

# Western Recorder

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## Mother's Day

►Mormons now number 1,416,731—a net gain of 59,457 over the previous year.

►Dr. Franklin Owen, pastor, Calvary Baptist Church, Lexington, has been in a revival at Forsyth, Georgia.

►Walter Morris, formerly of Harlan County, filled the pulpit of the Oneida Baptist Church while Pastor E. P. Howerton was assisting Pastor George W. Phillips at the First Baptist Church, London.

►There are 2,492 Baptist students among the 8,512 enrolment of Texas Christian University (owned and operated by Disciples of Christ denomination). Baptists outnumber all affiliations and Methodists are next with 1,713, according to Survey Bulletin. The school is at Fort Worth.

►The First Southern Baptist Church, Clarksville, Ind., was led in an 8-day revival, April 7-14, by Dr. V. L. Stanfield, of the Southern Seminary faculty. Kenneth Hayes, Akron, Ohio, served as evangelistic singer and music director. Pastor Lyndon W. Collings reports 14 conversions and 2 additions by letter, and says the church has been richly blessed by the ministry of these two men.

►Preparations for Billy Graham revival in New York which begins May 15 is gaining momentum. Campaign will be most expensive he has ever conducted—costing more than \$900,000, or which about \$600,000 will be for rent and advertising. One third of the vast arena will be reserved for out-of-town-ers and already delegations from several states, including Texas and Oklahoma, have been arranged.—Survey Bulletin.

►Mr. Thomas H. Phillips of Plant City, Florida, passed away April 11, 1957. He was 101 years old this past January. He is the father of Mrs. I. E. Enlow, formerly of Kentucky and now Florida, and the grandfather of Dr. Eugene Enlow who is pastor of Bethany Baptist Church of Louisville. Mr. Phillips was formerly a member of Fort Mitchell Baptist Church, Ft. Mitchell, Ky., and his wife was a charter member of that church.

►The First Baptist Church, Newport, Ky., has just concluded a soul-stirring series of revival meetings in which Dr. John E. Huss, Southside Baptist Church, Spartanburg, S. C., did the preaching. There are 46 additions during the series, 41 of whom were for baptism. The Newport church is Dr. Huss' home church, and it has been deeply stirred by the Holy Spirit working through one of its own sons in the ministry. Pastor Dudley T. Pomeroy led the singing in the series.

►Mr. and Mrs. Charles P. Hargis, Oklahoma, Ky., near Louisville, have

announced the engagement of their daughter and step-daughter, Miss Pauline Hargis, to Mr. Badgett Dillard, son of Mr. and Mrs. V. N. Dillard, Mountain City, Ga. The wedding is to take place at the Highland Baptist Church, Louisville, on June 2 at 4:30 o'clock. Miss Hargis is an assistant professor in the School of Religious Education, Southern Seminary; and Mr. Dillard is director of public relations at the Southern Seminary.

►Five of the seven Y. W. A. organizations in Bethel Association held a banquet at Stage Coach Inn, Guthrie, Kentucky, recently as a part of the celebration of the Fiftieth Anniversary of Y. W. A. Mrs. S. L. Smith, Y. W. A. leader for Bethel Association, was mistress of ceremonies. A delicious meal was enjoyed, followed with group singing. The highlight of the program was a talk by Dr. W. Peyton Thurman, pastor of the First Baptist Church, Hopkinsville. A Y. W. A. council was organized and a nominating committee appointed to suggest officers. The five churches represented were Guthrie, Trenton, Mt. Zion, Elkton and Mt. Gil-lead.

►The Henry County Baptist Association held a Central training school at Eminence recently, with eleven of the fourteen churches participating with an enrolment of 181 plus the nursery workers and children. William G. Crawford, minister of education at the Latonia Church, Covington, was director. Teachers included: Adults, Pastor R. B. Hooks, Bruner's Chapel, Mercer County; Young People, Mrs. Hooks; Intermediates, Mrs. D. Chester Sparks, dean of Oneida Institute; Juniors, Mr. Crawford, the director; Primary, Mrs. Ralph B. White, wife of Pastor White of Lee's Lane Church, Louisville; Beginners, Mrs. Percy Walker, Eminence; and Extension, Robert W. Moore, Eminence.

►Superintendent Hugh McKinney has just presented 24 with pins or bars for perfect Sunday school attendance at the Iuka Baptist Church Sunday School for the past year: Messdames Angie Robertson, Elizabeth Mitchell, Lena Jones, Lena Ware Wilson and Beulah Robertson; Misses Jeanie Walker, Arlene Ringstaff, Milanda Walker, Iona Sauvage, Diana Sauvage, Patricia Lemon, Jeanice Mae Jones and Joan Ringstaff; and Messrs. Ernest Driskill, Roy Jones, Owen Sanders, Orien Wilson, Jimmie Wilson, Carl Walker, Dannie Morris Ringstaff Maurice Earl Mitchell. James Reed and Miss Patsy Patter have had perfect attendance for five years. They entered their ten new class rooms at Iuka on April 14. The new baptistry is on the way to completion.

►West Side Baptist Church, Louisville, reports a successful 8-day revival with

# Western Recorder

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

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Evangelist Marshall G. Mines, superintendent of city missions in Tampa, Florida, bringing the messages. Charles Douglas, the church's minister of music, led the singing. Harold Songer is pastor. The "Pack-a-Pew" plan was used. Forty "pew captains" and 240 "pew sergeants" were enlisted. Total revival attendance reached 3,070. Sunday school attendance was 426 and 507 on April 14 and 21. Special services were held in the county jail, V. A. Hospital, and Hazelwood TB Sanitarium. These were 14 additions to the church, eight for baptism, six by letter and statement. There were seven rededications. Bro. Mines was once pastor of Caneyville and Liberty Baptist Churches in Goshen Association in Grayson County.

# Rural Stewardship

By CARL A. CLARK

Associate Professor Pastoral Ministry and Rural Church Work  
 Southwestern Baptist Theological Seminary  
 Fort Worth, Texas

A friend once said to me, "I'm not interested in foreign missions. I do not want to give my money to force someone else to take my religion any more than I would want him to compel me to accept his religion." The true Christian concept, however, is that God has given us opportunities and privileges, the very acceptance of which makes us want to share them with others. The person who has been redeemed by the blood of Jesus Christ naturally wants others to experience that same salvation.

In some such way, stewardship includes all there is of life. Stewardship is much broader than the scriptural tithe, though scriptural tithing is inevitably the foundation for adequate stewardship.

## The Stewardship of Money

What is the opportunity and responsibility of the rural Christian in his relationship to an over-all accountability to God?

We would like to say first that God gives us a variety of abilities. He has given us these abilities in order that we might use them for him. For example, God gives us time. Time, of course, is life and we are only stewards of whatever time God chooses to give us to live. That should mean to the Christian that he owes a considerable portion of his time to God. Time is not given him to waste, to use selfishly, or to squander exclusively upon his own interests.

God gives us talents and skills. These he also expects us to use partially for ourselves and partially for the church and the kingdom of God. For example, God gives a person leadership ability. That leadership ability is given that a man might use it through his church to the honor of God. In most rural churches it has seemed exceedingly difficult to get people to visit specifically in the interest of the church. Rural church members are inclined to say, "Well, Jim knows the church is here. Let him come if he wants to." This indicates a lack of stewardship of one's influence. If you have an influence over an individual or a group of individuals, God wants you to use that influence to his glory. If it is within your power to help someone know Christ as Saviour or to attend worship services, then you have a stewardship of that influence. You use it for other purposes; why not use it for the church?

I suspect many of us Christians are lazy church members. We are perfectly willing to come to church on Sunday, but please don't ask us to do anything else. Many rural churches find it very difficult to enlist sufficient teachers and officers for the Sunday School and leaders for Training Union and the Auxiliaries. This ought not to be. If we could only realize that our energies are given us as a gift from God and we are responsible as stewards for the way we use these energies, I believe we would give more of them through the church.

## Stewardship of Finance

Many rural churches are growing quite rapidly in their financial program. Where this is true, it seems that the members have become conscious of the privilege of tithing and stewardship. Where churches are experiencing serious financial difficulties, it is usually because the members are not tithing.

I have heard farmers say that a farmer could not tithe. I would like to call your attention to one of the earliest mentions of tithing in the Bible. As I feel it, tithing was set up for farmers. At least, this is the basis of its inclusion in the Mosaic Code. Tithing was instituted in order that the farmer might have a chance to have a part in worship services. Moses gave us two things that we ought to tithe.

We should tithe the seed of the land and the fruit of the tree. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lord's: it is holy unto the Lord" (Leviticus 27:30). Thus, the farmer was to tithe all the harvest that grew upon his land.

Second, Moses mentions the tithe of the herds and flocks. "And concerning the tithe of the herd, or of the flocks, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus 27:32). Thus, we are to tithe the increase of our cattle. The tithe, then, was begun on an agricultural basis.

Of course, the Christian believes in tithing. It is taught in the Old Testament and in the New. Jesus said, "These ought ye to have done" (Luke 11:42). The Christian idea of stewardship means that the Christian will go beyond the tithe. This is indicated in the phrase "tithes and offerings."

A lot of people whose income is from the farm are saying they do not know how to figure their tithe. This used to

disturb me somewhat for I knew many farmers did not keep records. I'm not quite as sympathetic now, however, because the United States Government requires a farmer to make a report on his income for income tax purposes. Thus, I am pretty sure that almost every farmer can figure his actual net income, and once he knows this, there is no difficulty in figuring his tithe.

There are two methods that have been found useful in recent years to assist all of us in the stewardship of our finances. One is the plan of giving through the envelope system, which makes it convenient for the individual to make his offering and to keep a record of what he has given.

The second is the budget, which is the church plan of handling the money which its members contribute. These two techniques provide a business-like and sensible plan for fulfilling our stewardship to God.

## Stewardship of Resources

In the beginning God created the earth and put upon it all living things and then, as a climax of his creation, made man. He created the world for the use of man, and created man to exercise dominion over the earth. Man was to subdue it, but not to destroy it. I believe each generation ought to leave the world a better place. On the contrary, we have burned the forests, destroyed wild life and exploited our minerals.

You cannot make a thimble full of soil. God made it for our use, but we have allowed much of it to wash down the river. In the brief history of America, we have destroyed enough top soil to feed 60 million people. If this continues at the present rate, America will be starving within 200 to 500 years. As rural Christians, we have here a distinctive stewardship responsibility.

I believe also that every Christian should have a part in supporting a vigorous mission program. I am not content unless I can be a steward of the gospel around the world. Are you?

►Pastor John T. Wallace, Felix Memorial Church, Lexington, was recently with Pastor O'Ray Weeks at the First Church, Louisa, Ky., for two weeks, resulting in many decisions for the Lord. Brother Wallace is moderator of the Elkhorn Association at this time.

►The First Baptist Church, Louisa, Ky., has voted to purchase property and to construct a new auditorium and education building thereon. The new location will provide ample space for a playground and for parking. The new property is located at the north end of Lady Washington Street. The old building will be for sale. A large bus is being purchased for the Blaine Mission, according to Pastor O'Ray Weeks.

### Tragic Crime Trends and the Answer

From J. Edgar Hoover comes disturbing news. As director of the Federal Bureau of Investigation Mr. Hoover states in his annual report on 1956 that major crime trends reached a new high. Increases in seven of eight categories brought a record 2,563,150 major crimes for the year. This is 13.3 per cent above 1955 and the first total which has gone beyond the 2.5 million mark.

Mr. Hoover notes that the crime increase is not due to rapid population increases within recent years. Crime has increased nearly four times faster than the population since 1950. In an increase of 4.1 per cent in crimes against the person, 12,620 people were slain; 20,300 women were criminally assaulted; and 96,430 persons were wounded or maimed by deadly weapons or acid. Crimes against property increased 13.8 per cent with a loss of 440 million dollars in robberies, burglaries, auto thefts, and other larcenies. The only decrease was in robberies, this amounting to 1.3 per cent.

Crimes committed in cities rose 12.7 per cent, led by an 18.0 per cent rise in auto thefts. Crimes outside city areas had a larger increase than in cities—rising 15.5 per cent. However, in rural areas there was a decrease in murders and negligent manslaughters amounting to 5.4 per cent and 2.7 per cent respectively.

Officers of the law face an increasing problem with young people. During 1956, arrests of young people under 18 increased 17.3 per cent in cities. This increase is not due to more young people—the rapid rise in population, that is—since the population made up of young people under 18 has risen only 3 per cent. Arrests in this age group rose 20.9 per cent in cities under 25,000 inhabitants, while cities with more population reported only a 16.5 per cent increase. It is noted that arrests in other age groups went up only 2.6 per cent, according to Mr. Hoover's report.

Almost 46 per cent of the arrests for major crimes were of youngsters under 18 who, for example, accounted for 66.4 per cent of the auto theft arrests.

#### In Louisville

Commenting on the report, the *Courier-Journal*, Louisville, stated: "The report also showed that Louisville had more robberies, burglaries and larcenies of \$50 or more in 1956 than any other city of its size. As to auto thefts, only these ten cities

reported more than Louisville last year: New York, 13,844; Los Angeles, 10,342; Detroit, 6,685; Baltimore, 6,182; San Francisco, 5,733; St. Louis, 5,478; New Orleans, 4,857; Chicago, 4,375; Philadelphia, 3,821; and Boston, 3,738." These figures are anything but a compliment to Louisville. The *Courier-Journal* also noted: "Youths under 18 were arrested for nearly 25 per cent of the reported robberies, nearly 54 per cent of the burglaries, and 50.4 per cent of the larcenies."

#### More People Are Attending Church

This rapidly spiraling crime trend is announced at a time when reports show that more people are attending church services than at any time in America's history. Obviously there are and were some who did not "start going to church" soon enough. And remember, some haven't started yet.

We doubt that the total explanation of crime trends has yet been acknowledged widely. Of course you and I know it is *sin*. But, by the multitudes, sin is an unrecognized factor in human nature and behavior. The world at large does not accept the fact of sin, and, consequently, does nothing about it.

#### Explanation and Solution

Merely going to church and Sunday school, good as these are, will not solve the crime problem; merely joining a church will not solve it; joining up with some planned community activity will not of itself change the picture unless it goes deeper than mere activities. The real answer lies in a vital experience with Christ by which nature is changed and in which Christ takes up residence in the life and becomes not only its Saviour but its Lord. Christ is the answer, and He only. Then comes the church and its activities—not to save us but because we are saved.

