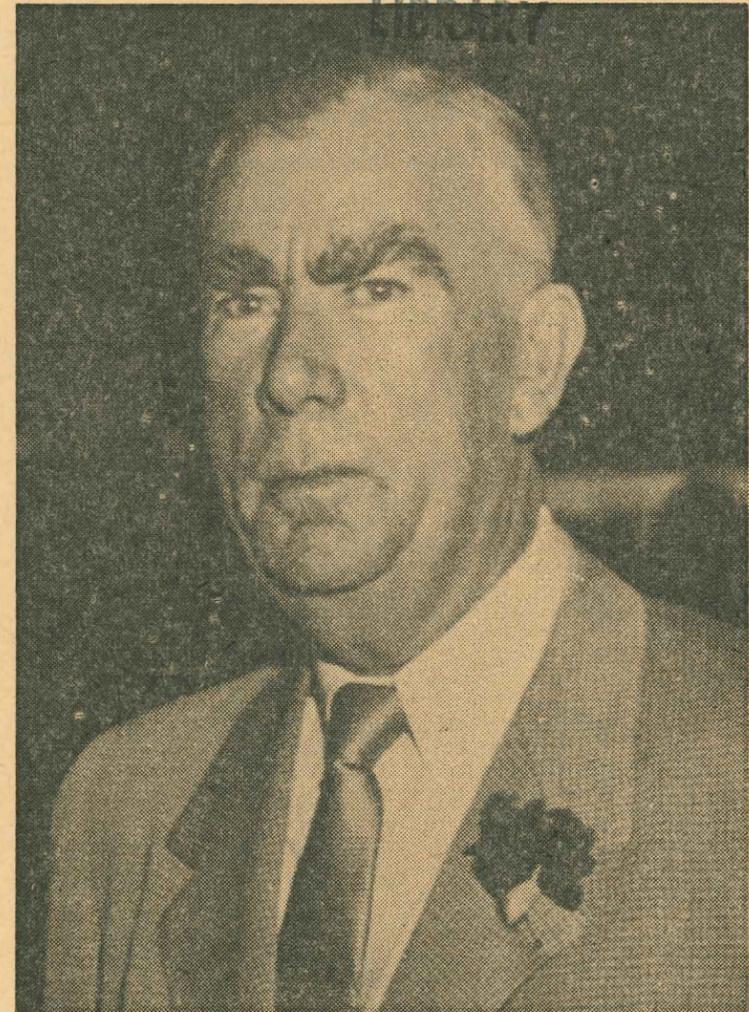


# Western Recorder

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V. V. Cooke retires from Presidency of the Kentucky Baptist Board of Child Care after spending 25 years as a Trustee and Officer on administrative boards for Children's Institutions (see page 6).

►Isaac Hucaby, Monticello, has been called as pastor of the Elk Spring Valley Baptist Church, where he is succeeding John J. Denney.

►A friend of Georgetown College has given a collection of eight European and American paintings to the college. All of them are of the nineteenth century.

►The Scottsville Business and Professional Women's Club has voted Pastor Norris Hite, of the First Baptist Church of Scottsville, as their "Outstanding Young Man of the Year."

►Billy Moreland has resigned as pastor of the Riceville Baptist Church, near Fulton, and has gone to the work of a missionary in Stewart County, Tennessee. A farewell dinner was given him before leaving Kentucky.

►Pastor Alexander Hamil, who was graduated from the Southern Seminary in January, has resigned the care of the Gilead Baptist Church, Tobinsport, Indiana, to accept a call to the First Baptist Church, Waverly Hall, Georgia.

►Campbellsville College is observing its fiftieth anniversary this year. Starting in September, 1907, as Russell Creek Baptist Academy, its first principal was Professor W. G. Welborn, about whom a story was published in the Western Recorder several weeks ago.

►The Bracken Baptist Church, Minerva, Ky., is shown in the periodical, "In Kentucky," for its winter number. This church was built by Rev. Lewis Craig, of traveling-church fame from Spottsylvania County, Va., shortly after he led his group into Kentucky in 1791.

►C. Hodge Hockensmith left a county-seat church at Paintsville, Ky., to assume the pastoral leadership of a mission in Columbus, Ohio, having seventeen members two years ago. They have had 135 additions at the Tri-Village Baptist Church in the last two years, and their income last year was \$23,000, fifteen per cent of it going to the Co-operative Program.

►Harold Mauney, Corbin, has been called to be pastor of the Calvary Baptist Church, Siler, Ky., and he has accepted. Heretofore he has been pastor of the Merrimac Church, Laurel County; assistant pastor and director of music of the Gano Avenue Church, Georgetown; and has done supply work in the Tri-County area. A graduate of the Corbin High School, he is now a sophomore in Union College, Barbourville. The Calvary church has a membership of 387.

►Gerald A. McNeeley, pastor of the Carlisle Baptist Church, Carlisle, Ky., writes us in reference to the comment on page two of the February 14 issue of the Western Recorder that he has not resigned the care of his church nor have he and his wife been appointed by the Foreign Mission Board. They hope to

make application this summer. We had obtained this information from the secular newspapers, and we notice now that they are seeking to correct this bit of misinformation. We, too, want to set the record straight.

►The Riverside Baptist Church, Four Mile, Ky., ordained Melvin M. Minitor to the Gospel ministry on February 13. Dr. L. T. Hastings, of the Clear Creek faculty, preached the ordination sermon; A. R. Abercrombie, dean at Clear Creek, gave the charge to the church; and Pastor Ralph S. Voris of Riverside gave the charge to the candidate. The Bible was presented by R. W. Soign, and the ordination prayer was led by John Osborne. Mr. Minitor is a student at Clear Creek and has been called to be pastor of the Walker Baptist Church, Walker, Ky.

►Dr. John H. Buchanan, who for twenty years was pastor of the Southside Baptist Church of Birmingham, Ala., has been named Birmingham's Man-of-the-Year by the Young Men's Business Club out of a nominated list of seventeen. Dr. Buchanan is well known by messengers to the Southern Baptist Convention and other Baptist bodies. He has been a trustee of the Foreign Mission Board at Richmond, Va., and for a part of that time its vice president. Also he has been a member of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn., and for a time its chairman.

►With the plans and preparations for the forthcoming New York Crusade demanding nearly a round-the-clock operation and necessitating the services in New York of most of the administrative personnel of the Billy Graham Team, the Team Headquarters office in Washington D.C., is being closed for the time being, and all matters relating to the Billy Graham Team will be handled from the New York Crusade Office. Matters formerly addressed to 712 Pennsylvania Building, Washington D. C., should henceforth be addressed to the Billy Graham Crusade Office, 165 West 46th Street, New York City, New York.

►The fourteenth anniversary of Pastor Dester E. Jones at the South Jefferson Baptist Church, Valley Station, Ky., was observed February 10. Looking back to 1943, when he went there, the 868 membership of that year has now jumped to 1,400; and the \$680 offerings for missions was reported this year at \$9,447, which was in addition to \$4,500 for local missions. South Jefferson has established two missions—Valley Station and Kosmosdale, since he has been there. The former is now a church with a membership of 300, with 350 in its Sunday school. Kosmosdale is still a mission with an average attendance of 110.

# 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 First Church, Stearns gave Pastor Isador Childers and his wife a surprise, when, at a monthly Sunday school workers' conference and pot-luck supper in the basement of the church, and with 100 persons present, a little girl in Valentine costume at the end of the meal placed packages before them. J. C. Baldwin, who had been chairman of the Pulpit Committee when Brother Childers was brought before the Stearns church, made the presentation speech, speaking highly of the work accomplished. When the gifts were opened Mrs. Childers found hers to be a pop-up electric toaster, and the pastor, after unwrapping endless boxes, finally came to a small one containing a wrist watch.

# The Lord's Purpose For The Tithe

By W. A. SLOAN, Clinton, Ky.

The purpose of the tithe has been expressed in different terms. "To bring into the kingdom of God," "To carry on the Lord's work," "To evangelize the world," etc. But the Lord's purpose for His tithe is to finance His redemptive program in the world as given in Matt. 28:19, 20. God loved the world and gave His Son to die on the cross. Christ loved the world and died that the people of the world might live. The field of operation for God's people is the world. The Savior left no question here. Said He: "The field is the world" (Matt. 13:38).

**1. The Lost of the World.**  
 According to the last figures we have seen the population of the world is about 2,600,000,000. We are told only about one half billion make any profession of faith in Christ as their Savior. That leaves over 2,000,000,000 people in the world who know not God, and who are eternally lost. And when you add to this figure the vast multitudes who only profess Christ, but do not really possess Him, the figures become more staggering, and the fact more tragic.

Southern Baptists have the answer to this heartbreaking situation. But what are we doing about it? What real effort is being made to reach these multiplied millions? In spite of the gradual increase in world-wide mission gifts each year, the fact remains that we are hardly touching the hem of the garment. In proportion to what we are spending on ourselves each year, that which we give for all the rest of the world is pitifully small. We should hang our heads in shame!

Some few years ago at a meeting of the Southern Baptist Convention in Memphis, the late Dr. Rankin said: "For us to fail to go forward at such a time as this will constitute the most tragic denial of the truth of God's Gospel in Christ Jesus that the world has ever known. By standing still we betray our Lord; by retreating we crucify Him." If Southern Baptists would let God have His tithe only, not to mention offerings and sacrificial giving, our advance in world conquest would be far more rapid. "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

**2. The Lost of the Homeland.**  
 By the homeland we mean all the territory served by the Home Mission Board, including 41 states, the District of Columbia, Alaska, Cuba, Panama, and

Canal Zone. In this area we are told that there are 60,000,000 unchurched people without Christ and having no hope.

For these millions Southern Baptists are responsible. The purpose of the tithe is to reach them with the gospel of Christ. The whole program of reaching the lost of the world and southland can be carried out with 10 cents out of every dollar given through our local churches. How can our churches and individual members claim to be following His Lordship and refuse or neglect to get solidly behind our co-operative mission program! "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

**3. The Lost of your own community.**  
 What about the teeming millions around our own doors, within the fields of the churches in the Southern Baptist Convention? These are the responsibility of the local churches. Since churches are made up of individuals, it is the responsibility of every member. When we were saved we told the Lord, the church, and the world, that we loved Him; we promised the Savior we would serve Him, share the benefits of the cross with others. We promised to obey Him. Have we done so with respect to the tithe?

We were not compelled to give our heart to the Lord, or to unite with the church. We did it voluntarily. But, once we did so, we committed ourselves to obligations as binding as life itself. If we love Him, we shall seek to obey Him. "Jesus answered and said unto him, If a man love me, he will keep my words . . . He that loveth me not keepeth not my sayings," Jno. 14:23, 24. Again: "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

**To Be Carried Out**  
 The Lord's program of redemption is set forth in Matt. 28:19, 20. This program is to be financed, as we have seen, by tithes, offerings and sacrificial giving. But in this discussion we think primarily of tithes, the first step in the Lord's financial program.

**1. How the Plan Works.**  
 Since tithing is the first step in the Lord's plan of working out His redemptive program, the question is: How is the Lord to get His tithe? The question is answered in both the Old and the New Testaments. "Bring ye all the

tithes (R.V. the whole tithe) into the storehouse, that there may be meat in mine house" (Mal. 3:10a). "Upon the first day of the week let every one of you lay by him in store (storehouse), as God hath prospered him" (1 Cor. 16:2a). Malachi mentions the tithe by name; while Paul mentions the proportionate share, which, in the light of the well-known teaching of the tithe, and the universal practice of tithing at the time, not only by the Hebrews, but by all nations, could be nothing else but the tithe. And both Malachi and Paul tell us it is to be brought to the storehouse (the Lord's house, which is now the church); and Paul informs us it is to be brought on the first day of every week.

There is no conflict at all between the Old and the New Testaments as to the plan and method of God's system of finance. Paul makes this so clear that only the willfully blind can fail to see it. Listen to him: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:13, 14).

Paul here deals with the question of how the Lord's house and work are to be supported. After calling attention to the way it was done in the Old Testament, the Apostle says: "Even so [that is to say, in the very same manner], hath the Lord ordained [note that it was not Paul's idea, or that of any other man, but the direct command of the Lord] that they which preach the gospel, should live of the gospel." Please get this point clear: The Apostle does not say that "they which preach the gospel should live of the gospel," as so many read and would have us believe; but, that, "THE LORD HATH ORDAINED that they which preach the gospel should live of the gospel." And that "THE LORD HATH ORDAINED" that it should be done in the very same way and manner that it was done in the Mosaic economy. And how was it done back there? First, by setting aside God's holy tithe for this particular purpose (Num. 18:21-24; Lev. 27:30-34). Second, by bringing the Lord's tithe into the Lord's house as the Lord commanded (Deut. 12:11; Mal. 3:10). Thus the tithe is an order of His Lordship, in both the Old and the New Testaments.

**2. Friendship with Christ is conditioned upon our obedience to Him.**

Let it be remembered that friendship with Christ is conditioned upon our obedience to Him. Said He: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). This verse needs no comment, because it could not be stated more clearly. Much is made of obedience in all the Bible. Just a few references. "But this thing com-

(Continued on Page 10)

## Teen-Agers Wreck Theater—Demonstrate Fallacy in Training Methods of Today

The Associated Press reported February 22 that thousands of teen-agers had that day stormed a theater in New York City for a "rock and roll show." "They smashed glass, danced barefoot in the aisles and their ecstatic screams drowned out the savage beat of the music that held them in sway," the release said. It took 175 policemen to even come near controlling the youthful mob of ruffians, and the officers were hard put to it to accomplish even that much. From early morning to late in the afternoon the nearly four thousand hoodlums staved through performance after performance of the show. They wrecked property inside and out the theater. The release further stated: "Inside the theater the bedlam was frightening. Boys and girls shrieked obscenities. They climbed straddle the seats. Groups of boys roamed the theater like wolf packs, picking up girls. Necking was open and all but unrestrained." So reads the story. And what a commentary on the homes of our day it is! Every one of those "kids" came from a home. Or could they be called homes?

Let the so-called specialists in human behavior try to explain a situation like that in New York—these advocates of the new, unrestrained ultra-freedom! They have advised parents to avoid placing restraints lest the personalities of the young people be warped and lest frustrations be established. Two or three generations ago that nonsense began, and today the deafening crescendo of crime is announcing to the world what "fools" men and women were to listen to them.

