

Western Recorder

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THIS WEEK

The Future of the
Carver School

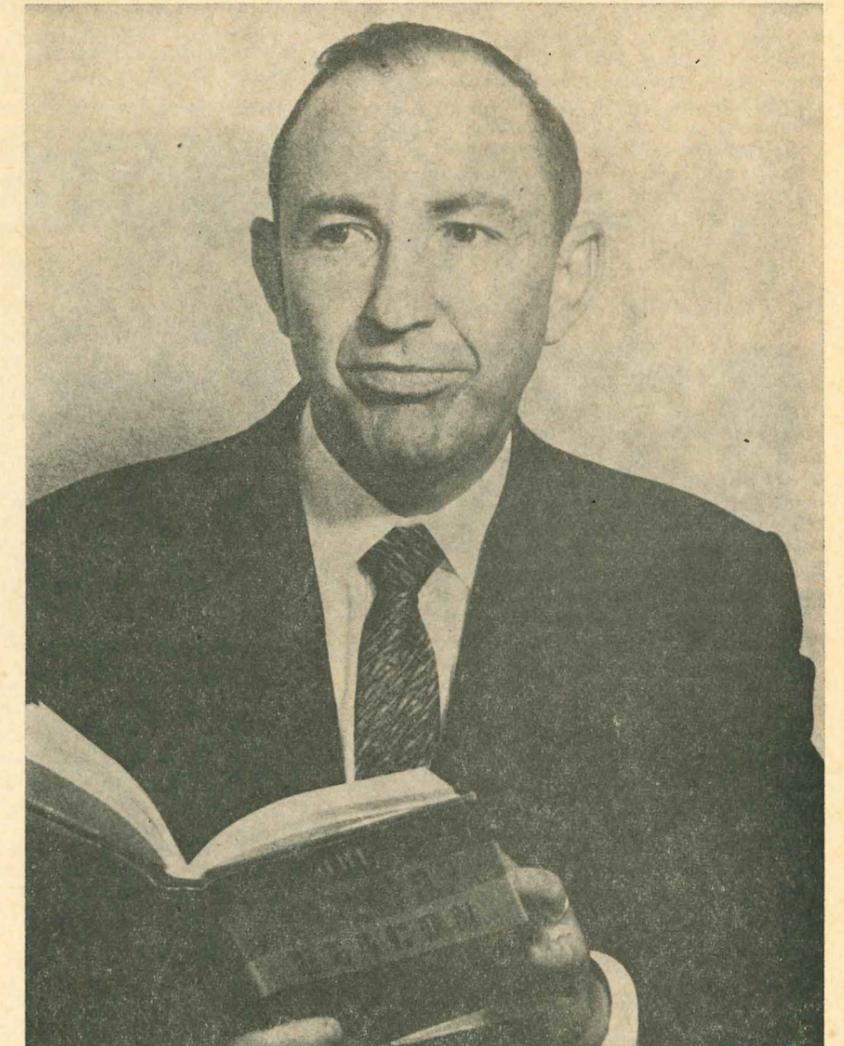
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Dr. Robert E. Naylor, preacher extraordinary and pastor of the Travis Avenue Baptist Church, Fort Worth, who is the new president of Southwestern Baptist Theological Seminary, also in Fort Worth, succeeding the late Dr. J. Howard Williams.



GLEANINGS FROM THE FIELD

REVIVALS

► Joe L. Orr, West Maryville Church, Maryville, Tenn., assisted Pastor T. A. Thacker in a revival at Memorial Church, Murray, Ky., recently. At the conclusion 12 persons were baptized, 11 moved their membership and 18 rededicated their lives in decisive commital.

► Calvary Baptist Church, Rt. 1, Corbin, was recently led in a revival by Lynn Mays, pastor of the Poplar Grove Baptist Church also in the Corbin area. There was a total of 16 decisions; 11 professions of faith; 3 by letter; and 2 rededications. Also in the weeks following the revival the Sunday School average has increased from the high sixties to over 100 and an average of two additions per week. Calvary's pastor, Harold Mauney, is a Corbin native and a senior at Georgetown College.

CORRECTING MAILING ADDRESS

► Heretofore persons sending in Sunday school and Training Union attendance records to the Western Recorder have been mailing them to Box 2126, Louisville 1, Ky. That box has now been discontinued, so we are asking our friends to address all our mail to Western Recorder, Kentucky Baptist Building, Middletown, Ky. It is also a good time to remind our friends again that our mail should no longer be addressed to 127 E. Broadway, Louisville, Ky., our old address. This applies to all mail for the General Association of Baptists in Kentucky and its Executive Board, and the Sunday School, Training Union, Woman's Missionary Union, Brotherhood, Foundation, Relief & Annuity Board, and all departments.

