Margaret Josephine Morgan Cantrell, 80, widow of the late Pastor L. B. Cantrell of Hodgenville, Ky., died at the home of her son, Roy E. Cantrell, 3732 Cliff Avenue, Louisville, on February 25. Her funeral was conducted from the Pleasant Grove Baptist Church, LaRue County on February 28. In addition to Roy E., she is survived by four other sons, Ramey and Rolva Cantrell, Hod-

genville; Charles and Thomas J. Cantrell, Louisville; two daughters, Mrs. Mary Milby and Mrs. Dora Dever, both of Athertonville, 13 grandchildren and 3 great grandchildren.



Miss Dorothy Bell, Hindman, Kentucky, gave a recital on "A Man Called Peter" at Blue Mountain College on February 25. This was an account of Peter Marshall's life and ministry, and the part that Catherine, his wife played in his life. Miss Bell is a daughter of Pastor and Mrs. J. S. Bell, of the First Baptist Church, Hindman.

►John Lindley Park, 80, Utica, Route 2, died January 31 in the Owensboro-Daviess County Hospital after several months' illness. A retired farmer in the Red Hill community, he was a member of Red Hill Baptist Church, and most active there. Born January 12, 1880, in Ohio County, he moved when a small boy with his parents to Daviess County. He was a son of the late Henry and Hannah Lindley Park. He was married to Marybel Salmon on January 27, 1904, and she survives, as do a son, Eugene S. Park, Utica, Rt. 2; and a daughter, Mrs. Thelma G. Wellman, Owensboro; six grandchildren, and several nieces and nephews. A son, James Harlan Park, died of a heart attack August 7, 1959. Funeral services were conducted by Pastor Wil-

liam Tichenor at the James H. Davis Funeral Home Chapel on February 3. Pastor Lloyd Storment assisted. Burial was in White Chapel Memorial Gardens.

## 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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## How the Fisherman Conquered Rome

By A. M. VOLLMER, Middletown, Ky.

The outstanding miracle of the world's history is the success of the early Christian church. Humanly speaking, everything was against it. Jesus, its founder, not only belonged to a despised and rejected race, but He was a despised member of that race. He gathered about himself a handful of obscure, and for the most part, ignorant followers, who had neither learning, money, social prestige, or political influence. Yet, with an audacity that was either the summit of human vanity or else the summons of Divine authority, He commanded these followers to go out and "make disciples of all nations," and He added, "Fear not, little flock, for it is the Father's good pleasure to give unto you the Kingdom."

Into that fierce and strenuous Roman world, with all its selfishness, its sensuality, and its materialism, they went spreading the Name and the ideal of their Master, and made multitudes of converts.

Worneck in his "History of Protestant Missions," tells us that at the end of the third century there were 8,000,000 Christians, one-fifteenth of the entire population of the Roman Empire. This progress was made in the face of every conceivable type of persecution. Ten Roman emperors in succession did their best to wipe out Christianity. But it seemed that every time they cut off the head of one of these preachers, ten others arose to take the dead man's place. These early Christians had won such striking success that such a ruler as Constantine saw it was to his advantage to join them. The fisherman had conquered Rome.

What now were the secrets of their success? If we can discover those secrets, and do the things they did, and live the lives they lived, we may well believe that our efforts will be crowned with equal or greater success.

The secret of their success was in the message they preached. It was not a message of speculations, question marks or doubts. It was the message of a crucified, risen and coming Redeemer.

These men, who first spread His message, had themselves been transformed by their personal knowledge of a risen and glorified Lord. They had stood in His empty tomb. They had looked upon the very grave clothes that had bound His precious form, laid with divine care so that no one could say His body had been stolen. They had thrust their unbelieving hands into His wounded side. Their hearts had "burned within them," as they walked with Him in the way, though their eyes were withholden. They had seen again the flash of divine beauty in His compassionate eyes, and they had heard the music of His lovely voice, saying, "It is I! Be not afraid."

And with minds and hearts transformed by the wonder and glory of it all, they went out to proclaim that Name and to testify supremely to the fact of His death, burial, resurrection and return.

They did not go forth with pomp and ceremony. They were not fat, and slick and well-fed. They were not "hail fellows well met," with the leading politicians. They came not with silken robes and golden censers, with vague promises, founded only upon shadowy hopes. No. They came with stripes on their backs, with chains on their arms and legs, with the fervor of God in their hearts, and the ring of reality in their voices, as they said to the Roman world, "Cast us to the lions, stretch us on the rack, burn us at the stake, for we know if we die we shall live again." And they did lay down their lives for that faith and for that blessed Name.

As Christians and Baptists we are stewards of that message. I ask you as I ask myself, "have we been faithful in that stewardship?"

### Let the Facts Answer

All who care about the spiritual life of our country are bound to be interested in the announcement of the findings of a Nation-wide religious census.

Ninety-six percent of the people claim to be affiliated with some kind of religious organization. Only four percent above 14 years of age deny all church connection.

Superficially this is good news, but if we look at it a little more thoroughly, it is very disturbing. What is disturbing is the trivial connection of the masses of them who claim some religious connection. For many of them there is no deep commitment to the Cause of Christ.

For millions our religion involves neither urgency nor excitement. Our popular religion has become both lukewarm and well-mannered, neither feared, admired, nor hated by those outside it, and not fiercely defended by those on the inside.

### We Note This Spirit in Our Witnessing

We want to be religious, of course, and not be blatant Atheists like the Communist leaders, but we hope to practice our religion in some decently quiet and obscure manner. We really hope that it will not be necessary to talk about our faith at all. There are some things which cultivated people do not discuss and personal faith is one of them.

It is curious to see how we are more afraid of being sanctimonious than of being wicked. In a book of published sermons by Dr. W. A. Criswell, this great preacher gives this experience:

"The director of a funeral home once asked me to come and hold a service for a little child. The family were strangers in the city. At the home, I met the family with their few friends; then I looked at the little body we were to lay away. The child was three years old, with beautiful hair in golden curls wreathing her face. With her hands folded, she looked for all the world as if she were asleep. I stood by the small open casket to bring my words of comfort, but it was too much for me. Our own little girl at that time was three years old, and the thought of the loss of so sweet and precious a child broke my heart. I could not go on, and after a prayer turned the service back to the director.

"The young father and mother came forward to see the sweet little face for the last time. The mother fell on her knees, wringing her hands and crying piteously, 'Oh, mother's little darling. How can mother live without you? Oh, my precious little girl.'

"But the young father stood there, with his arms folded, like an image. I could see no trace of care or of emotion on his face at all. I could hardly keep from crying aloud, 'Say, fellow, why don't you cry? Is it nothing to you? Don't you care? At least you could bow down, place your arm around your sorrowing wife, and say a word of comfort.'

"That picture of the father standing with folded arms above his bereaved wife and his lost baby, without tears, without compassion, is a picture of the Christian churches. With the lost all about us, we see them perish without caring, without compassion, without tears." How it should break our hearts to know that in Kentucky we baptized 2,000 LESS in 1958 than we did ten years ago.

"Any man who has a religion," said Robert E. Speer, "is bound to do one of two things about it, **change it, or speed it.**"

A cringing, cowardly soldier who was brought before Alexander the Great for discipline, groveled before the high officer. "What is your name?" asked the General. The cowardly soldier replied, "Alexander, sir." The General grew red in the face and with a stern voice said, "Then you change your name or change your conduct." Oh, we do not need to change our name. It is the most honorable of all names, Christian, but we sorely need to change our conduct.

TWO MILLION SOUTHERN BAPTISTS are unaffiliated with their churches. Lost to the cause of Christ. No army will even win a battle with one-fourth of its soldiers A.W.O.L. The task of contemporary Christians is to get out of the balcony and on to the witness stand. Many church members would have all of the privileges of the Gospel, with none of the responsibilities. No person believes any more than he is willing to practice.