The whole problem stems from failure to recognize human nature for what it is. We've come on a day when many instructors and even church ministers argue that all that human beings need is an opportunity to develop "the good" that is in them, and, when this good is discovered and developed the bad drops away and becomes inactive. This kind of false teaching puts man's wisdom ahead of God's and sets the Bible aside. "... because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Rom. 1:21-22). We pray the day will come when the general public will recognize certain leaders for what they are and avoid both them and their falsities.

God declared in His Word concerning sinful man: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness:

their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that whatsoever the law saith it saith to them that are under the law; that every mouth may be stopped and all the world become guilty before God" (Rom. 3:11-19). These and other Scriptures give us God's true picture of the human heart in its natural state before Him. Yet these blind leaders of the blind tell us that all the young need is proper counsel and guidance in developing the good that is in them. In the light of God's Word, what a falsehood!

Sin must be dealt with in the human heart if the tides of delinquency in both young and old are to be turned back. And by sin we mean not simply the act that is wrong but of the evil principle which dominates human nature.

Man gets his human nature by birth. He is what he is because he was born that way. But on the other hand the Christian gets his new nature by the New Birth. The real Christian in heart and conduct does the way he does because of what happened to him when he was born again and because the Holy Spirit abides in him to make him know and do the will of God. Paul said: "You hath he quickened, who were dead in trespasses and sins. . . . God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together in heavenly places in Christ Jesus" (Eph. 2:1-2).

That is what the world needs—Christ! Not just His name, but Christ Himself. Not a religious ceremony or a ritual or a so-called sacrament, but a miracle—the miracle of the New Birth and the indwelling Christ. This miracle will make ladies and gentlemen out of hoodlums like those who demonstrated in New York. It will bring peace where only confusion exists. It will make safe, sane citizens out of pilfering destructionists. It will take away the bad and plant the good. It will make sons of God out of the sons of wrath. It will make saints out of sinners.

Those young ruffians celebrated the birthday of George Washington by conduct of which he would have been ashamed. That lonely man who prayed at Valley Forge envisioned a land in which God would be trusted and honored and obeyed, in which human life and property and rights would be respected and safe. What would Washington have thought had he been able to watch that disgraceful melee of "young American life" in New York City? Would he have felt that he endured all the hardships of the Revolution, with his noble soldiers, in vain? Would he have recognized, there, any of the America he helped to dream and battle into existence? But Washington's heartbreak would be nothing compared to His Who said, "I am come that ye might have life, and that ye might have it more abundantly."

Christ is our greatest need today! And next to Him is the need for old time Christian homes in

which Children learn both by precept and example to fear God, to believe Him and His Word, to love Him with all their souls and with all their minds and with all their strength, and then to love their neighbors as themselves. We need nothing as much as

we need Him. Publishing statements concerning statistics on crime-trends will do little good, but publishing the good tidings of Christ *will bring the change* as men and women repent of their sins and trust Him only.

## An Open Letter To A Minister

Dear Theron: During our visit last summer you spoke to me about Social Security, and as I recall, you were hesitating about entering. This letter is to ask you to take a good look at both the cost and the many benefits before you let the opportunity pass. As you know April 15th will be the last date that Social Security will be available to you. It is imperative that you secure complete information on the subject before the door closes, leaving you out.

My sincere belief is that for the smallest cost Social Security offers the largest amount of protection to a minister, his wife and minor children. Take a pencil and figure the total cost on your present salary basis from now until you reach 65. Then list the monthly benefits you will draw in retirement. To this add the income your wife at 65 will receive during your retirement. Also consider the amount she will have as your widow on or after she becomes age 62. At present you have minor children, therefore you should list the income your wife and the children under 18 will receive in case of your untimely death. There is also a small sum which will go to your estate at your death. Finally, take into account the monthly income in case of total disability after you reach 50 years of age.

You said that you cannot afford it. May I caution that you cannot afford to let the opportunity go by. If necessary it will be to your advantage to take paid-up policies on your insurance and divert the premiums to Social Security. Or it may be better to borrow the payments. After careful investigation and consideration, I believe you will be able to make some arrangements for the tax, because it is a "must" for the protection of yourself and family.

While the total cost of Social Security is the responsibility of the minister, some churches are paying half of their pastor's payments. Why shouldn't the church? The church pays half the cost of Social Security for the church janitor, secretary, educational director, and others on the staff. Some of your men who are covered by Social Security and understand how necessary it is for you to have the same protection, will be glad to lead the church to assume half the cost. It is reasonable for the church to have a part in this matter.

In these days of high cost of living, ministers need both Social Security and the benefits offered by an annuity with the Relief and Annuity Board of the Southern Baptist Convention. The value of each is very great and both will be necessary to provide the needs of old age.

Now is the time to act. After April 15th, it will be too late. For complete information contact your nearest Social Security office. Sincerely, BRUCE H. PRICE, Newport News, Va.

P.S. If this letter comes to the attention of a layman, why not speak to your pastor about the importance of immediate action?

## Boyce Newman, Successor To Veteran W. T. Robbins, Ordained at Wasioto

PINEVILLE, Ky., Feb. 21. — An ordination service was held on Friday night, February 1, at the Wasioto Baptist Church for Boyce Newman, setting him apart for the full work of the gospel ministry.

Brother Newman, who is continuing his studies at Clear Creek this year following graduation last May, began his work at Wasioto early in January. He succeeds the Rev. W. T. Robbins, who recently retired after more than fifty years of service in the churches of Bell County and as clerk of the Bell County Baptist Association.

The council to examine Brother Newman was called to order by Brother W. T. Robbins as moderator pro tem. The council then elected the Pastor Raymond Sanderson as moderator and Judge Maurice Tribell as clerk. John R. Isaacs, of the Clear Creek faculty, was asked to serve as interrogator.

The ordaining sermon and charge to the church was delivered by Lynn P. Robbins, pastor of the Hosman Baptist Church. W. B. Bingham, pastor of the Binghamtown Baptist Church, presented the Bible to the candidate and Brother Earls of Middlesboro led in the ordaining prayer, which was followed by the laying on of hands by the members of the council.

Brother Newman and his family came to the Clear Creek Baptist School from Greenville, Ky., in the fall of 1954. He was featured in the dedication of the 1955 edition of *The Amorite*, the Clear Creek annual, as "Mr. Clear Creek of 1954."

## Christian Education Commission Commends Work of Erwin L. McDonald

The Education Commission met February 15, 1957, and accepted with regret the resignation of Rev. Erwin L. McDonald as its executive secretary, effective March 1. He became editor of the *Arkansas Baptist* on the latter date.

Words of commendation and appreciation followed freely as various members of the Commission expressed themselves concerning McDonald's work. He has been a personable and princely man to deal with. His efforts have been untiring. He has been exceedingly fair in his relationships with all seven of our institutions: one senior college, three junior colleges, two academies and Clear Creek School.

It was observed that one of the chief steps of progress under McDonald's leadership has been the notable measure in which the seven institutions have been drawn closer to their sponsoring body. As never before Kentucky Baptists believe in Christian Education and the worthwhileness of distinctively Christian institutions of higher learning.

Not the least factor has been McDonald's uncommon ability in publicity and promotion. He has kept the schools in the public eye. His writing, speaking, and much traveling have caused more Kentucky Baptists to be conscious of the need of a strong educational program. Before coming to this position McDonald was public relations director of Furman University and prior to that he filled the same office at the Southern Baptist Theological Seminary. Before entering the ministry he was a newspaper man. With this rich background of experience, he should be eminently qualified to function as editor of one of our great Baptist state papers.

In fund raising, also, this man has been quite successful. Leading in campaigns for Clear Creek, Campbellsville, and Georgetown, tens of thousands of dollars have been added to the capital needs of the institutions of Kentucky.

Before the meeting closed Dr. Eddleman presented to Mr. McDonald in behalf of the presidents of the seven institutions a gift certificate, suggesting that he purchase something of his own choosing and with an appropriate statement to be engraved thereon commemorating his appreciated service to Christian Education in Kentucky.—H.L.E.

# V. V. Cooke, After 25 Years With The Children's Home Boards, Asks Retirement

By JOSEPH E. STOPHER, New President,  
Kentucky Baptist Board of Child Care, Louisville, Kentucky

At the meeting of the Board of Trustees of the Kentucky Baptist Board of Child Care held in Louisville on January 15, 1957, V. V. Cooke asked that he be relieved of the duties of president of this Board. The Board with great reluctance acceded to Mr. Cooke's request and elected this writer, Joseph E. Stopher, Louisville attorney, as president; Richard L. Duncan, LaGrange business man, vice-president; pastor Roy A. Hamilton, of Immanuel Baptist Church, Louisville, secretary; and Tom Barbee, Louisville business man, treasurer.

Mr. Cooke will continue as a member of the Board of Trustees in an active capacity, giving both counsel and assistance to the newly elected officers. However, this work as president has been so outstanding that it was the unanimous opinion of the Board of Trustees that some expression of appreciation and recognition should be made.

Mr. Cooke has been associated with the cause of homeless and dependent children in Kentucky for 25 years, and for the past 15 years has served as its most active advocate. From 1942 until 1947 he served as president of the old Louisville Baptist Orphans Home, and then continued to serve until 1954 as president of Spring Meadows, its successor, at which time Spring Meadows and Glen Dale were placed under one Board—The Kentucky Baptist Board of Child Care. At that time he was elected president of this group.

During all of these years Mr. Cooke has given unstintingly of his time, effort and resources in helping to provide an outstanding child care program in our state with the result that today Kentucky ranks as a leader in the South in the excellence of its program. He traveled literally all over the state interesting and soliciting the support of others in providing better facilities for more children than ever before. He is well known to Kentucky Baptists as he has personally appeared before nearly every Baptist association in Kentucky urging upon them the importance of this cause.

Through the years he was used greatly in focusing the attention of Kentucky Baptists on the need of homeless and

dependent children. It was he who first conceived and inaugurated the program of urging Kentucky Baptists to give "One Day's Pay" as a Thanksgiving offering for the care and support of dependent children. This program was laid on the hearts of our people and their response through the years has been most glorious. At the time this program was begun the old Louisville Baptist Orphans' Home was caring for children in buildings which were poorly ventilated, poorly maintained and greatly antiquated. Indeed, the principal building had existed since shortly following the Civil War. Similar conditions prevailed at Kentucky Baptist Children's Home at Glendale.

As a result of the wonderful response of Kentucky Baptists to Mr. Cooke's plea to give "One Day's Pay," great things have been accomplished. Spring Meadows (formerly the old Louisville Baptist Orphans' Home) has been moved to a completely new campus at Middletown, Kentucky, in new buildings with new equipment, which care for more than twice as many children as were housed at the old Home. Likewise at Glen Dale four new cottages and a new gymnasium were erected, and old buildings were renovated and are now attractive and most livable. In addition, a completely new home, Pine Crest, has been built near Morehead, Kentucky, consisting of two new cottages and an administration building on a very attractive 125-acre tract of land. Pine Crest has just opened its doors to receive children and it is anticipated it will render a tremendous service in that area of the state.

All of these improvements and additions have been made out of funds realized from Kentucky Baptists, chiefly through the Thanksgiving offering, and today we are very proud that they have all been paid for and there is not a penny of indebtedness.

In 1956 our child care program provided care for more than 500 children—the largest number ever provided for in the history of Kentucky Baptists.

Not only has Mr. Cooke's work been outstanding in promoting financial assistance for our child care program, but he has also been very eager to provide

the best possible training for the children in developing them along spiritual, mental and physical lines. His constant motto, stated many times over in our Board meetings, has been "Let's do what is best for the child."

Those who have served with Mr. Cooke in this program can attest to his excellent qualities of leadership. His fine Christian spirit has always been evident under even the most trying circumstances, and the Trustees who have served under him as president have worked harmoniously and effectively together.

We are deeply grateful for the tremendous service of this deeply consecrated layman and we wish to express to him our thanks and appreciation for his noble work. Certainly only time and eternity can record the tremendous contribution V. V. Cooke has made to our child care program in Kentucky.

## Evangelical Christians 7 Per Cent of Hawaiians

By IONE GRAY, Richmond, Va.

Dr. J. Winston Crawley, Orient secretary who has just returned from a visit to Hawaii, said the population of 500,000 in the islands is perhaps more than 45 per cent Buddhist and 45 per cent Catholic, with something like 7 per cent evangelical Christians.

A small Baptist beginning was made in Hawaii as early as 1926 by a Baptist layman; but the island became a formal mission field of Southern Baptists in 1940 with a staff of missionaries withdrawn from Japan, China, and Manchuria and new appointees for these lands. The work has grown to a present total of 18 churches with 4,230 members. The Foreign Mission Board has 40 missionaries under appointment to Hawaii.

The Hawaiian Baptist Academy has an enrolment of about 360 students in elementary and high school. About half of the students come from the Baptist constituency. The Baptist Student Center, located near the campus of the University of Hawaii, offers, in addition to the usual Baptist Student Union program, Bible classes taught by missionaries and a hostel for students from outside Honolulu.

►A. J. Roddy has been elected superintendent of deaf missions for the Home Mission Board, Southern Baptist Convention. Formerly he has been assistant pastor and minister to the deaf at the First Baptist Church, Dallas, Texas.

►The commencement speaker for Furman University, Greenville, S. C., on June 2 will be Dr. F. Townley Lord, pastor of the Bloomsbury Central Baptist Church, London. In other years he was editor of the Baptist Times and president of the Baptist World Alliance.

# "Bricks, Books and Brains"

By WAYNE E. OATES  
Professor of Psychology of Religion  
Southern Baptist Theological Seminary

In the memoirs of James P. Boyce, one of the founders of the Southern Baptist Theological Seminary, is the story of the Reverend Mr. Thomas Curtis, "a member of the convention and the principal of the Limestone (S.C.) Female Institute, an Englishman, a man of commanding appearance and abilities."

Curtis is quoted as having said ("with sonorous English tones and rolling 'R's"): "The requisites for an institution of learning are three 'B's'—bricks, books, brains. Our brethren usually begin at the wrong end of the three 'B's; they spend all of their money for bricks, have nothing to buy books, and must take such brains as they can pick up. But our brethren ought to begin at the other end of the three 'B's" (*The Memoirs of James P. Boyce*, by John A. Broadus, page 153).

This is exactly the situation in which we find ourselves today in theological education. God has blessed us at Southern Baptist Theological Seminary, for instance, with an abundance of some of the brightest students that I have found anywhere. There is no substitute for basic ability in a Christian minister. God does not defy his creation when he calls a man to do a task which requires the kind of insight and rigorous discipline of high ability which is demanded in the pulpit and pastoral ministry. However, if these brainy boys are going to be taught well to become disciplined men of God measured to the demands of this hour, three vital needs at Southern Seminary are going to have to be met which encompass the whole of our life together. As one faculty member I want to be bold enough to spell out these needs in large letters.

