

Western Recorder

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Pastor John D. Laida (left), Fulton, who was elected pastor-advisor, and Pastor Charles H. Ham (right), Morgantown, who was elected president of the Kentucky State Training Union Convention. The next meeting of the organization will be at the St. Matthews Baptist Church, Louisville, April 10-11, 1958.

Gleanings From The Field

►Dr. J. R. Estes, pastor, First Baptist Church, Bowling Green, recently conducted a revival in the Central Baptist Church of Johnson City, Tenn.

►Jim Jones, minister of music, First Baptist Church, Bowling Green, recently led the music in a revival at First Baptist Church, Meridian, Miss.

►Lloyd T. Householder, 62, pastor of Broadway Baptist Church of Maryville, Tenn., and former vice-president of Tennessee Baptist Convention died recently in a Knoxville Hospital. He suffered a heart attack at the close of a week-long revival. He had been at Maryville eight years.

►J. B. Norris, pastor of the Church at Kathleen, Fla., conducted the spring revival April 10-21 at the First Church, Hustonville, Ky., assisted by Pastor William R. Bradshaw, who led the music. The meetings resulted in 7 professions of faith, 7 joining by letters from other churches, and 14 made reconsecrations, and one dedicated her life for full-time Christian service.

►Dr. Robert E. Humphreys, Owensboro, was the evangelist in a recent revival with Pastor Wilson L. Crumpler at the Central Baptist Church, Maysville, Ky. The attendance was the best they have ever had, and the meetings resulted in 22 additions. Following the close of the revival the church elected a building site committee, and a corner property has now been purchased on which to erect an adequate building.

►The Wildwood Church, Ashland, has called W. Lloyd Birch as its pastor, and he has already taken up his new duties. He has been pastor of the Visalia Baptist Church, Covington. He and his wife, the former Jean Smith, are both originally from Louisville. He succeeds Quentin Lockwood at Wildwood, now gone to Hardwick, Ga.

►Dr. Alexander Harasdti, formerly pastor of the First Baptist Church, Budapest, Hungary, spoke for Pastor J. H. Maddox at the Second Baptist Church, Hopkinsville, Ky., on the evening of April 28. He is also a medical doctor as is his wife, both of whom are now working with the Missouri Baptist Hospital, St. Louis, Mo. Dr. and Mrs. Harasdti and their five children recently escaped from the Communist uprising in their native country.

►The First Baptist Church, Bowling Green, has completed its annual student-led revival, with Bruce McIver, associate in the Student Department in Dallas, Texas, as the evangelist, and James Jones, local minister of music, in charge of the singing. McIver spoke at the noon hour each day at the new Baptist Student Building near the campus of Western Kentucky State College, and

at night at the First Baptist Church. There were 49 decisions. Dr. Joseph Richard Estes is pastor.

►Miss Eula Jones of Stanford, Ky., was recently elected by Lexington Avenue Baptist Church, Danville, as church secretary. She is a Georgetown graduate, having had a major in voice and a minor in secretarial studies. At the same time Miss Jo Ann Asher was elected director of music. She had served the church for three years as church secretary. She is a Campbellsville College graduate and attended eGeorgetown College and the School of Music at Southern Seminary.

►Theodore Percy Bell, corresponding secretary of the Sunday School Board of the Southern Baptist Convention from 1893 until 1896, was honored by the Board when his portrait was unveiled May 10 at the Sunday School Board's anniversary observance. Dr. Bell was second secretary, serving after Dr. J. M. Frost resigned to become pastor of the First Baptist Church, Nashville, in 1893. After three years in the secretaryship Bell bought the *Christian Index*, Atlanta, and became its editor. Dr. Frost became secretary again.

►The funeral of Clyde Caswell, 40, who died in Louisville while at work, was held in the Stockholm Baptist Church, near Cave City, with burial taking place in the Cave City Cemetery. He was a part-time preacher in rural churches. He is survived by his wife, Mrs. Marie Doyle Caswell; and by two daughters, Rita and Galena. He also leaves his mother, Mrs. Mollie Caswell, Cave City; four brothers, Rex, Derwood and Earl, Cave City, and Lawrence, of Indiana; and two sisters, Mrs. Zelma Thomas, Indiana, and Mrs. Olexey Hawthorn, California.

►E. E. Spickard assisted Pastor John W. Lynch in a revival recently at the Middleton Baptist Church, Franklin, Ky. The revival concluded The Master's March emphasis during the month of March, emphasizing stewardship, visitation and the revival. Brother Lynch has been there since last July, and during that time the church has paid off the indebtedness of the educational plant, and is now planning further expansion. Lynch was formerly with the Calvary Church, Evansville, Ind., and left there to attend the Southern Seminary.

►Clover Bottom Church had 14 additions during its spring revival April 1-10 at which time Pastor Don Lam has the assistance of Pastor Dan Stone of Great Crossings Church as the evangelist. Visitation of prospects and wandering members by the congregation provided a full house at nearly every service, in which were converted, 5 moved letters, 2 of other denominations

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became Baptists, and one rededicated her life the night her daughter was saved. These 14 new members are being taught Dr. James Sullivan's book, *Your Life and Your Church.*

►Pastor Harold D. Tallant recently conducted a revival in the Boulevard Baptist Church in Memphis, Tennessee, where Dr. C. M. Pickler is pastor. This was during the simultaneous revival when more than eighty church participated. There were 160 decisions for the Lord during the revival. There were 79 professions of faith with 72 joining the church for baptism. Another 29 united with the church by letter, making a total of 101 additions to the church. Two young laides dedicated their lives to full-time Christian service, and many others rededicated their lives to the Lord.

Verbal Inspiration Defensively Considered

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

"Mechanical Dictation"

Any writing of the doctrine of verbal inspiration (abbreviated v.i.) must clear itself of the charge that it believes that God dictated the scriptures to the writers in a mechanical, impersonal way. Thus, it is supposed, v.i. denies the personal characteristics of the writers so clearly revealed in their writings.

The following quotations are typical of anti-verbal inspiration thinking. "Verbal inspiration has been discarded as . . . incompatible with the evident fact. If the divine mind dictated to the writers the substance and form of the writings, there could not be the individuality that characterizes these documents" (H. L. Willett, quoted by Theodore Engelder, *Scripture Can Not Be Broken* [St. Louis: Concordia Publishing House, 1944], p. 311).

Emil Brunner says, "Human research, such as Luke mentions as the author of the Gospel narrative, does not exclude inspiration, but it does exclude automatic dictation and verbal inspiration, with its claim to an oracular divine infallibility" (*Revelation and Reason*, p. 128). In the literature of neo-orthodoxy and liberalism one constantly finds this assumption: v.i. equals dictation.

It has seemingly meant nothing that believers in v.i. have consistently denied any such impersonal idea of the nature of inspiration. Warfield wrote in 1915, "It is by no means to be imagined that it is meant to proclaim a mechanical theory of inspiration. The Reformed Churches have never held such a theory. . . ." (*The Inspiration and Authority of the Bible*, p. 421).

J. Gresham Machen wrote,

This doctrine of "plenary inspiration" has been the subject of persistent misrepresentation. Its opponents speak of it as though it involved a mechanical theory of the activity of the Holy Spirit. The Spirit, it is said, is represented in this doctrine as dictating the Bible to writers who were really little more than stenographers. But of course all such caricatures are without basis in fact, and it is rather surprising that intelligent men should be so blinded by prejudice about this matter as not even to examine for themselves the perfectly accessible treatises in which the doctrine of plenary inspiration is set forth (*Christianity and Liberalism* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946 reprint], p. 73).

Theodore Engelder (*op. cit.*, pp. 306

316) exhibits quotations from a host of v.i. theologians from Quenstedt (1685) to the present day who deny such an impersonal, mechanical theory and clearly recognize the part of the human authors in the production of scripture.