BINKLEY BECOMES DEAN

► President S. L. Stealey has announced that Dr. O. T. Binkley, professor of Christian sociology and ethics at Southeastern Baptist Theological Seminary, Wake Forest, N. C., has been made dean. Before going to Southeastern some years ago he held a similar teaching position with Southern Seminary in Louisville.

CHANGES

► William C. Pack has moved from the pastorate of the Licking Valley Baptist Church to the Second Twelve Mile Baptist Church. Both of these churches are in Campbell County Association. Brother Pack's new address is Route 1, Butler, Kentucky.

► First Baptist Church, Hodgenville, announces the resignation of Bob Crutcher as minister of education. Mr. Crutcher went to Hodgenville on March 30, 1957. He was the first minister of education ever employed by this church. He served two other churches prior to going to Hodgenville, the First Baptist Church of Springfield, Ky., and Evans Baptist, Evans, Georgia. Brother Crutcher is moving to the Southern Seminary campus for his last year of seminary work.



The Bruner's Chapel Baptist Church, Harrodsburg, has called Ed Foley, of the Salem Baptist Church, Cave City, to be its pastor. Native of Russell Springs, he is a graduate of both Georgetown College and Southern Seminary. His first full time church was at McKinney, Ky. His second was the First Church, East Bernstadt. He and his wife have two children, Larry B., age 11, and Sharon Ann, 9.

NAMED FOR PRESIDENTS

► The Trustees of Furman University, Greenville, S. C., have voted to name four of their dormitories and the main classroom building on its new campus for five past presidents and a former trustee. The four former presidents honored are: Charles Manly, Edwin McNeil Poteat, William J. McGlothlin and Bennette E. Geer. Geer is the only former president now living, and he is to share the dormitory honor with his brother, John M. Geer, a former trustee. The classroom building is being

named for the institution's first president, James C. Furman.

MISS DODSON BACK HOME

► Miss Flora Dodson, emeritus Southern Baptist missionary to China and Hong Kong, has recently returned to the States. Her address is 706 E. Mt. Vernon St., Somerset, Ky. Miss Dodson is a native of Monticello, Ky.

Western Recorder

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

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THE FUTURE OF CARVER SCHOOL

By DR. NATHAN C. BROOKS, JR.

Since the Southern Baptist Convention took ownership and control of the Carver School of Missions and Social Work in Chicago, in June, 1957, two major steps have been taken by the Trustees: (1) A planning survey has been authorized made by Booz, Allen and Hamilton, management consultants; and (2) A new president for the school has been named who is committed in principle to the survey findings.

Here are some of the things discovered or recommended by Booz, Allen and Hamilton in their report:

1. Trained workers are needed constantly by the institutions and agencies which Southern Baptists have established to help them "to bring men to God through Jesus Christ." (Children's homes, homes for the aged, hospitals, rescue missions, good will centers, camps and assemblies etc.) There is a growing and unmet need for adequate training for such workers. A minimum of seventy persons a year are needed now, "exclusive of the requirements on home and foreign mission fields, and outside the denomination."

2. No college, university or seminary among Southern Baptists offers a graduate program of study leading to the professional social work degree. It is not expected that any of the seminaries will enter the field.

3. The denomination's needs for persons well trained in social work and advanced and specialized missions training can best be met if Carver School of Missions and Social Work continues, improves, and expands its present program. Since it is the denomination's only school of this kind, it has special responsibilities to do outstanding work.

4. To afford the training needed, Carver School must achieve full accreditation. This is being sought initially from the Southern Association of Colleges and Secondary Schools. It will be sought later from the Council of Social Work Education. In the process, the possibility of a future working affiliation with Georgetown College will be explored.

5. Three graduate degrees will be offered: A Master of Science in Social Work (M.S.S.W.) (three years); an M.A. (two years, with a major in Church Social Service); and an M.A. (two years, with a major in Missions).

6. Three other programs will be offered by the school:

- a. A research program of an applied nature;
- b. An undergraduate program offering sixty units of senior college work, leading to a bachelor's degree (essential for accreditation); and

c. Special denominational service (summer training programs for institutional employees, assistance in schools of missions, participation in in-service training and orientation programs for missionaries, etc.)

7. The program at Carver is being projected to graduate sixty students a year by 1963, ninety by 1970, with a total enrollment of 150 full-time students by 1963, and 200 by 1970. For 150 students, a full-time faculty of ten will be needed, exclusive of the President and Librarian, plus ten to twelve part-time faculty members.