(Continued on page 6)



Careful But Not Careless

In theological education Southern Baptists must always be careful to preserve what we have in doctrinal purity, but we must also remember that in being careful at this point, there is a danger of becoming reckless and losing what we have in freedom and the privilege to dissent. Another seminary has dismissed a teacher. Coming close on the heels of the dismissal of 13 teachers at Southern, the New Orleans dismissal will raise questions in the minds of many Baptists.

Are these two incidents merely coincidental though really unconnected or are they an indication of a trend? Have seminary faculty members become of such a brand that more have to be fired in less than two years than have been fired in the history of Southern Baptist seminaries? Or is our attitude toward our seminaries and theological education changing so that prerogatives and privileges once enjoyed by faculty members are no longer tolerated?

The New Orleans dismissal appears to have been on good grounds. It was clearly a case of a teacher's propagating views off center so far as the majority of Southern Baptists has understood the Biblical revelation. Both what Professor Clark said and the way he said it in his recent book, "Saved By His Life," is understandably shocking to Southern Baptists. The teacher had been cautioned. He was given a full hearing. Responsible and fair-minded trustees who voted unanimously for the action would not have done so without ample reason in their own thinking. All these considerations make the New Orleans incident quite different from the one in Louisville where heresy was not a charge, though it was intimated at times by some.

Some Southern Baptists will shout hallelujah and hail such decisive action by seminary presidents and trustees as the salvation of Southern Baptists. Southern Baptist Convention President Ramsey Pollard, speaking recently at an affair attended by a considerable number of South-wide and state Baptist leaders, and which honored our seminary presidents among others, not only referred with approval to the dismissal at New Orleans but informed the seminary presidents that they were under a mandate from Southern Baptists to use a knife to cut out anything or anyone connected with their institution which they considered a threat to doctrinal purity.

Other Southern Baptists will be more guarded in approving ouster of all seminary teachers who veer from the traditionally accepted theological viewpoints. Many will hesitate to agree to hand to anyone, even a seminary president, such a weapon with instruction to wield it at will. It is doubtful if any seminary president would want the responsibility of such a mandate. Knife wielding and purging sound more

like certain authoritarian, hierarchial organizations than like the Baptist way of life.

Granted that a seminary president and trustees are entrusted with the administration of the school in keeping with the purposes and policies of Southern Baptists, they are also under a mandate to protect the classroom from well-meaning and sometimes not-so-well-meaning rabble rousers and the teacher from irresponsible critics.

Seminary professors have always been criticized by some for their teaching. This includes such now generally accepted greats of the past as Mullins, Robertson, Carver, and Conner, as well as some of our present theological professors. The seminaries have served as the cutting edge of Baptists in formulating doctrinal statements of the Biblical revelation. Baptists have always claimed that the final revelation of God is in Christ but only a few Baptists have claimed that we have the final and ultimate understanding of this revelation. We have been able to disagree with some of our teachers without purging them. The time might have arrived when we will have to re-study our thinking on the role of our seminaries in Southern Baptist life.

Are there any dangers to Southern Baptists that might be suggested by dismissal incidents? Both those who favor and do not favor the dismissal actions can see some possible danger in such an incident.

The first danger is that such action might trigger a theological witch-hunt that could become irresponsible. Heresy hunting hounds, more interested in private and selfish theological opinions than in Biblical validated truth, stand ready to pounce on everyone on every seminary faculty or elsewhere with whom they disagree. Vigilance for truth's sake is both necessary and honorable; theological witch-hunting is dangerous and dishonorable.

A second danger is that as a result of faculty dismissals sincere human inquiry could be discouraged and freedom of expression could be shackled in our theological faculties. This would be most lamentable. A teacher should not insidiously undermine the faith of his students, but he should ever be encouraged to pursue truth wherever this search leads him. He should discuss friendly and unfriendly theories of accepted dogma with his students in helping them think for themselves. To hinder his freedom of expression is to destroy his role as an effective teacher. At the same time he should not present theories unfriendly to a student's faith in such a way as to leave the student with doubt as to the teacher's position, unless it is an honestly expressed doubt.

To discourage the spirit of human inquiry and remove the freedom of expression is antithetical to the Baptist genius. Applied to theological education, it would cause our seminaries to degenerate to a Bible

School level where one private brand of orthodoxy would be peddled and enforced upon all.

Our seminary presidents and trustees have a tremendous responsibility and a very delicate task. They cannot condone teaching that is heresy nor freedom that becomes license. On the other hand they are not merely to reflect popular Baptist opinions and require teachers to echo merely traditional shibboleths. Somewhere between these two extremes is the right path. Only the wisdom of God is sufficient. Let us pray for it!

Trouble in Nashville

Baptists face one crisis after another. One of the latest is the action of the City of Nashville, Tennessee, in adding to the city tax rolls a huge amount of property hitherto considered tax exempt. On February 24, over \$5,000,000 worth of such property was assessed by the city. Over \$4,000,000 of this was property of the Southern Baptist Sunday School Board. Board officials have protested loudly but are left no recourse but the courts to appeal the city's decision.

What about this action by the City of Nashville? Some things can be said for the city. A huge amount of the city real estate is owned by religious and educational groups. Nashville is quite a denominational center for others as well as for Southern Baptists and is also the location of a number of schools and universities. In fact, officials claim that nearly 40% of all city property in Nashville is now tax exempt which is the highest percentage of any city in the nation. The city understandably is caught in a squeeze so far as tax revenue is concerned. The city tax officials say that the new assessment policy takes into consideration the use of the property as well as its ownership. This seems to make some sense.

On the other hand the city seems to have acted prematurely and unwisely in such wholesale assessing. All property owned by the Baptist Sunday School Board in the City of Nashville was assessed. The idea seems to be to put the burden of proof on the owners and make them go to court to get relief. Clearly some of the property of the Baptist Sunday School Board should not be considered taxable by local or national precedent. One whole building, the old Sunday School building on Eighth Avenue, North, is assessed which has been designated to house the Executive Committee and its staff. This is a denominational headquarters and is in no way a profit making enterprise.

On the other hand, some property of the Sunday School might be considered taxable. The Board is in business with several million dollars of profits each year. Much of these profits is from book stores operations all over the nation and taxes are paid on Baptist Book Store properties everywhere by the Board. Other profits are made on the sale of literature to churches all over the nation. This literature is not printed by the Board, and the print shops which print it are taxed. The literature, however, is edited and merchandized by the Board. The city might have a case here.

What will be the result? It is hoped and expected that the courts will exempt what rightly ought to be exempted. Otherwise some of our Southern Baptist work might move from Nashville. There is definite talk of this. The tax assessing action is clearly a case of anti-clericalism which, while it is now aimed at religious groups, might well react upon the city. In the meantime, it would be a great testimony by Southern Baptists if we all voluntarily paid taxes on unrelated commercial ventures for profit.

BAPTIST FORUM



thing we can't measure in dollars and cents.

Covington, Ky. Betty Collins

Seminary's Homecoming Attendance to Top 1,500

FORT WORTH—(BP)—More than 1,500 alumni and former students of Southwestern Baptist Theological Seminary here are expected to attend the school's first homecoming in 26 years on March 30.

Highlight of the event, slated during the nation-wide Southern Baptist Sunday School Convention meeting in Fort Worth March 29-31, will be a banquet in the dining room of Travis Avenue Baptist Church.

Robert Naylor, president of Southwestern Seminary, will present the school's faculty and staff, and the Southwestern Singers directed by R. Paul Green will bring the program.

►The Manhattan Baptist Church of New York City, Paul S. James, pastor, now reports seven mission chapels with new ones at Hartford, Conn., Newburgh, N.Y., and the Albany area in New York.