### Our Classes Are Too Large

I have always heard Southern Seminary criticized for the largeness of the classes. When I came to school as a student in 1943 we had classes of from one hundred to two hundred. As it stands now most required classes are held to a maximum enrolment of fifty and none is permitted to go over seventy-five.

This is still far too many people in a class for effective teaching. By the time a faculty member gets to know as many as half of his class, the semester is over. This cuts into the personal dimensions of the teacher-student relationship. The rate of student participation in class is severely limited. The only solution for this problem is to increase the size of the faculty.

### Our Faculty Is Too Small

The second great need at Southern Seminary is that the faculty must be enlarged. We have been reminded of this fact by the American Association of Theological Schools who hold for us a standard of effective theological education. This minimum standard calls

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JAMES A. PUCKETT has been called to be pastor of the Ephesus Baptist Church, Route 2, Winchester, Ky., and began his pastoral duties there February 17. For the last year and a half he has been chairman of the Speakers' Bureau of the Temperance League of Kentucky. Ephesus Church two years ago dedicated its \$12,000 parsonage. It is one of the older churches in historic Boone's Creek Association. Mr. Puckett is from Texas. He is a graduate of Baylor University and is now a second year student at Southern Seminary.

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for one faculty member to every fifteen students. We have one faculty member to every thirty-six students.

When we increase our faculty, we can decrease the size of our classes. Professors can shift from a purely lecture-type of classroom work to a small-group encounter of teacher-and-student and student-and-student. We can shift from the outmoded dependence upon one textbook in a given course to research methods of library study.

Already the shift has begun and students are more and more being expected to do independent study on their own

in the library. In the last year the check-out circulation of the library has jumped from 30,800 to 35,507 books. This does not take into consideration the fact that a great many of our students do not check out the books that they use but use them in the reserve room and return them to the shelves. From seven-thirty in the morning until ten at night our library is filled with students. At many hours during the day and week and semester it will be impossible for students to find a seat when they go to the library. It is, as one of the librarians put it, "a pressing crowd."

Less and less are students having to sit still while professors transmit word for word what the student should be reading for himself in the library. This calls for more than one copy of important books which students can use. It calls for a wide range of books that have not hitherto been in the main library. It calls for a place students can sit while they study in the library.

### A New Library Is A Must

This is the main problem we face now. The other needs depend upon it. The stacks are chock-full of good books. But when we get five copies of a book, we are pressed for stack space. (And even five copies of a book are like a crumb to a crowd when a professor makes an assignment to a class of seventy-five people!) Also, when new accessions are added we have to hunt for space for them.

### The Need Is Acute

The need for a library is not mild. It is not just aggravating. It is an emergency acute situation. It is not just architectural. It is educational. The total effort we have set forth upon to build a library is right at the center of our great educational needs here. Our task as teachers and students is tied up and bottlenecked with the need for a new library.

Other important needs fall into relation to the need for a new library. For instance, the addition of new faculty members means creating new office space where students and faculty members may confer and where faculty members can study. The creation of new sections for smaller classes calls for more classroom space. Both office and classroom space are being used to the limit now. Norton Hall bulges at the seams. When a new library is built space can be relieved for use in these other important ways.

This is a frank, personal report of an eye witness. The whole purpose of the Seminary is the equipment of the minister of the churches of tomorrow to be an able and effective witness of the love of God and neighbor through faith in Jesus Christ. We pray that these intermediate barriers to that larger fulfillment of our purpose in the Kingdom of God may be removed.

# Baptists and Christ's Lordship

By T. D. BROWN, in Re-Thinking Baptist Doctrines  
Pineville, Kentucky

**The position stated:** The basic principle of our faith and life as Christians is loyalty to Jesus Christ as our sovereign Lord. As Baptists, whose sole and only Lord is the Saviour, we need to go on record in our own hearts and before the world as claiming no other right to be heard except on the basis of our loyalty to Him.

In thus expressing our loyalty to Christ and His teachings in all matters of faith and practice, we establish the law of our life at once and forever as being outside the decisions of human councils.

All discussions regarding what is fundamental or essential in the Christian system may be settled by the test: Did Jesus teach it or command it? On that ground Baptists take their stand and make bold to say that His people everywhere should observe all things whatsoever He has commanded.

Here is the crux of the whole matter—obedience to Christ as our sovereign Lord. This position furnishes ample and sufficient grounds for the essential differences between us and other Christian bodies and for our separate existence in the world.

The heart of the Christian message is the divine Word concerning Jesus Christ our Lord. Saving faith itself is trust in a Person, and that Person the Lord Jesus Christ, who loved us and gave Himself for us, who is now at the right hand of the Majesty on high. He alone is the church's one Foundation, and "One is your Master, even Christ."

Back of every statement of Scripture teaching, back of every command of Holy Writ, stands the Lord Jesus Christ.

Since the Lord of glory has spoken, since He has given commandment, that ends the matter. He alone has power to save and to keep, and is clothed with inherent right to command and to be obeyed.

The Father's "Hear ye Him" was pre-faced by "This is my beloved Son." The matter of primary importance, then, is not *what* was said, but *who* spoke.

**Prophecy vindicates our position:** The unalterable teaching of the Word of Christ is involved in every promise concerning Him in the Old Testament and it alone gives the New Testament its authority. When the great lawgiver of ancient Israel foretold the Prophet whom the Lord God would raise up from His own brethren, he described Him as one to whom the people should

hearken in all things whatsoever He should say to them, and said Moses, "It shall come to pass, that every soul which will not hearken to that Prophet, shall be utterly destroyed from among the people" (Deut. 18:15). That Prophet, said Simon Peter, was our Lord Jesus Christ (Acts 3:20-26). David, head of the family from whom our Lord came, gives us a clear statement concerning Him in Psalms 16:9, 10. In terms of his own experience, he describes the experience of the Coming One. On the day of Pentecost Peter said that David spoke of the resurrection of Christ and the fulfilment of Jehovah's oath to Him, "that of the fruit of his loins One should sit upon His throne (Acts 2:30f). When the Apostle spoke to the listening Jews he told them that the Jesus whom they had crucified has ascended into heaven, and that God had made Him both Lord and Christ, as David had promised (Acts 2:34-36; Ps. 110:1).

Isaiah foretells a Child to be born a Son to be given. "The government," says he, "shall be upon His shoulder." And he calls Him "Mighty God . . . Prince of Peace," and he says that there shall be no end of the increase of His government. In loving-kindness and in truth shall His throne be established, "the king who shall reign in righteousness (Isaiah 9:6, 7; 16:5; 32:1).

Daniel saw one "like unto a Son of Man," who would have "dominion, and glory, and a kingdom, that all the people, nations and languages should serve Him." There shall be no end of His dominion and His kingdom. No kingdom of this world was in Daniel's mind, but the higher, final Kingdom of God, and the "Son of man" of history was his "Son of Man" of prophecy (Dan. 7:13, 14).

**The New Testament teaches His Lordship:** When we come to the New Testament, we find ourselves submerged in the abundance of this teaching. An angel comes from the presence of God and announces to a virgin that she shall become a mother and her son shall be called "Jesus." But more: "He shall be great and shall be called Son of the Most High." The angel promised perpetuity of the Davidic kingdom through this Son to be born. Luke had spiritual Israel in mind; for he knew that the Coming One would not only be Jehovah's servant to raise up the tribes of Jacob and to restore the preserved of Israel, but would also be for a light to Gentiles—the divine Saviour unto the

ends of the earth. "Kings shall see and arise; princes, and they shall worship" (Luke 1:31-33; Isa. 49:6, 7).

To this we add the voice of the fore-runner, John the Baptizer. He announced the Kingdom. What Old Testament prophets had foretold had come to pass. The new day had dawned. While John used the phrase "Kingdom of Heaven," he did not explain it, yet he meant the "reign of God," as distinguished from the political organization of common expectation.

Following John came Jesus. He repeated what John had said. But He was more than a prophet. He spoke often of "the Kingdom of Heaven" and "the Kingdom of God." It was His joy to proclaim the good news of the Kingdom. As Evans has said: "He not only announced the Kingdom's approach, but He brought it. It came with Him." He said to Peter: "I will give unto thee the keys of the Kingdom of Heaven" (Mt. 16:19). To the entire Apostolic group, He later promised a kingdom, even as the Father had appointed such unto Him (Luke 22:29).

When Pilate reminded our Lord that His own nation and chief priests had delivered Him up, and asked Him what He had done, our Lord replied that His Kingdom was not of this world, and added: "Now is My Kingdom not from hence." He claimed to be a king, but of a peculiar kingdom. Ironically Pilate asked, "Art thou a king then?" Our Lord's reply leaves no doubt as to the meaning of His words. He said, "Yes, because I am a King."

**His oneness with the Father:** But there is more to be said. His sovereign Lordship is bound up with His unique relation to God.

Twenty-eight times He calls God, "My Father." There was early consciousness of a particular relationship to God on His part (Luke 2:49). It was appropriate for Him, as it was for no other, to call God Father. He claimed to be one with God (John 10:30, 33). He said to Philip: "He that hath seen Me hath seen the Father" (John 14:9).

"We want Jesus as Divine, not human," said Bushnell. "God is what we want, not a man: God revealed through man, that we may see His heart, and hide our guilty nature in the bosom of His love; God so identified with our race as to signify the possible union and eternal identification of our nature with Him."

We have that in our Saviour, and having that in Him and in Him alone, He is clothed with an only-ness that engages our supreme devotion and adoration. He transcends all human definitions. To Him we surrender ourselves and experience in Him the true law of our being and our life. Jesus in action was God in action.

(Continued on Page 16)

# Jesus' Own Teaching Concerning His Resurrection

By JOHN R. SAMPEY, JR.  
Furman University

What were Jesus' own teachings concerning his resurrection? While more than a dozen instances are found in the four Gospels where the Master sought to prepare his disciples for his violent death and glorious resurrection He was unable to find any method by which the light of either truth could penetrate their darkened minds. Let us note several of the mountain peak experiences in the life of our Lord in which he sought vainly to teach his disciples the truth of his resurrection, a truth which has become the corner stone of faith for all the succeeding generations of Christians.

Jesus began his public ministry with his baptism at the hands of John the Baptist. This ordinance points so clearly to the death and resurrection that it has been called the Picture Gospel, or the Crystal Gospel. And yet his earthly followers read none of this meaning into the simple ceremony on the banks of the Jordan.

When Peter made his great confession that Jesus was the Christ, the Son of God, the Master, "began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests, and be killed, and on the third day he raised" (Matt. 16:21). Peter's blunt rebuke, "God forbid," brought forth Jesus' stern command, "Get behind me, Satan!" The apostles recognized Jesus' divinity, but they could comprehend nothing of his cross or his resurrection.

The Mount of Transfiguration furnished two further lessons on the resurrection. The celestial visitors, Moses and Elijah, conversed with the Lord about his approaching departure at Jerusalem (Luke 9:31). And as Jesus and the three disciples descended the mountain He commanded them, "Tell no one the vision, until the Son of Man is raised from the dead" (Matt. 17:19). The disciples failed again to understand this simple declaration, and they sidetracked the resurrection issue by asking about the return of Elijah.

All three Synoptic Gospels describe Jesus' eleventh hour efforts to prepare the disciples for his death and resurrection as they made their way to Jerusalem for the last Passover. Matthew says, "And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,

"Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day" (Matt. 20:17-19). Mark adds the description,



**DEAF MISSIONS SUPERINTENDENT.**  
—Dr. A. J. Roddy, assistant to the pastor and minister to the deaf in the First Baptist Church, Dallas, since 1955, began his new work as superintendent of deaf missions for the Home Mission Board on March 1. He succeeds Carter Bearden, who is now restricting his deaf mission work to Georgia, South Carolina and Florida. A native of South Carolina, the new superintendent taught Greek and Hebrew at New Orleans Baptist Theological Seminary for five years. Mrs. Roddy and their three children will move to Atlanta in June.

"Behold we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise" (Mark 10:33-34). Luke records the helplessness of the Twelve in the words, "But they understood none of these things; this saying was hid from them, and they did not grasp what was said" (Luke 18:34).

On several other occasions Jesus sought to instruct the disciples in the

glorious truth of his resurrection. At the tomb of Lazarus He spoke of himself as the resurrection and the life (John 11:25). On the Mount of Olives He promised, "But after I am raised up, I will go before you to Galilee" (Matt. 26: 32). It was in the Upper Room Jesus spoke plainly of his resurrection: "I came from the Father and have come into the world; again, I am leaving the world and going to the Father" (John 16:28).

It is difficult to understand the failure over and over of the Twelve to grasp the teachings of the Master concerning his resurrection. And it required more than the empty tomb to convince some of his disciples of the truth of the resurrection. Thomas believed only after he saw the nail-pierced hands, and the deep gash of the spear beneath the heart of his Lord.

What of our faith today in the risen Christ? Millions in our scientific age who call themselves Christians reject the miracle of the resurrection, just as they spurn all supernatural elements in the Gospels. We confuse our minds with materialistic philosophies while humanity flies like a helpless moth into the holocaust of World War III with its inferno of atomic and hydrogen bombs.

Is it too late for this generation to hear at this season the sweetest words that ever fell on mortal ear: "Because I live, you will live also?"

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# Where Are the Youth?

## A Program Of Youth-Led Evangelism

By **ELDRED M. TAYLOR**  
Superintendent of Missions and Evangelism



Eldred M. Taylor

The need for a definite program to reach the youth of our territory for Christ has long been realized. Never before has the responsibility of the church been more definite than at the present in regard to young people. There are a great many things competing for the lives of youth and many of these things are leading them away from the church rather than into the church. The crime rate continues to mount in the juvenile class, while enlistment of youth in our church programs shows very little gain.

With this in mind and the fact that what we are tomorrow depends upon our young people, the departments of Evangelism and Baptist Student Union in Kentucky are promoting and sponsoring a Youth-Led Evangelism Pro-

gram. This program is designed to unite the entire church under the leadership of the youth in an evangelistic effort to win the lost to Christ. The program is also designed to give each church participating a well-rounded week of activities to strengthen and conserve the present youth of the church.

The State Board has selected several outstanding young men to promote this work, and they will be under the guidance of the Board at all times. These men are from colleges and the seminary in our locality and are familiar with Kentucky churches.

