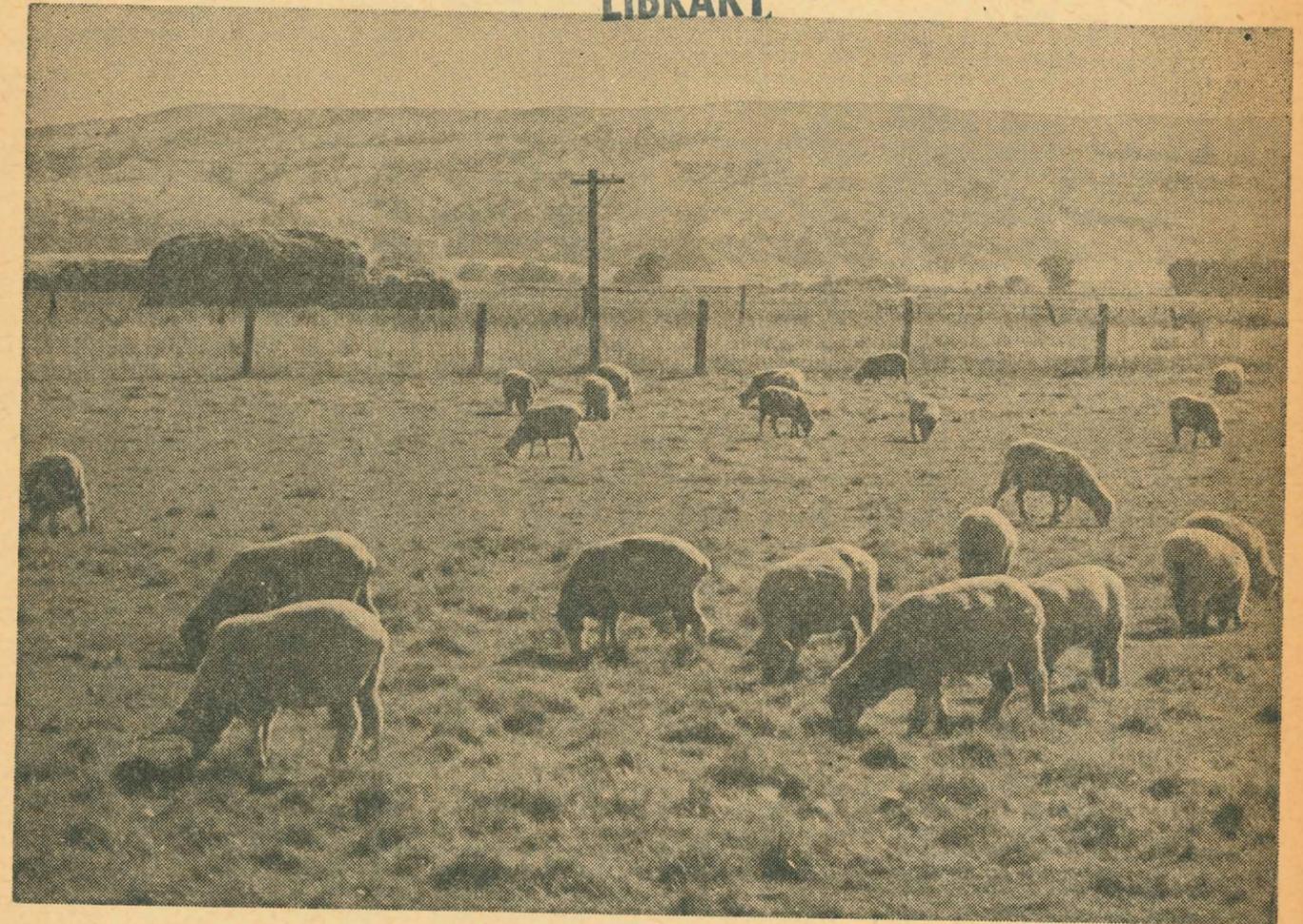


# Western Recorder

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—Home Mission Board Photo

*“Feed the flock of God which is among you” (1 Peter 5:2)*

►Sam Ed Bradley, Superintendent of Spring Meadows and Pine Crest, presided last week at the annual conference of the Child Care Executives of Southern Baptists in Greenwood, S. C. He was elected president of the organization at the meeting in Nashville last January. Twenty-six of the Baptist Children's Homes of the South were represented.

►The Louisville Baptist Pastors' Conference, at its meeting on January 7, 1957, adopted a resolution commending Elmer Palmer for services rendered as pastor of the North 42nd Street Baptist Church, Louisville, for the past two years and to the Long Run Association. He has gone into the Army as a chaplain and is stationed at Fort Knox.

►J. Chester Durham, state BSU secretary, announces that the Kentucky State B. S. U. Convention this year will be at Georgetown November 8-10. The date given in the Baptist Diary is October 25-27. Since it was marked subject to change, the change has been made. Interested persons are advised to change their diaries and mark it on their calendars before they forget it.

►Pine Crest, Kentucky Baptists' newest children's Home, is now in operation near Morehead, Ky., with a number of children being cared for and others scheduled for admission to the Home at an early date, according to Sam Ed Bradley, superintendent. Mrs. Virginia R. Fields, for many years assistant superintendent at Spring Meadows, is resident director of Pine Crest.

►Betty Lou Pratt, Southdown, Kentucky, writes us that the little bell on the top of the three-room building summoned 180 people to the Craft's Colly Baptist Mission, which broke the record attendance of 157 which was made last summer. This Craft's Colly Mission is the labors and contributions of the Baptists of the First Baptist Church, Whitesburg, where Clel B. Rodgers is the pastor.

►Junction City purchased in January a new brick home in a new subdivision between Danville and Junction City. Valued at \$12,500 this home is a fine complement to the \$85,000 church and educational building that has recently been completed and is fully equipped. Plans are in the making for a late spring dedication of both the church and new minister's home, according to Pastor Homer D. Carter.

►Mr. and Mrs. John Fillmore Locke, Amsterdam Road, Park Hills, Covington, became the parents of a son, John Noble Locke, on January 18. Sharing in the felicitations are the two sisters of the infant son, Laura Carolyn and Joy Adelaide. Mrs. Locke teaches the G. B. Bush Class in the Fort Mitchell Sunday School, and Mr. Locke is head of church's Bank Com. and is on K. C. P. A.

Finance and Advisory Council Committees.

►Word comes from Dr. Samuel S. Hill, Sr., Richmond, Va., saying he and Mrs. Hill plan to locate soon in Lexington, Ky., where their daughter and her family now live, and also it will be near Mrs. Hill's mother. He says in part: "It is my desire to serve as supply or interim pastor, do revival meetings, etc." Their address will be in care of Mr. and Mrs. Dan Midkiff, Jr., Box 765, Lexington, Kentucky, and the phone is Lexington 4-5135.

►Elmer W. West, secretary for missionary personnel for the Foreign Mission Board of the Southern Baptist Convention, conferred with over 125 mission volunteers, February 4-8 at New Orleans Seminary. More than 200 New Orleans Seminary students are mission volunteers and over 150 have expressed a desire to serve under the Foreign Mission Board. Dr. J. Winston Crawley, area secretary for the Orient, interviewed New Orleans Seminary students who were interested in that field of service.

►The members of the Victory Baptist Chapel, 4323 South Brook Street, Louisville, have just experienced a revival week during January 20-27 with evangelist Clyde Kendall doing the preaching. There were 25 professions of faith, 3 by letter, and 18 rededications. The last four days of the revival brought auditorium-filled crowds. Pastor Harold L. Ware says: "We feel that Brother Kendall is certainly a man of God and we rejoice in having had him with us." Victory Chapel entered its new auditorium December 2, 1956.

►The Louisville Baptist Pastors' Conference at its meeting on January 7, 1957, adopted a resolution commending John Edmund Haggai for the work which he has done as pastor of the Ninth and O Baptist Church in Louisville. Pastor Haggai preached his farewell sermon on Sunday, January 20. He is going into evangelistic work with meetings scheduled almost continuously through the year 1957. Since June, 1954, when he became pastor of the church he has rendered valuable service to Long Run Association and to the General Association.

►Louis Ward Stanger, pastor of Bon Aire Baptist Chapel, Evansville, Indiana, is closing a ministry of more than five years in that city, March 6, 1957. He will be open for supply work or an interim pastorate after that date. Mr. Stanger will be remembered as pastor in Kentucky at Greensburg, Carrollton and Morganfield, First. He may be reached at 1514 E. Morgan Avenue, Evansville, Indiana, or the Walnut Street Baptist Church, Walnut Street and Willow Road, the same city. Mr. Stanger has more than thirty years of service among Baptist Churches.

# Western Recorder

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

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

►The January 31, 1957, issue of the Western Recorder showed the tabulation of Receipts For Associational Year 1955-56. On Page 18 of this issue, column 2, under Long Run Association, Northside Chapel was credited with \$9.60 for designated objects; and Walnut Street Church with \$60,812.71 for the Cooperative Program and \$17,279.89 for designated objects. We are now informed that a portion of the foregoing amount for the Co-operative Program should have been credited to the mission of Walnut Street, making the figures now read: Northside Chapel, \$43.05 for the Cooperative Program and \$9.60 for designated objects; and the Walnut Street figures \$60,769.66 for the Cooperative Program and \$17,279.89 for designated objects.

# When He Speaks Listen

By JACK SANFORD

"Therefore, the Lord Himself shall give you a sign . . . Isaiah 7:14.

In the darkest moments God's light shines brightest; yet the fearful, doubting, worried eye cannot see His light. When dread surrounds us and fears grip our hearts, we are so overtaken by our fears that we cannot see through the darkness to the light of God.

During World War II we lived in a tiny fishing village in Rhode Island. Directly in front of our house the tiny oyster boats were tied after each day's labor. These were small, frail-looking craft. Across the bay was the great naval station of Newport, and each day we would see the giant ships of the fleet glide into port and stand in the background like a strong, protective shield for those tiny oyster boats.

Often I have thought this to be a parable of life. We are the small craft on a restless, fearful sea. Behind us, standing strong and firm, is our God. What a sad thing that so few of us actually realize He is there! We are like the fearful Ahaz, King of Judah.

Ahaz found himself in a dangerous situation. Two of his most powerful enemies had banded together. Their armies were much stronger than Judah's, and their alliance threatened Judah's existence. The intention of these strong enemies was to destroy Judah completely.

In the midst of these perplexing circumstances Ahaz felt alone. He could see only his own resources; he knew full well that these were woefully inadequate. Ahaz was afraid; the fear that gripped his heart blinded his eyes to the glorious light of God. Ahaz refused even to consider the possibility of help from God. For God was standing by and even requested Ahaz to believe in Him. God told Ahaz to ask for a sign. But Ahaz would not listen because he felt that God would not help him in this hour of need. All Ahaz could see were the forces of Rezin and Pekah arrayed against Judah. Surely this was a dark and fearful moment for a weak King.

In the midst of this darkness God spoke; He spoke because He wanted to help; He took the first step and, with a voice of authority, proclaimed his weariness of man's failure and fear. He told Ahaz that there is, with God, deliverance from the forces that strike fear and cast a shadow across the future. Through God, the fearful become strong, the shadows flee before the light, and victory belongs to the faithful. The tragedy of Ahaz lies, not in the fact

Jack Sanford is pastor of Salem Church, Pembroke.

that he had enemies, nor that strong armies threatened him, but rather in his failure to hear God when He spoke. It is a tragedy many men have experienced.

We, too, face enemies, just as strong, just as bent on destruction as the enemies of Ahaz. The forces that cast shadows across our paths are subtle and deadening.

Self-interest is the most deadly enemy any man can face. To live under the shadow of self is to live constantly under the threat of destruction. The enemy of personal rebellion against God, and constant refusal to submit to His Lordship, and constant rejection of His plea for faith is an enemy far more damning than all the forces arrayed against Ahaz. For these are set to destroy men just as Rezin and Pekah were set to destroy Judah.

But God speaks to us. By taking the step at Calvary, He gives us a sure sign that faith in Him guarantees us victory over all the forces of sin and darkness that are bent on our destruction. How this wonderful light shines in the darkness was well illustrated by a simple experience Dr. Wm. Peyton Thurman had on his tour of our Baptist Mission Stations in Europe. He related how our missionaries in Spain live under the constant threat and shadow of governmental punishment for the crimes of preaching and teaching the Word of God. The Bible is a marked book and must not be publicly read or displayed. But in this atmosphere of darkness, with threats on every hand, our missionaries have found that the light can and does shine in the darkness, and from God they gain renewed hope and strength to stand against these enemies. Dr. Thurman told of the thrill he experienced as he was led through the darkened corridors of our mission building in Barcelona, up a narrow stairway, and into a small, well-hidden room, there to be proudly shown the most priceless treasure our people had. In the center of that small room was the Bible. It was to this room that men and women of faith went often to bask in the light of God's Word and to hear Him speak. In this room shadows fled, and strength was renewed.

But God's light cannot shine, His word cannot be heard, our lives cannot be strengthened until we are ready to put our faith in Him. God stands always ready to help any who will hear Him. Just as the great ships of the Fleet portray quiet, reassuring strength, so does God stand ready to banish the shadows. For us it is one of two things: either trust God completely and

have victory over the forces of sin and self that will destroy, or else trust self and be destroyed. Each one of us must make the choice just as Ahaz did. He preferred not to trust God, and his destruction was terrible. What will you do when God speaks, will you listen, or will you heed the call of self?

## Statistics Will Soon Be Ready

NASHVILLE, Tenn. — (BSSB) — Southern Baptist statistics for 1956 are now being compiled from the 30,377 churches by the Survey, Statistics, and Information Department of the Baptist Sunday School Board.

The assignment of gathering and compiling Convention statistics was given the Sunday School Board at the meeting of the Southern Baptist Convention in 1918. Since that time the Board has served the denomination by giving out accurate, reliable, and complete statistical information from Southern Baptist churches.

Vital statistics on the records and achievements of all churches are received directly from the churches through 1,070 Baptist associations throughout the Convention.

The information on each church is punched on cards by IBM machines in the Survey, Statistics, and Information Department of the Board. These cards make it possible to secure a complete analysis of the records of Southern Baptists by location, size of church, and other characteristics.

J. P. Edmunds, department secretary, said final report of 1956 statistics will be released in late February and will be listed in the 1957 *Southern Baptist Handbook*.

