

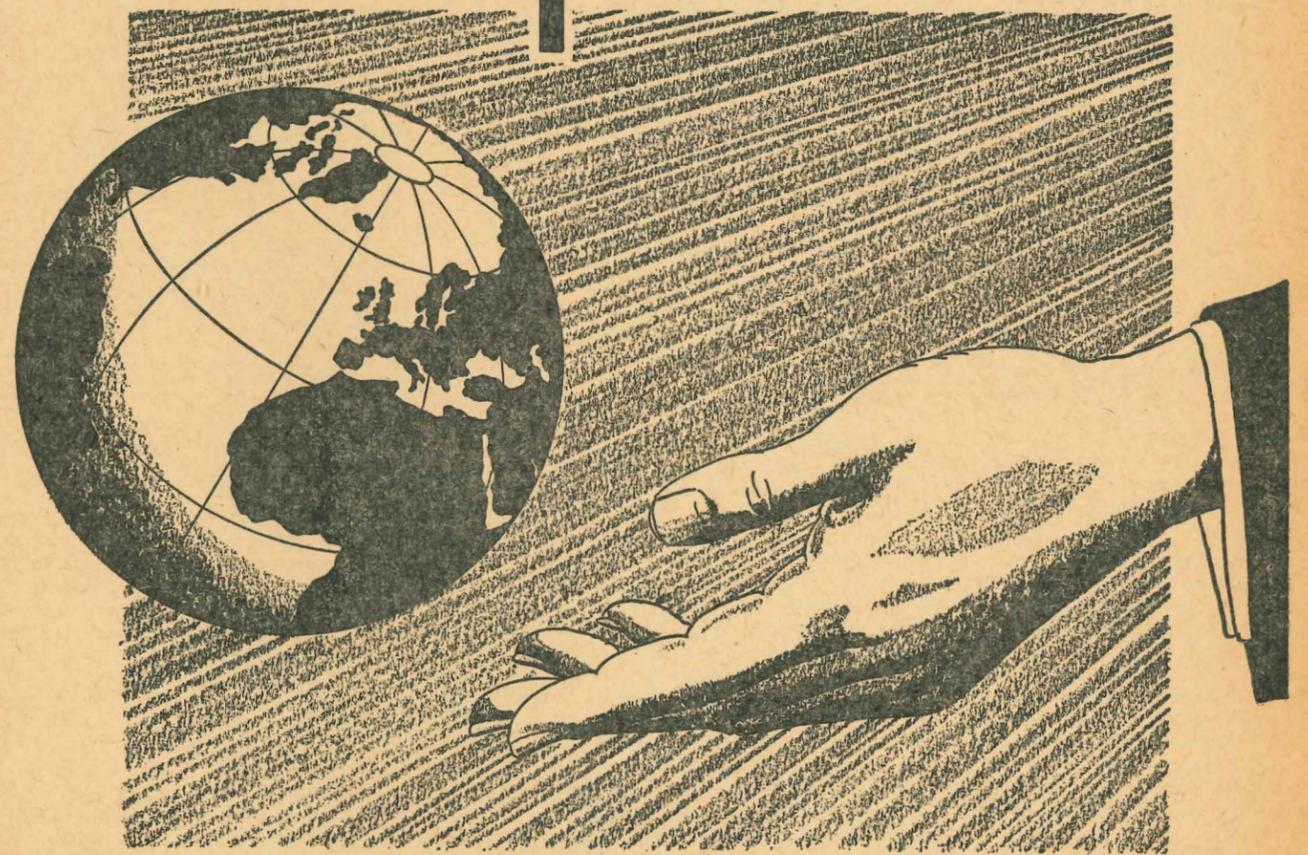
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# Western Recorder

28-8  
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## The COOPERATIVE PROGRAM



**A Helping Hand to a Needy World**

Vol. 131 No. 11 Kentucky's Largest Denominational Paper March 14, 1957

►The First Baptist Church, Paris, where Fred T. Moffatt, Jr., is pastor, now has a new director of religious education in the person of Robert C. Ross.

►The Baptist Student Center in Bowling Green, Kentucky, was dedicated Sunday afternoon, March 3, at 3:00 p.m., under the leadership of Secretary J. Chester Durham.

►Colorado Baptist General Convention is issuing \$1,000,000 worth of bonds to promote church building programs within its six-state area territory. Willis J. Ray is the Executive Secretary.

►J. H. Lyons, formerly pastor of the Second Baptist Church, Greenville, Ky., is the new pastor of the Woodland Baptist Church, and he also serves the Rosewood Church in the same capacity.

►J. E. Hurley, for the past ten years owner and operator of a construction business in Kentucky, Ohio and other states, has been employed as business manager at Gardner-Webb College, Baptist school in Boiling Springs, N. C.

►Pastor T. L. McSwain has announced that the dedication of the new \$265,000 air-conditioned auditorium of the Southside Baptist Church, Louisville, will take place April 21. The dedication service will occur Sunday afternoon at 2:00 o'clock, with Dr. Hugh R. Peterson as the principal speaker.

►Evangelist Dan Vestal, Seminary Hill, Fort Worth, Texas, has just completed 12 years in full time evangelism. He has conducted revivals in 10 states, and has just returned from a mission trip to Cuba. He is dated up for the entire year of 1957, and already has a number of engagements for 1958 and 1959.

►California Southern Baptists have opened Sunny Crest, a new children's home at Bakersfield. The institution at present consists of two cottages, one for boys and one for girls, and a superintendent's residence on eleven acres. W. A. Herring in the superintendent. This is the first home for child care operated by Southern Baptists on the Pacific coast.

►The Pembroke Baptist Church, in Christian County, has called a native son, Dr. J. T. Spurlin, from the pastorate of the Edgefield Baptist Church of Nashville, Tenn., to be its pastor. He will begin his ministry at Pembroke March 24. Before going to Nashville he was pastor at Haiti, Mo., and still earlier he had spent two years in Alaska where he organized the First Baptist Church at Juneau. He has also served in his younger years at Kelly, West Mount Zoar and Fredonia.

►The young people of Southside Baptist Church, Louisville, sponsored a youth-led revival February 8-10. The team consisted of Tom Cleveland, Car-

roll Hubbard, Jr., Bob Hargrove, all of Georgetown College, and Bill Hornbuckle, a senior and basketball player at Valley High School. A highlight of the revival was a Sweetheart Banquet Saturday night. Ruth Hack and Bob Dooley were crowned queen and king of Southside. Pastor T. L. McSwain was pleased with the work of the team, especially the preaching of Tom Cleveland.

►President D. M. Aldridge has received a check for \$5,000 from the Davella Mills Foundation of Montclair, N. J., to be applied to the construction of the new church furniture factory building, to replace the one lost by fire some months ago. Work on the modern \$100,000 structure has been started, and will be carried forward as rapidly as weather conditions will permit. The factory has been operated since 1950 to provide employment for ministerial students, enabling them to support themselves and their families while attending school.

►Baptist churches of Spain have just contributed \$834.12 for Hungarian relief. Dr. Josef Nordenhaug, president of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, and Southern Baptists' relief representative in Europe, wrote Dr. George W. Sadler, chairman of the Relief Committee of the Southern Baptists' relief representative deeply touched and overwhelmed when I received the check from Missionary Charles W. Whitten, in Barcelona, Spain. It is difficult for me to realize what sacrifice lies behind this sum of money; but I do know through it the warm heart of our Spanish brethren."

►J. Kenneth Allaby, pioneer area missionary for northwest Ohio, residing at Toledo, and formerly pastor of the Clifton Church, Louisville, Ky., says that a missionary achievement that may be unique was recorded at Bellevue, Ohio, on February 24, when the Providence Baptist Church of Bellevue was constituted. At the service, held in the gymnasium of the Y. M. C. A., announcement was made of plans to begin a mission in Sandusky, and an offering was received to be used for that purpose. Pastor Ralph Duncan explained that three of the 32 members at Providence are from Sandusky, and they have the names of several other Southern Baptist families anxious for a Southern Baptist church, and that the first service had already been set for March 7. Even before the Bellevue church has a building of its own, they are starting a new mission.

►Ray E. Roberts, general secretary of the State Convention of Baptists in Ohio, Columbus, Ohio, writes: "On a recent visit to New York City, I had fellowship with a small group of Southern Baptist people who have a burden on

# Western Recorder

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

Vol. 131 No. 11 March 14, 1957

## WESTERN RECORDER

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their hearts for the tremendous need of that place and are interested in starting a Southern Baptist church there. I have promised to return to them for another meeting in the spring and am interested in getting the names of any of our people who might have moved to the Greater New York City area as soon as possible. I will forward these on to those people who will get in touch with them before my return visit. I would appreciate it if you would put some kind of notice in your paper asking those who know of Southern Baptist people in the area to send their names and addresses to me at 30 South Fourth Street, Columbus, Ohio." Secretary Roberts formerly was pastor of the First Baptist Church, Danville, Ky.

## SECOND INSTALLMENT

# Baptists and Christ's Lordship

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

Our position illustrated in baptism: The Baptist position with reference to Baptism, the Supper, Individualism, and other distinctive teachings may be fully justified on the basis of the Lordship of Jesus Christ. The word of our Lord to His disciples was: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them . . . teaching them to observe all things whatsoever I commanded you" (Matt. 28:19f).

Baptists have obeyed this command. They evangelize. They baptize believers only. They teach that baptism is by immersion. The word "baptize" in the New Testament, which is the law of our life, is the Greek word "baptidzo," and it means to immerse or dip. The meaning of this word is important, and the direct command of our Lord makes this and not something else binding upon us.

Baptism is obligatory upon His disciples and those who become disciples. To one group, baptism is an ordinance to be administered; to the other group, it is an ordinance to be obeyed. The only authority that we have to evangelize or to baptize or to teach is the authority of our Lord. We can never be more than His willing servants. He alone is Lord.

Since baptism is by immersion, then for one to substitute something else in its place and call it baptism, is for him to assume a position altogether inconsistent with His authority. Adherence to what Christ has commanded allows us no latitude here. We are not to suit our own conscience in this matter, but to adhere to what has been spoken by our Lord.

During a series of meetings down in Mississippi, a young woman became much concerned about her mother. The good woman claimed to be a Christian, was a member of another religious body, but had not been baptized. She was sure that she knew the Lord, that her sins had been forgiven, that she was a child of God. Her life backed up her profession. She insisted, in conversation with the visiting preacher, that she was satisfied with her baptism. But when the subject was studied from an open Bible, she became disturbed over her position. From the simple teachings of the Word, she realized that immersion was commanded by the Lord she professed, and was practiced by His followers. The evangelist asked her to read 1 John 2:4: "He that saith, I know

Him, and keepeth not His commandments is a liar, and the truth is not in Him." "What does that have to do with baptism?" she asked. "Well," said the preacher, "you have just claimed to be a child of God, and you have related a fine Christian experience. You have said that you know the Lord; but if what we have read about baptism means anything, you have not been baptized. Now read the verse again." After a second reading, the truth dawned upon her that she had not obeyed her Lord at all, although she claimed to know Him. She was later baptized. She manifested the spirit of a true disciple. Her Lord had spoken to her, and obeyed from the heart that form of doctrine under which she was placed (Romans 6:17).

And in the Lord's Supper: Baptists also adhere to the principle of obedience to Christ in observance of the Supper. The simple record in the Gospels and Paul's letter to the church at Corinth, coupled with the practice of early Christians, leaves no doubt as to the divine order here. Jesus at the head of His baptized disciples—the church, at least potentially—kept the Passover. On that eventful night, in the middle of the meal, our Lord said a special "grace" for the institution of another memorial, His Supper. He broke one of the Passover cakes, that each disciple might have a piece—"a beautifully simple, pathetic, and poetic symbol of His death." And then He took a cup, after saying the thanksgiving, and told the disciples to drink from it, and He called it "My blood of the covenant." What He was soon to do—shed His blood for them and for us—was symbolized by the ordinance He then established. The eating of the bread and the drinking of the wine was a memorial to be observed till the time for the Messianic banquet when the disciples and their Lord should be together again "in the Kingdom of my Father."

When Paul wrote to the Corinthian Christians, he told them the order and meaning of the Lord's table, that the bread and wine were to be received in memory of the Lord Jesus (1 Cor. 11:23ff). When the church assembled to observe the Supper, they had been instructed to follow the same order that the Apostles followed in Jerusalem.

These instructions are ours today. We have no more right to change the order or meaning of this meal than we have the right to change the order as to baptism. Jesus fixed both. He has spoken

concerning both. That should be enough for any loyal disciple.

In conversing with a young man sometime ago about the Supper, he asked me to state our position. He thought of it as communion with other Christians. I said that it is the Lord's table, not ours; that it is for scripturally baptized believers; that it is not a love-feast, where we come together to show our Christian fellowship and commune with one another. The fellowship of participants is involved; but our fellowship is with Christ. We keep the Supper in remembrance of Him, and not for the benefits of association with one another. It is to show forth His death till He come, and not a display of our friendship for one another. In this, as in all other matters of faith and practice, we must respect, first and last, the lordship of Christ. The one thing He commanded us to keep ever in mind was His death for us. That was never to be forgotten. So He said, "This do in remembrance of me," and in remembrance of Him because it memorializes the giving of Himself a ransom for us. The Supper portrays the central fact of the Gospel. Giving Himself for us merits His reign over us.

Also in the value of the individual: Another distinctive teaching of Baptists is that of Individualism.

In the time of Jesus, ceremonies and institutions were regarded as of more importance than mankind. For example, a sheep was counted as of more value than a man, especially when doing something to help the man conflicted with the current religious ideas as to the proper observance of the Sabbath.

Jesus came with a consuming passion for people as people. He had little concern for ceremonies and institutions merely as such. With the Jews, man existed for the established institutions of the day. With Jesus institutions were for men. "The Sabbath," said he, "was for man, and not man for the Sabbath." He healed a man on a Sabbath, and justified it because He was the Lord of the Sabbath, and a man was of more value than a sheep or a day. To Baptists institutions and ceremonies and ordinances, merely as such, mean very little. They justify themselves in our practice only as they are properly related to our individual experiences as followers of the Lord Jesus.

(Continued on Page 6)

►Plans are being made by Southern Baptists in Michigan to launch a Baptist state paper, to be known as The Michigan Baptist Messenger, with James Johnson as its editor.

►Pastor Lyman Smith Allen is now comfortably housed in the new parsonage the Immanuel Temple has built for him at Henderson. This home has been valued at \$40,000. A dedication service was conducted March 1, 1957.

