

# Western Recorder

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**VISITS TRUETT GRAVE**—In Dallas recently, Southern Baptist Convention President Brooks Hays visited the grave of the late Dr. George W. Truett, Dallas minister who also was a Convention president. Dr. Truett was pastor of First Baptist Church, Dallas. He was Convention president from 1927 to 1929. Rep. Hays is shown placing flowers on the grave.—The Baptist Press.

Revivals and Study Courses

►Fred Thompson, pastor, McVeigh, closed a revival with Pastor James E. Casey, Jr., at the Aflex (Ky.) Baptist Church, February 12, resulting in four professions of faith and one rededication.

►William G. Crawford, minister of education at Latonia Church, Covington, writes: "Dr. C. R. Daley, editor, was teacher for our *Studies in Hosea* during January 26-30. Dr. Daley did such a splendid job from the very first Sunday night that the people in his class kept coming back each night throughout the week. There were 218 young people and adults enrolled, with an average attendance of 172. We feel that this fine attendance is a compliment to the wonderful teaching of Dr. Daley. Pastor Frank Kuriger, Kenton, was teacher for Intermediate class, *Is This My Life?* with an enrollment of 31 and an average of 20. The Junior book, *When I Grow Up*, was taught by Pastor James Sowder, New Bethel at Verona, as the teacher, the enrollment 27 Juniors, average 26. The total registration was 276, with an average nightly attendance of 218."

Pastoral Changes

►First Church, Pikeville, has extended a call to James Lochridge to be its mission pastor. Lochridge is a mid-term graduate from Southern Seminary and has moved on the field to care for the four missions sponsored by the First Church of Pikeville, according to Pastor Harold Wainscott.

►Louis Ward Stanger, for the past five years pastor of the Bon Aire Baptist Chapel of Evansville, Indiana, has retired from the pastorate and returned to Greensburg, Kentucky, where he has established his residence. Mr. Stanger was also pastor of the Carrollton and Morganfield churches following a four-year ministry at Greensburg. Mr. Stanger has recovered from a serious 1956 illness which necessitated a temporary slowdown in his activities and is now available for supply work or an interim pastorate. He may be reached by phone at 81J2 Greensburg, Kentucky. He has recently supplied the Summersville Kentucky church, in Russell Creek Association.

New Building Planned

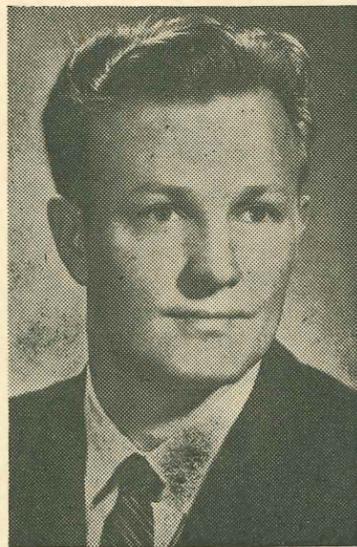
►There have been 34 additions to the Aflex Church since James E. Casey, Jr., became its pastor a year ago—February 1, 1957. Last year Casey led in establishing a mission at Phelps, Ky. That work has progressed to the point where plans are being made to purchase property and construct a building. There have been 13 additions at Phelps, which work is being sponsored by East Wil-

liamson Baptist Church, Williamson, West Virginia.

Licentiate and Ordinations

►Ages Baptist Church, Ages, Kentucky, has voted unanimously to license Jerry Young to the work of the Gospel ministry. He is a son of Mr. and Mrs. G. H. Young, Ages, and is a graduate of Evarts High School, a veteran of four years' service in the U. S. Navy, and is now a salesman with the Harlan Motor Company. He plans to enroll in Georgetown College next fall. Meanwhile, he is supplying churches in Upper Cumberland Association.

►Council was called by Mt. Calvary Baptist Church for the purpose of ordaining six deacons, Gordon White, Glen Carman, Creech Carmen, J. E. Durham, Arlis Williams and Dewitt Raney. Associational Missionary Charles Wilcox led as interrogator. Those on council were Hermon Jones, Jesse Latham, Eugene Dean, Harrison Peavey, Raymond Smith, Ralph Benningfield, Lewis Haynes, Dave Barlow, Wesley Powers, John M. Carter, Kenneth Stewart, Herbert Carmen, Calvin Fields and Ralph Boots. Wesley Powers, of Mt. Washington Baptist Church, gave the charge to the church. Dr. John M. Carter, president of Campbellsville College, brought the ordination sermon.



**JAMES C. AUSTIN**, formerly pastor at English, Ky., and Hendersonville, Tenn., but recently pastor at Eastwood Baptist Church, Tulsa, Okla., is the new assistant to the president, Dr. Duke K. McCall, at the Southern Seminary. Native of Appomattox, Va., he is a graduate of the University of Virginia and the Southern Seminary. Mrs. Austin is the former Miss Madeline Staples, Charlottesville, Va. They have one 5-year-old daughter, Ann Elizabeth.

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

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Pastor Ralph Boots, dismissed with prayer.

Grim Reaper Strikes

►The funeral of Dr. Leo B. Golden, 64, was conducted January 7 at Little Rock, Ark. He was director of state and city mission work in the Arkansas Baptist State Convention. Formerly of Taylorsville, Miss., he served pastorates in Columbia, Miss.; Greenville, Tenn.; Tulsa, Okla.; Memphis, Tenn.; and First Church, Festus-Crystal City, Mo. He was in Louisville, Ky., about 1927-29 attending Southern Seminary; and later earned his doctorate at Central Baptist Seminary, Kansas City, Kansas.

THE CHURCH OF TODAY

By JAMES W. COX, Johnson City, Tennessee

(Part of an address delivered January 26, 1958, at the dedication of the Memorial Baptist Church, Frankfort, Kentucky, by Dr. James W. Cox, former pastor, who is now pastor of the Central Baptist Church, Johnson City, Tennessee.)

*"Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God"* (Isaiah 62:3).

The prophet saw a glorious day ahead when the people of God would have entered into their ultimate earthly heritage and glory. The prophet had already considered the inevitable tragic role of the Servant of God in history, but the Lord did not limit his vision to the sad and appalling.

Thank God, the church reminds us of love, of courage, of self-denial, of sacrifice, of generosity, of purity, of service, and of unyielding loyalty. In fact, it is the behavior of the church when all goes wrong that is the occasion of the disclosure of its hidden beauty. It is true of the church, as it was of our Lord Jesus Christ, that the church earns its high name, its destiny, and its glory by first entering into the valley of humiliation and suffering.

Founded By Christ

This glorious church belongs to and exists for the Lord Jesus Christ.

Jesus founded the church. When Simon Peter made his remarkable confession, recognizing Jesus as the Christ, the Son of the living God, Simon gave evidence of an experience upon which the church could be built. All of the good that passed into the church from ancient Israel was because of Christ. Moreover, Paul said, "He hath purchased [the church] with his own blood."

Jesus gives the church its life. The experience that gave the early church its vitality, its note of victory, and its radiance was the receiving of the Holy Spirit on the day of Pentecost and often thereafter. When Jesus said, "I will send you another Comforter," he promised life to the church, for the Spirit is life!

The Spirit made new men out of the weak, embarrassed followers of Jesus. They spoke convincingly. Their message bore fruit. Trembling, their opponents referred to them as "these that have turned the world upside down."

The purpose of this victorious church is to carry out the will of Jesus Christ, her Lord and Savior. The church does not exist for itself, for the enhancement of property values in the community, or even for the retarding of the advance of communism. These may be welcome incidental results, but they are not the essential reason for the existence of

the church. Although here and now the church is a crown of glory in the hand of the Lord, it is beyond this world that the church really comes into its own. The church is meant to be what God would have it be; it is for Jesus Christ.

Organized For Service

The New Testament churches were organized along functional lines.

They were simple to the point of austerity. The early Christians were not ignorant of the elaborate ritual of the Hebrews. If such ritual had been relevant to what they had experienced in Jesus Christ, they could have had it too. But there was something so vibrant in their Christian faith, that they did not need the specious support of empty ceremonialism.

Within the church, there were people with varied charismatic gifts, but the only continuing positions with apparent official status, were the offices of pastor and deacons. Within the church were many activities with great spiritual significance, but the only ordinances (some call them sacraments!), were baptism and the Lord's supper. Within the church were many occasions and areas of teaching, but there was only one message of salvation.

In the New Testament church, every member is enlisted for meaningful service. The distinctions between laity and clergy are played down rather than up. No pastor, no paid staff member, no official body within the church can do all the work that belongs to the church. The business of the church is every member's business. I am told that in the United Church of South India, every convert is required at baptism to place his hand on his head and repeat solemnly Paul's words: "Woe is unto me, if I preach not the gospel."

The apostle spoke of the church as the body of Christ. He pointed out that as the body has varied functioning parts, each essential to the other, as eye to hand and hand to eye, so the church has many members, each of which is essential to the whole body and to every individual member of it. Therefore, no one is unimportant, and every one has a significant job to do.