8. While Carver School is completely independent of Southern Seminary, their adjoining campus locations call for cooperative agreements in many areas to effect economy operation. (Discussions to this end are under way.)

9. Such a unique program to meet a specialized need in the life of the denomination will call for increased support to meet required growth in both capital investment and annual operat-

ing expenditures. The projected program will be presented to the Southern Baptist Convention Executive Committee this year.

[EDITORIAL NOTE.—Dr. Nathan C. Brooks, Jr., is the new president of the Carver School of Missions and Social Work. This article gives indication of what to expect from the school in the future.]

Ohio B. S. U. Asks Help

Gene Puckett, Baptist Student Secretary for Southern Baptists in Ohio, has asked for assistance in securing a list of Kentucky Baptist students who plan to enter colleges in Ohio, New York, Pennsylvania and West Virginia. Mr. Puckett, who can be addressed at 1680 Broad Street, Columbus, Ohio, would like to have the name, address, name of school to which these students are going and the church of which they are members.

Mr. Puckett reports that due to the practice of not making a distinction between Southern Baptists and other Baptists in the matriculation practices of schools in these states, he has no way of knowing what Southern Baptists are enrolled.



A small part of a crowd at Carter Mills Mission of Trinity Church, Hopkinsville, whose meeting was held out in the open each night. Pastor Harold Waitman is seen on the right. In this meeting there were 25 professions of faith, among them being a Methodist, a Catholic native of Philippines, a retired major of the army, and a man 87 years old. Evangelist W. K. Wood, Ashland writes: "The church is going forward on all lines. This will be their greatest year in baptisms. When Brother Waitman came here seven years ago, the total offerings were \$3,075.00. They put on the Forward Program of Church Finance and their offerings are more than six times that amount. They are completing an educational plant that is a credit to any church. It will be equipped with a modern nursery, beginner and adult departments. They were wise to get the advice of the architect of the Sunday School Board. They plan a new 48x90 auditorium for the near future. You can be sure they will put on the Forward Program of Church Finance again this fall." The membership in 1951 was 148; now it is 400.



DALEY OBSERVATIONS

Holding The Line

The present generation faces a multitude of problems. Some of these are age old while others have slipped in so gradually during our own generation as to be remindful of the proverbial camel who eventually took his master's entire tent after beginning with his nose inside.

Because of their constant exposure, some of these current evils are well known. The propaganda machines keep us up on communism and the pulpits warn us of atheism and materialism, but the insidious foes which overtake us unaware are our most dangerous enemies.

Every thinking person could compile a considerable list of these and a book would be required to contain them all. Not to burden you with my entire list but simply to express one of my present concerns, let me name a current danger high on my list. *Moral laxity* which has almost completely overtaken all of us poses a grave threat to what we have considered a decent way of life.

In the realm of morals there is too much shallow thinking among us. We have two extremes. To some almost any human activity is immoral with smoking, dancing, card playing, mixed swimming and even the use of makeup being the more deadly types of moral sins. On the other hand, others believe almost anything is all right and they practice what they believe. We should recognize that morality is founded upon the nature of God, not upon the ideas of man. What men think changes from generation to generation, what God thinks never changes. From the Word of God we should construct our moral fences and hold the line right there.

Now for the sake of illustration let me mention one place where the line has given way to the quiet, gradual, insidious approach of a direct violation of God's moral law. The *fourth commandment* sets one day of each week apart for holy purposes. No decision of man as to how to use this day changes the intention of God for it.

There have been times in our own national history when we held rather rigidly to the Biblical teaching. By law man was prohibited from much activity of any kind on the Lord's Day. New England records show a sea captain returning on Sunday from a long voyage was fined for kissing his wife on the Lord's Day. I doubt if this has much Biblical support or had the Lord's sanction, but it serves to show how we have changed.

Nowadays anything done any other day is done on Sunday and some things are deliberately put off until then. Lawnmowers, washing machines, sweepers and even tractors often work overtime on God's time. Their sound has become so familiar as to be accepted by man but those who so desecrate the Lord's

Day must expect to answer to a God who said, "Remember the Sabbath day, to keep it holy."

It all began when drug stores and other essential services were made available on Sunday. Who could argue against this? Jesus approved doing good on the Sabbath. But it continued with service stations, delicatessians, etc., and now has come to used car lots, grocery stores, etc. Somewhere we passed over the line separating necessary and helpful services to unnecessary and selfish indulgence.