Among contemporary theologians who hold to v.i., F.F. Bruce says,

Can we properly speak of the verbal inspiration of Scripture? The expression seems unexceptionable, if we do not understand it in the sense of dictation or any other mechanical process. . . . If we think of inspira-



Mr. Ronald Sholar, of Harlan, Kentucky, will teach Conducting Class at the State Music Leadership School in Georgetown, Kentucky, July 8-12. Mr. Sholar serves as education and Ronald Sholar minister of the First Baptist Church of Harlan.

tion as a quality of the prophetic message, that message was conveyed in words: if we think of it as a quality of the Biblical record, that record is couched in words: in either case we have inspiration associated with words—that is to say, literally, verbal inspiration ("What Do We Mean By Inspiration?" in *Journal of the Transactions of The Victoria Institute*, Vol. 78, 1946, p. 126).

Thus the assumption, v.i. equals mechanical dictation, is in reality a misrepresentation of the position of thoroughly evangelical scholars.

The straw-man gains some plausibility when it is noted that some of the older Lutheran and Calvinistic theologians used the secretary-dictation illustration to portray inspiration. But any honest inquirer, who studied the matter, would have to confess that these same men fully acknowledged that the writers remained in full possession of their senses and that their writings exhibit the personal characteristics of the writers.

In regard to this modern misunderstanding of the old theologians, the Lutheran commentator R. C. H. Lenski makes this priceless observation,

Our fathers [the Lutheran theologians] used three illustrations. . . . a man dictating to an amanuensis;

a player blowing the flute; a plectrum striking the strings of a lyre. . . . The fathers offered these illustrations as illustrations of this point, just as any man seeks to illumine some point by means of illustration. . . . But what has been done with our father's illustration? Some have selected one of these illustrations and have charged the fathers with "the dictation theory." They never charged them with "the flute theory," or "the lyre theory," but confine themselves to the one illustration only. Since when is every illustration that I or any man uses "a theory?" An illustration should be distinguished from a theory: all similes limp, but only because they are similes, for which reason those fathers also used no less than three (*An Interpretation of the Epistles of St. Peter, St. John and St. Jude* [Columbus: Lutheran Book Concern, 1938] on II Pet. 1:21).

Engelder (*Op. cit.*, pp. 313-314) gives the same reply,

We have promised . . . to shed some light on this plaguing term [dictation] and now tell the moderns that they are misquoting the fathers. Oh, yes, the fathers employed the word "dictation" . . . But are the moderns not acquainted with the common law of all language that where metaphors are employed the point of comparison must be scrupulously observed lest the writer be made to utter nonsense?

The point of comparison, writes Engelder, is that the Biblical writers "spoke and wrote not by their own right, in their own wisdom, but by the authority of God." The point of comparison is not in the mental disposition of the writers. "The fathers never intended to convey the thought that the holy writers were lifeless machines."

A recent work, *The Inspiration of Scripture* (Edinburgh: Oliver and Boyd, Ltd.), by Robert Preus, examines thoroughly the views of the old Lutheran dogmatists on the subject and shows how modern liberals have thoroughly misrepresented their doctrine of inspiration.

Because of this thick fog of "persistent misrepresentation," which saturates much theological writing, most contemporary believers in v.i. shy completely away from using the stenographer-dictation illustration. Billy Graham, however, wrote, "They acted as channels for God's dictation: they wrote as he directed them. . . ." (*Peace With God* [New York: Permabooks, 1955] p. 17).

The dictation illustration has the weakness of attempting to explain a process too high for human analogy. Warfield, who always hits the nail on the head, said, "The gift of Scripture through its human authors took place by a process much more intimate than can be expressed by the term 'dictation'" (*Op. cit.*, p. 153). It has the value, however, of stressing the complete (plenary) and intensive (verbal)

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Looking Toward Chicago

Those who have kept abreast with Convention matters are expecting some warm, though we hope brotherly, discussions in Chicago.

The *Baptist Press* mentions at least five major questions which will come before the Convention and states also that there will be other matters developing in reports and programs.

Another Hospital?

One of the most discussed matters is the proposed Southern Baptist Convention hospital for Miami, Florida. Various writers during the past year have urged that the Chicago Convention not give endorsement to the plan. The Kansas City Convention approved locating a SBC hospital at Miami, but a second approval is necessary. This writer opposed, editorially, any movement to add another Southern Baptist hospital. We believe the state conventions should establish and maintain hospitals in their territories as needed. This is said without prejudice toward any state and only as a matter of principle. We hope the Chicago Convention reverses the 1956 decision and refuses to go further with any such plan.

New Seminary

Also coming before the Convention will be the matter of a new Southern Baptist seminary. The Kansas City Convention approved the proposal to establish the additional seminary when funds can be found without hampering the work of our present seminaries. The special committee will bring recommendations, of course, in Chicago. The full purpose of this committee was not made known through the press prior to the Convention. Additional study was needed. Good and wise men have differed as to what the plans should be—location of seminary, its scope of work, when to start, and how to finance it. Some of the proposed sites have been in the Chicago, Kansas City, Denver, Washington, D. C., and Memphis areas.

Church Autonomy

Another matter likely to draw heavy discussion will be the proposed amendment to the Convention's constitution regarding church autonomy. Over and over the Convention has declared its stand on church autonomy, and it seems the matter should be clear by now that each church is recognized as a self-governing body. We hope the day will come when Southern Baptists will no longer feel they must take up a lot of valuable time discussing questions and principles which are already firmly established.

Let them go on about the big business of all the churches and Convention—winning a lost world to Christ and teaching believers to observe what He has commanded.

Surveying Agencies

Another matter will be the work of the committee which was appointed to survey Southern Baptist Convention agencies. The committee's report will not be made in final form in Chicago, but the Convention will be asked to grant another year to complete the study. If this request is granted, the final report will come in 1958 in Houston. Those close to the inner workings of the Convention know such a study was needed. It may be the committee has come against more problems than at first anticipated. It has been known for years that there has been, to a greater or less degree, an overlapping between some of the agencies. Perhaps a clearer definition of scope was needed, maybe a reassignment of responsibilities. Whatever the findings, the committee will have done a good job. The main thing, now, is for Southern Baptists to move together, making whatever adjustments are needed to simplify the operation of a great program.

President

Dr. C. C. Warren, a great president for the last two years, will not be eligible for re-election. A lot of ideas are going around as to who will succeed him. Could it be that some are putting forth effort to influence leaders and other messengers toward this or that "favorite son?" We wish Southern Baptists could always come together just as brethren and humble servants of the Master. Denominational politics would never help Southern Baptists, no matter where applied. Let us see to it that God is the Author of all our plans and of all our decisions. Let others do what they will; by all means let Southern Baptists stay close to their *only* Lord. We recognize no other. Close to Him, they will stay close to each other. There shall be no "kings" among us because a man is a man; there shall be no crowns because none are worthy to wear them but the Christ; there shall be no thrones save that upon which our Lord doth sit.

Other matters will be: (1) World Missions; (2) the joint session of the Convention and the Woman's Missionary Union—the second time in history this has been done; (3) the \$16,500,000 budget to be presented; (4) the shaping of final plans for the Baptist Jubilee Advance and organizing of 30,000 new churches and missions and preaching stations by the 1964 Convention.

Verbal Inspiration Defensively Considered

(Continued from Page 3)

nature of the guidance of the Spirit. V.i. does not believe that the scriptures are *any less reliable and authoritative* than if God had literally, word for word, dictated them!

One hardly has the moral right to call this view "dictation" until he has considered the rich thought of Warfield,

But what if this personality has itself been formed by God into precisely the personality it is, for the express purpose of communicating to the word given through it just the coloring which it gives it? . . . What if the word of God that comes to His people is framed by God into the word of God it is, precisely by means of the qualities of the men formed by Him for the purpose, through which it is given? When we think of God the Lord giving by His Spirit a body of authoritative Scriptures to His people, we must remember that He is the God of providence and of grace as well as of revelation and inspiration, and that he holds all the lines of preparation . . . under His direction. . . . The production of the Scriptures is, in point of fact, a long process, in the course of which numerous and very varied Divine activities are involved, providential, gracious, miraculous, all of which must be taken into account in any attempt to explain the relation of God to the production of Scripture. When they are all taken into account we can no longer wonder that the resultant Scriptures are constantly spoken of as the pure word of God (*Op. Cit.*, p. 156).