## Assuming God's Prerogatives

From the very first, man has sought to elevate himself to the level of the Deity, to take His place, to exercise prerogatives belonging only to Him. Satan's temptation to Eve was to believe that, if she would partake of the forbidden fruit in the Garden, "ye shall be as gods." Eve succumbed to the temptation because she thought that, by eating the fruit, she would become the proud possessor of powers far beyond her previous experience. And, no doubt wishing her husband to move up to her hoped-for level, she gave him the forbidden fruit and he, too, partook and became guilty of the heinous sin of exalting self above the will of God.

This self-elevation of sinful man has been and is now universal. The Tower of Babel, started after the flood, was an expression of this same sinful ambition. When the people came to the land of Shinar "they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make a name . . ." God stopped them by multiplying their confusion.

Man wants to be a god; he wants his will to be supreme; he must have his own way. Rebellion against God has marked man far more than anything else he has done, and this rebellion shows he is a sinner by nature. Sin is, in essence, rebellion against God. Paul wrote that "they did not like to retain God in their knowledge" and that therefore "God gave them up to a reprobate mind, to do those things which all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful" (Rom. 1:28-32). That is man's true picture, as he appears before God. No other picture tells the whole truth. Man, by nature, is exceedingly wicked; and he will, without God's grace in Christ, stop at nothing in his unholy ambition to exalt himself to the very throne of God. Lucifer was not the only one who tried this.

Much is being written about Communism, but it is nothing more nor less than man's effort to eliminate God and make gods of men. It is the old story of sin in its final form.

## Among Christ's Own

This sin of self exaltation is sometimes manifested in the lives of Christ's own people. It is a dangerous sign when a Christian leader seeks to exalt himself, to promote himself. The mark of the Christian ought to be complete humility, always. And when the sin of self exaltation breaks through and into the conduct of the Christian it is but the upsurge of the old Adamic nature which rebels against God. What a pity that the man who has been born again ever displays his old sinful nature rather than showing always the new spiritual nature which is

planted in those who have been born of the Holy Spirit! But even Paul had this trial, for he wrote: "That which I do, I allow not; for what I would, that do I not; but what I hate, that I do . . . It is no more I that do it, but sin that dwelleth in me" (Rom. 7:15-17). And then he cried out: "O wretched man that I am! Who shall deliver me from this body of death?"

This temptation on the part of the saved, to assume the prerogatives of God is clearly seen in an appeal Paul directed to the Roman Christians. Obviously some of the people were minded to take things into their own hands and assume the rights belonging only to God. Certain harmful things had been said and done. They were hurt thereby and wanted to settle matters with their enemies in the wrong way. Who of us has not felt bitter resentment against completely false accusations, against lies and liars who have scattered their destruction through whole communities? Who has not sometimes felt like taking things into his own hands and bringing quick vengeance, swift and awful? But God says that isn't the way. Man must never assume prerogatives belonging only to God. So Paul said to the tempted Roman Christians and to us all: "Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, *Vengeance is mine; I will repay, saith the Lord*" (Rom. 12:19).

Let this editor go a bit further and a lot closer to a good many of us. We wonder if some of us do not try to "play God" when we assume His prerogative of calling and placing men in the ministry and in pastorates and missionary work. Every one of us must seek only and constantly to do *what God directs*. May God have mercy on the man who dares to enter a work to which God did not call! Nearly all the heartbreaks that come into the minister's life result from his having either run ahead of or lagged behind the will of God. This editor has, through the years, been *afraid* to go beyond the known will of God in recommending men to fields of labor. When we have recommended, it was only after we had prayed through to an understanding of His will. What a world of woe could have been avoided both by churches and ministers and other laborers in His vineyard if men had not assumed the prerogatives of God!

## "Loosing" and "Binding"

Another point at which man's sinful disposition to want to be a god is seen in his effort to play the role of Deity in the forgiveness of sins. A certain religious cult has, through long centuries, claimed for its ministers the power to forgive sins against God. Man can forgive sins against himself, but he has no power to forgive sins against God, for He has never delegated such might to human beings.

Usually these people quote from Matthew 16:19: "And I will give unto thee the keys of the kingdom; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (The same

thought is found in Matthew 18:18.) Thus men have both translated and interpreted the Scripture to make it mean that a human being can take the role of God and either bind or loose here on earth in the full confidence that God will do exactly what they say. That "brings God down" to a level at which He is expected to conform to man's will. It exalts man to a level at which he is lord over men's souls.

But God never promised man—not any man, anywhere—that whatever he looses on earth shall be loosed in heaven. Those words "bound" and "loosed," in the original Greek, are actually in a tense which makes the Scripture say: "I will give you the keys

of the Kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven" (Williams' Translation). And the same is true of the Matthew 18:18 passage. Thus, instead of God saying man has the right to forgive sins that have been committed against God, or the right to "loose" and "bind" things on the earth according to his own will, He is actually warning men against trying to go beyond the will of God in what they do. Whatever they do must be what has already been sanctioned and done in heaven.

Genesis and Evolution—  
God or Gorilla?

By DR. W. A. CRISWELL

Since last summer, I have been preaching on the first chapter of Genesis. Now we have come to an account of the creation of man. It reads like this:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

There is an observable fact that anyone can see anywhere, anytime, namely, in every way and in all ways, a man is distinct from a beast. God said so. True science says no. In bone, in blood, in flesh, in cells, in mind, in soul, in spirit a man is distinct from an animal.

A man walks erect. No other animal does that.

The anthropoid rumbles or rushes through the jungle on all fours. He cannot stand up and walk erect like a man.

A man differs from a beast in his countenance. The light of intelligence is in his eyes. One of the most beautiful

This is the text of an address on evolution, delivered by Dr. W. A. Criswell, pastor of the First Baptist Church in Dallas, Texas, Sunday morning, January 13, 1957.

passages in the New Testament is: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The light of the knowledge of the glory of God is in the face, in the countenance of man. The intelligence of God is in a man's face.

A man also differs from an animal in his osteological framework, in the bone structure of his body.

For example, a man has a hand. No other being has this marvelous gift of God. Only a man has a thumb in apposition to his fingers.

An anthropoid will have a big toe in apposition to his other toes, but a man's foot is made to walk with. An anthropoid has no thumb in apposition to his fingers. Only a man has a hand. And that miraculous gift of God enables him to handle a tool and to do things with all the multifarious instruments his mind has devised.

The fin of a fish, the paw of a lion, the hoof of a horse, the claw of a bird—but only a man has a hand.

A man differs from a beast in his mind, in his reason and in his inventive keenness, too. Did you ever try teaching geology to an elephant? Did you ever try teaching astronomy to an eagle? Did you ever try teaching theology to a dog? Yet the most primitive savage in the farthest, deepest jungle can learn all three.

A man differs from a beast in his mind, in his intelligence, in his power to reason, to think.

And last, a man differs from a beast in his soul, in his spirit, in the divine

image God breathed into his bodily frame.

How beautiful does the Bible express it when it says: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

No other beast, no other animal has a soul, a spirit like a man. A moral consciousness, the power to know God, to think God's thoughts after him. Man is moral, made in the image of God; he is conscious of his Creator.

Professor Townsend of Boston University once said that "Except for a mind endowed with a conscience at the beginning, and with which organic evolution has nothing to do, and had not religion, especially the Jewish and the Christian faiths, with their inspiring and uplifting power come to the aid of the human race, mankind long since would have disappeared from the face of the earth."

Now, we have our facts before us. We have the observable phenomenon around us. The man is distinct from the beast.

How then shall we explain that demonstrable fact?

There are two explanations. The first is the one I have just read from the first and second chapter of the book of Genesis.

The Lord God made something out of nothing or caused to come into existence something that had no previous existence. God created man and breathed into his nostrils that breath of life by which he became a living soul.

The record says that God did not create man a primitive savage, but that He created him full grown with all of his faculties. Immediately after the creation of man, the intelligent Adam named all the beasts of the field and all the fowls of the earth. He was a man perfect in moral life, in intellectual life, in physical life. His body and his mind expressed the likeness and the image of God.

From that beautiful and holy and perfect estate, the man and his wife fell because of sin. And they fell to a

(Continued on Page 9)

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The only satisfactory response to the Word of Truth is individual response. The responsibility to God, as set forth in His Word, is individual responsibility. Baptists start with three things and build their whole system. These are, (1) an open Book, the inspired Word of God, the Bible; (2) a once crucified but now risen Lord and Saviour, Jesus Christ; and (3) a lost soul seeking the way of life. Institutions, ordinances, churches, denominational programs and work, all follow after. The center of our system is a redeemed individual and the Lord Jesus Christ, the one and only Mediator between God and men.

**Ecclesiasticisms must not stand between the soul and God.** While some hold this position with us, there are multiplied thousands in America and around the world who still belittle the individual and impose priestcraft with all its evils on their unsuspecting subjects. Man's full duty, such religious leaders say, is allegiance to the "church," and the authority of that body resides in a man on earth. Others have not broken with other errors of ecclesiasticism and ceremonialism, and still hamper the freedom of true religion in individual life. Multitudes still "hug unreality to their bosom and stifle their consciences under musty forms."

With One as our Master, even Christ, there is freedom and life, as we walk in the true light. But these things are not to be found in many ecclesiasticisms. Since for the individual believer, Christ is the way to God, the truth from God, and the life in God, whatever restrictions men place on their fellowmen that hinder their personal union with the Father and participation with Him in his work in the world, cloud their vision of God and hinder the purpose of their freedom and the progress of their life. Christianity is Christo-centric.

The individual believer, who becomes one with God in Christ, finds full freedom, as he has full life, in that relation. The Lordship of Jesus Christ is the keystone in the arch of individual and church life, character, growth, usefulness, and destiny.

In the light, then, of our position regarding the Lordship of Jesus Christ and His expressed will for us, Baptists should re-think their position and mission in the world. But we should go further. To others who are not Baptists, as well as to ourselves, we should voice the challenge of the Lord: "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)? With Paul, concerning our Lord Jesus Christ, our heart's desire and prayer to God for all who name his name is, "that He, in all things, might stand first."

The only way most people listen to their conscience is after they tell it what to say.—Ohio County (Ky.) Messenger

## SOUTHERN BAPTIST PASTOR'S CONFERENCE

Twenty-Seventh Annual Session, May 27-28, 1957

Grand Ballroom, Conrad Hilton Hotel, Chicago, Illinois

James P. Wesberry, President

Warren Hultgren, Vice President

W. Ross Edwards, Secretary-Treasurer

"God's Man in Today's World"

Monday, May 27, 1957

### Morning Session

10:30	Song and Praise	John Charles Yelton
10:40	Scripture Reading	Walter R. Davis
	Prayer	Eugene H. Sanders
10:45	Welcome to Chicago	Theron H. King
10:55	Response and Presentation of Program	James P. Wesberry
11:05	"The Thrilling Story of Southern Baptists in Illinois"	Noel M. Taylor
11:25	"God's Man and World Missions"	Carl J. Giers
11:50	Special Music	Male Quartet
		University Baptist Church, Carbondale, Illinois
11:55	"God's Man in Today's World"	Duke K. McCall
12:25	Prayer	W. D. Morris

### Afternoon Session

2:00	Song and Praise	Earl Holloway
2:10	Scripture Reading	E. Moss Robertson
	Prayer	Orland R. Cary
2:15	"God's Man in the Service of His Nation"	George W. Cummins
2:35	"God's Man Hearing and Answering God's Call"	W. Ross Edwards
2:55	"God's Man Building Churches"	Waymon C. Reese
3:15	"God's Man and His Youth Program"	George W. Schroeder
3:35	Special Music	Male Quartet
		University Baptist Church, Carbondale, Illinois
3:40	"God's Man As A Winner of Souls"	E. Hermond Westmoreland
4:10	Prayer	H. S. Sauls

### Evening Session

7:00	Song and Praise	Guy Woodfin
7:10	Scripture Reading	James E. Boyd
	Prayer	Delbert C. McAtee
7:15	"God's Man and the Denominational Program"	Wade H. Bryant
7:45	"God's Man Bending Circumstances to Service"	Wallace Bassett
8:15	Special Music	Chapel Singers
		Southern Illinois College of Bible, Carbondale, Illinois
8:30	"God's Man Staying Calm Under Pressure"	F. Townley Lord
	(To be introduced by Dotson M. Nelson, Jr.)	
9:15	Prayer	W. A. Duncan

Tuesday, May 28, 1957

### Morning Session

9:15	Song and Praise	John Dalton
9:25	Scripture Reading	J. Roy Clifford
	Prayer	Ebb G. Kilpatrick
9:30	"God's Man at the Grass Roots"	Erwin L. McDonald
9:50	"God's Man and His Daily Schedule"	A. J. Moncrief, Jr.
10:10	"God's Man and His Fellow Minister"	Archie Ellis
10:30	"God's Man and His Staff"	Paul McCommon
10:50	Special Music	The Atlanta Associational Choir
11:05	"God's Man Delivering God's Message"	Bruce H. Price
11:30	"God's Man and His Reward"	R. G. Lee
12:05	Prayer	Joseph B. Caston

### Afternoon Session

2:00	Song and Praise	E. Powell Lee
2:10	Scripture	Perry R. Sanders
	Prayer	Warren M. Marshall
2:15	"God's Man and His National Responsibility"	Brooks Hays

2:35	"God's Man and How He Does It"—	
1)	"Working With Other Christians"	Sterling L. Price
2)	"Making An Effective Visit"	W. Clyde Atkins
3)	"Ministering to Prisoners"	H. Park Tucker
4)	"Using Radio and Television for Christ"	Warren Hultgren
5)	"Counseling on Marriage and Divorce"	Luther Holcomb
6)	"Getting Along With People"	James G. Harris
3:35	Election of Officers and Miscellaneous Business	
3:45	Special Music	The Atlanta Associational Choir
3:55	"God's Man and His World-Wide Responsibility"	Theodore F. Adams
4:30	Prayer	Harold B. Tillman

Mrs. Clyde F. Cole, Pianist  
Mr. W. Guy Longshore, In Charge of Ushers  
Minister of Music and Chairman, Board of Ushers  
Morningside Church, Atlanta, Georgia

## The Pastors' Wives Confence And Tea

The Pastors' Wives Conference and Tea

Wednesday afternoon, May 29, at 3:30 o'clock

Grand Ballroom, Conrad Hilton Hotel

Mrs. Theodore Adams, Speaker

Wife of the President of the Baptist World Alliance

Tickets available at the door for \$2.25 each

Mrs. James P. Wesberry urges all pastors' wives to attend

## What Our Generation Has Lost

By CAROL LOY, Pastor, Main Street Baptist Church  
Williamsburg, Kentucky

The Southern Baptist Crusade for Morality last year is an attestation to the widespread feeling that our generation is losing moral values and standards. It does not take more than a casual observer to see this.

Jesus said of His generation, "O faithless and perverse generation." These words form an epithet which all too truly describes our generation. As Jesus branded His generation thus, He had many followers whom He designated as the "salt of the earth." Even so, there are many Christians in our generation. But with the mounting disregard for the moral values of the past, one wonders about its survival.

