

# Western Recorder

July 24, 1958

Vol. 132 No. 29

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**TEXAS RANGER.**—Captain Clint Peoples of the Texas Rangers will welcome thousands of Royal Ambassadors to the Second Convention-wide Royal Ambassador Congress at Forth Worth, Texas, August 12-14. Peoples will be on the program the opening night. He is a Baptist layman, at Waco, Texas, and has been a Texas Ranger for fourteen years.



## GLEANINGS FROM THE FIELD

### Changes

►The Forks of Dix River Church, Lancaster, has called Don Farmer as part-time minister of music. He hails from Savannah, Mo., and will be a junior at Georgetown College next school year.

►Dr. Sam S. Hill, Sr., former president of Georgetown College, has served as interim pastor of the First Baptist Church, Somerset, Kentucky, for the past several months. The bulletin of the First Baptist Church describes Dr. Hill's messages as inspiring and challenging and his ministry has been helpful to the church as well as to individual members. Eldred M. Taylor assumed pastoral responsibility of the Somerset church on Sunday, July 6.

►Philip B. Davis has been called as pastor of the Stone Baptist Church, Stone, Pike County, Ky. Mr. Davis is a native of Wilkesboro, North Carolina, and comes to the Kentucky pastorate after serving as superintendent of the Hebron Colony of Mercy in Boone, North Carolina. He received training at King's Business College, Emerson College and Moody Bible Institute. Sixteen professions and two additions by letter to the Stone Baptist Church resulted in the first few months of the ministry of Brother Davis. Mrs. Davis was the former Lee Wiles also of North Carolina. The Davises' have one daughter, Terry Elizabeth age 10.

### Missionary Items

►Mr. and Mrs. William A. Cowley, Southern Baptist missionaries to Nigeria, announce the birth of a daughter, Karen Ann. They may be addressed, Baptist Mission, Box 300, Yaba, Nigeria, West Africa. Mr. Cowley is a native of Meade County, Kentucky.

►Mr. and Mrs. Earl Parker, Southern Baptist missionaries to Korea, are returning to the States for retirement. They may be addressed care Mr. J. L. Gayle, Box 350, New Albany, Ind. Mrs. Parker is the former Sarah Gayle of Falmouth, Ky.

►Dr. and Mrs. Hal B. Boone, Southern Baptist missionary appointees to East Africa, have left the States for their field. Their address is: Baptist Mission of East Africa, Box 20529, Dar es Salaam, Tanganyika, East Africa. Mrs. Boone is the former Pat Held, a native of Owensboro, Kentucky.

### Revival

►D. M. Aldridge, president of Clear Creek Baptist School, was the evangelist with Pastor William W. Judy at the Riverdale Baptist Church in Roanoke, Virginia, the last week in June. There were 65 decisions made, including 39 professions of faith. One feature of the meeting was the large number of older adults who made professions of faith, including one woman in her mid-sixties, and a man in his late seventies.

### Cumberland College

►Final tabulation of the enrollment of the first summer term at Cumberland College, Williamsburg, has revealed that a total of 381 students have registered for college work, according to President J. M. Boswell. The largest enrollment is from Whitley County—110; while Harlan County has 71 registered.

►The new Cumberland College dining hall is under roof now and will be ready for use by the opening of the fall term. This building will have adequate facilities for feeding by cafeteria style as many as 2,000 over a two-hour period. The building is fire proof and the floors are of terrazzo.

### Students in Boston?

►Pastor Harold L. Fickett, Jr., of the Tremont Temple Baptist Church, Boston, Mass., is desirous of churches having young people who will be enrolling this fall in one of the colleges or universities in the greater Boston area (Harvard University, Radcliffe College, Massachusetts Institute of Technology, Boston University, Wellesley College, Gordon College, Simmons College, New England Conservatory of Music, et al.), to send their names and the institutions in which they are to enroll to him at Tremont Temple, 88 Tremont St., Boston 6, Mass.

### Indiana Southern Baptists

►The organizational meeting of Southern Baptists in Indiana will take place October 3 and 4 at the First Southern Baptist Church, 5506 East 38th Street, Indianapolis, Ind. There have already been three annual fellowship meetings and a Constitutional Committee has been at work and the results of their work have been distributed among the pastors and the churches. The Illinois Baptist State Association and the General Association of Baptists in Kentucky are

co-operating with them in their organization and the Constitution and By-Laws Committee is composed of E. Harmon Moore, of Illinois; Eldred M. Taylor, of Kentucky; Lyndon Collings, Clarksville, Ind.; W. R. Davis, pastor at Hammond, Ind., and Leonard Whitlock, missionary, Plainfield, Ind.

## Western Recorder

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

Vol. 132 No. 29 July 24, 1958

### WESTERN RECORDER

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.  
Published Weekly by the  
GENERAL ASSOCIATION OF BAPTISTS  
IN KENTUCKY  
The Purchasers of the Western Recorder  
The Baptist World and The  
Kentucky Mission Monthly  
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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July 24, 1958

# THE LOST CHRIST

By DAVID A. NELSON

Dr. Andrew Blackwood of Princeton University has suggested that a good idea for a sermon would be the Lost Christ. I have announced this subject with fear and trembling with anxiety lest I be tried for heresy and condemned for implying that Christ was lost. He did get lost—but not lost in the sense that men without Christ are lost.

Christ got lost by the last person you would have expected to lose him—his mother. When Jesus was twelve years old, his mother and Joseph went from Nazareth to Jerusalem at the feast of the Passover. Being devout Jews, it was their yearly custom to observe the great feast in remembrance of the mighty deliverance of the children of Israel from the slavery of Egypt. Our Lord's Supper is a similar observance to the Jewish observance of the Passover, since Paul said, "For Christ our Passover is sacrificed for us" (I. Cor. 5:7). The Passover was observed by Christ and his disciples. In fact, the institution of the Lord's Supper is tied up with the observance of the Passover. Jesus' death occurred during the general period of the Passover. Whether or not he died at the exact moment the Passover Lamb was slain is a question discussed at length by scholars. We observe the Lord's Supper in remembrance of the deliverance of God wrought at Calvary.

The Passover Lamb was to be slain on the fourteenth day of the Jewish month Nisan (Numbers 28:16-25). On the fifteenth day of this month came the eating of the Passover feast. Then followed seven days of eating unleavened bread. It was this feast that Mary and Joseph went to observe taking with them the twelve-year-old Jesus.

After the feast and the time of unleavened bread, Mary and Joseph left in the caravan with their relatives. They didn't see Jesus but, in the manner of large families, assumed that he was with some of the relatives. But after a day's journey toward home, he still hadn't appeared. They began to look for him among the relatives. "Have you seen Jesus?" Joseph asked his kinsfolk one by one. "No, we haven't," they replied. "The last time we saw him was in the Temple."

Christ was lost by the last person in the world you would have expected to lose him—his mother. She lost him at first without being conscious of her loss. Mary had gone on her journey assuming Jesus was right there but he was not.