A little story here will help—one which came from the Gideons who place Bibles in hotel and motel rooms all over the country. Here it is, in substance:

In a religious meeting a man arose and gave his unique testimony to Christ's saving power. Years before, as a 'drunk,' the man had drifted into a mission. The mission-minister, in his sermon that night, told of Christ's triumphant entry into Jerusalem riding upon a Syrian colt upon which no man had sat—an untamed, unbroken colt. The 'drunk' listened intently, for in better years he had worked for a nobleman as a trainer of Syrian colts. Thought he

to himself, as he listened to the minister tell the story, "Of all the vicious, stubborn, deceitful beasts that ever lived, a Syrian colt excels in bad disposition. Just when you think you have him in hand you will find his heels in your back. And there was enough commotion during Jesus' entry into Jerusalem to make a tame colt bolt, but an unbroken one stampede. That one on which Jesus was sitting was unbroken . . . Jesus must have been a real Master!"

As that man gave his Christian testimony in later years, he recalled the night at the mission and the moment he turned his unruly, sinful, blundering life over to Jesus for time and eternity. Said he in that testimony: "When the minister called for converts, I decided that if Jesus could do that with an untrained Syrian colt, what could He do for me! And that night, and ever since I have prayed, 'Lord, I am willing to be anything for Thee, if I can just be of service to Thee. Master me as you did that Syrian colt! And may every use of my poor self be a triumphant entrance into the heart and life of another man!'"

That is a true story from the heart of a great sinner whom Christ made over in His miracle of grace. He makes saints out of sinners, safe members of society out of criminals; He turns back destructive tides in life and brings peace and security. Yes, it takes more than merely going to church and Sunday school, more than merely joining some church. Christ HIMSELF is the answer to every human problem. He alone can stop crime trends, for He alone can save a soul—the whole life. It is out of the heart that these evils come; it is into the heart that Jesus must enter.

#### C. R. Daley Measures Revival

Writing in his church bulletin, Dr. C. R. Daley, pastor, Harrodsburg Baptist Church, spoke in highest terms of the work done by Brother George Trout who was evangelist in a recent revival, and also praised

the work done by the song leader and the choir. Then he added:

"Having said these things, let me now say this. It's easier to have an evangelistic emphasis with success than to have a revival. Have we really had a revival? If a revival is the reawakening of God's people to more faithful service, and more consecrated living, have we really had one? How many . . . who have been careless and slack about church attendance have been revived to faithful, dependable disciples? How many of us who never loved God and the church enough even to tithe will tithe because of the effects of this revival? I tell you, it remains to be seen how much we have been revived. Count those at the Wednesday prayer services from now on or check the Training Unions on Sunday evenings and you will know the extent of our revival. See how much the offerings increase every week and how much more quickly we sacrifice to have a new sanctuary and then judge the revival.

"What will our revival lead us to do about the scores we tried to win last week but didn't? How about the lost grandfather and the lost father of one of our Sunday school pupils who made a profession of faith? Will we leave them alone until another revival? What will we do in the coming months about the many Baptists in town who still go nowhere to church? What about young couples living among us and neither has been born again?

"Will drinking be less, politics cleaner, divorce more uncommon, business fairer and immorality scarcer? Let's thank God for last week and work with Him for a perpetual revival."

In our judgment, Dr. Daley sets the real measure—What happens after the 'meeting' is over. Too many churches consider revival time a period during which they 'whoop it up' and secure a good many 'decisions,' etc. There ought to be conversions and additions and dedications during the revival, but the real test is what follows—how the church behaves after the revival is over.

### BOOK REVIEWS

*Great Questions About Christ*, by Clarence E. Macartney. Baker Book House, Grand Rapids 6, Michigan. Price \$2.50.

Dr. Macartney, great Presbyterian preacher and writer, passed to his reward recently. It is fitting that this book should be reprinted as a final testimony of his faith in Christ and the Word of God. The author asked ten great questions about Christ and answers them in keeping with the strong views of his father. Though dealing with old truth, it is offered in language befitting our day. He discussed the virgin birth of

Jesus; His fulfilling prophecy; His originality as a teacher. His miracles; His Deity; His atonement; His resurrection; His ascension into heaven; His prospective return; Jesus' teachings and Paul's; the foes of the Christ, etc. All earnest Christians will do well to secure this work and read it carefully.

*Christ's Kingdom and Coming*, by Jesse Wilson Hodres, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price not given.

Dr. Hershel H. Hobbs, pastor, First Baptist Church, Oklahoma City, wrote this book's introduction. He said in part: "One of the focal points in modern theological thought revolves about the Second Coming of Christ and its attendant events. Interest in this theme is not confined to any one shade of

Biblical interpretation, but permeates all schools of thought. That students of theology disagree with regard to the significance and importance of the various facets of this doctrine serves to point up its vital place in Christian thought. . . . We have long felt that we need to distinguish between premillennialism and Dispensationalism. This volume does just that. If the thesis of this work should become the norm, no longer would many of us need to say, I am a Premillennialist—but? However, regardless of the reader's own particular position in this matter, he will read this book with pleasure and profit."

The author holds the degrees—A.M., Th.M., D.D., and Litt.D.

# What A Church Paper Does

By the Late WALTER L. LINGLE

Let us look at some of the things a church paper does for the church. To begin with, it helps to make better informed and more intelligent church members and officers.

There is a great deal of religious illiteracy in the church, even among otherwise intelligent people. They know very little about the work of the church as a whole. Now there may be such a thing as zeal without knowledge, but like a fire of shavings it is soon burned out.

When a boy comes home from school, throws down his books, and says he does not like this or that study, we know that he is not studying that subject very diligently, and that he does not know much about it. When a man says he is not interested in the church, we know at once that he knows very little about the nature, history, organization and work of the church. He does not know that it is the church of the living God, that it has a marvelous history, that it is the greatest force for righteousness in the world, and that it has the greatest work to do that was ever committed by our Lord to mortal man.

A church paper tells us that the various agencies, organizations and institutions of our church are doing at home and abroad. A well informed Christian is a more interested, a more enthusiastic, and a more efficient member of the church.

Sometimes, like Elijah, we get terribly discouraged. Things seem to be going badly with us and the church to which we belong. Many members seem cold and indifferent. There are very few conversions. It may be that there are divisions. At a time like that it brings new courage and inspiration to pick up a church paper and learn of some of the marvelous things that God is doing in other churches and in the world. The work in our little church may not be so encouraging, but the picture as a whole is full of good cheer. The Lord is still moving in the midst of his churches. We thank God and take courage.

The church paper tells us of new methods that are being used in other churches; methods that might be used successfully in our own little church. The trouble with some churches is that they got into rut many years ago and have not been able to get out. A good church paper may help to extricate them.

A church paper helps to widen the horizon of individual Christians and of the church as a whole. We are all too

apt to think only in terms of our own little field. A church paper helps us to lift up our eyes and look on the field as a whole. It helps us to think in world terms, as our Saviour wants us to do.

A good church paper means a great deal to a home. To begin with, it does something to the atmosphere. The old custom of having a large family Bible on the center table did something to

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**SAMUEL V. BRENTS, JR.**, assistant editor of *The Baptist Messenger*, Oklahoma City, became the associate editor of *The Sunday School Builder*, Sunday School Board, Nashville, on March 15. He was graduated by the University of Kentucky, and was given the M. R. E. degree by Southwestern Seminary. For four years he served his country in the U. S. Army. In former years he was sports editor and a news and feature writer for the *Portsmouth Times*, in Ohio.

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the atmosphere of the home, even if it was not read as diligently as it should have been.

A church paper does something like that. It helps the atmosphere of the home to have a church paper lying on the table along with the secular magazines. It keeps you reminded that you are a professing Christian. It also tells your children that you would like to have a Christian home. At the same time it may serve as an antidote for the profanity, obscenity, and glamorous liquor advertisements in some of the secular magazines.

Speaking of atmosphere, the children of a home probably get more of their ideals and convictions from the atmosphere of a home than they do from formal instruction. When I try to trace some of the ideals and convictions that I hold, I am convinced that most of them came from the atmosphere of the home in which I was brought up.

Incidentally, I may say that there was always a church paper in the home and a family Bible on the center table.

A church paper provides wholesome reading for all the family, including the children. In our age when comic books and strips are making a large appeal to our children, it is a blessing to have something different. I suppose that some of these comics are harmless, but some must be very unwholesome. A morning paper tells of the earnest efforts of the mayor of a nearby city to get newspaper dealers to refrain from dealing in unwholesome comics. They must be pretty bad. By the way, do you make a point of seeing that your child is provided with wholesome reading, both secular and religious?

A church paper provides food for the individual soul. In the second chapter of the Epistle of First Peter, according to the Revised Version, we read, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation."

Did you ever see a little child starving to death in the midst of plenty? I have. Did you ever see the soul of a Christian starving to death? I have many times. So has every pastor. Jesus told the story of a man whose crops were so abundant that his barns would not hold them. He decided to build larger barns, and when they were filled, he would say to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." As if one's soul could feed on things stored in barns and warehouses and bank vaults. That story has been known ever since as the story of the Rich Fool. I am afraid there are too many like him today.

If you want your soul to grow, it must have spiritual food. Of course the Bible is the great source of spiritual food, but there are other sources, and a church paper is one of them.

If you will think of the most earnest Christians in your community, you will probably find one or more church papers in each of their homes.—*Christian Observer*, April 10, 1957.

►Pastor A. W. Walker, Carlisle Avenue Baptist Church, Louisville, was evangelist in a week's revival at First Baptist Church, Winter Haven, Florida. Revival began April 21.

►An \$80,000 chapel for 170 needy children was dedicated recently on the campus of Texas Baptist Children's Home. W. R. White, president of Baylor University delivered the address.

# Christ and Prayer

By U. A. RANSOM  
186 Coral Avenue, Louisville 6, Ky.

Before the fall God and man spoke face to face. Man broke this communication by corrupting himself through disobedience, and was driven from the presence and from the voice of God.

God's abiding grace then put His word in script, that His vanished creatures might receive it. Still, man could not speak to God.

Then the wonder of His grace occurred: His "word was made flesh and dwelt among us." Now man could speak to "God manifest in the flesh." By virtue of "The Promise" it was so when Abel made his acceptable sacrifice and when Isaiah said, "He was wounded for our transgressions." Communication is restored and man is given another chance.

Man's prayers now begin—in Christ, the "Lamb slain from the foundation of the world." The God-man has broken the silence, both ways. Only in Him is there communication.

**It is Christ and prayer.** Through Him and for Him our prayers are heard. He makes our prayers His prayers, and we must make them so. Thus ordered, the answer to prayer is as certain as, that God cannot deny Himself. He has pledged His word, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it" (John 14:13, 14). Whatsoever ye shall ask the Father in my name, he may give it you (John 15:16). **Our prayers are jointly spoken with Him and are heard in His name.**

"This is the confidence we have in Him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petition we desired of him" (I John 15:14). According to His will, make the prayer acceptable and the answer sure.

The gospel of Christ, as it appears, presents faith as the most significant factor of man in his relation to God. The final word is, "According to your faith be it unto you."

We pause in wonder at what is said about faith. Nothing else seems to have the right of way to heaven. "Without faith it is impossible to please God." "All things are possible to him that believeth." Whatever be its content, it must answer for the destiny of life. If we knew what life is, we might know what faith is.

We can see that faith does not exist of itself alone. A thing's title to existence lies in its adjustment to its environment. If not so, it must be cast

out into "outer darkness." It is a dead theory of either science or religion that overlooks this fact.

Even so the theory of evolution is a house built without a foundation, and the theory of "Christian Science" is a house trying to stand without a foundation. A theory, it appears, may be constructed so aloof from the principles of verity as to lose sight of the need of them—just floating in a vacuum.

Wherever we find faith, we find an attitude of dependence and an object to be embraced, as in the instance, "Believe on the Lord Jesus Christ, and thou shalt be saved." It appears that love and faith co-operate within the soul—love reaching its object by the grasp of faith. We read, that, "With the heart man believeth unto righteousness," the heart being, as we would conclude, the nature of what we are, determining the bent of life for which we are responsible, amenable to the offer of life or death relative to the Atonement of Christ.

The answer to the prayer of the Christian is a love transaction, fatherly administered. The first words of the Christian's prayer are, "Our Father who art in heaven." We are not praying to just a Power, or a Law, but to a Person. In the gospel of Christ, law is swallowed up of grace, and there is a new kingdom with grace sitting on the throne, the compassionate Creator hearing the cries of the lost world.

We do know the Object of faith, where life's adjustment to its environment determines its title to existence. It is He in Whom "all things in heaven and on earth, visible and invisible, consist [hold together] Col. 1:15-17. We should get closer to Christ when we pray, trustfully as a child walks with its father.

In the Lord's words, "Ask and ye shall receive," we seem to hear the sound of a pleading voice. He wants us to receive. He seems to say, "I paid for it for you." One of the last things He said to His disciples was, "I go to prepare a place for you." He had fixed earth for us; now He will fix heaven for us.

Besides answering our prayers, He helps us to pray. He is watching over us; and when we do not know what to pray for as we ought, His Spirit helps our infirmities (Rom. 8:26). But we must beware of our infirmities lest we fall and come short of the promises left us. May it be with us as Paul said it was with the Colossians: "Ye are dead and your life is hid with Christ in God" (Col. 3:3).

We have been thinking especially of the Christian's prayer, one in whom

"Christ is formed the hope of glory." The gospel presents it much the same for the lost penitent who cries, "Lord be merciful to me a sinner." Dead in trespasses and in sin, through faith in Him we are quickened into life with Christ by His Spirit. "Whosoever shall call upon the name of the Lord shall be saved." Christ and prayer—a soul redeemed. Amazing grace!

We love to feel we are not left in the cold loneliness of prayer just working change in the one who prays. We do not read that Paul and Silas in the Philippian prison prayed and got themselves adjusted to the situation; no, they got the situation adjusted to themselves. But we may grow toward His image by the nearness prayer brings us to Him.

In the beauty of the lilies,  
Christ was born across the sea;  
With a glory in His bosom  
That transfigures you and me.

It was the Lord's custom to speak of matters in terms of their fullness, revealing them as He saw them, speaking the language of the perfect, giving first of all an account of Himself relative to prayer, His language formed not only to convey ideas but to enforce principles and to give utmost emphasis, as He saw the beginning inclusive of the end. His statements concerning prayer were spoken in positive term inclusive of more than we can comprehend; and while we do not understand it all and do not always feel that we experience it all, yet we pray. The instincts of the soul cry for God, and the thought that He hears seems sealed within us. We do not refuse to build a house on a foundation because we cannot see the bottom of the foundation.

We need not stumble if we remember that "Christ is all and in all." All questions vanish at His resurrection. We simply bow and, like the Apostle Thomas standing before the nail prints, exclaim, "My Lord and my God!"

►Dr. Arthur Fox, evangelist of Georgetown, Ky., recently conducted a revival at Barbourville, W. Va., resulting in 45 additions to the church by baptism and twelve by letter. Truett Cox is pastor.