Our generation—prosperous, progressive, rich with its heritage of the past, and assets of the present—is a heavy loser. Following are some of the values which, to a great extent, it has lost:

### 1. Conviction of Right and Wrong

The need of some people is the conviction that they need to have conviction concerning right and wrong. The prevailing idea with many is that "It is right to do it if I want to," and "What is yours is mine if I can get it." Communism has probably affected our society more than we realize.

Cain went away from the scene of his crime with the conviction that he

had done wrong. Criminals of our day can walk to prison and to death, without any show of emotion, remorse or regret for their crimes, but instead, with an air of martyrdom. Juveniles who commit break-ins, robberies, and even murder, are hailed from some quarters as heroes. Anything is accepted as right if one can get by with it. The unpardonable wrong is failure to go through with the perpetration of wrong.

Morality is not a sliding scale to be adjusted to the customs of a given day, but a standard by which every generation is to be measured. Graft, greed, lying, stealing, hatred, prejudice, drunkenness, injustice, etc., were wrong in the days of Jesus; they are wrong now. Evil is evil whether or not it be in the first century or the twentieth century. The moral precepts laid down by Jesus nearly 2,000 years ago will never be antiquated nor superceded as long as time shall last.

### 2. Respect For Authority

God has vested certain individuals and institutions with authority. He would have children respect the authority of parents; people respect the authority of the Bible, the church, the laws of the land, the rulers, the aged, the rights of others, and their Creator.

In our day we have lost this respect for authority. The child that becomes

a delinquent by disobeying and dishonoring Christian parents, the pupil that strikes the teacher, the criminal who evades the law, and the drinking-death-defying driver, instead of being stigmatized as the nuisance and liability to society that they are, are applauded and popularized by many.

This is the great age of freedom—freedom to abuse and destroy freedom (so some think). Any voice of authority is interpreted as an interference of personal rights. The preacher (God's spokesman for today), the officer of the law, and the school teacher, are looked upon by a segment of our society as enemies to personal privilege.

Where there is no respect for authority there can be no enforcement of authority. And without authority there can be no law and order. In the absence of these there can be no freedom.

We need, in some way, to reclaim, revive, and restore respect for authority, for it is ordained of God.

### 3. Feeling of Responsibility

We are responsible beings. Right along with the Bible doctrine of stewardship goes personal responsibility. It could not be otherwise. Jesus makes this clear in the parables of the talents and of the pounds.

A person may repudiate his responsibility to his family, to the church, to his neighbors, to his community, to society and to the state, but he cannot get around giving account to God. The answer to Cain's question of long ago is that we are our brother's keeper. The priest and the levite did not beat and rob the man by the wayside, but they had personal responsibility in connection with his need. Instead of his flight accentuating their feeling of responsibility, they went on cold, calloused and unconcerned.

We need to feel, as Christians, that much has been committed to us, and much will be required of us. We have responsibility in connection with the state, need and condition of our fellow beings the world over.

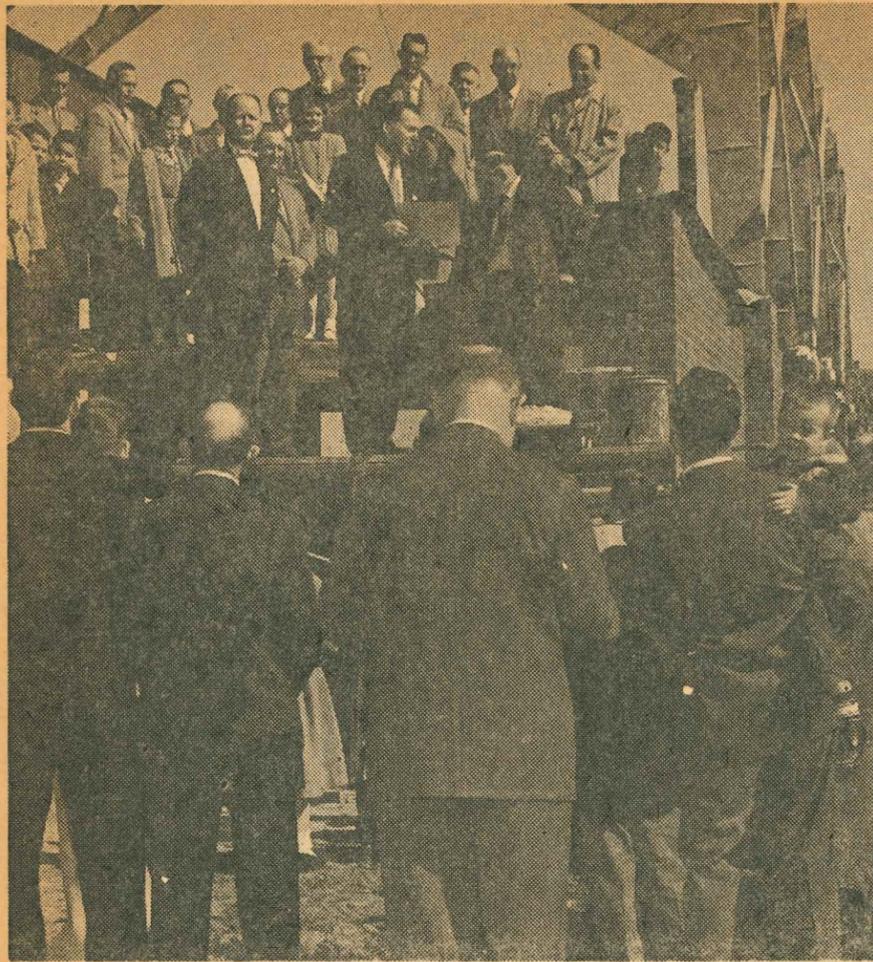
With the increase of lawlessness, the growing indifference toward the church, and lowering of moral standards, there is need for a deepened sense of responsibility on the part of many. "Every one of us shall give account of himself to God" (Rom. 14:12).

### 4. Interest in Things Holy

The media and appeals of amusement today make it easy for people to lose interest in spiritual things. This is the age of secularism, materialism and pleasure. There is so much to possess and enjoy in this life that it is hard for many to give thought to the next life.

(Continued on Page 22)

PLAN AND PURPOSE: He who only plans is a dreamer; he who only works is a drudge; but he who plans and works his plans is a conqueror.—Life Ass'n. News.



**OKOLONA CORNERSTONE LAYING.** — The Okolona Baptist Church, on the southern edge of Louisville, assembled in the front of their new building Sunday morning, Feb. 10 and put the corner stone into its place. In April, 1955, the church purchased approximately six and a half acres of ground two miles south of its location at Minor's Lane and Preston Highway. Development of the area, also located on Preston Highway, was begun immediately. Part of the property purchased was developed into a church park which includes a large recreation house, pavilion, outdoor grills and playgrounds. Construction of the building began in January, 1956. The old church property was rezoned for commercial use and sold. On January 20 of this year the church moved into the basement which had been completed for educational use with a large temporary sanctuary for worship which seats over 500. Pastor John E. Carter is addressing the group.

### Carver School to Have Conference On Ministry Of Social Work March 18

An all-day Conference of Southern Baptist Ministry of Social Work is to be held at the Carver School of Missions and Social Work, 2801 Lexington Road, Louisville, next Monday, March 18, according to an announcement made by Dr. Emily K. Lansdell, the president.

The morning session will begin at 10:30 in the Fannie E. S. Heck Memorial Chapel. The speakers on that program include Mrs. F. Clyde Helms, foster care consultant, U. S. Children's Bureau; Miss Nancy Harris, Group Work Consultant, both of Washington; Dr. Acker C. Miller, executive secretary

of the Christian Life Commission, Southern Baptist Convention, Nashville; Miss Winifred Tumblin, assistant to the pastor of the First Baptist Church, Richmond, Va.; and Dr. Courts Redford, executive secretary of the Home Mission Board.

The afternoon session will begin at 2:00 o'clock, during which time Dr. Henlee H. Barnette, acting dean of the School of Theology, Southern Seminary, will speak on "The Theological Basis of Social Work." At 3:00 o'clock this conference will be broken up into five sectional meetings: (1) Problems of the Aged; (2) Institutional Care of Children; (3) Expanding the Community Center Program; (4) Role of the Local Church in Social Work; and (5) Missions and Social Work, with one of the morn-

ing speakers serving as moderator of each of these sectional conferences.

Participating with Dr. Miller on the first panel will be Samuel J. Anderson, M. D.; Kay Kaufman, division secretary, Recreation and Group Work Division; Robert Kutak, head of Sociology Department of the University of Louisville; Herman C. Margulies, executive director, Four Courts Home for the Aged; and Wayne E. Oates, professor of psychology of religion, Southern Seminary.

Assisting on the second panel will be Sam Ed Bradley, superintendent of Spring Meadows; Howard H. Hopkirk, superintendent of Louisville and Jefferson County Children's Home; Robert Lehman, consulting psychiatrist; Arleigh L. Lincoln, dean of the Kent School of Social Work, University of Louisville; and Mildred H. Watson, former child welfare consultant, State of Indiana.

Participants on the third panel will be Miss Virginia Burke, director of Carver's Good Will Center; Clovis Brantley, Home Mission Board, Atlanta; Buford E. Farris, Jr., Betty Gross, Betty Kirlin and Ernest Poston, all of Louisville.

The fourth panel will be aided by Dr. Barnette, Rossie Drummond, George Stoll, Sherman Towell, Frank Vicroy and Sarah Wilson, all of Louisville.

The fifth panel will be composed of C. E. Allen, Hugh Brimm, Donald P. Conwell, Albert Craighead, Jo P. Ward and Marion Way.

At the conclusion of these sectional meetings at 4:30 an informal reception will be held in the Carver School Dining Room, to which all guests are invited.

►The First Baptist Church, Irvine, Ky., has called G. R. Abernathy as its pastor, and he has accepted.

►After being pastor for four years at Tompkinsville, A. B. Steelman has resigned to become pastor at Shannon, Mississippi.

►Miss Ruth Walden, missionary to Africa now at home on a furlough, is now located at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, instead of being at the Southern Baptist Theological Seminary, Louisville, as previously stated in the public prints.

►Dr. D. B. Eastep began preaching at the Calvary Baptist Church of Covington the first Sunday in May, 1927, so he completed thirty years in that pastorate on Sunday, March 3. Starting out in 1927 in a frame building on Thirtysixth Street, they moved to a commodious building in 1939, but by 1945 it was already too small for the congregations. Hence a \$200,000 addition was made at that time, enabling the building to accommodate 1,000 persons. That expansion was completed in 1950. The church is cramped again for class room space, so they are thinking of further expansion. The church has three parking lots.

## Genesis and Evolution-- God or Gorilla?

(Continued from Page 5)

degradation lower than some of the animals of the fields, from which depth of sin they would have never been able to deliver themselves but the Lord God promised a deliverer. The seed of the woman and the promise that some day he would be transformed again to the image of Christ and the tree of life and of paradise of heaven would be restored back to him. Man was created perfect, created in the image of God, created by the word of the Lord.

That is the record of the Bible. That is one explanation of the observable phenomenon we see all around us.

The other explanation is called a hypothesis. A theory, that is, a supposition, an overt and admitted guess.

There are those who seek to explain the phenomenon of a man by leaving God out and making the man a product of a mechanistic and impersonal universe. And that theoretical explanation of the presence of a man is called the evolutionary hypothesis.

It is this: That somewhere there came into existence a primordial protozoa like an amoeba, a little animalcule, a little speck of protoplasm, and from that little animalcule, through endless and infinite transitional forms, there developed, evolved, the man who now dominates the birds of the air, the fish of the sea and the beasts of the land.

I could not state it better than from Charles Darwin in the tremendous volume he published, entitled "Origin of the Species." On page 523 of that famous, famous book, Darwin says:

"Analogy would lead me to the belief that all animals and plants are descended from some one prototype. All organisms start from a common origin, from some such low and intermediate forms both animals and plants may have been developed. All the organic beings which have ever lived on the earth may be descended from some one primordial form."

This is the conclusion in the latter part of the book.

In my words, somewhere, somehow a little speck, a little speck of protoplasmic substance somewhere came into existence, so small that it could not have been seen by the unaided powers of the eye. And through the generations from that one little protoplasmic speck, there developed, there evolved, all the forms of life in the animal world, all the forms of life in the vegetable world. All the forms of life we see today have been evolved from that one little common speck of substance.

It is admittedly a breath-taking and overwhelming theory. It is a stuporous thing! If a man gasps at the creation story in Genesis, how must he gasp in amazement at the evolutionary hypothesis! The evolving of all the forms of life that we now see to endless numbers of transitional forms. It is, I say, an amazing theory. And the evolutionists themselves are an amazing group of people. To my surprise, I have found that that is the only thing they have in common. When they go beyond the first supposition, there are as many evolutionary theories as there are evolutionists. Each man has his own guess. Each man has his own hypothesis. Each man has his own theory. The only thing they have in common is that they all agree that all of life began in that one primordial cell.

Now, to my amazement that theory, that hypothesis, has been generally received by the entire intellectual scholastic world. They hardly question it. And if you do, surely you must not have studied, you must not have read books, you must not have been to school at all. For every man of science and every man of intellectual stature takes for granted this explanation, mechanistic and material, of the development of the forms of life that we see in the world today.

It is astonishing how an unproved and to me ridiculous hypothesis should have come to be received as the very fact of science itself. For example, this is a quotation from a textbook in one of our public schools:

"Man and ape represent each a distinct species, equally descended from a common prototype. This generalized human simian (the Latin word for ape is simia, the Greek word for ape is pithekos, and when you see those combinations like pithecanthropus and simian they are taken from the Latin and Greek words meaning ape)—this generalized human simian ancestor was the remote precursor of man and lived in Miocene times, say a million years before pithecanthropus erectus. His life was probably arboreal (lived in trees) until the increasing cold climate drove him into caves."

Here is the beginning of a book on the origin and evolution of life. I quote: "In this review, we need not devote any time or space to any fresh arguments to the truth of evolution. The demonstration of evolution as a living law of nature is the greatest intellectual achievement of the Nineteenth Century. Evolution has outgrown the rank of a theory."

This is the beginning an an article

in an issue of Life magazine on the living fossils of Australia . . . (speaking of kangaroos) "marsupials in Australia live on the last refuge evolution has left them."

Then it continues with the story of those marupials, saying that they are descendents of the earliest mammals to evolve from reptiles.

Doesn't argue the point, that's just it. That's the basis of all the explanation of life. Just take it for granted. Never say that it is just somebody's wild imaginations, never say that it is somebody's hypothetical guesswork. It's just a fact. They are over there evolved from reptiles. For it says the higher mammals, more intelligent and more aggressive, evolved on other continents. Doesn't question it. That's just one of the facts of life. Then, the resulting evolution there in Australia produced the strange animals shown in the pictures.