Characterized By Holiness

The glory of the church is its holiness. The church is to be spiritually separate. Separation is a thing of the heart, not just of the outward appearance. If we mean by separation from the world withdrawing from its people, its business, its temptations, then our Lord

Jesus Christ was not separated from the world. But there was in him a difference for all to see: his goodness was warm and from the heart, not the cold product of law; his zeal was for the things of God, not a consuming ambition to rule or ruin; his love crowded the limits of every dimension. Such sanctification was too real to be repulsive, too necessary to be ignored. So the church is not intended to be a stronghold of calloused, perfunctory pharisaism. It should say to a troubled world, in the tender tones of the Son of God, come "come unto me . . . and I will give you rest." At the same time, it should say, "Follow . . . holiness, without which no man shall see the Lord."

It is the vocation of the church to be so undebatably real that its very life is a bold proclamation and a flaming witness. If that is true, then confused, nervous apologies will not be necessary. The church will excite wonder and interest and love. One man will say, "See this crown of glory. Behold this royal diadem." Another will observe, "All the world has gone after it." But the secret of the church is with her living Lord, who promised "The gates of hell shall not prevail against it."

C. O. Johnson Resigns St. Louis Church to "Retire" in California

Dr. C. Oscar Johnson resigned his 27-year pastorate at the Third Baptist Church, St. Louis, Mo., on his 27th anniversary there on January 26, effective June 30, or sooner if the church finds another pastor before that. Though he is retiring, he expects to become a part-time teacher on the faculty of Berkeley Baptist Divinity School, Berkeley, Calif., where his son Dr. Ralph M. Johnson, is president.

Third Church has given \$6,500,000 to all causes during his 27-year pastorate, and nearly \$2,000,000 to the building fund. He has received 11,760 new members, of whom 4,021 were baptized by him. Its present membership is 5,200.

Dr. Johnson thinks that the church should have a younger man as its pastor. In early life he was a Shakespearian actor, before entering the ministry. In 1921-31, before going to St. Louis, he was pastor of the First Church, Tacoma, Washington. He has been vice president of the Southern Baptist Convention; president of the Northern (now American) Baptist Convention; and president of the Baptist World Alliance.

►Someone has given us the definition of a modern house, saying it is one that has half as much room, but costs twice as much money.

Daley Observations



C. R. Daley

Upon setting sail one should have some idea where he is going and how he can get there. For that reason when I assumed responsibility as editor of this periodical eight months ago, I used the first editorial to present my thinking on the place and policy of an editor. Now that the port of embarkation is almost out of sight and the high seas at hand, it is interesting to take a fix to discover the state of affairs of the voyage.

In the main I find my thinking the same about the place of a Baptist paper and the responsibility of an editor. In some instances, I have found it harder to hold to my original resolutions but in most cases it has been easier than I expected. Trying to be an editor has proven to be more interesting, fascinating, enjoyable and challenging than I ever dreamed it could be.

By now I am more convinced about some responsibilities of an editor. I'm certain that everyone wouldn't agree with these convictions nor is it necessary that there be exact agreement on these since the contribution of Baptists through the ages has been partly due to the fact that everyone doesn't share the same opinions, though they are agreed on the basic tenets of faith.

To begin with a Baptist editor must be in full accord with the purpose and objectives of Southern Baptists. It goes without saying that lack of sympathy for and appreciation of the efforts of Baptists would disqualify anyone for sounding his voice. To this extent an editor is a promoter and a public relations' agent, a communicator and a propagator. He can rightly be considered a salesman of the plan of attack by Baptists upon the sin and darkness of our world.

But an editor is more than a salesman and a publicity agent. He is an interpreter and a teacher. He explains the plan and procedure of Baptists in order to remove barriers to genuine understanding and successful co-operation. He proceeds on the conviction that "ye shall know the truth and the truth shall make you free," and attempts to lead others not only to cooperate but to know why they co-operate. He believes the best Baptist is an informed Baptist and would never encourage blind following of human leadership no matter how dependable the leadership appears.

An editor is even more than a salesman and an interpreter. He ought to have the privilege and ability of providing critical evaluation for the current plans and procedures of Baptists. Self-examination and critical evaluation are basic in the Baptist genius. We got the way we are by being willing to look into the mirror with open eyes and by making whatever needed changes were apparent. We will lose a great distinctive when we think we have arrived and are beyond need for treatment or in some cases even surgery. To deify tradition or to sanctify the *status quo* is to sign our death warrant. If an editor is to

endorse the popular and the prevailing for tranquility's sake, he can just as well be replaced by a rubber stamp, which is far cheaper.

It needs to be reiterated that such critical evaluation must be motivated by unselfish concern and unfeigned love. If he stings like a gadfly, it must never be simply for the sake of stinging. Criticism must always come from gentle though strong hands and only such worthy scapels as history lessons and the divine revelation can be validly used in this surgery.

It also needs to be said that in the venture of critical evaluation, an editor stands on the same level as every other Baptist and speaks for himself and only himself. With Baptists there are no human authorities who speak for any group. Congressman Brooks Hays, current leader of Southern Baptists, has repeatedly disclaimed any prerogative to speak for Southern Baptists. He has wisely said he does not even speak for one other Baptist but only for himself. If the president of the Southern Baptist Convention dares not speak for even one other of the nine million Baptists, an editor or a pastor could ill afford to. It is true that some voices are more influential because of the place they occupy and this adds to their responsibility, but even these voices are never to be used by others as a hammer or a whip. Those inclined to do battle are obligated to provide their own weapons.

Finally an editor should serve as an originator of new ideas. Not a static but a dynamic approach is necessary for our tasks. Not only those things which have been proven by use, but those yet untried but with possible merit, should be presented for consideration. Frankly I intend to mention from time to time the possibility of projects whose merit I am not yet sold on. Baptists need a creative edge somewhere, and where else could this better be than in the state paper?

There's far more to the editorial voyage than I have mentioned here to be sure—enough that the port of destination is not easily reached. But the joy is in the journeying and the glory is in the going. To arrive would be like a dream which disappeared with realization.

Long Bridge In, Out And In

*The Long Bridge*, a book recounting the work of Southern Baptists among the Negroes, was originally scheduled for study in the March Woman's Missionary Union Week of Prayer for Home Missions. In December it was withdrawn by the Home Mission Board because it might "be an occasion for bitter disagreements and harmful divisions" in some Southern Baptist churches.

Immediately protests arose questioning the wisdom of such action. Suppression and retreat were among the accusations against the Home Mission Board. It was hard to know what to say. I killed an editorial I had prepared on the matter because I was afraid I didn't have all the facts. In the meantime there came to my desk several well prepared statements of protest which were worthy of being heard.

Now news comes that the book is to be placed back on sale but not in time for the mission study. This should ease the tension. Some will rush to buy the book because it was banned. They will be disappointed if they expect to find radical or extreme views since the book is mild though well written.

At least one very Christlike example has come from the episode. The author, Mrs. J. D. Sapp, had been engaged to teach her book to the W. M. U. ladies in Louisville. When it was banned and when a special request for its use in Louisville was also denied, Mrs. Sapp came on to Louisville to teach Albert McClellan's book, *Look, Look, the Cities*. The "in and out and in" of *The Long Bridge* may be questioned but the spirit of its author could never be questioned.

Letters Of Spiritual Counsel

By WAYNE E. OATES

Professor of Psychology of Religion, Southern Baptist Seminary



Wayne E. Oates

**Question:** Our son, seventeen, is thinking about entering the ministry. He has told his father and me about it. How can we be most helpful to him?

**Answer:** Be a devoted listener to him as he explains his feelings, but bear in mind that you cannot call him into the ministry.

Only God can do that. It must be your son's own decision, but he needs your comradeship and supporting interest as he decides this. If your son should decide that God is not calling him to the ministry, then you should encourage him to find the work to which God is calling him.

Guide your son to the following scriptures: Exodus 3; I Samuel I and 3; Isaiah 6; Matthew 10:1-4; Mark 6:7; Mark 3:16-19; Luke 9:1; Luke 6:14-16; John 14; John 17; II Cor. 5:16-21; I Tim. 3:1-7; Titus 1:5-9; I Pet. 5:1-4.

Furthermore, you can advise your son to read the following books: John Oliver Nelson, *We Have This Ministry*. This book describes the variety of different works within the Christian ministry. Wayne E. Oates, *The Christian Pastor*. This book describes the over-all work of the Christian pastor as well as a description of the personal qualifications of a pastor. Samuel Southard, *Counseling For Church Vocations*. This book describes ways and means whereby you and your pastor may be of help to your son. All these books can be secured through your Baptist Book Store, 317 Guthrie Street, Louisville, Ky.

Finally, do not fail to pray for your son in the privacy of your own lives together apart from him, in the secrecy of your own heart ask God to guide him in all truth through the power of his Holy Spirit.