►Missionary Pastor Davis H. King, of the Sandy Hook Baptist Church, reports a fine revival. There were seven additions; three by letter and four by baptism. All Sunday school attendance records were broken when 113 attended on March 31. A Young People's Training Union is being organized which will provide a Union for each age group from beginners through adults. J. Edward Cunningham, director of the Kentucky Baptist Mountain Mission Program, was the evangelist. The Sandy Hook Church now has nineteen male members, of which only four are juniors. The pastor, Brother King, is also missionary for Elliott County.

# The Philosophy of Verbal Inspiration

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

"What's in a name? that which we call a rose by any other name would smell as sweet," says Shakespeare's Juliet. That which is termed "verbal inspiration" in this article, by whatever name one calls it, has been the prominent attitude of the church toward its sacred scriptures down through the ages, until the rise of modern humanistic philosophies.

Admittedly it has not always been called verbal inspiration. For a long time Christians simply believed that they had a completely reliable and authoritative Bible without ever wondering how. "Throughout the first 1600 years of the Church's history the question of the inspiration of Scripture was seldom raised: it was taken for granted . . . It was not until humanism tried to set the authority of human reason as equal or superior to that of Scripture that the question of the nature of inspiration was really raised" (H. L. Ellison, "Some Thoughts on Inspiration," in *The Evangelical Quarterly*, Oct. 1954, p. 211).

What we have called verbal inspiration, B. B. Warfield and J. G. Machen, its most brilliant advocates, often called "plenary inspiration." The present day Calvinists, Berkhof and Berkouwer, prefer the term, "organic inspiration." They all speak of the same thing.

## What?

By verbal inspiration (hereafter abbreviated v. i.) we mean belief in the absolute and infallible authority of the Bible. Warfield defines it thus,

Inspiration is that extraordinary, supernatural influence (or passively, the result of it), exerted by the Holy Ghost on the writers of our Sacred Books, by which their words were rendered also the words of God, and, therefore, perfectly infallible (*The Inspiration and Authority of the Bible* [Philadelphia: The Presbyterian and Reformed Publishing Co., 1948], p. 420).

It is not to be supposed that v. i. denies the progressive nature of revelation, or that the ultimate source of authority is God. Scripture has a *derived* authority.

Recently the writer of this article was asked if he believed in v. i. The reply was that he certainly did as the doctrine is stated by its advocates, but certainly not as it is caricatured by many modern theologians.

The time may be upon us when it would be wiser, because of misunderstanding, to use some other term. This is the suggestion of F. F. Bruce (in "What Do We Mean By Inspiration?" in *Journal of The Transactions of The Victoria Institute* [London: Published by the Institute], Vol. 78, 1946). This we do not deny, but we have chosen to call our view "verbal inspiration" because

that is the only term which neo-orthodoxy and neo-liberalism will give to any view of the Bible that is higher than their own. By and large, present day liberal theology has ignored the position of sane and reputable scholars who believe in the full reliability and authority of the Bible.

It is our opinion that in this article more good can be done by calling the doctrine v. i. and attempting to correct mistaken ideas about it than by coining a new phrase to inject into the already confused situation.

## WHY?

The believer in v. i. begins with this question: What does the Bible have to say about its own character, authority, origin?

The mineralogist assays ore to determine its nature, the chemist analyses materials to determine their composition. So the believer searches scripture to see what it has to say about itself. It may be that we cannot accept the testimony of the Bible to itself, some have reached this conclusion, but at least we must know what it claims before we can make the decision.

The testimony of our Lord to the Old Testament is crucial. In John 10:33-36 He is recorded as saying, "Scripture can not be broken." This statement is made in conjunction with an appeal to the Old Testament, confirming His deity. Much is at stake for Jesus. An honest appraisal of this text will show that Jesus either believed in the full authority (its unbreakableness) of scripture, or He stooped to unethical argumentation. Even J. H. Bernard, who can not himself accept it, has to admit,

Verbal inspiration of the sacred books was taught by the Rabbinical schools . . . the belief emerges distinctively in the Fourth Gospel, the evangelist ascribing this conviction to Jesus Himself. We may recall here some Synoptic passages which show that the belief that "the Scripture cannot be broken" was shared by Mt., Mk., and Lk., and that all three speak of it as *having the authority of their Master* (*International Critical Commentary on John* [New York: Scribners, 1929], I, clii).

In Matt. 5:17 Jesus tells us that the purpose of his coming was not to destroy, but to fulfill the scriptures. This He undergirds with the further asser-

tion that not one "jot or tittle" will pass from the law till all be fulfilled. There is no phrase our Lord could have used to establish more strongly the meticulous validity and truth of the Old Testament.

We admire the honest commentator who, although he can not accept it, will admit,

Commentators have exhausted their ingenuity in attempts to explain away this passage, but its meaning is too clear to be misunderstood. Christ is here represented as speaking in the spirit of Alexandrine and Rabbinical Judaism (belief in v. i.) (W. C. Allen, *International Critical Commentary on Matthew* [New York: Scribners, 1907], p. 45).

The Gospels declare that Jesus directed his vocation and actions "that the scriptures might be fulfilled." The simple phrase, "It is written," saturates the Gospels, with the implication "that whatever stands written . . . is Divinely authoritative" (Warfield, *op. cit.*, p. 145). Jesus' official ministry begins with the declaration, "It is written" (Matt. 4:4). Mark's evangelical proclamation begins with, "It is written" (Mk. 1:2). Jesus sought the justification for his ministry and his commission to the church in the solemn, "Thus it is written" (Lk. 24:46ff).

In the four Gospels, ten per cent of the recorded words of Jesus are quotations or allusions to the Old Testament scriptures. The full weight of this fact, which we could only sketch, can be felt by a study of such works as *Our Lord's View of the Old Testament*, by J. W. Wenham, or *The Old Testament in the New Testament*, by R. V. G. Tasker.

The apostles simply and completely followed their Lord in his belief in the infallible authority and inspiration of scripture. "All scripture is given by inspiration of God . . ." (II Tim. 3:16). The Greek word here is "God-breathed." And this quality is asserted not of the writers, although that is true, but of the writings. Of this word, W. T. Conner says, "Doctor Warfield is probably correct when he says that this means that God produced or caused the Scriptures" (*Revelation and God* [Nashville: Broadman Press, 1936], p. 84).

"No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 1:21). Here the initiative of will is attributed to God, not man. The idea is not that God endows with "inspiredness" what men have written, but that He took the initiative, moving men to write.

Often the words "Scripture" and "God" are used interchangeably when introducing Old Testament quotations (see Rom. 9:17; Gal. 3:8; Heb. 3:7). Of this remarkable phenomenon Warfield says "They indicate a certain confusion in current speech between 'Scripture' and 'God,' the outgrowth of a deep-seat-

(Continued on Page 12)

# Thoughts On the Kingdom

By FRANKLIN OWEN

In the eighteenth chapter of John's Gospel, we have the record of Pilate's questioning Jesus concerning His status as King of a Kingdom. Jesus answered: "My Kingdom is not of this world." Suppose it had been of this world? Suppose the Christ had come to establish a Kingdom of the earth?

The first difference in the story, had His Kingdom been of this world, would surely be the defense put up by His followers. Jesus said: "If my Kingdom were of this world, then would my servants fight that I should not be delivered. . . ." Of the eleven who were with Him when He was taken prisoner in Gethsemane, only one had a sword, and Jesus took that from him with the comment, "They that take the sword shall perish by the sword." Had Jesus come from Heaven to found an earthly Kingdom, there would have been a real fight in His earthly defense. In fact, His army would have been organized at the popular stage of His ministry when "great crowds followed Him."

If Jesus' Kingdom had been of this world, I am also sure He would have used His supernatural powers to see that His subjects prospered in the world. Obviously, they were, for the most part, a poor lot—the simple fisher folk. Following Jesus seemed to gain them no worldly prosperity. If a Kingdom of this world were His goal, I believe His subjects today would prosper with far greater unanimity than they do.

If His Kingdom had been of this world, I don't believe He would have allowed suffering, sorrow, and pain among His subjects. If His rewards and dividends were payable in a worldly Kingdom, He certainly would not have allowed heartbreak then, and He would not allow it now.

If a worldly Kingdom were the end of His works, He would not allow death among His subjects and would not have died Himself. If His Kingdom had been of his world, then the principal life of Himself and His subjects would have been here and now.

If His Kingdom had been of this world, His subjects would have no inheritance in Heaven. If it had been of this world, then I would not be saved in the highest meaning of that term. My heritage would entirely be here, and there would be nothing awaiting me there, where "flesh and blood cannot inherit the Kingdom."

It seems to me that there is suggested in this quotation from Jesus the answer to a lot of our questions as to why there is pain and suffering in the world and why there are so many that seem to fail to receive the blessings on this side that their Christian lives deserve. We believe the fullness of blessings will be on the other side. To that end He must have declared, "My Kingdom is not of this world."

Bulletin, Calvary Baptist Church  
Lexington, Kentucky

►There is a direct cause-and-effect relationship between cigarette smoking and lung cancer, according to a report by seven experts who have made a thorough review of scientific evidence. The American Cancer Society, the American Heart Association, the National Cancer Institute, and the National Heart Institute organized the Study Group on Smoking and Health last June.—Survey Bulletin.



## Final Reminder of the Hospital Charity Offering

This patient was admitted to one of our Baptist Hospitals with third degree burns. It was necessary to amputate both legs above the knees in order to save his life. The man's life was saved and he was won to Christ during his stay in the Hospital.

The doctors made no charge for their services. His hospital bill for 55 days amounting to \$1,043.40 was paid by Charity Funds.

As the man left the Hospital he said, "Everybody here has been so good to me. I'm going home to live a different life. I'm a changed man. Thanks to everybody for everything."

GIVE GENEROUSLY AND MAKE IT POSSIBLE FOR OUR BAPTIST  
HOSPITALS TO DO MORE OF THIS KIND OF WORK

**WORLD MISSIONS YEAR**

R. LOFTON HUDSON



**"We who call ourselves Christian must take responsibility for world missions."**

Why should some people have the gospel presented to them many times when others have not heard it once? This question was presented to me several years ago. I have never gotten away from it.

As a pastor I cannot help but feel the weight of all of our mission cause—associational, state, nation, world. All of these are fostered in our World Missions Year. I am for every one of them. But it seems to me that all eyes ought to be turned to the "world" aspect of this missions emphasis. Millions have never head of Christ once.

It impresses me very deeply when I hear missionaries tell of Nationals who ask "Why did you wait so long to come? Why could not someone have come before my father and mother died? They never heard of Jesus Christ." Missionaries have a hard time answering such questions.

They might say that our Christian churches had to build a strong home base first. Or they might just take a fatalistic view and say that it was not in God's plan. I heard one say recently that he answered such a question by saying, "Someone failed. They just did not try hard enough." Perhaps this is as good an answer as any. But it makes me feel badly.

It is not enough to say that "Christ is the Answer." True, He is all-powerful and all-compassionate. He is the way, the truth, and the life. But Christians are the medium through which the love and truth of God is to be revealed to the lost world. "As the Father hath sent me, even so send I you." In a way, Christians are the answer to modern problems. Real Christians, and Christians all over the world.

We who call ourselves Christians must take responsibility for world missions. No one else will if we do not.

A year which we call World Missions Year, devoted to emphasis on missions, will begin for many of us a lifetime devoted to missions. God grant it!

►Theodore F. Adams, president of the Baptist World Alliance, and Howard Butt, Baptist lay evangelist, will be among the speakers who will address the Southern Presbyterian Men.

**Georgetown College Youth Teams Active**

GEORGETOWN, Ky. — April 18 — Teams of Georgetown College students have been active in youth revivals during the past few weeks. Four revival teams, sponsored by the Baptist Student Union, were in revivals during the spring vacation, March 31 to April 7, at Petersburg Baptist Church, Silver Grove Baptist Church, Wallins Creek Baptist Church, and Bethel Baptist Church of Beech Grove.

During the week end, April 12 to 14, five of the Baptist Student Union teams held revivals at Little Flock Baptist Church of Shepherdsville; Walnut Street Baptist Church of Evansville, Indiana; Cecilia Baptist Church, Ballardsville Baptist Church, and Evergreen Baptist Church.

On April 19 teams of the Baptist Student Union will be in Morehead, Butler, Perryville, and Blackford. On April 28, a team will be at Union City. During May, youth teams are planned for Spottsville and Ashland.

At present plans are being made for week end youth-led revivals during the summer. Any church interested in having one of these teams sponsored by the Baptist Student Union should contact Dr. Glenn Yarbrough, Director of Religious Activities, Georgetown College.

**Prayer Requested for Revival in Taiwan**

Box 405  
Southern Baptist Seminary  
Louisville 6, Kentucky  
April 17, 1957

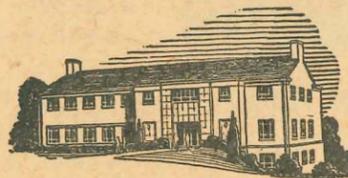
EDITOR  
THE WESTERN RECORDER  
Baptist Building  
Louisville 2, Kentucky

Dear sir:

I am a Southern Baptist missionary serving in Taiwan (Formosa) and would like to present to you for your own prayer interest as well as for readers in Kentucky an opportunity for a very definite prayer for some work on the mission field. You may remember that last fall an evangelistic campaign was held in Hong Kong with splendid results. We are planning something of much the same nature.

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**SUMMER TERM BEGINS JUNE 10**

From May 5-19 our first Island-wide Evangelistic Campaign will be held with all of our sixteen churches co-operating, reaching from the northern tip of the island down to the southern tip. Speakers from Korea, Hong Kong, Japan, Indonesia, and the U. S. will assist our own local pastors and missionaries. We are expecting the Lord to do wonderful things for us.

I will not be returning to Taiwan until July of this year and so will be too late to help with the preaching ministry, but I feel that I can have a very definite part in the program by presenting this as a prayer opportunity to our people here in the States. I am trying to enlist 100,000 to join in prayer with their Chinese friends and missionaries on Taiwan. Everywhere I have gone, the response has been so spontaneous and gratifying. I feel sure that if you have room in the WESTERN RECORDER and it is convenient, there would be a good response among our readers in Kentucky. If it is not possible to place a short call to prayer in your paper, I will most certainly understand and know that you will do what you can among your own friends to enlist them in prayer.

Fraternally,  
W. Carl Hunker

**Missouri WMU Workers Killed In Auto Wreck**

JEFFERSON CITY, Mo. — (BP) — Two office workers for the Woman's Missionary Union of Missouri here were killed recently in an automobile wreck while en route to a WMU convention in St. Louis.

A field secretary for the state WMU organization was injured and a fourth passenger in the car escaped injury.