You don't normally expect a mother to lose her child. History abounds with

[Dr. David A. Nelson is a native of Missouri and presently pastor of the Highland Baptist Church, Louisville, Kentucky.]

examples of the sacrificial love of mothers. Of course, there are mothers who completely reject their children. But normally, you expect that if there is anyone who is for you until death, it is your mother.

The mother of Jesus has been given two unusual positions in Christian thought. In Catholic teaching, she has been venerated as one who was, like Jesus, also conceived of a virgin and, like him also, did not see the corruption of the grave but was carried by the angels to heaven. This dogma of the assumption of the Virgin Mary became a dogma of the Catholic church in 1950 (approximately) and is now a compulsory belief for Catholics. Baptists have reacted against any elevation of Mary to such a status. But we Baptists have perhaps reacted too much in failing to give the honor to her which is her due. For Mary was chosen as the earthly mother of Jesus. Of course, He existed before the foundation of the earth as the Son of God. But it was through Mary that God chose to send Him into the world.

Mary did not always understand her boy. It was so in this time she lost him. She lost him in the last place we should have expected her to lose him. In the house of God. You would not ordinarily expect a mother to lose her son at church. However, there are cases of fathers who have gone from a church that sits not far from Grinstead Drive and Cherokee Road only to discover that they had left a child at church. But you wouldn't expect this to happen often.

But the church is the place where some children are lost to their parents. Two teachings come to mind. When two people marry, Jesus says, "Thou shalt leave thy father and thy mother and the two shall be one flesh." In Christian teaching, the mother cannot always keep her child under her wing.

The second is this: quite often the call of Jesus and the will of God will mean that the child will be taken away from the protective circle of the family.

A preacher had served out his term as a missionary to Palestine. When he came home, his father, a Baptist deacon, embraced him with great emotion, and said, "Son, promise me one thing. Promise me you won't go back." Telling about it later the missionary said, "My dad is certainly far above average as a Christian. But this was the hardest thing of all. He didn't understand that I had to go."

Some parents want their children to have just enough religion to be respectable but not too much, for they might get fanatical. A man told me once that he didn't want his wife to come to church except on Sunday morning because she could easily get too interested

in religion. A parent may "lose" his child at church but even if he "loses" his child in the service of the Lord, he will really only have gained a child.

But the parents found their child where they had lost him. When they turned back after a day's journey, they came to Jerusalem seeking him. After three days, they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. The apocryphal *Gospel of Thomas* tells us that the boy Jesus reduced the teachers to silence and himself expounded the law. But the picture in the Gospel of Luke is that Jesus was listening to the doctors of law and was asking them penetrating questions. They were astonished at the understanding he had and the questions he asked. For he sat among these older teachers of the law as an equal or a superior.

When his parents found him, Mary said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing? We thought something dreadful had happened to you." You know what a mother would think. But he replied, "How is it that you have sought me? Didn't you know that I must be about my father's business or in my father's house?" Jesus thought his mother should have known that when he left home, he would be near his heavenly Father.

His mother found him where she lost him—in the house of God.

Christ can get lost very easily. He can be overlooked. We can assume he is around somewhere, only to find when we need him most that we have walked away from Him. We can lose Christ as we come to the Lord's Supper. This is a Memorial Supper of the death of Christ. We look backward to the shedding of blood and giving of his life on the Cross. We look forward to the promise of his return in glory.

But it is possible for us to come in our regularity and forget all about Christ. We can lose him in the ritual of worship. It is my fear that many people come to this table too lightly. I cannot look down and search every heart. But it is my fervent prayer that I will take it so seriously myself that others will come, treading on Holy ground. When Calvary happens anew in our hearts as we come, He is no longer the Lost Christ. This is one Supper where the Guest of Honor must be present. He wants to come. He has commanded the feast. "Where two or three are gathered in my name, there I am in the midst of them."

►Calvary Baptist Church, Riverdale, Ill., formerly a mission of the church in Harvey, Ill., both in Chicago's Great Lakes area, has been organized and has called Clarence Liverett as its pastor. It has 24 charter members, of whom 17 are from Alabama, four from Tennessee, two from North Carolina, and one native of Illinois.



# DALEY OBSERVATIONS

## What Means This Thing?

The recent controversy at Southern Seminary that resulted in the dismissal of thirteen professors is the Baptist story of the year and very well could be the Baptist story of the twentieth century. Only one of the dismissed professors, Dr. J. J. Owens, sought and obtained reinstatement. The others held that since the intolerable conditions which they described in their report have not been changed, they have no desire to continue their relationship with the seminary and even refused to talk with the reinstatement committee of the trustees.

The question now becomes, "What is the meaning of this incident for these professors, for the Seminary and for Southern Baptists?"

The history of Christianity is full of such incidents. In nearly every case such incidents are soon forgotten. They become only a paragraph in a history book and have little permanent effect on the life of the faith in which they occur. However, in some instances they have been epoch making and have changed the whole course of Christian history. They have produced major changes in the life of a denomination and, in some cases, have even been the beginning of new denominations.

Which is this incident? Is it only a slight stirring of the waters soon to subside as the waves from a pebble thrown into a stream or is it the beginning of a tempest to disturb deeply or even radically change Baptist waters? There may be those among us wise enough to predict the future effects of this incident upon Baptist life, but they are also likely wise enough not to express themselves. This editor is not likely wise enough in either respect.

### Effect Upon the Professors

What will be the effect of their dismissal upon the professors and their future ministry? This is a critical matter. Inevitably they will be judged. First, their method of protest will be questioned. Even if it is granted that they had just grievances, did they act wisely in presenting a document critical of the president and his administration and presenting it in such a way that, to the trustees, it came to be a matter of a choice between them and the president? Will their banding together, which intentionally or unintentionally had the effect of a power bloc, be judged as right or wrong? Should they have resigned separately or together in protest rather than holding out for a cen-

sure of the president? How many will agree with their claim that this was their only course?

Secondly, once they had expressed their convictions, and the president was officially upheld and reconciliation was invited, was principle or pride involved in their refusal to be reconciled? Many Baptists will say *principle* and many others will insist it was *pride*. Others will say both and only history will finally answer the question.

An important question now is what will happen to these men? Will they suffer an unofficial ban by Southern Baptists or will they quickly be offered places of service commensurate with their ability? The most regrettable outcome possible would be that these men and their contributions to Southern Baptist life be lost or minimized. As men of conviction they should be considered like many other Baptists who have chosen not to serve under certain circumstances. They should be treated like any Baptist pastor who has been dismissed from the church he served because of principle and personality conflicts.

The subsequent behavior of these men will go a long way in determining the sincerity and rightness of their action. If they should become agitators and dissension makers for the Seminary and the denomination, their claim as Christian men acting upon principle will be seriously questioned. Several of the professors who have expressed themselves insist they were mistreated in being dismissed but that they hold no malice toward anyone and only want to continue their ministry in some God-directed place. Treatment by fellow Baptists should be such as to make possible this desire.

Dr. William H. Morton is joining the new Midwestern Seminary faculty. Others of the group could well be used in other Baptist seminaries and colleges. All of these men are good preachers and could be used of God mightily in pastorates. If any of these men happen to continue their ministry in non-Baptist churches or schools, it should be a result of their deliberate choice, not due to any mistreatment from fellow Southern Baptists. Love destroyed by differences in thinking is less than Christian.