It is the desire of the State Board that your church will participate in this effort to win and use your young people for Christ. Should your church be interested in a week of Youth-Led Evangelism, we shall be happy to suggest a youth team and provide information and material for conducting this program. For complete details write to the Department of Evangelism, General Association of Baptists in Kentucky, 127 East Broadway, Louisville, Kentucky.

### 3. The Reward of Faithfulness.

God nowhere holds up rewards as a primary inducement to our faithfulness. It would be selfishness on our part to serve Him only for what we could get out of it. The true motive for service is love for God and for lost souls. "For the love of Christ constraineth us" (2 Cor. 5:14). However, the Lord never overlooks the slightest love effort on the part of His child. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Mat. 11:42). Even so shall faithfulness in tithing, as in all other Christian graces and Christ-like service, bring abundant reward, both here and hereafter.

Jesus said: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own" (Luke 16:11, 12)?

We are His stewards, and His Lordship requires faithfulness in the exercise of our stewardship. Tithing is the first step in stewardship of our pos-

sessions. Hear the Lord's order again: "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). To those who are faithful to this, as to all other requirements and commandments of the loving Lord, He promises a rich reward. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Mat. 25:21).

Brethren, we cannot do all that we would like to do; nor can we give all that we would like to give, but we can be faithful and let the Lord have, at least the tithe which belongs to Him.

## Veteran Kentuckian Writes from His New South Carolina Home

By **D. ARTHUR DAILEY**

SAVANNAH, S. C., Feb. 19. — For many years I have considered Kentucky a mighty good state in which to live, and since 1925 I have been perfectly content with the fine city of Owensboro, and happy in the Daviess-McLean Baptist Association. I have not expected to find a better, but the time has come that makes it seem best to come to Savannah and live with my daughter, Mrs. C. C. Brown, and family.

So now my home is in Wymberly, a suburb, and my church home is the Isle of Hope Baptist Church, a three-year-old church with some 160 or 170 members, mostly around middle age. Prospects are fine for a live, wide-awake church more nearly my size than is Third Church of Owensboro.

So, looking forward to a splendid fellowship and happy life here, I am asking to change my Western Recorder address from Owensboro, Kentucky, to Box 3224, Savannah, Georgia.

The Board of Education in Washington has ruled that a degree of master of arts be required for all driving instructors. For the pupils, may we suggest a degree of caution?—Judge



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## CHILDREN'S PAGE

# God's Wondrous World

By **THELMA C. CARTER**



Can you imagine spraying catsup, peanut butter or mayonnaise on your food by merely pushing a button on top of a container? Food experts tell us this convenience is not far off because of a new push-button container called an "aerosol."

The word "aerosol" comes from a combination of "aero" meaning air and "sol" meaning liquid solution. An aerosol is a container of air and liquid solution.

For some time, we have been using aerosols in the form of insecticides, room deodorants, foam shave creams, hair preparations, perfumes, lotions and cleaning products. Aerosols originated during World War II when insecticides were sprayed in areas infested with malaria and other insect-borne disease thereby saving thousands of men in our armed forces.

An aerosol is air-tight and push-button operated. Aerosol products are of the vapor, liquid spray and foam kinds. The term "aerosol" is new, but the idea and component parts are as old as fog and smoke which are, in their natural form, true aerosols.

It seems strange, but it's true of all the new scientific and chemical discoveries and products of today—they were here in God's world when He created it! Industry and medicine are merely rearranging the old into the new! The Psalmist knew this when he wrote: "The heavens declare the glory of God; and the firmament sheweth his handiwork."

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## Hide and Seek

By **CARRIE I. QUICK**

How would you like to play hide and seek with ten girls? To learn the names of the girls, you will have to find them. One girl is hidden in each of the 10 sentences below.

Oh, there is just one more little detail. Do you know who is it? You are!

**Example:**

This story has a swELL ENding.

1. You won the big race.
2. Corn meal makes good muffets.
3. Is this all yellow paper?
4. I cannot find my ball.
5. Where is my skate?
6. I dare you to find me.
7. Why do rains feel cool?
8. This pear looks good.
9. Let's tell a girl where she's hiding.

**Answers:**

PEARL, 9. STELLA.  
ANN, 5. KATE, 6. IDA, 7. DOBA, 8.  
I. GRACE, 2. ALMA, 3. SALLY, 4.  
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## I Like January

By **ENOLA CHAMBERLIN**

I like this month because it rain  
Its deep-piled drifts of snow,  
Are wetting down the soil so that  
The springtime flowers can grow.

I like this month, its nights of cold,  
Its pale sunshine by day,  
Its leafless trees, because I know  
God made it be this way.

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## Parrish-Markham Wedding Takes Place in Western Kentucky

The wedding of Miss Anne Parrish, daughter of Mrs. Robert Parrish, McNeill, Mississippi, and Reverend O. C. Markham of Clinton, Ky., was solemnized Friday evening, February 15, 1957, at eight o'clock at the home of Mr. and Mrs. Robert Hocker, Jr., of Arlington, Kentucky.

Mrs. Talmage Holt accompanied Reverend Kenneth Houchin, Clinton, as

he sang "I Love You Truly," and Mrs. Holt played the traditional wedding march.

Pastor Robert E. Sasser, of the First Baptist Church, Arlington, read the single ring ceremony before a bank of white gladioli, fern, palm and magnolia.

The bride's attendant was her sister, Mrs. Robert Hocker, Jr., and Mr. Charles Markham was best man. Master Robert Peck Hocker, III, was ring bearer.

After a reception and the congratulations of a few close friends the couple

left for a short trip. They will live in Clinton, where the groom is dean of the West Kentucky Baptist Bible Institute.

Mrs. Markham will be remembered by many as a long-time former teacher at Bethel College, Hopkinsville, Kentucky, recently returned from travels in Europe and North Africa.

## Three Deacons Ordained For Earl Street Church In West Kentuckiana

The Earl Street Baptist Chapel, located at 10th Place and Earl, Henderson, Ky., was the scene Sunday, February 17, of one of the oldest rites of the Church. Forty-two ordained deacons and pastors of the West-Kentuckiana Baptist Association formed the counsel which laid their hands upon the heads of three kneeling candidates for the office of deacon.

These three men ordained to the high office of deacon were Mr. Frank Martin, Mr. William Barnett and Mr. Vincent Davis.

Pastor Lyman Smith Allen, of Immanuel Church was chosen moderator; Harold Golday introduced the candidates; Floyd Gaines was secretary; Shirley Wilkerson led the ordination prayer; Pastor Raymond Farrar of Earl Street Chapel served as examiner; and Pastor Joseph Weber, Zion Baptist Church, preached the ordination sermon.

Since these men were the first to be ordained to the office of deacon for the Chapel, this occasion has historical significance in the life of this new Baptist work.

Our private statistician says a person will exert himself 176 times as much to put something in an empty stomach as in an empty head.—Paducah Sun-Democrat

LANGUAGE: Owen D. Young once said to a university graduating class: "Perhaps only 1% or 2%, certainly not more than 5%, of what one thinks or sees or feels can be translated by language to another. . . . Be careful to see that your language is clear, and your sentences short."—James D. Woolf, Wrenn Trend, Wrenn Paper Co.

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# On Having Preachers Who Preach

By C. DeWITT MATTHEWS, Pastor  
Vineville Baptist Church, Macon, Ga.

The growing complexity of modern church life has caught most ministers in a trap from which they seemingly can't extricate themselves. Time for preparing to preach and having energy left with which to do it are being squeezed out of them by other insistent church duties.

I hear this problem discussed in the corridors of almost every denomination-convention I attend. No one seems to feel resentful. It's rather the cry of frustration.

National periodicals have spotlighted the minister's pressurized life, and have called for a restudy of his place and purpose.

Our own denomination, for instance, has made amazing strides in reaching people. But, in the main, the same man has to supervise all of these additional church activities who does the preaching, visiting and counseling.

It is a super-human task in a large membership that no man, however talented, can perform.

Does it bother you that a denomination with more than 8,000,000 members and perhaps the greatest program for enlisting people in the history of Christendom produces so few great preachers?

Does it irritate you that so few of the really provocative religious books are written by our own Baptist men?

Does it not make you think that, as we've increased the quantity of our efforts to enlist people, we may have neglected the quality of our ministry to them?

Merely citing these possibilities is one thing, but coming up with an answer to the problem is quite another. Some suggestions, however, might help us all think through to a solution.

First, appeals in our churches for life, consecration must be broadened considerably so that surrendering for "special" service means more than entering the preaching ministry or going as a missionary. Many of our larger churches beg for competent directors of Christian education, ministers of music, church visitors, and even business managers, but can't find them. Why?

The quick answer, of course, is that the seminaries don't supply enough graduates in these fields to meet the demand. A deeper consideration, however, is that many young men who have gone to the seminary to study "preaching" should have been counselled and guided into church educational administration or other related church positions where their main talents lie.

Have you not known ministers who were far more impressive as educational administrators than as preachers? The big question is how can a denomination channel these men into the various church ministries where they so obviously would be more effective than in preaching?

For the most part the minister is urged to do more, enlist more, promote more, and win more. This he sincerely wants to do. But he sees a prerequisite need for convention-wide acceptance of the multiple-ministry idea by which specific areas of ministerial responsibility in the churches are named, defined and assigned to competent, members of the "ministerial team."

It is clear to any thoughtful minister that his wheels-within-wheels-existence must ultimately reach the "point of no return."

A prominent Baptist pastor, when commenting on the priority of this problem, said: "It seems to me that the American public is going to have to make up its mind as to how it is going to use its ministers, because we cannot be everything to everybody and be anything to anybody."

In the second place, work-a-day pastors, who, themselves, are competent and observant, ought to be called in on the basic planning of the educational direction of the churches. Why not a conference at Ridgecrest and Glorieta at this level? I'm sure that there are scores of capable pastors who have groaned over this dilemma but have had no platform or forum from which to be heard.

Finally, church educational administrators must be given status in responsibility, authority, salary and job tenure.

I urged a fine man to come on our church staff. He had formerly done well as an educational director but he'd recently become the pastor of a small church. He's still primarily an educational director.

In spite of this, I could not prevail upon him to re-enter the educational field.

"I'm really trained for administration," he said thoughtfully, "and I like it better, but I won't go back into it, ever."

"Will you mind telling me why you've made that decision?" I asked him.

"Well, it might sound odd to some," he replied, "but to me this is the heart of the problem. I never had any recognizable status. The minister called all the signals; I ran errands. I was as well prepared in my field as he was in his, but neither he, nor the church, ever

recognized it. With every change of pastors I never knew whether I'd be retained or let out. My work depended on whether the preacher was pleased with me. The educational program was never allowed to stand on its own feet. It always was tied to what the minister wished or didn't wish. My family's position was becoming precarious. So, I decided to get into the ministry 'proper' where I could have reasonable security."

I recalled the oft-repeated warning that some pastoral associates are disloyal, and that someone person must head up the church's work. But, at the same time, I knew he was pin-pointing a very practical reason why educational workers generally are short-lived in their work. They lack status. I believe the denomination and the church ought to give it to them.

Church educational administration is no longer an experiment. It has come of age, although its growing up has not always been well received. In fact, if we'd given more emphasis to it during past generations, not only the preaching ministry but the whole pattern of our internal church functioning, I believe, would be much improved over what it is today.

Could not state and southwide discussion groups begin formulating intelligent suggestions to ease this situation? Cannot pastors' conferences make it a priority item on their programs? Isn't it past time that we faced up to the hard fact that the average minister cannot "cover the water front" of all his church's promotional activities and still be worth hearing when he stands in his pulpit?

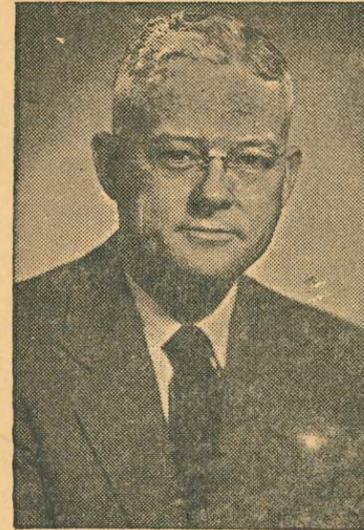
This is not an isolated condition. It's all over. It involves to some degree almost every church, but particularly does it prevail in most churches of more than 500 members. Resolving it ultimately will go far toward making it possible for Baptists to have more preachers who can really preach as well as improving the excellence of our total ministry to the people through the churches.

►Reports of flood damage to churches and parsonages in Eastern Kentucky continue to come in. A few samples are: Allen Church—7 feet of water in church and annex; most of the furniture was saved. Prestonsburg, Irene Cole Memorial—2 feet of water in basement and 18 inches in pastor's home. Pineville—some damage. Martin, First—Damage to building, furniture and pastor's library. Mt. Olivet—Water up to the roof and interior completely ruined. Muncy Creek—basement filled with water, and piano and heater destroyed. Jeff—14 feet of water with much damage. Corbin, First—basement filled with water; pianos and equipment lost. Barbourville, First—water in basement, but damage not extensive.

## Dr. Norris Gilliam, Baptist Leader, Dies

NASHVILLE, Tenn. — (BSSB) — Dr. Norris Gilliam, contracts and investment counselor for the Baptist Sunday School Board since September 1954, died here February 15 from a heart ailment. Funeral services were held February 16 at Goodlettsville, Tennessee.

Before coming with the Board, Dr. Gilliam was a member of the local ex-



Norris Gilliam

ecutive committee of the Board as chairman of the printing committee and a member of the plans and policies committee.

A Texan by birth, the son of Mr. and Mrs. Reuben Gilliam, Dr. Gilliam finished high school at Bells, Tenn., was graduated from Union University in 1923, received his Th.M. from Southwestern Baptist Theological Seminary in 1927, and was awarded the D.D. degree by Union University in 1937.

For nineteen years he was pastor of churches in Oklahoma, West Virginia, and Tennessee. Dr. Gilliam served the Baptist denomination in many positions as president, director, or member of boards of trustees of colleges, mission boards, assemblies, and promotional organizations.

He was former executive secretary of the Tennessee Baptist Foundation, from which position he came to the Sunday School Board. He served as executive secretary of the Education Commission and of the Hospital Commission of the Tennessee Baptist Convention. His major emphases were in evangelism and stewardship. Well-known in Tennessee as an evangelist, he held many revivals in which there were more than 100 conversions and baptisms in each.