A PASTOR'S FRIEND

Editor:

Have just finished the family wash, had a few minutes to sit down and catch my breath, so I picked up the *Western Recorder*. The editorial on Disease of Desire was very thought-provoking—yet on the opposite page the short letter entitled "Good and Bad," caught my eye.

Mr. Stinnett brought out a very good point in that after much Bible reading he is still looking for one verse of scripture promising Christ's servants a bed of roses. Surely he will not find it. Yet I can't help but feel that not even the highest paid of our pastors have a bed of roses. So many of us seem to think that because a person has enough of that good old "legal tender," to keep our heads above water financially, that automatically everything will be rosy.

We need only to look at the lives of people we know to be "well off" to see that financial security does not guarantee peace of mind to modern man.

Yet another aspect of this question has me puzzled. Why is it that in the realm of professional services such as doctors, lawyers, etc., we more or less expect them to live on a higher financial level than we, but boy!, just let our pastor get a larger salary than most of the laymen of the church, then the squawks begin.

Personally, I hope to live to see the day when all the churches of our association will be concerned enough about their own spiritual well being that they will see that there isn't any unnecessary financial strain upon their pastor. Surely as we provide for his financial security he will be more able to guide us in the way of truth. Then we can know the joy of spiritual security, which is some-

## How the Fisherman Conquered Rome

(Continued from page 3)

Years ago the jurist, Erskine, was pleading a case. He was known for his eloquence and persuasiveness. But on one occasion as he tried to speak, he stammered, he hesitated, he faltered, he dropped his head. The courtroom was crowded with spectators who said in their hearts, "He has failed." Just then a new glow came into his face. A new inspiration possessed him. He rose to the height of his eloquence. He lifted the people out of their seats in one of the greatest perorations his generation had ever heard. When he had finished, the Judge left the bench, put his arms around him, and said, "Erskine, you have won." The people crowded about him and then one asked, "How was it that after you stammered and faltered and hesitated, you came back in such a marvelous way?" He answered, "As I hesitated, I seemed to hear my mother leaning over the jasper walls saying, 'Speak son, speak.' I heard my wife say, 'Speak husband, speak.' I heard my children say, 'Speak Daddy, speak.' With those voices ringing in my ears, I could not do less than my best." There comes across the centuries a voice from Calvary's Cross, crying, "Speak, Christian, speak."

### We Note This Spirit in Church Attendance

Where you go, tells what you are. Location is an index of character.

Maybe the reason we have so few people at church on Sunday night is because we have too many names on the church roll. When Gideon went out to meet the Midianites he had 32,000 soldiers. God told him he had too many. He told him to send 31,700 back home and with 300 he put the enemy to flight. That sort of screening would leave about the same percentage today.

It is easy to get crowds and easy to lose them. Really, Jesus preached the crowds away. He saw what many preachers sooner or later discover. That the masses with their lips cry Hosanna, but with their lives say Crucify Him.

Where were the 5,000 He fed with the loaves and fishes when He hung on the cross? Christ wants followers, but He does not want them to start unless they have a full understanding of the perils of the road that stretches out before them. The church is not a show-boat, but a life-boat. We are not called to be big in number, but we are called to be genuine.

### We Note This Spirit in Giving

Twenty percent of our church members give 80 percent of all the money given.

To many people a sermon on stewardship is like a bad dose of medicine.

You can never judge the strength of a church by the number of names on its roll, but you can judge its strength by the number of stewards it has.

Jesus was not crucified for saying, "Consider the lilies of the field, how they grow." They crucified Him for saying, "Behold the thieves in the temple how they steal." In Kentucky last year, 1958, over 500 Missionary Baptist Churches gave nothing to Missions. In the thinking of this writer, a missionary Baptist church that gives nothing to missions is a misnomer.

We will never evangelize the world on loose change.

During World War II a strange item appeared in an English newspaper in a report of a concert. It read: "Miss Bessie Smith whistled the Fifth Symphony." I have no doubt that Bessie was an accomplished whistler, but she could not whistle the Fifth Symphony. It cannot be rendered by a soloist, only by an orchestra.

Christianity is not a solo, it is a symphony. It can only be rendered by blended lives.

The Cooperative Program is not a solo; it is a symphony, and can only be rendered effectively by all Southern Baptists.

Our reason for giving is not because our people are spending fabulous sums for tobacco, shows, cosmetics, liquor, joy-riding, chewing gum, and gambling. Our reason for giving is Calvary.

I dare to go even further to say that our eternal reason for giving is not because our sinful world is dying, but because our sinless Saviour died.

The free world today is engaged in a terrific struggle with Soviet Russia and her satellites. Whether the war is "hot" or "cold" the issues are the same.

Make no mistake about it, the forces of godless Communism are determined to exercise their dominion over all mankind.

Already, 800,000,000 people, occupying approximately one-third of the land mass of the earth, live under the red flag.

### Do Christians Today Have the Moral and Spiritual Strength That is Equivalent to This Godless Force?

There is a gnawing spiritual hunger in the world today that is not going to be satisfied by the gadgets of a material civilization, such as refrigerators, washing machines, TV sets or air conditioners.

By the increase of chain smokers and alcoholics, of barbiturate and drug addicts, of patrons of the fortune tellers and clients of the psychiatrists, modern men disclose their basic sickness and the nakedness of their souls.

Unless Christians can take the lead in providing a vital faith in giving the world a song that mankind can sing, all our exports will merely postpone the

day of reckoning, and our civilization will die.

Our message must come from that one where life revolved around a manger bed, a carpenter's bench, a suffering world, a Cross, and an empty tomb.

The passion of the Cross must seize us and drive us out into this generation. We are losing on cushions what our fore-fathers won on Crosses. The world is not done with the Cross, but the world is done without the Cross.

If we are to put this jig-saw puzzle together, we must have the proper centerpiece. If we are to build a new world, we must place in the structure the chief cornerstone.

Our greatest mission field in the United States is within the membership of our churches.

If we are to meet the challenge of a lost world standing at the crossroads with all the signboards down, we must preach the glorious Gospel. We must preach it to the rich man in his place, to the poor man in his hut, to the prodigal in a far country, we must shout it into the very gates of Hell—

"Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."



C. Kenneth McCracken, vice president of corporate affairs, Proctor & Gamble, has been named chairman of the 1960 Georgetown College Alumni Loyalty Fund Drive, according to the Alumni Association's Advisory Board. He

will direct the school's fourth annual appeal, which has a goal of 60,000. The campaign began March 1 and lasts until May 27—the annual Alumni Day on the campus. Funds derived from this year's appeal will be used to furnish Mary Frances Knight Hall for women, now under construction. McCracken was graduated from Georgetown in 1926 and joined the Cincinnati soap manufacturing company that same year. After working for them in various manufacturing plants throughout the U. S. and Canada, he was named assistant treasurer of the Philippine Manufacturing Company in Manila, P. I. From there, he was made chief accountant for the parent company at Cincinnati in 1942, comptroller in 1955, and vice president in 1957. Last year he was named to the Education Committee of the General Association of Baptists in Kentucky. He is a deacon of the First Baptist Church, Fort Thomas, Kentucky. Native of Erlanger, he makes his home in South Fort Mitchell, Ky.

## Fire Destroys First Church, Fairbanks

FAIRBANKS, Alaska—(BP)—First Baptist Church of Fairbanks, Alaska was completely destroyed by fire, February 13, according to Pastor Donald R. Davis.

The fire apparently started from an explosion in the furnace room, and within an hour the entire building was demolished. The loss is estimated at a quarter of a million dollars, and insurance covered less than half this amount.

Also destroyed was the pastor's library, valued at \$1,500, not covered by insurance.