### Effect Upon the Seminary

Of serious concern is the effect of the rift upon the Seminary. Any way it is

viewed and any way it might be used of God for good in the future, the Seminary is temporarily seriously crippled.

This sacrosanct institution of nearly a century of service to Southern Baptists has been held in great respect and almost in awe by its thousands of graduates and many other Baptists. That such a thing could happen to Southern Seminary was unthinkable even when it began to appear inevitable. Now the bubble is burst and it's just another institution. No matter how divine its significance, it has suffered at the hands of human frailties and whatever smugness we have displayed as alumni ought to be replaced with repentance and humility.

Certainly many who never felt the Seminary needed her alumni, now know better. Doubtlessly many of us who never seriously prayed for the Seminary have added her to the priority list. Of all the needy hours of Southern's history, none is more critical than this.

Can the faculty be rebuilt? Can sagging morale be restored? What about enrollment in the next few years? Can the present student body be held together? These are real questions.

Of course the faculty can be rebuilt but it will be a tremendous task. Care and caution must be exercised. Known for unusual quality of scholarship and devotion, this faculty must be preserved as such. Many qualified men would have to take a salary cut to join the faculty if the present salary scale is maintained. Others would not be available upon such short notice.

What about the morale of the faculty members left? The tension became such that almost everyone had to take sides. Having done so, has necessary independence and freedom been preserved? Will new faculty members as well as old ones feel they are given notice by the recent trustee decision to co-operate without raising questions? Can the president escape serious injury from the charges even though vindicated?

It appears that the remaining faculty members are characterized by such a high morale that it is described as a spiritual revival. A tremendous load falls upon them and there is every sign that they will rise to the occasion.

Students are known to be ready to take sides and they have. Other individuals and churches have also. My desk is already filled with letters of support on both sides.

Two observations might be made concerning the future of the Seminary.

First, the academic freedom of the classroom within unwritten but understood bounds must be maintained. The use of all tools of modern research has produced intellectual responsibility for the Seminary which is invaluable. Presentation of all views on theological issues has distinguished the Seminary from so called "Bible schools" where only one view is taught and tolerated. What has happened must not change this.

In the second place, the role of the Seminary in the life of Baptists must be clearly understood. This has not been so. Southern Baptists and their seminary faculties have not always clearly understood what they expected of each other. Maybe this has been the fault of both.

One result of the episode may be a clarification of the direction of future theological training in our other seminaries as well as at Southern. Whatever else is expected of a Southern Baptist seminary, the majority of Baptists expect it to produce preachers of evangelistic, warm hearted passion as well as scholars of intellectual acumen. Men are expected to come out of seminary classes with love and devotion to the Bible and ability to present its good news as well as to discuss all its critical problems. They are to love dearly their denomination as well as see its faults, and are to engage conscientiously and energetically in its world mission. Our seminaries are to be primarily schools of prophets, not producers of intellectual giants. We need giants but we probably will go on using available privately endowed and state supported schools of divinity for their training.

### Effect Upon the Denomination

Who can say what the incident will mean to the denomination? The episode forces us to re-examine the principle of freedom as Baptists interpret it. Why did these men feel threatened? Was it imaginary or real? Are we experiencing normal growing pains as a denomination or is it that we simply must give up traditional procedures with growth and necessary delegation of responsibility to committees and boards that once were assumed by the whole body. In short, the question is, can we become big and efficient without losing our democracy? We can, but only by carefully avoiding known pitfalls of centralization, control and conformity.

The incident also should at least lead Baptists to examine the administrative structure of our institutions. Do we have inherent weaknesses in our institutional set-up that tend to develop tension between administration and staff or faculty? This is not the only seminary where serious tension has developed and mortal conflict between college administrations and faculties has been and is all too common. We might need to do some defining and delineating. Again as Baptists, we must come

# BAPTIST FORUM

## THE SOLUTION

Editor:

Why has everyone written off as impossible the happiest and easiest solution to the recent episode at Southern Seminary in Louisville? It seems to me that we are faced now with three responsibilities. The order of their listing indicates no particular primacy in importance:

There must be found and secured the best scholars available to fill the vacancies on the Southern Seminary faculty. Secondly, the future careers of thirteen able and consecrated men and the care of their families should elicit the responsible concern of the entire Southern Baptist Convention. In the third place, the institutions of our Convention must not allow these men to depart from our ranks but should employ them as rapidly as possible. It is this third possibility which we seem to be overlooking.

I am at a loss to understand why our other seminaries seemingly experience great trepidation when the idea is mentioned. No one doubts the integrity, the character, and the scholarly abilities of those dismissed from the Southern Seminary faculty. It would be of incalculable service to our Convention if the trustees and administration of one of our seminaries were to take the first step and employ one or two of these gentlemen for the next school year. I feel certain that other seminaries, as well as some of our senior colleges, would follow this lead as soon as circumstances permitted. Obviously, all thirteen cannot be absorbed immediately. However, it would not be long before all were back in the classrooms of Southern Baptist institutions. Does anyone doubt that this is where they belong?

There is little wisdom in arguing the

again by this event to understand the price of a denomination free from constituted authoritarian control. Many have expressed disappointment that this thing happened. This is understandable. Some have expressed disappointment that it could happen. This is lamentable.

Finally we must confess that the all important matter is the character and spirit of our souls; not the system under which we operate. With the right spirit most any system will work; with the wrong spirit, hardly any system will suffice. At this point, we could all well think of spiritual revitalization. We speak of community revival and church revival. We might do well to think of denominational revival which would begin with nine million Southern Baptists on the mourner's bench.

merits of the respective positions of the administration and departed faculty members in the Louisville event. However, if I rightly interpret Dr. McCall, he favors some such procedure as is suggested in these comments. In the Louisville *Courier-Journal*, June 14, 1958, Dr. McCall is on record. "It is distressing to lose the services of these good men. They are competent men, whose continuing effective ministry I would do anything within my power to assist." Therefore, we may be sure that Dr. McCall would not hinder but help to locate these thirteen gentlemen where their "continuing effective ministry" would be best assured. Can we conceive of any better places than in our own institutions?

Durham, N.C.

Warren Carr

## A GOOD QUESTION

Editor:

The double page reminder of the "Supplemental Offering" for the Cooperative Program of the General Association of Baptists in Kentucky, in the June 26 issue of the Recorder, recalls a question which was asked by a member of my Sunday School class last fall.

The adult classes of the Lyndon Baptist Church had a special lesson on Stewardship for the purpose of encouraging the members to pledge to tithe or to give a certain amount of money each week in support of our budget and forwarding program.

On the wall of the classroom was a poster showing the various organizations and institutions supported by our offerings. After I had pointed out and commented on the various ones, one of our members arose and said: "What are we Baptists doing for our old folks? We seem to be taking care of the children, the college students, the colleges and the hospitals, but we are doing nothing to take care of our old folks." I agreed with him and I also ask the question: What ARE we Baptists doing for our old folks?