## Foundation Receives Added Endowment

Recently the Kentucky Baptist Foundation received bequests from three wills totaling \$35,267.40. This sum will be added to the endowment of Glen Dale Children's Home. The endowment of Glen Dale, with the Foundation, now totals \$260,104.90. The Home has accumulated this endowment since 1946.

Other sums received during January were \$1,085.00 for Georgetown College, \$500.00 for State Missions and \$2,851.30 for Clear Creek Baptist School.—A. M. Vollmer, Executive Secretary.

►Retired Pastor E. C. Vincent, 81, died in the City-County Hospital in Bowling Green on January 12. He had spent 42 years as a pastor of churches in the Green River Baptist Association. His funeral was conducted at the Pleasant Union Baptist Church, Edmonson County.

## Sex Mania Imperils America

(Editorial, Word and Way)

A veritable crescendo of alarm is going up over the sex obsession which is sweeping through the land.

A Harvard expert on human behavior says Americans are becoming "victims of a sex mania as malignant as cancer and as socially menacing as communism." Professor Pitirim Sorokin, in a book entitled, "The American Sex Revolution," declares Americans are drifting toward sex anarchy in the same manner that marked the downfall of earlier societies, including both Rome and Greece.

Sorokin, head of the Harvard Research Center in Creative Altruism, writes, "We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life." And he adds that this condition is resulting in an "ever-mounting divorce rate, the upsurge of sex crimes, emphasis on sex on radio and television programs, stage plays and movies, popular songs, pictures, reading matter and advertising."

Sex appeal has become a *must* in commercial advertising. Our civilization has become so preoccupied with sex that it now oozes from all the pores of American life. Sexual promiscuity is reflected by the alarmingly rapid increase in the number of illegitimate children in the United States each year.

"Our morals," Sorokin continues, "have changed so notably that continence, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survival of a pre-historical age. . . . It is changing the lives of men and women more radically than any other revolution of our time."

Rev. J. Manod Williams, a Presbyterian pastor inside of Southern Rhodesia down in South Africa, added his word in a recent Sunday sermon. "If history tells us anything," he declared, "it tells us that vice and corruption go before political collapse and social disintegration. This is a time for action and protest," he added, "a time to step up our evangelistic emphasis and a time to reach out into the community

and widen our influence, a time to stand guard against the evils of this modern age."

Who would question these statements? Who would say that they are not in harmony with the facts? Most important, will anything be done to save America from the consequences?

[We congratulate Dr. H. H. McGinty, editor of WORD AND WAY, on his statements in the above-quoted editorial. He strikes right at the heart of a great need—perhaps one of our greatest. Too long, editors have not been allowed to use language, on the sex question, plain enough for the general public to understand what they meant. Consequently a negativeness if not a seeming neutrality may have appeared to mark the attitude of the average religious editor and sometimes even the pastors in their pulpits. Without swerving in the least from the safe position of cautious speech and cleanness of utterance, religious editors and all pastors should become outspoken in pointing up the dangers which now threaten our society, our churches. Unless all of us lay hold on this threat with a bold hand it will soon be discovered that we are indeed facing an even more dangerous enemy than that which lies beyond the seas. We are being slowly infiltrated by a lowering of standards and this infiltration is not confined to the "unchurched world." No matter how beautiful the bark and rich foliage of a great oak may be, if it be rotten at the heart the days of its standing are numbered! America had better wake up from the home on out through the churches and then the community and society at large. Somebody's going to have to take this so-called "new freedom" by the throat and choke the life out of it before it wrecks our nation. A blush is a rarity now, rather than the rule. A good many of oldtimers were laughed at and singled out for ridicule when they used to warn against the dangers of some of the moving picture shows and the pornographic literature which started the downfall of many two or three generations ago. Gradually the filth crept into so-called decent publications until, now, it is difficult to find many not tainted by the trend. It is going to get worse unless we meet the problem head-on. It has reached the point now that even the sinners had better side with devout church members if our society is not to fold up.—RTS.]

## Ten Thousand Dollars Offered Baptist Loan Fund

PORTLAND, Ore. — (BP) — William Fleming, who in recent years has been generous to many Southern Baptist activities, has offered to contribute \$10,000 to the loan fund of the Baptist General Convention of Oregon-Washington.

Fleming stipulated that the Oregon-Washington convention must match his gift with a like amount in order to receive the donation.

R. E. Milam, executive secretary of the convention, reported that Baptists in the two states will launch a campaign to raise the \$10,000 to match Fleming's offer. Deadline for raising the funds is April 1.

The loan fund probably would be handled by the new Northwest Baptist Foundation, an agency of the Oregon-Washington convention.

Fleming's gifts have aided growth of Southern Baptist work in several Western states. They have also been donated to several agencies of the Southern Baptist Convention.

## Could Be!

A Kentucky Baptist evangelist who was a guest in a Baptist home in a community where he was holding a revival meeting accidentally cut his face while shaving. The little daughter of his hosts, seeing blood on his face, asked: "What happened?"

"I was thinking about my sermon and cut my face," the preacher replied.

"Wouldn't it be better for all of us if you'd think about your face and cut your sermon?" asked the little girl.—Erwin L. McDonald.

# The Next Step in Theological Education

By PENROSE ST. AMANT  
Professor of Church History  
New Orleans Baptist Theological Seminary

There are currently two proposals about the step in Seminary education by Southern Baptists. Dr. J. Howard Williams has suggested the establishment of five "Junior Seminaries." Others believe that a sixth "Senior Seminary" should be organized. I should like to offer a third proposal.

*Proposal.* Instead of establishing "Junior Seminaries" or a sixth "Senior Seminary," let me propose a fuller use of the physical facilities in our present Seminaries. There are various ways in which this could be implemented. The following proposal is thus only illustrative of a possible approach.

I want to offer for consideration by our Southern Baptist people the recommendation that the curricula of the Seminaries be reorganized so that three periods of sixteen weeks (or six periods of eight weeks) would be offered each year. It is further suggested that, if necessary, class schedules be extended into the late afternoon and early evening. Three new classes would be admitted each year. Most students would remain for thirty-two weeks and be off for sixteen. Two classes would be in residence at one time and the third on vacation or engaged in independent study. The only difference between this and the present system for teacher and student would be that the time of vacation might come in the Fall or Spring instead of the Summer.

The existing Seminaries could in this manner serve substantially larger numbers of students than are now enrolled without significant expansion of present physical facilities and, actually, with larger use of these facilities. By using fully, facilities, already available, the present Seminaries could provide a theological education for several thousand more students than are now enrolled. The cost of providing a new Seminary to serve this number of students would be prohibitive. But it can be done at reasonable cost with only slight expansion of present facilities.

Such a plan, in my view, would provide greatly expanded opportunities for Seminary training for Southern Baptists with less outlay of money than the plan to establish several small Seminaries or another large one. It would take care of our present needs and those of the foreseeable future more adequately, I believe, than the alternative plans at less expense than these plans would entail.

*Need.* Let us be sure that new Seminaries are really needed before we expand further in this direction. While it is true that enrollments have on the whole increased in the last few years, it is also true that the rate of increase has not been great in this period. At least for the present, something of a plateau has been reached. We expect increasing enrollments in the future but let us be sure that this increase cannot be handled by our present facilities before we venture into the tremendously expensive business of other Seminary plants. Educators believe that College enrollments will show a substantial increase next year, when large numbers of children born during the war years begin to reach college. By the early 1960's, the Seminaries will feel this increase. I believe that this increase can be easily absorbed by our present facilities.

*Meeting the need.* The existing Seminaries could meet this need posed by increasing enrollment by expanding present facilities and living quarters. Even at these two points, extensive expansion would not be required because roughly one-third of the student body would be on vacation or engaged in independent study during any given period of sixteen weeks. Thus, with minor adjustments, presently available facilities could be used. For example, classrooms, which are now unoccupied for approximately sixteen weeks out of the year, would be used almost continuously and the libraries, now periodically closed, would be utilized constantly. Physical facilities, except for living quarters in some cases, are now used only approximately two-thirds of the year. This plan would involve full utilization of all facilities at all times.

There is no good reason now why educational institutions should not operate the year around in conformity with business, industry, and the professions, especially in view of air conditioning which removes the major problem of school in the Summer. Year-around operation of educational institutions is becoming an increasingly live topic among educators because it makes good sense in a day when conditions are vastly different from those which prompted the present plan of part-time operation within two decades, perhaps sooner, I believe that American education will be geared to a year-around program.

*Problems.* There are, of course, several problems but I am convinced that they are largely the result of the pressure of tradition and are far from insoluble.

(1) In some instances, the teacher load would be slightly increased. In such instances, this could be compensated for by reducing the load of graduate teaching somewhat and providing an increase in compensation commensurate with the greater load. Graduate teaching could be reduced because an increase in faculty members would permit professors who now teach seminars and/or advanced electives each year to do so less frequently thus leaving more time for writing and independent research.

(2) This plan would make it necessary, in some instances, to reorganize course offerings and, on occasion, course materials. This is a problem and not an obstacle for, as Dr. Fred Cole of Tulane University has said, "Knowledge does not come ready-made in standard sizes of so many semester hours." A large number of courses could be staggered among the three sixteen week periods so as to make them available to all students in residence without being offered more frequently than they are now. This would almost always be true of survey courses.

(3) The admission of three separate classes at the end of each sixteen week period would pose another problem. This is not really formidable because a student could complete his work as quickly, indeed some more quickly, under this plan as under the present arrangement.

This proposal is only one of several which might be made to use fully present facilities. I am sure, also, that certain aspects of the plan offered would have to be modified in the light of experience.

One thing is clear. It is possible to meet our present needs and those of the foreseeable future by fuller use of present physical facilities in the existing Seminaries. If conditions demand other Seminaries after present facilities are fully used then—and not until then—is it feasible, in my view, to expend the money required for a new Seminary plant. At such a time a sixth Seminary should be established in an area where our Baptist witness is most needed. But for the present, let us provide our existing Seminaries with expanded living quarters and enlarged faculties adequate to meet the growing demand for theological training and see to it that they are properly endowed and equipped before we venture into establishing added institutions. In this manner, Southern Baptists will get better theological education for less money.

This is written entirely on my own initiative out of a concern for the future of theological education among us and, of course, represents only my own views.



**FIFTY-EIGHT YEARS IN JEFFERSONTOWN WMS.** — Mrs. Sallie Hikes (standing, second from left) was recently given special recognition in the Jeffersontown Baptist Church by the Woman's Missionary Society for her 58 years' of service in Baptist missionary work. The meeting was held in connection with a Focus Week observance. The long-time worker was presented with a gold pin and a cake as an appreciation for her loyalty and devotion to the Lord and His work. Others in the picture (standing) are Mrs. T. R. Jones, president of the W. M. S.; and Mrs. Noel Hail, chairman of the Circle of which Mrs. Hikes is a member; (seated) Pastor Edward Straney; and Mrs. L. T. Wright, widow of a former long-time pastor, who had just passed along the cake to Mrs. Hail for presentation to the honoree.

## The Devine Revelation of Christ

By EUGENE A. NIDA

One of the most significant facts of our incarnational faith is shown in the divine revelation by word and by witness, by message and by messenger—"the Word became flesh and dwelt among us."

God, Who chose to reveal Himself not only in the words of the prophets and the apostles but in the person of His Son, has also commissioned us to proclaim the Word of Life by means of consecrated lives. If it were necessary for Jesus to walk the hot, dusty paths of a hostile land, healing the sick in body and spirit and proclaiming to men the truth even though it cost Him His life, so it becomes our task to identify ourselves with the Master—to take up our cross and follow Him.

One of the missionary pioneers of Latin America was starting out on a two-weeks' walking trip through nearby mountains and coastal plains. Despite advanced age, chronic illness and personal danger, he insisted on walking rather than driving his car, which would have taken him to most of the places he intended to visit. When asked why he did not drive, since it would be so much easier for him, his reply was, "The people I wish to speak to are not used to riding in cars. And what is more, I have never met a man

I couldn't talk to about Jesus if we were both walking down the same trail together."

The incarnational identification of God with man through His Son is the eternal plan of an unchanging God. It must also be our means of revealing the same God to a needy world.

The Bible speaks today because man is the same, because God is the same, and because God's redemptive plan is the same. Earlier in this century many well-meaning humanists thought that educationalists, psychologists, and social planners could join forces in such a way as to remake men completely and thus to render God's plan of redemption more or less obsolete. The right environment and training was supposed to remove the necessity of the "faith of our fathers." A new day of faith in man was presumably going to displace the need for faith in God. But two world wars, unbelievable concentration camps, unparalleled use of forced labor, unprecedented crime, and seething unrest—both political and spiritual—have convinced all but the most naive that God has from the very beginning been right about man's need of redemptive transformation.

It is not enough to re-educate man, he must be born again. He must be-

come a new creation, for only in Christ do "old things pass away and all things become new." We have come to see that "Believe on the Lord Jesus and thou shalt be saved" is no idle formula of psychological escape. It is the very heart of Good News, for any man who trusts in the historical Jesus of the Scriptures and acknowledges Him as the Lord of his life is saved, not only rescued from his overpowering sins and fears but given new life by the Spirit of God.

It is, however, very easy to forget the unique character of our redemptive faith and to think that it is the preaching about sin which brings men to Christ rather than the proclamation of Christ which brings men to an awareness of sin. Early Rhenish missionaries who about a century ago went to preach to the cannibalistic Bataks of Sumatra almost made a fatal mistake. They were so impressed with the almost unparalleled violence, drunkenness, stealing, killing, and immorality of the Batak people, that they concentrated all their teaching on a denunciation of the Batak's sins. At the expiration of the few months' time allotted by the Batak king for the missionaries to stay among the Bataks, the missionaries were kindly asked to leave. The king insisted that the missionaries had not told the people anything they did not already know. All the Bataks knew that they were bad.

It was only then that the missionaries realized that they had inadvertently failed to tell the real Good News, that God was in Christ reconciling the world to Himself and that "As many as received Him, to them gave He the power to become the children of God." The missionaries pled for more time in which they could tell the whole story of God's redeeming grace. This was granted, and at last the king himself gave permission for the missionaries to remain, for he said, "Now you have told us how to be good Bataks." At present there are more than one-half million Batak Christians who support their own schools, churches, and ministry, and send out evangelists to proclaim this Good News to others.—*American Bible Society.*

►A portrait of Retired Secretary James R. Bryant, Sr., was unveiled by his son, James R. Bryant, Jr., at a session of the Virginia Baptist Board of Missions and Education. This portrait is being hung with the portraits of other former secretaries of Virginia in their Virginia Baptist Building at 1 West Franklin Street, Richmond. The elder Mr. Bryant is formerly of Kentucky. Formerly educational director of the First Church of Owensboro, he went to Roanoke, Va., in the late 1920ies, when Dr. W. C. Boone went there from Owensboro, and he has remained in Virginia ever since. He is now executive secretary of the Virginia Baptist Foundation, Petersburg, Va.