The real issue is not that v.i. hold a view of the mechanics of inspiration that is unscriptural. If that were so the liberals would quickly accept its denial of "dictation." The real argument is with the insistence of v.i. that the scriptures are, in every sense of the word, our sole rule of faith and order.

Biblical Errors

Another objection to v.i. is taken by those who insist that we can no longer maintain that the Bible contains, "truth, without any mixture of error, for its matter" (*The Baptist Faith and Message*, a statement adopted by the Southern Baptist Convention, 1925). The presence of errors in the Bible makes impossible belief in v.i.

Obviously this can not be answered in the last dozen paragraphs of a magazine article; neither is that our intention, for we are only tracing out the thought-path of v. i.

Belief in v.i. is an article of faith held because it is the testimony of scripture to itself. Before one rejects what

scripture has to say about itself, its verbal inspiration, he should examine how believers in v.i. have met the objections.

One should be familiar with the work of the American Scientific Affiliation, a group of Christian scientists who have adopted as their statement of faith,

I believe the whole Bible as originally given to be the inspired word of God, the only unerring guide of faith and conduct. Since God is the Author of this Book, as well as the Creator and Sustainer of the physical world about us, I cannot conceive of discrepancies between statements in the Bible and the real facts of science. Accordingly, trusting in the Lord Jesus Christ, the Son of God, my Savior, for strength, I pledge myself as a member of this organization to the furtherance of its task.

Interestingly enough, Southern Baptist's own George Schweitzer, atomic scientist from Knoxville, is a member of this group. Believing that all true knowledge is related and believing that the inspired scriptures are the source of knowledge for the most important matter, this group seeks the constructive and honest correlation of science and revelation. Unlike the anti-Christian leaders of secular science (Haldane, Huxley, Dewey) these men share our love for the Lord Jesus.

One should be familiar with the work of the Evangelical Theological Society, men from all branches of Biblical and theological research, who confess their belief in the infallible and verbal inspiration of the Bible.

Unlike the theological scholars who deny supernatural intervention in the affairs of men (e.g. Pfeiffer, *Introduction to the Old Testament*, p. 755), these men believe that the Lordship of Christ extends over the intellectual life also.

One should be familiar with Christian principles of Biblical interpretation, such as that set forth most recently by Bernard Ramm (*Protestant Biblical Interpretation*). The cause of Biblical revelation has often suffered as much at the hands of its interpreters as its enemies.

Until one has thoroughly studied both sides of the matter he can hardly dismiss v.i. with a contemptuous toss of the head; at least he can not and be honest.

Conclusions

Reaction against the time honored view of authoritative scripture, which has been termed v.i., is a phenomena of our time, and, we think, particularly significant. This writer believes that it is one phase of that rebellion against

authority which is to characterize the last days (Jude 8; II Tim. 3:1-7-).

The consistent and thorough misrepresentation of v.i. as a crude "mechanical dictation" is especially noteworthy. Liberal scholarship claims to believe in honest investigation; yet, as a matter of fact, honest investigation would never have dug up the straw man of "dictation."

We wonder if the truth of the matter is not that the tirade against "the dictation theory" is the outcropping of an uneasy conscience trying to justify, or rationalize what has actually taken place, the rejection of the authority of God mediated to us through inspired writings? In forsaking belief in a fully inspired and authoritative scripture, it was far more advisable to say v.i. is "stupid" than to say it is "wrong."

F. F. Bruce, lamenting this misrepresentation of v.i., recently said, "Whatever else they [the misrepresenters] may not have grasped, they have grasped the principle that if you want to hang a dog, you should begin by giving him a bad name" (*The Evangelical Quarterly*, July-Sept., 1956, p. 133).

With the modern resurgence of a truly orthodox (not neo-orthodox) literature, it will be no longer possible for intellectually responsible people to dismiss v.i. as a theological curse-word, unworthy even of respect.

Then, when one gives an honest consideration to the doctrine of v.i. (or whatever name he may call this view), he is face to face with an even larger, and more basic issue. And, strangely enough, this larger issue is almost the same as that faced by Warfield 64 years ago, when he wrote,

The real problem brought before the Churches by the present debate ought now to be sufficiently plain. In its deepest essence it is whether we can still trust the Bible as a guide in doctrine, as a teacher of truth. . . . The real question . . . is not a new question but the perennial old question, *whether the basis of our doctrine is to be what the Bible teaches or what men teach* (*Op. cit.*, p. 226).

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THE NEW BUILDING AND FURNISHINGS of the First Baptist Church, Scottsville, Ky., were dedicated Sunday, April 21 with a program which marked the completion of a year-long construction project, including the erection of an Educational Building and remodeling of the auditorium and existing educational space. The new building is of concrete block with brick veneer, on three floor levels, providing for church office, pastor's study, Nursery, Beginner, Primary, Junior, Intermediate and Young Adult Departments, to take care of 500 people. Wall-to-wall carpet was laid on the auditorium floor; a new baptistry and choir loft added, and new pulpit furniture. The entire project was completed for less than \$49,000. A new high for Sunday school attendance was set for the day, with 423 in attendance, overtopping the previous record of 362. Pastor Norris G. Hite delivered the dedication sermon, and Pastor C. W. Devine, Central City, a former pastor at Scottsville, preached at the afternoon service.

"Cooperative Program Day" Will Help Our Children's Homes

C. FORD DEUSNER, Supt., Glen Dale
Glendale, Kentucky

Those of us who live and work at Glen Dale, Spring Meadows, and Pine Crest are looking forward to June 9. On that day our Baptist churches in Kentucky have been asked by their General Association to make a Supplemental Offering for the Co-operative Program. Since the Co-operative Program includes all the causes which Kentucky Baptists support together, and since our homes for children represent one of these causes, they shall be receiving their proportionate part of the offering that is given on the above day.

For many years the Co-operative Program has been the most acceptable method devised among us for the financial support of state, home, and world-wide missions, and our educational and benevolent institutions. During the lean, depression years of the '30's, our homes could hardly have survived had it not been for the monthly remittances received through the Co-operative Program, representing the gifts of Baptists throughout the state to our work. Now, most of our support comes through the Thanksgiving Offering. We are still committed, however,

to the Co-operative Program, and depend upon what we receive through it to pay a sizeable portion of the operational costs of our institutions.

There are a good many reasons why a generous Supplemental Offering on June 9 will help our children's homes.

First, we now have three homes to support instead of two. Money set up in the Co-operative Program budget for the support of children's homes must now be divided between Glen Dale, Spring Meadows, and Pine Crest, our latest institution, which has already begun operation. A new allocation of the distributable funds has already been made. We are going to need increased support and additional funds for this expanded program. Certainly, "three can't live as cheaply as one."

Furthermore, we have reached a plateau in our offerings to the homes at Thanksgiving. Although Spring Meadows and Glen Dale are giving better care to more children than ever before, and although we have built and are now operating Pine Crest, our operating costs in these inflationary times have steadily mounted, and at the same

time there has been no appreciable increase in the amount of the Thanksgiving Offering over the last ten years. We need a Supplemental Offering to help "take up the slack" in our giving to our children's homes.

We are also concerned about further improving our ministry to an increasing number of homeless children. This will call for a larger, better trained, and better paid personnel, and it will call for more equipment and facilities. We have not yet written "finis" to our building program. Glen Dale, in particular, is in need of several new buildings, to relieve existing congestion, to eliminate fire hazards, and to provide for more effective administration of the home's affairs.

Finally, a worthy Supplemental Offering for Co-operative Program causes on June 9 will greatly encourage and stimulate all of us who love the children's homes. It will show that the churches are solidly behind their denominational program of child care. It will demonstrate that we are trying to do at Spring Meadows, Glen Dale, and Pine Crest in the name of Him who blessed the children long ago has the approval and support of His people today.

►The WMU of the First Church, Russell Springs, entertained the Brotherhood of their church with a Fifth Anniversary supper April 23. Organized in March, 1952, the Brotherhood has been growing with great interest.

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Is Christ the Answer?