How about it Dr. Daley? Do we Baptists have a home for the old folks in the state of Kentucky? If we do have one, where is it located? If we do not have one, why don't we? Surely Jesus meant for us to take care of the aged when he said for us to feed the hungry, give drink to the thirsty, clothe the naked, etc. I recently heard of a Baptist who went to the Little Sisters of the Poor Home for the Aged because there was no Baptist home for him to go to.

I am sixty-eight years of age but am not worried about myself because I am a Mason. However, there are lots of Baptists who are not Masons.

Lyndon, Ky.

Leo W. Reigel



**NEW APPOINTEES** to fields of foreign service by the Foreign Mission Board of the Southern Baptist Convention:

First row, officers of Convention: Miss Alma Hunt, W. M. U. secretary; Brooks Hays, president; Porter W. Routh, Executive Secretary; Archie Ellis and Chester L. Quarles, vice presidents; Baker James Cauthen, executive secretary, and H. Cornell Goerner, secretary for Africa, Europe, and the Near East, both with the Foreign Mission Board; and Mrs. R. L. Mathis, president, W. M. U.

Second Row: Edna Frances Dawkins, assistant secretary, missionary personnel, Foreign Mission Board; W. Eugene Verner, of Texas, and Mrs. Marjorie Rieben Verner, Bay Minette, Ala., both to Africa; Davis H. Thompson, Town Creek, Ala., and Mrs. Lorene Huffman Thompson, Tennessee, both to Argentina; F. Gilbert Ross, and Mrs. Carolyn O'Brien Ross, Boling, Texas, both to Mexico; Hal B. Boone, Austin, Texas, and Mrs. Pat Held Boone, Owensboro, Ky., both to East Africa; T. S. Green, and Mrs. Anita Newell Green, Mont Belvieu, Texas, to Paraguay; and J. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

Third Row: James G. Stertz, assistant secretary and Elmer S. West, Jr., secretary, both in missionary personnel, and Eugene L. Hill, secretary for missionary education and promotion, all three with the Foreign Mission Board; D. Leon

Mitchell, New Mexico, and Mrs. Anne Moore Mitchell, Texas, both to Indonesia; Howard Hambrick and Mrs. Betty Jane Spiers Hambrick, both of Mississippi, being sent to Indonesia; Richard E. Morris and Mrs. Tena Simmons Morris, Iron City, Tenn., both to Formosa; Leroy Benefield and Mrs. Nina Lou Mason Benefield, Rattan, Okla., both to the Philippines; Thurmon E. Bryant, Oklahoma, and Mrs. Doris Morris Bryant, Grandview, Texas, both to Brazil; Sistie Givens, Oklahoma, to Brazil; Mrs. Jeanna Hammons Seaborn and Miles L. Seaborn, Jr., Wewoka, Okla., both to the Philippines.

Back Row: Bill B. Cody, assistant secretary, missionary personnel, and student representative, Foreign Missions Board; Dr. Joanna Maiden, Winston-Salem, N. C., to City Memorial Hospital, Africa; James F. McKinley and Mrs. Betty Cecil McKinley, Mt. Eden, Ky., both to Pakistan; Mrs. James C. (Susan Goodwin) Ware, Louisiana, to Mexico (James C. Ware not in picture); Mrs. L. C. (Eunice Andrews) Smith, Winston-Salem, N. C., to Nigeria; William P. Malone, Jr., and Mrs. Janis Metcalf Malone, Bremond, Texas, both to Argentina; Gilbert A. Nichols and Mrs. Deanie Marshall Nichols, Austin, Ark., both to Paraguay; Claude S. Boatwright, Collins, Ga., to Japan; Helen Terry Bond, Stearns, Ky., and G. Clayton Bond, Louisiana, both to Ghana, Africa; and Frank K. Means, secretary for Latin America, F. M. B.

## A TRAVELER'S DIARY

June 13, Damascus, Syria

By EUGENE I. ENLOW

Egypt is a land of contrasts. Different from anything the average American knows. It is our first introduction to the Middle Eastern way of life in form of dress, Arabic language, and color of people. It is a land of the "living" and the "dead" in the ancient temples of worship, the mortuary temples, and pyramid tombs. The "living" ancients lived in cities and villages. The king considered himself a god and as soon as he became king he began building his tomb. The length of his life determined the size of his tomb. He would build a temple where he could be worshiped by his people as a god; then he would build a mortuary temple, or add to one already built, where the

bodies would be prepared for burial by purifying rites and mummification. Also at this mortuary temple there would be a place where the people could bring their votive offerings to give to the dead. There was a belief in life after death in which the dead could continue a similar life in the afterworld as he had pursued before dying. Hence he would need various things and the families and friends would bring their votive offerings.

We found in all the ancient ruins these three major constructions; the temple of worship, the mortuary temple and the tombs. Ancient Egypt had 30 houses or dynasties. The oldest dynasties began about 3000 B. C. Thus the

history of Egypt is traced through these dynasties and dates. The names of the Pharaohs or kings in their successive order give the dating schemes. Mena is the first king of recorded history and the founder of the ancient capital at Memphis. Cheops of the 4th dynasty built the largest pyramid as his tomb about 2720 B.C. It is located at Giya, the tomb area for Memphis. The capital at Memphis was for both Upper and Lower Egypt. In the 18th, 19th and 20th dynasties, the capital was at Thebes (1580 B. C.-900 B.C.) 500 miles up the Nile River where the people were sun worshippers. Here are found the best remaining ruins of Egypt. Here is developed the highly technical concept of eschatology, and wall inscriptions in hieroglyphics giving history of here and hereafter. During these three dynasties are found Hatshepsut, queen who reigned as king, Amenhotep IV, who believed in a monotheistic approach to sun worship,

and King Tut whose tomb was found intact in 1922 with such elaborate riches, and Rameses II, the great builder and probably Pharaoh at the time of Exodus.

The history, religion, and lore of Egypt certainly can't be told in a simple letter, but for common interest, there are some interesting considerations of the "living" Egypt of today. The mixed dress of the men and women is very interesting. Men wear western clothes but most of them are clothed in long flowing robes. The women wear dresses like our women but the majority are dressed in black, with black headdress, and veil. Some would be open faced, others veiled.

The food was different. We have not been able to get enough water to quench our thirst. In Luxor we used Halazone tablets for purification.

The transportation ranged from airplanes, buses, trains, donkeys, burros, camels and horse drawn carriages.

Cairo is a town of beauty along the Nile, yet in the bazaars and back streets one found a different scene. There one found strange odors, poverty, beggars, peddlers, one room shops, burros, women in black and men in long robes with a fez or tight headband on. People were lying around everywhere sleeping. It is the habit to close all the shops from 1 p.m. to 5 and then stay open at night until as late as they wish. Consequently, the town just becomes alive in the late afternoon and the streets are jammed until midnight and later. One sees people lying around asleep then at all times of day or night. It may be this custom of sleeping out of doors and on the ground may have grown up because of the heat, but more than likely because of the out-of-doors life lived by the Egyptians and the poorness of his physical accommodations for a home.