Baptist Forum

BAPTIST CHURCH OR BAPTIST CHURCHES

I am writing you concerning a thing—maybe a small thing. Yet I have some conviction, and sometimes things well up within me, and I want to say something to some one. In this case I feel you are the appropriate one. This may indicate narrowness if not ignorance. Maybe you can straighten me out.

I have observed for some time the use of the term "*The Christian Church*," when referring to Baptists in general. These references are made by different writers. The term is used in our *Sunday School Teacher* for February. I know this is a small item, at first thought. But it seems to me that it is pointing a wrong direction. In the first place it seems to identify us with another denomination by that name. In the second place the term seems too general to me. I have never thought that we could speak of our church as you say *The Methodist Church* or some other. To speak of "the Baptist Church" in general, I think is out of order. Rather, the Baptist churches. The New Testament speaks of local churches, here and there, and not as "*The Christian Church*." What do you think of this, Dr. Daley? Does it suggest a trend toward lack of recognition of the local church, in their construction of the whole body?

Houstonville, Ky. Wm. R. Bradshaw

[Well said Brother Bradshaw. I belong to a Baptist church—not The Baptist Church.—Ed.]

DRY RUN IS ENCOURAGED

Editor:

Thank you so very much for your fine news coverage and editorial on the burning of our church. We are indeed grateful to you for your concern.

Already we have received several letters and donations, whose accompanying notes revealed that they were a direct result of your good editorial. We received a very prompt letter and donation from a soldier and were thrilled to think of the interest he manifested. Other gifts from businesses, churches,

Tragedy Strikes Elsewhere

The severe winter has taken its toll in fires and Baptist Churches have been hard hit. Previously reported in the Recorder were the Dry Run Church in Scott County and the Mt. Olivet Church, Pine Mountain Association, both of which were completely destroyed. Word now comes that in recent days similar fate has befallen Beattyville Baptist Church in Beattyville and the South Main Street Church in Williamsburg. Both are strategic churches in their areas and Beattyville has a key place in an extensive mission program in Lee County. Many friends and fellow churches will want to lend a helping hand in the reconstruction of these houses of worship.

and individuals from all parts of Kentucky have been received. Our hearts have been gladdened from their encouragement.

We are continuing our building plans with great anticipation for the future. The Lord is continuing to bless us as we work together in unity for the reconstruction of His sanctuary. We have just reached the \$10,000 mark and are indeed grateful for this blessing.

R. 2, Georgetown, Ky. George J. White

Editor:

Your article in the Western Recorder meant \$50.00 to the Dry Run Baptist Church from our Sunday School. I hope many churches respond to their needs.

Falmouth, Ky. Carl Sears

A PLEA FOR PRAYER

Editor:

On board the Air Craft Carrier USS Hancock there is a small group of Christian sailors who meet for a Bible study class as often as possible. Some of us have been aboard for as long as three years and others only a short time. Some of us have come to know Christ personally on the Hancock.

Our ship's crew consists of about 3,000 men. Our Bible study class varies from five to fifteen. We have a real burden for the lost aboard the ship and we are asking you to share it with us. There is a need for a revival among the Christians and a real need for the lost to be saved.

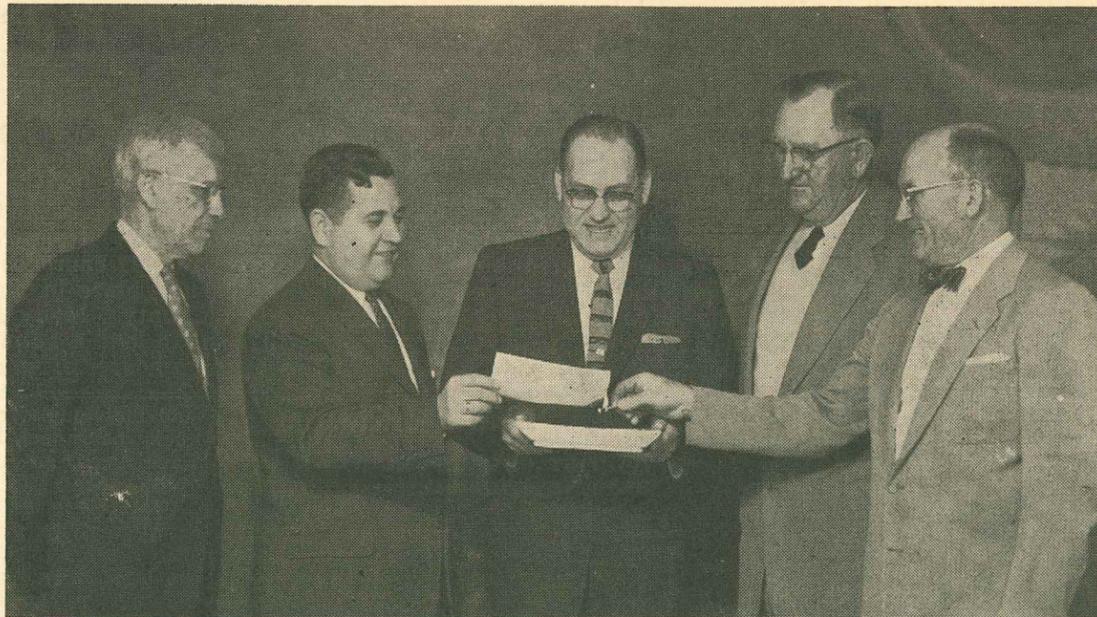
Witnessing is done from day to day in the chow line, on the job or any place where God brings two men together for this purpose. Men have been won to Christ at all hours of the day and night, but this is done all too seldom. We feel a great need for more personal witnessing. We ask that you also remember this need.

We know our God answers prayer and if his people will bring our need and the need of our ship before Him, He will surely provide. Please pray for us and with us on this matter.

If we can depend on your prayer support please drop us a line so we can keep you informed on our ministry.

San Francisco. Clark E. Kaschube

**FIRST CHURCH, LONDON, COMPLETES PAYMENT ON EDUCATIONAL BUILDING.** — The First Baptist Church, London, Kentucky, had a note burning ceremony on January 26 celebrating the final payment on the \$200,000 educational building. The building, dedicated in 1952, has one of the most modern in the Southern Baptist Convention. Participating in the note burning (left right) are: George Griffin, chairman of Finance; Cecil Yeary, treasurer; Dr. George W. Phillips, pastor; G. T. Lovelace, chairman of Purchase; and O. N. Black, general chairman of the Building Committee. Also on January 26 Mr. and Mrs. W. R.



Dixon celebrated their fiftieth wedding anniversary with a reception in the basement of the First Baptist Church, London, from 2:00 to 4:00 p.m. Many of their friends came to visit them on that day. This, with the note burning, will long be remembered as a red letter day in the history of the church.

## Southern Baptist Editors' Group Elects Looney

GLORIETA, N. M. — (BP) — Southern Baptist editors ended their three-day mid-winter meeting and elected Floyd Looney, editor of the California Southern Baptist, as their president.

Looney succeeds John Jeter Hurt, Jr., Atlanta, editor of the Christian Index. The California Southern Baptist, published in Fresno, and the Christian Index are weekly state Baptist newspapers.

The editors, whose organization is known as the Southern Baptist Press Association, elected W. G. Stracener, of Jacksonville, Fla., vice-president and re-elected W. C. Fields, of Jackson, Miss., secretary-treasurer.

Stracener is editor of the Florida Baptist Witness and Fields is editor of the Baptist Record. Both newspapers are weekly state publications.

The editors voted to hold their 1959 meeting in Atlanta, Ga., starting February 2. As is customary, the editors' meeting will coincide with the mid-winter meeting of executive secretaries of the 25 state Baptist conventions co-operating with the Southern Baptist Convention.

Final sessions of the Southern Baptist Press Association meeting were conducted in classrooms at Glorieta Baptist Assembly, Southern Baptists' western summer assembly grounds. The executive secretaries also held their sessions for the day at Glorieta.

The Baptist Sunday School Board, with officers at Nashville, operates the assembly and was host to the editors and secretaries. R. L. Middleton, director of the board's business division, and E. A. Herron, assembly manager, welcomed the guests.

New Mexico Gov. E. L. Mechem also gave a welcoming address at a dinner honoring the visiting Baptist leaders. Also present was Associate Justice J. C. Compton of the New Mexico Supreme Court.

## Editors Propose North American Press Group

ALBUQUERQUE, N. M. (BP) — Two Baptist editors have proposed formation of a North American Baptist Press Association. The association, as proposed, would include editors of publications of all Baptist groups on the continent.

The first editor to propose such an organization was Erwin L. McDonald, Little Rock, editor of the Arkansas Baptist. He said it would aid 19 million Baptists in North America in their joint Baptist Jubilee Advance.

Later, W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, Washington, said that perhaps editors of the various Baptist groups could meet together in Washington September 16. Many of the editors will be in Washington at that time for a Conference on Religious Liberty, he added.