By HENLEE BARNETTE
Southern Baptist Seminary

"Lord, to whom shall we go? You have the words of eternal life" (John 6:68).

Crisis! We are weary with the cry. There have always been crises. Someone has said that when Adam and Eve left the garden of Eden, Adam remarked, in substance, to his mate: "I believe we are going through a period of transition."

With every significant change, men have felt that the end was near. In 1852 the Duke of Wellington, as he lay dying, uttered: "I thank God I shall be spared from seeing the consummation of ruin that is gathering about us." Said William Wilberforce in 1901: "I dare not marry; the future so unsettled." Five years later William Pitt wailed: "There is scarcely anything around us but ruin and despair." In this country, just after the death of Daniel Webster, a friend remarked: "The autumn of the United States is at hand."

Today there is a multitude of prophets who feel that civilization is on the brink of doom. Schweitzer in *The Decay and Restoration of Civilization*, Berdyaev in his *The End of Our Time*, and Spengler in *Decline of the West*, all speak in terms of the "decay" or the "crisis" of Western civilization, or the "end of an era."

Until recent years, most Americans felt that all change in society was moving inevitably in the direction of what Herbert Spencer termed, "a more un-mixed good" or a social utopia. Man believed in the perfectability of man and inevitable social progress. He could see the Kingdom of God on earth coming "just around the corner."

Such a naive and optimistic bias has been shattered. Few now believe in the inevitable social progress and the imminent coming of the Kingdom of God on earth. Why? Causative factors, pins which have punctured the optimistic balloon of continuous progress, are many. Two world wars with the possibility of a third one, not to mention a major depression in one generation, have made us aware of the tragic nature of life. The hydrogen bomb and the possibility of bacteriological warfare have shocked us into a consciousness that there is the possibility that the human race might commit suicide. Recently, a scientist asserted that man's only eventual refuge is underground. This statement inspired a poet to write a poem entitled, "The Hydrogen Age." In four lines he describes our dilemma:

Out of the cave we climbed through
toil and tears
Of half a hundred thousand iron
years . . .

Till Man the Inventor turned Man the
Slave,
And science herds us back into the
cave.

With the rise of new social philosophies: totalitarianism, socialism, communism, and other isms, many people are being turned away from democracy as a political philosophy and way of life. Rapid technological development and its concomitant problems has resulted in a spiritual and moral lag which makes religion look obsolete.

An obvious decline of loyalty to standards and ideals as is evidenced in our business, government, the world of sports, and the breakdown of the moral fiber of the community have made many feel that there is little hope for a renewal of life at these levels. All of this, and the apparent failure of religion to redeem society, has caused some to believe that the churches are more concerned with preserving the status quo than solving human problems.

These and like phenomena, however, are merely symptomatic of a deep seated disease. The crisis of our age is spiritual and moral rather than political, scientific, or social. Global hatred and hysteria stem from the heart of a sick world—a morally and spiritually sick world.

What is the cure? Panaceas are professed in humanism, nihilism, secularism, materialism, and communism. What has Christianity to say? The answer is that Christ is the answer. He is the hope of the world. Even tough-minded Bernard Shaw saw this when he wrote:

I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman. (Preface to *Androcles and the Lion*.)

Christ is the answer to the world's needs. He came into a world characterized by crisis. He has the key to our personal and social problems.

"Christ is the answer" is more than a motto or a pious shibboleth. He has the answer to all of our problems. We say we believe this truth and yet we do not let him answer the crucial issues in our contemporary society. We do not need a new religion but a revival of faith in the Lord Jesus Christ and his teachings of the new birth, brotherhood, love, and justice. The imperative need of the hour is a revival of ethical re-

ligion which will transform both individuals and institutions. This renewal of life in Christ is the hope of the world. Jesus is the way, the truth and the life.

Correcting Two Errors In Annual of General Association 1956

Attention is called to two mistakes which have been found in the new edition of the *Annual of the General Association of Baptists in Kentucky* 1956, just now coming from the bindery.

On page 4 the Nominations Committee should be the same as that recorded on page 108, as follows:

Nominations: J. M. Boswell, Williamsburg; A. J. Dickinson, Elkton; Herman E. Rowlette, Louisville; R. H. Hobbs, Pineville; B. B. Hilburn, Louisville; Fred T. Moffatt, Frankfort; Ira McMillan, Jr., Prestonsburg; T. E. Smith, Monticello; T. H. Shelton, Covington; Raymond L. Sanderson, Pineville.

The second error is on page 217 of the Summary of Kentucky District Associations, 1955-56. The grand total at the bottom of the list, "*Total Gifts For All Causes*," which is the third column from the right, should read \$19,595,007, instead of \$195,950, as printed.

An effort is being made to correct this in the later Annuals being circulated, but it is too late to make the correction in those copies already mailed out. We are asking that each person receiving an early copy make these corrections as outlined above.

Persons interested in receiving a copy of the Annual for 1956 should write to Dr. W. C. Boone, 127 East Broadway, Louisville 2, Ky.

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COOPERATIVE PROGRAM DAY

WHICH CHURCHES SHOULD MAKE THE OFFERING?

1. Those who have already given generously but wish to make an additional offering.
2. Those who have gotten behind and wish to use this opportunity to catch up.
3. Those who do their Missionary giving through special offerings.
4. Those who have no budget but desire to share in this effort.

**SUPPLEMENTARY
JUNE
1957
OFFERING**

WHY MAKE THE OFFERING?

1. **EVANGELISM**
The Cooperative Program in Kentucky supports a department of Evangelism.
2. **MISSIONS**
The Cooperative Program in Kentucky includes State, Home and Foreign Missions.
3. **TEACHING**
The Cooperative Program in Kentucky includes seven Baptist schools in Kentucky and six Southwide Seminaries and Carver School of Social Work and Missionary Training.
4. **HEALING**
The Cooperative Program in Kentucky supports three Kentucky and two Southwide hospitals.
5. **HELPING THE HELPLESS**
The Cooperative Program in Kentucky provides for the care of five hundred dependent children in three Children's Homes.

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ENVELOPES

General Association of Baptists in Kentucky

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W. C. BOONE, General Secretary and Treasurer

LOUISVILLE 2, KENTUCKY

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

How to Lead the Association To Become Standard

By Dr. Stanley Williamson

- Prayer.**
 - (1) For enthusiasm, guidance, patience, wisdom.
 - (2) When enlisting workers.
 - (3) Before meetings.
- Enlistment of Associational Officers.**
 - (1) Contact personally.
 - (2) Train.
- Inventory of Sunday Schools in the Association.**
 - (1) Compare with Standard of Excellence each Sunday school in association in interview with pastor and superintendent.
 - (2) Analyze needs.
 - (3) Present to workers of each Sunday school.
- Goals.**
 - (1) Develop co-operatively.
 - (2) Challenging and attainable.
 - (3) Tell the people.
- Training.**
 - (1) Meet needs revealed by the Standard checkup in the churches.
 - (2) Provide association-wide central or group schools.
 - (3) Lead each local church to provide necessary training.
- Visitations of the Churches by Associational Superintendent.**
 - (1) Early in year.
 - (2) Discover needs.
 - (3) Lend encouragement.
- Reports to All the Churches.**
 - (1) Regularly.
 - (2) Brief.
 - (3) Accomplishments and deficiencies.
- Meetings.**
 - (1) Associational officers' meeting.
 - (2) Monthly associational meeting.
 - (3) Department conferences every month.

Standard Groups

Church	Dept.	Superintendent
Central City,	Nelson Creek	(Muhlenberg),—
Cradle Roll I,	...	Mrs. Donnie Geary
Cradle Roll II	—	Mrs. Donnie Geary
Winchester, Central	(Boone's Creek)—	Extension Group 1
Extension Group 1	...	Mrs. Ben Webb
Extension Group 2	—	Mrs. E. L. Fitzpatrick
Extension Group 3	—	Miss Frances Bush
Extension Group 5	—	Mrs. Minnie Fraysur
London, First	(Laurel River),—	Extension, Mrs. J. J. Taylor, Mrs. Mollie Bowling, T. L. Wood, Mrs. T. L. Wood, Mrs. R. D. Jones.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

State Winners—Intermediate Sword Drill



Don Cutter

Miss Barbara Ann Burgess and Mr. Don Cutter were the first place winners for the Intermediate Sword Drill held at the State Convention in Mayfield, April 12-13. Don's picture appears on this page but Barbara's is not available at the present time.