Egypt, indeed, is the gift of the Nile, as the guide kept telling us. Seven of us climbed to the top of the largest pyramid with three guides and one could see the clear outline of the influence of water and irrigation and then desert running as far as eye could see.

Everyone enjoyed riding a camel to see the Sphinx and the great pyramids.

Early this morning we flew to Beirut, but were only allowed to enter the airport for 30 minutes. From there we came on to Damascus, Syria. The Bible is living for us as we trace our way on toward Jerusalem.

►Miss Jean Bach, Southern Baptist missionary to Nigeria, has recently been transferred from Abeokuta to Ile-Ife, Nigeria, where she will relieve Miss Lena Lair as principal of the Baptist Woman's Elementary Training School when Miss Lair comes to the States on furlough in September. Miss Bach's address is: Baptist Woman's Elementary Training School, Ile-Ife, Nigeria. Miss Bach is a native of Jackson, Kentucky.

## Annual Meetings, 1958 District Associations

Date	Association	Place
<b>July</b>		
30-31	Blackford	Pellville
30-31	Simpson	Mt. Vernon
31-Aug. 1	Monroe	Akersville
<b>August</b>		
5-6	Bracken	Carlisle
5-6	Henry County	Lockport
5-6	Rockcastle	Mt. Vernon, First
5-6	Tates Creek	Freedom and Westside, Berea
6-7	Liberty	Savoyard and Edmonton
7-	Union	Powersville
7-8	East Lynn	Bethel
7-8	Gasper River	Mt. Liberty
12-13	Casey County	Middlesburg
12-13	Goshen	Little Clifty
12-13	Mercer	Burkin
12-13	Owen County	Dallasburg & S. Fork
13-14	Logan County	Liberty
13-14	Ohio County	Slaty Creek
14-	Ten Mile	Ten Mile
14-15	Anderson	Glensboro & Goshen
14-15	Crittenden	Short Creek
14-15	Nelson	Mt. Washington & Mill Crk.
14-15	Shelby County	Elmberg
16-17	Green River	Poplar Spring (Edmonson County)
19-20	Ohio River	Marion
20-21	Franklin	Memorial and Forks of Elkhorn
20-21	Muhlenberg	Bethel
21-	Enterprise	Grace
21-22	Pine Mountain	Cumberland
21-22	Salem	Buck Grove
22-23	East Union	Pleasant View
28-29	Breckenridge	Friendship and Hardinsburg
28-29	Campbell County	Newport, First
28-29	Greenup	Catlettsburg
<b>September</b>		
3-4	Edmonson	Brownsville
4-5	North Bend	Visalia
4-5	Warren	Providence Knob and Friendship
10-11	Allen	Fountain Run
10-11	North Concord	Roadside
10-11	Russell County	Mt. Calvary
11-	Wayne County	Cedar Hill
11-12	Lincoln County	Ephesus and Stanford
12-	Greenville	Cane Creek at Elkatawa
12-13	Bell County	Middlesboro, First and West Pineville
12-13	Booneville	Island Creek
16-17	Mt. Zion	Rockhold and Antioch
16-17	Pulaski County	Somerset, First
16-19	Boone's Creek	Union City and Kiddville
17-	McCreary County	Stearns, First
17-18	Lynn	Lynn
18-	Three Forks of Bacon Creek & Aetna Grove	Evarts
19-20	Upper Cumberland	Pine Hill S. Irvine
19-20	Jackson County	Candle Ridge, Grays,
19-20	Lynn Camp	Smithsboro
22-23	Christian County	New Palestine
22-23	Severns Valley	Immanuel and Cecilia
23-24	Ohio Valley	Black Grove, Wheatcroft
25-26	Taylor County	Campbellsville
25-26	Caldwell	Princeton, First
25-26	Freedom	Central Grove
26-27	Irvine	Tyner
26-27	South Union	Upper Marsh Creek, Ryans Creek
26-28	Goose Creek	Middle Flat Creek
<b>October</b>		
1-2	Russell Creek	Brushy Creek & Fry
3-4	Whites Run	Sanders
3-4	Laurel River	Corinth
3-4	Middle Fork	Little Bull Skin
3-4	South Concord	Mt. Pisgah
7-8	Bethel	Post Oak, Brookhaven in Russellville
7-8	Sulphur Fork	Corn Creek
8-9	Little Bethel	Grapevine, Hopkins Co.
8-9	Little River	Liberty Point
10-11	Red River	Frenchburg
13-14	South District	Hyattsville
14-15	West Kentucky	Arlington, First
15-16	Central Bradfordsville & Mt. Freedom	Seven Hills and Curdsville
15-16	Daviess-McLean	Kevill
16-17	West Union	Elkhorn
21-22	Elkhorn	Mt. Sterling, First, and Winchester, First
21-22	West Kentuckiana	Immanuel, Henderson
22-23	Blood River	Hazel and Lakeview
23-24	Graves County	Clark's River
23-24	Long Run	Okolona

NOTE: Moderators and Clerks of District Associations are requested to check their



**Gardenside Baptist Church, Lexington, broke ground Sunday afternoon, June 1, for a new building, located on Alexandria Drive. Lee A. Lindsey (left), chairman of deacons; Roy Fowler (middle), pastor; and J. W. Sturgill (right), superintendent of Sunday schools, wielded the ceremonial shovel in the presence of the members and visitors. Harry Aldrich, Central Church, led in the prayer, and Gus Falter, pastor, Springdale, read the Scripture. Dr. Charles Hatfield, professor mathematics at Georgetown College, spoke as the representative of Georgetown Baptist Church—the mother church. John W. Wells, associational missionary, and Oliver Drew, pastor of Elkhorn Church, were also present as guest speakers. Roy Fowler told of progress the church has made from a mission, and of the hopes they have on Alexandria Drive. Gus Falter closed with the benediction.**

►Mr. and Mrs. Daniel R. Cobb, Southern Baptist missionaries to Thailand, have recently returned to the States for furlough and may be addressed, 11 East Main Street, Ware Shoals, S. C. Cobb is the former Fannie Morris of Versailles, Ky.

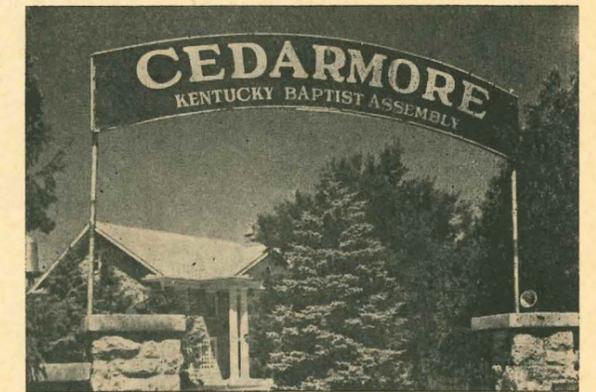
group in the above list to determine whether or not the place and dates are stated correctly. Any errors or changes should be reported as soon as possible to George Raleigh Jewell, care the Western Recorder, Kentucky Baptist Building, Middletown, Kentucky.

# 3 JUNIOR MUSIC CAMPS 3

1. Cedarmore, August 4 - 7

BAGDAD, KY. - Register With E. F. Quinn, Middletown, Ky.