## Reserve Hotel Rooms For Southern Baptist Convention in Chicago Now

Write now to the hotel of your choice for room reservation for the Southern Baptist Convention, May 28-31, 1957, at the International Amphitheatre, 42nd and Halstead, in Chicago. The following is a list of some of the hotels and their rates:

Hotel	Size (Rooms)	Single	Double Bed (2 persons)	Twin Beds (2 persons)	Suites	Dormitory Style (4 persons)
Bismark	600	\$8.00-Up	\$10.00-Up	\$12.00-Up		\$3.50 per person
171 W. Randolph Congress	1,000	6.00-14.50	11.00-18.00	11.00-18.50	18.00-56.50	
500 S. Michigan Conrad Hilton	3,000	6.00- 8.00	10.00-12.00	11.00-14.00	24.00-Up	3.25 per person
720 S. Michigan LaSalle	900	7.50-12.50	10.00-15.00	14.50-19.00	18.00-60.00	
10 N. LaSalle Morrison	1,850	5.50-12.00	9.00-16.00	11.50-16.00	27.00-47.00	3.50 per person
79 W. Madison Palmer House	2,242	6.00- 9.00	10.00-13.00	12.00-14.50	35.00-Up	3.50 per person
State and Monroe *Sheraton	449	6.50-14.75	10.50-14.50	12.00-18.25	16.85-29.50	
505 N. Michigan Sherman	1,600	6.45-13.95	10.45-17.95	13.45-18.95	22.95-85.00	
Clark and Randolph *St. Clair	375	6.50-12.00	9.00-15.00	10.00-17.00	20.00-Up	3.00 per person
Ohio and Michigan Y.M.C.A.	2,000	3.15- 4.50	5.00- 7.00		6.00-10.00	
826 S. Wabash						
*Near W.M.U. Meeting Place						

In the dormitory style each room will accommodate four persons. All dormitory style accommodations must be contracted for by one person representing the entire group planning to stay in the room.

In your letter to the hotel be sure to indicate the price and type of room desired and that you plan to attend the Southern Baptist Convention. In case the hotel of your choice is full, your request will be forwarded to the Chicago Convention Bureau who will channel it to another hotel with like accommodations and notify you.

If any difficulty arises in securing hotel reservations, write the Chicago Convention Bureau, 134 North La Salle, Chicago 2, Illinois.

All the hotels listed above (except the Sheraton and St. Clair) are located in downtown Chicago in the general area of the loop. The International Amphitheater where the convention will be held can be reached in about twenty minutes by electric train from these hotels.

The Sheraton and St. Clair Hotels are near the Medina Temple where the W.M.U. will meet.

The Conrad Hilton (the world's largest hotel) is the headquarters hotel for the Southern Baptist Convention. The Southern Baptist Pastor's Conference will be held in the Grand Ballroom of the Conrad Hilton Hotel.

Those desiring motel accommodations may write direct to any of the following for rates and description of accommodations:

Acres Motel  
5600 North Lincoln  
Chicago 45, Illinois  
Cafferella Motel  
4848 W. 55th Street  
Chicago 38, Illinois

LaGrange Motel  
5846 S. LaGrange Road  
LaGrange, Illinois  
Ranch Motel  
9201 South Stony Island Avenue  
Chicago 17, Illinois  
Sands Motel  
5201 N. Sheridan Road  
Chicago 40, Illinois  
Shore Drive Motel  
56th and South Shore Drive  
Chicago 37, Illinois  
Thunderbird Motel  
7501 South Shore Drive  
Chicago 49, Illinois

It might be well also to inquire the distance from the motel to the International Amphitheater which is the place of meeting for the Southern Baptist Convention.

The above statement was released by the publicity committee of the Illinois Baptist State Association's General Committee on Arrangements for entertaining the Southern Baptist Convention.

## New Protestant Reformation

By Editor JOHN W. BRADBURY  
In The Watchman-Examiner,  
New York City

Seizing an unique opportunity when addressing 350 women attending Union Theological Seminary's Monday morning lecture series, Dr. Henry P. Van Dusen, president, called upon the church to support its laymen. He said that "the church must center its efforts on how it can do more for the laity, rather than how the laity can do more for the church. Rather than mobilizing the layman's resources to uphold the church in its work, the church must mobilize its resources to uphold the layman in his work!" The whole address was a

frank development of this idea. The women went home with something important to take up with their men. The idea does prevail that laymen exist for the church, which is only a half-truth. To us, the laymen are the church. If we do not believe that, then we copy the Roman Catholic hierarchy in assuming that there is a privileged priesthood around which the faithful cluster and whose authority is final. But this is the antithesis of the priesthood of the believer. The impression the church gives to the layman is a false one when he is not made conscious of his priesthood. In calling him a "layman" by implication we deny his priesthood. The situation will not know improvement until churchmen cease being laymen

and become priests, which is their spiritual privilege and duty. And if this seems a bit confusing, just pick up your New Testament and read I Peter 2:7-17. Our present-day church concept of the layman cannot be supported by the New Testament. It simply is not there.

►Pastor H. O. Niceley, for 21 years secretary and for 2 years moderator of the Kentucky Baptist Ministers' Meeting, writes a fine letter from Batesburg, S.C., where he has been pastor for the last five years that there are a number of former Kentuckians in his general area. He mentions Dr. John Jester, Thomas Brown, Don Gambrell and Austin Roberts, and others.

# Men For The Ministry

By ARNOLD B. CARLSON

There have always been some who regard the work of the ministry as foolish. They cannot understand why anyone should spend his time talking about such an intangible, unseen being as God. They think it foolish for one to try to save souls when he might engage in more productive tasks.

There were those in Paul's day who regarded the preaching of the cross as foolishness. But Paul said, "It pleased God by the foolishness of preaching to save them that believe. How shall they hear without a preacher?"

If we are to have men for the ministry, the minister must be called of God for his task. He must not go into the ministry merely because he happens to be of the sanctimonious type who feels he would enjoy working with pious people. Neither must he become a minister if he wants a 40-hour week and an easy job, where all he has to do is to shake his sleeve and get a nice little sermon twice a week. There is no work that is more demanding of a man's physical strength and stamina, if he really has a mind to work and gives himself faithfully to his task.

Furthermore, he should not go into the ministry simply because his parents and friends encourage him to do so. No man or group of men, apart from God, can call a man into the ministry. No recruiting committee can supersede the Lord. It was the Lord who called the Twelve and commissioned the Seventy. It was the Holy Spirit who said, "Separate me Barnabas and Saul for the work whereunto I have called them."

The gospel ministry is not a profession, but a high and holy calling. "No man taketh this honor unto himself but he that is called of God." This call comes in many ways. Moses was called from a burning bush. Saul of Tarsus was called by a bright light and an audible voice from heaven. Today, this call may come through the Word of God, through the providences of God, through the revelation of some great need, or through the realization of the infinite value of souls eternally lost without Jesus Christ as their personal Saviour and Lord.

But in whatever way the call comes, the one called must personally and unmistakably know God's call to the work. He must have clear conviction that this is what God wants him to do. In fact, someone goes so far as to say he must not enter the ministry if he can honorably avoid it. He must enter the ministry only when he feels, "Woe is me if I preach not the gospel."

The minister should be trained for his task. He should have an education. He ought to have at least four years of college and three years in a theological seminary. Four years of Bible school without college and seminary are not enough, in my opinion. This training should be taken in schools that are true to the Word of God. For how can one preach the Word of God, if he does not know what the Word is?

The most effective recruiting agencies for ministers of the gospel are Christian homes where God is worshipped regularly about a family altar and where the parents are vitally interested in the total program of the church. Timothy came from such a home, with two generations of faith behind him. In earlier days of the church, godly parents fondly hoped and fervently prayed that at least one of their sons might enter the ministry. By the teaching and influence of their way of life, parents can keep their sons out of the ministry. The atmosphere and environment of such homes make a decision for the ministry almost impossible. On the other hand, if parents have a high regard for the ministry, if they hold it up before their children, and are willing to pray earnestly, there will be enough ministers to man fields. "The harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the harvest that He will send forth laborers into His harvest" (Matt. 9:37-38).

## This One Thing I Do

The minister must do the work he is called and ordained to do. What is that work? His first and foremost task is to preach the Word. "There is nothing this money-mad, pleasure-intoxicated world needs more than a fearless, capable, sanctified pulpit." To fill his pulpit acceptably is the minister's first business. His task is to preach Christ and Him crucified as the only hope for a lost, sin-cursed world. In doing this he must uncover sin, condemn sin and then point the sinner to the Lamb of God which takes away the sin of the world. He must hold up the adequacy and sufficiency of Christ's substitutionary atonement. He must "preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and teaching" (2 Tim. 4:2). He must know how to comfort the afflicted and afflict the comfortable. His purpose is not to please or entertain, but to instruct, inspire, challenge, and by the grace of God to save some. He is to be God's mouthpiece speaking God's message, whether man will hear or forbear. To do this he must spend considerable time, effectively used, in his

study to prepare his messages. His morning hours must be prayer and study hours. Then when he comes to his pulpit, it will not be because he has to say something, but because he has something to say, which has cost him prayer, toil, sweat and tears.

Furthermore, his work is that of a counselor and pastor. As pastor, he is the shepherd of a flock. He must feed the flock, protect the flock from danger, and, if possible, bring back the sheep that go astray. He must give special attention to the lambs of the flock. He must visit the sick, the shut-ins, the erring and the unsaved. He must know how to conduct weddings and funerals. In this work he will learn many secrets. He will hear many confessions. He will rejoice with them that rejoice and weep with them that weep. Through these personal contacts he comes to know his people and is, therefore, able to counsel more wisely, teach and preach more effectively. He learns that a house-going pastor makes for a church-going people. Unless he does this important calling, he will be as one critic has said, "invisible six days a week and incomprehensible on the seventh."

## Order and Decency

The Christian minister, in these days, is to be a church administrator and an executive. Modern city churches are often very complex organizations. They remind us of Ezekiel's vision of wheels within wheels. Capable laymen must head up these organizations and groups within the church. Nevertheless, it is the minister's task to see that all the machinery is kept in repair, smooth running through the grace of God, so that each organization functions for the advancement of the church.

The minister, unless self-disciplined, might easily spend most of his time in administrative work, dictating letters, directing assistants or drafting circulars. Years ago Dudley Warner observed that some ministers "send as much copy to the printers as an editor, write as many letters as a business man, and in addition make as many calls as a doctor of medicine." This clerical work must not be allowed to usurp time that should be spent in sermonizing or calling. The real test of his success is not the size of the church's working staff, the number of the paid assistants to the minister, or even the bigness of his congregation. The test is whether he preaches the Word, whether he exalts Jesus Christ, and most of all whether souls are saved and grow in grace.

It is a great privilege and a great responsibility to be a minister of the gospel. The minister is God's ambassador. As such he will find unlimited opportunities to serve in the name and spirit of the Christ and to plead with men to be reconciled to God. As such he will seek to become "all things to all men that he may by all means save some."

(Continued on Page 21)

# The Doctrine of Hell: A Modern Reappraisal

By ELVIN L. CLARK, Pastor  
Baptist Temple, Louisville, Ky.

As one reads in the literature of neo-orthodoxy he becomes increasingly aware of the fact that familiar words do not mean sound teaching. Such is the case as we study Emil Brunner's treatment of the doctrine of eternal separation and hell.

The subject has been touched upon in the first volume of his *Dogmatics* in the section on "Predestination," (*The Christian Doctrine of God, Dogmatics, Vol. I* [Phila., The Westminster Press, 1949] translated by Olive Wyon. Used by permission.) This volume was first published in German in 1946. Seven years later he deals with the subject again in the book, entitled in its English translation, *Eternal Hope* (Philo., The Westminster Press, 1954, translated by Harold Knight. Used by permission.)

In his earlier book Brunner says that he can not accept the false doctrine of universal salvation (that all men will eventually be saved). This is wrong in that it denies the possibility that men can be eternally lost. To say that eternal lostness is not even a remote chance is to strip the gospel message of its seriousness. But Brunner makes it crystal clear that neither does he hold the orthodox view that unbelievers will be surely and eternally lost.

"This does not mean that the final salvation of all men must be denied as a divine possibility, but only that it cannot be established as a positive human doctrine. All that we would urge is that we should not allow ourselves to be lulled into a false security by taking the possibility of an incomprehensible, gracious decision of God for granted; we do not deny that this possibility may exist" (*Dogmatics I*, 335).

So then, according to Brunner, the truth of the matter is that hell is the possibility that some may be eternally lost. It is no surprise then when he dallies with the idea of a second chance after death. "The question whether the possibility of the decision of faith is limited to this earthly life, in view of 1 Pet. 3:19, remains open" (*Dog. I*, 320).

Yet Brunner is concerned that we never lose the seriousness of the Christian call to repentance, and he assures us that his statement of the doctrine does not do so. "The view which regards the final salvation of all men as an ultimate Divine possibility is compatible with a profoundly serious view of life; it is only when the other pos-

sibility is ruled out that seriousness is lost" (*Dogmatics I*, 336).

As an even clearer statement of his theory he says, "Faith or Unbelief is a matter of life or death, heaven or hell, of real deliverance, or the real possibility of being lost" (*Dogmatics I*, 338).

Seven years later we have again Brunner's treatment of hell in the book, *Eternal Hope* (abbreviated *E.H.*). He begins by saying that the Bible teaches both the eternal separation of the lost in hell and the final salvation of all men—

"What then is our conclusion to be—the word concerning judgment and separation, heaven and hell, or the message of universal redemption? Both aspects remain juxtaposed [in the Bible] in their harsh incompatibility. We cannot even assign them to their respective witness. They stand in the same epistle, in fact in the very same chapter. And the one, by its very absoluteness, logically excludes the other. Which of them is the ultimately valid point of view?" (*E.H.*, p. 183).

Brunner's answer to the question he poses is given in a quite complex and rambling train of thought, but which is excellently summarized by Dr. P. G. Schrottenboer.