It began with families using Sunday for visiting friends and relatives and soon very bold sinners played golf or went fishing on Sunday. Now it's an exodus to the playgrounds, lakes, golf courses, etc., on Sunday. First the known sinner, then an uncommitted church member and last Sunday afternoon a deacon going up the lake in his boat chanced to meet his preacher coming down the lake in his boat.

It's time we go back and find that line and finding it, to hold it. Where were you last Sunday? In Sunday school? Good, then cut this out and slip it under the door of your neighbor who went to the lake. I'll give him one later to slip under yours.

Defeat Is Bitter

The defeated liquor crowd of Warren County and Bowling Green are crying the blues according to a July 27 Louisville *Courier-Journal* article. After nine months of free riding between the prohibition vote and execution of the law, when practically every legal device known was resorted to in order to keep the law from going into effect, Circuit Judge John B. Rodes signed the order for immediate closing of 28 package liquor outlets and 38 beer outlets in the town and county.

Now to hear the wets talk, one could think many in this great county are about to starve due to the loss of revenue from the liquor industry. How pathetic! It is shameful to believe anyone could think it right for this county so unusually divinely blessed with fertile soil and other resources to depend for livelihood upon man-made poison which destroys the body and damns the soul of his fellow man.

The article goes ahead to point out that an estimated 800 persons are out of work due to the closing of liquor and beer stores and the city is losing \$23,000 a year in revenue which had come from the sale of whiskey and beer licences. Thank the Lord for courageous spokesmen like Dr. Joseph R. Estes, First Baptist Church pastor, who have been quick to point out the danger of any community depending upon an immoral stimulus for business. The 800 number of unemployed is likely a gross exaggeration but, granted it is correct, these who were selling their souls for a dollar are better off without their jobs in this world, to say nothing of their welfare in the

next world. The \$23,000 revenue that came from liquor licences probably was only a fraction of the cost of the crime resulting from the sale of liquor in the county, the loss of life and other damage from drunken driving, the loss of working hours from spees and hangovers, and many other evils of the alcohol traffic.

In such a situation, character and lack of character are always revealed. For example, consider the utter characterlessness of a clothing merchant who was quoted as saying he signed the dry petition because he was afraid he would lose dry trade if he didn't. Now that business is off, he says if he had it to do over, he would vote wet since he always thought it was better to have legal liquor. "What would a

man give in exchange for his soul?" The sale of a suit of clothes?

Another lamentable suggestion of the article is that Bowling Green is expected to become a boot-legger's paradise. City and county peace officers should put an abrupt end to this theory of *Paradise* by making it a *Gahenna* for any would-be violator. Any official who would hesitate should remember it takes the same number of votes to elect new officials as it requires to vote a community dry.

Incidentally, in a recent review of the progress of prohibition in the U. S. last year, the victory of the dry forces in Warren County was ranked with one other as the two most significant dry victories in the nation. There is reason for hope for ultimate victory in this battle.

BAPTIST FORUM



OBJECTION TO "BAPTIST HERITAGE" BOOKS

Editor:

Our church is a co-operative Baptist Church. Last year we gave about \$25 per capita to missions of which about \$15 per capita was given to the Co-operative Program. We have already been recognized as an ADVANCE STANDARD Sunday school for this year. Our church earned more training awards in the Sunday school and Training Union in the last year than we have resident members. We doubt that any church in the Convention has passed the above record for co-operation. We want to go on record as being fully in accord with the entire program of Southern Baptists. We also have been teaching each new Training Union Course book as it came out BUT we are returning the "Baptist Heritage" series of study course books to the book store. We will not study them in our church and we feel that every Baptist in the Convention should know the contents of these books before they order a supply for study.

A large portion of each of these books is fine, but in three of them there are misleading and false statements to which every true Baptist will object and against which each of us should take a firm and definite stand. Our reasons for rejecting them are as follows:

1. In the book for adults, "*Our Baptist Story*" by Mr. Pope Duncan we are told that Baptists originated quite sometime after the Protestant Reformation. On page 3 of this book we find the following statement:

"However many believed that the English Reformation achieved too little. There was therefore much discus-

sion in the 17th century, resulting in dissenting groups or sects, of which the largest were the Congregationalists, the Baptists and the Quakers."

Here we are represented as a post-reformation sect.

2. In the same book, "*Our Baptist Story*," by Mr. Duncan, we are told that Baptists once believed sprinkling and infant baptism. On bottom page 9 it says (obviously a misprint):

"In numerous cases these Separatist churches became convinced that the New Testament taught either the baptism of infants or sprinkling as baptism. They therefore became Baptist Churches." [According to the publishers this is a misprint and should read "neither the baptism of infants nor sprinkling" instead of "either the baptism of infants or sprinkling."—Editor.] This statement not only accuses Baptists of being pedobaptists and sprinklers but it also makes Baptists a sect of the Congregationalists.