Editor H. H. McGinty of the state Baptist paper, Word and Way, said the workers killed were Mrs. Helen Stacy and Mrs. Bernice Scrivner. Mrs. A. B. Constantz, driver of the car, was injured. The other passenger was Miss Mary Bidstrup, associate secretary of the state WMU.

►Miss Johnie Barnhart, YWA president at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will become YWA and GA secretary of the Woman's Missionary Union of Oklahoma on June 1.

**CHILDREN'S PAGE**

*The Dreamland Mixup*

By HAZEL T. HARSTON



On Sandman's Hill in Dreamland stood Sleepy Castle where the Jolly Sandman lived and in a large storehouse near the castle the Sandman kept his dreams.

On the shelves were tickly dreams, wiggly dreams, crawly dreams, swimming dreams, climbing dreams, crying dreams, and kicking dreams. In one section there were scary dreams and some nightmares.

These scary dreams and nightmares were for the boys and girls who ate too much cake, pie, or candy before they went to bed.

Each night the Sandman filled his bag with sand and an assortment of nice dreams. He also packed a few scary ones and some nightmares. As he went on his way he sprinkled sand in the children's eyes and left a dream.

He left nice dreams if they had been good and eaten all their vegetables, bread, fruit and drunk all their milk.

For those who had eaten their pie and cake first, he left nightmares. This he did because he wanted to teach them to eat what was best for them.

One day while the Sandman was sleeping the mischievous elves, who lived in Dreamland, broke into the Sandman's storehouse.

One elf said, "Let's have some fun. We will mix the dreams."

Another elf answered, "That will be lots of fun."

All the elves skipped about the room and had a wonderful time exchanging tickly dreams for kicking ones, squirming dreams for crying ones, running dreams for swimming ones and wiggly ones for falling ones.

Jolly Elf said, "I tell you what we'll do. Let's draw straws to see who will sprinkle sand in the Sandman's eyes and . . ."

Jokey Elf cried out, "Wee-ee-ee, that will be fun and when night comes we can take the dreams and have fun."

"Line up and let's see who is to be the lucky one," Jolly Elf continued.

The elves drew a straw. When they had drawn, Sassy Elf called out, "Looks like I am the one. Hand me that sand-bag. I'll be back in a few minutes and it's getting late." Slinging the bag over his shoulder away he went.

Very soon he was back and commanded, "Pack your dreams and some nightmares and let's get started."

Gleefully, they packed the wiggly, tickly, crawly, kicking, crying, swimming, running, squirming, and scary dreams and some nightmares, then started out.

They came to prim Miss Josephine's house first who always dressed just so with her high-necked blouses and long skirts. She always said and did the proper thing at the proper time.

For her they left a dream of the pastor talking to her at a church social

and when she looked down she was standing before the pastor without her shoes on.

The elves watched how embarrassed Miss Josephine was gleefully until she awoke and said, "I just do declare! I'm glad it was only a dream."

Away scampered the elves to a boy's house who was called "Roly Poly" Johnson because his tummy stuck out so he could hardly see over it. As they selected a nightmare for him, he mumbled sleepily, "Please, Mother, just one more piece of pie."

They gave him his nightmare and then watched. "Roly Poly" ran away from a chocolate cake, coconut pie and cream pie. As they caught him they splashed some in his face. He stuck his head under the cover and screamed, "I won't eat as much pie next time. Please stop." And then he woke up.

By this time the Sandman waked and said, "My, I overslept. I'll have to hurry." After he had dressed he found his bag and dreams gone.

"It's those elves," he stated.

Away he hurried and found them at Billy Wright's house. Instead of leaving him a scary dream, they gave him a dream in which he walked again just like the doctors had told him he could if he would try and try.

The Sandman said, "Elves, you have done some bad things but you have done some good things. Give me the sandbag and dreams and I will finish delivering them. You had your fun; now go back to Dreamland."

The elves went back but as they went Solemn Elf said, "I had fun but the best was when Billy woke up and said, 'Mother, I will try to walk and some day I believe with practice that I can.'" (Baptist Press Syndicate. Publishing rights reserved.)

►H. C. Chiles, pastor, First Baptist Church, Murray, is evangelist in a revival with Highland Baptist Church, (May 6-17) Cincinnati. E. M. Helton is pastor.

►E. M. Skinner, pastor, Victory Baptist Church, Providence, Ky., is assisting Lyn Claybrook (pastor) in a revival at Harriman, Tenn. Claybrook formerly was pastor of the church at Oneida.

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# The Philosophy of Verbal Inspiration

(Continued from page 8)

ed conviction that the word of Scripture is the word of God" (op. cit., p. 146). This attitude is openly stated in Acts 4:25, "Who, by the Holy Spirit, by the mouth of our father David . . . didst say . . ."

Richard Rothe makes the admission that every non-believer in v. i. must face

Our authors [of the New Testament] look upon the words of the Old Testament as *immediate* words of God, and adduce them expressly as such, even those of them which are not at all related as direct sayings of God. They see nothing at all in the sacred volume which is simply the word of its human author and not at the same time the very Word of God Himself (Cited by Warfield, *Op. cit.*, p. 177).

Emil Brunner, though hesitant in his earlier books, finally admits, "The doctrine of Verbal Inspiration was already known to pre-Christian Judaism . . . and was probably taken over by Paul and the rest of the Apostles [the New Testament authors]" (*The Christian Doctrine of God: Dogmatics, Vol. I* [Philadelphia: The Westminster Press, 1949], p. 107).

## CONCLUSION

Verbal inspiration reasons thus: not only does the Bible tell us of the full redemptive work of Christ with all its historical roots, ethical and eschatological perspectives, but it also gives us a consistent doctrine of the inspiration of the writings which record this salvation-history. Since our only knowledge of the historical self-revelation of God comes to us in the scriptures it seems reasonable to assume that there was Divine guidance in the production of that scripture.

But we are not left to such a generalized conclusion. As a matter of fact the scriptures have much (not little) to say about the subject of their own inspiration and authority. Christ and his apostles teach a consistent doctrine of the writings which record the primary revelation.

How then, asks v. i., can we accept the Bible's testimony to our salvation wrought by Christ and deny its testimony to its own inspiration? If the writers are unreliable in what they have to say about their own inspiration are they suddenly transformed to reliable guides when they tell us of Jesus? Can we trust what Jesus told us about the other world, when we can not trust what He told us about things in this world (the inspiration of the scriptures of which he is Lord)? Can we trust our unending future into his hands when He was a child of his time in his idea of the past (the Old Testament writings)? Tasker wisely states, "The testimony of our Lord to the Old Testament

and His claims to divinity are, it would seem, more closely associated than many in our days are prepared to acknowledge" (*Op. cit.*, p. 38).

Not until the neo-orthodox and neo-liberals face the full implications of this issue are they likely to convince verbal inspirationists of the error of their ways.

Warfield, as usual, penetrates to the heart of the problem,

[If there must be an] abandonment of the doctrine of plenary inspiration, it is not enough to say that we are compelled to abandon only a "particular theory of inspiration," though that is true enough. We must go on to say that that "particular theory of inspiration" is the theory of the apostles and of the Lord, and that in abandoning it we are abandoning *them* as our doctrinal teachers and guides, and as our "exegetes" in the deep and rich sense of that word . . . (*Op. cit.*, p. 180).

It is no surprise to v. i. when half a century after the above was written, Emil Brunner, who refuses the self-testimony of scripture, tells us we can criticize the doctrine of the apostles (*Dogmatics I*, 47), or produce writings which might even "surpass" their New Testament (*Revelation and Reason* [Philadelphia: The Westminster Press, 1946], p. 127). Those who abandon the Biblical doctrine of inspiration seldom stop there.

For a more complete, adequate and superior statement of the position adopted in this article may we suggest, besides the books already cited, *The Infallible Word*, edited by the Presbyterian, Stonehouse; *The Pattern of Authority*, by the Southern Baptist, Bernard Ramm; and *Supreme Authority*, by the South African, Geldenhuys.

It is not to be imagined that we are blind to the objections against v. i. These will be considered in an article to follow, "Verbal Inspiration, Defensively Considered."

## Sunday School Board Meeting to be Held

NASHVILLE, Tenn. — (BSSB) — The semi-annual meeting of the Baptist Sunday School Board will be held July 24 and 25th at Ridgcrest Baptist Assembly, Ridgcrest, North Carolina. Dr. James L. Sullivan, executive secretary-treasurer, announced. Board committees will begin meeting on the evening of the 23rd.

The 50-member board will meet in connection with the celebration of the 50th anniversary of the Assembly, and the dedication of the Children's Building, which was completed last year.

Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, will be the dedication speaker.

Rev. Harold D. Tallant, pastor, First Baptist Church, Madisonville, and Rev. A. B. Colvin, 211 High School Avenue, Lebanon, are the Kentucky members of the Board.

## A. L. Meacham Honored By LaGrange Church

LaGRANGE, Ky. — A. L. Meacham, for four years pastor of DeHaven Memorial Baptist Church, here, was honored by his congregation on the occasion of his birthdate last April 12. The program was built around the general idea of a "This Is Your Life" feature, and was sponsored by the Y.W.A. girls of the church under leadership of Mrs. T. L. Bell. Church auditorium was filled to capacity by members and visitors.

Pastor Meacham was born April 12, 1913 in Christian County, the fourth child of A. W. and Sallie Powell Meacham. His mother still lives in the house where she went as a bride. He received training at Bethel College, Russellville, Campbellsville College, Campbellsville, and at Georgetown College where he was graduated. He taught five years before entering Southern Seminary. While a teacher he married Miss Helen Hale at Herndon, Ky. After graduation from Dawson Springs Baptist Church. Numerous guests from near and far were present, taking part on the program, including his mother, three sisters and two sons.

On behalf of the church, Clyde Taylor presented the pastor with a suit of clothes and Mrs. Meacham with a commemorative bracelet. Reception followed service.

## Tennessee College Share Clark Estate

KNOXVILLE, Tenn. — (BP) — Tennessee Baptist Convention's senior colleges shared in the estate of the late Dr. Harry Clark of Knoxville, Tennessee educator prominent in Baptist life. The Clark estate provided \$4,342 to Carson-Newman College, Jefferson City; \$4,198 to Union University, Jackson, and \$3,619 to Belmont College, Nashville.

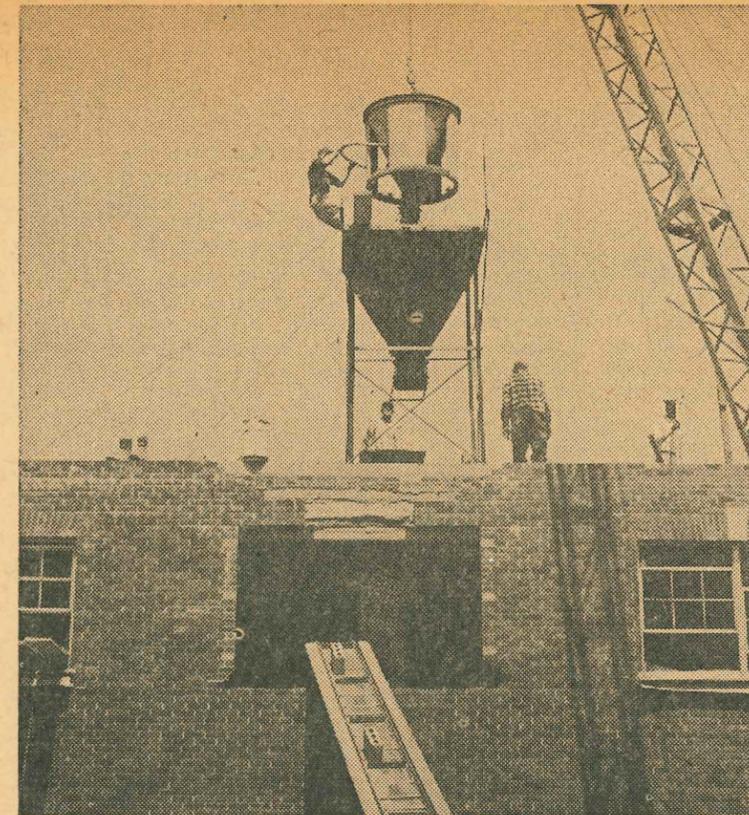
Dr. Clark was a former superintendent of Knoxville city schools and president of Tennessee College for Women.



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**Clear Creek Baptist School PINEVILLE, KY.**



**THIS FLOOR IS TOPS.** The new dormitory for men at Georgetown College is stretching toward completion. With good weather prevailing, the building should be finished in plenty of time for the fall semester. The new dormitory is the first all-new men's residence hall constructed at Georgetown since Pawling Hall was built in 1844.

## Georgetown Graduates Go As Foreign Missionaries

RICHMOND, Va. — Rev. and Mrs. David L. Jester, of Brooklyn, N. Y., were among the 16 young people appointed missionaries by the Southern Baptist Foreign Mission Board at the opening session of its semiannual full meeting in April. They will serve in Nigeria.

The son of Dr. and Mrs. William L. Jester, Southern Baptist missionaries in Nigeria since 1946, Mr. Jester was born in Shinyanga, Tanganyika, East Africa, where his parents were missionaries with another mission group. He lived in Tanganyika and Kenya, also in East Africa, until high school years when he moved to Louisville, Ky.

He received the bachelor of arts degree from Georgetown (Ky.) College, the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, and the master of arts degree from Teachers College, Columbia University, New York. Since 1955 he has been working on his doctorate at Teachers College.

Mr. Jester is pastor of Kenilworth Baptist Church, Brooklyn, where he has served since June, 1954. Prior to that

he was pastor of Zion Baptist Church, North Vernon, Ind., Royal Ambassador director for the Elkhorn Baptist Association in Kentucky, and state Royal Ambassador worker for the Mississippi Baptist Convention.

Mr. Jester told the Board that at a very early age he felt God wanted him to be a missionary but rejected the feeling. During his senior year in high school, after he had again tried to put away the feeling that he should be a missionary, he dedicated his life to do what God wanted him to do; and during his junior year in college he made public his decision to be a missionary and began preparing to do educational mission work.

Mrs. Jester, the former Marie Hans and a native of Shelbyville, Ind., moved to North Vernon, Ind., with her family at a very early age. She received the bachelor of arts degree from Georgetown College and the master of religious education degree from Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville.

She worked in the library at Brooklyn College from July, 1954, until March, 1956. Prior to that she was a library worker at Southern Seminary and a

summer worker in California for the Southern Baptist Home Mission Board. She said that foreign missions was made very real to her by a missionary during a Vacation Bible school when she was a child, and while in high school she surrendered her life for foreign mission service.

Mr. and Mrs. Jester have a daughter, Lisa Anne, six months.