"God's word is not a doctrine, but a Word of challenge to man, for it refuses to allow man to assume the position of a spectator. By stating both that there is a final separation and that there is a universal redemption, the divine Word would snatch us from the theoretical outlook of the observer, not giving us any satisfying information about the future, but drawing us into the heart of the struggle and demanding from us a decision" (*A New Apologetics: An Analysis and Appraisal of the Eristic Theology of Emil Brunner* [Kampen, J. H. Kok N. V., 1955] p. 167).

So then, according to Brunner, both hell and universal salvation are true if they are interpreted dialectically and not as an actual statement of facts. "The Word of Scripture is truth but not, as all other truth aims at being, a truth representing an objective condition of things, but formative, subjective, personal, truth which makes me true by making me aware of God in the sovereignty of His love, truth which claims me and moves out to meet me. . . ." (*E.H.*, p. 184).

Brunner's mental gymnastics, however, have proved more than he wants.

Not only has he removed the reality of hell, but with the same stroke he has removed the reality of universal salvation. If the Bible teaching about hell does not represent an "objective condition" then neither does its (supposed) teaching about universal salvation.

It is not surprising then that he winds up with a mild agnosticism which can only say, "We must listen to the voice which speaks of world judgment as to the voice of God Himself, in order that we may fear Him; we must listen to the voice which speaks of universal redemption as the voice of God Himself, in order that we may love Him (*E.H.*, p. 184). We wonder if we could either fear or love the God who has said so much about eternal destiny in the Bible, but who, in reality, means no more than Brunner imagines.

Evidently Brunner's thought has developed from considering hell as the possibility of being lost to seeing it as a teaching device which "gives us no satisfying information, but . . . draws us into the heart of a struggle and confronts us with the necessity of a decision" (*E. H.*, p. 183). The movement of his thought seems to be toward the doctrine of universal salvation. And yet, significantly enough, Brunner admits that the ancient church was correct in condemning it (*Dogmatics I*, 334, 335).

In reply to Brunner's treatment of the doctrine of hell a few things need to be said.

1. His theory is based on the assertion that the Bible teaches universal salvation as well as eternal separation. Space forbids us dealing with this issue which has been dealt with by competent theologians (See E. Y. Mullins, *The Chm. Rel. in its Doctrinal Expression*, p. 494ff).

If the Christian tradition of twenty centuries has been correct in rejecting the teaching of universal salvation as being un-Biblical, then Brunner's re-writing of the doctrine of hell folds up.

2. As we pointed out previously, Brunner tries to make the claim that when we consider hell as a true fact we become spectators, or observers, and are not confronted with decision (*E.H.*, p. 183).

This is a peculiarly strange form of reasoning adopted from the Danish philosopher, Kierkegaard. Brunner could have done better by listening to the Baptists. They would have told him that evangelistic concern springs (at least partly) from the fact that they do believe in a real and eternal hell. Contrary to Brunner, it is this belief that makes us cease being spectators and become evangelists. And we have found that preaching this doctrine helps men cease being spectators and become believers.

(Continued on Page 13)

# Three Lost Sheep

By WYATT SHELLEY  
Lawrenceburg, Ky.

Once a city preacher, visiting on my farm, asked me to tell him more about sheep. I suppose he asked because the Bible makes such abundant use of the metaphor and the simile.

"All we like sheep . . ."  
"I am the Good Shepherd."  
"Ye are the sheep of his pasture."

Many things are expected of sheep. Ordinarily they flee from an enemy, though now and then one may "put up a fight." The farmer is not surprised when his sheep escape through small breaks in his fence to find pasture in a neighbor's field. More often than not they will come at his call or seek shelter from a storm. In scores of ways the pulpit has sought to compare the sheepfold with the congregation.

Yet, unpredictable are the ways of sheep and amazing are the ways of men. On Christmas Day I saw a strange thing. Three unembarrassed and apparently happy sheep were walking side by side down the main thoroughfare of a county seat. Now and then they joined other pedestrians of the sidewalk, and occasionally nibbled at vegetables which ambitious grocers had placed outside their stores. Then out into the streets again they'd go, and if the grass seemed unusually appetizing they ventured into yards or unfenced gardens. The three strangers bore the mark of an owner—a heavy stripe of green paint on their backs; but no owner was about and I heard a man in jest threatening to murder the adventurous guests and make a Christmas dinner of them.

However, even these stray sheep were no more "out of place" than you or I may be at times; nor were they attracting more attention than does the Christian who is seen in strange and unexpected environment. Some folks were concerned about the sheep and would have restored them to their owner; other folks stared at the sheep

in amazement; most people, though, thought it rare sport to have such unusual visitors upon their streets for the holiday. In the same way a few Christian people show concern for the "prodigal sons," but most of us, I fear, are prone to laugh or joke when once faithful members of the fold are found walking in strange streets or nibbling at the wares of strangers.

Three sheep together—and each as guilty or as innocent as the others—each walking where the others walked—each nibbling where others nibbled—each venturing where others ventured. Each was bearing the same innocent how-can-you-blame-me look. Whether "birds of a feather" or sheep of the same intent, or church members to evil inclined—it is the choice of companions that determines the way we go.

Still you and I "are of more value than many sparrows," more responsible than a wandering sheep. We bear not a brand or mark of chalk to show that we have an owner, but having been "bought with a price" and stamped with the Owner's blood, we bear a guilt unknown to wandering sheep—if we wander far astray.

Main Streets or sidewalks of the Cities of Pleasure are less satisfying than the Paths of Peace designed for the Christians' use. Stolen bits of forbidden dainties are not so nourishing as the Bread of Life on which we are privileged to feast. The applause of men or vain publicity in which we glory is naught if at last we fail to hear "Well Done!"

Though "all we like sheep" in many ways be true, we are more than sheep. We are sons and daughters of a King, responsible for keeping the family name above reproach. Three wandering sheep visiting a town on Christmas Day! Yet there are stranger things, I'm sure.

School, today, in Pike Auditorium at 7:30 p.m. This is the highest honor Southwest Baptist College bestows.

The award is presented each year to a woman, a layman, and a minister. The woman receiving the award was Miss Opal Carlin, Librarian at William Jewell College, Library, Missouri. The minister receiving the award was Reverend Homer DeLozier, Executive Secretary, St. Louis Baptist Mission Board, St. Louis, Missouri.

The recipients of the award are recommended by a committee of the faculty of Southwest Baptist College and

are elected by the Board of Trustees. In order to receive the award a person must be a member of the alumni, must have been in his or her life's work at least ten years and must be exemplifying the principles of Southwest Baptist College in private and public life.

Dr. Williams was in former years director of music at the First Baptist Church, Owensboro, Kentucky.

►The new pastor of the First Baptist Church, Pine Bluff, Ark., is Robert L. Smith, who heretofore has been pastor of the First Baptist Church, Crossett, Arkansas.

►Howard Halsell is the new secretary of Sunday school, and church architecture for Colorado Baptists. Formerly he was Sunday school secretary and administrative assistant in the same state.

►Dr. John H. Buchanan will be the chaplain and director of denominational-hospital affairs of the Birmingham Baptist Hospitals after May 1. For years he has been pastor of the Southside Baptist Church, Birmingham, until his recent retirement.

►The Macedonia Baptist Church, Daviess-McLean Association, held a surprise anniversary service for Pastor Clyde Voyles and his wife on their second anniversary. The members of the church sent anniversary cards with notes and letters expressing their appreciation of the progress made in the past two years. On Wednesday night, January 16, a surprise service was planned in which the leaders of all the organizations of the church made a brief talk concerning the work of the church. Following this the church presented a George Washington bedspread and two throw rugs to the pastor and his wife. The church is just completing a \$36,500 building program remodeling and enlarging the auditorium. New pews and pulpit furniture have been bought for the new auditorium. The church held its first service in the new auditorium February 10. An all-day dedication service is being planned later.

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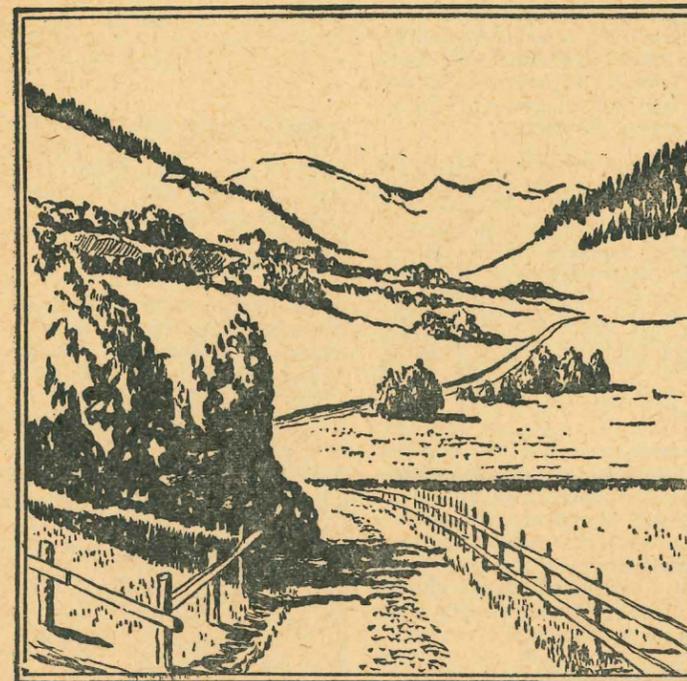
## Baptist College in Missouri Confers Honors on Three

BOLIVAR, Mo., Feb. 5. — Southwest Baptist College, Bolivar, Missouri, announces that Dr. Loren Williams, Editor, Church Music Materials and Editor, Literary Section of the CHURCH MUSICIAN, Church Music Department, Baptist Sunday School Board, Nashville Tennessee, was one of the alumni to receive the Life Service Award to be presented at the annual Efficiency

## CHILDREN'S PAGE

# God's Wondrous World

By THELMA C. CARTER



People enjoy nature indoors! Look about your home! In the den—over the fire-place. You'll probably find a landscape picture. You'll see the sky, trees, fields of grain, maybe snow on peaks.

Today, beautiful landscape pictures not only hang in famous art galleries, but also adorn the walls of our homes, schools, libraries and churches.

Examine a landscape picture carefully. You'll find an artist's clever brush has captured the green meadows, blue clouds, blue-green waters. Perhaps the white of desert sands and purple mountain ranges.

You'll always find the earth's own colors in nature pictures. Red soil, black soil, yellow grain, brown-tan stubble. Delicate blue, pink and yellow

wild flowers. Yellow-gold sunlight, glistening dew and snow.

Did you know there was a time when nature painting was considered a lesser form of art? It was an Englishman, who, believing that nature revealed God, made nature painting famous.

John Constable, born in 1776, painted for 14 years the everyday fields and woods, trees and streams, before he finally sold one of his masterpieces. Now, his famous pictures hang in the National Gallery, London, England.

Looking at a beautiful landscape reminds us of God's word: "He hath made every thing beautiful,"—Ec. 3:11.

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## Grandpa Hunter's Choice

By Alice Whitson Norton

It had been rumored about after Grandpa Hunter of Pinewood Avenue returned home from the hospital that he would never walk again. But the fact was not accepted until a sign appeared in the window of the Hunter residence reading:

"WANTED: a careful boy to push a rolling chair two hours per day. Good wages to the right party."

"Looks like work to me," Tom Lawrence declared, when the boys of Pinewood Avenue got together to dis-

cuss the job.

"And he's the kind who will make his outing hours the very time we want to play ball," Jamie Johnson said.

"That may be true," Sam Arnold chimed in, "but I think that Mr. Hunter will probably want to go to his office every day. I think I'll go see him."

"Okay," Bobby Jones spoke up, "suppose all of us offer our services and see who gets the job."

The seven boys appeared at his door the next afternoon, and Grandpa Hunter raised his hands in amazement.

"My!" he exclaimed in surprise, "I can't use all of you."

"We know that, Mr. Hunter," Sam answered, "but we all want the job, so we've decided to let you choose the one you like the best."

"Fine," chuckled Grandpa Hunter. "I'll try you out one at the time beginning at eleven o'clock tomorrow morning. One thing more," he added, "there'll be a five dollar bill for the fellow I choose."

This statement thrilled the boys. "Won't it be something special to be chosen?" Jamie asked slowly when they had left. "I hope he chooses me."

Secretly every boy present hoped to get the job. The next morning found all seven boys at the big house. Mr. Hunter was waiting in a shiny rolling chair.

Sam Arnold was chosen to take the first turn. He took Mr. Hunter through the small park near the Hunter home. Grandpa Hunter loved the lake and enjoyed crossing the bridge where he could look down into the water.

He had each boy wheel him through the park and told them how much he liked to look into the water. This suggestion caused each boy to push the chair very close to the edge of the bridge—so close in fact that Grandpa Hunter was sacred more than once. Finally the seven trips had been made and the boys lined up eagerly to see who would be picked.

"Bobby Jones is my first choice," Grandpa Hunter said. All the way home the other boys kept asking each other the question: "Why did he choose Bobby?"

One day the boys found Grandpa Hunter and Bobby in the park.

"Mr. Hunter," Sam asked suddenly, "why did you ask Bobby to push your chair?"

Grandpa Hunter threw back his head and laughed.

"I knew you'd ask me that question sometime. If you remember I advertised for a careful boy to push my chair."

"Weren't we careful?" a chorus of voices asked.

"Not as careful as Bobby," Mr. Hunter, answered, "for when we rolled over the bridge I told you I liked to see the water. You all tried to push me as close to the edge as you could."

The boys looked at each other still puzzled.

"And—and Bobby?" Sam asked.

"When I made that same remark to Bobby," Grandpa Hunter laughed, "he said that he liked water too but that I had asked for a careful boy and it wasn't exactly being careful to roll a wheel chair too close to the edge of an open bridge."

"Well, what do you think of that!" exclaimed the other six boys.

"I think I won myself a mighty good job," Bobby chimed in, "but I'll admit I never understood until now why Mr. Hunter chose me."

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# Let's Remain Usable

By EDITOR JACK L. GRITZ

Southern Baptists stand on the threshold of their greatest period of usefulness to God, if they can keep the attitudes which have brought them to their present position and avoid the dangers which surround them on every hand.

One of the finest things that can happen to any man or woman, church or denomination is to be used mightily by God to accomplish his purposes. One of the greatest tragedies of life is to be blessed abundantly by God with abilities and opportunities and then to fail miserably. According to the parable of Jesus, the unprofitable servant is cast out of his position, and groups whom God has chosen to use but who became unusable.