Well pastor, why do you question it? Why can't you be a theistic evolutionist?

Many, many, I suppose more than anyone ever realizes, of the great theologians and leaders of the church today are theistic evolutionists.

That is, they say it doesn't matter to us how God created the man, if God created the man from one little protoplasmic speck and evolved him up to where he is now, well that doesn't matter to us, we had just as soon believe God did it that way as to believe God did it as it says in the Bible.

All right, now you ask me, why can't you be a theistic evolutionist?

Well, Darwin, in his "Origin of the Species," asks the same question. Listen to Darwin in his book:

"I see no reason why the views given in this volume should shock the religious feeling of anyone."

A celebrated minister of the gospel has written to me that, quote:

"I have gradually learned to see that it is a noble a conception of the Deity to believe that God created a few original forms capable of self development as it is to believe that God created man like it says in the Bible."

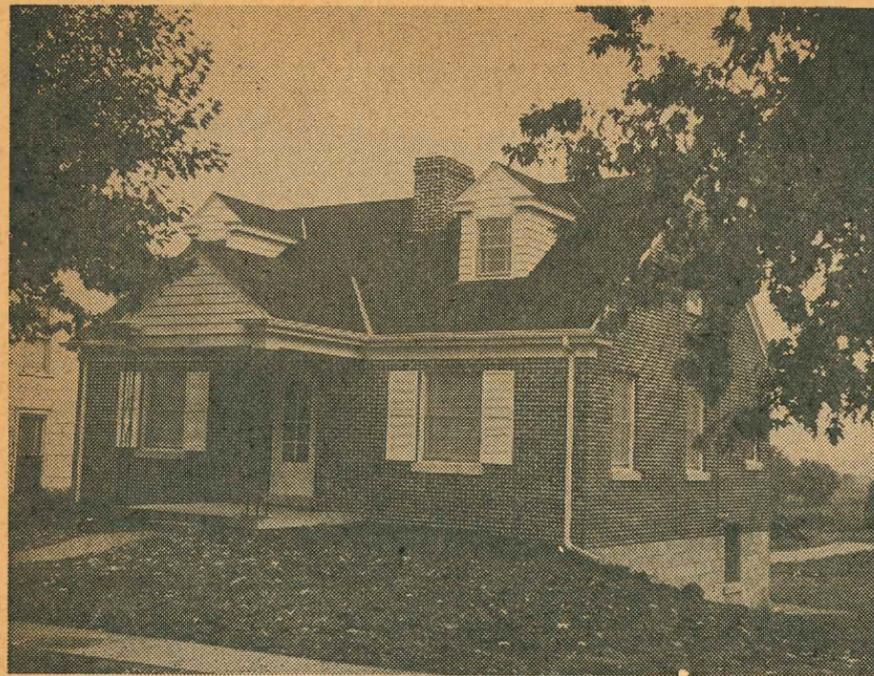
Well, why can't you be a theistic evolutionist?

All right, I will tell you why. There are three reasons:

I am not and cannot be a theistic evolutionist or a materialistic evolutionist, or any other kind of evolutionist because, first, it is not factual, it is not biologically true and it is not scientifically correct or demonstrable. It is not so. And any man who loves truth and who has given his life to the fact and the truth of God naturally recoils from such a thing as the evolutionary hypothesis.

Now, that is going to be the message in the future. The evolutionist says that by the facts of biology, by the facts of

(Continued on Page 12)



**NEW PARSONAGE AT GEORGETOWN.** — The Gano Avenue Baptist Church at Georgetown has dedicated its new brick parsonage. Pastor and Mrs. L. M. Hamilton and family are the first to live in the beautiful home located on Gano Avenue near the church. The building is valued at approximately \$16,500. Within two years the church has added 108 new members; have purchased a new organ for the auditorium, and made other improvements.

### Southern Baptist Foundation Reports High Interest Rate

NASHVILLE — (BP) — Funds invested by the Southern Baptist Foundation brought their best interest in the history of the Foundation last year, its executive secretary reported here.

J. W. Storer, Nashville, told members of the Foundation board that the interest rate received on \$936,000 was 9.94 per cent. His report was to the board at its annual meeting.

Storer attributed the high interest rate to "careful investments made by the Foundation's investments committee." The committee meets monthly. It is made up mainly of Nashvillians who have daily contacts with investment work in their own business. Members of the committee include bankers, contractors, etc.

The funds are invested in stocks and bonds and some mortgages.

The \$936,000 is principally money from individual annuities and trust agreements. The interest from most of these agreements goes to benefit work carried on by the Southern Baptist Convention, Storer said.

The Foundation also handles \$1,141,950 belonging to Southern Baptist agencies over which the Foundation does not have investment power. The various

agencies invest the money themselves but ask the Foundation to handle the necessary detail work during the investment period.

This \$1,141,950 returned an interest of 2.88 per cent last year, the Foundation's auditors reported. The difference in the two interest rates brought this comment from the auditors: "It is the recommendation of the auditing committee that these agencies examine the possibility of allowing these funds to be placed (where they can) share in the greater return."

The Foundation elected new officers at its annual meeting. Jack C. Massey, who owns a chain of drug stores in the Nashville area, succeeded Stirton Oman, Nashville contractor, as president.

Raymond L. Rogers, vice-president of a Nashville bank, is the new Foundation

vice-president. Recording secretary is Walton Smith, Clarksville, Tenn., realtor.

The Foundation re-elected Storer its executive secretary and changed the by-laws of the agency to give him the additional duties as Foundation treasurer.

In his first annual report since becoming executive secretary, Storer told the board "The Southern Baptist Foundation must have the support of Baptist people. They must be confident in its integrity and in its ability to make wise, rewarding investments. The growth of the Foundation reflects this confidence."

Storer reported that the Foundation may be asked to handle the investment of the endowment fund for Carver School of Missions and Social Work at Louisville, Kentucky. Carver is being transferred from the Woman's Missionary Union, auxiliary of the Southern Baptist Convention, to the Convention proper.

Details of the transfer are subject to approval by the Southern Baptist Convention at its meeting in Chicago in May. If approved, the \$325,000 endowment fund would become the responsibility of the Foundation to invest.

►After a three and a half year pastorate by James C. D. McDaniel at the Stanton (Ky.) Baptist Church, he has resigned there and has accepted a call to the Kingston (Ga.) Baptist Church. He began his new pastorate on March 1. He has been moderator of the newly formed Red River Association.

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**SUMMER TERM BEGINS JUNE 10**

## CHILDREN'S PAGE God's Wonderful World

By MRS. LORAIN BURDICK

At Barrow, on the northern coast of Alaska, the snow gets into deep drifts in the winter. It is solid snow, frozen by the below zero temperatures. Throughout the winter, there is new snow that falls and blows about before



my surprise, I saw that I was making tracks, too.

Suddenly I tripped and almost fell. I had tripped on the track of a dog. There was nothing else at my feet. Yet it seemed so ridiculous. I bent over to touch the track and found out the truth. The track stuck up in the snow instead of being printed. I had really tripped over a track.

Later I found out how it happened. I found that the soft snow was so cold that the heat from a dog's foot would freeze it as he walked. His warm paw would melt a paw-track of the soft snow into quickly-frozen ice while the untouched snow continued to blow away. It made me wonder if my tracks had ever tripped anyone.

Any tracks trip people if they lead to the wrong places. We must let our walk in life leave tracks that will guide others to God and a goodly life. We want for ourselves and others what the psalmist says: ". . . Deliver my feet from falling, that I may walk before God." (Psalm 56:13)

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it freezes. Across the snow go the many people and animals as they tend to business.

One winter day when it was about dusk . . . which comes at noon . . . I was walking along in the snow. Ahead of me, I saw tracks in the snow. They were made by a sled dog but it seemed so strange that I should see them when the snow was soft and blowing. To

### God's Things

By Bertha R. Hudelson

I never would have thought, would you,  
To color flowers like bluebells blue,  
Or ever thought that I could make  
The aspen trees with leaves which  
shake?

I never would have thought, would you,  
To sprinkle spider webs with dew,  
Or ever would have tried, I know,  
To make a thing as soft as snow?

I never would have thought, would you,  
To make winds whistle, pigeons coo?  
Yet all the things you hear and see  
God thought to make for you and me!

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### March Wind

By Ila Lewis Funderburgh

March wind hustles the children about,  
Playing mad pranks with a gamin shout;  
He snatched a cap and tosses it high,  
Flings a scarf to the far, pale sky.

The children whirl and spin and reel,  
Cling to their whipping wraps and squeal;  
Then at the call of a bell they run,  
March wind clutching at every one.

As the last child goes through the closing doors,  
Alone in the schoolyard March wind roars;  
Then he readies his tricks and laughs in glee;  
Children come out of school at three!

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**TEACHERS:** School teachers are considered the most useful citizens of the community, according to a nationwide survey by Elmo Roper. Only 10% voted for lawyers as the most important people in a community; 13% for the merchant; 20% for the mayor or some other top public official; 27% for the clergy. The school teacher topped them all with a vote of 30%.—*Education Digest.*

### Four Kinds of Radio Programs on Kentucky Broadcasting Stations

FORT WORTH, Texas. — The Southern Baptist Radio and Television Commission produces five types of programs for radio and TV to help meet the spiritual needs of men, women and children around the world today. Four of these programs are heard on Kentucky radio stations in many sections of this Commonwealth.

**THE INTERNATIONAL SUNDAY SCHOOL LESSON**—a 15-minute program with Dr. Kyle M. Yates, distinguished professor of Bible at Baylor University teaching the Sunday School lessons each week. Broadcast on: Campbellsville, WTCO, 9:15 p.m., Saturday; Columbia, WAIN, 9:00 a.m., Saturday; Elizabethtown, WIEL, 10:45 a.m., Saturday; Madisonville, WFMW, 6:15 p.m., Sunday; Monticello, WFLW, 9:15 a.m., Sunday; Neon, WNKY, 11:15 a.m., Saturday and Paintsville on WSIP.

**MORAL SIDE OF THE NEWS**—15-minute program highlighting the week's major religious news events from all denominations. Listen over the following stations: Glasgow, WKAY; Madisonville, WFMW, Paintsville, WSIP, Pikeville, WPKE, Princeton, WPKY.

**CHAPEL UPSTAIRS**—a 15-minute devotional program heard intermittently on the following stations; WBRT, Bardstown, Ky.; WIEL, Elizabethtown; WTCW, Whitesburg.

**BAPTIST HOUR**—a 30-minute modified worship radio program. It features music by the Baptist Hour Choir and a message by Dr. Baker James Cauthen, Executive Secretary of the Foreign Mission Board. These stations carry the program: Bardstown, WBRT, 4:30 p.m.; Campbellsville, WTCO, 5:00 p.m.; Sunday; Columbia, WAIN, 3:30 p.m., Sunday; Danville, WHIR, 8:30 a.m., Sunday; Elizabethtown, WIEL, 5:30 p.m., Sunday; Frankfort, WFKY, 1:30 p.m., Sunday; Glasgow, WKAY, 7:00 a.m., Sunday; Harlan, WHLN, 8:00 a.m., Sunday; Lebanon, WLBN, 1:30 p.m., Sunday; Louisville, WGRC, 6:30 a.m., Sunday; Louisville, WINN, 9:30 a.m., Sunday; Madisonville, WFMW, 2:00 p.m., Sunday; Manchester, WXXL, 12:30 p.m., Sunday; Mayfield, WNGO, 8:00 a.m., Saturday; Middlesboro, WMIK, 4:00 p.m., Sunday; Monticello, WFLW, 8:30 a.m., Sunday; Morehead, WMOR, 1:30 p.m., Sunday; Mumfordsville, WLOC; Neon, WNKY, 8:30 a.m., Sunday; Owensboro, WVJS, 9:30 p.m., Sunday; Paintsville, WSIP, 9:30 a.m., Sunday; Pikeville, WPKE, 12:30 p.m., Sunday; Princeton, WPKY, 12:30 p.m., Sunday; Russellville, WRUS, 12:15 p.m., Sunday; Somerset, WSFC, 11:00 a.m., Saturday.

## Genesis and Evolution— God or Gorilla?

(Continued from Page 9)

embryology, by the facts of paleontology, by the facts of anthropology, that he can demonstrate the truth of evolution.

We are going to take the facts of biology, embryology, paleontology, and anthropology and avow and demonstrate that there is not a fact in this world that can be demonstrated, not in any of those sciences, that will substantiate the evolutionary hypothesis.

Now, in just this little space we are going to illustrate. Let's take one of the pet theories of the evolutionists, the transition or the transmutation of species by natural selection. That is one of the pet theories.

It says that the species were changed into one another by natural selection, by sexual selection. That is, this one chose that one and that one chose that and this one chose the other—into a multitude of choices there developed up and up from that little primordial cell all of the wonderful things we see in man. They don't have any explanation how that little cell chose anything or how his son chose anything. They have to start way up in this, theory. But the theory of natural selection is, that there was transmutation of species from one to the other up and up until man.

As I look at natural selection, instead of going up and up, it always goes down and down: Promiscuity never produces the thoroughbred. It produces the mongrel. That is, everything I have ever seen that is that way. If you are going to breed up a blood strain in a cow or a horse or a dog, you must carefully, carefully breed him up. But of course the theory of evolution is that there is no ulterior power, there is no design, there is no creative guiding hand. By accident, by selection, they bred themselves up. I say I never see an instance of that promiscuity where it is not controlled that you get the mongrel and not the thoroughbred.

Another thing, I have never seen an instance whereby natural selection crossed over into any of these species. It is not the way of nature. You could have a horse and a donkey graze side by side forever and they would never cross. A man has to cross them in the same category. And when you cross breed them, their offspring is always sterile, whether it be the mule or the ginny or any other offspring by natural selection.

I don't see any demonstration of natural selection going upward or evolving upward. It is always downward. There is also what they call the reversion to type is diametrically opposite to the theory of evolution upward. It is downward.

Or, let's take another case. One of their pet theories is the survival of the fittest. That's the way we evolved upward, they say, the survival of the fittest. That is, the weak were destroyed and the strong remained. And up and up we evolve through what they say is the survival of the fittest.

A way back yonder a long, long time ago, this earth was filled with dinosauria. The Greek word for fearful and terrible is deinos. In our English, it becomes the combining form of dino. And the Greek word for lizard is saurus. So a dinosaur is a terrible, fearful lizard. Anyway, way back yonder, there lived in this world those terrible dinosauria, fierce monsters. And some of them could hurl their bodies through the air like a giant jackrabbit. Listen, if you talk about the survival of the fittest, those things would have been here forever! But they are not. Thank the Lord I'm not hoping to meet one on the way home today. The survival of the fittest didn't obtain in this instance.