Other young people appointed at the April meeting of the Board are: T. Keith Edwards, South Carolina, and Alice Blankenship Edwards, North Carolina, for Nigeria; Cecil H. Golden and Claire Mabry Golden, Alabama, for Honduras; Donald R. Heiss and Joyce Sheckler Heiss, Ohio, for Japan; Russell B. Hilliard and Patsy Bassett Hilliard, Georgia, for Spain; Edward W. Nelson, Iowa; and Gladys Samp Nelson, South Dakota, for Chile; G. W. Schweer, Missouri, and Wanda Beckham Schweer, Oklahoma, for Indonesia; and W. L. (Wimpy) Smith, Texas, and Beverly Hefley Smith, Arkansas, for Argentina.

These appointments brought the total number of active Southern Baptist foreign missionaries to 1,141.

Churches interested in securing the play, "Christ in the Concrete City," by the Maskrafters, a student group of Georgetown College, may contact Kenneth C. Fendley, director of public relations, Georgetown, Ky., for details as to entertainment of cast, cost involved, and a possible date.

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## LET'S GO TO GLORIETA

The Training Union Department is sponsoring a two weeks chartered bus tour to Glorieta, New Mexico for the Third Training Union Assembly. The bus will leave Louisville on June 16; arrive at Glorieta on June 20; return to Louisville on Saturday, June 29.

**COST OF TOUR .....\$77.50**

### WHAT THE TOUR INCLUDES

**TRANSPORTATION**—Complete transportation from Louisville to Glorieta and return to Louisville.

**SIGHT SEEING**—In addition to the things enroute short sight seeing trips while at Glorieta a small charge may have to be made for these trips but they will be free if possible.

**LODGING**—Will be furnished for the four nights on the trip out and the three nights return trip. Accommodations will be in Motor Courts or Hotels with three or four to each private room. Arrangements can be made for single or double room.

**INSURANCE**—Travel insurance from time you leave Louisville till you return. Medical insurance while at the assembly.

### WHAT IS NOT INCLUDED IN TOUR

**TRANSPORTATION**—To Louisville and from Louisville to your home.

**MEALS**—No meals are included.

**GLORIETA**—Registration fee of \$2.50 and expenses at the assembly are not included. Reservation at Glorieta HAVE BEEN MADE through the state office. You may secure your reservation at the time you make your tour reservations.

### HOW TO MAKE RESERVATIONS

The accommodations are limited, so an **EARLY RESERVATION IS NECESSARY**. Reservations are guaranteed with a deposit of \$20.00 which should be included with your request to go on the tour. Mail it to the Baptist Training Union Department, 127 E. Broadway, Louisville, Kentucky. The deposit will apply toward the total cost of the trip and will be refunded in full if you change your plans before June 1 and we receive notification by that date. In the event someone else is secured to take your place, a refund would be possible after June 1.

Final payment of the entire trip is due before June 16, the day of departure. (This is due to the fact that we will be leaving Louisville on Sunday and any money paid at that time would not be deposited in the bank.)

### COUPON FOR MAKING RESERVATIONS . . .

Mr. James Whaley  
127 E. Broadway  
Louisville, Kentucky

Dear Mr. Whaley:

Enclosed you will find twenty dollars (\$20.00) reservation fee for the tour to Glorieta. Please reserve for me at Glorieta the following accommodations (check one):

—Two People Per Room—Private Bath.....\$6.00 Each  
—Four People Per Room—Private Bath .....\$5.00 Each  
—Four People Per Room—Bath On Hall .....\$4.25 Each  
—Dormitory—Bath On Hall .....\$3.50 Each

(The above rates per person per day with meals and linens furnished.) I understand that before departure from Louisville, June 16, I am to pay the Training Union Department \$57.50 for the balance of the cost of transportation and lodging enroute to Glorieta and return. Also \$2.50 for my registration fee at Glorieta.

Please send the mailing address of the places we will stop enroute to me at the following address:

.....  
.....  
.....

Signed .....

Please check age group: **ADULT**—**YOUNG PEOPLE**—**INTERMEDIATE**

## Asks Prayer for Revivals President Taiwan Baptists

Dr. Leon H. Chow, president of the Taiwan Baptist Convention, has sent to Southern Baptists, through the Foreign Mission Board, an urgent appeal that they join Baptists of Taiwan (Formosa) in prayer for a "mighty outpouring of the Spirit of God" on the island during the simultaneous evangelistic crusade, May 5-19.

Dr. Chow said: "God-called men are leaving their children and conventions and seminaries in the United States, Hong Kong, Japan, Korea, and the Philippines to help in the preaching; but without great prayer their sacrifices and efforts cannot be fruitful.

"This is a special request for prayer. We make it with high expectation and strong hope. We all know that as we share in the labor we shall also share in the joy of harvest. Some people are setting aside May 4 as a special day of fasting and prayer that God may pour out his blessings on the crusade and in the growth of the churches thereafter. You may be led to join us in this, too, and share in our Father's reward."

Three Southern Baptist leaders are going from the States to take part in the campaign. They are Dr. Leonard Sanderson, secretary of evangelism of the Home Mission Board; Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention; and Dr. Vernon B. Richardson, pastor of the University Baptist Church, Baltimore, Md. Southern Baptist missionaries and national leaders from other countries of the Orient will also help during the revival.

The campaign is sponsored by the Taiwan Baptist Convention and the Taiwan Baptist Mission.

►Field Secretary Marshall D. Mines, of Tampa, Florida, and Pastor Harold Songer, Westside Baptist Church, Louisville, visited Western Recorder offices April 18. Secretary Mines was conducting a revival with Pastor Songer's church. Songer is also a Floridian—Miami area. Brother Mines' field of work is with the Tampa Bay and Pinellas Baptist Associations.

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## Sunday School Department

ROY E. BOATWRIGHT,  
State Secretary

### Associational Sunday School Work for 1957-58

In the near future each Association will give time and prayer to the selection of a new Associational Sunday School Superintendent. Much of the success or failure of Sunday school work in the Association will depend on the Superintendent. If a superintendent is doing good work and if it be possible for him to serve another year in most cases it would be wise to re-elect him. The nominating committee will do well to consider the type of work which is expected of the Superintendent. Here are some duties which most Associational Superintendents will assume:

- (1) Enlist a complete staff of officers and send each officer's name, address, and office to the State Sunday school secretary.
- (2) Train the officers in a clinic each year.
- (3) Plan a program of associational Sunday school work a year in advance.
- (4) Train and plan with the officers at the monthly associational officers' meeting.
- (5) Lead the association to attain and maintain the associational standard.
- (6) Plan the program for the regular meetings.
- (7) Promote attendance for the regular meetings.
- (8) Know the responsibilities of the other officers and lead them to function effectively.
- (9) Promote attendance at Ridgecrest, Glorieta, state conventions, assemblies, clinics, and other general Sunday school meetings.
- (10) Lead the association to provide sufficient funds for the promotion of associational Sunday school work.

### Use the Sunday School To Win the Lost

Many revival meetings are now in progress and many more will be held later in the summer and fall. Every church is anxious to win as many people to Christ as possible. The Sunday school can aid in this work.

We are told in Deuteronomy 31:12 to "Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." This is the work of the Sunday School.

A church that has more enrolled in Sunday School than church members will usually win more to Christ than the church which has fewer Sunday school members than church members. A church which has 125 enrolled in Sunday school for every 100 church members will as a rule, have a ratio of about one baptism for every eight church members. The ratio in the Convention for the past number of years has been about one baptism for every 20 church members. This being true each church should seek to increase the Sunday School enrolment.

Here are some other reasons why we should make the most of our Sunday schools in the work of evangelism:

- (1) The Sunday schools have soul winners in them. The teachers and officers are the best equipped people in the church to do this type of work.
- (2) The Sunday schools have lost people in them. At present a conservative estimate would be about 700,000 lost people enrolled in the Sunday schools of church affiliated with the Southern Baptist Convention. About 20 per cent of the Sunday school enrollment is lost.
- (3) Teaching the Bible in the Sunday school prepares the hearts for evangelism.
- (4) Our Sunday schools have graded lessons, graded pupils and adequate buildings all of which contribute to evangelism because the individual is ministered to spiritually.
- (5) The Sunday school officers and teachers work faithfully in putting people into the preaching services. This is of supreme importance as the Sunday school hour should be a preparatory time for the worship service.

Here are some ways the Sunday school may be used in maximum degree in winning the lost to Christ.

- (1) Use the Sunday school to do more effective Bible teaching.
- (2) Use the Sunday school to locate the lost.
- (3) Use the Sunday school in an effective visitation program.
- (4) Use the Sunday school by putting more people to work.
- (5) Use your Sunday school to start additional schools and missions.

May this year be the best year for Kentucky Baptists in evangelism.

### Standard Sunday Schools

| Church           | Pastor            | Superintendent                           |
|------------------|-------------------|--|
| Owensboro,       | Macedonia         | (Davies-McLean)                          |
| Clyde Voyles     | Harley Wilder     | Louisville, Rockford Lane (Long Run)     |
| Ercil L. Barker  | Bill Baker        | Bernstadt, Swiss Colony (Laurel River)   |
| Caleb McFadden   | E. C. Binder      | Harrodsburg, Bruner's Chapel (Mercer)    |
| R. B. Hooks, Sr. | J. C. Lay         | Louisville, 23rd and Broadway (Long Run) |
| H. E. Rowlett    | Myrvin T. Compton |  |

## Points of Interest In Illinois Shown

CHICAGO — (BP) — Here are points of interest related to Southern Baptist work in Illinois which those planning to attend the 1957 Southern Baptist Convention in Chicago next month might like to visit.

**Carmi**—State Highway 1, site of Baptist Children's Home operated by Illinois Baptist State Association. Carmi is in southeast part of the state.

**Carbondale**—on State Highway 13 and U. S. 51 in southern Illinois. Site of office of Illinois Baptist State Association and of Southern Illinois College of the Bible, on campus of Southern Illinois University.

**Campaign-Urbana**—U. S. 45 in east central Illinois. Site of Chair of Bible on campus of University of Illinois.

**Pickneyville**—State Highways 13, 127, in southwestern section of state. First Baptist Church of Pickneyville is where Illinois Baptist State Association was organized in 1907. Ten miles north of city on Highway 127 in Lake Sallateeska, 80-acre summer encampment and assembly grounds of state association.

**Jonesboro**—U. S. 51 in extreme southern part of state. Site of First Baptist Church, oldest Southern Baptist church in Illinois and second oldest church in the state with a continuous history.

**O'Fallon**—near E. St. Louis. The oldest Baptist church in Illinois—Bethel Baptist Church—is located about five miles south of O'Fallon in the country.

►Pastor George Riggs, Victory Memorial Church, Louisville, was evangelist in a revival at Bardstown Baptist Church, Bardstown, of which Dr. J. T. Burdine is pastor.

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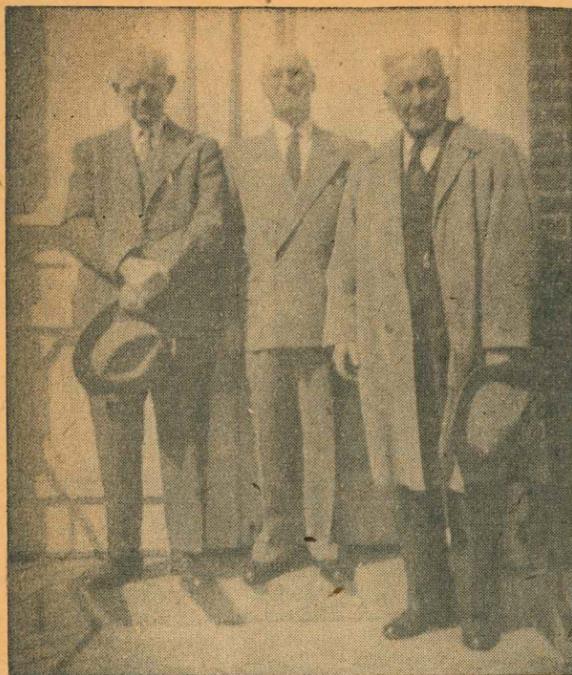
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**TWO OLDEST DEACONS AT MAYS LICK.**—Pastor A. D. Odom (middle) is shown congratulating the two oldest members and deacons at the First Baptist Church, Mays Lick. W. H. Collins (left) was born in Mason County, Kentucky, November 29, 1868, and became a member of the church in December 1893. R. T. Owens (right) was born in the same county March 6, 1870, and became a member in December 1911. They are 88 and 86 years of age, respectively. Together they have devoted 108 years of service in the May Lick Church.

business lives and all giving of their time graciously and generously as good stewards of the Lord Christ. In truth, it would not be easy to assemble a more impressive group of outstanding business men in Dallas or elsewhere for any purpose.

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### “Private Audience”

WASHINGTON, D. C. — Although it had been rumored that Vice-President Nixon, during his March 17th visit to the Pope, would announce a decision of the Eisenhower administration to appoint an American Ambassador to the Vatican, the subject was not even mentioned and the Vice-President told newspapermen he anticipated no change in United States policy.

Mrs. Nixon, a Methodist, kissed the Pope's ring before television cameras and received a gold rosary. Her husband wore striped trousers and a cut-away coat and received a papal gold medal in an ivory case. He and the Pope covered Africa, Asia, the cold war and world peace in twenty minutes of a “private audience.”—Church and State, April, 1957.

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## Suffering At the Cross

By LAWRENCE MARTIN, Pastor  
Auburn Baptist Church, Auburn, Kentucky

“And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha” (John 19:17).

“And he, bearing his cross, went forth . . .” It was around nine o'clock in the morning. The streets of Jerusalem were packed with multitudes of people who crowded close to get a glimpse of the one who was to die. Roman soldiers, armed against any possible uprising, cleared the way through the narrow and winding streets. After them, and before other guards, came the prisoner, making his way slowly and with difficulty because of the burden he bore.

Finally he staggered, but with resolute determination steadied himself, and resumed the death march. And then again he faltered, only to receive the prods of a soldier and the jeers of the crowd. Then it became clear that he could not go on. Beneath the weight of the huge wooden cross he fell, and did not for awhile arise. For the physical and mental strain of the night before had been too much for him.

It was in the wee hours of the morning that he, arising from prayer in the Garden had gone forth to meet arresting soldiers, led by the disciple who had betrayed him, and directed by the religious leaders of the day. To their own courts and to those of the Gentiles they had led him. With no compunction of conscience they had accused him falsely. With shouts of fiendish glee they had heaped their blows upon his body, stripped his back and laid the whip to it; mocked him and cursed him and spit upon him. Placing upon him a purple robe, they had put a reed in his hand and a crown of thorns upon his head and mocked him.

But the crown of thorns was appropriate, for he is Prince of sufferers. On that head are many crowns, and this one is not the least. Well had the prophet spoken centuries before: “He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not.”