In recent years God has blessed and used Southern Baptists in a wonderful way. This is not something to boast about but it is to be recognized in truthfulness and with thanksgiving. The growth in number of converts to the Christian faith, in number of churches, in material wealth as represented by church buildings, institutions and contributions has been almost phenomenal.

One of our greatest dangers as Southern Baptists is pride because of material possessions and record-breaking accomplishments. We must not forget the rock whence we are hewn. We must remember that it is "not by might, nor by power, but by my spirit, saith the Lord."

Comparison of ourselves with other denominations is unnecessary and uncalled for. We love all saved people and rejoice in their accomplishments for our Lord. However, at the same time we recognize that we have the truth as revealed by God with eternal consequences for the souls of men and that we are responsible before God to do his will for us in the world in sharing this message of salvation.

Concerning the gospel Dr. C. C. Warren, president of the Southern Baptist Convention, has said, "We believe that God has singled us out to give this message to the world—with no sense of exclusiveness or that we only have the truth but that we have the blessing of God on our message, our methods and procedures. It is God's day for Southern Baptists."

This is true. On one hand we must avoid developing an attitude of exclusiveness which would fail to recognize other saved people as indeed the children of God and fellow-laborers in his vineyard. And on the other hand, despite the constant pressure put upon us, we must avoid the sticky sentimentality

which fails to recognize the genuine differences between denominations and which would ask us to compromise our deepest convictions in the name of sweet unity. Somewhere between these extremes lies the path of greatest usefulness for Southern Baptists.

We must realize that there are other saved people. But we do not need interdenominational, non-denominational and union movements to win the unsaved in great numbers and to do the work of the Lord effectively. We need to use the methods and organizations which he has given us and to be busy for him. Others can work in their ways. We should work in ours. And they should go on without trying to tell us how to do.

Great danger to Southern Baptists lies not only in the church union movement as such but also in all efforts to bypass the local church as the instrument of God to do his work. The emphasis must be kept on the church as God's agent. The individual, almost without exception, can best serve God in and through the church.

Let us beware of pride and seek humility. Let us avoid all entangling alliances which compromise convictions. Let us remain true to the teachings of

the New Testament concerning salvation, baptism, the nature of the church, the Christian way of life and all other spiritual matters in the future as in the past.

Then we shall be used by God in a way beyond our present imagining to do great marvelous things for him.

—BAPTIST MESSENGER.

►Headquarters Air University, Maxwell Air Force Base, Ala., has announced the appointment of Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Ky., as member of the Board of Visitors to the Air University.

►Miss Ruth Walden, Southern Baptist missionary to Nigeria who is in the States on emergency sick leave, has moved from Norfolk, Va., to Louisville, where she may be addressed at Southern Baptist Theological Seminary, 2825 Lexington Road. Miss Walden will be studying at the seminary.

►Mrs. Beulah Morris Wright has joined the staff at Spring Meadows and is working in the office, according to announcement made by Superintendent Sam Ed Bradley. Mrs. Wright is a sister of Mrs. Hugh R. Peterson, whose husband is dean of students at the Southern Seminary. Also, she is a daughter of the late Rev. A. N. Morris, in other years pastor in West Virginia and in Fordsville, Ky.

## NURSE NEEDED

Woman age 35 to 55, with practical nursing experience and training, to work with children in a Baptist children's home. Must live on premises. Good salary, room, board, hospital benefits. A wonderful opportunity for Christian service. Applicants should be Baptist and active church members.

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Glen Dale,  
Glendale, Kentucky

## The Doctrine of Hell: A Modern Reappraisal

(Continued from Page 9)

We are kept from despair not by doubting the reality of hell (Brunner's method) but by God's gracious promise that all who receive Christ may escape hell. Our belief in the certainty of hell is matched by our belief that all who will may be saved from it. Thus we evangelize.

It smells of the academic pedantry of the classroom and not front-line witnessing when we are told that belief in an actual hell destroys the personal confrontation of the gospel.

3. Brunner says that the Bible doctrine of hell, along with universal salvation, is a teaching device that we might grasp the truth about God.

"We must listen to the voice which speaks of world judgment as to the voice of God Himself, in order that we may fear Him: we must listen to the voice which speaks of universal redemption as to the voice of God Himself, in order that we may love Him. Only through this indissoluble duality do we grasp the duality of God's being which is yet one: His holiness and His love" (E. H., p. 184).

We wonder if this is essentially different from the parent who threatens his child with the mythical bogey man? Being warned by a non-existent judgment is a far cry from the evangelism of the New Testament, "Except ye repent, ye shall all likewise perish," "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

### Conclusion

Four years have elapsed since Brunner gave us *Eternal Hope*. He has promised us the third volume of his *Dogmatics* which will be on Eschatology. It will be interesting to see how he has developed in his ideas about eternal separation and judgment. He can either return to the Biblical teaching, or move to full belief in universal salvation, or continue on in his state of dialectical tension. Many people admire and are affected by the theology of neo-orthodoxy, but few wholeheartedly adopt the theological fence-walking of its dialectics.

One thing is certain. The path Brunner is following in his thinking is not the path of the Baptists of 1925 who confessed as their belief—

"There is a radical and essential difference between the righteous and wicked. . . . Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men" (Article 15 of *The Baptist Faith and Message*, a statement adopted by the Southern Baptist Convention, at Memphis, Tennessee, May 14, 1925).

We admit with Brunner the problems which the doctrine of hell presents to the human mind. But we believe that the trouble is not with the Bible, or the doctrine, or God—but with us!

God in his Word has given us the final answer, there is an eternal hell. Some day when our minds are cleared from their sin-caused cloudiness we shall know the WHY of his answer. In the meantime we rejoice to know that his grace in Christ to save from hell is for all who will repent and believe.

## Cooperative Program Gifts Increase

By W. C. BOONE, Treasurer

Receipts from Kentucky Baptist churches for the quarter November 1, 1956 to January 31, 1957, inclusive, for the Cooperative Program were \$497,553.78, a gain of \$28,142.57 over the same quarter a year ago.

Designated gifts for the past three months through our State Treasury were \$571,452.07, an increase of \$127,833.99 over the preceding year. (These large designations included the "Thanksgiving Offering" for the children's homes, complete, and the major part of the "Lottie Moon" Christmas offering for Foreign Missions promoted by the Woman's Missionary Union.)

Thanksgiving Offering receipts, through the State Board, were \$218,461.28, the largest offering during the past five years.

For this generous support of our Baptist causes we are grateful to God and thankful to our Kentucky Baptist churches and people.

## Circuit Rider's Horse Replaced by House-Trailer

By Charles A. Leonard, Sr.

3824 S. 11th St., Tacoma 5, Washington

When one pulls a house-trailer across the continent, one realizes as never before the wide extent of our great continent. Having finally finished our plans and work in North Carolina, we were free to come and help in the Lord's work here in the great Pacific Northwest.

The trip of ten days from Asheville to Tacoma, Washington, was in sunshine all the way after leaving the Smoky Mountains. Taking the shortest, easiest route—via Louisville, St. Louis, Kansas City, Cheyenne, Boise, Takoma—we covered 2,970 miles.

Members of the Highland Hill Mission Church of Tacoma were here to meet us when we arrived Sunday afternoon four weeks ago. This is the only Southern Baptist church inside the city limits of this great city of 270,000 souls. We are impressed with the kindness of the people, desire of the church group

of 45 to go forward, with the growth of this area, and its need for the gospel.

The claims that only 25% of people in towns and cities of Washington and Oregon are Christians, as compared to 60% in other parts of America; that only 2% in villages and rural areas make any profession of faith, as in India, are true. Indifference of so many toward their need of a Saviour is appalling, but it is a great challenge.

The mission church which we are serving until it gets on its feet and can support a pastor has had a hard struggle—largely because poorly located and having an undesirable building. But they rallied readily to suggest improvements in comfort, appearance and usefulness of the building. Four classrooms have been completed in the basement. Systematic visitation is beginning. Attendance on all services, also offerings, have increased. Foreclosure on well-located lots for a new church building has been saved. Struggle is now ahead toward finishing paying for these lots and erection of a church building. But these people have faith, determination, believe in prayer and have a mind to work. This is typical of all these Southern Baptist groups here in the Northwest.

We are living in our house-trailer, parked alongside the church building, until an apartment can be found nearby. Rains and snow are here. But we are happy and encouraged in this new work and are looking forward to response to many invitations to speak in churches on world-wide missions, also the opening of additional missions. Please remember the work and the two of us in your prayers.

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State Secretary

**Second Week Regional Convention Inspirational Speaker**



Dr. Clyde T. Francisco, professor of Old Testament Interpretation, Southern Baptist Theological Seminary, Louisville, will be the inspirational speaker for the Regional Conventions Mar. 25-29.

He is a graduate of the University of Richmond, has his Th.M. and Th.D. from Southern Baptist Theological Seminary, and studied at University of California, Stanford University, and Pacific School of Religion.

His pastorates have been in Ashland, Va., and Bedford, Ky. He also has served as interim pastor in Lexington, Bowling Green, and Kenova, W. Va.

Other bits of interest are: he is author of *Introducing the Old Testament* and was football Letterman-All State, Virginia High Schools, and Fullback at University of Richmond.

**FALLEN ASLEEP**

**JAMES WILLIAM MILLER**

WHITESVILLE, Ky. — James William Miller died peacefully at his home in Whitesville at 9:30 p.m. Friday, December 28, at the age of 89 years, four months and eleven days. He was the oldest member of the Whitesville Baptist Church and was also a deacon of that church.

You will want to come and be part of these meetings with Dr. Francisco leading our inspirational thinking.

**Reports From Associations**

**Bethel Associational Training Union Organization**—We are again happy to offer our congratulations to the associational officers of Bethel Association for having a standard association for the quarter ending December 31, 1956. Mr. Kenneth Bond is the director.

**Central Association**—Rev. T. Richard Davis, the associational Training Union director, reports an attendance of 235 at the Mass meeting last quarter. There are eleven churches in the association that now have Training Unions.

**Crittenden Association**—James A. Sowder, the associational director, reports that 16 churches out of the 23 in the association now have Training Unions. There were 60 people who attended the Mass Meeting last quarter.

**West Kentuckiana**—Mr. Charles L. Mitchell, the associational Training Union director, reports that out of the 49 churches and missions in West Kentuckiana association 35 have Training Unions. This is an excellent percentage, and we are also glad to note that the association is requesting the Application for Standard Recognition for last quarter. During the quarter a Young People's Department in Grace Baptist Church was also organized with several of the churches having a study course receiving help from the associational officers.

**Congratulations to the Standard Units**

**Adult No. 1 Union of First Baptist Church, Barboursville, North Concord Association**—We are happy to congratulate the members of this union along with Mr. Jesse D. Lay, their president, upon reaching the standard for the quarter ending December 31, 1956. We shall be looking forward to receiving additional reports from the union during 1957.

**All Out for Christ Union of Adult No. 1 Department, East Baptist Church, Paducah, West Union Association**—Congratulations are in order to the members of this department and to Mr. Charles E. Lynn, the president of the union. We shall be expecting other standard requests from this union.

Mr. Miller operated a drug store in Owensboro until 1926 when he moved to Whitesville and continued his profession until his retirement in 1949.

His quiet, pleasant manner and faithfulness to duty won a coveted place in the hearts of all his acquaintances which was attested by a beautiful display of flowers at his funeral.

Surviving are his widow, Mrs. Mamie McCarty Miller, Whitesville; two daughters, Mrs. Ellis M. Day, Whitesville; and Mrs. C. J. Maddox, Hartford, Conn.; and four grandchildren.

Funeral services were conducted in the Whitesville Baptist Church by Pastor J.

Thomas Miller, assisted by Rev. James L. Adkins, Walnut Street Baptist Church, Owensboro. Interment was in the Rose Hill Cemetery, Owensboro.—J. Frank Bruner, Chairman, Deacons; W. P. Griffith, Church Clerk.

**MRS. TOM HAMMACK**

SULLIVAN, Ky., Jan. 23. — Our Loving God in His infinite wisdom called our dear friend and sister in Christ, Mrs. Tom (Miss Archie) Hammack to be with Him on December 6, 1956, at the age of 79 years.

Mrs. Hammack had been in retirement in her home for some time, but was interested and alert in the affairs of the community and especially her church, of which she was a charter member. For thirty-five years Mrs. Hammack served her church as a teacher of Juniors.

She was also an avid reader of *The Western Recorder* and her parents had been subscribers to this Baptist periodical years before it was called the *Western Recorder*, then known as *The Baptist Banner* (prior to 1851). In conversation with friends "Miss Archie" often related how her earliest memories were of this Baptist paper being in her mother's home.

Mrs. Hammack loved all of her pastors and kept records of the church concerning the building and progress through the years. She was generous in giving to all phases of the church program.

In appreciation of these services it is fitting we record her departure from us. Therefore be it resolved that the women of the W. M. S. of The Sullivan Baptist Church assembled, do hold in remembrance the life of this loved one and her Christian fellowship while among us.

Be it further resolved that a copy of this resolution be sent to *The Western Recorder* for publication.—Mrs. Tom Henry, Secretary, Sullivan Baptist Church W. M. S.

**G. R. JACOBS**

VINE GROVE, Ky. — Jan. 20, 1957. — In the providence of God, whose ways are wise and good, our friend and brother, G. R. Jacobs, was called home September 27, 1956, while in the Kentucky Baptist Hospital following a heart attack. He served in the Vine Grove Baptist Church as a faithful deacon and trustee, an able Sunday school teacher, a representative for his church on the Executive Board of the Severns Valley Association, as well as a teacher in the weekday Moral Training Program. Brother Jacobs remained active in all these avenues of service until less than a week before his homegoing. His absence is being felt, but we rejoice in the reality of the promise, "Absent from the body, at home with the Lord."

Therefore, be it resolved, that we, the deacons of the Vine Grove Baptist Church, assembled, do hold in remembrance the many faithful services rendered, and the humble, consistent Christian life he lived while among us.

Be it further resolved, that this body extend to the bereaved loved ones our deepest sympathy.—Deacons of the Vine Grove Baptist Church.

►The Okolona Baptist Church moved its location to its new quarters further south on Preston Highway and Manslick Road on January 20. Pastor John E. Carter expects the building, when finished, will cost \$500,000.

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**SUNDAY SCHOOL DEPARTMENT**

**ROY E. BOATWRIGHT**  
State Secretary

**Chester A. Igleheart Transfers from State To Long Run work**



**Chester A. Igleheart**

It is with regret that we announce the resignation of Chester A. Igleheart as associate in the Kentucky Sunday School Department. He has served most efficiently in this capacity for the past four years. His special assignment has been associational promotion, although, he has served in all other phases of Sunday school work.