Barbara Ann Burgess is a member of the First Baptist Church, Arlington, Kentucky, in West Kentuckiana Association. Mr. and Mrs. Robert Hocker, Jr., are her leaders in the Intermediate Training Union. Barbara is in the tenth grade of Arlington High School and plans to be a missionary. She will represent the State of Kentucky at Ridgecrest in one of the Southwide Drills.

Standard Classes

Church	Class	Teacher
Mayfield, North Side	(Graves Co.)	
"8 Year No. 1"	.....	Mrs. Ruth Evitts
"6 Year No. 1"	.....	Mrs. A. Bower
"Church Goers"	.....	Neoma Smith
"Buddies"	.....	Ernest Forester
"Valiant Knights"	.....	Billy G. Paschall
"Pure Gold"	.....	Ruth Wyatt
"Goal Reachers"	.....	Betty Forester
"Prebeans"	.....	Miss Dallas Bradley
"Young Men No. 2"	.....	W. Doughrity
"Young Men's Bible Class 19-24"	—	James Perkins
"Men's Volunteer"	.....	J. H. Currin
"Golden Circle"	.....	Naomi Barber
Central City, First	(Muhlenberg)	
"11 Year Girls No. 2"	—	Mrs. Ann Phelps
"12 Year Girls No. 1"	—	Mrs. Laura Nunley
"10 Year Girls No. 1"	—	Margaret Mosley
"12 Year Girls No. 2"	—	Margaret Ann Gross
"9 Year Girls No. 2"	—	Mrs. Iva Goode
"King's Daughters"	—	Mrs. Herbert Whitmore
Lebanon, First	(Central)	
"11 Year Girls"	.....	Mrs. S. M. Harmon
Paducah, East	(West Union)	
"Shining Lights"	.....	Mrs. B. Ruley
"Light Bearers"	.....	Mrs. M. Humphrey
"Truth Seekers"	.....	Mrs. H. Gish

Don Cutter is a member of Immanuel Baptist Church, Lexington, Kentucky in Elkhorn Association. Mr. and Mrs. J. C. Craig are his leaders in the Intermediate Union. He is sixteen years of age and in the eleventh grade of Henry Clay High School. After completing High School he plans to study for the ministry. He will represent the state of Kentucky in the Southwide Intermediate Sword Drill to be held at Glorieta.

Standard Units

We are happy to congratulate the following for reaching the standards:

Beginner Department
Carlisle Church, Carlisle, Bracken Association—Mrs. Bill Mann, department leader.

Primary Department
Carlisle Church, Carlisle, Bracken Association—Mrs. Edna Cowan, department leader.

Adult Unions
East Church, Paducah, West Union Association: All Out for Christ Union—Mr. Charles E. Lynn, president.
Truth Seekers Union—Mr. Rena Dillingham, president.

Associational Organizations
Bethel Association—Mr. Kenneth Bond, Associational director.
Salem Association—Mr. W. D. Pritchard, associational director.

Reports from the Associations

Elkhorn Association.—Mr. Keith Mee, the associational director for Elkhorn, stated in his quarterly report that the meeting held to choose the representatives in the three regional events was very successful with a number of participants in each age group.

Enterprise Association.—Brother W. W. Thompson, reports that Enterprise Association held a mass meeting with 72 present. There are 18 Training Unions now active in that association.

Liberty Association.—Rev. Avie Thornton, director. They have reported the organization of two new Training Unions, Zion and Walnut Hill. There were fifty who attended their Mass Meeting in March. Plans are being made to organize a new Training Union at Shady Grove Baptist Church in this association.

Lincoln County Association.—Two churches in Lincoln County held a study course last quarter, according to Rev. Jesse Hatfield, director. A mass meeting with 350 present proved very helpful in the promotion of the associational program. Baptist Youth Night has been planned.

Long Run Association.—The annual pastors and directors' banquet for Long Run Association was the big event for the past quarter, according to Miss Christine Hesse, director. There were 88 present at this meeting. Miss Hesse is reaching toward a standard association for this present quarter.



BROTHERHOOD DEPARTMENT

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L. E. COLEMAN, SR.
Brotherhood Secretary

J. C. BALLEW
Royal Ambassador Secretary

Let's Go to Cedarmore!



Robert B. Bird

Come on, men, let's go to Cedarmore on Friday, June 28, for our fourth annual BAPTIST MEN'S RALLY AND BARBECUE. Pictured here are some of the program personalities. Robert B. Bird, associate Justice of our State Court of Appeals, will lead our devotional period. Matt W. Sugg, prominent business man of Morganfield, will lead group singing. Rev. J. S. Haskins, pastor of the Vine Grove Baptist Church, Vine Grove, Kentucky, will play the piano. Pictures of other Program personalities will appear in next week's issue of *Western Recorder*.

Remember, this rally is for all men and boys (17 years of age and up) in Kentucky who are members of churches affiliated with the General Association of Baptists in this state. Membership in a local Brotherhood is not a requirement for attendance. It is for ALL of our men.



Matt W. Sugg



J. S. Haskins

The barbecued chicken supper, for which we are asking that \$1.25 be sent in advance with reservations, will be served from 5:00 o'clock to 7:00 o'clock p. m. (Central Standard Time). The program proper will begin promptly at 7:30 p. m., and will be concluded at 9:00 o'clock.

Royal Ambassador Camps Filling Fast

Reservations are already being received and we believe our attendance goal of 3,000 will be easily attained. Send reservations to BROTHERHOOD DEPARTMENT, General Association of Baptists in Kentucky, at the Kentucky Baptist Building, 127 East Broadway, Louisville 2, Kentucky.

Don't wait too long to send in reservations for our state Royal Ambassador camps at Cedarmore this year. Every mail brings in more reservations which means that all four weeks of camp will soon be filled. Send \$1.00 with reservation giving name, age, rank (if any), church, association and mailing address. Pay balance of \$12.50 upon arrival at camp.

Kentucky Missionary Baptizes Two Elderly Men Near Hyden

Associational Missionary Edward D. Baker, Middle Fork Association, Hyden, Kentucky, within the last year has had two occasions to baptize two old men under unique circumstances.

Austin Roberts wanted to be baptized and join the church. Being an invalid, and unable to leave his house, Missionary Baker took some of the church members to the home of this old gentleman. There the men took some two-by-fours and nailed them together in the form of a frame. Over this they spread some tarpoleon, leaving enough sag in the middle into which water was poured so as to make an improvised baptistry. There in the home, in the presence of the church members, they had the bap-

tizing. A month later Missionary Baker was called upon to preach the funeral of this Mr. Roberts.

A year previously Baker won another elderly man, Jess Morgan, to the Lord. He was 102 years old. He sent for Brother Baker, then in the hospital. He got up out of his sickbed and found that the centennarian wanted to become a member of the church. In that case, as in the other mentioned, he called for the church members to come to his house, and there they had a service, and he was baptized in a similar improvised baptistry.

►Morehead Baptist Church recently had a week end revival in which a group from Georgetown led.

►First Baptist Church, Maysville, has had a revival in which pastor Thomas A. Thacker was evangelist. Joe Hinson was song leader.

Governor to Speak at Campbellsville Anniversary

CAMPBELLSVILLE, Ky., May 16. — Governor A. B. Chandler will speak at Campbellsville Baptist College May 17 in connection with the school's golden anniversary celebration.

A 2 p. m. parade of an hour and a half and the coronation of a Semi-centennial Queen will precede the address by Chandler.

May 17-20 has been designated as Semi-centennial Weekend, but the festive period will continue until May 26. Commencement exercises that day will feature U. S. Senator John Sherman Cooper as speaker and the awarding of Doctor of Divinity degrees to four Kentucky Baptist pastors.

In addition to Chandler, the May 17 program will include several former presidents of Campbellsville College and others prominent in the Baptist school's 50-year history.