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2. Schafer, August 11 - 15

OWENSBORO, KY. - Register With Paul Bobbitt, Owensboro, Ky.

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3. Warren, August 4 - 8

BOWLING GREEN, KENTUCKY - Register With  
James R. Jones, First Baptist Church, Bowling Green, Ky.

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BRING OR SEND **ALL** JUNIORS, AGES 9 - 12

For Registration Cards Write the Director of Each Camp

# KENTUCKY BAPTISTS AT WORK

## WOMAN'S MISSIONARY UNION

### Attention Kentucky BWC'ers!

Labor Day Weekend is nearer than you and I realize. Have you sent in your reservation for BWC Camp? Please get it in the mail as soon as possible. Camp will open again this year with lunch at 1:00 on Saturday afternoon. Conferences will be held from 2:00 to 4:00.

There will be three conferences, one for Presidents and Vice-Presidents, one for Program Chairmen and one for Prayer, Stewardship, Community Missions, and Mission Study Chairmen.

Be sure to state in your reservation if you plan to be there for lunch on Saturday.



Mary Morehead

Just a reminder lest you forget:

1. Have you sent in your contribution for the balance of the "Ice Fund?"
2. Have you gotten your sheets to Cedarmore?
3. Have you made your plans for your school supplies for our three Children's Homes?

Plan now to have Labor Day weekend free and come to Cedarmore.

Watch the Western Recorder for further announcements.

Mary Morehead,  
State BWC President.

## CALLING ALL YWA'S:



Mrs. T. L. Bell

and association to the WMU Office, Kentucky Baptist Building, Middletown, Kentucky. Send it immediately to insure space for you.

Mrs. T. L. Bell,  
Chairman of Youth Department

"Patterns in the Sky," "Patterns for Living." Want to know about these? Come to Cedarmore for the YWA weekend. The dates are August 22-24. The days will be chock-full of good times—for only \$9.00. Just send your \$2.00 registration fee along with your name, address, age, church

## BROTHERHOOD

### Brotherhood Outing, Camp Joy, June 27

By RICHARD P. OLDHAM  
Warren County Associational  
Brotherhood President

Over 270 men and boys from twenty-two of the thirty-three churches of the Warren Association of Baptists met at beautiful Camp Joy, near Brownsville, Kentucky, on June 27 for the annual Brotherhood-Royal Ambassador outing. Camp Joy is the summer assembly camp of the Southern Region of Kentucky Baptists. The afternoon was given over to swimming, soft ball, hiking, or "just plain sittin' around takin' it easy."

Over fifty of the men and boys went on an excursion hike up the mountain that rises sharply from the camp grounds, and overlooks a deep precipice on the other side of the hill. Camp Manager David Lawler led the hike. Promotional Vice-President W. H. Rogers, pastor of the Eastwood Church in Bowling Green, and Attendance Vice-President Sam Todd, a dedicated layman who has been instrumental in the founding of several churches of the Association, registered the "Campers" as they checked in. Brother Lawler and the lovely group of volunteer ladies at the Camp served a "scrumptuous" supper in two shifts, at a nominal cost.

The evening program at the Tabernacle had as its theme, "REACHING THE BOYS FOR CHRIST." The song

service was under the direction of Herb Cobb, associational brotherhood song leader. Don Campbell, Eastwood church, was the pianist. Dr. Charles Stovall, pastor of the Emmanuel Church brought a brief devotional. A Royal Ambassador Demonstration was given by a number of the boys from the various churches. Their counselor was Brother Runner, pastor of the Jackson Grove Church. The Rally closed with the showing of the life of William Carey—the film, "Empty Shoes." Interviews made at the camp by Raymond Ward, pastor of Burton Memorial Church, were rebroadcast the following day over Radio WKCT in Bowling Green.

It would be difficult to estimate the value of this rally both from the standpoint of the fellowship of the men and boys of the Association, and from the lasting impression such a meeting may have on the lives of all who were there.

## TRAINING UNION

### Speaker—Second Week—Cedarmore

By JAMES WHALEY



Dr. David E. Mason, pastor of the First Baptist Church, Jonesboro, Louisiana, will be the speaker for the Training Union week at Cedarmore, August 18-22. Dr. Mason has been a member of the Ridgecrest faculty during the Training Union weeks for the last two years and is author of the popular young people's book, *Now Then*. He is also author of *The Charlie Matthews Story*, to be published by the Home Mission Board this year, and is a writer of both Intermediate and Young People's Training Union lesson materials. A number of articles by Dr. Mason have appeared in the *Western Recorder*.

There is still time to make reservations

for either one of the two Training Union assemblies to be held at Cedarmore. The first week begins August 11 and the second August 18. For reservations write: Rev. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Ky.

## YOUTH WEEKS

Over one hundred Youth Weeks have been observed in Kentucky this year. The following churches have made reports recently and are now being acknowledged in this way. If your church has not yet had Youth Week, there is still time. Free material describing the procedure for this week is available from the Training Union Department.

<b>BOONEVILLE</b> Big Creek Pleasant Run	<b>OHIO RIVER</b> Dyer Hill Marion, Second
<b>BRACKEN</b> Carlisle, First	<b>RUSSELL COUNTY</b> Friendship
<b>BRECKINRIDGE</b> Cloverport Goshen New Bethel	<b>SALEM</b> Buck Grove Ekron New Highland Phillips Memorial Raymond West Point Wolf Creek
<b>CASEY COUNTY</b> Grove	<b>SEVERN'S VALLEY</b> Cecilia East Rhudes Creek Hodgenville, First Mill Creek Mt. Zion Tunnel Hill
<b>CHRISTIAN COUNTY</b> Kelly New Palestine	<b>SOUTH DISTRICT</b> Forks of Dix River
<b>DAVISS-MCLEAN</b> Dawson	<b>TAYLOR COUNTY</b> Palestine
<b>ELKHORN</b> Georgetown Great Crossing South Elkhorn	<b>WARREN</b> Clear Fork Eastwood Emmanuel Glendale
<b>GASPER RIVER</b> Aberdeen Richland	<b>WAYNE</b> Steubenville
<b>HENRY COUNTY</b> Franklinton	<b>W. KENTUCKIANA</b> Calvary Grace Henderson, First Walnut Street
<b>LIBERTY</b> Cave City	<b>WEST UNION</b> Reidland Twelfth Street Wickliffe, First
<b>LITTLE BETHEL</b> Madisonville, Second	
<b>LONG RUN</b> Carlisle Avenue Fourth Avenue Rockford Lane 23rd and Broadway	
<b>NELSON</b> Mill Creek	
<b>NORTH BEND</b> Latonia	

## SUNDAY SCHOOL

### Sunday School Week At Cedarmore August 7-9

By ROY E. BOATWRIGHT



R. E. Boatwright

number will, the rate is five dollars per person per day for two in a room. This rate includes the room, meals, and linens. Other rates are in proportion to the number of people per room.

A good program has been arranged. It will follow the general theme "That

They Might Have Life." Conferences will be held for all age group workers with competent leaders for each conference. Every church should send some of her key workers to this important meeting.