In addition to his wife, survivors are two sons, Norris, Jr., with the Eastman

Kodak Company, Rochester, N. Y., and Robert, with the Chamber of Commerce, Memphis; a sister, Mrs. R. O. Shelton, of Jackson, Tenn., and a grandson, Robert Marshall Gilliam, of Memphis.

## Morality and the Clock

By the late ERNEST O. SELLERS

Someone has said that the man who invented the first timepiece was never canonized nor was he likely a saint. "We have been caught and tamed and our master is the clock."

Modern life is absolutely under its control. The domination of the timepiece is not confined to Sundays nor any other one field of life. High Churchman laws tell us how and what to do as the clock strikes, while Wesley earned for himself and his associates at Oxford the title of Meth-o-dists.

Every religious body has had its devout souls who sought to make the best of life, in the spiritual sense, by the promotion of some daily program which assigns its efforts to each daily hour.

The commercial world has its ethics, "Time is money" and "Punctuality is the soul of business." Its followers are told when to work, eat and drink, to sleep and when to awake. The question is, "Is such a rule of life beneficent also? From counting the hours, man has come to squeeze them also. But the system has its drawbacks for it has turned men into machines, leaving no place for the poet or the dreamer—the inventor.

Thoreau wrote: "I cannot easily buy a blank book to write thoughts in; they are all commonly ruled for dollars and cents." Yet some think that one Thoreau is worth fifty punctual makers of dollars and cents.

Clock morality is dangerous for it trades activity and regularity for living souls. The commonality of ancient Greece got rid of Socrates because he proclaimed: "I do nothing but go about persuading you all, old and young, not to take thought for your possessions and properties, but first and chiefly to care about the greatest importance of the soul." Such sentiments were intolerable to clock morality.

No clock morality could produce *Paradise Lost*, nor found the Christian community. The great enrichments of mankind were not reached at "so much per hour." That Name cut largest on the walls of history, lived thirty years in obscurity. His public life was compressed into a number of months, and His printed words preserved for us can be read in an hour or so. Yet in that life and and death the world finds a fount of energy which keeps it alive and active.

Timepieces are helpers but they are not arbiters. There is something better than performance—character. More important than quantity is quality. A day laborer can easily smash a diamond, but it takes the slow and skilful work of the artisan to polish it and bring out its true beauty.

## The Baptist Hour Choir Now in New York City

FORT WORTH, Texas. — The Baptist Hour Choir, directed by R. Paul Green, is in New York City March 4-9 to record an album of sacred music for RCA Victor, it was announced today by Paul M. Stevens, director of the Radio-TV Commission of the Southern Baptist Convention, Ft. Worth, Texas.

The 16-voice choir is recording three consecutive afternoons. In one of the sessions the group is accompanied by an 18-piece orchestra.

On Saturday, March 9, the choir will film the NBC television program, "Frontiers of Faith," with Dr. Herbert R. Howard, pastor of Park Cities Baptist Church, Dallas, Texas, as speaker. The program will be telecast nationally by the network June 30.

Green said selections to be recorded for the album are: "Jesus Shall Reign," "How Firm A Foundation," "Oh, Master, Let Me Walk With Thee," "Speak To My Heart," "There's A Wideness In God's Mercy," "This Is My Father's World," "Immortal's Love Forever Full," "Majestic Sweetness," and "Come Thou Fount." Anthems: "O Divine Redeemer," "Jesus, Name of Wondrous Love." "The Beatitudes." Spirituals: "He's Got the Whole World In His Hand," "Steal Away To Jesus," "The Wayfaring Stranger," "My Lord, What A Morning!"

The album will be released in September of this year, Green said. A single record of two selections will be released immediately. Albums will be available in Baptist Book Stores and all record shops distributing the RCA Victor line.

►Grace Church is completing a Mission building in a great new housing project north of Evansville. The cost will be around \$60,000. This is the largest amount ever invested in a Mission in West Kentuckiana Association.

►Terry Otten, evangelist; Charles Miller, song leader; John Jeffries, pianist; Helmuth Schers, organist—this was the personnel of a revival team of Georgetown College students who recently held a week end meeting in New Bethel Church in West Kentuckiana Association. Ten young people were saved and baptized. Three others went into the church by letter. There were some significant rededications. Each of these young men was outstanding in the service he gave to the revival. Pastor L. E. Leeper says, "They exalted Christ above all and rejected personal praise."

## BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

### Has Your Association Held the Junior Memory Work Drill, Intermediate Sword Drill, And Young People's Speaker's Tournament?

March 18 is the date for the first Regional Convention. We hope that every association that has one or more Training Unions will be represented at the Regional Conventions this year. If your church has selected participants in either of the events contact the associational director if you do not already have a date set for the associational meeting.

Associations that do not hold the eliminations can be represented by individuals from churches provided they have associational approval.

### Regional Conventions In Two Weeks

The first regional convention for 1957 will be held March 18. In the next two weeks there will be a total of eight conventions.

At each convention the Junior Memory Work Drill, the Intermediate Sword Drill, and the two Speakers' Tournaments will be featured.

There will also be conferences for each age group. The leaders of these conferences are given in a separate article on this page.

The evening session will be highlighted by an inspirational address. Dr. Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, will bring the message March 18-22 with Dr. Clyde T. Francisco, professor at Southern Baptist Theological Seminary, having charge of the inspirational thinking the second week.

Meetings will begin each day at 2:00 p.m. The details of the program will be given in the next issue of the *Western Recorder*. Also the program can be found on the poster that has been mailed to all the Training Union directors in the state.

Check the following dates for your Regional Convention:

Region	March	Place
Southwestern—18	Mayfield	North Side
Western—19	Greenville	First
Central—21	Mt. Washington	
Southern—22	Bowling Green	First
South Central—25	Stearns	First
Southeastern—26	London	
Northeastern—28	Louisa	
North Central—29	Newport	First

### Faculty For Regional Conventions

March 18-22

Associational Officers	W. C. Dudley
General Officers	Stanley Howell
Adults	Kenneth Dean
Young People	Thomas L. Lewis
	Mrs. Allen Jolly

Fourteen

tucky, where she taught school for many years.

At the time of her death she was a member of the New Gasper Baptist Church, Warren Association. She was baptized in early life by A. B. Gardner, a prominent minister of Kentucky a few years ago.

She is survived by one sister, Mrs. Inez Ragland, and by two nieces, Miss Anna Lou Ragland and Mrs. Minor Chyle.

The funeral was conducted at New Gasper Church by her pastor, Raymond Kenney.

#### JOHN COCHRAN

MAYSVILLE, Ky., Feb. 8. — Whereas, Mr. John Cochran served Christ his Lord for many years through the First Baptist Church of Maysville as a faithful member and loyal deacon, and

Whereas, he demonstrated in Christian living the true meaning of the spirit of our Christ, and

Whereas, God has called him from this life to a life that is infinitely more blessed; and

Whereas, God has called him from this life to a life that is infinitely more blessed; and

Whereas, he in departing this life demonstrated his Christian stewardship by bequeathing to Kentucky Baptists for the care of dependent children the major portion of his estate; therefore,

Be it resolved, that we commend to everyone this same type of Christian living which participates in the abundant life here and which finds its highest fulfillment in the life to come.

Be it further resolved, that we ourselves endeavor and encourage others to follow the example of Christian stewardship, denominational loyalty and sincere compassion so ably expressed by our brother in life and in death.

Be it finally resolved, that we, the members of the First Baptist Church of Maysville, Kentucky, extended Christian sympathy to his host of friends and to his relatives.

Adopted by the First Baptist Church, February 6, 1957. Respectfully submitted, Mrs. Harold Willett, chairman, Miss Maggie McGhee, and T. A. Thacker, pastor.

Some parents have difficulty deciding on a name for the new baby but others have rich relatives.—*Quote*

**HEALTH:** The clinical thermometer and a bottle of aspirin tablets have replaced motherly good sense in the American home.—Dr. William Brady, syndicated newspaper columnist.

**EDUCATION:** We have increasingly ignored the proof of man's dignity and worth in the teaching of our schools and even in our universities; and we are paying the inevitable price. Generations of schoolboys taught only techniques and tools produce generations of men to whom only techniques and tools are important.—Archibald Macleish, Harvard University, "Loyalty and Freedom," *American Scholar*

►The Clermont Baptist Church, near Shepherdsville, was dedicated January 27. Evangelist O. P. Puckett and Pastor Joe R. Hampton were among the speakers, as was also Pastor Paul Doss, of the local congregation. Pastor Bruce V. Hartsell, Shepherdsville Baptist Church, conducted a Stewardship Revival on the previous week.

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March 7, 1957

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### Successful Training School Held in Henry County Association

The Associational Sunday School organization in Henry County conducted a very successful Central Training School at Eminence, January 28-February 1. The school was under the direction of Rev. Robert Moore, Associational Sunday School Superintendent



William G. Crawford

and Mr. William G. Crawford, Minister of Education of the Latonia Baptist Church, Covington. Mr. Crawford served as dean.

The total enrolment was 178 with an average attendance of 137. There were 135 who earned awards.

The faculty members were: Mrs. Percy Walker, Beginner; Mrs. R. B. White, Primary; Mr. William G. Crawford, Juniors; Mrs. D. C. Sparks, Intermediate; Mrs. R. B. Hooks, Young People; Rev. R. B. Hooks, Adults; and Rev. Robert Moore, Extension.

### Standard Sunday Schools

Church	Pastor	Superintendent
Louisville, Beechmont (Long Run)	James D. Hopkines	Robert Byrne
Danville, Gethsemane (South District)	H. C. Hedgespeth	Glenn Galloway
Depoy, Oak Grove (Muhlenberg)	Toletis Vincent	Lelon Latham
Louisville, Lynn Acres (Long Run)	H. Rhea Gray	Robert Kirk
Bardstown, Cedar Creek (Nelson)	L. Alfred Sparkman	J. L. Sorrell

### Standard Departments

Church	Department	Superintendent
Harlan (Upper Cumberland)	Baby Nursery	Mrs. G. B. Purcell

WESTERN RECORDER

2-year Nursery	Mrs. G. B. Purcell
3-year Nursery	Mrs. G. B. Purcell
Louisville, Shawnee (Long Run)	Extension
	Mrs. Irene Holbert

### Standard Classes

Church	Class	Teacher
Louisville, Beechmont (Long Run)	"Rebekah"	Evelyn Smith
	"Esther"	Mrs. R. R. Adams
Louisville, Shawnee (Long Run)	Extension Group No. 1	M. Bower
	Extension Group No. 2	S. White
	Extension Group No. 3	Mrs. Anna B. Ferguson
	Extension Group No. 4	Mrs. Helen Eberle
	Extension Group No. 5	Mrs. Hazel Tarbley
	Extension Group No. 6	Mrs. S. D. Ferguson

Louisville, Parkland (Long Run)	"Gleaners"	Mrs. H. R. Northcutt
Louisville, Calvary (Long Run)	"T. E. L."	Mrs. T. J. Barksdale
Bowling Green, Eastwood	"42W-Bonoth"	Mrs. Marjorie Dillard
	"45-M"	O. L. Kirk
Louisville, Victory Memorial	"7-Year Boys and Girls"	Mrs. J. T. Wright
	"7-Year Boys and Girls"	Mrs. Edna Simonis
	"7-Year Boys and Girls"	Mrs. Eleanor Bernard
	"6-Year Boys and Girls"	Mrs. T. N. Lucas

Louisville, Shawnee	"L. L. L."	Mrs. Carl Egner
London, First, Junior I	"Bible Learners"	Miss T. Stewart
Covington, Latonia	"Busy Bees"	Mrs. Ira DeVore
Danville, Gethsemane	"Willing Workers"	Mrs. W. E. Sampson
Lexington, Calvary	"7 Year Boys"	Mrs. J. M. Nelson
	"7 Year Girls"	Mrs. C. S. Rayborn
	"8 Year Girls"	Mrs. C. H. Anderson
	"8 Year Girls"	Mrs. A. H. Gillespie
	"8 Year Boys"	Mrs. Theo L. Jones
	"7 Year Girls"	Mrs. C. J. Stotz

Harlan (Upper Cumberland)	"6 Year"	Mrs. Jack Dye
	"7 Year"	Mrs. Claude Ingram
	"7 Year"	Mrs. Charles Giles
Lexington, Immanuel	"12 Year Girls"	Mrs. E. B. Yates
Louisville, Walnut Street	"Willing Workers"	Mrs. L. Steles
	"Prokopitai"	Mrs. W. R. Pettigrew
Ashland, First	"Sunshine Scatterers"	Mrs. D. M. Taylor

Walton, First	"His Followers"	Elizabeth Jones
	"Pure Gold"	Mrs. Edith Gerth
Danville, Lexington Avenue	"Christian Builders"	Mrs. Thos. C. Nicholson

### Thus Saith the Preacher—

### What Do You Want?

Dear Editor:

Most of us parents are already beginning to get our Christmas "want list." Not the things we want for ourselves, necessarily, although, secretly, we may be thinking about that and dropping subtle hints. I'm talking about the things our children want. One of my kids has a new Sears catalogue and has page markers all over the thing. By Christmas the list will grow considerably.

In one collegiate pre-Christmas gathering there was one co-ed who loudly protested she didn't want "Santa Claus" to bring her anything. She was not merely the only girl in the family, but also an only child. For such a person to insist that she wanted nothing for Christmas caused comment about her unselfishness. However, she confided to a few friends that although she was asking for nothing, she was intensely eager for Santa to bring her mother a son-in-law.

Many of us become as confused as that co-ed. We feel that we are unselfish when actually we are far from it.

Really, now, what would be your answer if you had no time to collect your thoughts, arrange your ideas, and weigh your opinions? What would you want? If someone were to demand an immediate answer, say, within one minute, what do you want more than anything in the world? We may never have confessed our deepest desires to anyone. Frequently those desires are buried in our own subconscious. Expressed or unexpressed, however, they are real, and sometimes powerful.

There is nothing wrong in desiring something for ourselves. Even if we are thinking of Christian service, supposedly the height of unselfishness, we cannot share what we do not own. We cannot give away what we do not possess. We cannot give more than we have. So, we'd have to desire the Spirit of Christ if we want to share Him with others.

As a matter of fact, Jesus not only recognized this basic fact, he announced it as one of his fundamental teachings. Mentally and spiritually, we cannot give any more than we are in mind and heart. So, Jesus said we are to hunger and thirst for something. We should deeply desire something, because the quality of our deeds, as well as the amount of our gifts, spiritual and otherwise, is necessarily dependent upon what we have and are. Therefore, Jesus said:

"Blessed are they who hunger and thirst after righteousness, for they shall be satisfied."