Under Mr. Igleheart's leadership the associational work has made remarkable growth. Three years ago there were only 37 per cent of the associations with an associational superintendent; this year 68 per cent have a full set of officers. Other phases of associational work have made similar growth.

Prior to assuming his duties in the State Sunday School Department, he served for a number of years as superintendent of Sunday schools. He also served as associational superintendent in Owensboro and in Evansville.

Mr. Igleheart is a graduate of Murray State Teachers College, and attended the University of Kentucky.

He has accepted a position with the Long Run Association and will assume his new duties March 1, 1957. He is also enrolled in the Southern Baptist Theological Seminary.

We wish him the best of everything in his service of the Lord.

**Central Training School In Bracken Association**

A group of interested Sunday School workers met each night, Monday through Friday, January 28-February 1, with the Carlisle Baptist Church, Carlisle, Kentucky in a Central Training School. Five churches of the Bracken Association were represented with 70 enrolled. Teaching books were studied. The following served as teachers:

Mrs. Gerald McNeely, Nursery; Mrs. Lyman Austin, Beginner; Mrs. Harry Garrett, Primary; Mrs. Roy Boatwright, Junior; Rev. H. C. Hedgespeth, Intermediate; Rev. J. C. Raikes, Young People; Mr. Thomas Johnson, Adults.

The school was under the direction of Mr. Thomas Johnson, and Rev. T. A. Thacker is Associational Sunday School Superintendent. Rev. Reginald Johnson is the Associational Missionary and Rev. Gerald McNeely is pastor of the host church.

We wish to commend the Bracken Association for this good work.

The State Vacation Bible School Clinic for the Western section of the State will begin at 9:30 A.M. February 25 in the First Baptist Church of Russellville, and will conclude at 4:30 P.M. on Tuesday afternoon, February 26. The Eastern section of the State will meet with the Central Baptist Church of Paris. This clinic will begin at 9:30 A.M. on Thursday, February 28, and will conclude at 4:30 P.M. on Friday, March 1.

**Standard Sunday Schools**

Church	Pastor	Superintendent
Lexington, South Elkhorn	J. Oliver Drew	John Ritchey
Liberty (Laurel River)	J. L. Bill	Inman Jones
Frankfort, Millville	Ellery Hinson	Virgil Jacobs
Fairfield, Little Union	W. P. Perry, Jr.	Earl Lutz

**Standard Departments**

Church	Depart.	Superintendent
Winchester, Central	Beginner	Mrs. W. G. Cowan
Covington, Latonia	Primary I	Mrs. Frank Hacker
Louisville, Victory Memorial	Primary I	Mrs. Lola Harrington

**Standard Classes**

Church	Class	Teacher
Louisville, Walnut Street	"Shining Lights"	Mrs. A. C. Brown
Louisville, Ralph Avenue	"Willing Workers"	Ira Johnson
Clay, First	"Dorcas"	Mrs. Opal Bennett
Winchester, Central	"Dorcas"	Mrs. Charles E. Daniel
Winchester, Central	"Dorcas"	Mrs. Tom Steward

**Thus Saith the Preacher—**

**Hams Don't Taste Alike**

Dear Editor:

One thing I like about being a member of the human race is the privilege of being different, if I want to. This business of non-conformity has an innate appeal to most of us. (Maybe that's why Baptists are having such growth.) Yet, even with my desires to be different, I'm wearing an Ivy League suit, and I can be as *simultaneous* as the next Baptist.

But these fellow ups in Washington have just about gone too far in their demands for conformity. This chap Ezra Taft Benson has got himself a bunch of expert nutritionists, doctors, and food economists who are threatening some "objective standards for food flavors." In other words, they want to know how bad can a ham or a peach taste and still be good?

Well, if the scientists could make peaches and hams out of coal tar and atoms, each peach and each ham would taste exactly alike. But nature has different ideas. A peach from one tree doesn't taste like a peach from another tree. Sometimes, even, peaches plucked from the same tree don't taste the same. How in the world is some scientific food expert gonna select the ideal peach, so that the flavor of all other peaches can be judged.

Me, sometimes I like peaches hard, firm, and tart; other times I want the soft, juicy, and sweet. If a fellow can't bite into an occasional sour peach, how in the world is he to know when he gets something special in a sweet one. And up here in North Louisiana we want our Dixie Gems early in the season and the Elbertas later on.

What about hams? A good smoked ham from The Old Dominion of Virginia is related to those from Iowa, where the tall corn grows, and the fresh pork ham from Winn Parish would hardly be recognized as being in the same family. These hams in their own way have elegant flavors. A lot of folks would be unhappy if Brother Benson would start declaring parity on ham flavors.

If he wants my advice, he'd let us keep on tasting and judging for ourselves whether we want a certain peach or ham or not.

The same thing is true about churches. We'd better be careful in our demands that all our churches do the same thing at the same time in the same way. A re-reading of I Corinthians 12 might well be in order.

Tastily yours,  
G. Avery Lee  
Ruston, La.

# Explanation of Parsonage Ruling—

[From William P. Wells, public accountant and tax consultant, Corbin, Kentucky, comes the following statement which may be of assistance to ministers in filing income tax reports. We pass the information on as a public service.—RTS.]

**Gross Income: Ministers: Rental value of parsonage—**The 1954 code contains new provisions relating to the rental value of parsonages and to housing allowances concerning which ministers of the gospel, their churches, and organizations employing ministers of the gospel need to be thoroughly informed. Under Sec. 107 of the code, that part of a minister's compensation which is paid to him to be used and is used to provide a home is now to be excluded from the minister's gross income. Certain information needed to clarify the intent of this provision and to guide the minister properly in preparing his federal income tax return has been supplied by the Internal Revenue Service and is set forth in the ruling reproduced below in question-and-answer form.

**Q.** Does "rental allowance . . . to rent or provide a home" include such items as utilities, maid service, etc?

**A.** The word "home," as used in section 107 means a dwelling place, including furnishings, and appurtenances thereto, such as a garage. It also includes utilities connected with the dwelling. It does not include maid service.

**Q.** If a minister of the gospel owns his home or is buying a home, and is given a rental allowance as part of his compensation, to what extent may such allowance be excludable under this section?

**A.** A rental allowance must be included in gross income to the extent that it is not used by a minister to rent or otherwise provide a home. Circumstances under which a rental allowance will be deemed to have been used to rent or provide a home will include cases in which the allowance is expended (1) for rent of a home, (2) for purchase of a home, and (3) for running expenses of a home other than expenses for food and servants.

**Q.** Is the amount of the exclusion affected if a minister takes a deduction for interest, taxes, depreciation, and repairs and maintenance?

**A.** The allowance has no effect on the right to take allowable deductions under the code. Deductions for interest and taxes would therefore be allowable if itemized in the appropriate schedule on the return. Deductions for depreciation and repairs would not be allowable since they are not incurred in connection with business property

and, consequently, would represent personal expenditures.

**Q.** If a minister receives only a salary and no separate rental allowance, out of which he is expected to meet the costs of providing a home for himself, will he be entitled to exclude a portion of the salary as though it were specifically provided for that purpose?

**A.** No part of the salary may be excluded as a rental allowance under the circumstances set forth above.

**Q.** What evidence is necessary that a minister of the gospel is paid a separate rental allowance, apart from salary?

**A.** The terms of employment, as may be evidenced in an employment contract, in minutes of the employing church or organization, or in the employer's budget, will be the controlling factor. Once the amount of the housing allowance is thus determined, it need not be paid to the minister separately, but may be included with salary in payments covering both forms of compensation.

**Q.** How should the compensation of a minister receiving a rental allowance be reported by his employer?

**A.** Only that part of the compensation of the minister which is salary, exclusive of rental allowance, need be reported. The Internal Revenue Service advises that other items which are excluded from gross income, such as rental allowance, not be reported, lest confusion arise in review of the taxpayer's return in the offices of the District Directors of Internal Revenue. If such items are nevertheless reported, they should be set forth separately and properly described.

**Q.** If more than one minister of the gospel is on the staff of a church, but there is only one pastor, may all of them exclude their rental allowances?

**A.** All ministers of the gospel on the staff of a church may exclude amounts received and used as rental allowances

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if the duties they are rendering are ordinarily those of ministers of the gospel. (Special Ruling, September 1, 1955.)

## Regarding Social Security Coverage For Ministers

If you are a Minister and desiring social security coverage, be certain you have filed a certificate with the government to that effect. Some Ministers have filed their income tax returns and paid their social security taxes thinking this is enough to place them under social security. However, the government requires that they must also fill out Form 2031 waiving their exemption to social security taxes. Not filing the certificate at the prescribed time means that you permanently forfeit your right to social security coverage. The last possible filing date for most ministers is April 15, 1957.

William E. Wells  
Public Accountant  
Corbin, Kentucky

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## Seminary Professor Contends Scrolls Not 'Revolutionary'

"Revolutionary" is not the word for the Dead Sea Scrolls, writes Dr. Morris Ashcraft in the January, 1957, issue of the *Review and Expositor*, theological quarterly published by the faculty of the Southern Baptist Theological Seminary where Ashcraft is assistant professor of biblical archaeology.

While acknowledging that the discovery of the Dead Sea Scrolls in 1947 "has been rightly called one of the greatest manuscript discoveries ever made," Ashcraft indicates that publicity seekers and even sincere scholars have focused and will continue to 'focus' on questionable texts and unsupported conclusions and thereby cause more confusion.

"Far from being undermined by the scrolls," he writes, "Christianity will gain immeasurably from the new light which will shine on some of its own problems and into its dark corners."

The chief contribution of the Dead Sea Scrolls, Ashcraft believes, is that they have aided in "a clearer understanding of the diverse sectarian nature of contemporary Judaism and thus illuminated the background of Christian beginnings."

Intended as a "summary statement of the research which has been done" rather than as an original study on the subject of the Dead Sea Scrolls, Ashcraft's article entitled "The Dead Sea Scrolls and Earl Christianity" tells of the manuscript discoveries, describes the life and thought of the Essenes (one of three major Jewish sects of New Testament times) with which the scrolls deal, discusses the dating of the scrolls, and analyzes the areas of similarity existing between their content and Christianity.

On the basis of numerous findings which he carefully lists and documents Ashcraft comes to the following conclusions regarding the areas of similarity:

**Jesus:** "In spite of what appear to be very close parallels between Jesus and the Essenes of Qumran, it remains to be shown that Jesus derived any of his teachings from them."

**John the Baptist:** "The similarities are undeniable and seem very weighty until differences are considered."

**The early church:** "It is quite evident that many of these similarities are superficial and originated in the common Judaistic background . . ."

**The Fourth Gospel:** "It seems more difficult to imagine the fourth Evangelist dependent on Qumran (the community of Essenes) than to see both the Evangelist and Qumran expressing thought patterns of the first century which included common backgrounds of Jewish thought with some eastern influence."

"The exact relationship between Qumran and Christianity is still in doubt," Ashcraft concludes. "It may be direct and important or it may be that both are simply from parent Judaism."

In summarizing, he states: "Essenism ceased to exist, while Christianity continues to interpret its thought to the evil world from which the Essenes withdrew to die. In spite of similarities of literature, only the spirit in Christianity took the sacred writings and perpetuated them in the lives of men. The Essenes hid theirs in caves. The Teacher of Righteousness (the dominant figure in the Dead Sea Scrolls compared with Jesus) was a figure of commanding stature who may have died for his faith, but he hardly stands alongside the One who not only died but lives again as he had promised."

## Bottoms Fund Provides \$600,000 To Baptists

TEXARKANA, Ark. — (BP) — A trust agreement made by the late Mrs. Ida M. Bottoms, a Baptist of Texarkana, last year provided \$600,000 to Southern Baptist agencies and institutions.

The Texarkana, Texas, National Bank, trustee, reported that \$150,000 went to Southern Baptist Seminary, Louisville, and \$75,000 each went to Buckner Orphan Home, Dallas; Bottoms Baptist Orphanage, named for the donor, Monticello, Ark.; Southwestern Baptist Seminary, Fort Worth; the Southern Baptist Foreign Mission Board, Richmond, Va.; Arkansas Baptist, Little Rock; and Southern Baptist Home Mission Board, Atlanta.

The trust agreement was made in 1944. It previously has made funds available to other Southern Baptist work including Mary Hardin-Baylor College, Belton, Texas; Ouachita College, Arkadelphia, Ark.; Central Baptist College, Conway, Ark. (no longer operating), and Baptist Bible Institute (now New Orleans Baptist Seminary), New Orleans.

## FALLEN ASLEEP

**WILLIAM YATEMAN WOOD**  
TOMPKINSVILLE, Ky., Jan. 10. — God in His infinite wisdom called home our dear friend and fellow member on December 4, 1956.

In his passing his family, his church, and his community have suffered a great loss. He will be greatly missed by all who knew him, but we sorrow not as those who have no hope.

Therefore, be it resolved that we, The Tompkinsville Baptist Church, extend to his devoted wife our deepest sympathy, knowing that in this hour her faith is unwavering, seeing through the gloom the radiant glory of a glad reunion.

Resolved that to the children we commend our Heavenly Father who will give them strength and courage in time of trouble. May they ever appreciate as one of their greatest blessings the heritage of a Christian father.

Be it further resolved that we the mem-

bers of this church realize the more how blessed it is to die in the Lord—"Yea they rest from their labors and their works do follow them."—Mrs. J. A. Moore, Mrs. Fred Sprowl, Mrs. Clyde Eubank.

## BUFORD BUTLER

TOMPKINSVILLE, Ky., Jan. 10. — Since God in His infinite wisdom called our dear friend and brother to his Heavenly Home on December 4, 1956, the Tompkinsville Baptist Church presents the following resolutions:

Whereas, in his passing his family, his church and community have suffered a great loss. He was a citizen of integrity and honesty, a good man, and all who knew him had confidence in him. He will be sadly missed by all those who knew him, but we sorrow not as those who have no hope. We the members of this church realize the more how blessed it is to die in the Lord—"Yea they rest from their labors and their works do follow them."

Be it resolved that the sons have lost a loving and devoted father. May they ever appreciate as one of their greatest blessings the heritage of a Christian father.