## SUMMER SLUMP

Want to do something about it? Then follow through on your Vacation Bible School registration information. Those boys and girls who were not enrolled in Sunday school, the one-day pupils and their parents are good prospects for your Sunday school. Go after them! Be sure to send a report of your school to this department. We need them also.

## STANDARD VACATION BIBLE SCHOOLS

Simpson Association Franklin, First, J. V. Case, Jr., Pastor South District Association Danville: First, J. Robert Martin, Pastor Lexington Avenue, Elroy Lamb, Pastor Gethsemane, H. C. Hedgepeth, Pastor	Taylor County Association Campbellsville Baptist, J. Chester Badgett, Pastor Upper Cumberland Association Ages, T. J. Ingram, Pastor West Kentuckiana Association Earl Street, Raymond Farrar, Pastor Immanuel Temple, Lyman Smith Allen, Pastor North Park, Charles Raley, Pastor Zion, J. R. Weber, Pastor West Union Association 12th Street, Denzel Dukes, Pastor
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## TOP TEN ASSOCIATIONS IN TRAINING FOR JUNE 1958

Long Run	370
Little Bethel	323
West Kentuckiana	278
Greenup	159
Muhlenberg	114
Campbell County	89
Elkhorn	80
South District	76
Russell Creek	59
Boone's Creek	54

## TOP TEN CHURCHES IN TRAINING FOR JUNE 1958

Grace—West Kentuckiana	203
Madisonville First—Little Bethel	167
Victory Memorial—Long Run	152
Ashland, Pollard—Greenup	128
Keck Avenue—West Kentuckiana	74
Columbia—Russell Creek	59
Walnut Street—Long Run	54
Corinth—Boone's Creek	51
Springfield—Central	50
Eastern Parkway—Long Run	48
Dunmor—Muhlenberg	48

## FORWARD PROGRAM

### New Leadership In Church Finance

By THOMAS B. CHANEY

One of the very fine features of the use of the FORWARD PROGRAM of Church Finance is that many potential leaders are enlisted in the work of the church for the first time.

A good example is Dr. James B. Stith, a practicing physician and a member of the Chevy Chase Baptist Church, Lexington. The following is Dr. Stith's

personal testimony which was given at the Loyalty Dinner of his church recently:



Dr. Stith at Microphone

Throughout the Forward Program we have heard wonderful testimonies on the spiritual values of tithing given by various members of our church. At this time Mrs. Stith and I want to add a word about our experience with tithing.

Until the past few months we have been among those who were nominal or "change" givers to the Church. Even when we had given what we thought was a sizeable gift it was often designated to a special fund.

In the early part of 1958 the Forward Program of Church Finance was presented to our Church for consideration. Even before this time it was obvious to us that our Church finances were in poor condition, largely because of indifferent members and that we were contributing to this state of affairs.

When the Forward Program was adopted by the Church I was asked to serve as the general chairman. Having had little experience in church leadership, needless to say, I was hesitant to accept the responsibility. Mrs. Stith encouraged me to accept the chairmanship and after prayerful consideration I accepted.

At this time, probably for the first time in our married lives, we were brought face to face with the responsibility of tithing. We began tithing and sharing a good part of our offerings with our children since previously we had started them in the habit of giving only "change."

It seemed that almost immediately we developed greater interest in the church activities and where previously there never seemed to be time for Church affairs we began to place these things first.

Further, it became obvious to us that the tithe really meant very little sacri-

fice and that in order to give to show any measure of love we would have to give considerably more than the tithe. As was pointed out by an evangelist in our Church recently it will take the back-slidden Christian about as long to catch up in the joy of Christian service as he has been unfaithful. I believe this applies also to giving for the Lord's Kingdom. It is for this reason also that we feel the need for giving more than the tithe.

Mrs. Stith and I happily join the other titheers of our Church who have expressed themselves as true witnesses for Christ in many ways.

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 13, 1958**

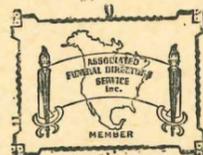
	S.S.	Add.	T.U.
Louisville, Walnut St.	1,318	2	275
Missions (4)	276		35
Lou., Carlisle Ave.	1,107	1	214
Missions (3)	255		79
Lexington, Porter Memorial	929		425
Madisonville, First	904	33	370
Mayfield, First	874		219
Murray, First	828		
Mission (1)	37		
Bowling Green, First	813	5	185
Mission (1)	37		
Bowling Green, First	813	5	185
Mission (1)	95		
Covington, Calvary	745		197
Lexington, Calvary	744		197
Missions (3)	162		
Lou., Hazelwood	511	1	117
London, First	506		138
Mission (1)	57		
Shelbyville, First	502		
Lou., 18th St.	488		132
Mission (1)	58	2	44
Lou., 3rd Ave.	486		122

Mission (1)	284		36
Hodgenville, First	476	4	150
Owensboro, Hall St.	475		
Erlanger	473		85
Ashland, Unity	472		89
Danville, First	465		137
Missions (2)	136	1	39
Middlesboro, First	463	3	146
Princeton, First	462		
Covington, Southside	455		
Shively	454	3	85
Mission (1)	78		
Florence	445	1	74
Nicholasville	438	12	131
Lexington, Porter Memorial	433		109
Corbin, First	428	1	92
Lou., Farmdale	426	1	113
Mission (1)	90		42
Evansville, Calvary	409		159
Owensboro, Buena Vista	404		147
Danville, Lexington Ave.	402	5	66
Mission (1)	53		
Lebanon, First	400		108
Mission (1)	113		64
Lou., Beth Haven	396	1	145
Versailles	388		78
Richmond, First	385	3	97
Hima, Horse Creek	379		
Ludlow, First	374		118
Lou., Shawnee	374		98
Hazard, First	370		60
Walton, First	369		166
Lou., Immanuel	362		1
Mt. Washington	362		101
Springfield, First	354		101
Morganfield, First	343		106
Lou., Parkland	683		163
Mission (1)	168	3	43
Hopkinsville, Second	636		193
Covington, Latonia (1)	633		157
Lou., Beechmont	629	4	119
Missions (2)	373	4	147
Newport, First	599	1	
Missions (2)	142		
Glasgow	563		115
Missions (2)	168	1	
Henderson, Immanuel (2)	535		71
Ashland, First	514	1	119
Mission (1)	32		
Lexington, Grace	713		289
Missions (2)	111		

Elizabethtown			
Severns Valley	713	2	161
Missions (2)	74		
Somerset, First	702		
Mission (1)	52		
Lou., Beechland	696	1	176
LaGrange, DeHaven Mem.	339		76
Mission (1)	37		
Campbellsville			
Pleasant Hill	336		133
Lebanon Junction	335		116
Lexington, Felix Mem.	327		90
Shepherdsville (1)	324		86
Paducah, Twelfth St.	322	4	120
Danville, Gethsemane	321	1	156
Sturgis, First	321		75
Franklin, First	316		86
Mission (1)	44		26
Ashland, Pollard	315	4	102
Mission (1)	55		
Lou., Beechwood	305	4	90
Valley Station	302		69
Greenville, First	299		139
Ft. Thomas, First	296	4	68
Mission (1)	69	1	
Frankfort, Crestwood	293	8	109
Middlesboro, East			
Cumberland Ave.	292		58
Benton, First	281	2	112
Hawesville	280		102
Middletown, First	280		89
Marion	276		78

(Continued On Next Page)

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**Morton Joins Midwestern Seminary Faculty**



William H. Morton

Dr. William H. Morton, well known archaeologist and former professor of Biblical archaeology at Southern Baptist Seminary, has joined the faculty of the newest seminary of Southern Baptists, Midwestern Baptist Seminary of Kansas City, Missouri. The new school opens classes for the first time this fall.