Desiringly yours,  
G. Avery Lee  
Ruston, La.

Fifteen

# Baptists and Christ's Lordship

(Continued from page 8)

After He had made a man whole on a Sabbath, in answer to His critics, He said: "My father worketh even until now, and I work" (John 5:17). On the basis of His relation to the Father, "who keeps on working even until now," our Lord placed His own activity on a par with that of God. In essence and in affection, in work and function, the Son and the Father mover as one (John 5:9). So real was their oneness that all men should honor the Son, even as they honor the Son, even as they honor the Father (John 5:23).

All His works bore the same testimony. Their revelation of His power and authority speaks convincingly of His majestic Lordship. Winds and waves obeyed Him. After He had healed a man possessed of a demon, He said, "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you (Mt. 12:28). He healed impossible cases—men lame from birth at His word. Sight came to the blind with His touch. Both the spiritually dead and the physically dead heard His voice and came to life. On every hand, throughout His ministry, He exercised Kingdom-of-God power, and showed Himself worthy of the full devotion and undivided loyalty of His followers.

**The Gospel, the Cross, and the Resurrection attest His Lordship:** The very purpose of the gospel demands such a Saviour and Lord, an almighty One.

Man is of the world, sinful and selfish. He must be decentralized and his heart changed. No process or program of education or culture can bring about this reclamation and rehabilitation. God alone can do it.

Culture and education have their place in the development of character, but man without God is in a very essential sense without character, and the character he needs is godlikeness. Godliness rather than mere goodness is the demand. There must be an impartation of the divine nature. Whatever excellencies are to be found in us, every one of us lacks recuperative power to return to God in purity. Man is without hope of glory except as Christ is in him as his hope of glory. He alone can break the fetters of sin and give right disposition concerning life and right direction to life. He alone is Lord in the realm of our spiritual and moral redemption (Jer. 13:23; Isa. 59:7f; 64:6; Ps. 36:1-4; Jn. 2:24f; 3:3, 5; 5:21, 25; 2 Cor. 5:17; Eph. 2:1, 4-6).

The sacrifice of Himself on the cross testifies emphatically to His sovereign Lordship. Nothing else could better establish His right to reign over us. His blood was the blood of the new covenant, which was shed for many unto

remission of sins (Mt. 26:28). He gave Himself a ransom for us. He became a curse for us. "In none other is there salvation" (Acts 4:12). "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

In thus atoning for our sins, He has established His full right to our undivided devotion.

But death could not hold Him (Acts 2:24). Joseph's tomb, where they laid His body, was found empty after the third day. Jesus was not there, but moving about under His own life-power. He spoke, He ate, He showed Himself after His passion by many infallible proofs (Acts 1:3). Men and women of intelligence and integrity were eye-witnesses of His coming back from the dead definitely marked Him off as God's Son (Romans 1:4). On this solitary established fact, Jesus Christ has undisputed right to lordship over all his people.

**His early followers exalted Him as Lord:** Peter said, "Thou art the Christ The Son of the living God" (Mt. 16:16). "God hath made Him both Lord and Christ" (Acts 2:36). Thomas said, "My Lord, and my God" (John 20:28). Paul said, "In Him dwelleth all the fullness of the Godhead bodily," "Who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth . . . All things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the church: who is beginning, the firstborn from the dead; that He Himself in all things may come to hold the first place" (Col. 2:9; 1:15-18).

To Paul, Jesus was the engraving of God in the flesh. When Peter and John were charged by the Sanhedrin "not to speak at all nor teach in the name of Jesus," they said, "We cannot but speak the things which we saw and heard" (Acts 4:20). Concerning Paul and Silas and other brethren, who proclaimed in Thessalonica that Jesus is the Christ, the enraged Jews said, "These all act contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:7). In closing the revelation, John pictures a white horse, and one that sat thereon called "Faithful and True." On His robe and on His thigh a name was written, "King of kings, and Lord of lords." There is but One worthy of that title, the Lord Jesus Christ. From first to last Lordship belongs solely to Him.

**He lives as Lord today:** And He lives today, the one Mediator between God and man, and the sole Intercessor for His people, at the right hand of the Majesty on high. The Holy Spirit came

as a testimony that He had ascended to the throne above.

Stephen saw Him standing there (Acts 7:56). He spoke out of heaven to Saul (Acts 9:45). He is Jesus Christ, the same yesterday, and today, yes, and forever" (Heb. 13:8). He shall return to this earth a second time, call His people from their graves, and judge the world in righteousness. To Him every knee shall bow and every tongue confess. "The King shall sit on the throne of His glory," "a great white throne," even the Lord Jesus Christ.

We join Fairbairn, in his "Christ in Modern Theology," and say: "Jesus Christ stands in an order by Himself; though He appeared as man, His action has been such as became the manifested God. His religious supremacy is a matter of personal and historical experience. From Him has come the God we know, and all the God that fits our lives. Were He removed, our personal religion would be altogether different, and our consciousness of God would lose its specific character." The author might have added: "And divine authority would be without a head in our lives;" for so it is without Christ as reigning Lord.

(To be continued.)

►City Superintendent Herbert Schmitz, Evansville, Ind., writes: "We regret to announce the resignations of three of our pastors: Louis Ward Stanger of Bon Aire Chapel; William L. Reynolds of Beverly Heights Chapel; and L. D. Roberts of Fares Avenue Church. These men should be kept busy. We hope all of them will be re-located real soon."

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## John M. Tubbs of Virginia Goes With Baptist Board

NASHVILLE, Tenn. — (BSSB) — John M. Tubbs, state Training Union secretary, Baptist General Association



John M. Tubbs

of Virginia, Richmond, has accepted the newly-created position of church-related vocations counselor in the Education Division, Baptist Sunday School Board, beginning April 1.

Tubbs will give general direction to the development of guidance materials and information on church-related vocations in Southern Baptist churches and denominational agencies.

A native of Orlando, Fla., Tubbs is a graduate of the University of Florida, and the Southern Baptist Theological Seminary. He has done pastoral work in Simpsonville, Ky., Abingdon, Va., and for three months was educational director at First Baptist Church, Newport News, Va., which position he held at the time he became state Training Union secretary for Virginia.

Tubbs is a member of the National Advisory Committee of POAU (Protestants and Other Americans United for Separation of Church and State), Washington, D. C.

### Term "Music Ministry" Recommended Over "Music Department"

By W. HINES SIMS, Secretary Church Music Department, Sunday School Board

NASHVILLE, Tenn., Mar. 2. — Recently, at a meeting of State music secretaries with personnel of the Music Department of the Sunday School Board many phases of the music education program as promoted throughout the Southern Baptist Convention were discussed. As always at these annual meetings, present programs were evaluated, terminologies were examined and objectives for the future were established.

While many decisions and recommendations were made at the meeting, at this time we wish to present what the group considers an important change in terminology. In years past we have urged the organization of a "music department" in each church for the purpose of developing and promoting a graded music education program. Some confusion has arisen, however, over the use of the word "department" because of its meaning in relation to the various educational organizations of the church which are themselves divided into departments. Thus it was deemed advisable to find, if possible, a more descriptive and suitable term for the music program which would not only establish its identity as a functional unit within the church, but also be descriptive of its service.

Such a term has been found. It is therefore recommended that each church refer to its program of music education as the *Music Ministry* of the church rather than the music department. An examination of the definition of *ministry* will reveal its suitability for use.

The word *ministry* has a comprehensive meaning. In its fundamental sense it denotes service. It also means an agency, an instrumentality, a departmentalized organization, or a functioning group. Thus the Music Ministry in the church is an organization existing for the purpose of developing a compre-

hensive music education program that ministers to all areas of church life. It is a ministry of music education expressed in and through service.

The Music Ministry is more than a graded choir program. It is organized for service to all of the other agencies and to the church in the worship and evangelistic services. It cannot, and must not, be considered as an organization to compete with the others. On the contrary, it exists to serve each of the four organizations as well as all other church activities. It is a ministry for all the people.

In some areas, Baptist churches are referred to as four-star churches if they have a Sunday school, Training Union, Woman's Missionary Union, and Brotherhood. The Music Ministry is not a fifth star, nor does it want to be. Its purpose and desire is to make the four existing stars shine more brightly and to lift every worshiper to higher planes of appreciation, participation, and spiritual growth through worshipful music and progressive training.

It is our hope that churches everywhere will find the terminology, *Music Ministry*, to their liking, and that they will use the term when referring to their music program just as they refer to their training program as Training Union or to their teaching program as Sunday school.

## Girls . . .

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For further information and catalogue write to:

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Louisville 4, Kentucky

## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary  
MISS MARY PAT KENT, Youth Secretary

### State Meeting Information (Clip for Handy Reference)



Mrs. James T. (Jane Carroll) McRae  
Gaza

Mrs. James T. (Jane Carroll) McRae, Southern Baptist missionary to Gaza, is a native of Spearsville, La. She received the B.A. degree from Louisiana Polytechnic Institute, Ruston, and the M.R.E. from the W.M.U. Training School (Carver School).

Before her appointment to overseas mission service in 1950 she held various positions in Winston-Salem, N.C., including those of assistant director of religious education at the North Carolina Baptist Hospital and secretary at the First Baptist Church. For several years she was a Sunbeam program writer for *World Comrades*.

She studied the Arabic language in Beirut, Lebanon (1950-52), then for the next two years she was principal of two primary schools in Ajloun, Hashemite Kingdom of Jordan. She transferred to Gaza in 1954, where she was principal of the Baptist school until she came to the States for furlough.

Mrs. McRae writes for various publications and is the author of *Under the Olive Tree*, one of the 1955 mission study books on the Moslem world.

She and Dr. McRae, a medical doctor and a native of Bonita, Miss., were married in 1942. They have five children.

She will speak at the opening session on Tuesday evening and on Wednesday morning.



Mrs. George W. Sadler

Mrs. George W. Sadler, wife of the Foreign Mission Board's secretary for Africa, Europe and the Near East, was born in Alabama but spent most of her life in South Carolina. She received the A.B. degree from Winthrop College and that same year married Dr. Sadler who was already serving as a missionary in Oyo, Nigeria.

The Sadlers served in Nigeria until 1932 when it was necessary for them to resign due to the health of their son, then ten years old. Upon their return to the States, Dr. Sadler became pastor of Second Baptist Church, Liberty, Mo., until 1939 when he became secretary for Africa, Europe and the Near East for our Foreign Mission Board. For more than a year Dr. and Mrs. Sadler lived in Switzerland, where Dr. Sadler was acting president of our new theological seminary at Ruschlikon. They have travelled widely in Europe, Africa and the Near East and have a rich store of missionary experiences.

Mrs. Sadler is a popular missionary devotional and vesper speaker in state and South-wide meetings. She will bring the devotional messages at each session.

### Kentucky BWC'ers

It is almost time for the State W.M.U. Meeting in Paducah and remember we have part in that meeting, too.

Our banquet will be Tuesday night, April 2, at 5:30 (promptly) at the Ritz Hotel. Price of the tickets \$1.60 (including tip). Please send money with your reservations to Mrs. C. R. Evans, Baptist Tabernacle, Paducah. Reservations must be made by March 28.

The banquet does not end the evening for us but is only the beginning. We go at 7:30 to the opening session of the W. M. U. Meeting. Please come prepared to stay the entire evening because I am most anxious that you hear Mrs. Jane Carroll McRae and I am asking, too, that our BWC's sit in a group that night.

The hotel can take care of 200 at the banquet. That will be room only for BWC'ers and BWC Advisers. Let's keep this banquet strictly for our Kentucky business women.

When writing for your reservation please give the name of the Business Woman's Circle and your Federation or Association.—Mary Morehead, State BWC President.

### Special Meals

BWC Banquet, Tuesday, 5:30 p.m. See information above.

Sunbeam Band Breakfast, Wednesday, April 3, 7:30 a.m. For: Sunbeam Band Leaders, Associational Sunbeam Band Leaders, WMU Presidents, Youth Directors, Associational Superintendent and Youth Leaders and any others interested in this age. Special Guest: Mrs. J. T. McRae, Gaza, author of former Sunbeam Band Manual.

GA Luncheon, Wednesday 12:15 p.m., price \$1.40 including tip. For: Girls' Auxiliary counselors, Associational G.A. Leaders, Associational Youth Leaders and Superintendents, W.M.U. Presidents and Youth Directors, and any others interested in this age.

Special: Emphasis upon YWA Anniversary Goals and projects.

All means are at the Ritz Hotel. To make reservation send money and reservation to: Mrs. Charles D. Gholson, Sr., 3119 Texas Street, Paducah. Deadline for all reservations is March 28.

The special emphasis for each of these special meals is upon age characteristics and programs.

### Youth Night

Youth Night will be Wednesday, April 3. Emphasis will be primarily upon YWA in its Fiftieth Anniversary recognition including (1) "Missionary in the Attic," a play directed by Mrs. Sam Sheppard of Trinity Church (2) Message by Mrs. O. K. (Marjorie Moore) Armstrong (3) Presentation of YWA Citation.

### Correction, Please!

A telegram from president of Woman's Missionary Union, SBC says, "Please help correct error in March Royal Service page seven. Please note that wrong dates are printed for the annual meeting to be held in Chicago. The correct dates are May 26-28 and are so listed on the inside back cover of Royal Service.—Gratefully, Mrs. R. L. Mathis."



## BROTHERHOOD DEPARTMENT

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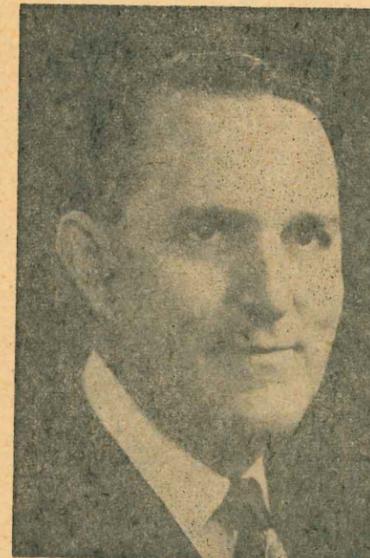


Brotherhoods and Royal Ambassadors

Brotherhood Secretary  
L. E. COLEMAN, SR.