The Sunday after the fire "a revival broke out" according to Pastor Davis. Three joined by transfer of church letter, and four asked for baptism. A 13-year-old boy surrendered to preach.

Arrangements have been made for the church to meet in the Masonic Hall on Sunday mornings, and in one of the other Baptist churches on Wednesday.

## Baptist Hospital Men Elect Kentuckian

COLUMBUS, Ohio—(BP)—A Kentuckian and an Arkansawyer were elected to top offices in Southern Baptist hospital groups here.

Homer D. Coggins, administrator of Central Baptist Hospital, Lexington, Ky., is the new president of Southwide Baptist Hospital Association.

President-elect of the administrators organization is John A. Gilbreath of the Little Rock hospital, and the chaplains' president-elect is George Colgin of Winston-Salem, N.C., an associate in the department of pastoral care at North Carolina Baptist Hospital.

The presidents-elect customarily move into the presidency the next year.

T. Sloane Guy, Jr., of New Orleans, will serve as secretary-treasurer of the Southwide Baptist Hospital Association. Charles McKnight of Memphis Baptist Memorial Hospital will serve as secretary of the chaplains group. George Bowdler, South Carolina Baptist Hospital, Columbia, is their vice-president.

## Southeastern Capital Expenses Total \$600,000

WAKE FOREST, N. C.—(BP)—"More than \$600,000 has been spent for capital improvements at Southeastern Baptist Theological Seminary here during the last two years," trustees were told by Seminary President S. L. Stealey at their annual meeting here.

This includes \$19,431 on the trailer park, \$420,205 for 25 student duplex apartments, and \$157,523 for the Ruby Reid Child Care Center. The total current operating budget last year was \$628,000.

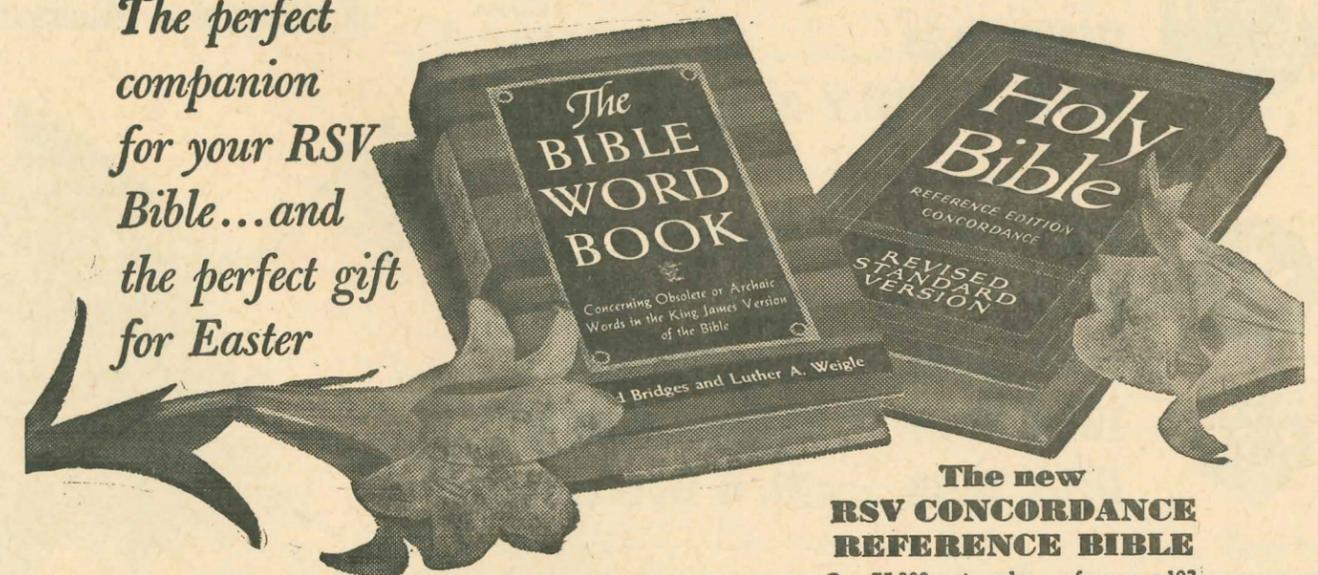
Stealey also expressed appreciation for a number of gifts made to the seminary during the past year. These included \$50,000 for the Chapel organ by the late Walter M. Williams and his wife, Flonnie Cooper Williams of Burlington, N. C., and one by the late H. E. Miller, Sr., and Mrs. Miller of Wallace, N.C. They gave \$10,000 to the student loan fund.

A gift of \$1,000 to endow a library shelf in memory of the late Dr. R. T. Daniel, Southeastern professor, and a movement by students, faculty, alumni, and friends to create an additional memorial in the student aid fund was announced.

Dean Olin T. Binkley reported September enrolment was 738 students with 656 in the bachelor of divinity program, 27 in the master of theology program, and 55 in the certificate of theology program.

Highlighting the afternoon program was an address by J. Clyde Turner of Raleigh, N. C., on the subject, "Better Trustees of A Better Seminary." Edward A. McDowell, Jr., professor of New Testament at the seminary reported on "Trends in Seminary Education."

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# KENTUCKY BAPTISTS -- 1960

# CAMPING

## CEDARMORE

Theme: **HAVING THE MIND OF CHRIST**  
 Scripture: **Philippians 2:5**  
 Song: **TRUE HEARTED - WHOLE HEARTED**  
 Emphasis: **Missions from God's Point of View**

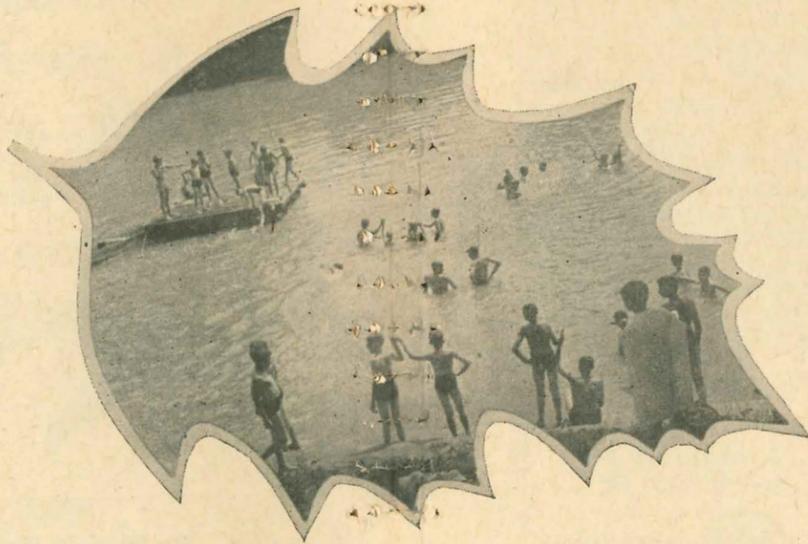
## AREA CAMPS



JUNE 6-11 ..... R.A. CAMP  
 JUNE 13-18 ..... R.A. CAMP  
 JUNE 20-25 ..... R.A. CAMP  
 JUNE 27 - JULY 2 .. R.A. CAMP



JULY 4- 8 ..... JR. G.A. CAMP  
 JULY 11-15 ..... JR. G.A. CAMP  
 JULY 18-22 ... INT. G.A. CAMP  
 JULY 22-24 \_Y.W.A. WEEKEND  
 JULY 25-29 ..... JR. & INT. G.A.