Dr. Morton is a native Missourian. He received his training at Southwest Baptist College in Bolivar, Missouri, Southwest Missouri State College, Springfield, Missouri, Southern Seminary and the University State College, Springfield, Missouri, Southern Seminary and the University of Chicago. He also did graduate research in the American School of Oriental Research in Jerusalem and was chosen as director of this school for the 1954-55 academic year.

He was married in 1945 to Thelma Elizabeth Sorrow. William Breckenridge and Frederick Marcus are the two sons of the Mortons.

**SUNDAY SCHOOL AND TRAINING UNION (Continued from page 12)**

Williamson, East			
Williamson	260		71
Mission (1)	49		33
Campbellsville, South			
Campbellsville	257		81
Sonora	254		117
Cold Spring, First	247		106
Owensboro, Lewis aLne	246		105
Mt. Vernon, First (1)	243		48
Hazel	243		
Carrollton, First	232		53
Providence, First	223		44
Perryville	217		111
Owensboro, Crabtree Ave.	211	1	57
Owensboro, Seven Hills	211		51
Falmouth	203		
Mission (1)	24		
Lou., Baptist Temple	201		70
Mission (1)	154	2	89
Owensboro, Wing Ave.	200	1	69
Bowling Green, Glendale	178		102
Covington, Ashland Ave.	169		56
Frankfort, Thorn Hill			118

**Southeastern Receives Full Accreditation**

By BEN C. FISHER

Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, received full accreditation at the annual meeting of the American Association of Theological Schools.

The Association is composed of theological seminaries engaged in education and training for the Christian ministry. Accredited members are those schools that are listed as such by the Commission on Accrediting after a rigorous examination of academic standards.

Southeastern has been an associate member of the American Association of Theological Schools since 1954 and has completed the customary period of probation.

Today's action means that Southeastern Baptist Theological Seminary, founded only seven years ago, is academically now on par with major theological schools in America.

In commenting on the report of the Commission on Accreditation, Southeastern's President S. L. Stealey said, "I am deeply grateful for the dedicated effort over these past several years on the part of the faculty, trustees, and administrative officers to achieve this goal, and I am especially grateful to our Southern Baptist people for their pray-

ers and for the financial support which they have given us through the cooperative program of our Convention."

Southeastern Seminary was organized in the fall of 1951, and began its development on the old Wake Forest College campus, which was purchased by the Southern Baptist Convention for \$1,600,000 after Wake Forest decided to move to a new home in Winston-Salem.

Since that time the Seminary has spent more than \$1,000,000 in repairs, in the construction of two new buildings, a library and cafeteria, and in the completion of the chapel, to be dedicated in September. During this period the faculty has grown from 4 to 28 and the student body from 86 to more than 600.



James G. Pickens, new pastor of West Broadway Baptist Church, Louisville, who assumed his new duties June 1. He comes to Kentucky from the pastorate of the church at Grundy, Va. Formerly he was associated with Dr. E. F. Estes, recently retired, as associate pastor of West Broadway in charge of its North 42nd Street Mission, now a church.

J. W. Hickerson, retired Baptist preacher now living at 936 S. Clossner St., Edinburg, Texas, writes that he has known all the editors of the Western Recorder, beginning with Dr. T. T. Eaton, down to the last two. He was born and reared near old Brandenburg, Ky., and joined the Salem Baptist Church in Meade County. He was the first to be ordained to the Gospel ministry by the Salem Church, but in subsequent years they have sent out about 20 preachers. Brother Hickerson remembers when they ordained three at one time. He preached his first sermon at Salem Church the first Sunday in January, 1900. He says he has been reading the Western Recorder about 71 years. His father was taking it when he was a boy. Brother Hickerson was 80 on March 16.

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## Two New Faculty Members Named At Georgetown College

By KENNETH C. FENDLEY

GEORGETOWN, Ky. — Two new faculty appointments were announced today by Dr. Henson Harris, administrative vice president of Georgetown College. Prof. Henry Lindsey has been named acting head of the Speech Department and Miss Delpha Howland has been appointed assistant dean of women and instructor in religious education.

Mr. Lindsey comes to Georgetown College from Virginia Interment College, where he held the position of director of development. Prior to his work with the Virginia school, Mr. Lindsey taught speech and drama courses at Howard College, Birmingham, Alabama; and served as assistant professor of communication for the U. S. Air Force.

The Louisiana native is a graduate of Ouachita College in Arkansas. He received his Master's Degree from L. S. U., and has completed much of his post-graduate work at the University of Den-

ver. He is author of three royalty plays, Call Me Penny; Forever Judy; and Mr. Sweeney's Conversion.

Miss Howland, student counselor at Salem College, Winston-Salem, N. C., will assume her duties at Georgetown the second session of summer school. She is a graduate of Stetson University. She holds a Master's Degree from the Woman's College of the University of North Carolina, Greensboro. She will also supervise the counseling program for Rucker Hall, the principal women's residence at Georgetown.

►The Harrodsburg Baptist Foundation in its recent annual meeting reported a total endowment of \$4,430 and an annual income of \$164. According to the provisions of the Foundation, the income was distributed to the Baptist children's homes of Kentucky, ministerial and missionary education and the Harrodsburg Baptist Church. Officers for the Foundation in the coming year are Ott Elliott, president; Charles S. Matherly, secretary and Otto Redwitz, treasurer. The Harrodsburg Baptist Foundation has shown steady growth since its incorporation several years ago.

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►Black Grove Church, Ohio Valley Association, ordained Everett Cowan and Bernard Musgrave as deacons June 15. Frank Mitchell was moderator and interrogator; James Gold, clerk; C. S. Bratcher preached the ordination sermon, Fred Beabout presented the certificates; and Charles Brown pronounced the ordination prayer. Also taking part on the council and ordination were: V. G. Waggoner, Charles Daniels, Raymond Hazel, James Oertwig, Curtis Brown, Elvis Holt, Delmar Rich, A. R. Hammack, Lowell Hurley and Doyle Hinton.

►The Hi-acres Baptist Chapel, mission project of the Grace Baptist Church, Lexington, recently had 115 in Sunday school and 78 in Training Union. This mission is only eight months old and makes use of the basement of one of its member's homes for worship services and the basements of four other homes for Sunday school space. A living room and two garages are also used for meeting spaces of the Hi-acres group. Future plans call for the purchase of suitable property for the construction of a much needed building.

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