Or, let's take another pet idea, which is that evolution is demonstrated by the non-use of faculties.

Most arboreal monkeys, the scientist will say, have long, prehensile tails. That refers to his ability to wrap his tail around a tree. Got a long tail that helps him to cling. So the scientist points out that the arboreal monkey—the monkey that jumps from limb to limb and lives in a tree—has a long tail. That's a great theory, until you look at the Gibbon, that will go straight up, or the Barbary apes, that will go straight up, and neither one of them has any tail at all. Not even the sign of a teeny-weeney little stub!

The eyeless fish in the Mammoth Cave is supposed to be another great demonstration, until you find that in the same cave and in the same darkness there are rats and there are bats whose eyesight has been keenly sensitized by those same dark conditions.

The second reason why I am not an evolutionary theist is this: The evolutionary hypothesis has no explanation for any of the great ultimate questions of life, things that I really want to know.

Where did that speck come from in the first place? And where did the water come from the nurture the speck? And how did it get there in that great, vast void of space? Who did it? Evolutionary hypothesis solves no ultimate questions at all.

I want to know the real thing, the main thing, the deep thing.

Does evolution have an answer? The best they can give is an article that most of you read in the daily newspapers, entitled, "New Guesses Made On How Life Began." The article is from an address made before the American Association for the Advancement of Science. It says that way back yonder when this earth was covered with

poisonous gases, possibly, there came a bolt of lightning through those gases, possibly, and made a combination of chemicals that when it fell into the ocean, possibly, made amino acid, possibly, and in the bouy structure of life you find amino acids. That's their present best guess about the origin of life.

My soul, my soul! Could a man feed himself on the shucks and husks of that? Where did the lightning come from? And the water in the ocean and the earth and the gases come from? Is there any answer? No, dark and void, soundless, purposeless, nothing. Even LaConte said:

"If life did once arise spontaneously, from any lower forms, physical or chemical by natural processes, the conditions necessary for so extraordinary a change could hardly be expected to occur just once in the history of the earth."

Yet they are now not only unproducible but unimaginable. How did that happen just one time, just one time? And even Huxley admitted, looking back through the prodigious list of the past, "I find no record of the beginnings of life and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance."

Where did life come from? The evolutionist says there was a time in this world when there wasn't any life. Science says there was a time on this earth when there wasn't any life. God's Book says there was a time on this earth when there wasn't any life.

The evolutionist says it came of itself. Spontaneous generation. Which has never been seen, which cannot be produced, which is not producible. Then where did it come from? The Book says God created it.

All right, that leads to my last avowal. Why are you not a theistic evolutionist?

I have said it is not scientifically factual, not demonstratable. I have said it offers no explanations for the great ultimate questions of life. And the third reason is this: It is wrong, it is not right spiritually. You have to make a choice. You can't be both at the same time. You can't ride two horses in opposite directions. The Bible and the evolutionary hypothesis say two entirely different things.

Well, preacher, are you expecting to lay down your pulpit?

Are you expecting to lay down your Bible?

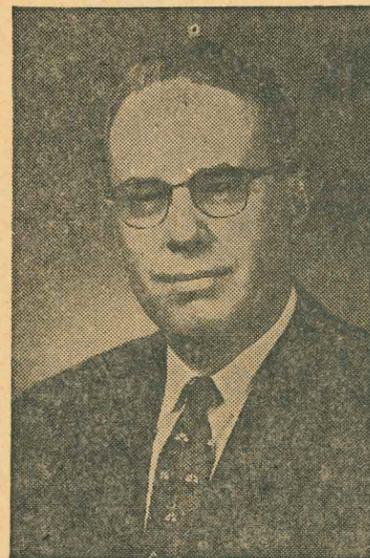
Are you expecting to quit preaching the gospel?

No sir, because I have already found to my heart's assurance that the same hand that wrote the Book is the same hand that wrote His name across the sky and in the humblest little insect

(Continued on Page 16)

## Adult Sunday School Worker Apointed at Nashville Board

NASHVILLE, Tenn. — (BSSB) — John T. Sisemore, director, department of religious education, Baptist General Convention of Oregon-Washington, Portland, has been appointed superintendent of adult Sunday school work in the



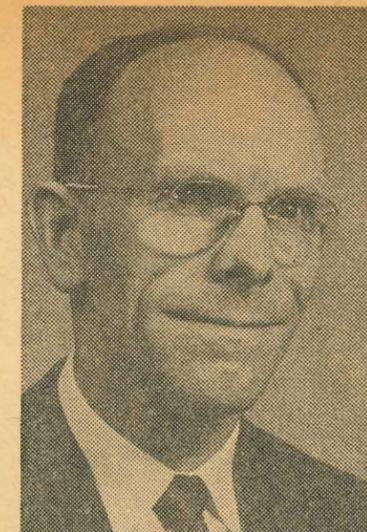
John T. Sisemore

Sunday school department of the Baptist Sunday School Board. He will assume his new duties in April.

A native of Lawton, Okla., the son of a Baptist preacher, Sisemore spent more of his earlier years in parsonages in Oklahoma and Texas. He received his early education in Amarillo, Texas, and attended Southern Baptist Theological Seminary, Louisville, Ky. Additional study included the Chicago Music College, Chicago Conservatory, and Multnomah College.

Sisemore was educational and music director for the Buchanan Street Baptist Church, Amarillo, for 9½ years; education and music director for Hillcrest Baptist Church, Dallas, for 6½ years; and has been in his present position for more than 7 years. During his period of service in Texas, Sisemore served as associational Sunday school superintendent for several years, was an officer in the Southwestern Religious Education Association, and was one-time approved adult worker for Texas.

He is the author of *Program Planning and Presentation* (English and Spanish editions), *Building Better Programs in the Training Union*, and *The Ministry of Visitation*.



**BREWER AT CLAY CITY.** — The Clay City Baptist Church called E. C. Brewer of Morehead as its pastor last October, and since that time the Sunday school and church attendance have shown steady increases. Three new classes have been started and plans are under way for a fourth. Also two new departments—Cradle Roll and Extension—have been started. The church has a

beautiful new parsonage. Pastor Brewer's son, Roy Brewer, is a freshman in Georgetown College, who has been supplying the pulpit at Sharpsburg, in Bracken County, two Sundays a month, and also supplied one Sunday for his father at Clay City.

► Superintendent Ben F. Mitchell, of the Long Run Association, is to do the preaching, and Hubert Brown is to lead the music, in a revival with Pastor George Thornhill at the Kosmosdale Baptist Mission, Shipley Lane, just off of Dixie Highway, in Jefferson County, during April 7-14. This work is a mission of the South Jefferson Baptist Church.

► The fiftieth wedding anniversary for Retired Pastor and Mrs. J. Perkins Kirkland is to be observed at their home, 249 Camp Avenue, New Albany, Mississippi, on Tuesday, March 19. Both Brother and Mrs. Kirkland are natives of west Kentucky. For some years he was pastor of the Portland Avenue Baptist Church, Louisville, and later of the Mount Moriah Baptist Church at Mount Eden, Ky., in Shelby County. His ministerial work later took him to Andalusia, Alabama; and New Albany and Walnut churches in Mississippi.

## Girls . . .

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### STATE TRAINING UNION CONVENTION

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APRIL 12-13, 1957

### PROGRAM

#### Kentucky's Regional Training Union Conventions

March 1957

Regional President Presiding

Afternoon Session

- 1:00 Registration
- 2:00 Opening Devotion ----- Host Pastor  
Announcements and Recognitions
- 2:10 REGIONAL JUNIOR MEMORY DRILL
- 3:05 Group Conferences
- 4:30 Assemble in Auditorium
- 4:35 REGIONAL INTERMEDIATE SWORD DRILL
- 5:05 Offering
- 5:10 Special Feature
- 5:20 REGIONAL YOUNG PEOPLE'S SPEAKERS' TOURNAMENT for  
Young People 19 and above and all college Young People.
- 6:00 Fellowship Supper

Evening Session

- 7:00 Worship Period ----- Regional Pastor Advisor
- 7:20 REGIONAL YOUNG PEOPLE'S SPEAKERS' TOURNAMENT for  
Young People 17 and 18 not in college
- 8:00 Offering
- 8:05 Business Period  
Secretary's Report  
Time, Place, and Nominating Committee Report
- 8:20 Special Music
- 8:25 Inspirational Message

►The Bellfield Baptist Church of Rural Route 3, Henderson, Ky., will engage in its spring revival March 24-31, 1957. Leon Goodley, pastor of the Bethel Baptist Church, Fairview, will be the evangelist and Charles W. Davis, pastor of the Cash Creek Baptist Church, Hebbardsville, Ky., will be the song leader. Brother Goodley is a former member of Bellfield and is a graduate of Clear Creek Baptist School and of Bethel College. He is now attending a senior college in Nashville, Tenn. Brother Davis has been pastor three years and is a graduate of Southern Baptist Seminary.

►Announcement has been made by Mr. and Mrs. Henry Akin, Franklin, Ky., of the engagement of their daughter, Miss Nancy Jean Akin, Louisville, to Curtis H. Warf, Paducah. Mr. Warf is a son of Mr. and Mrs. Olus Warf, Campbellsville. Miss Akin has been graduated from Western Kentucky State College, Bowling Green, and Mr. Warf has been graduated from Georgetown College and the Southern Baptist Theological Seminary, and is now pastor of the Bethel Baptist Church in Marshall County. They plan to have their wedding in June.

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## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### Convention-Wide Clinic Draws to a Successful Conclusion

The Convention-wide Sunday School Clinic was concluded February 22. Untold blessings resulted from the two weeks of intensive planning and work. There were 65 churches which participated in the Enlargement Campaign the first week and many more in the Group Schools the second week.

The Sunday School enrolment of the 65 participating churches in 44,447. A total of 42,768 prospects were discovered. These prospects were found in the following age ranges; Cradle Roll and Nursery 4,426, beginner 1,682, Primary 1,929, Juniors, 1,972, Intermediates 1,752, Young People 4,755, Adults 25,670, and Extension 585. These prospects plus the present enrolment give a total of 87,215 possibilities.

The churches have made one major step toward reaching the great number of prospects through the Enlargement Campaign during the first week, which set up an organization of 179 new departments, 512 new classes, and 760 additional officers and teachers according to the report of the campaign directors. This improved organization will make 5,000 pupils which will provide a great evangelistic opportunity.

The attendance upon all conferences has been gratifying. A total of 15,865 was reported in the churches the first week. The approximate average attendance in the morning sessions was 350 or a total of 3,500 for the two weeks. The four group schools which met at night the second week reported attendance as follows: Group 1, Walnut Street 1,526; Group 2, Baptist Tabernacle 1,527; Group 3, St. Matthews 1,979; Group 4, Carlisle 2,647, or a total of 7,679.

It is too early to report the number of awards earned, however, a reasonable estimate would place the number at 4,000.

It is with great joy that we express our appreciation to Dr. J. N. Barnette, Secretary of the Sunday School Department of the Baptist Sunday School Board, to Mr. Herman King and the other employees of the Board who so graciously assisted in making the clinic a success. We are also grateful to Rev. Ben F. Mitchell, Superintendent of Missions in the Long Run Association; Rev. H. M. Johnson, General Chairman; other committee members; the many pastors and churches, and the visiting Directors and Clinicians for the wonderful cooperation and work during the two strenuous weeks.

## V. B. S. in Kentucky

### Did You Know That:

1. There were 1,847 Vacation Bible Schools held in Kentucky last year but only 1,617 reported.
2. There were 185 mission schools and 47 Negro schools conducted.
3. There were a total of 173,249 enrolled with an average attendance of 143,881 or an average per school of 77.9; of the total enrolment 31,399 were faculty members.
4. There were 11,082 one day pupils.
5. There were 15,145 enrolled in Vacation Bible School who were not enrolled in any Sunday School.
6. There were 2,461 professions of faith reported in 1,078 schools.
7. There were 1,231 dedications.
8. The average length of school was 7 days.
9. The mission offering amounted to \$27,625 or an average of \$23.53 per school. The causes supported through the Cooperative Program received \$18,407 of the total amount given.
10. The total cost of the schools \$116,065 or an average of 81¢ per pupil.
11. In 1941 the number of schools in Kentucky was 756 with an enrolment of 62,068 as compared to 1,847 schools with an enrolment of 173,249 as reported last year.
12. There were 25 Standard Vacation Bible Schools.
13. The following Associations had one hundred per cent of their churches conducting schools: Bethel, Mercer, North Bend, Ohio Valley, Red River, Sulphur Fork and White Run.

### High Ten Churches Doing Training Through January 31, 1957

Louisville, Victory Memorial	360
Elizabethtown, Severns Valley	287
Covington, Latonia	264
Walton, First	203
Dawson Springs, First	191
Paducah, First	172
Mayfield, Northside	166
Lexington, Grace	165
Mayfield, First	156
Campbellsville, First	148

### Standard Sunday Schools

Church	Pastor	Superintendent
Clarksville, Ind., First	Southern	(Long Run)
Lyndon W. Collings	Chas. Gabhart	
Mt. Washington (Nelson)	Herman E. Jacobs	D. Armstrong

### Standard Departments

Church	Department	Superintendent
Central City, Nelson Creek	(Muhlenberg)	
Cradle Roll	Donnie Geary	
Louisville, Clifton (Long Run)	Primary 2	Mrs. Robert Benton
Covington, Latonia (North Bend)	Junior III	Ralph Eckler

## Thus Saith the Preacher —

### It's No Sacrifice

Dear Editor:

I get a lot of advertisements from those who want to come to our church for some kind of meeting or other. Some of them read: "Sacrificed Holywood Career To Preach Gospel," "Give Up Promising Business Career for Ministry," "Turned Down \$15,000 Salary to Take Church Job," and all sorts of similar sentiments.

Each time I read or hear such statements I sort of cringe all over. It seems as if there is something strange and foreign to the element of the gospel in these attitudes.

A recent incident helped me put my feelings into a more concrete thought.

I had taken two returned missionary doctors to see a furniture dealer deacon. These missionaries were home for a year's furlough and needed furniture. The deacon was being most gracious, in the second-mile-Christian-manner, and said: "I want you to know that we appreciate the sacrifice you folks are making to take the Gospel to the world. Many of us aren't willing to sacrifice as you are."

Quick as a flash these young doctors replied: "It is not sacrifice when you are in the will of God. This is what we are called to do. This is what we prepared to do. This is matching our ability with the world's need—leadership of God."