### ROYAL AMBASSADOR CAMPS

1. Oneida ..... June 13-17  
 Oneida ..... June 27-July 1
2. Camp Joy (12 up) ..... June 20-24  
 Camp Joy (Jr.) ..... June 27-July 1
3. Bethel (Jr. & Int.) ..... Aug. 8-13

### G.A. CAMPS

1. Oneida ..... June 6-10  
 Oneida ..... June 20-24
2. Camp Joy (Int. 12 up) ..... July 11-15  
 Camp Joy (Jr.) ..... July 18-22  
 Camp Joy (Jr.) ..... July 23-29
3. Bethel (Jr. 11-12 & Int.) ..... Aug. 15-20  
 Bethel (Jr. 9-10) ..... Aug. 22-27

### Y.W.A. Camps

- Bethel ..... June 24-26

### MUSIC CAMPS

1. Camp Joy (Jr. Music) ..... Aug. 15-19
2. Bethel ..... July 11-16

### ASSEMBLIES

1. Oneida (family) ..... July 4- 8
2. Bethel (pastors') ..... July 7- 9  
 Bethel (Jr. Training Union) ..... July 18-23  
 Bethel (Int. & Y.P. T.U.) ..... July 25-30  
 Bethel (Boys Opportunity) ..... Aug. 1- 6

ASSEMBLIES	
Jr. Music Camp	Aug. 1- 3
Sunday School	Aug. 4- 6
Training Union	Aug. 8-12
	Aug. 15-19
W.M.U.	Aug. 22-26
B.S.U. (Spring Retreat)	April 29-May 1
B.S.U. (Fall Training Meeting)	Aug. 29-Sept. 2
W.M.U. Weekend	Sept. 3- 5

*R. A. Camcraft Course*  
 Week Of Sept. 26-Oct. 1

# KENTUCKY BAPTISTS AT WORK

## SUNDAY SCHOOL

### Delightful and Inspiring Book by W. L. Howse

By ROY E. BOATWRIGHT



Dr. W. L. Howse

Dr. W. L. Howse is the author of the delightful and inspiring little book described below. He will be one of the main speakers at the Nation-wide Sunday School Convention, Ft. Worth, Texas, March 29-31.

#### "THOSE TREASURED HOURS"

The Adventure and Dividends of Sunday School Teaching

Teaching Sunday school is one of the most important things in the world. Although the author does not quite put it

that way, that is the theme of this short book. An easy-to-read style, with many humorous touches, is used effectively to present this serious message in a clear, interesting and inspiring way.

**Description** — Twelve brief chapters present various aspects of Sunday school teaching. Difficulties are recognized, but the emphasis always is on potentialities. The reader is helped to see what teaching can, and should, be. Methods of teaching are not stressed; this is not a how-to-do-it book. The fine discussion of what teaching can accomplish, however, serves to introduce the reader to some of the basic principles of teaching technique. Chapter titles are:

1. Teaching Is Thrilling
2. Today's Challenge to Teach
3. The Gift of Teaching
4. The Three R's and the Seven A's
5. The Teacher's Readiness for Teaching
6. Teaching That Is Just Right
7. Learning Is Personal
8. Teaching Through Administration
9. Teachers Are Tested Too
10. Remembered Teachers
11. The Vine-Branch Relationship in Teaching
12. Jesus, the Teacher's Ideal

## CHURCH MUSIC

### Severns Valley and Latonia Churches Reach Standard Quarter For 1960

By EUGENE F. QUINN



Eugene Spencer



Louis Ball

The first two churches to attain the Standard of Excellence for a church music department in 1960 are Severn's Valley Baptist Church of Elizabethtown and Latonia Baptist Church of Covington. Mr. Louis O. Ball, Jr., and Mr. Eugene Spencer are the ministers of music in these churches, respectively.

Our congratulations are extended to these men and to their helpers for attaining the first quarter of standard work that has been recognized in Kentucky in 1960.

## BROTHERHOOD

### "About the Father's Business"

By FORREST R. SAWYER

The Gene Bach Junior Chapter and the Billy Graham Intermediate Chapter of the Erlanger Church, North Bend Association, Sam Shepard, pastor, both meet weekly. Royal Ambassador R. O. Fossett reports an active Brotherhood-Royal Ambassador Committee.

Dewey Mercer, missionary to Japan, has been honored by the Royal Ambassador chapter of Bethlehem Church in Muhlenberg Association. O. P. Riggins, Royal Ambassador leader, reports that his chapter started with nine boys and now has an enrollment of 19.

Dr. Robert L. Mills, president of Georgetown College, spoke to the men of May's Lick Church, Dr. A. D. Odom, pastor, on the occasion of the organization of their Brotherhood.

Clay Argo, president of Central Church Brotherhood, Paris, reports 50 men participating in the church's observation of Layman's Day.

Larry Timberlake, president of Long Run Associational Brotherhood, wrote Ben F. Mitchell, superintendent of missions, a letter giving his impressions of the State Brotherhood Convention at Campbellsville, October 1-2, 1959, as follows: "I do not know when anything has caused me to get so clear a vision of

what dedicated man-power of a church working through the Brotherhood can do for a church and for the Lord. We heard miraculous testimonies about what the Brotherhood had done in church after church. I cannot but feel that if our men were to dedicate themselves more fully to the work of the kingdom, and stand together and work together in our Brotherhoods, we could move forward in Long Run Association in a marvelous way and many of our problems of mistrust, doubt, etc., will disappear. We thank God for Chester A. Igleheart and his dedication. May God bless our efforts and guide us all as we attempt to lead the men in His work! We covet your prayers for the Brotherhood work and are grateful for every activity of yours in our behalf." [Mr. Igleheart is director of promotion of Long Run Association.]

Dr. W. R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville, spoke to the Long Run Associational Brotherhood meeting recently on a Foreign Mission Night emphasis.

## WOMAN'S MISSIONARY UNION

### State Meeting Speakers

By MRS. GEO. R. FERGUSON



Miss Mary Sampson, Taiwan

Miss Mary Sampson, one of the best loved of Kentucky foreign missionaries, who is from Taiwan (Formosa), will bring the devotional meditations at each session of the convention. Don't miss hearing her!

## East Texas Baptist College

Marshall, Texas  
 Spring Semester: February 1, 1960  
 Summer School: June 6, 1960  
 Regular Session: September 12, 1960  
 H. D. BRUCE, President



Dr. B. Frank Belvin

Home Missions will be represented by Dr. B. Frank Belvin of Okmulgee, Okla. Dr. Belvin is a Choctaw Indian and has been serving as a missionary to the Indians since 1948. He has spent much time in schools preparing for this work. He is a graduate of Bacone Baptist College for Indians in Oklahoma; Ottawa University, Kansas; and Eastern Baptist Seminary, Pennsylvania, where he received his doctor's degree. At Bacone College he served for one year as teacher and director of religious education. For about four years he worked as missionary to the Kiowa and Apache Indians and he now serves as general missionary to the Creeks and Seminole Indians in Oklahoma. He will speak on Wednesday afternoon.



Dr. Rollin S. Burhans

Dr. Rollin S. Burhans, moderator of the General Association of Kentucky Baptists, will speak in the interest of

State Missions on Wednesday evening. Dr. Burhans is also the popular and greatly loved pastor of Crescent Hill Church in Louisville. Plans for the Week of Prayer for State Missions will also be presented on Wednesday evening. Mrs. O. B. Mylum of Berea is chairman of this committee.

## STUDENT UNION

### Visit to Scotland

By J. CHESTER DURHAM



Chester Durham

The Lexington Herald - Leader of February 13, 1960, contained this news: "The Clark County 4-H Council has launched a campaign to raise \$1,000 to help defray expenses of Nelson McCall, International Farm Youth Exchange delegate to Scotland in early June where he will live and work with farm families in that country."

Mr. McCall was voted the Most Outstanding 4-H Boy in Kentucky in 1956.

"Purpose of the national program is to send young persons to foreign countries so they may learn about different ways of life, and then return home to report their experiences."