Both McDonald and Garrett were in Albuquerque for the mid-winter meeting of the Southern Baptist Press Association. The Southern Baptist Press Association includes editors of 25 state Baptist newspapers and of several other Southern Baptist Convention periodicals.

McDonald proposed that if a North American Baptist Press Association were formed, it should have a broader purpose than participation in the Baptist Jubilee Advance. It should "certainly meet now and possibly after that," he declared.

McDonald said that such a meeting of the editors of various Baptist groups would help "us see what we can do to further the cause of Christ in our several ways."

The Baptist Jubilee Advance climaxes in 1964, the 150th anniversary of organized Baptist work on a national scale in North America. The participating Baptist conventions have set goals in evangelism, church extension, and other areas to be reached by that year.

►James H. Fairchild has left the pastorate of the First Baptist Church, Louisville, Miss., to become pastor of First Baptist Church, Hot Springs, Ark.

►Hugo Contreras, 30-year-old pastor of the First Mexican Baptist Church of Fort Worth, Texas, has been employed as announcer for La Hora Bautista, Southern Baptist Radio-TV Commission's new half hour evangelistic program in Spanish.

## SOUTHEASTERN SEMINARY ANNOUNCES SUMMER PLANS

WAKE FOREST, N. C. — Plans for Southeastern Baptist Theological Seminary's second summer program have been completed, according to an announcement by President S. L. Stealey.

The first session of summer school begins June 2 and ends June 27. The second term is scheduled for June 30-July 25. The student may enroll for two courses giving four hours' credit toward a degree at each session.

The second annual summer conference to be held July 7-11 will be of interest to pastors, lay leaders, ministers of education, Sunday School, Training Union, Brotherhood and W. M. U. leaders, associational missionaries and moderators, and denominational workers who, because of limited time, desire a short period of intense educational and devotional study.

Special lecturer for summer school will be Dr. Theron D. Price, professor of church history at Southern Baptist Theological Seminary, Louisville, Ky.

He will teach "Baptism and the Lord's Supper in Early Christianity." Other faculty members for the first term will be B. Elmo Scoggin, teaching "Ezekiel," Garland A. Hendricks, teaching "The Rural Church Movement: Protestant, Catholic and Baptist," and Thomas A. Bland, teaching "Christian Ethics and Alcohol Education." In the certificate program R. T. Daniel will teach "Studies in Psalms," and Henry Coffey will instruct in "Audio-Visual Aids in Religious Education."

The second term will be confined to B.D. courses. Teachers will be: R. C. Briggs, teaching "The Gospel of Mark," J. W. Eddins, Jr., teaching "The Doctrine of the Holy Spirit," S. L. Stealey, teaching "Baptist Documents and Leaders," and Miss Thelma Arnote, teaching "Religious Education of Children."

The summer program will be enhanced by the Seminary's new, air conditioned library. It is expected that the completed Seminary Chapel will be ready for use at that time.

## Golden Gate Seminary Begins New Construction

BERKELEY, Calif. — Excavations for buildings of the academic area of Golden Gate Baptist Theological Seminary's new campus at Strawberry Point are now in program, according to Dr. Harold K. Graves, president of the Berkeley, California, school. These structures include four classroom buildings, administration building and cafeteria. Cahill Construction Company of San Francisco was recently awarded a contract of \$1,500,000. Academic buildings are to be built of concrete and steel, with walls of glass and porcelain panels and with mission tile roof.

For construction of housing areas, the seminary trustees' building committee awarded contracts of approximately \$1,350,000 to Williams and Burrows, Inc., of Belmont, California. Buildings of this phase of first stage development include accommodations for 100 student families, 100 single men, 60 single women, and the infirmary.

To give close supervision to the campus building program, Mr. Paul Mason, seminary business manager, now resides on the 126-acre site in a house completed in December and also maintains an office there. June 1, 1959, is the finishing deadline for first stage construction. Installation of utilities, final grading processes, and landscaping were concluded last year.

With the close of registration for the spring semester, a record of 384 students had enrolled for the 1957-58 session of Golden Gate Baptist Theological Seminary, Berkeley, California. This is an increase of more than nine per cent over the highest previously recorded.

## OFFICERS ELECTED AND TASKS ASSIGNED BY COMMITTEE ON PUBLIC AFFAIRS

In a recent meeting of the newly formed Kentucky Baptists' Committee on Public Affairs, Congressman Eugene Siler was elected Vice-Chairman and W. C. Boone, secretary, to serve with Chairman Edwin F. Perry. The Committee on Public Affairs was formed by action of the General Association of Baptists in Kentucky in November, 1957, and is mainly concerned with those affairs relating to religious liberty in America. The Kentucky committee is to work in close co-operation with the Joint Committee on Public Affairs with headquarters in Washington, D. C.

In addition to the election of officers, the Committee discussed its area of work for the months ahead and assigned the following areas to the following committeemen:

Eugene Siler, Williamsburg and Washington—Public school education and the tax dollar.

Robert Bird, Frankfort—Judicial opinion relating to ecclesiastical bodies and government contracts, subsidies, grants, etc.

Wendell H. Rone, Paducah—Roman Catholicism.

Joseph R. Estes, Bowling Green—Temperance.

H. Leo Eddleman, Georgetown—Private schools and government relations.

William C. Boone, Middletown—Baptist integrity and infringement concerning church and state separation.

William R. Pettigrew, Louisville—Scriptures and society.

Howard Shaw, Mayfield—A fiscal policy for denominational co-operation and governmental amity.

Next meeting of the Committee will be on September 9 when committee members will report on their respective assignments.

## Two Sons

I don't remember much of my European history. A few things stand out here and there. Sometimes I remember the important things; more often I remember mere incidents that don't mean much.

I remember a man named Charles Martel who had two sons; one's name was Pippin and the other was Carloman. They ruled together as mayors of the Palace under their father, Charles, who was sole ruler of the Franks.

According to my memory, Pippin was the strong, vigorous character of the two, while Carloman showed considerably less potentiality as a ruler. The matter was resolved by the fact that Carloman went into a monastery in 747, leaving Pippin as the sole heir to the throne of his father. Pippin built a greater kingdom that was ultimately to flower in his Son, Charlemagne, who became Emperor of the Holy Roman Empire.

I don't really know whether Pippin was more exceptional than his brother

Carloman. I can only accept the records I find. However, there is a pertinent lesson in this and many similar examples. The stronger son gave himself to the pursuit of worldly power and achievement. It was apparently the weaker son who answered the call to a religious life. Of course, his choice suggests spiritual strength but history does not record much personal talent on his part.

A question comes to my mind here. Does God always call the weakest of us? Does He not often call those with great and vigorous personal talents? How tragic that the strongest are often so hungry after the treasures of this life that they do not respond to religious challenge. We often get this impression in Lexington when we set out to persuade our "ten talent" men and women to take places of service in the church's program.

We parents need to examine ourselves concerning the things to which we dedicate our children. To what activities and services do they see us dedicated?—Frank Owen



**THE H. P. GAINES FAMILY** checks a list of shipping regulations to be followed in their preparation to sail to the Philippine Islands where they have been assigned as foreign missionaries by the American Baptist Convention. Mr. Gaines has served as pastor of Shiloh Baptist Church, Columbus, Indiana, for the last three and one-half years. He is a native of Frankfort, Kentucky, and a graduate of Georgetown College and Southern Baptist Seminary. Mrs. Gaines' home is Kankakee, Illinois. The children are H. P., Jr., 11; Deborah, 9; Barbara 7; and Clarissa, 3½ months. With this family go the prayers and interest of their many friends and relatives in Kentucky.

## Some Limitations Of The Psychic Approach

By ROBERT G. SULLIVAN, Lexington, Ky.

This article is written to portray some of the limitations and presumptions in the fields of psychology, psychiatry, and psychoanalysis in the relation to Christian standards.

The privileges of men in the fields of psychology, psychiatry, and psychoanalysis should be evaluated in the light of Christian standards and held in sacred trust. This embraces a knowledge of limitations and an awareness of presumptions in these fields. Gardner Murphy, a nationally known authority in research psychology, concludes in his large treatise on the types of psycho-

logical study that at best only its bordering areas are known.

Indications of presumption in psychology, psychiatry, and psychoanalysis are apparent. As personality is a very complicated entity, the principal controlling factors in diagnosis and treatment are many times overlooked. In the psychological IQ tests to determine adaptability to situations, the tests are often devised from the facts outside an individual's experience, or are given under conditions of worry or nervousness of the recipient. Some minds are reflective and are often classified with a low IQ because of progressive time limitations in the tests.

Vocational psychological tests also are questionable in their value to Christians. Quite often the spiritual element in determining a vocation is disregarded. The physical condition of the counselee many times is not properly considered, for instance he being counseled to enter the field of pharmacy with its long hours and conditions of confinement although he has an inadequate constitution and an inherited tendency toward tuberculosis. Also of note is a counselor deficiency in the Christian perspective of the distinction between natural ability and merely an environmental conditioning.