Taking part in the parade will be high school bands from Greensburg, Lebanon, Columbia, and Campbellsville, National Guard units, and detachments from Fort Knox. There will be 23 floats, including three prepared by Campbellsville students.

Students and townspeople are growing long whiskers for the anniversary celebration. On Semi-centennial Day the citizens are planning to dress in period costumes of 1907.

►Eddie Martin was evangelist in a revival with Lexington Avenue Baptist Church of Danville April 28-May 12. Dr. Elroy Lamb is pastor.

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MISS MARY PAT KENT, Youth Secretary

WMU Awards For The Year 1955-1956

Certificates were presented to the following A-1 Organizations:

(Continued from Last Week)

Association Church	Organization
PINE MOUNTAIN	
Cumberland—W.M.S., Y.W.A., Int. G.A., Jr. G.A.	
Lynch—Y.W.A., Int. G.A., Jr. G.A.	2 Sunbeams
PULASKI COUNTY	
Calvary Baptist—Int. G.A., Jr. G.A.	Sunbeams
RUSSELL COUNTY	
First—Russell Springs—W.M.S.	
SALEM	
Ekron—W.M.S.	
New Salem—W.M.S.	
SEVERN'S VALLEY	
Blue Ball—W.M.S.	
Buffalo—W.M.S.	
Mt. Zion—W.M.S.	
Severn's Valley—W.M.S., Y.W.A., Int. G.A., Jr. G.A., Sunbeam	
Sonora—Y.W.A., Jr. G.A.	
SHELBY COUNTY	
Cropper—W.M.S., Int. G.A., Jr. G.A.	
Dover—Sunbeam	
First, Shelbyville—Jr. G.A.	
Waddy—W.M.S.	
SOUTH DISTRICT	
First, Danville—W.M.S., Y.W.A., Int. G.A., Sunbeam	
Junction City—Jr. G.A., Sunbeam	
Lexington Avenue, Danville—W.M.S., Y.W.A., Int. G.A., Jr. G.A., 2 Sunbeams	
SULPHUR FORK	
DeHaven Memorial—Jr. G.A., 2 Sunbeams	
Harrod's Creek—W.M.S.	
TATES CREEK	
Rosedale, Richmond—Jr. G.A., Sunbeam, W.M.S.	
TEN MILE	
Macedonia—Combined G.A.	
Warsaw—Sunbeam	
UPPER CUMBERLAND	
Harlan—W.M.S., Int. G.A., Sunbeam	
Kelly Street, Harlan—W.M.S., Jr. G.A., Sunbeam	
Lenarue—W.M.S.	
WARREN	
First, Bowling Green—Jr. G.A.	
WAYNE COUNTY	
First, Monticello—Int. G.A., Jr. G.A.	
WEST KENTUCKIANA	
Calvary—Sunbeam	
Corydon Missionary—W.M.S.	
Grace—W.M.S., Y.W.A., Int. G.A., Sunbeam	
Hyland—W.M.S.	
Zion—W.M.S.	
WEST KENTUCKY	
First, Fulton—Jr. G.A., Sunbeam	
Mississippi—Jr. G.A., Sunbeam	
Bethlehem—Sunbeam	
WEST UNION	
Baptist Tabernacle—Y.W.A.	
Lone Oak—W.M.S., Int. G.A., Sunbeam	
Spring Bayou—W.M.S.	
West End, Paducah—Jr. G.A.	
WHITES RUN	
Bramlette—Comb. G.A.	

Twelve

Last Call—Ridgecrest



Mrs. H. C. Randall

"This is your year, YWA's, and Kentucky is counting on you to accept all the responsibilities and pleasures that may be yours. Won't you go?"

Attention YWA's! Here's the latest information on buses to Ridgecrest:

1. **Elkhorn Association:** Bus to leave Lexington, Thursday, June 13. This bus will take in the full YWA Conference at Ridgecrest, plus the first two days of Foreign Mission Conference. Send \$9.00 deposit (including \$4.00 registration and \$5.00 for bus) to Miss Martha Goodwin, 370 S. Main, Versailles, Ky., by June 1.

2. **West Union Association** (and Southwestern Region): Bus to leave Paducah on Thursday, June 13, will take in the full YWA Conference, returning to Paducah Wednesday, June 19. For more information and deposit, contact Mrs. W. H. Beaman, 214 Cedar Lane, Paducah, Ky.

3. **South Central Region:** Make reservations with Mrs. Ralph Keaton, 423 Ogden Avenue, Somerset, Ky. Strong possibility of this bus taking in the maximum trip. (see below.)

4. **State Chartered Bus:** Leaving Louisville Greyhound Bus Station at 6:00 a.m. (CDST), Wednesday, June 12, stopping for Prayer Meeting with Cherokee Indians, the full YWA Conference and first two days of Foreign Mission Conference. Send \$9.00 deposit (\$4.00 Ridgecrest reservation and Louisville Greyhound Bus Station at \$5.00 for bus) to WMU Office, 127 East Broadway, Louisville 2, Ky., by June 1.

IMPORTANT! Regardless of how you go, be it by car, train or bus, be sure that your name, age, letter of recommendation from pastor, and Ridgecrest reservation fee: \$2.50 for YWA Week, \$1.50 for extra days of Foreign Mission Conference (this includes insurance), are in the State WMU Office by JUNE 1. Ridgecrest Reservations are made by your YOUTH secretary.

Our State WMU president says: "Lend me your ears for a minute right now, and ten days of your vacation time this summer. Into your ear I would whisper the invitation that comes to all YWA's to attend the Conference at Ridgecrest this June."

Christian Education IN KENTUCKY By Erwin L. McDonald



Bethel College, which was to be a woman's college for 100 years but is now coeducational, had its beginning in 1854, while Franklin Pierce was President of the United States.

►Morehead Baptist Church reports "progress in all department. Church has three mission points and is on verge of erecting a new 3-story educational building."

►For those who need to call messengers attending Southern Baptist Convention in Chicago, here is the number: "Frontier (FR) 6-6905." The phone will be located in the International Amphitheater where all sessions of the Convention will be held.

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For information contact:
H. D. Bruce, President

May 16, 1957

Sunday School Lesson

For May 26, 1957

By H. C. Chiles

A Man of Peace in A World of Strife

Genesis 26:17-29

In the Bible God speaks of Himself as the God of Abraham, the God of Isaac and the God of Jacob. Because of Abraham's faith in God and faithfulness to Him, we can understand why the Heavenly Father would refer to Himself as the God of Abraham. We can see why He would call Himself the God of Jacob, when we think of how He transformed a trickster into a prince of God. But it is not quite so obvious as to why He called Himself the God of Isaac, since there was not any particularly outstanding feature in his life. Isaac was one of the common people whose life was lived to the praise and glory of God.

I. A Desire For Peace Revealed. Genesis 26:17-23.

A small portion of Isaac's life is presented in this chapter. From it we hope to get some helpful suggestions for our own conduct. From his sins we should take warning; in his virtues we may recognize an example; and in his blessings we may receive encouragement. His sins are typical of those which mar the lives of believers today and hinder their testimony for the Lord.

In many ways the life of Isaac was similar to that of Abraham. The example of his father had a great influence on his conduct. There seems to be an aptness in most people to imitate the weaknesses of those who are the nearest to them. Isaac was tried on the same ground where his father had failed before him, and, as is so frequently the case, he fell into the same trap. It is quite a coincidence that both Abraham and Isaac should have an incident occur in their lives nearly one hundred years apart, in the same place, in which both lied about their wives, and to kings of the same names. He lied about Rebekah's relationship to him for the purpose of protecting himself from any harm, but in so doing he subjected her to possible insult and injury at the hands of wicked men. He should have declared that she was his wife and trusted God to protect him in doing so.

This Abimelech with whom Isaac dealt was not as kind as his predecessor. He seemed to forgive Isaac, but immediately thereafter Isaac's trouble started about the wells and the king apparently did not make any effort to stop the evil deeds of his men. They were envious of Isaac on account of his prosperity, which is a very common occurrence in

every century. Isaac's unpopularity with Abimelech seemed to increase and presently he was told to leave Gerar. Isaac started to do as he was bidden, but he did not go very far. He stopped in the valley of Gerar. As a result he soon got into trouble.