This is an indication of the high caliber of the young men and young women with which the Baptist Student Union in Kentucky is dealing. Mr. McCall is one of the 1,175 Baptist students enrolled at Eastern State College, Richmond, Kentucky. His B.S.U. Director, Miss Shirley McMahan, has informed us that this young man has been active in B.S.U. activities on the campus and in the church. He has been particularly interested in the B.S.U. mission activities with the underprivileged children at the Telford Community Center. This year he has been working with the Bible Study Groups which have been started in the dormitories.

Mr. McCall plans to return to Eastern after his stay in Scotland.

## SCHOLARSHIP

The Baptist Student Union has long insisted that there is no conflict between scholarship and Christianity. A part of a student's Christian commitment should include his scholarship.

Mr. Harry Chester, B.S.U. Director at the University of Louisville, has just sent us this interesting information:

"Twenty-nine Baptist students were on the dean's list for the University of Louisville School of Arts and Sciences for the past semester." In addition to this he states: "Of the eleven receiving a 3.0 average (all A's), three were Baptist

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students—Bettye Cantrell, Linda Harpring, and Lonas Shelton.

Miss Bettye Cantrell, a member of Ninth and O, is the B.S.U. Social Chairman. A member of Twenty-Third and Broadway, Miss Linda Robinson, is Secretary of the B.S.U. Mr. Joseph M. Smith is Vice-President of the B.S.U. and a member of Deer Park.

Other Baptist students on the dean's list were:

Phyllis Baker, June Bratcher, Janet Chaudoin, Judy Caple, Linda Caudill, Peggy Choate, Anna Jane Cooksey, Nelson Dawson, Mary Lou Dobbins, Barbara Sue Downing, Robert Druien, Katherine Bryan Gailbreath, William T. Geiling, Sharon Middleton, Donald Neat, Marilyn Ritter, Sally Robuck, Jan Seale, Carolyn Sherrer, Marlene Stackhouse, Samuel Stearman, Mary Della Thomas, David Thurman, and Carol Trautwein.

Mr. Chester states that it is possible that some of the Baptist students making the dean's list at the University of Louisville may have been omitted from the list.

We congratulate these Christian scholars.

#### TRAINING UNION

### Nursery, Beginner, And Primary Work in Regional Rallies

By JAMES H. WHALEY, SR.

Nursery, Beginner, and Primary work will be a definite part of the Regional Training Union Rallies to be conducted the week of March 14-18.



Miss M. Martin Mrs. James Coates

Miss Mickey Martin, an associate in the Kentucky Training Union Department, will be responsible for his area of work in the regions for the Western Section of the state. Mrs. James Coates from Middlesboro, a qualified worker in this field, will lead the Nursery, Beginner, and Primary Conference at the rallies in the Eastern Section of the state.

Conferences on all Training Union methods will be held each evening at 7:15.

The host churches will provide Nurseries for children three years and under during the entire rally.

#### PLACES OF MEETINGS

##### MARCH 14

#### NORTH CENTRAL REGION GEORGETOWN BAPTIST CHURCH Georgetown, Kentucky

#### CENTRAL REGION SHEPHERDSVILLE BAPTIST CHURCH Shepherdville, Kentucky

##### MARCH 15

#### NORTHEASTERN REGION IRENE COLE MEMORIAL CHURCH Prestonsburg, Kentucky

#### SOUTHERN REGION FIRST BAPTIST CHURCH Glasgow, Kentucky

##### MARCH 17

#### SOUTHEASTERN REGION FIRST BAPTIST CHURCH Pineville, Kentucky

#### SOUTHWESTERN REGION FIRST BAPTIST CHURCH Benton, Kentucky

##### MARCH 18

#### SOUTH CENTRAL REGION PLEASANT HILL BAPTIST CHURCH Campbellsville, Kentucky

#### WESTERN REGION FIRST BAPTIST CHURCH Providence, Kentucky

#### FOUNDATION

### Kentucky Baptist Foundation Receives \$1,000.00 Gift

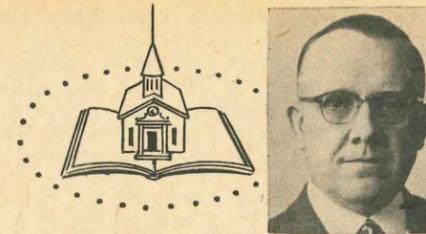
By A. M. VOLLMER

Miss Josephine Fix gave \$1,000.00 to the Kentucky Baptist Foundation on March 1 for investment in the Mary Ann Logan Fund. The income from this fund is used to prepare medical students, of at least sophomore year, for our foreign mission field.

#### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 28, 1960

	S.S.	Add.	T.U.
Louisville, Walnut Street	1088	4	333
Missions (4)	249	3	169
Louisville, Ninth and O	1080	3	450
Hopkinsville, Second	905	3	214
Bowling Green, First	873	—	235
Mission	189	2	—
Mayfield, First	830	—	221
Mission	104	—	—
Somerset, First	757	—	262
Mission	62	—	37
Madisonville, First	717	1	235
Owensboro, Third	714	1	267
Louisville, Crescent Hill	709	—	219
Missions (2)	124	—	52
Louisville, St. Matthews	705	4	246
Hopkinsville, First	678	—	266
Glasgow	644	—	125
Missions (2)	153	—	—
Louisville, Parkland	632	—	189
Covington, Latonia	618	—	204
Elizabethtown, Severns Valley	609	3	180
Louisville, Beechland	598	1	136
Mission	133	—	55
Louisville, Beechmont	579	6	187
Missions (2)	256	2	106

Campbellsville	575	—	175
Missions (3)	51	—	23
Newport, First	568	1	150
Missions (2)	77	2	26
Lexington, Calvary	566	2	209
Mission	25	—	—
Ashland, First	520	7	129
Missions (2)	133	—	—
Louisville, Buechel Park	505	2	143
London, First	494	—	97
Corbin, Central	487	—	149
Mission	70	—	25
Lexington, Grace	486	—	—
Mission	21	—	—
Shelbyville, First	477	2	82
Paducah, First	476	3	188
Louisville, Hazelwood	460	—	107
Owensboro, Buena Vista	449	—	158
Harrodsburg	437	—	121
Mission	27	—	18
Erlanger	410	1	99
Corbin, First	409	5	81
Middlesboro, First	407	—	117
Georgetown	406	4	209
Owensboro, Hall Street	403	—	180
Franklin, First	399	—	101
Mission	42	—	27
Owensboro, Eaton Memorial	394	—	167
Louisville, Third Avenue	393	—	126
Mission	136	1	80
Louisville, Farmdale	388	2	142
Mission	97	2	49
Louisville, Rockford Lane	386	—	140
Bellevue	385	—	80
Louisville, Bethlehem	385	1	147
Paducah, East	384	3	152
Louisville, Highland	383	1	173
Louisville, Bethany	371	2	96
Louisville, Beth Haven	368	1	137
Russellville, First	366	—	117
Mission	51	—	—
Louisville, Valley Station	361	—	109
Covington, South Side	360	—	75
Louisville, Beechwood	355	—	146
Mt. Washington, First	350	—	92
Mission	8	—	—
Central City, First	348	—	191
Louisville, Eighteenth Street	343	—	116
Mission	74	—	56
Louisville, Shawnee	341	1	103
Scottsville, First	339	—	77
Lexington, Porter Memorial	335	2	94
Ludlow, First	334	—	120
Winchester, Central	332	—	107
Barbourville, First	326	—	200
Missions (3)	115	—	—
Lawrenceburg, First	326	—	63
Mission	41	—	—
Hodgenville, First	323	—	107
Ft. Thomas, First	321	1	96
Mission	85	—	—
Ashland, Pollard	313	—	119
Missions (2)	91	—	—
Lexington, Trinity	312	7	155
Dawson Springs, First	308	—	70
Jeffersonton, First	304	1	81
Owensboro, Lewis Lane	302	—	149
Nicholasville	300	—	112
Greenville, First	299	—	101
Morganfield, First	295	2	105
Louisville, Valley View	293	2	100
Benton, First	287	—	119
Bowling Green, Glendale	287	3	117
Bardonia	285	—	53
Louisville, LaSalle Avenue	284	1	121
Walton, First	278	—	131
Louisville, High View	275	2	107
London, First	268	—	—
Versailles	261	—	101
Louisville, Immanuel	261	—	75
Middletown, First	261	1	111
Earlington, First	251	—	96
LaGrange, DeHaven Memorial	250	—	60
Williamson, East Williamson	249	2	70
Paris, Central	246	3	127
Middlesboro,	—	—	—
East Cumberland Avenue	240	—	—
Cold Spring, First	238	2	113
Owensboro, Crabtree Avenue	238	1	97
Falmouth	232	—	55
Mission	17	—	—
Lebanon Junction, First	231	—	101
Covington, First	231	—	138
Mission	70	—	—
Hawesville	226	2	97
Louisville, Gethsemane	224	—	116
Hazel	220	—	—
Bernstadt, Swiss Colony	208	—	69
Mission	50	—	—
Carrollton, First	206	—	70
Frankfort, Thorn Hill	206	—	128
Frankfort, Crestwood	203	—	93
Sonora	196	—	84
Mt. Vernon, First	192	—	40
Missions (4)	46	—	—
Marion	190	—	79
Madisonville, Liberty	172	—	132
Louisville, Little Flock	166	—	52
Owensboro, Temple	153	—	86
McQuady, Corinth	74	—	43