Upon arrival at the place of crucifixion, they offered him wine mixed with gall, but he would not drink. He chose rather to face the ordeal of the cross in full command of his faculties, suffering to the utmost for those whom he came to redeem. The sound of spikes being driven resounded over the hillside, but there was no cry of pain from the lips of the one whose hands and feet were

being pierced. Only when the cross was lifted and thrust into the hole in the ground, causing every muscle and nerve of his body to quiver, was there a cry from his lips—and it was a prayer: “Father, forgive them, for they know not what they do!”

As his loving mother, his friends, and some of his disciples stood at a distance, with broken hearts, soldiers at the foot of the cross cast dice to decide which of them should have his clothes. An inscription was brought and placed above his head, which read, “This is Jesus, the King of the Jews.” “This is Jesus,” the Name that is above every name! “This is Jesus the King”—and there is no greater in heaven and earth! “This is Jesus, the King of the Jews” and although despised and rejected by his own, he is to be crowned and glorified!

Three hours have passed. It is now noon. Suddenly and without warning, there is darkness at noonday, as if God the Father in his righteousness and holiness will not look upon the dastardly deed which the children of men in their hardness of heart have committed. From out of that darkness comes a piercing cry, “My God, my God, why hast thou forsaken me?” The human qualities of Jesus have in that brief moment gained ascendancy and he feels alone in the suffering of that hour. He thirsts. He is offered only vinegar.

By three o'clock in the afternoon it is clear that he has won the victory. His soul now rests with the Father, secure in his love. Again there is sunshine upon the face of the earth. Light

there is in the hearts of men, too, who would have the light of the gospel of the Son of God to shine unto them.

The physical suffering of that day, great though it was, was but nothing compared to the spiritual suffering for us for whose reconciliation to God he died. And the suffering did not end that day. That great heart still grieves because of the disobedience of a lost world and because of the lack of consecration on the part of those who call themselves Christian. Like the multitudes that day, men of today know not what they do!

►William C. Doster, chairman of the humanities division at Ouachita Baptist College, Arkadelphia, Ark., was elected president of the Arkansas College Teachers of English for 1957-58 at the group's annual meeting.

►First Baptist Church, Campbellsville, had its Spring Revival April 22-28 with Pastor James L. Adkins, Walnut Street Baptist Church, Owensboro, the evangelist. Dr. J. Chester Badgett is pastor in Campbellsville.

►Dr. Dale Moody, Joseph Emerson Brown Professor of Christian theology at the Southern Seminary, Louisville, delivered the Layne Foundation Lectures at New Orleans Seminary March 27-29 on the topic, “The Christian Experience of the Holy Spirit.” The Layne Foundation was established through a gift of Mrs. Robert Layne, member of the First Church, Shreveport, La.

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## Big Business--For God

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.

Less than thirty minutes ago I left the Annual Meeting of the Relief and Annuity Board of the Southern Baptist Convention, held in Slaughter Chapel of the First Baptist Church. Both state and local board members were present.

It was my first time to attend a meeting of the Board and I must confess that it was one of the most rewarding experiences of my life. There at the head of the table, around which were gathered the members of the Administrative Committee, sat the presiding officer, Clare Zachry, one of the truly great business men of the Dallas area.

As president of Southern Union Gas Company, and a member of the International Board of Directors of that organization, Mr. Zachry was scheduled to attend a conference of his company in Ohio today. He had informed his group, however, that he would not leave Dallas until he had first attended the meeting of the Relief and Annuity Board. This man gives literally hours upon hours of his time in behalf of the kingdom without any compensation or thought of public reward. Being a deacon of the First Baptist Church of Dallas, he feels that this is a part of his stewardship of time and talent as a follower of our Christ.

Following the meeting of the Administrative Committee there gathered around the same table the members of the

Finance Committee also composed of outstanding business men of Dallas, all Baptists and active in their respective churches.

There was the chairman, Paul Danna, retired Vice-President of the First National Bank and a deacon of the First Baptist Church. Mr. Danna, I am told, comes to the offices of the Relief and Annuity Board every day of the week to sign papers, and to render other services without material reward. He gives as much of his time as is needed to the work of the chairmanship.

Another member of the Finance Committee was J. M. Higginbotham, Jr., one of the owners of a large wholesale clothing firm and a Baptist who likewise gives freely of his time. Alongside him sat Ben Wooten, President of the First National Bank of Dallas, and a deacon in the Park Cities Church.

Next was Harry Harlan, a realtor with wide interest throughout Dallas, and a deacon in Gaston Avenue Baptist Church. Mr. Harlan inspects every real estate transaction of the Board.

Last of all, there was Gus L. Berry, President of the Metropolitan Savings and Loan Association and a deacon in the Cliff Temple Church.

My heart thrilled as I looked into the faces of these Godly laymen, all active in their churches, all successful in their



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### More Camp Workers



Bill Cooper

Bill Cooper and Bob Key signed "on the dotted line" as Royal Ambassador Camp Workers for this year. Cooper, born in Argentina of missionary parents, is a graduate of Baylor University and is a second year student at this time in Southern Baptist Theological Seminary, Louisville. He is the Chief Counselor for the Royal Ambassador chapters on the Seminary campus. Due to previous commitments Mr. Cooper will serve in only four weeks of camps this year.



Bob Key

Mr. Key, of Murray, Kentucky, is a Junior at Murray State College of that city. He is a member of the First Baptist Church at Murray where he has served as counselor for many years. His previous experience as a staff member in various Royal Ambassador camps in the past will qualify him as one of our most

valuable workers again this year.

Watch this column for further introductions to our camp workers for this summer. Boys desiring to attend one of our state Royal Ambassador camps this year should send in their reservations NOW to Royal Ambassadors, 127 East Broadway, Louisville 2, Kentucky. Send \$1.00 with name, age, rank, name of church, street address and post office, and name of your association. Pay balance of \$12.50 on arrival at camp. Camps open on June 10 and close July 6. State your preference of week you desire to attend—June 10-15, Intermediates and Juniors; June 17-22, Juniors only; June 24-29, Intermediates only; July 1-6, Juniors only.

### Reservations Coming In!

Reservations are already coming in for the big BAPTIST MEN'S RALLY and barbecue to be held at Cedarmore, Friday, June 28. Everybody is invited and your co-operation in sending in your reservations for supper in advance will help us in our planning and will be greatly appreciated. Remember, reservations for the supper are to be made by writing your Brotherhood Department on or before June 21 with \$1.25 inclosed for each individual desiring supper. This request is made necessary due to the fact that we have no funds from which the cost of the meal can be paid. Send your reservations in today!

best ways to organize and operate the Brotherhood organization.

This will be the fourth such trip Schroeder has made to help establish and enlarge Brotherhood work in other countries.

His first trip was to Zurich, Switzerland, in 1953. In 1954 he helped in clinics in Cuba and in 1956 accepted an invitation to Hawaii.

Plans are in progress for Schroeder to go to Australia in spring, 1958, to conduct similar clinics there.

"It is heartening to know of the increasing interest in Brotherhood work in all parts of the world," says Secretary Schroeder. "There seems to be an ever-growing realization that men must shoulder more and more responsibility in our church life if the conquest of this world for Christ is to succeed."

### Alabamaian Joins Sunday School Board Staff of Workers

NASHVILLE, Tenn. (BSSB) — Crawford Howell, minister of education, First Baptist Church, Montgomery, Ala., joined the staff of the Sunday School Department, Baptist Sunday School Board, as secretary of Vacation Bible School promotion on March 15.



Crawford Howell

Howell, a graduate of Howard College and Southern Baptist Seminary held pastorates in Alabama and Kentucky, and was formerly minister of education at Parker Memorial Baptist Church, Aniston, and First Baptist Church, Montgomery. He served two years in the U. S. Army Air Force.

In his new position Howell will promote new Vacation Bible schools as a part of the Southern Baptist Convention's campaign to start 30,000 new churches and mission stations by 1964.

More than 1,500 clergymen have thus far expressed their willingness to cooperate in the Billy Graham Crusade in New York, May 15—June 30.

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### WOMAN'S MISSIONARY UNION

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MISS MARY PAT KENT, Youth Secretary

### Attention Kentucky BWC's Ice Maker for Cedarmore

As you know we have been most anxious to have your contributions in by April, so we can have the Ice Maker in operation for camps at Cedarmore this summer. If your contribution did not get in by that time please send it in anyway to Mrs. W. H. Jaegle, 127 E. Broadway, Louisville 2. We must buy the Ice Maker even if it comes late.—Mary Morehead, State BWC President.

### W.M.U. Awards at the State Meeting

Certificates were presented to the following A-1 Organizations:

Association and Church Organization

ANDERSON

Lawrence—Sunbeams

BELL COUNTY

Riverside—WMS, YWA, GA, Sunbeams

BETHEL

Auburn—GA, Sunbeams

Forest Grove—WMS

Guthrie—WMS, Sunbeams

Mt. Gilead—WMS

Mt. Zion—WMS, YWA, Sunbeams

Second—GA, Sunbeams

Trenton—Jr. GA

Trinity—WMS

Walnut Grove—WMS

BLOOD RIVER

Benton—Jr. GA, Sunbeams

Hazel—2 Sunbeams

Memorial—WMS, YWA

Salem—WMS

BOONES CREEK

Irvine, First—WMS

BRACKEN

Maysville, Central—YWA, Int. GA

Maysville, First—WMS, Jr. GA

CLDWELL

Donaldson—WMS, YWA, Jr. GA, Sunbeams

Fredonia—WMS

Princeton, Second—Int. GA, Jr. GA, Sunbeams

CAMPBELL COUNTY

Bellevue—WMS

CHRISTIAN COUNTY

Kelly—WMS, Sunbeams

Pembroke—GA, Sunbeams

Pleasant Hill—WMS

Salem—WMS

Hopkinsville Second—WMS, Jr. GA, Sunbeams

DAVISS-MCLEAN

Hall Street—WMS, YWA, Int. Jr. GA, Sunbeams

Parrish Avenue—YWA, Jr. GA, Sunbeams

ELKHORN

Calvary—WMS

Dry Run—WMS

East Hickman—WMS

Felix Memorial—WMS

Georgetown—WMS

Grace—WMS, YWA, Int. GA, Jr. GA, Sunbeams

Great Crossings—WMS, YWA, Int. GA, Sunbeams

Porter Memorial—Sunbeams

ENTERPRISE

Calvary, Betsy Layne—WMS

Elkhorn City—WMS

Stone—WMS

GRAVES COUNTY

Liberty—WMS

North Side—YWA

GREENUP

Pollard—WMS

LINCOLN COUNTY

Hustonville—WMS

McKinney—WMS

Stanford—YWA, Jr. GA

LITTLE BETHEL  
Dawson Springs—WMS  
Madisonville, Second—WMS, Sunbeams  
Slaughters—WMS

LITTLE RIVER

Hurricane—WMS

LONG RUN

Beechwood—WMS

Buechel Park—YWA

Carlisle Avenue—WMS, YWA, Int. GA, Sunbeams

Farmdale—WMS

Lee's Lane—YWA, Int. GA, Jr. GA

Maple Grove—WMS

Rockford Lane—WMS

Shively Heights—WMS

Southside—WMS, Jr. GA

Victory Memorial—YWA, Int. GA, Jr. GA, Sunbeams

MERCER

Bruners Chapel—GA

Salvisa—Jr. GA

NORTH BEND

Big Bone—WMS

Florence—YWA

Latonia—WMS

Oak Ridge—WMS

Southside—Sunbeams

Union—Int. GA, Jr. GA, Sunbeams

Walton—YWA, 2 Sunbeams

14TH CONCORD

Barbourville, First—WMS, Int. GA, Jr. GA, Sunbeams

OHIO COUNTY

Rockport—WMS, Int. GA

OHIO RIVER

Marion—WMS

Marion, Second—YWA, Int. GA, Jr. GA

OHIO VALLEY

Sebree—WMS, Int. GA, Jr. GA, Sunbeams

Sturgis, First—WMS, Jr. GA, Sunbeams

OWEN COUNTY

Dallasburg—WMS

New Liberty—GA

Long Ridge—WMS, Sunbeams

Mt. Pleasant—WMS, Sunbeams

Pleasant Ridge—WMS

(Continued next week)

### YOUTH CORNER

#### Summer Time is Camp Time!

With these very warm days, it is not difficult to look ahead to wonderful experiences awaiting Kentucky's YOUTH as we anticipate the camps scheduled throughout our state. In addition to the four State G. A. and the two State Y. W. A. Camps slated for Cedarmore this summer, there are TWENTY-FOUR OTHER G.A. and Y.W.A. camps to be held!

Posters announcing all camps, along with those for Royal Ambassadors have mailed to all pastors in Kentucky. See that this poster is displayed and that the YOUTH make reservations promptly.

#### Girls Auxiliary Camps

Camp Contact Person  
Oneida Institute, Oneida, Ky.  
June 3-7; June 17-21

Mrs. D. C. Sparks, Oneida, Ky.  
Camp Joy, Brownsville, Ky.  
June 17-21; June 24-28; July 15-19

Mrs. Lewis Buckley, Guthrie, Ky.  
Jonathan Creek Camp, Paducah, Ky.  
June 24-28; July 1-5

Mrs. Paul Stewart, Box 602, Paducah

Schafer Memorial Camp, Owensboro  
June 24-28; July 1-5; July 8-12  
Mrs. H. M. Watters, 322 W. 5th,  
Owensboro

Bethany Camp, Owenton, Ky.  
June 24-28  
Mrs. Vernon Prather, RFD 2, Owenton  
Greenup Association  
June 24-28

Rev. John Ivey, Flatwoods, Ky.  
Boone's Creek Camp, Winchester, Ky.  
July 1-5; July 8-12  
Rev. Cova Duvall, Winchester, Ky.

Bethel Camp, Covington, Ky.  
July 8-12; July 29-Aug. 2; Aug. 5-9  
Rev. Chase Jennings, 12 E. Robbins,  
Covington

Shelby County Camp, Shelbyville, Ky.  
July 8-12; July 15-19  
Mrs. Van T. Smith, Finchville, Ky.  
Clear Creek, Pineville, Ky.  
July 8-12

D. M. Aldridge, Clear Creek School,  
Pineville

Sulphur Fork  
July 29-August 2  
Rev. John Hammett, LaGrange, Ky.  
Central Regional, Camp Kavanah,  
Crestwood, Ky.  
July 29-August 2

Mrs. Paul Linde, 4400 Lynnview Dr.,  
Louisville

#### Y. W. A. Camps

Camp Joy, Brownsville, Ky.  
June 17-21  
Mrs. Lewis Buckley, Guthrie, Ky.  
Jonathan Creek, Paducah, Ky.  
June 28-30

Mrs. W. H. Beaman, 214 Cedar Lane,  
Paducah

Shelby County, Shelbyville, Ky.  
June 28-30  
Mrs. Marshall Phillips, Shelbyville, Ky.