Be it further resolved that we extend to them our sincere and heart-felt sympathy. commend them to God who alone can comfort and strengthen in their hour of sorrow. Respectfully submitted,—Mrs. J. A. Moore, Mrs. Fred Sprowl, Mrs. Clyde Eubank.

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MISS MARY PAT KENT, Youth Secretary

### A Message From State Prayer Chairman

This year of 1957 is World Missions Year. Slowly turn a world globe and consider the extent of World Missions. Pause before that dot that indicates an island and think. Has the gospel been taken there, yet? Is there someone to go? Is there money to send someone?

Find those war torn countries and consider their place in this mission program, the homeless, suffering and the spiritually starved.

As we see the USA appear and visualize the many nationalities living within the borders, the many refugees seeking a haven within, we realize the world is pressing in on every side and the USA takes a place in world missions. Kentucky is in that USA as is also the home town and community.

Maps and globes can only give the dimensions of World Missions. World Missions to become vital, meaningful, progressive and powerful must become you and I, we and us. Jesus said, "As my Father hath sent me even so send you."—John 20:21. In Mark 16:15 He said, "Go ye into all the world and preach the gospel to every creature." In John we find the command, "Lift up your eyes and look on the fields for they are white already to harvest." In Matthew is recorded the command, "Pray ye therefore the Lord of the harvest that he send forth laborers into His harvest." Are we obeying? Edna St. Vincent Millay wrote:

"The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky  
No higher than the soul is high;  
The heart can push the sea and land  
Farther away on either hand  
The soul can split the sky in two  
And let the face of God shine  
through."

That is what prayer can do: widen the horizon of our world vision; prepare our hearts for compassion and obedience; split the sky in two that many may see Christ as personal Saviour.

In an article "Prayer and World Missions" in September 1956 issue of "The Commission," Dr. J. Winston Pearce says, "Prayer is not only the first thing but it is probably the most important thing."

In February 1957 issue of "Home Missions" came a splendid article, "Behold,

He Prayeth" by Dr. Courts Redford. Every woman and young person should read these two articles before and during the Week of Prayer for Home Missions. Home Missions is also World Missions.

The similarity of goals for World Mission Year and our W.M.U. plan of work should inspire every member of Woman's Missionary Union to become vitally concerned in regard to our personal participation in achieving these goals: 1. Dedicated youth 2. Enlightened minds 3. Directed prayer 4. Informed stewards 5. Increased gifts.

Every church is asked to pray that at least one young person be called of God from their church to mission field. This is included in Directed Prayer, also the family worship period and following the Calendar of Prayer. Our observance of the Week of Prayer for Home Missions should be intensive, extensive, directed prayer. May we each purpose in our heart to make prayer a vital experience in daily living, expecting great things from God.—Mrs. A. C. Overall, Lawrenceburg, Chairman of Division of Prayer.

### YOUTH CORNER



IT'S THE TRUTH!  
On this happy anniversary of the birth of George Washington, we're into the G. A.

Houseparties! In spite of the flood situation in and around Oneida Institute, the Sparks wanted the G.A.'s to come on for the weekend. Tomorrow begins the one for Intermediates at Campbellsville, followed by the Queen's Court at Georgetown, then Bethel and finally at Cumberland College the weekend of March 15-17.

How we covet your prayers for Kentucky's G.A.'s as they meet for "43 Grand Hours" and get to know our missionaries, including: Dr. Robert Bratcher, Miss Rose Marlow, Dr. Glen Morris, Mrs. Carl Hunker, Mrs. E. J. Tharpe, Miss Dottie Lane, Mrs. Calvin Parker, Mr. Carl Hunker, plus Mrs. Jan Kiwiet from Holland. Also included at each Houseparty are nationals who are studying in the schools, plus a banquet, conferences, "gab sessions," etc.

At the time of this writing, space is still available at the Georgetown, Bethel and Cumberland Houseparties. Check the G. A. poster sent to each W.M.U. Youth Director recently, and get your G.A.'s to one of these Houseparties!



### Setting the Pace!

The Elkhorn Associational W.M.U. is setting the pace for Kentucky in this Y.W.A. Anniversary Year! They voted to send a Y.W.A. girl from their association on one of the Y.W.A. mission tours sponsored by W.M.U., SBC. This is, indeed, an investment in YOUTH and missions. We were particularly interested in the requirements for the Y.W.A. wishing to apply:

1. She must be a member of a Baptist Church within Elkhorn Association and her home address within the boundaries of the association.

2. References must be submitted by the girl from her pastor, her W. M. S. president and her Y. W. A. counselor. These references should include appearance, character, dependability, general abilities and loyalty to her church program. References must accompany essay.

3. She must have her Y. W. A. Citation, be working on it, or begin working on it by March 1.

4. An essay must be submitted by the girl on the following subject: "What a Y. W. A. Mission Tour could mean to Me and My Community."

Any desiring fuller information on the hows and wherefores, may obtain such by writing the Superintendent: Mrs. Edgar Heathman, 619 North Main Street, Nicholasville, Ky.

### Next Time You Eat Strawberries

Did you ever pick strawberries? Not merely a few from your tiny plot but ones in long backbreaking rows in the heat of the sun? On the "Strawberry Road in Lovely Louisiana," eighty-five per cent of these migrant pickers are colored people. There seem not to be camps as in many other states so it is more difficult to reach the many small groups of people picking here and there.

But our few migrant missionaries are not the kind of people to be discouraged. They hold many services where even few families are employed. They give out tracts and Gospels; they talk individually; they win the pickers to Christ in genuine conversion.

Strawberry pickers are included in the "whosoever's;" Christ died for them, too. Let strawberries remind you to pray and to give to the Annie Armstrong Offering which makes our migrant work possible. Don't pay more for strawberries than you give to win the people who picked them for you.

WEEK OF PRAYER FOR HOME  
MISSIONS—MARCH 4-8



LUCIEN E. COLEMAN, SR.  
STATE SECRETARY

## General Association of Baptists in Kentucky

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February 21, 1957

### An Open Letter to All Baptist Men in Kentucky:

Every Baptist man in Kentucky who possibly can do so should attend one of this year's REGIONAL CONFERENCES sponsored by our State Board and directed by Dr. W. C. Boone, our General Secretary. The general theme will be on the subject of WORLD MISSIONS. If ever there was a time and need to get our eyes open to world conditions it is now. The programs to be presented through these conferences will be enlightening on this subject and other phases of our denominational life which the laymen, as well as pastors, need to know about. One of the featured subjects to be presented is that of the new FORWARD PROGRAM OF CHURCH FINANCE recently initiated by Southern Baptists. This program is designed to enlist every-member support of enlarged church programs including world missions, local work and building needs. The men of our churches need to hear about this movement and get information about it first hand from our speakers in these conferences. Dr. Chester L. Quarles, Executive Secretary of the Mississippi Baptist State Convention will discuss the first week of these conferences and Dr. E. N. Wilkinson, Chairman of our State Executive Board, and one of Kentucky's members of the Executive Committee of the Southern Baptist Convention which initiated the program, the second week.

Other featured speakers for the first week will include Dr. Eugene L. Hill, Education Secretary of our Foreign Mission Board; and, Dr. W. Peyton Thurman, First Baptist Church, Hopkinsville and a member of the Foreign Mission Board from Kentucky. Dr. Courts Redford, Executive Secretary of our Home Mission Board, and Dr. W. R. Pettigrew, Pastor, Walnut Street Baptist Church, Louisville, and Moderator of our General Association, the second week. Dr. Boone, Eldred M. Taylor, W. H. Curl, B. F. Fox, Mrs. George R. Ferguson and your Brotherhood Secretary will also speak and/or lead conferences. Places and dates for the conferences are:

**FIRST WEEK (Western Section)**  
February 25-- First Church, Paducah  
26-- First Church, Henderson  
28-- Morgantown Church, Morgantown  
March 1-- Severns Valley, Elizabethtown

**SECOND WEEK (Eastern Section)**  
March 11-- Dry Ridge Church, Dry Ridge  
12-- Lexington Avenue, Danville  
14-- First Church, London  
15-- West Liberty, West Liberty

Afternoon sessions will begin at 2:30 P.M. Evening sessions will begin at 7:00 P.M. (Local time will govern.) Supper will be served by host churches to all out-of-town visitors.

Come on men! Let's get on the move for the cause of our Lord. Pick out the conference to be held nearest you and be there!

Cordially yours in His service,

L. E. COLEMAN, SR.



"Enlisting the total manpower of Kentucky Baptists through Brotherhoods and Royal Ambassadors"

For March 3, 1957

By H. C. Chiles

# Confessing Christ Today

Matthew 16:13-27

Approximately six months before the Saviour was crucified, unbelief was prevailing among the leaders in Israel and opposition to Him was increasing rapidly. Fully aware of all this, our Lord took His disciples and went into the coasts of Caesarea Philippi. There, away from the multitudes that usually thronged Him, and away from His enemies who sought to destroy His influence, He had a choice opportunity to instruct His disciples.

## I. The Person. Matthew 16:13-17.

In the light of His irreproachable life, matchless teachings, astonishing miracles, and marvelous example, our Lord asked His disciples to tell Him Whom they had heard others say that He was. He was not seeking this information for Himself, because He knew all things, but He asked the question in order to get His disciples to give the subject more serious consideration.

Christ's question was answered promptly, and the answer revealed that the people had a variety of opinions about Him. Some thought that He was John the Baptist, reminding them of their obligations to God; others were of the opinion that He was Elijah, calling upon them to live righteous lives; still others thought that He was Jeremiah, advocating a genuine revival; and numerous others declared Him to be one of the prophets. All seemingly thought well of Him, and readily admitted that He was some great man, perhaps the greatest one who had ever lived. In reality the people did not know Him. To them He was no more than man. They ignored or denied the fact of His deity.

A proper estimate of Christ was never made by unguided human reasoning. Such a confession of Christ as those people made is not sufficient. It is not enough for men to recognize and to acknowledge Christ Jesus as an extraordinary individual, a perfect example, a great teacher, a moral leader, and a courageous martyr, but only a man. His teachings and miracles had been aimed at leading all to recognize Him as the Messiah. How tragic that many failed to recognize Him as the Son of God!

A right conception of Christ is essential to a proper relationship to God. So, after Christ had listened to the various reports as to His identity, He asked His intimate friends a very personal question, "Whom say ye that I

am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, answered, "Thou art the Christ, the Son of the living God." His answer indicated that there was not any doubt in his mind about that. His reply was a very wonderful confession of faith. So pleased was our Lord with this splendid confession from the lips of Peter that He highly commended him. The fact that Peter confessed Him as the Son of God, and therefore the proper object of worship, brought great joy to the Saviour. At the same time the Master hastened to tell Peter that it was not due to any human wisdom that he had reached that conclusion, but that it had been revealed to him by the Father. The glorious truth of the deity of Christ, which is the very heart of the Christian faith, is a divine revelation, and not a human discovery.

## II. The Purpose. Matthew 16:18-20.

In announcing His purpose our Lord said, "Thou art Peter (Petros—literally, 'a pebble' or 'a little rock'), and upon this Rock (Petra—literally, 'a fixed rock' or 'a ledge rock') I will build My church." So, this Rock, upon which Christ promised to build His church, is Himself, the Son of the living God. "For other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11. As a foundation He is solid, safe, secure, and eternal. "Jesus Christ the same yesterday, and today, and forever."

It would be difficult to find anything in the scriptures more magnificent than this marvelous declaration of Christ, "I will build My church." The carrying out of His purpose in this regard through the centuries constitutes the clearest possible proof of the deity of Christ. Only God could speak thus and then bring it to pass.

## III. The Program. Matthew 16:21-23.

Christ had known all along that He was to suffer, and die, and rise again. When He informed His disciples that such was on His program, Peter immediately opposed it. From confessing his Lord, Peter turned to tempting Him to avoid the cross. For the time being he yielded to Satan, and did his bidding by trying to keep Christ from going to the cross. Satan did everything within

his power to keep Christ from the cross, because he knew that there at last the seed of the woman was to bruise his heel. In response to the remonstrance of Peter, Christ administered a solemn and sharp rebuke, letting him know that all opposition to God's plan for Him to go to Calvary originated with Satan. His language, "Get thee behind Me, Satan," was certainly appropriate.

## IV. The Price. Matthew 16:24-27.

In these two verses our blessed Lord set forth the price of discipleship. To all who have any idea of being His disciples He makes it known that three things are involved.

### 1. Self-denial.

This does not refer to little acts of so-called "self-denial," but rather to a continuous attitude. Self-denial is a renunciation, a disowning of self, a declaration that self shall not rule. It is the complete setting aside of self-will for full obedience to Christ's will. It is the dethronement of self from the control of life in order that we may put the management of life into the hands of Christ. The more we are absorbed in the service of Christ, the more self will fade out of the picture. And denial of self is the surest way to usefulness. The Christian is to give up anything which draws his heart away from Christ.

### 2. Cross-bearing.

A Christian must be ready, as his Master was, for suffering and death. However, this verse does not teach that a Christian is to bear the cross that Christ bore, but that he is to bear his own cross. One cannot be a Christian and not have a cross any more than he can be a man and not have a shadow.

### 3. Following Christ.

Following Christ is a priceless privilege and an indescribable glory. We are to follow Him when things go well with us, and when they go ill with us. As we follow Him a joy unspeakable will flood our souls. To follow Christ includes the thinking of His thoughts and the working out of His will.

►Mrs. Sustan Tyler Laws died recently, according to an editorial in The Watchman-Examiner, of New York City, of which Baptist weekly her late husband, Dr. Curtis Lee Laws, was long the editor. Her funeral was conducted by her pastor, Dr. W. Clyde Atkins, at the Eutaw Place Baptist Church, Baltimore, Maryland. She was active before her marriage to Dr. Laws with the Woman's Missionary Union of the Southern Baptist Convention, and later with the Woman's American Baptist Foreign Mission Society, and a trustee of the Eastern Baptist Theological Seminary at Philadelphia, and many other causes. She leaves one sister, Eleanor Tyler, and one daughter, Mrs. John William Decker, who, with her husband, was long a missionary to the Orient.

## Now is the Time to Come to the Aid of Flood Stricken Areas

Reports are coming in from the missionaries and pastors in the flood area and the loss and damage to our Kentucky Baptist churches, missions, and parsonages seems to be rather extensive. Gifts from churches in other sections of the state are now being received and it seems there is going

to be a good response of the emergency appeal. Churches desiring to share in the rehabilitation of these sister churches may send their checks to W. C. Boone, Treasurer, 127 E. Broadway, Louisville 2, Kentucky, marked "Flood Relief."