There is also need of a Christian insight in distinguishing primary and secondary considerations of a vocation. Sometimes a young man is advised by a professional counselor to study for the ministry principally because "he has a gift for gab," or a young woman is counseled to enter nursing because "she can't stand to see anything suffer."

In psychiatry, sometimes the dynamics of spiritual forces are devaluated and at best are regarded as psychological props. The Christian profession is considered a concession to appease one's notions and to fortify one's whims. Counseling procedures are followed where conditions necessitate organic diagnosis and vice versa, or the interrelations of the organic and psychic may be improperly evaluated. When knowledge of either is ineffective reference may be made to a psychoanalyst who may misinterpret psychic data.

In reference to un-Christian procedure in administrative psychiatry, a recent news article indicated that commitment was made of a boy to a mentally deficient home because "he rolled his eyes." After spending a life time in recalcitration, an outside authority discovered that the boy had superior mental ability. Other commitments have as their source of difficulty malnutrition, focal infection, and maladjustment.

Many an aged person has been heart-brokenly committed to a mental hospital because their children in selfishness or lack of appreciation took advantage of them on the claims of them being "queer" or "peculiar."

In sex deviations castration is sometimes resorted to in mental hospitals and mentally deficient homes without a psychiatric, moral, or spiritual understanding of the conditions involved.

It is well to remember that great privileges are committed to psychological, psychiatric, and psychoanalytical personnel, but these privileges should be exercised only by those who professionally, morally, and spiritually can measure up to Christian standards.

## OUR ONLY HOPE

By MRS. EDGAR R. MAY, Tollesboro, Ky.

As Sputniks make eyes at Uncle Sam many forget that Biblical prophecy will be fulfilled. Daniel warned that a fifth world government must some day appear. Rome succumbed to soft living before barbarians overran her.

Bounded largely by two oceans, America felt impregnable. While science and math are the fortes of Russian children, U. S. youngsters major in TV, the comics, music, art, and pep rallies. A nation that once feted the intellectuals now crowns beauty queens and idolizes athletes. Art, ceramics, decorating, physical education, and dancing have replaced math, science and languages for first loves in secondary fields.

The same shallow trend is obvious in some churches, where emphasis is less on the Word, prayer and soul winning, and more on statistics, organization, etc. Attendance in the supper rooms far exceeds that in the upper rooms. A socialized gospel has pastors overworked, with limited time for prayer and study. On TV quizzes, many Sunday school teachers cannot answer simple Bible questions. One had no idea who Moses was.

A former Georgetown student writes from a Christian university, "My Bible teacher tries to disprove every miracle in the scripture. She even questions the story of Joseph. Studer's here drink, smoke, swear, and dance." We rejoiced in the knowledge that the school is not a Baptist institution.

Then came the report of the second demonstration at Wake Forest. The college choir and other students danced in protest to the North Carolina Baptist Convention ban against dancing in Baptist colleges of the state. According to report, some faculty members encouraged them.

Once America paid for the cost of operating its government. Thrift was one cornerstone of the great new nation. Present national indebtedness is close to \$300,000,000,000. Are we too spoiled to sacrifice to get on a sound money basis? Spurgeon left us a great sermon on Romans 13:8, "Owe no man anything." The Bible says labor six days and rest on the seventh. The American goal is for more leisure.

American women will spend \$120,000,000 to dye their hair all shades in 1958. There was less divorce and delinquency when our mothers managed nicely with two pairs of shoes and one

handbag. Today, *my lady* is behind times if she hasn't accessories in every color of the rainbow. Our mothers liked wedding bands and an occasional brooch or necklace. Now, women resemble Christians trees with costume jewelry for every outfit. The costume jewelry bill is staggering. This summer women will wear flowers on their feet—not one kind but different kinds for each dress! And little children will cry for milk on the streets where some of them live. Jesus said, "Take no thought for your body, what ye shall put on."

Greece built a temple to the Goddess Athena. When love of beauty and ease of living ruled, her empire crumbled in decay.

America worships no less at the shrine of the goddesses of Luxury and Fashion. Ten years ago one lipstick and a box of rouge sufficed. Women now demand a dozen shades of both and often more tones of nail polish. Queen Fashion decreed it. Christian women and leaders follow the crowd, though a young ministerial student in a Kentucky Baptist college recently left school because he could not finance his way. Which is more important, baubles or the gospel?

The wife of a Baptist pastor attended the state WMU convention. She saw the beautiful, costly hats worn there. She wrote in the *Magoffin Messenger* about them. She thought of them in terms of essentials that could have been bought for Magoffin Bible Institute, with the same dollars!

Gambling, crime, alcoholic beverages, and tobacco cost the nation more than twenty times all its annual gifts to religion and welfare. The U. S. spends \$175,000,000 yearly for dog food, and \$130,000,000 for foreign missions. American women spend so much more on cosmetics than the entire nation does on the gospel that one visualizes heathen lands in need of Bibles, and small children here at home who shiver from the cold, widows struggling beneath heavy loads.

Americans wear fewer clothes every summer, but the African native in the jungle puts on clothing when he is converted. He knows to hide his nakedness. A pastor insists that card playing is all right so long as it does not disturb the conscience. Another says the church is the place for dancing because of the Christian supervision there. One says the church in many places is trying to be all things to all men. His friend declares the pulpit cannot afford to antagonize.

Jesus went to the Cross because he could afford to antagonize. Most of His disciples and the other great early leaders met violent deaths for the same reason. They did not sway with every wind. They did not proclaim a gospel that was all things to all men. Hasn't the time come when we can ill afford not to antagonize?

Externals do not make the heart. But they do express what is in it. The life one lives can never save a solitary soul. But the saved soul must live a different life—different from his former one and different from that of non-believers. The more Christians are of the world, and the more they love it, the smaller will be their influence for God.

Love for others cannot be legislated. It must come from the heart freely, if worth anything. Through our taxes we are supporting many needy persons. The same sums given voluntarily from Christian hearts of love would accomplish far more. Do we love trifles, luxuries, self, more than we do service, and others, and Christ, who taught the value of self denial?

What has happened to America that we fear Russia so? The only invincibility we ever possessed was faith. David killed Goliath with a slingshot. The angel of the Lord smote the Assyrian hosts in camp. God gave the Midianites to Gideon, whose host was armed with trumpets, lamps and pitchers. But they had God, and he had them. The walls of Jericho fell flat when Joshua and his men shouted loudly, because they obeyed God. He destroyed that wall.

Man built the mighty Titanic, impervious to the elements, but she carried her human cargo to a watery grave on her maiden voyage. The Germans released poison gas in World War I, but God quickly shifted the winds, and the Germans got most of their own gas.

All the rockets and missiles on earth will be worthless to us without God. Armed with only toothpicks or similar weapons, we can defeat—if necessary—any country on the globe, if He is for us. We must rely on Him and not on our military might. We need not rely on Him unless we give Him first place in reality. If we think we are doing this today, as a nation, we should read Spurgeon, Moody, Brainerd, Judson's story, Wesley, Billy Sunday and some others who described standards of living for professed believers. Last but not least, we might scan and study the Good Book to see how far and how rapidly America has drifted from her moorings, which made her the greatest nation on earth in the shortest time in human history.

America, whither goest thou today? Whither goest thou, America?

# DEPARTMENTS

## Sunday School Group Loses Mrs. Richardson

By ROY E. BOATWRIGHT  
State Sunday School Secretary



Mrs. Violet Richards

Mrs. Violet Richards, who served as assistant office secretary, in the Sunday School Department, has resigned. She and her husband have moved to Georgetown where Mr. Richards will complete his college work. Mrs. Richards has become secretary in the Registrar's office. Mrs. Richards has worked faithfully and efficiently in the Sunday School Department for the past year. The Sunday School Department wish the Richards happiness and success in their new work.

### THE THIRTY THOUSAND MOVEMENT

The thirty thousand movement is well under way in the territory of the Southern Baptist Convention. In Kentucky there is a great opportunity to establish additional churches and missions. The Sunday School Department is vitally interested in every community. Therefore, we call upon the Associational leadership to exercise full cooperation with the mission committee of the association, in establishing missions and branch Sunday schools in needed places.

It will be necessary for the Associational Sunday School Superintendent to work in complete accord with the pastors and Sunday school superintendents in his association. In establishing new churches it will be necessary in most cases to secure a church or several churches to mother the mission. In this respect the pastors and superintendents will feel a definite responsibility in assisting the 30,000 movement.

According to a recent survey Kentucky needs approximately 500 new churches and missions.

The Sunday School Department stands ready to assist any possible way.