Pastor Donald White, Burgin Baptist Church, was the evangelist and Pastor Paul Clark, Bellepoint Church, led the singing in a revival with Pastor Ray Lyons at the Thornhill Baptist Church, Frankfort. The visiting evangelist grew up in the Thornhill community, and was married and ordained in the Thornhill Church. Miss Linda Gaines was organist and Miss Constance Parrish the pianist.

### UNION UNIVERSITY

Fully Accredited—reasonable Rates  
A Co-educational, Senior College  
Education for Christian Leadership

WARREN F. JONES, President  
Jackson, Tennessee

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to sell Bibles, Testaments, good books,  
handsome Scripture mottoes, Scripture cal-  
endars, greeting cards. Good commission.  
Send for free catalog and price-list.  
George W. Nobie, The Christian Co.  
Dept. D, Pentac Bldg., Chicago, 5, Ill.

### Brotherhood Leaders Conducting Clinics

MEMPHIS — (BP) — Two Southern Baptist Brotherhood Commission leaders recently spent a week in Panama conducting Brotherhood clinics.

The two men are George W. Schroeder, executive secretary of the Commission here, and John W. McCall, Memphis, who has been a member of the Commission for 20 years.

These men went at the invitation of R. G. Van Royen, superintendent of Baptist work in Panama, who is anxious to strengthen and enlarge Brotherhood work there.

Working as a team, McCall will bring the devotional message and Schroeder will give the men information about the

For May 19, 1957

By H. C. Chiles

# Abraham And His World

Abraham is one of the colossal characters of history. Other names have come down to us from those early days, but his stands out among them as does the moon in a star-filled sky. He made of life an illustrious adventure, and in so doing he was gloriously right in the light of the verdict of the ages.

Prior to this lesson God had been dealing with Abraham on a personal basis—what he was to be, to do and to have. But now Abraham came into such intimate and personal friendship and fellowship with God that he was entrusted with knowledge concerning the lives of others. It is one thing to be a child of God and to be informed about matters within the family circle. It is far better to be a child of God and, as such, to be taken into the Father's confidence and permitted to share in the knowledge of His purposes and plans concerning those who are not members of His family.

## I. Iniquity. Genesis 18:20-22.

The iniquity of the cities of Sodom and Gomorrah was at its worst, and something had to be done about it. The terrible sins of the inhabitants of these cities and their forgetfulness of God made it necessary for them to be destroyed.

Because of His implicit confidence in Abraham, who was to be the progenitor of the chosen nation, God told him the burden of His heart and revealed to him His secret purpose of bringing judgment upon these wicked cities. It was due to their sacred friendship and intimate fellowship that God confided in Abraham as to what He intended to do. Abraham understood full well what God meant. It was truly wonderful that Abraham's character and dependability were such that God could trust him as He did.

## II. Intercession. Gen. 18:23-33; 19:29.

Abraham never questioned that those wicked cities deserved destruction. Had he listened to leaders in Sodom, Abraham doubtless would have heard that it would be very advantageous to any who would settle there. Perhaps some of them would have boasted of their night life. But God spoke about their impending doom. In the light of God's revelation concerning their impending danger on account of their abounding wickedness, Abraham concluded that there was a possibility that some might be preserved from destruction. Knowing something of God's marvelous grace and great patience, he decided to talk with God about the matter, just as one

friend speaks to another about anything which is on his heart.

This is the first case of intercession recorded in the Word of God. Abraham stands forth as a great intercessor. He approached God in the right spirit. He had faith to believe that God would be fair and just in his dealing with all concerned, even his own nephew, Lot. Had he not felt that way about God, he would not have been justified in thinking that God would listen to his request. Knowing that God was just and righteous, he thought that He would not destroy the good with the bad. He prayed that all the people might be spared for the sake of the righteous.

If, to Abraham's way of thinking, there was a sufficient reason for God to grant mercy, surely to the mind of the Judge of all the earth there would be even greater cause for the averting of destruction. God would never allow the sense of justice in a human being to surpass His own sense of justice. But Abraham did not request God to allow mercy to supersede righteousness. He did not ask Him to forego the exercise of His perfect justice.

More than once in his earnest prayer did Abraham mention the fact of his nothingness and that in himself he had no right to ask God to do anything. With beautiful humility he acknowledged his deep sense of unworthiness, referring to himself as "but dust and ashes." Godly humility is a frank recognition of our insufficiency and of His all-sufficiency.

Genuine concern, sincere earnestness, deep humility, holy boldness and great faith characterized Abraham's prayer of intercession. Believing that God, Who was not a respecter of persons, was impartial, he interceded with Him on behalf of others but did not ask for anything outside the limits of perfect righteousness. God heard and answered him by sparing the righteous when He destroyed the cities. That God hears and answers the prayers of His faithful and obedient children is the plain teaching of His Word, as well as the testimony of reliable Christians in the past and the present. Christians should pray for one another and intercede for those who are under condemnation and in grave danger of destruction. Intercessory prayer can be very effective.

**HISTORY:** After you have heard two eye-witness accounts of an auto accident, you begin to wonder about his-  
tory.—*Changing Times.*



**BOB HICKMAN**, who is at present serving as minister of music at Pleasant Grove Church, Anchorage, has accepted a call to become minister of music and education at Central Baptist Church, Winchester, and will assume his new responsibilities June 1. He is a student in Southern Seminary in the School of Church Music, Southern Seminary. Native of Cincinnati, Ohio, he is married to the former Wanda Beckley, Pleasureville, Ky. They have one son, Danny. Both Mr. and Mrs. Hickman are graduates of Georgetown College. Formerly he was minister of music at the First Baptist Church, Middletown, Ky., and Sunrise Church, El Paso, Texas. H. C. Zachry is pastor at Central Church of Winchester.

## J. D. Gray to Address New Orleans Seminary Luncheon at Chicago

Dr. J. D. Grey, former president of the Southern Baptist Convention, will be the featured speaker at the New Orleans Seminary luncheon at the Chicago convention, according to the president of the Kentucky alumni chapter of the Seminary, W. C. Dudley of Louisville.

Dr. Gray, pastor of the First Baptist Church, New Orleans, has served as pastor, counselor, and friend to many of the Seminary graduates during his 20 years in New Orleans.

The luncheon will be held Wednesday, May 29, at 1 p.m. in the handsome and picturesque Saddle and Sirloin Club and The Stock Yard Inn, located adjacent to the International Amphitheatre meeting-place of the convention.

"We are expecting one of the largest crowds in the history of the annual affair," Dudley said, "and Seminary alumni are urged to get their tickets early."

The price of the luncheon is \$2.65 and tickets may be obtained by sending cash, check or money order to William C. Bolton, 3939 Gentilly Blvd., New Orleans 22, La.

**FRIENDSHIP:** It is the friendship unstrengthened by argument that often sinks into an early grave.—Peter Quennell, *Perspective USA.*

►The Earl Street Baptist Chapel, Henderson, had a revival with Evangelist Lloyd Bardowell, Louisville, as the guest preacher. Pastor Raymond W. Farrar, speaks in highest terms of the co-operative and spiritual ministry of Evangelist Bardowell in the meetings at Henderson.

## Calendar of Activities Prepared for Adoption

**NASHVILLE — (BP) —** The Southern Baptist Committee on Denominational Calendar has prepared a calendar of activities for 1958 which it will ask the Convention to adopt at its Chicago session May 28-31.

The major emphases by months, according to Albert McClellan, Nashville, chairman of the committee:

**January**—Church schools of missions; Special Bible study week, January 6-10; Woman's Missionary Society Focus Week, Jan. 12-17.

**February**—Emphasis on theological seminaries and Carver School of Missions and Social Work; Baptist World Alliance Sunday, February 2; Young Women's Auxiliary Focus Week, Feb. 9-15; Southern Baptist Rural Life Conference, February 24-27.

**March**—Home Missions emphasis; Woman's Missionary Union week of prayer for Home Missions and Annie Armstrong Offering for Home Missions, March 3-7; Training Union study courses; Home and Foreign Missions Day in the Sunday school, offerings, March 30.

**April**—Stress Baptist colleges and schools; youth week, April 6-13; Baptist youth night, April 12; Jewish Fellowship Week, April 14-20; Christian Education day, April 27.

**May**—Emphasize ministry of Baptist hospitals and nurse recruitment; Christian Home Week, May 4-11; Girls Auxiliary Focus Week, May 11-17; annual session, Southern Baptist Convention, May 21-23, Houston, W. M. U. session, May 18-20.

**June**—Emphases are Southern Baptist Relief and Annuity Board; life commitment to Christian service; Vacation Bible Schools; Convention assemblies at Ridgecrest, N. C., and Glorieta, N.M., begin summer season.

**July**—Assemblies at Ridgecrest and Glorieta.

**August**—Assemblies at Ridgecrest and Glorieta in final weeks; Sunbeam Focus Week, August 10-16; Off-to-College day; Convention-wide Royal Ambassador Congress, August 12-14, Fort Worth.

**September**—Emphasis on church music and on state Baptist foundations and Southern Baptist Foundation; associational Sunday school planning meetings, September 9; Training Union planning meetings (may be observed in October or November if desired); W. M. U. season of prayer for state missions.

**October**—Call attention to Cooperative Program, the financial plan of the Convention, and to associational mission rallies; Sunday school training courses; Layman's Day, October 12; State mission day in the Sunday school with offering, October 26 (may vary in some states); Christian Stewardship Week, October 26-November 2.

**November**—Christian literature is emphasized listing the various types published by the Convention; Pledge Day (for church budgets), November 2; Royal Ambassador Focus Week, November 2-8; Children's Home day (as promoted by state Baptist bodies).

**December**—Special emphasis on foreign missions; Lottie Moon Christmas Offering to Foreign Missions and Missionary Union prayer week for foreign missions, Dec. 1-5; Training Union "M" night, Dec. 1; Student night at Christmas service, Dec. 28.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 28, 1957

Numeral after church indicates number of missions.

|  | T.U. | Add. | S.S.  |
|--|------|------|-------|
| Lou., Walnut Street (4)                | 306  | 1    | 1,646 |
| Lou., Carlisle Avenue (2)              | 286  | 20   | 1,246 |
| Madisonville, First                    | 283  |      | 1,149 |
| Lou., Crescent Hill (1)                | 236  |      | 1,115 |
| Lou., South Jefferson (1)              | 165  | 39   | 1,109 |
| Owensboro, Third                       | 277  |      | 1,051 |
| Bowling Green, First (1)               | 268  | 2    | 1,037 |
| Lou., Beechmont (2)                    | 214  | 1    | 1,019 |
| Harrodsburg (2)                        | 229  |      | 974   |
| Lou., Parkland (1)                     | 234  | 3    | 960   |
| Owensboro, First                       | 200  | 5    | 941   |
| Lou., Beechland (1)                    | 251  | 8    | 936   |
| Lou., St. Matthews                     | 264  | 3    | 936   |
| Newport, First (2)                     | 210  |      | 924   |
| Mayfield, First                        | 218  |      | 914   |
| Murray, First (1)                      | 189  |      | 869   |
| Georgetown (3)                         | 330  |      | 828   |
| Covington, Calvary                     | 814  |      | 809   |
| Evansville, Grace                      | 185  | 1    | 798   |
| Lexington, Grace (1)                   | 172  |      | 785   |
| E'town, Severn's Valley                | 130  |      | 781   |
| Glasgow (2)                            | 120  |      | 779   |
| Hopkinsville, First (1)                | 180  | 6    | 774   |
| Frankfort, First (1)                   | 189  |      | 753   |
| Somerset, First (1)                    | 180  |      | 744   |
| Lexington, Calvary (1)                 | 96   |      | 725   |
| Ashland, First (2)                     | 179  | 11   | 705   |
| Campbellsville (3)                     | 95   |      | 681   |
| Harlan                                 | 114  |      | 631   |
| Middlesboro, First (2)                 | 152  | 5    | 657   |
| Lou., Third Avenue (1)                 | 151  |      | 650   |
| Danville, First (2)                    | 83   | 17   | 640   |
| Prestonsburg, Irene Cole Memorial (12) | 193  |      | 633   |
| Barbourville, First                    | 208  |      | 600   |
| Lou., Victory Memorial                 | 170  | 2    | 599   |
| Whitesburg                             | 174  |      | 593   |
| Danville, Lexington Ave. (1)           | 174  |      | 587   |
| Lexington, Porter Memorial             | 141  |      | 569   |
| Lebanon, First (1)                     | 215  | 3    | 562   |
| Lou., Baptist Tabernacle               | 149  |      | 549   |
| Covington, Southside                   | 76   | 3    | 543   |
| Erlanger                               | 157  |      | 537   |
| Lou., Highland                         | 216  |      | 534   |
| Owensboro                              | 126  |      | 533   |
| Eaton Memorial (1)                     | 155  |      | 524   |
| Lou., Broadway (2)                     | 147  |      | 517   |
| Evansville, Calvary                    | 157  |      | 515   |
| Owensboro, Buena Vista                 | 91   |      | 510   |
| Hodgenville, First                     | 165  |      | 508   |
| Bellevue                               | 88   |      | 499   |
| Cynthiana (1)                          | 123  |      | 497   |
| Owensboro, Hall Street                 | 113  |      | 494   |
| Ft. Thomas, First (1)                  | 172  | 4    | 483   |
| Russellville, First (1)                | 122  |      | 472   |
| Ashland, Unity                         | 33   |      | 467   |
| Covington, First (1)                   | 110  | 3    | 460   |
| Winchester, Central                    | 89   | 14   | 457   |
| Lou., Okolona                          | 102  |      | 445   |
| Lou., Eastern Parkway                  | 89   |      | 445   |
| Dawson Springs                         | 92   | 3    | 444   |
| Ludlow, First                          | 92   |      | 443   |
| Lou., Deer Park                        | 116  |      | 441   |
| Middlesboro, Old Yellow Creek          | 119  | 5    | 438   |
| Lou., Clifton (1)                      | 174  |      | 431   |
| Lou., Ashland, Pollard (2)             | 131  |      | 428   |
| Ashland, Pollard (2)                   | 124  |      | 412   |
| Franklin, First (1)                    | 118  |      | 408   |
| Paducah, East                          | 132  | 5    | 399   |
| Sprinfeld                              | 95   |      | 392   |
| Lou., Fifteenth St. (1)                | 105  |      | 385   |
| Lou., Immanuel                         | 115  | 7    | 391   |
| Walton, First                          | 103  |      | 390   |
| Lou., Bethany                          | 279  | 8    | 377   |
| Nicholasville                          | 88   |      | 371   |
| Jeffersonton                           | 135  |      | 367   |
| Mt. Washington                         | 97   | 3    | 366   |
| Lawrenceburg, Sand Spring              |      |      |       |
| Glendale, Gilead                       |      |      |       |
| Sturgis, First                         |      |      |       |
| Lou., Farmdale                         |      |      |       |
| Lou., Shawnee                          |      |      |       |

## 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.

**FOR SALE, PRINTING EQUIPMENT**—Brown Folder equipped with Cross continuous feeder. Ideal for small weekly newspaper. Sheet size 38x54. Can be seen in operation at the WESTERN RECORDER, 127 E. BROADWAY, LOUISVILLE, KENTUCKY. Price \$1,000.00.