As soon as a complete survey is made and all the reports are in, distribution of funds will be made as early as possible.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 10, 1957

\*Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	380	8	1,752
Bowling Green, First (1)	---	---	1,171
Lou., Carlisle Avenue (2)	307	6	1,491
Lou., Beechmont (2)	232	3	1,145
Madisonville, First	232	5	1,032
Hopkinsville, Second (1)	235	---	978
Louisville, Beechland (1)	230	2	968
Owensboro, Third	231	7	953
Lexington, Immanuel	317	7	955
Harrodsburg (2)	291	---	943
Mayfield, First	268	---	928
E'town, Severn's Valley (2)	197	---	926
Covington, Latonia (1)	208	---	922
Lexington, Grace (1)	196	1	699
Georgetown	350	---	900
Lexington, Calvary	161	3	898
Owensboro, First	199	---	880
Lou., Victory Memorial (2)	201	8	853
Newport, First (2)	234	---	852
Henderson, Immanuel (3)	121	1	844
Covington, Calvary	---	---	757
Ashland, First (2)	137	---	740
Hopkinsville, First (1)	199	---	739
Lou., Third Avenue (1)	166	5	717
Somerset, First	214	---	714
Lexington, Grace (1)	196	1	699
Lou., Shively (1)	152	5	694
Danville, First (2)	178	---	684
Harlan	153	---	667
Lou., Baptist Tabernacle	220	1	611
Lo., Broadway (2)	210	---	599
Middlesboro, First (2)	97	---	589
Danville, Lexington Ave. (1)	---	---	586
London, First (1)	160	---	583
Ashland, Unity	138	1	566
Evansville, Calvary	174	---	564
Lou., South Side	189	6	563
Lou., Hazelwood	---	---	562
Henderson, First	165	---	558
Whitesburg, First (8)	179	---	554
Central City	268	5	537
Lebanon, First (1)	145	---	529
Lou., Okolona	55	4	515
Belleuve	81	---	513
Lou., Eastern Parkway	109	---	511
Lou., Clifton (1)	150	3	506
Cynthiana (1)	---	---	503
Prestonsburg, Irene Cole Memorial (12)	46	---	501
Princeton, First	---	---	501
Winchester, First	192	---	495
Covington, Southside	126	---	484
Owensboro, Hall Street	207	---	482
Paducah, East	200	---	482
Erlanger	88	3	471
Covington, First (1)	195	---	453
Hodgenville, First	141	---	446
Owensboro, Eaton Memorial (1)	204	---	442
Florence	93	---	439
Louisville, Eighteenth Street (1)	134	2	438
Ft. Thomas (1)	84	---	431
Lou., Shawnee	101	1	425
Russellville, First (1)	93	---	423
Ludlow, First	100	---	422
Barbourville, First (3)	173	---	421
Richmond, First	89	---	421
Lou., Farmdale	121	---	417
Lou., Immanuel	112	2	417
Lou., Fairdale	133	2	393
Greenville, First	116	---	388
Middlesboro, East Cumberland Avenue	101	---	372
Lawrenceburg, First	93	---	364
Williamson, East Williamson	136	---	361
Corbin, First	122	---	360
Ashland, Pollard (1)	91	---	357
Walton, First	125	---	354
Versailles	64	---	353

Glendale, Gilead	254	---	348
Lou., Beechwood	122	1	348
Springfield	110	---	347
Lou., Baptist Temple (1)	---	2	346
Albany (3)	67	3	342
LaGrange, DeHaven Memorial (1)	65	---	339
Bowling Green, Eastwood	91	---	330
Nicholasville (1)	130	---	328
Lou., Valley View	122	6	327
Dawson Springs	97	---	326
Lou., Gethsemane	99	---	312
Mt. Washington	122	2	312
Scottsville, First	105	---	306
Shepherdsville	---	---	305
Dayton, First	---	---	301
Middletown, First	73	2	296
Marion	97	---	293
Benton, First	89	---	282
Anchorage, Pleasant Grove	152	5	268
Owensboro, Seven Hills	87	---	268
Campbellsville, S. Campbellsville	---	---	266
Falmouth (1)	40	---	262
Monticello, First	84	---	261
Hawesville	95	---	256
Lou., Virginia Avenue	---	---	254
Danville, Gethsemane	128	1	250
Cloverport (1)	53	---	234
Carrollton, First	62	---	233
Sonora	100	---	231
Ferguson (1)	69	---	226
Owensboro, Lewis Lane	94	---	226
Covington, Ashland Ave.	69	---	225
Carlisle	88	---	216
Frankfort, Memorial	53	---	216
Hazel	96	---	210
Frankfort, Thorn Hill	181	---	---

## Men For the Ministry

(Continued from Page 8)

Best of all, the minister's compensations are great. His is the great joy of leading his people in the work of winning souls, seeing souls saved and then grow in grace. His is the joy of seeing

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the Lord's work prosper in his hands. His are all the sure and certain rewards of God's faithful servants. Knowing that he will constantly say with Paul, "I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful, putting me into the ministry" (I Tim. 1:12). Then when his work is done and God calls him home, he will be able to say, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:7-8).—Watchman-Examiner.

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## Clear Creek Faculty Member Goes to Jellico Pastorate

PINEVILLE, Ky. — Carl W. Hunter has resigned his position on the faculty of the Clear Creek Baptist School to become pastor of the First Baptist Church, Jellico, Tennessee, President D. M. Aldridge announced today.

A native of Chattanooga, Brother Hunter holds the A. B. degree from Carson-Newman College and the B. D.



Carl W. Hunter

and Th. M. degrees from the Southern Baptist Theological Seminary. Before coming to the Clear Creek faculty as professor of Christian history and missions in 1953, he was pastor of the Memorial Baptist Church, Aiken, South Carolina. Other pastorates include the Mt. Olivet Baptist Church, Mt. Olivet, Ky.; East Rhudes Creek Baptist Church, Elizabethtown, Ky.; Clearwater Baptist Church, Clearwater, S.C. During his early ministry and in student days, Brother Hunter served as minister of music for the First Baptist Church, Newport, Tenn.; First Baptist Church, Sevierville, Tenn.; and the Baptist Tabernacle, Louisville, Ky.

Since August of last year, Brother Hunter has been serving as the interim pastor of the Jellico church. On December 30, the congregation extended him an unanimous call to be their regular pastor. He will begin his duties as full-time pastor at the close of the first semester.

Mrs. Hunter is the former Christine Elswick of Elkhorn City, Ky. The Hunters have two children, Rebecca Kay, seven, and Charles Thomas, three. They expect to move to Jellico.

## BOOK REVIEWS

WAYS TO WIN, by W. E. Grandstaff. Broadman Press, 127 Ninth Avenue, S., Nashville 3, Tennessee. Price \$2.75.

This is a complete and highly useful work to guide in evangelism in the local church. The author discusses methods and techniques found most effective by thousands of pastors and churches. He well says: "Jesus is 'the same yesterday, today, and forever,' but our methods in presenting Him must be forever changing. The dull, complacent church is not dying—it is already dead. The living church is an evangelistic church with all its windows open toward improvement."

500 SELECTED SERMONS, by T. De Witt Talmage. Baker Book House, Grand Rapids 6, Michigan.

This is Volume 3 of a set being brought out as a reprint by the publishers. There are ten double volumes, each priced at \$4.50. The books can be ordered from the publisher. Dr. Talmage's work needs no commendation. He was one of America's greatest preachers—man America produced. You will want not his sermons being as widely read as any only this volume but the entire set.

## Laymen Not Used

By J. J. WICKER, JR.

[Letter written by J. J. Wicker, Jr., Richmond, Va., to the editor of RELIGIOUS HERALD and appearing in the January 16, 1957 issue of that paper.]

From time to time I have noticed in the RELIGIOUS HERALD some articles, letters, etc., deploring the fact that Baptist laymen do not participate as fully as would be desirable in state denominational affairs, and especially in the annual meetings and standing committee activities of the General Association.

As a Baptist layman who has, with very few exceptions, attended every annual meeting of the Baptist General Association for the past thirty years, I have observed the fact that Baptist laymen actually do play a rather small part in the deliberations and activities of the denomination, not only at the annual meetings but also in standing committee work.

Of course, this situation may be to some degree attributable to the failure of the average Baptist layman to take as much interest as he should in statewide denominational affairs.

At the same time, perhaps the situation may also be attributable, in part, to the fact that though Baptist laymen far outnumber Baptist clergymen, the laymen are not often given official recognition or assigned to any official statewide denominational duties.

Within the membership of the churches associated with the Baptist General Association of Virginia there are probably one 100,000 adult Baptist laymen, while Virginia Baptist clergymen affiliated with the General Association total only approximately 1,100.

Stating it another way the clergymen constitute about one per cent of the total male adult membership of the churches while the adult laymen constitute approximately 99 per cent of this group. Nevertheless, only a very small number of Baptist laymen are ap-

pointed to statewide denominational committees.

The current issue (January 3, 1957) of the RELIGIOUS HERALD lists eleven standing committees of the Baptist General Association. Every one of these eleven committees is under the chairmanship of a clergyman; not a one of them has a layman as chairman.

Furthermore, out of a total of 82 appointees on these committees, there are only sixteen laymen. Obviously, this constitutes a disproportionately small percentage of the total appointees.

Please understand that I have the highest regard for our Virginia Baptist clergymen (my dear old father and my brother being included among them), and I certainly would not discount their ability and zeal and devotion.

At the same time, one is bound to wonder whether the interest and activity of Baptist laymen throughout the state might not be encouraged and increased if more of them were given some work to do on some of the denominational committees.

We are fortunate indeed in having such a splendid president in the person of that conscientious and capable Christian layman, Curtis English.

[Thus it can be seen that our Virginia Baptist brethren have their problems the same as we in Kentucky. We trust that not only they in Virginia but we here in Kentucky may awake to the need of accenting more and using more the powers of our great laymen.—RTS.]

1848 - 1957

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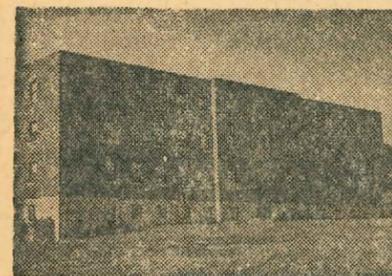
Approved by General Association of Kentucky Baptists, but supported largely by churches of Western Kentucky and a small tuition by each student.

W. A. SLOAN, President

Write for catalog.

Second Semester will open Jan. 14, 1957

## Campbellsville College



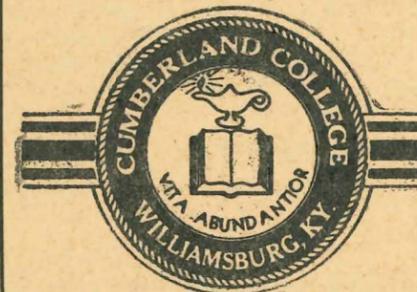
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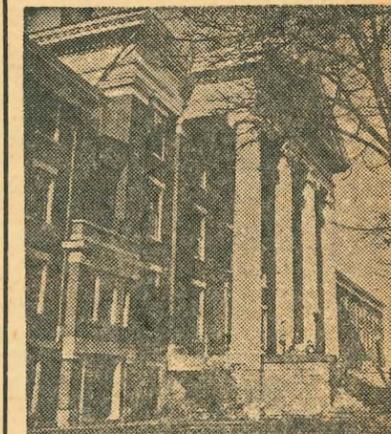


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## Georgetown College Responds to Emergency Of Flood Victims

GEORGETOWN, Ky., Feb. 5. — Georgetown College is coming to the aid of flood-stricken Eastern Kentucky. Dr. H. Leo Eddleman met with the 48 Georgetown students from the flood areas of Kentucky and made the fol-

lowing statement: "No student will have to drop out of school because of financial pressure due to the adverse economic effect to the flood. Any who are needed because of critical conditions at home are permitted to return home for as long as they are needed."

Dr. Glen Yarbrough, director of religious activities on campus, co-ordinated a program to distribute clothing,

non-perishable food, and money among the needy in some of the stricken areas.

Dr. Yarbrough also organized a motorcade of volunteers which traveled from Georgetown to Eastern Kentucky and spent the past Saturday and Sunday assisting pastors in the flood ravaged areas.—Kenneth C. Fendley, Director, Department of Public Relations.



President D. M. Aldridge of Clear Creek Baptist School

*"... as God hath prospered ..."*

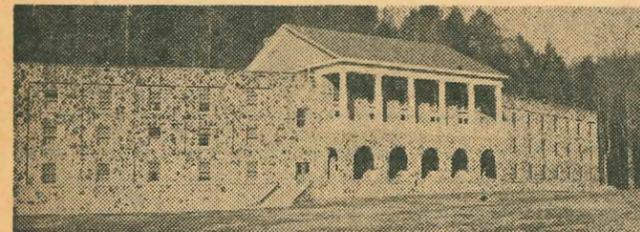
*The emergency of people in dire need prompted Paul to take a special offering for the Christians in Jerusalem.*

CHRISTIANS WHO are more fortunate are privileged to help Christians who are less fortunate.

AS PRESIDENT of Clear Creek Baptist School I come to you in behalf of some of your Christian brethren who are in need. They do not ask for charity. They merely desire the opportunity to work and support themselves and their families as they prepare for Christian service. I refer to our students, the most of whom have families and all of whom have dedicated their lives to the work of preachers and missionaries in our rural and mountain communities. These men of God are dedicated to give their lives working in the hard places that are not being reached by anyone else.

OUR ONLY WAY of helping these men to stay in school is through employment in our Church Furniture Factory. Our present great emergency results from a fire that swept our former factory last May. We now have a new factory under construction but we are \$50,000 short of having enough to complete it. We are turning to you, on the authorization of the State Board of Kentucky Baptists, to ask your help. We trust you will be one of 500 who will give \$100 or more for this Kingdom need.

Please fill out and return this coupon today. Thank you!



To: President D. M. Aldridge  
**CLEAR CREEK BAPTIST SCHOOL**  
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Dear President Aldridge:

I believe your school is meeting a desperate mission need in our rural and mountain sections and want to help you complete the CHURCH FURNITURE FACTORY. My gift in the amount of \$\_\_\_\_\_ is enclosed. I shall send you the following amounts as indicated: June 1 \$\_\_\_\_\_; SEPTEMBER 1 \$\_\_\_\_\_; DECEMBER 1 \$\_\_\_\_\_.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_