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### BEFORE GOVERNORS AND KINGS March 13, 1960

Paul was arraigned before King Agrippa. Princess Bernice and Governor Festus were present also to hear what the Apostle had to say for himself. Perhaps we should remember that Agrippa's great-grandfather is the one who had the helpless and guiltless children murdered at the time of the infancy of Christ. His grandfather had John the Baptist beheaded. His father had been responsible for the murder of the Apostle James. Soon after his atrocious deed each of these rulers had died. Therefore, it is not at all surprising that Agrippa trembled with fear when it became necessary for him to make a decision with reference to Christianity, or to any of its exponents.

#### Acts 26:1

Standing face to face with Paul, Agrippa granted him permission to speak for himself. How fortunate the king was in having the opportunity to learn of Christ from the world's greatest preacher! At the same time, his unusual opportunity entailed tremendous responsibility.

In a dignified and courteous manner Paul began his defense and testimony by complimenting Agrippa upon his remarkable knowledge of the Jews—their life, customs, convictions and hopes. It was only natural that he expected one who possessed expert knowledge of Jewish history and religion to hear him with an understanding and sympathetic interest. Paul made a very favorable impression on Agrippa, but he continued in his rejection of the Saviour.

#### Acts 26:19-32

Having been appointed a minister of Christ and commissioned to proclaim man's innermost sinfulness and utter ruin, Paul was assured protection as he went forth to bear his testimony. After relating how he had been stricken to the earth, and how new light and life had come into his soul, Paul made the glorious claim that he "was not disobedient unto the heavenly vision." That vision never grew dim in his memory. Instead, it comforted, inspired and strengthened him greatly. In fact, the remainder of his life was characterized by his faithful obedience to the heavenly vision which he received from time to time.

Such a credential as the appearance of Christ from heaven was necessary to

convince Paul and to change his views and conduct. He received a clear vision of Christ risen and glorified. That vision caused him to see himself as a lost sinner. Prior to this vision he had regarded himself as a righteous man because he had been faithful in the observance of the Jewish ritual. That vision caused Paul's strength to leave him. He collapsed and many of his religious views were swept away. He became a new creature in Christ, and consequently had a new conception of the meaning of life. What Christ did for Paul He will do for us. He will lift us out of the miry clay of sin, set our feet upon a solid foundation and establish our goings.

As soon as he was prepared to receive it a great commission awaited Paul. Christ appointed him as a minister and a witness. He had an experience to relate and the people needed to hear it. He was to make known, by witnessing, what he had experienced and whatever the Lord might reveal to him in the future. Henceforth Paul regarded himself as a debtor to all because of what he possessed.

Paul lived to the glory of God from the day on which he received the heavenly vision until his death. He was obedient to the heavenly vision that enlightened him, that equipped him, and that empowered him in service for Christ. He understood full well that God had a place where He wanted him to be and a work in which He wanted him to be engaged. He knew that if he went somewhere else and did anything else he would miss God's best, and that he certainly did not wish to do.

Continuing to preach, the Lord wonderfully helped and blessed Paul. The Lord gave him the message and he delivered it faithfully. Repeatedly he told his Christian experience, and each time that story made a deep impression on his hearers. Wherever he went, he preached repentance toward God. On account of his preaching the gospel of Christ to the Gentiles, the Jews seized Paul and attempted to kill him.

Paul's teachings had not been contradictory to those of Moses and the prophets. He proclaimed the death, the resurrection and the mission of Christ. Paul's preaching was effective because he was fully yielded to Christ and His interests. While none of us can preach like Paul, at least those of us who are Christians can tell others what Christ

has done for us. However, we must remember that our testimony for Him will be fruitless unless our lives are yielded to Him.

Due to the fact that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him," what Paul said was nonsense to Festus. Being an unsaved man, Festus misunderstood Paul and declared his statements to be nothing more than the babblings of a man who was beside himself. To his unkind criticism Paul replied very courteously, due to the enabling grace of God. Then he made reference to Agrippa's knowledge of the facts. With fearless courage Paul appealed directly to Agrippa for a decision.

Even though he made a favorable impression on Agrippa, Paul's testimony was disdainfully rejected. Agrippa was convicted, but not persuaded. He continued in the clutches of Satan. "Almost" spelled the difference between peace and wretchedness, heaven and hell. Agrippa, Bernice and Festus went to their doom because they refused to do what Paul urged them to do, receive Christ as a personal Saviour.

### Offers Hospital Service For Medical Check Ups

NEW ORLEANS—(BP)—The executive secretary of the Southern Baptist Convention's two hospitals has offered their facilities for medical check ups of Convention leaders.

T. Sloane Guy, Jr., New Orleans, executive secretary, Southern Baptist Hospitals, said either the hospital here or Baptist Memorial Hospital in Jacksonville, Fla., could be selected.

He proposed that the thorough physical examinations be scheduled between Christmas and New Year's Day. The hospital would accept whatever insurance the Convention leader carried, and would bear any additional hospital expense itself.

►The Sheraton-Jefferson Hotel has been selected by the Executive Committee of the Southern Baptist Convention as the headquarters hotel for the 1961 session in St. Louis, Mo. Also, the Statler Hotel has been elected for headquarters by the Woman's Missionary Union the same year. The two conventions will be held in the month of May.

## Pioneer Baptist Church In Harrodsburg Calls E. V. Carrier

E. V. Carrier, pastor of the Crab Orchard Baptist Church for the past seven years, has resigned in order to accept the pastorate of the Pioneer Baptist Church, Harrodsburg, Kentucky. The Pioneer Church was constituted only a few months ago from the Mud Meeting

House Mission of the Harrodsburg Baptist Church.

Carrier leaves a very fine record at the Crab Orchard Church with marked progress in all areas of the ministry of the church. He will begin his new work at the Pioneer Baptist Church with a rural church survey.

Since William H. Carrier is pastor of the Harrodsburg Baptist Church, the time has now come when adjoining Baptist churches have Carriers for their pastors.