**Inform Your  
Leaders and You  
Inform Your  
Church**

## Home Missions

By MRS. R. L. MATHIS, Pres.  
Woman's Missionary Union, SBC



Mrs. George R. Ferguson

At its recent meeting in Birmingham, Ala., the Executive Board of Woman's Missionary Union committed itself to the task of reaching the goal of \$2,000,000 for the Annie Armstrong offering, March 3-7, 1958, during the Week of Prayer for Home Missions. So strong was the faith of the members that additional allocations for home mission causes brought by Dr. Courts Redford were adopted. And then we prayed. We prayed that our people everywhere would respond as never before—for we have never given \$2,000,000 for our home mission offering.

We prayed that our people would meet to study, to pray. We prayed that our young people would dedicate their lives to tell the story here at home and to the uttermost parts of the earth.

**If We Are to Have Peace.**—If we want a peaceful world, we must recognize that the love of Christ must be in the hearts of men. We must work to give freedom to those who do not have it. We must demonstrate to the world our belief in a commitment to our task here in America.

This task faces each of us in his own sphere, faces all who seek to work together for the peace of the world, faces Woman's Missionary Union as we approach the *Week of Prayer* and the *Annie Armstrong offering*.

### LOTTIE MOON

Convention-wide gifts for the Lottie Moon Christmas Offering up to February 1 amounted to \$5,097,332.95, which was an increase over this time last year of \$1,472,644.29. Kentucky gave—as of February 1—\$145,493.88.

### ATTENTION YWA DIRECTORS AND COUNSELORS

Many are asking about YWA Conference at Ridgecrest, June 12-18. Yes! Kentucky will have YWA's there, one hundred and one strong! *Travel by bus, train or car—just go!*

To make reservations: 1. On state-chartered busses, send name, age, address, church, letter of recommendation

from pastor and \$7.50 deposit (\$5 and \$2.50 for registration and insurance to WMU Office, Kentucky Baptist Building, Middletown, Ky., before June 1.) 2. Those making own travel arrangements, send above information and \$2.50 deposit.

Approximate cost: \$60. Watch Western Recorder for further information.

## Training Union Regional Conventions

By JAMES WHALEY



James Whaley

The Regional Training Union Conventions will be held in the state the week of Mar. 17-21.

Each convention will have the Junior Memory Work Drill, the Intermediate Sword Drill, and the Young People's speakers' Tournaments. In addition to this, Dr. Jess C. Moody, pastor, First Church, Owensboro, will bring the inspirational message for the conventions in the Western Section of the state, and Dr. J. S. Bell, pastor, Temple Baptist Church, Champaign, Illinois, for those in the Eastern Section.

The program will begin each afternoon at 2:30 with the Regional Junior Memory Work Drill at 2:40. Immediately following the Memory Work Drill group conferences will be held for all the leadership and the members of each union. At 6:00 a fellowship supper will be furnished by the local churches with the evening session opening at 7:00.

The dates and places of the meetings are:

- Central—March 17, First Church, Shelbyville.
- North Central—March 17, Williamstown Church, Williamstown.
- Southern—March 18, Munfordville Church, Munfordville.
- North Eastern—March 18, Campton Church, Campton.
- Western—March 20, Eaton Memorial Church, Owensboro.
- South Eastern—March 20, First Church, Barbourville.
- South Western—March 21, Briensburg Church, Benton.
- South Central—March 21, Lexington Avenue Church, Danville.

Meetings at Williamstown and Barbourville will be on Eastern Standard Time and all others on Central Standard Time.

## Brotherhood Comments From Cedarmore

By FORREST W. SAWYER  
Brotherhood Secretary, Kentucky



F. W. Sawyer

The expressions which complete this column were those given by men who attended the Brotherhood Leadership Conference at Cedarmore, Feb. 10-12, 1958. They substantiate the fact that when men "know they will do:"

*William E. Bush, president, Boone's Creek Association:* "The two Brotherhood clinics that I have attended here at Cedarmore have given me an insight into what a Brotherhood and Royal Ambassador chapter really are. My greatest desire is that I can go back and help the local church brothers in my association."

*Sam Ferrell, Jr., South District Associational President, and President Region 5 Brotherhood:* "As we have completed these great few days of fellowship and learning at Cedarmore in a Brotherhood Clinic, I can truly say that this must be God's plan of training men for His service, for I know that I have truly been led to a better understanding of Brotherhood work. The officers of Brotherhoods who missed this have truly missed a blessing. My hope and prayers are to conduct the same in my area."

*Ed Burgher, Associational missionary, Salem Association:* "I've never had as clear a vision of our Brotherhood work until now. I see some of the vision that our leaders have that can really work with our Baptist men. I believe the day is coming closer when we will have clinics in the regions that will get to our associations the information for better work in the association."

*G. R. Henson, Associational Missionary, Boone's Creek:* "This Brotherhood Clinic has given me a much clearer insight into the opportunities of Brotherhood in helping churches to help men make a greater investment in the eternal securities of the Kingdom of God."

*Donald P. Bratcher, President, Region 2 Brotherhood:* "This Brotherhood Clinic has been the climax to all my Brotherhood work. Not that the work will go downhill from here, but that it has been a plateau from where greater things for the Lord will be accomplished in the steady upward movement of the Brotherhood."

*Larry Timberlake, President, Long Run Associational Brotherhood:* "Associational Officers caught a new vision of Brotherhood work while attending

the State Brotherhood Clinic at Cedarmore.

"Starting with the pastor and his men who desire to organize a church Brotherhood, the procedure was traced, step by step, through being voted on by the church, on through appointment of local committees, etc., right on through the work of the local, association, regional, state, and convention officers.

"We were led to see that everything that is done is done in order to help the men in the local church to be a better Christian and a better worker for the church and for our Lord Jesus Christ. The purpose of the Brotherhood is to promote the whole program of the church, and enlist the unenlisted and lead them to become workers in the Kingdom."

*Richard P. Oldham, President, Warren Associational Brotherhood:* "The motive of enlisting men for the Master, is the salt agent of our generation, inserting a preserving and saving quality in the local church; saving, that is, and utilizing the boy and man power, and bringing this power to bear in all the areas of our spiritual concern, both on a local, associational and state level—and across the world."

## Baptist Briefs

MEMPHIS — Circulation of Ambassador Life, monthly magazine for Royal Ambassadors, increased 10,000 from October, 1957 through January, 1958. This publication is now received by 77,000 boys and boy leaders across the Southern Baptist Convention, according to James M. Sapp, director of promotion, Southern Baptist Brotherhood Commission, here. Ambassador Life, published by the Brotherhood Commission since October is a companion publication to Brotherhood Journal for Baptist men. Each quarter, 115,000 men receive Brotherhood Journal.

MACON, Ga. — Spright Dowell, president emeritus of Mercer University here, will lead Georgia Baptists in their effort to gather more state Baptist historical material in 1958. The program is designed to speed up the gathering of such material. It is being put on jointly by Mercer library and the history committee of Georgia Baptist Convention.

WINSTON-SALEM, N. C. — Reynolda (correct) Gardens are being given to Wake Forest College by the Mary Reynolds Babcock Foundation and Charles H. Babcock, according to an announcement by College President Harold W. Tribble. In addition to the gardens, the foundation is giving Wake Forest \$40,000 in cash and 3,000 shares of stock in R. J. Reynolds Tobacco Co. The \$40,000 is to be used for working capital and for capital improvements.

Income from the stock will be used for operation and maintenance. The total gift is valued at approximately \$600,000.

MEMPHIS — The Royal Ambassador office here reports "an entirely new approach" to qualifying boy leaders in the field of campcraft will be offered in 1959. The first Royal Ambassador Campcraft Certification Course will be held at Camp Kittiwake, Miss. Dates for the course are April 19-25, 1959. Emphasis will be placed on the following: food and cooking, fire, tools, nature and conservation, trips, camping gear, and use of maps and compass. Missionary education will be emphasized throughout the course. Missionaries will be present to work with the camp. Every opportunity will be made to provide group experience in the out-of-doors. Skills, as well as methods of organization, will be stressed.

ARKADELPHIA, Ark. — Ouachita Baptist College here has purchased additional lots next to the campus for a proposed dormitory for women, President Ralph Phelps announced. Acquisition of the site—24,000 square feet—is the initial step before a \$750,000 fund raising campaign which is to get underway is a 19,000 square foot lot which belongs to Mrs. Gene Rudolph, head of the speech department at Ouachita. Present plans call for erection of a dormitory for men on this site.—Baptist Press.

## 'With Feet of Clay,' by Ormsby Avenue's Pastor Frank Florence, Coming Soon

NEW YORK, N. Y. — A Louisville pastor, Frank T. Florence, Jr., of 2211 Hale Avenue, pastor of the Ormsby Avenue Baptist Church and who was a machine-gunner during World War II, has signed a contract with Exposition Press of New York for Spring publication of "With Feet of Clay," the story of his experiences in combat and as a prisoner-of-war.

The author began holding religious services at the request of fellow POW's in Germany and, on his return to the United States, was convinced that preaching should become his life work. He later received his A. B. degree at Georgetown College and his B. D. at Southern Baptist Seminary.