Let me tell you, my heart leaped up at such a statement. That's exactly the sentiment any Christian ought to have. To follow Christ is not sacrifice, in the sense of the word as the world uses it. To follow Christ is the fulfillment of life's purpose. It's what Jesus himself called The Abundant Life. I suppose that's why I sort of cross off my list these guys who talk about how much they gave up to be preachers, or Christians. Maybe they don't want to be on my list anyway, but they send me their publicity materials just the same.

Doc, we need to get some straightening out of our motivations for serving Christ. Why are we doing it? The hymn writer put it:

"Do then the best you can,  
Not for reward,  
Not for the praise of man,  
But for the Lord."

Tryingly yours,  
G. Avery Lee  
Ruston, La.

►About 200 laymen have just undergone some training by the Union Baptist Association of Houston, Texas, in an effort to combat juvenile delinquency. The make an effort to befriend young people, assist them in solving their problems, and see to it that they attend church. The men also co-operate with the teachers and probation officers.



Donald Cutter, Martha Layne Hall and Cheryl Ann Lowe took first place honors in the Intermediate Sword Drill, the Young People's Speakers' Tournament, and the Junior Memory Work Drill respectively at the Elkhorn Baptist Associational Training Union meeting held February 24 at the Chevy Chase Baptist Church, Lexington. These three young people are members of Immanuel Baptist Church, Lexington, and will represent Elkhorn Association and Immanuel Church in the North Central Regional Training Union meeting to be held at the First Baptist Church, Newport, Kentucky, on March 29.

## Genesis and Evolution?

(Continued from Page 12)

whose silver wings reflect a glory of the sun which shines upon him.

I am like Pasteur, one of the great scientists of all times, called mankind's greatest benefactor. He said that:

"Posterity will one day laugh at the foolishness of modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. The more I know, the more nearly is my faith that of a peasant. If I could know all, I would have the faith of a Briton peasant woman."

The greatest scientist of all time and the avowal of our faith in the immutable, unchanging truth of the revelation of God. This is our introduction, and it shall be our purpose, in these succeeding Sunday morning hours, to show, by the facts, not the theories, but by the facts of biology, of embryology, of paleontology, of anthropology, of anatomy, the creative master workmanship of God who loved us and who made us and gave Himself for us.

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H. D. Bruce, President

## What Is a Baptist Statesman?

In these times when many issues, problems, matters of policy, and polity are coming before various committees and subcommittees, who are charged with responsibility for making decisions in our denomination, one frequently finds reference to the need for statesmanship *in this hour*. Sometimes the reference is made with the apparent suggestion that unless a particular point of view can be seen, then those who are making plans and are working on these committees are not very good statesmen.

It stands to reason that not all of the propositions that have been offered to Southern Baptists and their leaders are going to be carried out. As a matter of fact, it would be impossible to carry out all suggestions. Somebody is bound to be missed and hurt. Baptist statesmanship is not a quality needed only by those who have been charged with the responsibility of making decisions, selecting institutional sites, developing projects, or making allocations. It is a requirement of everyone involved in Baptist life.

Just what is Baptist denominational statesmanship? It is the ability and the capacity on the part of any individual Baptist, regardless of his station or position, to see the life of the whole denomination, to view the total work as a community responsibility and achievement, and to be able to understand the responsibility that has been given one who plans and looks ahead for our corporate life. It is a two-way

street. It is the capacity and ability to comprehend as a committee member the problems involved in planning, taking into account the issues, the challenges, the opportunities, and the resources as well. It also requires of those whose needs and desires cannot be met, because of the lack of adequate resources, that they understand and try to take into account some problems confronted by the planners and workers. Committee work is difficult and demanding. We must be prepared to see some facts discovered by committees that may refute us. Committee members are human, of course, and they may make mistakes. But we must be prepared to accept the integrity of their work, the honesty of their decisions, and the contribution that they have made while they took time away from their families and from their church programs.

Thus conceived, Baptist statesmanship runs all the way from the grass roots to executive leadership. It is an achievement of an individual who disciplines himself to think benevolently of those who hold his destiny and the destiny of his projects in their hands, and also the leadership that deals with their constituents. Unsound leadership becomes morose and vindictive. Mature leadership interprets his denomination to his constituents. The statesman looks ahead but he does not ignore immediate problems.—Lee Gallman, Director Seminary Extension Department, P. O. Box 530, Jackson, Mississippi.

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

►The Southern Baptist Convention has initiated its World Missions Year with a check for \$2,241,253 to the Foreign Mission Board from Treasurer Porter Routh. It was the largest single check ever sent to one agency in the history of Southern Baptists, and resulted from the heavy contributions to the Lottie Moon Christmas offering for foreign missions.

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March 14, 1957

## WORLD MISSIONS YEAR

J. B. HIPPS



"Any great advance in world missions waits on the stewardship of our people."

The observance of World Missions Year can help the cause of missions by providing an opportunity for interpreting Jesus' world program to Southern Baptists. That program is not fully understood by many people. It is stated in its briefest form in Acts 1:18 by Jesus himself. Applied to us today it means that missions begins with the local church and goes to the ends of the earth, including city, community, state, home and foreign missions. If we are to carry out the program of Jesus we cannot neglect any of these phases of missions.

This observance also offers a heretofore unparalleled opportunity for presenting the need of the world for the gospel. This is essential for any great advance in world missions; for no Christian enterprise can achieve success unless it is based upon a program of missionary information and education that will challenge people to action.

This observance offers an opportunity for reaching our Baptist constituency with a more challenging program of stewardship than we have yet had. There is no way to finance adequately the cause of world missions without an emphasis on stewardship, a stewardship which includes not only tithing but the dedication of time, money, and life itself. Any great advance in world missions waits on a greater acceptance of stewardship by our people.

Finally, the observance of the World Missions Year presents the opportunity for challenging our Baptist young people to meet the need of the world for the gospel by offering themselves as missionaries. Perhaps the greatest difficulty the entire mission enterprise faces is that of securing well-trained, consecrated missionaries. No one of the mission agencies in the Convention has a sufficient number of well-qualified missionaries. The Foreign Mission Board in its Advance Program for missions has found it easier to secure funds than to find mission volunteers. A great and united effort during World Missions Year by the mission agencies and churches would go far toward finding an adequate number of missionaries for our world program.

## Baptists and Hungarian Refugees

By R. PAUL CAUDILL, Chairman  
Relief Committee, Baptist World Alliance

MEMPHIS, Tenn. — The response of Baptists throughout the world to the plight of the Hungarian refugees has been phenomenal. The Baptist Relief Committee for Hungary (a sub-committee of the Relief Committee of the Baptist World Alliance) has done a monumental work in helping to minister to the enormous influx of refugees from Hungary since the trek began. As early as December 31, 1956, no less than 165,000 Hungarians had been registered in the sixty-three camps set up for them in Austria. This number does not include those who went directly to friends or relatives.

The temporary provisions made in Austria for our Baptist refugees proved wholly inadequate. At one time there were thirty-three Baptist refugees at the Baptist church in Mollardgasse, most of them in one room. Sanitary conditions were dangerous, and the morale among the refugee families low. Over sixty of our Baptist brethren were scattered here and there in the midst of housing conditions that were intolerable. Consequently, the Relief Committee established a Baptist camp at Rekawinkel, some twenty miles west of Vienna, where our beloved fellow Baptist refugees are cared for until they are able to emigrate to some land of hope. This camp is being maintained by the gifts of Baptists from literally all over the world.

Here in our own home land our Baptist team at Camp Kilmer, New Jersey, is serving in a comparable way. First, Dr. Bela Udvarnoki, of the faculty of Chowan College, Murfreesboro, North Carolina, was engaged to serve as pastor-counselor at Camp Kilmer for the months of December and January. Then on February 1, Dr. Emil Kontz, pastor, First Baptist Church, Birmingham, Michigan, was engaged, together with his wife, to take up the work where Dr. and Mrs. Udvarnoki left off. In this way, every possible assistance is being given to our Baptist refugees both in Austria and in the U.S.A.

As of February 8, a total of 4,491 persons had arrived at Camp Kilmer. Of these arrivals, 62% were Catholic, 10% Jewish and non-sectarian, and about 25% Protestant, Reformed, Lutheran and Baptist. More than 65% are single men. Eighty-five thousands or more refugees have been moved to other countries, but the camps in Austria are still overcrowded. Of the arrivals in the U.S., few are farmers, domestics, or single women. No children, as of yet, are available for adoption or temporary placement.

The future of the resettlement program will depend upon the action of Congress on the President's recent request concerning refugees. In the meantime, it is hoped that Baptists throughout the world will continue to supply the necessary funds with which to carry on our refugee work.

The Hungarian refugee problem is only part of a larger refugee pattern that is world-wide. It is estimated that some 35 million refugees have been driven from their homes by war and the revolutionary ferment of our times, and that there are at this moment as many uprooted people as there were at the end of World War II. Of these peoples, it is said that some 12,915,000 are in Europe, 1,059,500 in the Near East, and another 21,302,000 in Asia.

Those who have found new homes in the U.S., says Dr. Emil Kontz, are writing letters "brimming with gratitude for the love and friendship they have found in our Baptist churches in all quarters of the country."

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## WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS MARY PAT KENT, Youth Secretary

### More About the State Meeting

Marjorie Moore Armstrong, author of "What's Happening Now?" in *Royal Service*, is a native of Georgia, reared and educated in South Carolina and now a resident of Springfield, Missouri.



Mrs. O. K. Armstrong

She is a graduate of Converse College, W.M.U. Training School and Medill School of Journalism of Northwestern University.

She has served as assistant editor, *The Baptist Student*; managing editor of *The Commission*; co-editor, *The Baptist World*; contributor for Southern Baptist periodicals; contributor with her husband to *The Reader's Digest*.

Her husband has been a staff writer for *Reader's Digest* since 1944. He served three terms in the Missouri State Legislature and one term in Congress. He is a brother to Mrs. W. W. Enete, who with her husband is Southern Baptist missionary to Brazil.

Mrs. Armstrong visited our mission stations in Europe, 1947; Latin America, 1950, coastal Asia, 1955; American Indian reservations, 1954; brief visits to Europe in 1951, '53.

Mrs. Armstrong will speak on Wednesday evening during the Youth Night Program and on Thursday morning at the State Meeting in Paducah.

### Home Missions

The Home Missions representative at the State Meeting will be Mrs. Carlos (Irene San Miguel) Paredes.

Mrs. Paredes was born in Piedras

Negras, Coahuila, Mexico, but was brought to Texas at the age of three. She lived in Temple, Texas, and was converted from Catholicism at the age of nineteen. A year later she entered Mary Hardin-Baylor College in Belton, Texas, where she was graduated and that same year married the Rev. Carlos Paredes. Her husband was pastor of the First Mexican Baptist Church in



Mrs. Carlos Paredes

Austin, Texas, at the time of their marriage and is still at the same church where he will celebrate the fifteenth year of his pastorate this coming September.

She has served as state president of the Mexican W.M.U. of Texas for two and a half years and is now the State

Community Missions Chairman. She has brought missionary messages to many local, associational, regional and state convention meetings and twice has spoken before the Southern Baptist Convention.

She is the mother of four lovely children, Ann who is 10; Sylvia, 5; Carlitos, Jr., 4 and Miriam Yvonne who is one. Mrs. Paredes says, "My life as a home maker and a minister's wife keeps me very busy but I love every minute of it because I can serve my Master this way."

You will want to hear her when she speaks on Wednesday afternoon.

### Conferences

Conferences will be held preceding the opening session of the State Meeting from 2:00-4:00 p.m. on Tuesday afternoon (April 2) as follows:  
Superintendents .... Mrs. Hugh McElrath  
Associational Youth, YWA,

GA and Sunbeam Band Leaders—

Miss Mary Pat Kent

W.M.S. Presidents .. Mrs. G. R. Ferguson  
Youth Directors ..... Mrs. T. L. Bell  
YWA Counselors .. Mrs. W. G. Crossfield  
GA Counselors ..... Mrs. A. Carpenter  
Sunbeam Band Leaders—

Mrs. C. D. Ransdell, Jr.

Prayer Chairmen — Mrs. A. C. Overall  
Mission Study .... Mrs. Paul E. Stewart  
Stewardship ..... Mrs. O. B. Mylum  
Community Missions—

Mrs. John T. Steverson

Missionary Fundamentals—

Mrs. C. P. Gunther

**Important Notice:** Miss Mary Morehead, State BWC Federation President will conduct a conference for BWC Federation presidents beginning at 3:00 p.m. This is the first time we have had such a conference at the State Meeting.

Awards will be distributed in these conferences for A-1 organizations, associational and local, and for associational and regional leadership conferences.

### YOUTH CORNER:

#### Attention, Colleges and Hospitals!

Much has been said, written, discussed, done about the 50th anniversary for Y. W. A., and it's all been good! One of the BEST things is just ahead for the YWAs in our schools of nursing and colleges: the SOUTHWIDE ANN HASSELTINE AND GRACE McBRIDE Y. W. A. HOUSEPARTY!  
**When:** April 19-21, 1957.  
**Where:** Carver School of Missions and Social Work Southern Baptist Theological Seminary.

**Representation:** Each Ann Hasseltine and Grace McBride Y. W. A. may have two representatives from the membership, plus counselor, BSU Director. More may attend the meetings—the limit is due to housing.

**Reservations:** Applications blanks have been mailed to the Y. W. A. Presidents. They are due back to the WMU Office, 127 E. Broadway, Louisville 2, by Wednesday, March 20.

**Price:** No registration fee. Price per night for those requesting lodging will be \$1.50. In addition will be travel and meals. Seminary cafeteria will serve all meals.



Community Missions Chairman. She has brought missionary messages to many local, associational, regional and state convention meetings and twice has spoken before the Southern Baptist Convention.

She is the mother of four lovely children, Ann who is 10; Sylvia, 5; Carlitos, Jr., 4 and Miriam Yvonne who is one. Mrs. Paredes says, "My life as a home maker and a minister's wife keeps me very busy but I love every minute of it because I can serve my Master this way."

You will want to hear her when she speaks on Wednesday afternoon.

### Conferences

Conferences will be held preceding the opening session of the State Meeting from 2:00-4:00 p.m. on Tuesday afternoon (April 2) as follows:  
Superintendents .... Mrs. Hugh McElrath  
Associational Youth, YWA,

GA and Sunbeam Band Leaders—

Miss Mary Pat Kent

W.M.S. Presidents .. Mrs. G. R. Ferguson  
Youth Directors ..... Mrs. T. L. Bell  
YWA Counselors .. Mrs. W. G. Crossfield  
GA Counselors ..... Mrs. A. Carpenter  
Sunbeam Band Leaders—

Mrs. C. D. Ransdell, Jr.