Royal Ambassador Secretary  
J. C. BALLEW

### Get Ready!



Come on men, GET READY! Get ready for the annual Baptist Men's Tour May 7-10. Pictured above is J. A. Pennington, Brotherhood Secretary of Oklahoma, who will be our principal speaker on the tour this year. Brother Pennington is a "man's man" and will do our hearts good as we hear him. Posters and reservation cards went out last week to all pastors, Brotherhood Presidents (local and associational), Missionaries, Royal Ambassador Counselors and Ministers of Education in the state. Ask one of these leaders in your church for a reservations card. If they do not have an extra one, just drop us a line and we will send you one. Reservations must be in our hands

### Jailed For Refusal To Pay Clergy Tax

18th CENTURY BAPTIST PRESS

BRISTOL, Mass., March 20, 1729 — (BP) — Thirty-two persons, including twenty-eight Baptists, have been imprisoned here for refusing to pay taxes for the support of ministers of another denomination.

The prisoners are residents of Rehoboth, Massachusetts. Besides the Baptists, two Quakers and two Episcopalians have been seized.

Under Massachusetts law, first en-

acted in 1692, towns are required to levy taxes for the support of an "orthodox minister." At first each township elected a minister, but later the law was amended to allow each recognized church to elect a minister to be supported by taxing all inhabitants and estates of the township.

### Please Brethren!

Brethren, please order your *Brotherhood Journals* NOW for next quarter. Less than one-half of our Brotherhoods are using the *Journal* which accounts for some signs of weakness in Brotherhood work generally. Let's everybody use the *Journal* next quarter. Order it today from BROTHERHOOD COMMISSION, 1548 Poplar Avenue, Memphis 4, Tennessee. Send cash, check or money order with your order or simply say "charge it" and they will do that. The price is only 15¢ per *Journal* per quarter or just a nickel per month.

### Boys—Our Responsibility

Keep in mind brethren that the promotion of our Baptist program for boys—ROYAL AMBASSADORS—is now the responsibility of the Brotherhoods. Most every day's mail brings a report of a new Royal Ambassador Chapter having been organized somewhere. How about the boys in your church? Are you ministering to their spiritual growth and training, or do they have to look to some other organization to provide it for them? Write us today for information and materials on the Royal Ambassador program for boys.

For refusing to contribute to the support of these orthodox ministers in Rehoboth, the dissenters were arrested and imprisoned. Although Governor Burnet and his council have handed down an opinion in favor of the prisoners, they are expected to remain in confinement until they or their friends

pay the taxes for ministers' salaries.

Assessment and collection of the tax for the support of ministers has resulted in litigation in Massachusetts courts for many years.

Freetown, Massachusetts, called Rev. Thomas Craghead as pastor in 1717 and he accepted the call. But instead of arranging with the church for his support, Craghead went to court here the following year and procured an order compelling the town to pay him a salary of fifty-five pounds a year, retroactive to the date of his call to the church.

For refusing to pay the salary, fourteen residents of Freetown were imprisoned here, one a member of a Baptist church. Pastor Craghead eventually found it expedient to leave town.

More recently, four tax assessors were imprisoned here in 1723 for failure to include the tax for support of ministers in their assessments. They were released after making an appeal to the crown.

The tax for the "settlement and support" of ministers is in effect throughout Massachusetts with the exception of Boston, which obtained an exemption from the law shortly after its enactment. This exemption was brought about by the influence of Rev. Cotton Mather and other religious leaders there who evidently saw in the law a threat to their position in the established church.

(Copyright, 1957, by Historical Commission, Southern Baptist Convention.)

►The new pastor of the First Baptist Church, Suffolk, Va., is J. C. Mitchell, Clinton, N. C.

►The Southern Baptist Hospital, New Orleans, La., has a new administrative assistant in the person of Marcus Drewa.

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## Baptists Release Their New 1956 Statistics

NASHVILLE, Tenn. — (BSSB) — Southern Baptists gave an average of over one million dollars per day during 1956 to reach an all-time high in total giving of \$372,136,675. This indicated an average per capita gift of \$42.73.

The above statements are based on official denominational statistics for 1956 released this week by J. P. Edmunds, secretary of the Survey, Statistics, and Information Department of the Sunday School Board of the Southern Baptist Convention, Nashville. A total membership of 8,708,823 was reported, for a gain of 234,082 over 1955. The total number of churches climbed to 30,834, a net gain of 457 churches in 1956.

The 30,834 churches are classified as follows: open country, 14,930; village, 4,826; town, 3,793; city, 7,285. They reported a total of 384,627 baptisms. Mission gifts were reported as \$64,954,516, a gain of \$6,594,269 over 1955. This was an average per capita gift of \$7.46.

Sunday school enrolment in the Southern Baptist Convention increased 2.7 per cent, for a record enrolment of 6,823,713. Since 1946, Sunday school enrolment has increased 3,084,789, for an average net gain of 308,478 per year.

Training Union, a Sunday evening

study group for all ages, including adults, reported an enrolment of 2,316,354, a gain of 4.2 per cent. Vacation Bible school enrolment reached 2,733,990, a gain of 3.1 per cent. Vacation Bible schools were held in 75.5 per cent of the churches and 54,016 conversions were reported in these schools.

Brotherhood enrolment climbed to 445,630, a gain of 10.2 per cent, and the Woman's Missionary Union enrolment to 1,267,850, a gain of 1.8 per cent.

The expansion of Southern Baptists was further reflected in the gain of \$167,931,802 in property value for a total of \$1,491,385,336.

"Southern Baptists are the fastest growing major denomination in the United States," Edmunds said. "Since 1946, church membership in the Southern Baptist Convention has increased 2,629,518, or 43.3 per cent. The Southern Baptist Convention now has co-operating churches in 42 states, District of Columbia, Alaska, and Hawaii," he said.

The 2,261 Southern Baptist churches in Kentucky reported 22,302 baptisms during 1956, and a total church membership of 594,927. Total gifts through the churches were \$19,875,904, and church property was valued at \$78,413,552.

### Summary of 1956 Statistics

	1956	1955	Gain	Per Cent Gain
Churches .....	30,834	30,377	457	1.5
Baptisms .....	384,627	416,867	-32,240	-7.7
Membership .....	8,708,823	8,474,741	234,082	2.8
Sunday School Enrolment .....	6,823,713	6,641,715	181,998	2.7
VBS Enrolment .....	2,733,990	2,652,788	81,202	3.1
Training Union Enrolment .....	2,316,354	2,223,502	92,852	4.2
WMU Enrolment .....	1,267,850	1,245,358	22,492	1.8
Brotherhood Enrolment .....	445,630	404,281	41,349	10.2
Total Gifts .....	\$372,136,675	\$334,836,283	\$37,300,392	11.1
Missions and Benevolences .....	\$64,954,516	\$58,360,247	\$6,594,269	11.3
Total Value Church Property .....	\$1,491,385,336	\$1,323,453,534	\$167,931,802	12.7

Survey, Statistics, and Information Department, Sunday School Board of the Southern Baptist Convention.

## Retired Pastor Eddy Veech Passes to His Reward

The funeral of Retired Pastor Eddy LeRoy Veech was conducted by his pastor, Dr. W. R. Pettigrew, at the Walnut Street Baptist Church, Louisville, on February 19 at 11:00 o'clock, and burial was in Cave Hill Cemetery.

Brother Veech had suffered a heart attack the previous Wednesday night while at prayer meeting, and was taken home. He seemed to be doing all right, when, the following Saturday, he had a second attack at his residence, 401 Godfrey, across the street from the Southern Seminary. He was 70.

Brother Veech was a native of Shelby

County, but moved to Louisville when he was quite small. His father was the late Dr. L. R. Veech, a physician, who had his office in what was then known as South Louisville in the neighborhood of the L. & N. Shops. In due time Eddy grew up and started working in the office of the L. & N. Shops.

Promotions came until he was made chief clerk of the office. However, feeling the call to preach, he gave up his executive work, but continued to work in the same office in a lower position in order that he might take courses in the Southern Seminary.

For some years he was pastor of the Elk Creek Baptist Church, in Spencer County, Long Run Association. Later he was pastor of the Ballardsville Baptist

Church, in Oldham County, and still later, he was for fifteen years pastor of the Harrods Creek Baptist Church, Brownsboro, Ky., near Crestwood.

Along with his pastoral work, he continued to work for the railroad office until about a year ago when the company retired him after fifty-three years of service.

Though he has not been a pastor for the last five years, he has been an extremely useful man, teaching classes, and in many ways serving his Lord.

He was first married to the former Miss Emma A. Spotts, who died about eight years ago. Five years ago he married Mrs. Frances Jones Veech, formerly of Columbia, Ky., who survives him, as do a brother, Guthrie W. Veech, and two sisters, Mrs. W. C. Malone and Mrs. H. C. Raymond.

## Carter Appointed to Commission of Southern Association of Colleges

Dr. John M. Carter, president of Campbellsville College, was notified this week of his appointment on the Commission on Colleges and Universities of the Southern Association of Colleges and Secondary Schools. This is the accrediting agency of the Southern Association and is a signal honor to Dr. Carter and Campbellsville College.

For several years Dr. Carter has been one of the prominent members of the Southern Association, having served as vice-president and later as president of the Southern Association of Junior Colleges. At present he is serving on the Administrative Committee of that body and also on the Administrative Committee of the American Association of Junior Colleges.

Campbellsville College has been a member of the Southern Association of Junior Colleges since 1948.

►J. Chester Durham, secretary of the Baptist Student Union Department, will supply for Pastor Robert G. D. Stinson at the Bellfield Baptist Church, Henderson, April 14. He will conduct a youth forum on Sunday night.

►Training Union Director Thomas Hicks, of the Bellfield Baptist Church, Route 3, Henderson, Ky., announces plans to observe Alcohol Education Week, April 22-26. Study course books offered by the Training Union Department will be studied by five departments of the Training Union.

►Pastor Robert G. D. Stinson of Bellfield Baptist Church, Route 3, Henderson, Kentucky, announces their Youth Week will be April 1-7. Missionary A. Calvin Parker will be the youth pastor and will preach on Sunday night, April 7. Brother Parker is a native of Miami, Florida, and is on furlough at the present time. He has served five years in Japan mission work.

# Is Sunday School The Most Wasted Hour?

By GAINER E. BRYAN, JR.

A feature article in the February 11 edition of *Life* that seemed from a superficial reading to be a predatory attack on the Sunday school was not all bad.

Partisans of the Sunday school—and what Southern Baptist is not?—were first rubbed the wrong way by the billing on the cover. It read: "THE MOST WASTED HOUR IN THE WEEK; WHAT'S WRONG WITH OUR SUNDAY SCHOOLS AND WHAT CHURCHES CAN DO ABOUT IT?"

A glance inside at the author's name hardly helped matters. Wesley Shrader, a Kentuckian, is a Southern Baptist who left a Virginia pastorate some three years ago and joined the faculty of Yale Divinity School. His educational program at First Baptist Church, Lynchburg, where he was last pastor, was not noteworthy by Southern Baptist standards.

Many brethren doubt that the Yale professor has earned the right to speak on his subject.

Moreover, many ministers resented another Shrader contribution to *Life* recently on the subject of ministerial break-downs. They felt, whether justly or not, that the article singled out the clergy as more susceptible to emotional and psychological difficulties than other professional men.

A reader thus conditioned was likely to miss the fact that the editors had oversensationalized the article in the cover ad. Dr. Shrader's subject was actually "Our Troubled Sunday Schools."

The article was not objective. It was written according to a well-worn formula of the big national magazines. First, get attention by attacking something as revered as motherhood, in this instance, the Sunday schools. Second, show what is wrong with the subject. Third, tell what can be done about it.

Dr. Shrader thus began by assuming that all Sunday schools are in a troubled condition. This is an erroneous generalization. The first half of his article was devoted to the marshalling of uniformly negative charges and illustrations to prove his point.

A class of young adult men from various parts of the United States with whom I discussed the piece said that the pummeling was not much overdone if you consider the Sunday schools of all denominations all over the country.

"Although there have been great changes for the better in the past 10 years," the author wrote, "the U.S. Protestant Sunday school is often nothing more than a glorified baby-sitting service, or a place where children listen to grotesque stories and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horse-play."

"One teacher of 15-year-old girls solves the problem of indifference by letting the girls use the class period to discuss dates, fashions and dancers," Dr. Shrader stated. "An older man I know meets the discipline problem by encouraging his teen-age students to discuss baseball, football and basketball."

The author struck his lowest blow in this sentence: "In one Sunday school lay leaders permit boys and girls to sing hymns in rock-and-roll rhythm."

Dr. Shrader asserts that many sensible American young people are abandoning Sunday school as a waste of time.

The second half of the article does have some constructive value. The author says he believes that the Sunday school is the answer to Christian education needs, but it must be revitalized. He rejects the "released time" plan or an extended program of Protestant parochial education as solutions.

He offers a four-point program for revitalization that is sound:

1. Strengthen the curriculum.
2. Get trained professional leaders.
3. Train the lay teachers.
4. Make the home a part of the Sunday school.

Southern Baptists are advancing in

these points. We should re-double our efforts.

Dr. Shrader cites three individual churches that he said are providing that Sunday schools are not hopeless. One is the Myers Park Baptist Church in Charlotte, N. C., a church with a novel approach to religious education.

The author apparently did not have Southern Baptists in mind when he wrote the article. He nowhere mentions our denomination. Myers Park is the only Southern Baptist church referred to, and it definitely is not typical. Passing mention is made of a Baptist Sunday school superintendent in Florida.

Dr. Shrader writes with the premise that Sunday school is for children only, contrary to the Southern Baptist approach. He, unfortunately, omits any reference to the advanced programs of Southern Baptists in such areas as Nursery work, Adult work, teacher training, teacher-home co-operation, literature, and the training of educational workers in our seminaries.

In spite of this, the article should have "teaser" value for Southern Baptist readers.

It should challenge every pastor to pause and consider, Is Sunday school a wasted hour in my church? It should cause every officer and teacher to re-examine his dedication, his preparation, and his approach to the task. It should arouse parents to an increased sense of responsibility for their part in the Christian education of their children.

Is Sunday school "the most wasted hour of the week?" It is in many individual classes, perhaps in some entire schools in our denomination, but there is no excuse for it ever being.

All things considered, the article probably will not have a constructive effect. Most readers will get the negative impressions created by the cover note, the inside subject, the derogatory cartoons, and the introductory material, and will not read down to the positive suggestions.

(Mr. Bryan is director of public relations for the Kentucky Baptist Executive Board. The thoughts expressed here are his personal opinions.)