There is no limit to what envy will lead people to do. A most effective method of displaying this diabolical sin was the filling of the wells which Abraham and his men had dug, for the flocks and herds would die without water.

In the valley of Gerar Isaac immediately set himself to the task of redigging the wells of his illustrious father, so that they might have an adequate supply of water. He knew that he could not find any better locations for wells than Abraham had selected. He reopened these wells because of the blessing they had been in the past, as well as for the sake of those who needed the water then and all of this successors. In other words, it was both a personal necessity and a public service. The wells would remain to provide water for all of those who came that way. Isaac also showed his respect for Abraham, as well as demonstrated good judgment, by calling the wells by the same names which his father had designated them originally.

Soon after initiating this program of redigging Abraham's wells, Isaac discovered that the Philistines were claiming and demanding these wells for their own use. With a strong desire for peace, and preferring to suffer injury rather than to do wrong, Isaac decided to avert trouble by yielding and acceding to the wishes of the Philistines, knowing full well that there was more water to be had for the digging.

Isaac named the well which was the subject of controversy, "Esek," which means "strife," and let the Philistines have it. His servants then proceeded to dig another well, which Isaac named, "Sitnah," meaning "hatred." Some distance away they dug another well, and Isaac called it "Rehoboth." His patience and perseverance daunted the Philistines and finally overcame them, whereupon Isaac said, "For now the Lord hath made room for us, and we shall be fruitful in the land." In due time he returned to Beersheba, where he had a vision, erected an altar and reestablished his home.

WESTERN RECORDER

II. A Desire For Peace Rewarded. Genesis 26:24-29.

From this incident we learn that a person who is fully dedicated to the doing of God's will can accomplish far more by making some personal sacrifices than the unyielded life can ever achieve by being cantankerous.

Isaac might have tried getting even with his enemies, but what would he have gained in the attempt? Instead, he wisely left them to God and was rewarded with a wonderful peace, satisfaction and joy, and by being given a larger and better place.

Personal blessings and the consciousness of God's presence were not the only good effects of Isaac's return to Beersheba. When he got back there where God wanted him and lived a separated life, others were influenced for good by his conduct. His manner of life under provocation and his testimony for God impressed and attracted Abimelech, who sought him out and requested a covenant of friendship with him. Convinced that Abimelech and his companions were in good faith, Isaac took them into his confidence and made a covenant of peace, which was so much to be desired. In sweet fellowship with the Lord is the very best place for any Christian to abide. As we live in fellowship with Him, others, who are watching our lives, will be drawn closer to Christ because of what we say and do.

Western Recorder Receipts For April Break All Records

Total amount received through all departments for month\$21,700.83
Gross Receipts for the first six months of the Associational Year, November 1, 1956 through April 31, 1957\$111,029.76
(An increase of more than \$6,000 over the same period of 1956.)

Departments are being expanded and new machinery added as rapidly as finances will permit. Although considerable time will be lost in moving our equipment to the new plant at Middletown, we believe that 1957 will prove to be the best year in the 131 years of the WESTERN RECORDER.

Pray for us and let us know if we can serve your church in any way.

►Bob Hickman has accepted the call of Central Baptist Church of Winchester to become minister of music and education, beginning work June 1. H. C. Zachary is pastor.

►The commencement exercises of the School of Nursing of the Kentucky Baptist Hospital will be held in the Alumni Memorial Chapel, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, on Thursday evening, May 16 at 8:00 o'clock (Central Daylight Saving Time).

Thirteen

Cooperative Program Day Will Help State Missions

By **ELWYN N. WILKINSON**
Parkland Baptist Church, Louisville

I have always been a firm believer in special offerings in our churches for worthy denominational agencies and causes. Our people enjoy giving their over-and-above contributions to dependent children, the Hospital Charity Fund, Foreign Missions, Home Missions and State Missions. Some of them prefer one of these objects and others another. The different special offerings which we promote each year and to which we have the privilege of making a direct gift makes it possible for our people to choose the area of our work which they wish to support with an extra gift.

These supplemental offerings are necessary to an adequate support of all our Baptist work. Income through the Cooperative Program is not sufficient to care for Foreign Missions, Home Missions, State Missions, dependent children or hospital charity. We are able to do so much more in all of these areas of service because of the over and above offerings of our people.

The Annual supplemental offering for the Cooperative Program enables us to give something more to support all of our work. State Missions in Kentucky will be helped when we observe Cooperative Program Day in our churches and encouraging them to give.

I like to think of State Missions in terms of churches and mission stations and missionaries we are supporting in whole or in part. Through them we are carrying out the Great Commission in our State. They are our best hope for

reaching the unchurched areas in Kentucky with the Gospel and for preaching the good news of salvation to thousands who are unsaved. These servants wait upon our giving for more effective witnessing in our behalf.

This Supplemental Offering for the Cooperative Program will do more than help State Missions. Pastors who lead their churches to participate will find that they are blessed and their churches also. "It is more blessed to give than to receive." Here is an opportunity for pastors to encourage their people to share in all of our work; to co-operate with Baptists in Kentucky, in all our Convention territory and around the world in promoting the cause of world missions. Here is also an opportunity for those churches which do not have the Cooperative Program in their budgets to contribute to the mission enterprise around the world.

Here is what you can do to help State Missions. Get your church to vote to take this offering on June 9th or the nearest convenient Sunday. Write Dr. W. C. Boone and request special offering envelopes equal in number to something more than your regular Sunday School attendance. Give the envelopes out the Sunday before the date decided on for the offering and encourage your people to give.

You will be delighted to discover that the people want to give, and also that special offerings wisely taken tend to increase rather than decrease the regular income of the church.

in their every undertaking for the expansion of Christ's Kingdom and the salvation of the lost.

No agency is an end in itself. Each department in our total program is dependent upon the other. There must always be evident a wholesome and loving concern manifested by each agency for all other agencies participating in the Cooperative Program.

The Cooperative Program is sane, sensible, spiritual and workable and when given a fair opportunity, it is calculated to solve the financial responsibilities of our entire program.

The Supplemental Offering for the Cooperative Program comes at a unique and opportune moment in our calendar year. It is true that with the coming of the summer months (and the abomination of daylight saving time) there

is a tendency for our people to slack up in their giving. It is hoped that through the offering this year all of our agencies, including the three hospitals, can be fortified financially to the end that the work begun may continue in triumph and victorious fruition.

I have always felt that if all of our people are appraised intelligently of what we as Kentucky Baptists are attempting to do, our goals will not only be realized but surpassed.

The Cooperative Program is the vehicle by which we can present a united front. This program ought to have our prayers, interest, enthusiasm and whole-hearted support.

►W. Herschel Ford, pastor, First Baptist Church, El Paso, Texas, recently conducted a week's revival in Bellevue Baptist Church, Memphis, of which Robert G. Lee is pastor.

►The Georgetown College touring choir recently rendered service in the First Baptist Church, Bowling Green. These young people tour Kentucky and other states representing their school.

►Most of the agencies of the Baptist State Convention of North Carolina have moved into the convention's new four-story office building at Raleigh. Open house will be held in the near future.

►Evangelist John Haggai, formerly pastor of Ninth and O Baptist Church of Louisville but now completely in evangelistic work, conducted a revival recently in First Baptist Church of Henderson, Ky., of which Francis R. Tallant is pastor. Claude McBride conducted singing.

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 5, 1957

Numeral after church indicates number of missions.