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## Eyes for Chico

by Mary Coxhead

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A similar situation exists in Hopkinsville, where Baptists seem to show a decided preference for Baptist preachers by the name of Maddox—Sidney M. Maddox being pastor of the First Baptist Church and J. H. Maddox being pastor of the Second Baptist Church.

## "M" Night Totals

NASHVILLE, Tenn.—(BSSB)—Final reports of 1959 "M" (Mobilization) Night totals for 1959 have been announced by R. Maines Rawls, director of associational work, Training Union Department, Baptist Sunday School Board, Nashville.

Associations reporting, 955; churches represented, 18,522; pastors present, 13,658; attendance, 435,990.

The Training Union Department has suggested December 5 as the date for observing "M" Night in 1960, with a total goal of 600,000 persons present, representing 23,000 churches and including 16,000 pastors.

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## Book Store Managers To Attend Conference

Miss Blanche Mays, manager, Baptist Book Store, Louisville; and Mrs. Martha Miner, manager, Baptist Book Store, Owensboro, are attending a conference at the Baptist Sunday School Board, Nashville, March 7-11. The two Kentucky book store managers have joined 43 other Baptist Book Store managers in the Board's semi-annual conference.

Sunday School Board professional, administrative, and supervisory personnel will hold joint meetings with the managers during the week. They will discuss problems and concerns of mutual interest, and seek more ways that the book stores may better serve Southern Baptist churches and people.

Jay O. Turner, manager of the Board's Book Store Department, will direct the meeting.

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## Sunday School Board Tours

NASHVILLE, Tenn.—(BSSB)—During 1959 tours of the Baptist Sunday School Board, Nashville, included 2,079 registered visitors, representing 32 states and 18 foreign countries. In addition, more than 2,000 persons toured the new Operations Building during Open House in October.

## Court Rejects Suit On Religion, Schools

MIAMI, Fla.—(BP)—A Miami circuit judge has rejected a suit seeking to halt Bible reading, recitation of the Lord's Prayer, and other religious observances in Dade County, (Miami) public schools.

Judge Fritz Gordon dismissed a suit filed by Harlow Chamberlin, North Miami, father of three school-age children. Two other similar suits filed later will probably meet the same fate.

The suit filed by Chamberlin complained specifically of practices authorized by the county school board. They included Bible reading, Bible instruction after school, recitation of the Lord's Prayer, hymn singing, observance of Christmas and Easter, religious symbols in classrooms, baccalaureate programs, religious census, and using religious criteria in hiring teachers.

Chamberlin said these practices were religious and sectarian.

The school board replied that the practices were not compulsory and did not constitute establishment of a religion. "The practices . . . are morally uplifting and educational in character and properly inspirational," the board said.

Chamberlin's attorney said he probably would file an amended complaint to show that the school religious practices are compulsory.

## First Drama Announced By Everyman Players

"*Roger Williams and Mary*," prize-winning drama of interest to all Baptists, is the first play to be toured to Kentucky churches by the Everyman Players, a new religious drama company directed by Orlin Corey.

Based on the life of Roger Williams, the play won the *George Washington Medal of Honor* in 1956, for its contribution to religious freedom and the separation of church and state. In poetic language it brings to life the personality and message of the heroic Williams and his courageous wife, Mary. Its message is regarded as particularly important in this national election year.

Information about performance of "*Roger Williams and Mary*" in local churches may be obtained by writing *The Everyman Players*, Orlin Corey, director, Georgetown, Kentucky. *The*

*Everyman Players*, exclusively producing plays of Christian values, are known for Corey's Biblical drama, "*The Book of Job*," presented each summer at Pineville, in a mountain amphitheatre.

## Midwestern Enrolment Stretches to Near 300

KANSAS CITY, Mo.—(BP)—Cumulative enrolment at Midwestern Baptist Theological Seminary here stands at 296 since 21 new students have enrolled for the second semester.

Students come from 27 states and 62 colleges. Missouri ranks first in number of students enrolled with 121.

Registrar V. Lavell Seats states that the reception of the seminary by area churches has been "splendid." Nearly 70 per cent of the students presently have pastorates or serve as song leaders, youth directors, institutional missionaries, assistant pastors, or educational directors.

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# NASHVILLE ASKS GREATER TAXES ON BAPTIST LANDS

NASHVILLE — (BP) — The taxing of property owned by Baptists passed through two developments during the winter meeting of the Southern Baptist Convention Executive Committee.

James L. Sullivan, Nashville, executive secretary of the Baptist Sunday School Board, told the committee that the Sunday School Board had been ordered to pay \$140,000 for 1960 taxes on property previously exempt.

Included in the assessment, made by the City of Nashville, is the board's new \$4,000,000-plus operations building.

The tax statement for 1960 arrived at a time when the board is prosecuting a friendly suit in Chancery Court here to recover city taxes assessed in 1959 on previously exempt property.

The \$2,415 tax bill for 1959 covered employee parking lots which the board maintains are an "integral and necessary part" of carrying out its religious ministry.

The 1960 tax bill was received during the winter session of the S.B.C. Executive Committee, which has been planning next year to move into a building at 161 Eighth Ave., North, here along with other Baptist agencies in Nashville which are not part of the Sunday School Board.

The arrival of the tax bill—which includes \$131,400 on the 161 Eighth Ave. building—caused the Executive Committee to pause in its plans. It instructed its new building committee to consider the possibility of these agencies locating somewhere else due to Nashville's tax situation.

The Sunday School Board feels that it has kept a close watch over the church-state issue. It has paid without question taxes on property it leases for commercial use, and on property of the Nashville Baptist Book Store.

But the Sunday School Board paid the \$2,415 tax bill on employee parking lots for 1959 only under "protest and duress" because it believes the city to be overstepping its bounds on religious-owned property from which no revenue is derived.

Then it filed its friendly suit to recover the \$2,415 it has paid under protest.

Next, the 1960 bill arrived for \$140,000. This, said Sullivan, includes every piece of property the board owns in the city limits.

Sullivan said he was "shocked" by the action of the city tax assessor. He said it was an "unjustified" action. His statement in full follows:

"The Sunday School Board was organized by the Southern Baptist Convention in Nashville in 1891 for the purpose of producing and distributing materials necessary to the Bible teaching

and membership training programs of the churches. It serves 32,000 churches over the entire nation who now constitute the Southern Baptist Convention.

"The board produces materials in the field of Sunday school, Training Union, church music, Baptist Student, church libraries, indeed, in all areas related to the religious education programs within the Baptist churches.

"The Sunday School Board does not claim tax exemption on any printing operations because it is not a printing plant. It is a publishing house. It does planning and editing of materials but has its printing done by bid or contract in regular commercial, tax paying, printing establishments, most of whom are located here.

"The board is not a business. Under Baptist polity it is the extension of the churches and is the servant of those churches which make up the denomination. It is owned by them, works under their instruction, and publishes materials needed by them in their work.

"A tax on all the Sunday School Board properties such as has been assessed in this action in reality will be a tax on all Baptist churches of the Southern Baptist convention, because they will be forced to bear the additional costs out of their local church offerings. We would question this as the intent and meaning of the law.

"Heretofore, Sunday School Board properties have been exempt because the board has been classified as a religious institution and its work has been religious in purpose and nature.

"The board has paid taxes without contest as a matter of operating policy on any properties rented or leased on which the board has received revenue from outside sources.

"The present move took us by utter surprise especially because more than 80 per cent of the new assessments in the city of Nashville have been levied against the properties of this one institution. According to the legal advice afforded us, the assessment is wholly unjustified.

"Of course, the city has created a situation which requires the courts to interpret the meaning of the law. As a law-abiding institution it is our wish to live up to the law both in letter and spirit. We must, however, await the decision of the court."

—o—  
►D. M. Aldridge, president of Clear Creek Baptist School, has been serving as interim pastor of the Cumberland Gap Baptist Church since January.