Born in Cynthiana, Kentucky, he was a school teacher in Falmouth and Alexandria, and pastor in Florence and Willisburg before going to Louisville.

►Garnett Eaton Puckett has changed pastorates from the Clayton Street Church, Montgomery, to the Ensley Church, Birmingham. He is a Kentuckian.



The new air-conditioned auditorium of the Washington Avenue Baptist Church, Evansville, Indiana, which has a seating capacity of 1,500. It is affiliated with the West Kentuckiana Association of Baptists in Kentucky. J. Howard Clayman has been its pastor since February, 1951.

**TRAINING UNION AND SUNDAY SCHOOL ATTENDANCE, FOR FEBRUARY 16, 1958**

T.U. Add.	S.S.			
Madisonville, First	458	53	967	401
Lexington, Immanuel	293	3	720	318
Lou., Walnut St.	288	4	1,099	561
Missions (2)	24	--	195	100
Hopkinsville, First (1)	247	3	587	345
Hopkinsville, Second	221	1	675	272
Bowling Green, First	220	--	896	398
Mission (1)	5	73	73	287
Owensboro, Third	216	--	624	520
Lou., Carlisle Ave.	213	1	900	152
Missions (3)	98	--	218	259
Covington, First (1)	186	1	318	516
Lexington, Grace	185	3	559	323
Missions (2)	90	--	90	34
Lexington, Calvary	183	5	638	456
Mission (1)	31	--	31	482
Paducah, First	176	5	534	338
Covington, Latonia	159	7	570	269
Mission (1)	29	--	89	226
Lou., Highland	159	6	398	20
Lou., Parkland	154	3	555	220
Mission (1)	62	4	168	427
Lou., Farmdale	151	4	356	360
Mission (1)	35	--	85	281
Lou., BAPT. Tabernacle	146	3	434	272
Lou., Rockford Lane	144	--	401	345
Owensboro, Eaton Mem.	144	--	318	272
Harrodsburg	140	4	561	398
Missions (3)	21	--	100	287
Owensboro, Hall St.	134	--	345	520
Paducah, Twelfth St.	126	6	272	152
Somerset, First	124	--	401	259
Mission (1)	123	4	323	516
Lou., Beechwood	123	--	323	323
Lou., Beechmont	122	--	544	331
Missions (2)	116	7	331	331
Lou., Southside	121	8	427	398
Evansville, Calvary	120	--	398	287
Benton, First	119	1	287	520
Lou., Victory Mem.	118	--	520	152
Missions (2)	82	--	152	259
Owensboro, Lewis Lane	118	--	259	516
Frankfort, First	115	--	516	323
Mission (1)	32	1	323	34
Danville, First	111	1	323	456
Missions (1)	27	3	34	482
Lou., Hazelwood	107	3	456	338
Shelbyville, First	107	3	482	269
Lou., Shawnee	103	1	338	226
Walton, First	102	1	269	20
Paducah, West End	100	--	226	220
Mission (1)	100	--	20	427
Bowling Green, Eastwood	98	--	220	360
Covington, Southside	96	--	427	281
Ashland, Unity	96	3	360	272
Morganfield, First	94	4	281	280
Lou., Immanuel	93	4	272	278
Mt. Washington	90	--	280	343
Scottsville, First	90	--	278	106
Henderson, Immanuel	86	--	343	277
Missions (2)	86	1	106	59
Ft. Thomas, First	86	1	277	281
Mission (1)	85	2	59	104
Ashland, First	85	2	281	314
Missions (3)	84	--	104	43
Lou., 18th St.	84	--	314	242
Mission (1)	12	--	43	302
Greenville, First	82	--	242	232
Ludlow, First	81	1	302	205
Middletown, First	81	--	232	182
Cold Spring, First	81	--	205	411
Covington, Ashland Ave.	77	1	182	71
Lou., Shively	76	4	411	38
Mission (1)	38	--	71	365
Bellevue	76	--	38	357
Lou., Bethany	76	2	365	185
Corbin, First	73	--	357	212
Lebanon Junction	71	--	185	294
Lebanon, First	70	--	212	70
Mission (1)	20	--	294	254
Springfield, First	69	--	70	148
Ashland, Pollard	67	--	254	49
Mission (1)	63	--	148	235
Nicholasville	63	--	49	---
Lou., Baptist Temple	63	--	235	---
Mission (1)	64	--	---	---
Lou., Audubon	62	3	231	---
Cynthiana	61	--	294	---
Mission (1)	21	--	66	---
Sturgis, First	60	--	300	---
Marion	59	--	191	---
Mission (1)	59	--	10	---
Owensboro, Seven Hills	50	--	154	---
Versailles	49	--	243	---
Williamson, East	49	--	139	---
Mission (1)	47	--	---	---
Dawson Springs	47	--	215	---
Shepherdsville	44	--	254	---
Evansville, Grace	44	--	718	---
Covington, Calvary	44	--	653	---
Murray, First	44	--	639	---
Mission (1)	40	--	31	---
Princeton, First	40	--	346	---
Hazel	40	--	294	---
Dayton, First	40	--	245	---

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**Sunday School Lesson**

For March 2, 1958  
**ONE IN CHRIST**

By H. C. Chiles



H. C. Chiles

In the fourth chapter Paul begins the more practical part of Ephesians, and with great tact he proceeds from the doctrines to the duties. He does not change his subject, for the "heavenly calling" demands Paul, duties are always based upon doctrines, creed determines character, and belief is expressed in life.

**I. The Plea For Christlikeness. Ephesians 4:1-7.**

In genuine humility Paul opened this chapter with a reference to himself. He reminded his readers that the place of imprisonment which he was then occupying was his lot for the sake of his Lord. He expressed his absolute willingness to suffer such humiliation and reproach for the sake of Him Who had done so much for him.

Paul called attention to the fact that the Lord has bestowed upon every Christian a glorious calling. One's vocation, or calling, is his profession or occupation. The Christian's vocation is to walk worthily. It is the will of God for all Christians to walk worthily of the high, heavenly and holy calling wherewith they are called. If they are to do so, they must have the power of the indwelling Spirit in God.

Walking expresses a duty and a responsibility corresponding to our standing. That a Christian's walk should measure up to his standing is the very essence and goal of his duty. It is impossible, therefore, to overemphasize the importance of walking worthily as a Christian. To walk worthily as a follower of Christ one must worship the Lord in spirit and in truth. Each Christian who walks worthily bears witness by lip and by life to the saving, sanctifying and satisfying power of Christ. He studies to learn His will for his life and then strives faithfully to do it. He is prayerful, considerate of others, and anxious to obey God. He lives with a view to honoring and glorifying the Lord.

A Christian's walk, to be in keeping with his heavenly calling, must be with humility, with mutual forbearance, and with Christian unity. Any exhibition of pride, any attempt at self-seeking, or any bitterness of spirit are certainly not of the Lord. All of God's children are expected to manifest the virtues of lowliness, meekness, forbearance and love. There is no fellowship on this

earth like that between those who are Christ's and who love Him devotedly. A consistent walk, which is within the reach of every Christian, is an impressive, continuous and unanswerable sermon. And the glorious thing about this walk is that it is possible, with the Lord's help, for all of us to pursue it.

Involved in this appeal for walking worthily are the seven unities as expressed in verses four to six.

Christ makes these various gifts. "But unto every one of us is given grace according to the measure of the gift of Christ." His gifts are bestowments of grace and are never measured by our merits.

**II. The Plan For Christlikeness. Ephesians 4:11-12.**

Here we have an enumeration of Christ's gifts—"and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Apostles are those who are called, separated, endowed, ordained and sent forth as ambassadors for Christ. Prophets are men who have had a peculiar insight into the will of God and have received a definite commission to speak for Him. Evangelists are those who go into regions where churches have not been established and proclaim the gospel to those who have never heard it and win them to Christ. Pastors and teachers (two functions of the same office) have the oversight of local churches and seek to give spiritual guidance and instruction.

These gifts are not just for our personal enjoyment or for the glorifying of man, but they are to equip us to win the lost to Christ, to edify the believers, and to serve the Lord. It is His desire that through the lips of Christians men may learn of His death in their stead, and that in their lives others may see such a clear manifestation of His love that they may be constrained to accept Him as their Saviour and to live for His glory. Believers in Christ are to be equipped for Christian service in order that the body of Christ may be enlarged and strengthened. Growth in grace and the edification of the saved can be accomplished only through the faithful preaching and teaching of the Word of God.

**III. The Purpose Of Christlikeness. Ephesians 4:13-16.**

Too much stress cannot be laid on the fact that every child of God has a definite work to do for Him. Have you discovered what He wants you to do? Are you doing it? You should strive to do your best for Him Who gave Himself for you.