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# A Good Investment

By **COURTS REDFORD**  
Executive Secretary-Treasurer  
Home Mission Board

A good investment should provide three benefits for the investor—dividends, a sense of security, and satisfaction of mind and heart.

An investment in home missions, through the Annie Armstrong Offering, will provide such benefits.

It will bear large dividends, not only this year, but through all the years to come. Its transformation into new churches, mission centers, and Christian ministries will result in the salvation of the lost, the spiritual growth of the saved, the strengthening of the spiritual forces in America and the formation and maintenance of a strong home base for foreign missions.

It takes about \$365 per hour to operate the total program of the Home Mission Board with its 1,200 missionaries, its 10 departments of work and its 27 phases of Christian ministry. He who gives participates in all of this, and his ministries reach 41 states, the District of Columbia, Cuba, Panama, the Canal Zone, and Alaska.

Yes, an investment in home missions bears large spiritual dividends.

Furthermore, the values thus created are permanent values. The donor has a sense of security. The churches thus established will continue to serve long after the donor has passed from the scene of action. People won to the Lord will win others, and they in turn will reach others, so that a chain of Christian ministry is started that will continue to bear fruit until Christ comes back to close the books of the ages. Christ expressed this principle when he said, "Lay up for yourselves treasures in heaven where moth and rust cannot corrupt and where thieves cannot break through and steal."

Yes, an investment in home missions is an investment in security.

Such participation in the work of the Kingdom always brings a measure of satisfaction of mind and heart. The donor properly has a sense of participation. He is identifying himself with those who labor on the mission fields. He shares some of the joys and victories of the missionaries on the fields. Through his investment, he is translated into a teacher, or preacher, or visitor, or counselor on the many mission fields. He has the joy and satisfaction of having a part in the work of nearly 1,200 home missionaries.

The measure of your satisfaction and your earnings will depend upon the sacrifice and the spirit of your giving.

May you have a large part in the March Week of Prayer program and in the Annie Armstrong Offering, and may your gifts be so seasoned with prayer and concern that they may produce the largest possible spiritual dividends.

## "Hold It!"

By **BRUCE H. PRICE**,  
Newport News, Va.

"Hold it!" exclaimed little Cathy Graves, age five.

Cathy, whose home is in Charleston, S. C., was visiting her grandparents. A little friend in the community had asked Cathy over for lunch. The two children were at the table with the adults, and the food was being served. It was then that Cathy said, "Hold it! We haven't had the blessing."

Looking at each other, those at the table were not sure how to reply to the insistence of the little visitor. Finally one volunteered, "We do not know how."

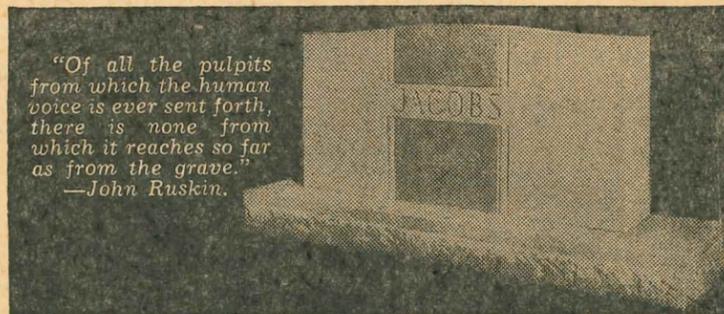
Without hesitation Cathy replied, "I do," and proceeded to give thanks for the food.

If you do not have the custom of returning thanks in your home, the next time you come to a meal, remember the words of the little girl and "hold it" until you have offered gratitude to the Heavenly Father.

**SECURITY:** Only a heart can provide safe haven, a place never can.—Virginia Prewett, *Beyond the Great Forest*

**CHARACTER:** In the cultivation of character and selfhood, as in the growing of a garden, it is necessary not only to nurture desirable plants, but also to uproot the weeds.—Joy Elmer Morgan, editorial, *NEA JOURNAL*

**LIFE:** If there is one thing Americans need to remember it is that, whereas a sense of the past is valuable cultural equipment, a sense of the present is the only thing which can ever build a past worth remembering.—Elinor Rice, "Vive la Culture!" *Holiday*



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—Photo by the author

"Miss Maggie" Cofer tries out the battery-powered phone that the Brotherhood of Mt. Zion Baptist Church installed for her convenience. Barney M. Day, looking on, was one of the men of the Brotherhood who helped.

## A "New" Phone for "Miss Maggie"

By **GAINER E. BRYAN, Jr.**,  
Louisville, Ky.

"Miss Maggie" Cofer, 88, is no longer isolated in her more than 100-year-old frame house a quarter of a mile off Old Dixie Highway near Elizabethtown.

Thanks to the Brotherhood of nearby Mt. Zion Baptist Church, she can now phone a neighbor whenever she feels like it.

This is the story as told by Westley W. ("Woodie") Hodges, Route 3, Elizabethtown, to L. E. Coleman, Sr., state Brotherhood secretary.

"There were two elderly sisters lived together and about a year ago the 93-year-old passed away, leaving Miss Maggie living alone about one-half to three fourths of a mile from anyone.

"The Brotherhood got permission from Mrs. Critt Atcher who lives on the highway to run a line from her house to Miss Cofer's and install phones.

"They got two of these old time box-type phones and put batteries in each. They can ring each other and talk perfectly. So if any time Miss Cofer should need help she can ring Mrs. Atcher, we hope.

"The Brotherhood got together one Saturday, cut the poles off her farm. Some of the brothers had some old telephone wire. The only thing we bought was the batteries."

Asked how she liked her phone, "Miss Maggie" replied, "It's meant a whole lot to me. We talk every day, sometimes twice a day."

"Miss Maggie" has been a Christian 70 years. She has never been a member of any church other than Mt. Zion and has never lived in any other house than the one she now calls home.

Two Maltese cats, "Mother Cat" and "Tom," are her only company around the house. She has not been to a doctor in seven years. She reads, with glasses.

Stanley Howell was pastor at Mt. Zion at the time of this Brotherhood project.

**LANGUAGE:** The right word in the right place is what has given vitality and stamina to the classics of literature, just as surely as the right medicine at the right time has kept life itself going on.—Edward F. Allen, quoted in *Toastmaster*

**FACT:** Facts that are not frankly faced have a habit of stabbing you in the back.—Sir Harold Bowen, *NEA Journal*

Man can take the atom apart. It takes God to hold it together.—*SAE Journal*

The shortest distance between two points is seldom an after-dinner speaker's.—Franklin P. Jones

Some women seem to think their clothes are old if they're worn out—once!—*Town Journal*

A small boy approached his father with a bad report card: "Here's my report card, and I'm tired of watching television anyway."—*Bona Ventura*

**BEHAVIOR:** Most of our troubles are caused by too much bone in the head and not enough in the back.—*Idaho Education News*

Being always on time, but not buying things that way, leads to a better life.—*Sunshine Magazine*

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**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, FEBRUARY 24, 1957**

Numerals after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	351	15	1,808
Lou., Carlisle Avenue (2)	298		1,457
Bowling Green, First (1)	312		1,152
Lou., Beechmont (2)	241	2	1,150
Lou., Parkland (1)	293	3	1,034
Harrodsburg (2)	300		1,031
Lou., Beechland (1)	251	9	1,001
Newport, First (2)	214	2	1,001
Owensboro, Third	238		1,000
Hopkinsville, Second (1)	220		964
Mayfield, First	242		949
Lexington, Calvary (1)	209	5	906
Evansville, Grace	286		898
Lou., Victory Memorial	204	1	892
Murray, First (1)			871
Lexington, Immanuel	277	3	869
Covington, Tonia	228	1	868
Elizabethtown, Severn's Valley (2)	191		859
Campbellsville (3)			818
Hopkinsville, First (1)	160		813
Henderson, Immanuel (3)	112	3	797
Frankfort, First (1)	241		788
Lexington, Grace (1)	182	5	779
Covington, Calvary			707
Prestonsburg, Irene Cole Memorial (12)	106	12	694
Harlan	121		686
Lou., Third Avenue (1)	181	12	658
Ashland, First (2)	122		649
Danville, First (2)	152		648
Somerset, First	172		625
Lou., Baptist Tabernacle	205	1	612
Middlesboro, First (2)	98		607
Lou., Broadway (2)	128		606
Lou., Hazelwood	101	1	587
Whitesburg, First (8)	265	15	566
Fulton, First	133		554
Lou., South Side	154	4	548
London, First (1)	146		538
Lebanon, First (1)	150		537
Danville, Lexington Ave. (1)			535
Corbin, Central (1)	94		522
Bellevue	80		521
Lou., Eastern Parkway	97	2	510
Evansville, Calvary	155		507
Lou., Deer Park		1	502
Covington, Southside	137		498
Central City, First	272	1	488
Owensboro, Buena Vista	126		486
Erlanger	95	3	485
Lou., Clifton (1)	125		484
Owensboro, Eaton Memorial (1)	196		459
Winchester, Central	115		457
Hodgenville, First	141		453
Ft. Thomas, First (1)	71		451
Cynthiana (1)			446
Paducah, East	181		444
Florence	97		440
Owensboro, Hall Street	174		437
Covington, First (1)	215		436
Richmond, First	89		436
Lou., Immanuel	106	5	434
Russellville, First (1)	88		434
Lou., Farmdale	143	1	426
Lou., Shawnee	115	1	414
Lou., Bethany	92	1	406
Jeffersontown	106		400
Dawson Springs	87		395
Sturgis, First	72	6	391
Lawrenceburg, First	83	2	386
Ludlow, First	93		379
Ashland, Pollard (1)	81	1	373
Corbin, First	99		373
Versailles	62		368
Lou., Baptist Temple (1)	121		363
Walton, First	129	2	360
Greenville, First	122		356
Lou., Gethsemane	102	1	345
Lou., Fairdale	92		340
Frankfort, Crestwood	138	4	336
Lou., Beechwood	133	2	330
Mt. Washington	105		326
Cadiz	70		325
Nicholasville	124		323
Lou., Valley View	119	1	322
Williamson, W. Va., East Williamson	125		320
Evansville, Keck Avenue	137	1	307
Shepherdsville			298
Scottsville, First	99		292
LaGrange, DeHaven Memorial (1)	66		291
Marion	78		284
Lou., East Audubon	69	2	279
Falmouth (1)	44	1	270
Dayton, First			265
Benton, First	97		257
Owensboro, Seven Hills	89		257
Campbellsville, South Campbellsville	111		255
Lou., Audubon	63	1	249
Sonora	105		244
Middletown, First	76	1	240

Lou., East	95	234
Owensboro, Lewis Lane	91	229
Lou., LaSalle	75	225
Carrollton, First	53	224
Newport, Trinity	96	217
Covington, Ashland Ave.	61	213
Frankfort, Memorial	54	212
Forks of Elkhorn	58	116
Frankfort, Thorn Hill	154	---

**Sunday School Lesson  
Now Given on Radio  
Stations in Kentucky**

The International Sunday School lesson, produced on recording tape, has recently been added as a weekly feature to the Southern Baptist Radio-TV Commission's growing group of radio programs available to stations on a public service (free) basis.

It was announced today by the Rev. Paul M. Stevens, director of the Commission, that the program is now on a total of 76 stations, with others being added daily. Stations carrying the program in Kentucky are:

City	Station	Time
Campbellsville	WTCO	9:15 p.m. Sat.
Columbia	WAIN	9:00 a.m. Sun.
Elizabethtown	WEIL	
Madisonville	WFMW	6:15 p.m. Sun.
Monticello	WFLW	9:15 a.m. Sun.
Neon	WNKY	11:15 a.m. Sat.
Paintsville	WSIP	

**Letter to the Editor**

Dear Dr. Skinner: Pardon me, but I have to give you a little information on Baptist work in Oregon, after reading the article by Charles A. Leonard, in the January 24 issue. We have been a subscriber to the Western Recorder since 1929, so you see we like it very much.

Texas is our birthplace, but we have been living in Salem, Oregon, for the past twelve years and know a host of good Baptists. I know there are not many Southern Baptist Convention churches. There were nine in Salem till about eight years ago. Now there are two.

There are five churches in Conservative Baptist Association of America, one German Baptist: two Fellowship Baptists; one North American Baptists, and a host of Protestant churches.

A friend read Mr. Leonard's article and remarked that Mr. Gordon Fraser must have been in this Great Willamette Valley in the summer, when thousands of transients from Arkansas and Oklahoma (even a few from Texas) came to gather the great harvest of fruit, berries and vegetables—crops for the canneries.

A Negro Baptist missionary and his wife from Alabama, who are working in Portland, visited our church. He told me there are five Negro Baptist churches in Portland. Here in Salem are just three Negro families.—Sincerely, an old time Baptist, MRS. ROBERT BRISTOW, 805 Rosemont Avenue, Salem, Oregon.

Pastors in Evansville have greatly profited by a Bible Conference sponsored by Pastor Richard Stoner and the Bethany Church. Dr. W. W. Adams, head of the New Testament Department in Southern Seminary, was the featured speaker. He spoke nine times during the week-end. Herbert Schmitz, city superintendent, says, "Personally, we have never heard a better exposition of the Book of Galatians. And now we hear many demands for another Bible Conference."

**CLASSIFIED ADS**

Advertising under these headings are only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

**CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call JUNiper 2-2531 — Residence phone Twinbrook 5-3724. Please ask for BILL WIGGINS.**

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►Joseph T. Watts, long the executive secretary of Maryland Baptists prior to his retirement some years ago, died in Baltimore on February 7.

►After five and a half years as pastor of the Wildwood Baptist Church, Ashland, Ky., Pastor Quentin Lockwood has resigned there in order to accept the call of the brethren at the Hardwick Baptist Church, Hardwick, Ga.

►J. P. Edmunds says that the world's first regular commercial air service was inaugurated between St. Petersburg and Tampa, Florida, with one passenger in 1914. "Last year," he continues, "the world's airlines carried 78,000,000 passengers, half of them Americans."

►Pastor A. A. Thacker and the Hyland Church of Henderson are rejoicing over the new property they have purchased. For \$6,000 they have acquired the house and lot adjoining the church. This will solve a very serious parking problem for them and also give them room for expansion.

►Again a young church sponsors a Mission. Just a year ago the Elberfeld Mission was constituted into a New Testament Church and received into our association. Now this Elberfeld Church is sponsoring a Mission in Fort Branch, eighteen miles north of Evansville. The prospects are very good. Hats off to Elberfeld! And so the work goes on.