**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.

**CHURCH OR SCHOOL BUS**—1946 Chevrolet 48-passenger Wayne body, good tires, mechanically meets all State School Bus specifications—\$795.00. Ask for Bill Wiggins at Broadway Chevrolet, 717 West Broadway, Louisville, Kentucky—JU. 2-2531.

**PIANO TUNING AND REPAIRING.** Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3, Owensboro, Kentucky. Phone ST. 5-5403.

**NURSE NEEDED**—Woman 35 to 55, with practical nursing experience and training to work with children in a Baptist Children's Home. Must live on premises. Applicants should be Baptist and active church member. Contact F. Ford Deusner, Glen Dale, Glendale, Kentucky.

|                                     |     |   |     |
|-------------------------------------|-----|---|-----|
| Lou., Valley View                   | 143 | 5 | 366 |
| Lou., Fairdale                      | 106 |   | 352 |
| Hazard, First                       | 72  |   | 343 |
| Williamson, W. Va., East Williamson | 94  |   | 342 |
| Middlesboro, East Cumberland Ave.   | 75  |   | 339 |
| LaGrange, DeHaven Memorial (1)      | 56  |   | 336 |
| Shepherdsville                      | 44  |   | 321 |
| Latonia (1)                         | 204 |   | 937 |
| Lou., Baptist Temple (1)            | 116 | 5 | 320 |
| Scottsville, First                  | 88  |   | 317 |
| Dayton, First                       | 125 |   | 313 |
| Lou., Beechwood                     | 77  | 5 | 303 |
| Owensboro, Seven Hills              | 145 | 3 | 295 |
| Paducah, Oaklawn                    | 39  |   | 292 |
| Falmouth (1)                        | 158 | 2 | 289 |
| Danville, Getsemane                 | 61  |   | 285 |
| Cloverport (1)                      | 7   |   | 282 |
| Monticello, First                   | 92  |   | 277 |
| Owensboro, Lewis Lane               | 81  |   | 276 |
| Marion                              | 102 | 7 | 275 |
| Lou., LaSalle                       | 91  |   | 274 |
| Sonora                              | 92  |   | 268 |
| Campbellsville, South               | 100 | 1 | 263 |
| Hawesville                          | 61  |   | 258 |
| Lou., Audubon                       | 30  |   | 240 |
| Horse Cave                          | 91  |   | 237 |
| Ferguson (1)                        | 85  |   | 232 |
| Owensboro, Wing Ave.                | 69  | 3 | 230 |
| Perryville                          | 80  |   | 229 |
| Carlisle                            | 77  | 3 | 217 |
| Lou., East Forks of Fikhorn         | 31  |   | 211 |
| Frankfort, Thorn Hill               | 145 |   | 131 |

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Factory Representative:  
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Valley Station, Kentucky

## COMPARISON 1956 and 1957 RECEIPTS

### Executive Committee Southern Baptist Convention

January-March, 1957

|                      | Cooperative Program 1957 | Cooperative Program 1956 | Designated 1957 | Designated 1956 |
|----------------------|--------------------------|--------------------------|-----------------|-----------------|
| Specials             | 9,736.94                 | 1,211.59                 | 4,820.36        | 580.00          |
| Alabama              | 159,153.96               | 148,114.24               | 247,637.64      | 226,684.21      |
| Alaska               | 964.29                   | 1,422.93                 | 3,263.04        | 3,433.02        |
| Arizona              | 6,313.10                 | 10,135.67                | 22,035.83       | 16,630.24       |
| Arkansas             | 139,923.79               | 111,182.94               | 147,550.21      | 133,774.23      |
| California           | 20,000.00                | 8,000.00                 | 20,000.00       |                 |
| Colorado             | 3,052.42                 | 2,873.63                 | 8,339.19        | 14.50           |
| District of Columbia | 10,792.42                | 11,160.66                | 13,199.08       | 12,252.33       |
| Florida              | 223,182.49               | 194,868.38               | 213,138.57      | 171,717.31      |
| Georgia              | 299,408.50               | 261,322.45               | 355,049.83      | 295,027.88      |
| Hawaii               |                          |                          |                 |                 |
| Illinois             | 53,224.24                | 49,606.03                | 57,859.21       | 45,511.95       |
| Kansas               | 3,615.26                 | 4,418.12                 | 8,744.67        | 7,033.19        |
| Kentucky             | 163,879.69               | 150,000.00               | 181,202.28      | 158,273.35      |
| Louisiana            | 189,355.84               | 168,345.27               | 249,452.47      | 213,895.59      |
| Maryland             | 36,456.91                | 31,808.59                | 24,079.78       | 203.64          |
| Mississippi          | 146,274.02               | 139,296.95               | 247,088.60      | 218,944.04      |
| Missouri             | 206,217.93               | 169,560.65               | 196,751.91      | 179,837.10      |
| New Mexico           | 26,215.23                | 25,130.71                | 12,777.98       | 27,073.35       |
| North Carolina       | 212,240.67               | 238,899.92               | 553,993.32      | 482,538.46      |
| Ohio                 | 4,895.47                 | 4,699.68                 | 4,038.65        | 2,772.62        |
| Oklahoma             | 212,839.57               | 208,210.98               | 211,118.46      | 207,319.70      |
| Oregon-Washington    | 3,039.07                 | 1,997.80                 | 9,723.06        | 8,294.46        |
| South Carolina       | 293,301.94               | 276,046.43               | 300,755.45      | 228,363.81      |
| Tennessee            | 275,573.56               | 254,272.42               | 261,822.88      | 222,673.01      |
| Texas                | 675,000.00               | 605,625.00               | 1,708,104.35    | 1,615,049.49    |
| Virginia             | 262,732.57               | 168,973.26               | 275,011.19      | 206,304.11      |
| Totals               | 3,637,389.88             | 3,247,184.30             | 5,337,558.01    | 4,684,201.59    |

### D. C. Baptist School Recommended by Editor

WASHINGTON — (BP) — Baptists could render "an immeasurable service" by establishing a "first rate graduate school" in Washington, the editor of the *Capital Baptist* declared in a recent editorial.

"A graduate school situated in the Nation's Capital," he said, "... could bring an intelligent Baptist witness before the executive, legislative, and judiciary branches of our government that would be felt around the world."

Editor James O. Duncan said that "today when a Congressional committee wants to hear the ideas of an expert, too often it is one of the members of the faculty of either of the great Catholic universities here."

The graduate school, Duncan continued, should be "well staffed with qualified men in different fields of service."

"A call has come from two groups in the Southern Baptist Convention for 5,000 dedicated young people to enter the fields of communication," according to Duncan. "Do we have the faculty to train this many people?" his editorial asked.

He cited the facilities available to graduate students in Washington—the Library of Congress and libraries of other universities, opportunity for employment in government and other related agencies, and meeting people from all parts of the world.

"Baptists have said a lot and done a lot about going to the wide open spaces with the Gospel of Jesus Christ, but the day will soon be upon us—if it is not already—when the great mission fields of America are its large cities," Duncan wrote.

### Macedonia Church, Daviess-McLean Association, Completes Building

OWENSBORO, Ky. — The Macedonia Baptist Church, Daviess-McLean Association, has just completed a \$38,000 building program. Improvements include the remodeling of the old auditorium and adding an addition to the front of the auditorium to provide more seating space. A new rug and new furniture have been purchased for the auditorium.

The seating capacity for the new auditorium is 363 plus four Sunday School rooms with folding doors that can be opened into the auditorium which makes a seating capacity of about 450. Twelve class rooms have been added to the building making a total of thirty-seven rooms.

An all-day dedication service was held on Sunday, March 24. Gaye L. McGlothlen, a former pastor, spoke in the

morning service. Curtis Erwin, another former pastor, brought the dedication message in the afternoon. A basket dinner was enjoyed by all at the noon hour.

The church was organized on August 11, 1849. In 1938 it went from quarter-time to half-time services. In 1948 the church went full time, and has carried a full-time program from that date. The membership of the church is 412. The Sunday School enrolment is 400.

Pastor Clyde Voyles is beginning his third year as pastor of the church. He started his work as pastor January 17, 1955. Since that time the church has finished paying off the debt on the educational building and has now completed this building program. During this time there have been seventy-two additions to the church.

### State Workers Have Been on the Job

We love to tell our people over the state something of the work being done by our state workers—those working directly under the Executive Board of the General Association as missionaries, etc.

During March, the following activities were registered:

Miles traveled, 105,291; preaching services, 1,243; professions of faith, 117; baptisms, 33; additions to churches by letter, 18; dedications to full-time Christian work, 8; teaching services, 183; total visits made, 5,431; 8-day revivals, 2; new missions, 2; new organizations formed, 19.

►Dr. Claude T. Ammerman, First Baptist Church, Troy Alabama, writes in highest praise of work done by Dr. Fred T. Moffatt, pastor, First Baptist Church of Frankfort, in a revival conducted in Troy. Ammerman says in part: "This was the second time that I have had Dr. Moffatt in revival services and my admiration and love for him mounts with the passing years. He is a choice spirit and a great preacher. We are grateful to God for a week of his busy life."

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### Baptist Paper Manager Dies of Heart Attack

GREENVILLE, S. C. — (BP) — Funeral services and burial were held here for Robert Francis Terrell, circulation manager of the Baptist Courier for more than 25 years.

Terrell suffered an apparent heart attack shortly after completing his sermon April 7 at Starr Baptist Church, Starr, S. C. The congregation was singing the closing hymn when the attack came. He was supplying the pulpit in the absence of the pastor.

Terrell joined the Baptist Courier,

weekly paper of the State Convention of the Baptist Denomination in South Carolina, in 1926 as circulation manager.

He filled the same post for the Biblical Recorder, Baptist weekly paper in North Carolina, from 1935-1940, then returned to Greenville and his former post with the Baptist Courier.

Courier Editor S. H. Jones assisted Pastor C. Earl Cooper in funeral services at Earle St. Baptist Church here, where Terrell held his membership.

►The fifth annual National Church Conference for the Blind will convene in Kansas City, Mo., July 22-25. In-

formation about the conference may be secured from Edwin Wilson, executive director, Braille Evangel, Box 6999, Fort Worth 15, Texas.

►Franklin M. Segler, acting dean of the school of theology, Southwestern Baptist Seminary, has received a \$4,000 fellowship for further study from the Rockefeller Brothers Theological Fellowship Program.

►Baptists in Texas are planning to construct an amphitheater at their Palacios Assembly Grounds to honor John L. Hill, retired book editor of the Baptist Sunday School Board, Nashville, Tenn. For many years, Hill was vesper speaker at the assembly.

# News From Spring Meadows and Pine Crest

Sam Ed Bradley, Supt.

## Simultaneous Vacation, June 15-30

June 15-30 has been set as the time for the simultaneous vacation this year. This is the plan followed for the past four years. All the children are away for a two weeks' vacation at the same time. While the children are visiting in homes across Kentucky, the staff members take a well deserved rest, the Home being closed except for the office.

If you, your class or your missionary society would like to have one of our children for this vacation period, write to us *today* for an application form. Mail your letter to Spring Meadows, Middletown, Ky.

Most of the children are picked up by car, however a number of them each year travel by bus. Where do the children go? To every part of Kentucky! Last year we had children go to Ashland, Harlan, Bowling Green, Franklin, Murray, Mayfield, Paducah, Henderson, Owensboro, Covington and all points in between.

## Pine Crest Dedication, July 9

July 9 has been set as the day for the dedication of our newest Kentucky Baptist Home for children. Plan now to attend. A trip to Morehead, where the bluegrass ends and the mountains begin, can be a delightful experience in July. You will thrill as you inspect the provision Kentucky Baptists have made for caring for homeless children in eastern Kentucky. Pine Crest, which has a capacity of 50 children, accepted its first children on January 21. Mrs. Virginia R. Fields, who served as Assistant Superintendent of Spring Meadows from 1944 to 1956, is the Resident Director of Pine Crest.

## Funds Needed For Camp

Would you like to make it possible for a boy or girl from Spring Meadows or Pine Crest to have a great and rich experience this summer—an experience which will affect his whole future life? For only \$15.00 you can make it possible for one of our children to attend a week's camp at Cedarmore. At Cedarmore they will have an opportunity to meet and form friendships with boys and girls from all over Kentucky. They will study missions and come to know personally some of our mission workers. Some who are unsaved will accept Christ as their Savior—others will dedicate themselves to Christian service.

For years we have pledged ourselves to send any boy or girl above nine years old to Cedarmore who wished to go. This year our Camp Fund is completely exhausted. \$15.00 from you, your class or missionary society will enable us to send a boy or girl this year. This includes the camp fee, transportation and spending money. Mark your gift "for Camp Fund" and send it to either Spring Meadows or to Pine Crest.

## Additional Workers Needed

With nearly forty workers employed at Spring Meadows and Pine Crest, we are always interested in learning of people who would like to join the staff of one of our Homes. The beginning salary for our workers is \$100.00 a month in addition to room, meals, laundry and free hospitalization. Give full information about yourself in your first letter.

## Easter Service At Spring Meadows

Spring Meadows held its fifth Annual Sunrise Easter Service this year. Dr. Edwin Perry, pastor of the Broadway Baptist Church, brought the message.

Approximately 800 people gathered in front of Cooke Hall for the impressive service. The Spring Meadows campus was never more lovely and the weather was perfect. Attendance at the service has grown steadily, and with increased promotion and publicity attendance should be counted in the thousands within a few years.

## Free Sound Color Movie

"Where Love Is," the 25 minute sound color movie made on the campus of Spring Meadows by the Sunday School Board, and used by all the Homes in the Southern Baptist Convention, may be secured for a showing to your organization. There is no rental or service charge—your only cost is return postage—a total of 11c. This film is 16mm. sound.

## Visitors Always Welcome

We are often asked if visitors may come to the Homes. Of course! We are always delighted to have visitors. It is not necessary, but in the case of a large group we like to have prior notice so we may be looking for you. This time of year many organizations plan a visit to one of our Homes, bringing along a picnic lunch to eat on the grounds. We regret that we cannot serve lunch to visitors, but we are sure you understand why this is not possible. However, refreshments are available in the Canteen.