Prayer Chairmen — Mrs. A. C. Overall  
Mission Study .... Mrs. Paul E. Stewart  
Stewardship ..... Mrs. O. B. Mylum  
Community Missions—

Mrs. John T. Steverson

Missionary Fundamentals—

Mrs. C. P. Gunther

**Important Notice:** Miss Mary Morehead, State BWC Federation President will conduct a conference for BWC Federation presidents beginning at 3:00 p.m. This is the first time we have had such a conference at the State Meeting.

Awards will be distributed in these conferences for A-1 organizations, associational and local, and for associational and regional leadership conferences.

### YOUTH CORNER:

#### Attention, Colleges and Hospitals!

Much has been said, written, discussed, done about the 50th anniversary for Y. W. A., and it's all been good! One of the BEST things is just ahead for the YWAs in our schools of nursing and colleges: the SOUTHWIDE ANN HASSELTINE AND GRACE McBRIDE Y. W. A. HOUSEPARTY!  
**When:** April 19-21, 1957.  
**Where:** Carver School of Missions and Social Work Southern Baptist Theological Seminary.

**Representation:** Each Ann Hasseltine and Grace McBride Y. W. A. may have two representatives from the membership, plus counselor, BSU Director. More may attend the meetings—the limit is due to housing.

**Reservations:** Applications blanks have been mailed to the Y. W. A. Presidents. They are due back to the WMU Office, 127 E. Broadway, Louisville 2, by Wednesday, March 20.

**Price:** No registration fee. Price per night for those requesting lodging will be \$1.50. In addition will be travel and meals. Seminary cafeteria will serve all meals.



## BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

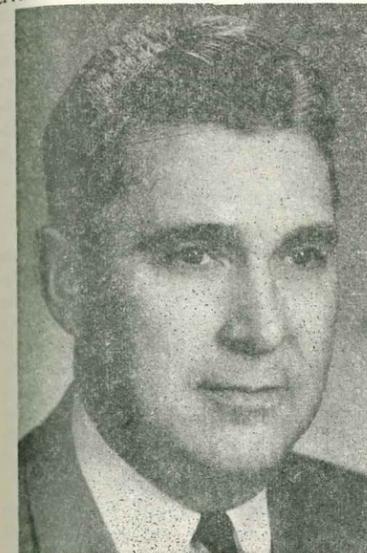
L. E. COLEMAN, SR.  
Brotherhood Secretary

J. C. BALLEW  
Royal Ambassador Secretary



### Don't Wait!

Don't wait too long to get your reservation in for the Baptist Men's Tour,



E. M. Coleman

May 7-10. The dead line for making reservations is Tuesday, April 30. Ask your pastor, Brotherhood President or Royal Ambassador counselor for a reservations card. If none of them have one left just drop us a line and we will rush it to you.

Pictured here is another out-of-state visitor who will be one of our guest speakers this year. He is E. M. Coleman, business manager of the Brotherhood Commission, and comes as our guest and as the Commission's representative on the tour. Formerly a successful business man, Mr. Coleman dedicated his life to work in the Lord's business and found his place in the position he now holds. We welcome him to the tour again this year.

If everybody goes on the tour who have said they plan to do so, we will really have a "full-house." One-hundred and eight went last year. We think we will beat that considerably this year. Don't "miss the bus" brethren by waiting too long to get your reservation in. Send it today!



### About the Workshop-Clinic

Pictured above are 20 of the 23 registered clinicians who attended the joint Brotherhood-Royal Ambassador Workshop Clinic at Cedarmore, February 11-13. They are, from left to right: Front row—Dave T. Mashburn, Associate Secretary, Brotherhood Commission, our guest speaker and conference leader; Bob Jones, Associate Pastor, First Baptist Church, Bowling Green; Duncan Smith, pastor Bells Run Church; Malcomb Rhoades, Newport; G. B. Morton, Louisville; Clifton Saunders, Shelbyville; Bill Padon, Paducah; C. S. Bratcher, Morganfield; and, L. E. Coleman, Sr., state Brotherhood Secretary.

Back row—Bill Vaught, Danville; J. C. Ballew, state Royal Ambassador Sec-

retary; Sam Ferrell, Jr., Danville; Matt W. Sugg, Morganfield; C. R. Stovall, Bowling Green; Bill Lockhart, Evarts; Bill Funk, Louisville; Clarence Gillispie, Berea; Fred Turpin, Crittenden; William E. Bush, Mt. Sterling; and, Travis L. Nash, Lexington.

Others who attended the clinic but who were not present for the picture were Dr. W. C. Boone, General Secretary of Kentucky Baptists, who spoke at one of the sessions on the subject of the Cooperative Program; A. Joe Asher, Benton; and George Raleigh Jewell, Louisville.

Thirteen of the group successfully "passed" the examination for the basic Royal Ambassador Leadership Course and were awarded certificates accord-

ingly. Other clinicians were unable to stay through for this examination because of commitments which took them away from the clinic before the last session when the examination was held. Another such clinic is planned for next year when all Associational Brotherhood officers and leaders will be invited as guests of the Brotherhood Department.

### Burress First Leader For New Mission Work

DALLAS — (BP) — A Texas pastor, Frank B. Burress, has been named Southern Baptists' first superintendent of missions for Wisconsin and Minnesota.

Burress, former pastor of Central Baptist Church, Jacksonville, Texas, will help establish new Southern Baptist churches and strengthen the ones already existing in these two states.

His work is sponsored by the Baptist General Convention of Texas and the Southern Baptist Home Mission Board.

### James L. Sullivan Heads Chamber of Commerce Committee in Nashville

NASHVILLE, Tenn. — (BSSB) — Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention, has been named chairman of the Nashville Chamber of Commerce's central city committee.

This committee will work with the planning commissions and departments of the city government in developing a long-range plan to preserve values and to increase the efficiency and enhance the attractiveness of the central city, Dr. Sullivan explained.

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Frankfort and Peterson Avenues  
Louisville, Ky.

For March 24, 1957

By H. C. Chiles

# Woes To Hypocrites

For the purpose of ensnaring Christ in some manner His enemies frequently and repeatedly asked Him questions. The Herodians interrogated Him with reference to the paying of tribute to Caesar. The Sadducees raised a question about the resurrection, in which He considered to be the most important. In each and every case Christ averted the intended trap, answered His enemies with perfect wisdom and silenced His questioners.

## I. The Woes Pronounced. Matt. 23:13-15, 23-28.

No longer addressing His disciples and the people in general, the Lord Jesus Christ turned to the scribes and Pharisees and pronounced on them a series of mournful woes. In the case of each woe, which was both a solemn warning and an expression of real pity, there was a special form of wickedness in His listeners which constituted the basis for His stern denunciation of them.

In this case, as in all others where the same condition prevailed, it was hypocrisy which drew the scathing denunciation of Christ. What is hypocrisy? It is pretending to be something one is not. It is a profession which lacks a possession. Hypocrisy is always extremely obnoxious to Christ, no matter in whose life it may be found.

The scribes were quite proud of their knowledge of the law, and did not hesitate to let that fact be known. They were intensely antagonistic to our Lord and His teachings. They made the tragic mistake of thinking that their traditions were of equal or of greater importance than the Word of God. They spent much time in telling others what to do, but they had no interest whatever in personal obedience to Christ. Preaching without practice has never had much sanctifying influence, and has seldom, if ever, influenced anybody to live a godly life.

The Pharisees composed the most popular and patriotic party. They were noted for their orthodox creed and their punctilious observance of the Jewish ritual. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs and precise in their religious worship. For their hypocrisy our Lord severely condemned them. It is noteworthy that His most bitter denunciations were addressed to those whose outward lives were re-

spectable and whose religious professions were often the loudest.

Discerning the hardness and the impenitence of the hearts of the scribes and Pharisees, Christ sternly denounced their hypocrisy and pronounced their condemnation in no uncertain terms, but at the same time with the sternness of a holy and perfect love. He did not hesitate to state wherein they were guilty. Instead of setting the proper example for others by entering the kingdom of heaven, the scribes and Pharisees refused to do so and then actually did their utmost to prevent others from entering. Hating Christ as they did, they denied that He was the Messiah. They also rejected His teachings. They tried to destroy His influence, which was an utter impossibility. They worked diligently at the task of keeping others from accepting Him as their Saviour and enthroning Him as the Lord of their lives. To all today who imitate their example by rejecting Christ themselves and by striving to keep others from accepting Him as their Saviour, this woe is just as applicable as it was to those scribes and Pharisees to whom it was spoken originally.

These hypocrites committed the grossest sins under the cloak of religion. Pretending to have a great interest in the poor and a genuine friendship for the sorrowful and distressed people who had lost their loved ones by death, those despicable scoundrels induced widows, and those without business experience, to commit the management of their property and financial matters to them as executors and then defrauded them. After these covetous and dishonest hypocrites obtained the money from their various victims under false pretenses, they proceeded to make long prayers for the purpose of trying to avert suspicion, but they failed in their attempt. Oh, the length to which some people will go for the sake of filthy lucre! But, none should ever forget that there will be a day of reckoning.

These scribes and Pharisees, for whom our Lord expressed His holy indignation, were so zealous and fanatical that they would resort to almost anything if thereby they might gain a proselyte. May God have mercy on the poor deluded souls in various communities today who follow in their train!

God required the Israelites to pay tithes of their agricultural products and

fruits. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Leviticus 27:30). These punctilious Pharisees were careful to tithe every edible product, but they were not so scrupulous about their ethical and moral duties. Christ made it plain that neither the minute nor the weighty matters are to be neglected. Being very careful in small matters and extremely lax in the weighty ones is as ridiculous as a man who is externally clean but inwardly filthy. It is folly to insist on the outside of the platter and cup being clean, but caring not that their content are defiled by dishonesty and extortion. The heart must be cleansed before the conduct can be exemplary. An attempt to display outward cleanliness while harboring impurity within is highly displeasing to our Lord.

## II. The Woe Proclaimed. Matt. 23:37-39.

After pronouncing this series of woes upon the scribes and Pharisees, in accents of great compassion and genuine pity, our blessed Lord proclaimed His yearning for the people in the city of Jerusalem, whom He loved so dearly. Not only had they stoned the prophets, slain many whom God had sent to them with His message, but now they were about to put to death the Son of God Himself.

Thinking of their many past offences and their numerous refusals of God's mercies, Christ pictured the people in Jerusalem as a brood of chickens which refused to be gathered under the wings of the hen. As the hen wanted to shelter her chicks under her wings, even so, and to a far greater degree, did the Lord Jesus Christ want to gather the people of Jerusalem under the protecting wings of the Saviour's love, but they were not willing to be gathered. In spite of everything that He sought to do for them, they refused to accept Him as their Saviour and to enthrone Him as the Master of their lives.

Because of their attitude toward Christ and their rejection of Him, our Lord warned them that their house would be left unto them desolate. Even though He warned them of their impending punishment, they little dreamed of such an event as the destruction of their beloved city within forty years, but such actually took place under Titus in 70 A. D. Because of their rejection of the Son of God, they became the victims of enslavement and sorrow in due time.

►Pastor Evans T. Moseley, Ponca City, Oklahoma, will be associated with Pastor John W. Kruschwitz at the Versailles Baptist Church in a revival March 20-29. The Oklahoma pastor was formerly pastor at Harrodsburg and other churches in Kentucky and Southern Indiana.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 3, 1957

Numerical after church indicates number of missions.		T.U.	Add.	S.S.
Lou., Walnut Street (4)	345	8	1,794	
Lou., Carlisle Avenue (2)	321		1,421	
Covington, Calvary			1,239	
Lou., Beechmont (2)	238	5	1,181	
Bowling Green, First (1)	237	1	1,152	
Madisonville, First	257		1,118	
Lou., Parkland (1)	270	3	1,071	
Harrodsburg (2)	296		1,060	
Owensboro, Third	232		1,035	
Lou., St. Matthews	260	9	1,005	
Mayfield, First	251		995	
Hopkinsville, Second (1)	280		979	
Evansville, Grace	268		931	
Murray, First (1)	266		928	
Newport, First (2)	206	1	911	
Covington, Latonia	214	1	910	
E'town, Severn's Valley (2)	194		906	
Owensboro, First	168		893	
Lexington, Immanuel	313	6	875	
Lou., Victory Memorial (2)	162	1	866	
Lexington, Calvary (1)	209	6	863	
Henderson, Immanuel (3)	117		862	
Lexington, Grace (1)	---		813	
Frankfort, First (1)	237		809	
Hopkinsville, First (1)	175		784	
Campbellsville (3)	229		763	
Lou., Third Ave. (1)	191		730	
Harlan	683		145	
Lou., Shively (1)	189		677	
Ashland, First (2)	111		651	
Lou., Broadway (2)	162		648	
Prestonsburg, Irene Cole		4	643	
Memorial (12)	100		639	
Danville, First (2)	164		614	
Somerset, First	---		613	
Lou., Hazelwood	103		604	
Lou., Baptist Tabernacle	183		601	
Whitesburg, First (8)	167		600	
Fulton, First	136		592	
Lou., Highland	184		588	
Middlesboro, First (2)	88		580	
Lou., South Side	154	3	573	
Danville, Lexington Ave. (1)	---		566	
Central City, First (1)	257	3	544	
London, First (1)	153		543	
Evansville, Calvary	158		542	
Lebanon, First (1)	144		535	
Barbourville, First	175		525	
Owensboro, Buena Vista	118		519	
Lou., Clifton (1)	144	3	514	
Princeton, First	---		513	
Erlanger	92	1	503	
Bellevue	83		501	
Ashland, Unity	136	1	501	
Hodgenville, First	164		501	
Lou., Eastern Parkway	105		492	
Owensboro, Hall Street	191		487	
Lou., Deer Park	111		481	
Ft. Thomas, First (1)	73		478	
Covington, Southside	136		475	
Winchester, Central	123		473	
Paducah, East	185		472	
Florence	82		470	
Owensboro,			462	
Eaton Memorial (1)	212		454	
Lou., Eighteenth Street (1)	132	6	444	
Cynthiana (1)	---		440	
Springfield	151		440	
Lou., Bethany	102	2	431	
Lou., Immanuel	117	1	430	
Ashland, Pollard (2)	100		419	
Lou., Rockford Lane	120		416	
Richmond, First	88		414	
Greenville, First	116		404	
Lou., Shawnee	96	1	402	
Lou., Farmdale	153	7	393	
Corbin, First	108		387	
Versailles	59		386	
Ludlow, First	81		383	
Jeffersonton	110	1	377	
Lou., Baptist Temple (1)	---	4	361	
LaGrange, DeHaven	---		359	
Memorial (1)	58	1	358	
Lou., Fairdale	96	5	355	
Frankfort, Crestwood	140	2	350	
Lawrenceburg, First	76		350	
Sturgis, First	51		348	
Evansville, Keck Avenue	145	3	348	
Glendale, Gilead	289		338	
Walton, First	124		---	
Lou., Valley View	159		---	

Mt. Washington	114	333
Dawson Springs	87	332
Middlesboro, East	---	---
Cumberland Ave.	85	331
Williamson, W. Va., East Williamson	100	315
Lou., Beechwood	124	5 306
Owensboro, Seven Hills	82	306
Anchorage, Pleasant Grove	124	5 296
Marion	85	288
Dayton, First	---	287
Lou., East Audubon	80	286
Albany (3)	53	284
Louisville, Virginia Ave.	79	279
Falmouth (1)	39	1 277
Scottsville, First	93	276
Hima, Horse Creek	---	270
Campbellsville, South	---	---
Campbellsville	99	264
Hawesville	92	262
Sonoma	82	259
Monticello, First	83	259
Carrollton, First	68	240
Covington, Ashland Ave.	96	239
Cloverport (1)	53	235
Lou., Audubon	63	3 233
Carlisle	104	209
Hazel	74	208
Newport, Trinity	92	200
Ashland, Belmont	56	129
Forks of Elkhorn	50	110
Frankfort, Thornhill	153	---

## Armstrong New Worker With California Baptists

EL DORADO, Ark. — (BP) — D. Wade Armstrong, pastor, Second Baptist Church here, has resigned to become head of the evangelism department for the Southern Baptist General Convention of California.