It is distressing when one fails to grow physically, but even much more so if one remains for years only a babe in Christ. What a pity that so many church members are such stunted and undeveloped Christians! Would that something might be said or done to cause them to escape from protracted childhood spiritually! It is exceedingly important that God's children grow into spiritual maturity and be established in the truth, so as to avoid being disturbed or swayed by any false teachers. Hearing and speaking the truth are means by which this may be accomplished. But the truth should be proclaimed in love rather than in contention.

**Free Baptist Hymnals Offered to New Churches and Missions**

NASHVILLE, Tenn. (BSSB) — Twenty-five free copies of *Baptist Hymnal* will be given by the Baptist Sunday School Board to each new Baptist church or mission organized in connection with Southern Baptists' movement to establish 30,000 churches and mission stations by 1964. Effective dates of the free hymnal offer are February 1, 1958 through December 31, 1963.

This action was taken at the recent annual meeting of the Sunday School Board in Nashville, following a request from some of the executive secretaries of state Baptist conventions.

*Baptist Hymnal*, the latest hymnal published by the Board, was released in March, 1956. Nearly one million copies have been distributed through Baptist book stores.

Procedure to follow in requesting free copies of *Baptist Hymnal*:

1. A new church should send to the Baptist Sunday School Board, Nashville, copy of a motion or resolution by the church, signed by the church moderator and clerk and endorsed by the moderator of the association, stating it has applied for membership in an association of a state convention co-operating with the Southern Baptist Convention.

2. A new mission must be sponsored by a Southern Baptist church or churches, and should forward to the Sunday School Board a copy of resolution adopted by the sponsoring church and signed by church moderator and clerk, requesting the books.

This offer does not apply to miscellaneous mission activities in hospitals, rest homes, jails, and other institutions.

No mission receiving free hymnals would be eligible for additional free books when it becomes a church.

Requests for free hymnals should be sent to: Dr. J. M. Crowe, Administrative Assistant, Baptist Sunday School Board, Nashville 3, Tennessee.

Another offer by the Sunday School Board is free literature for one quarter to new Sunday Schools and Training Unions.

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### Report Roland Leavell Making Good Recovery

NEW ORLEANS — (BP) — New Orleans Baptist Seminary President Roland Q. Leavell is reported progressing well after suffering a slight cerebral thrombosis January 19.

Physicians said they are "pleased with his progress" and expect a full recovery. Although still a patient in Southern Baptist Hospital here, he is expected to leave the hospital soon to resume his administrative duties.

Meantime Leavell has been attending to urgent seminary business from his bedside.

The illness struck Leavell at his home on a Sunday afternoon. He was admitted to the hospital later the same day for treatment.

### A Regular Guy

Turning down three separate network offers for a show of his own, two by cigarette companies and one by a brewery, Pat Boone, A. B. C. performer and singer, said: "I realized these people wanted me because of my influence with teen-agers. I am personally opposed to both smoking and drinking and do not want to be responsible for influencing anyone else in taking them up. I don't have to start drinking and smoking and cussing just to prove I am a regular guy."—Seventh Street Baptist Church Bulletin, Memphis.



Frank R. Johnson is the new minister of music, Memorial Baptist Church, Murray, where T. A. Thacker is pastor. Johnson is a sophomore in Murray State College where he is majoring in music. Previously he has worked with Eaton Memorial and Macedonia, Owensboro, and First Church, Fulton. Memorial Church was host to the 35-voice choir of Southern Baptist Seminary, January 16, under the direction of William C. Bushnell.

### Survey Committee Lists Preliminary Findings

NASHVILLE — (BP) — Preliminary findings of the Committee to Survey Total Southern Baptist Convention Program have been published in the February issue of the Baptist Program, SBC leadership magazine.

The preliminary information, covering several pages, was released by Douglas M. Branch, pastor, First Baptist Church, Rocky Mount, N. C. Branch is chairman of the Survey Committee.

The preliminary material suggests changes in several places. However, it does not say exactly how these changes would be made. This apparently will be defined in the Survey Committee's final report and recommendations to the Convention.

The findings do not necessarily represent the unanimity of the committee.

The Survey Committee has been at work two years examining the operation of the Convention. It has the services of Booz, Allen, and Hamilton, of Chicago, a firm of management consultants. H. L. Wilsey, a consultant of the Chicago firm, has worked with the Survey Committee in preparing the tentative findings.

The Survey Committee meets in February to draft its report to the 1958 Southern Baptist Convention session in Houston. The Survey Committee told the 1957 Convention at Chicago that it hoped to present its final report at Houston.

Highlights of the preliminary findings contain these observations:

1. The roles of Convention committees and boards of Convention agencies are not always sufficiently differentiated. It says, "Special committees are occasionally called upon to perform tasks which could more effectively be performed by the regular committees or the board or staff of one or more Convention agencies."

2. The present composition of Convention committees and boards of Convention agencies does not make them sufficiently representative of the denomination.

The findings here indicate that there should be, in the opinion of the ana-

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lysts, more lay representation on boards and committees.

3. There is some undesirable duplication of effort among Convention agencies. Specific comments here include "The Relief and Annuity Board and the Southern Baptist Foundation are both responsible for funding of gift annuities." It points to geographical assignments of the Home and Foreign Mission Board, for example, the Foreign Mission Board is at work in Hawaii (an United States territory) while the Home Mission Board is at work in Cuba and Panama.

4. "The absence of an effective coordinating body has contributed to the growth of the apparent and actual duplication of effort . . . (which) through better co-operation in planning and implementing programs . . . could be avoided and eliminated."

5. The findings say, "There are two agencies of the Southern Baptist Convention which performed functions which duplicated those performed by state conventions, associations, and to a limited extent, local churches in (certain) areas . . ."

These two are the Home Mission Board and the Southern Baptist Hospital Commission, according to the analysts.

"The Home Mission Board sponsors mission and church loan programs in areas in which state conventions, associations and local churches sponsor similar or duplicate activities," according to the study.

About hospitals it states, "The Southern Baptist Hospital's programs are very similar to those sponsored by state conventions and local groups.

" . . . it is now questionable whether the Southern Baptist Convention should sponsor in New Orleans and Jacksonville (Fla.) hospitals, which, even though they have a missionary aspect, are similar in purpose to hospitals sponsored by local groups elsewhere."

►The First Southern Baptist Church, 5602 East 38th St., Indianapolis, celebrated the fourth anniversary of Pastor Gordon W. Paschall on February 2. During that time 472 members have come into the fellowship. Through the help of Illinois Baptists, with whom this church is affiliated, and through the help of the Home Mission Board, the church has started six missions, four of which have been organized into churches. Total gifts to all causes have exceeded \$100,000. The 4½-year old mother church now has 401 enlisted members. It has built a two-story brick structure with a seating capacity of 350 and class rooms for 355. A house and five lots adjoining have been purchased, making half a block for present and future needs. New pews are being ordered.

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### Chair on Church-State

HOUSTON — Plans to establish a chair at Baylor University, Waco, for the study of church-state relations were outlined in a meeting here. W. R. White, Baylor president, and Paul Geren, executive vice-president, outlined the plans. White said the studies will investigate church-state relationships on federal, state and local levels. They will include also the biblical, historical, and constitutional basis for the separation of church and state.—B.P.

### Illinois Man Elected

BILOXI, Miss. — (BP) — Wade B. East, superintendent of Baptist Children's Home, Carmi, Ill., is new president of the Child Care Executives of Southern Baptists. The group is composed of administrators and other officers of orphanages and children's homes sponsored by various state Baptist groups throughout the Southern Baptist Convention. It held its annual meeting in Biloxi.

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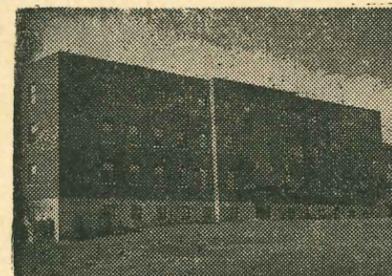
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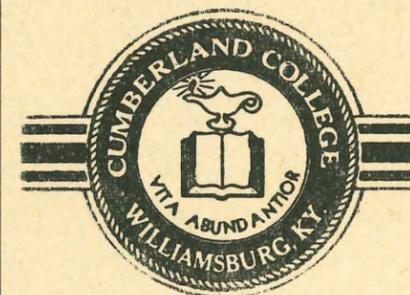
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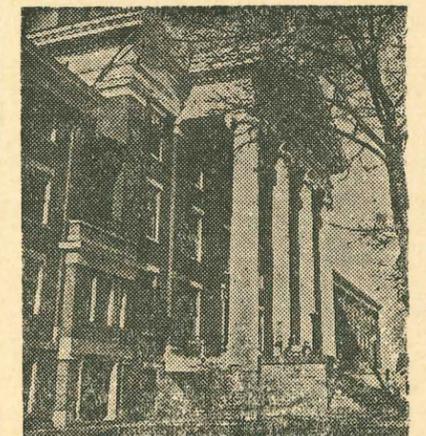
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