	T.U.	Add.	S.S.
Lou., Walnut Street (3)	328	5	1,745
Lou., Carlisle Avenue (2)	346	7	1,429
Lou., Parkland (1)	284	1	1,257
Hopkinsville, Second (1)	260		1,230
Lou., Beechmont (2)	216	6	1,140
Bowling Green, First (1)	292		1,117
Madisonville, First	272		1,076
Lexington, Ashland Ave.	175	2	1,021
Harrodsburg (2)	248		983
Louisville, First	268		977
Hopkinsville, First (1)	242		962
Louisville, St. Matthews	242	2	960
Lexington, Immanuel	219	28	956
Lou., Victory Memorial (2)	219	4	947
Frankfort, First (1)	210	4	942
E'town., Severn's Valley (2)	185		941
Murray, First	201		930
Lexington, Calvary (1)	238	2	916
Newport, First (2)	185	5	895
Covington, Latonia (1)	250		889
Evansville, Grace	131	2	850
Henderson, Immanuel (3)	295		847
Georgetown (3)	429		846
Lexington, Grace (1)	117		819
Somerset, First (1)	429		806
Ashland, First (2)	117		746
Covington, Calvary	723		705
Lou., Third Ave. (1)	159		705
Prestonsburg, Irene Cole Memorial	84	1	669
Lou., Baptist Tabernacle	215		661
Middlesboro, First (2)	124	35	648
Harlan	110		644
Danville, Lexington Ave. (1)	176		597
Evansville, Calvary	113		585
Corbin, Central (1)	140		566
Lou., Broadway (2)	87	2	562
Lou., Hazelwood	274		560
Central City, First (1)	193		560
Lexington, Porter Memorial	170		538
London, First (1)	119	3	537
Lou., Clifton (1)	141	5	530
Lou., Highland	143		528
Covington, Southside	99		526
Erlanger	194		523
Lebanon, First (1)	137		523
Lou., Eastern Parkway	140		510
Owensboro, Buena Vista	136		508
Lou., South Side	104		508
Princeton, First	106		505
Winchester, Central	91		495
Bellevue			495
Owensboro, Hall Street	97		474
Florence	68		469
Ft. Thomas, First (1)	166	6	468
Lou., Rockford Lane	120		468
Russellville, First (1)	54		460
LaGrange, DeHaven Memorial (1)	36		458
Lou., Okolona	99	3	457
Cynthiana (1)	170		456
Lou., Eighteenth Street (1)	94	1	454
Paducah, East	161		447
Lou., Deer Park	106		437
Lou., Farmdale	209		436
Versailles	427		427
Owensboro, Eaton Memorial (1)	426		426
Bardstown	425		425
Franklin, First	140	1	419
Lou., Shawnee	182		415
Covington, First (1)	102	1	406
Ashland, Pollard (2)	95	3	405
Sturgis, First	131		398
Greenville, First	111		397
Lou., Immanuel	99		396
Lyndon	108		391
Jeffersonton	135		385
Corbin, First			385

Lou., Bethany	70	375
Lou., Baptist Temple (1)	7	371
Ludlow, First	1	366
Nicholasville		365
Mt. Washington		361
Dawson Springs		360
Walton, First		356
Owensboro, Lewis Lane	1	353
Glendale, Gilead		347
Paducah, Oaklawn		334
Lou., Fairdale	1	329
Lou., Beechwood	2	327
Albany (3)		316
Hazard, First		307
Shepherdsville		306
Middlestown, First		302
Scottsville, First		300
Campbellsville, Pleasant Hill	140	299
Owensboro, Seven Hills	78	296
Falmouth (1)	39	293
Williamson, W. Va., East Williamson	105	293
Monticello, First	86	290
Carrollton, First	61	289
Danville, Gethsemane	146	282
Marion	78	282
Dayton, First		277
Campbellsville, South		275
Campbellsville	92	273
Cloverport (1)	52	268
Benton, First (1)	95	268
Junction City	91	265
Covington, Ashland Ave.	72	264
Greensburg	79	261
Hawesville	101	253
Sonora		253
Lou., East	99	250
Owensboro, Wing Avenue	90	249
Hima, Horse Creek		247
Lou., LaSalle	81	245
Perryville, Beech Grove	114	244
Carlisle	91	237
Ferguson (1)	64	235
Providence, First	50	227
Horse Cave	40	214
Perryville	77	214
Eatlington	89	207
Frankfort, Memorial	54	207
Ashland, Belmont	46	112
Owensboro, Third	299	
Frankfort, Thorn Hill	140	

Why I Do Not Attend the Movies

No one speaks to me: the movies are so unfriendly. When I go, they always seem to ask for money. One ticket should admit my entire family, because there is only one source of income for all of us. When I get home from the office I am tired and I must rest. I saw a poor picture once and it rubbed me the wrong way; so I decided not to go again. There are so many hypocrites attending the movies I do not feel it is the place for me. Movies may be a good thing. I don't like the manager's attitude toward some of the social questions of the day. I can see

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just as good movies out of doors in real life. I stay away from the movies because I went so much when I was a child. I feel that no one in the seats cares whether I am there or not—they probably do not pay attention to me because my income is not very large. I don't go to the movies because the manager never calls on me.—Bulletin, Harrodsburg Baptist Church.

►According to a recent Gallup Poll survey, 51 per cent of adults in the United States attended church during the week of the survey while a British poll, conducted simultaneously, found only 14 per cent of Britishers attending.—Survey Bulletin.

►According to the Commission for Catholic Missions Among Colored People and Indians, a record 530,702 American Negroes are Roman Catholics. There are 16,000,000 Negroes in this country. It was also reported that 117,281 of the 400,000 American Indians are Catholics.—Survey Bulletin.

The Life-Line

By **FRED T. MOFFATT, Pastor**
First Baptist Church, Frankfort, Ky.

The Co-operative Program is our denominational life line for all of the many agencies fostered and sponsored by the General Association of Baptists in Kentucky.

I like to think of our denominational program as a family affair. The various agencies are the children of our denominational family. We as Kentucky Baptists foster, nourish, and bring vitality and vigor to the many agencies to the end that each one of them shall become strong and be enabled to give a good account of their witness as they shall become strong and be enabled to give a good account of their witness as they seek to magnify and glorify God

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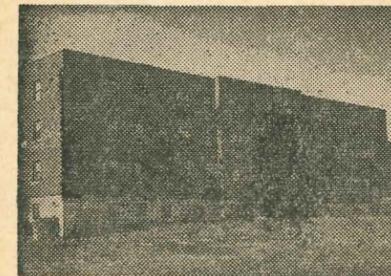
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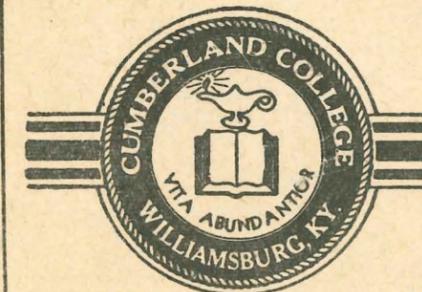
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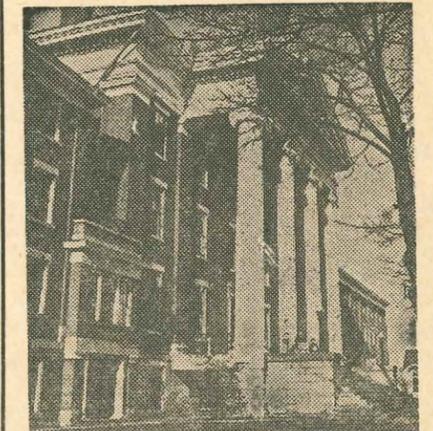
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►Howard College, Birmingham, has received a \$25,000 gift from United States Steel Foundation, according to President Davis.

►High Street Baptist Church, Somerset, Ky., has voted to ordain Delbert Linville to the gospel ministry May 12. Linville has, for some years, been active in the association, speaking in various churches and working in Sun-

day school and Training Union assignments.

►Pastor R. A. Hill, High Street Baptist Church, Somerset, recently conducted a 12-day revival at Collierville, Tenn., First Baptist Church. He will also conduct a revival at Pleasant Hill Baptist Church, of which Paul Godsey is pastor.

►The First Baptist Church, New Or-

leans, celebrated Pastor J. D. Grey's 20th anniversary May 5. A four-page release from William C. Bolton describing all that Dr. Grey has done and been since he came has been received by the Western Recorder. We congratulate Dr. Grey and his great church.

►Porter Routh will be speaker for graduation exercises at Baptist Bible Institute, Graceville, Fla.