Armstrong plans to spend half his time in the offices promoting evangelistic work throughout California, and the other half on the field. In former years he was pastor at Irvington, Ky.

►The Riverside Baptist Church, at Four Mile, Ky., near Harlan, ordained Melvin M. Minitor to the Gospel ministry February 13. The ordination sermon was preached by Dr. L. T. Hastings, of Clear Creek Faculty, and the charge to the church was delivered by A. N. Abercrombie, dean of the school. Dr. Ralph S. Voris, pastor of the local church, gave the charge to the candidate. R. W. Coign presented the Bible and John Osborne pronounced the ordination prayer. The newly ordained man has been called to be pastor of the Walker Church, Walker, Ky.

## CLASSIFIED ADS

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

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WARREN F. JONES, President  
Jackson, Tennessee

WESTERN RECORDER

March 14, 1957

## WHAT OUR GENERATION HAS LOST

(Continued from Page 7)

The Psalmist was glad when someone invited him to the Lord's house. Of course, an invitation to the Lord's house in that day did not interfere with some "program." Some people seem resentful of an invitation to church. "The service is too long and the sermon is dull and uninteresting," they complain. The same people never complain that the show, the program, or the game, were too long.

When people find no joy in attending church, and are bored with the worship service, it is because they have no interest in things spiritual. It is people with no interest in things holy that would have the church to become nothing more than an entertaining center, and the pulpit a sounding board of little essays and sermonettes. What some people need is an experience with the Lord, and what our generation needs is a spiritual revival.

### 5. Sense of Shame

If our forebears, under influence of Puritan background, went to the extreme in modesty, it is no reason or excuse for our generation to swing to the other extreme.

When Adam and Eve sinned, they made themselves aprons of fig leaves to cover their bodies. They were afraid and ashamed to meet God half clothed. So they hid themselves when they heard His voice. God made coats of skin and clothed them. From the beginning it was God's will, that people have a sense of shame, and that their bodies be clothed (Genesis 3:7-11, 21). In the Mosaic worship God would maintain, instill and perpetuate, a sense of shame (Exodus 20:26).

Nations went away from God into heathenism and abandoned clothing for the body. The Greeks worshipped nude images of their gods and goddesses. Nudity was deified. Archaeologists have unearthed nude images of worship which reveals the depth of the sin of nations which God has destroyed. Divine judgment has followed upon a loss of the sense of shame.

This is one of the losses sustained in our day. The lack of a sense of shame as paraded on television, in public places, in magazines, and on signs on our highways, would surely make Eve blush with a double sense of shame. The question is not, "Will judgment come upon us?" but, "How soon will it come if we continue on in our ways?"

In view of what our generation has lost in moral values and criteria, we need to hear again the word of God through Jeremiah, and the prophets of our day, saying, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

The Crusade for Morality should go on.

Twenty-Two



LOOK OVER SOUTHWESTERN QUARTERLY BULLETIN. — Pastor Carl Jacobs (left) of the State Street Baptist Church, East St. Louis, Ill., and Pastor Chauncey R. Daley (center), of Harrodsburg (Ky.) Baptist Church, look over the quarterly bulletin of Southeastern Baptist Theological Seminary, with Seminary Professor J. Carroll Trotter (right). Jacobs and Daley are members of the Seminary's Board of Trustees and they recently met with that group on the Seminary campus. Trotter is associate professor of preaching and speech.

## Southern Baptist Convention

Chicago, Illinois, May 28-31, 1957

C. C. Warren, President

GENERAL THEME: "That The World May Know" (John 17:23)

Tuesday Night, May 28, 1957

6:45	Worship in Song	Verl L. Capps, Music Director, North Carolina
7:00	Scripture and Prayer (John 17:1-26)	James P. Wesberry, Ga.
7:10	Report on Registration	Joe W. Burton, Tenn.
7:15	Committee on Order of Business	Ira H. Peak, Ala.
7:20	Welcome to Illinois	Noel M. Taylor, Exec. Secy. of Illinois
7:25	President's Address	C. C. Warren, N. C.
7:50	Special Music	Verl L. Capps
7:55	Joint Presentation	Woman's Missionary Union and Foreign Mission Board
		Mrs. R. L. Mathis, President of W. M. U., Texas, Presiding
		Miss Alma Hunt, Alabama, Executive Secretary

Wednesday Morning, May 29, 1957

8:45	Worship in Song	Verl L. Capps
8:55	Scripture and Prayer (Heb. 1:1-14)	Charles L. Cockrell, Texas
9:00	Southern Baptist Foundation	J. W. Storer, Exec. Secy.
9:15	Committee on Theological Education	W. Douglas Hudgins, Chairman
9:45	Relief and Annuity Board	R. Alton Reed, Exec. Secy.
	Address	Wallace W. Bassett, Texas
	Executive Committee Administrative Report	Porter W. Routh, Exec. Secy.
10:15	Miscellaneous Business	
11:15	Committee on Denominational Calendar	Albert McClellan, Chairman
11:45	Committee on Baptist Film	Louie D. Newton, Ga., Chairman
11:50	Special Music	Bison Glee Club, Oklahoma Baptist University
12:00	Convention Sermon	Herschel H. Hobbs, Okla.
12:15	Alternate	Carl E. Bates, Texas

Wednesday Night, May 29, 1957

6:45	Worship in Song	Verl L. Capps
6:55	Scripture and Prayer (Philippians 2:5-11)	Loyed R. Simmons, Ariz.
7:00	Baptist World Alliance	Arnold T. Ohrn, Washington, D.C., Exec. Secy.
7:20	Fraternal Messengers	

March 14, 1957

7:35	Baptist Hour Choir	R. Paul Green, Director, Texas
7:50	Radio and Television Commission	Paul M. Stevens, Director, Texas
8:20	Sunday School Board Report	James L. Sullivan, Exec. Secy.

Thursday Morning, May 30, 1957

8:45	Worship in Song	Verl L. Capps
8:55	Scripture and Prayer (2 Cor. 5:10-21)	J. Paul Carleton, Okla.
9:00	Historical Commission Report	Norman W. Cox, Exec. Secy.
9:15	Southern Baptist Hospitals	Frank Tripp, Exec. Secy.
9:30	Committee on Total Sou. Bapt. Program	Douglas M. Branch, Chairman
10:00	Election of Officers	
10:30	Miscellaneous Business	
10:55	Committee to Study Change in S. S. Board Name	W. Perry Crouch, N. C.
11:15	Committee on State Papers	H. H. McGinty, Mo.
11:30	Committee on Boards	John E. Barnes, Jr., Miss., Chairman
11:55	Education Commission Report	R. Orin Cornett, Exec. Secy.
12:10	Special Music	"Louisianians," Louisiana College
12:25	Address	G. Earl Guinn, La.

Thursday Night, May 30, 1957

6:45	Worship in Song	Verl L. Capps
6:55	Scripture and Prayer (Isaiah 6:1-8)	Bruce H. Price, Va.
7:00	Christian Home Emphasis	Joe W. Burton, Tenn.
7:30	American Bible Society	Eugene Nida, Secretary, Translations Dept.
7:40	Christian Life Commission	A. C. Miller, Exec. Secy.
8:00	Home Mission Board Report	Courts Redford, Exec. Secy.

Friday Morning, May 31, 1957

8:45	Worship in Song	Verl L. Capps
8:55	Scripture and Prayer (Prov. 3:1-10)	Ira C. Cole, Texas
9:00	Chaplains Commission	Alfred Carpenter, Director
9:15	Memorial Service	James E. Coggin, Texas
9:30	Committee on Resolutions	
9:45	Woman's Missionary Union	Mrs. R. L. Mathis, Pres., Miss Alma Hunt, Executive Secretary

10:05	Report of Seminaries:	
	Southern Seminary	Duke K. McCall, President, Kentucky
	New Orleans Seminary	Roland Q. Leavell, President, Louisiana
	Southwestern Seminary	J. Howard Willilams, President, Texas
	Southeastern Seminary	Sydnor L. Stealey, President, North Carolina
	Golden Gate Seminary	Harold K. Graves, President, California
	American Seminary (Commission on)	L. S. Sedberry, Exec. Secy.-Treas.
	Seminary Extension Dept.	Lee Gallman, Director, Mississippi
	Address	Sydnor L. Stealey, North Carolina

11:05	Consideration of Miscellaneous Business	
11:20	Committee on Committees	
11:45	Christian Vocations	Allen W. Graves, Chairman
12:00	Committee on Time, Place and Preacher	
12:05	Committee on Public Affairs Report	Walter Pope Binns, Mo., Chairman
12:20	Address	Glenn L. Archer, Director, P. O. A. U., Washington, D. C.

Friday Night, May 31, 1957

6:45	Worship in Song	Verl L. Capps
6:55	Scripture and Prayer (Eph. 2:10-22)	Hoyt Welch, New Mexico
7:00	Brotherhood Commission	Geo. W. Schroeder, Exec. Secy.
7:30	Executive Committee Promotion Report	Merrill D. Moore, Director
8:25	Baptist Jubilee Advance	C. C. Warren, N. C., Chairman
9:20	Presentation of New Officers of the Convention	

### Additional Notes:

By Law 19—Limitations: One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

It is the responsibility of the person making the report to allow for one-third of the time for discussion from the floor. Guest speakers should be warned.

The Executive Committee gave approval for the Committee on Order of Business to arrange a special session to conduct business of the Convention on Friday afternoon, if it becomes necessary. If this is done, announcement will be made in advance as to items to be discussed at that time.

COMMITTEE ON ORDER OF BUSINESS: Ira H. Peak, Chairman, Ala. James Cole, Louisiana; W. D. Wyatt, New Mexico; Wade H. Bryant, Virginia; James M. Baldwin, Illinois; Fred Stumpp, California; Joe H. Music, Arizona.

WESTERN RECORDER

## New Revival Movement Stirs An Unusual Response on Frontier

DELAWARE BAY, December 1, 1740 — (BP) — A "new light" has dawned in these colonies, spreading from Georgia to New York and bringing with it a new awareness and a clearer understanding of religious truths.

One whose ringing voice has helped to stir a religious awakening throughout the land is George Whitefield, who has preached from one end of the Eastern seaboard to the other. Whitefield left here today after completing an eight-hundred-mile tour of New England during which he preached one hundred and seventy-five times in seventy-five days.

Whitefield is only one of several who in the past decade have been calling the colonists to repentance. The preaching of Jonathan Edwards, John Wesley, Gilbert and William Tennent, and others has been equally successful in bringing hundreds to public professions of faith.

The emphasis of all these evangelists is upon regeneration and a personal experience of conversion. Repeated reference during revivals to the need for individual conviction and enlightenment by the Holy Spirit has led to use of the term "New Lights" in referring to converts and supporters of the movement.

The stress laid upon regeneration is in sharp contrast to current teaching and doctrine in the established church. Since acceptance of the Half-Way Covenant by the recognized order 78 years ago, churches have been receiving members without requiring any evidence of saving faith.

The revival movement, with its emphasis upon sin and the need for individual repentance and faith, has been remarkably effective among the masses, especially the hardy frontier people. In the past these rugged, uncouth pioneers have shown little interest in religion.

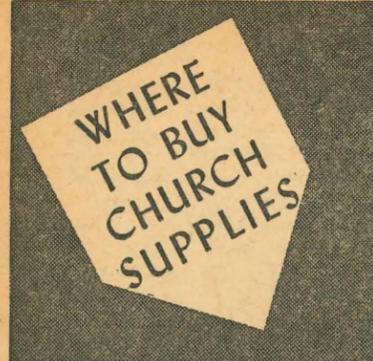
At the camp meetings settlers have found opportunity to express their religious convictions in an unusual way. As evangelists have preached of sin and judgment with great fervor, hundreds have come under conviction. They have reacted by weeping, wailing, laughing, and dancing.

In extraordinary experiences of conversion some of these simple backwoods folk have barked and howled like dogs, had muscular spasms, or fallen to the ground in a dead faint.

The sweeping revival has met with some opposition, however, especially in urban areas. The conservative element in all churches has strongly disapproved certain evangelistic methods as "crude emotionalism."

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Twenty-Three



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►The Manitou Church, near Madisonville, has called Jack Willet as its pastor.

►QUOTE OF THE WEEK: "No matter what your lot may be, build something on it."

►Incomplete statistics indicate that in 1956 about 11,000 European girls married United States soldiers, sailors, or airmen.

►Grace Baptist Church, Owensboro has started a Youth For Christ rally, which meets each Friday evening at 7:00 o'clock, according to Pastor Sherman Long.

►The huge electric chart in the Washington, D. C., Commerce Department Building, which estimates regularly the population of the United States, registered its 170th million inhabitant February 15.

►Pastor Archie W. Allison is conducting a youth-led revival at the Sonora Baptist Church, near Elizabethtown, March 22-24, with Robert Troutman, graduate of Baylor University, and Howard Cobble, graduate of Carson-Newman College, and both now studying in the Southern Baptist Theological Seminary, assisting.

►Solomon F. Dowis, secretary of co-

operative missions for the Home Mission Board, Atlanta, Ga., will bring the principal missionary address at the Clear Creek Baptist School on March 19, in the missionary day exercises.

►The United States Chamber of Commerce has estimated the country's aggregate public and private debt at close to \$1 trillion, but concluded that this load could be carried if prosperity lasts. Gross debt is, in fact, lower than it has been in some years, in relation to the country's total production. Debt was 197 per cent of annual output in 1955, 205 per cent in 1929, and 239 per cent in 1938.