3. We have never been allied with the "Landmark" movement but we object to the methods used by both Mr. Duncan in his book and by Mr. Hugh Wamble in the book "*Through Trial to Triumph*" in putting the "Landmark" brand on any fundamental Baptist doctrine with which they happen to disagree. Baptists have believed in closed baptism, closed communion, the local church and Baptists' succession since times long before the "Landmark" movement began. We resent the method of branding Baptists as "Landmarkers" who still believe in these historic and Bible truths. We resent the method of intimidation, ridicule and abuse used in order to make Baptists ashamed to stand up for their historic doctrines of our faith. Read the paragraphs on "Landmarkism" on page 71 of the Dun-

can book and on page 85 of the Wamble book.

4. In the book "*Through Trial to Triumph*" by Wamble we are told on page 1 that "—Baptists appeared in the seventeenth century." We are also told on page 2 that Baptists were originally Congregationalists. It looks like a conspiracy to agree with the Methodists.

5. In the Intermediate Book, "*Baptist Milestones*," by Loulie Latimer Owens, we are told that "the name Baptist was not actually used until around the middle of the seventeenth century." See page 1. The author also implies on page 1 that the first Baptist church was organized about the middle of the seventeenth century.

6. The book, "*Through Trial To Triumph*," by Mr. Wamble, brands as false, the views of great and good men who opposed Dr. Whitsitt of Southern Seminary over these very issues, and who forced his resignation as president of the Seminary because Baptists all over the South rose up in overwhelming numbers and repudiated the theories of Dr. Whitsitt. On page 103 of the book by Wamble you will find the following statement: "—English Baptists did not baptize by immersion until around 1641." This is the very statement for which Dr. Whitsitt was forced to resign from Southern Seminary about the turn of the century. Yet our Training Union department is approving this statement and sending it out for our churches to teach to their people.

These books would have been good and useful as well as inspirational if they had admitted the ignorance of their authors about the beginning of Baptists. Or if the authors had not gone farther back than the Baptists' beginnings in America. The "Landmark" issue should have been faithfully presented as a movement against denominational methods, agencies and boards and were not unique in their Bible doctrinal beliefs. In the study of Baptist history in our church we will use such good books as "*A History of Baptists*," by John T.

(Continued on Page 9)

Touring the Holy Land Amid Gunfire

By EUGENE ENLOW

ISTANBUL, Turkey, July 6, 1958.—Probably this will be the last letter I will write you since we are now on the next to the last lap coming home. We are in flight from Istanbul, Turkey, to Brussels, Belgium. We have flown down the Marmara Sea and the Aegean Sea to Greece, not being permitted to fly over Bulgaria, which is under Russia's control. We turned north, flying over Salonika (old Thessalonica) and then, following the air corridor over Yugoslavia, we passed over Belgrade lying in a beautiful curve along the banks of the Danube River. Then we flew over the Austrian alps, bumpy and stormy, to Frankfurt, Germany, and then to Brussels. I want to tell you about our stay in Israel.

On Monday morning, June 30, we left the City Hotel in Jerusalem, Jordan, to go through the Mandelbaum Gate into Israel. This is the only entrance into Israel and it is a one way gate. Jordan will not permit anyone, not even tourists, to go from Israel into Jordan. Actually this applies to all of these Arabic countries around the Mediterranean. We were taken to the gate by our tourist agent and left with the Jordanian police and custom's officers who permitted our bags to be carried to the middle of "No Man's Land." As we walked through the gate we could see soldiers on both sides watching us with field glasses. The buildings all still bear the marks of gunfire and bombing of the 1948 war between Israel and Jordan. We waited in the middle of the circle between the two lines and an Israeli custom's police came to check our passports and a bus came to carry us on into Israel. While waiting on our passports and clearance, we saw the U.N. observer's station just about 100 yards away.

On this first day in Israel we had a general tour of Jerusalem on the Israel side which is the new area now. We saw the Tomb of King David on Mt. Zion, supposed "Upper Room," and the old walls that run along the Hinnom Valley to Ophel, or David's old city. In the afternoon we went to the village of Ein Karem, the traditional birthplace of John the Baptist.

Then we went to the brand new Hebrew University on the outskirts of Jerusalem, just across the road from the "Exhibition For the Tenth Anniversary of Israel." The new university is being built from the ground up. The buildings are ultra-modern design. There is a strong room where we saw copies of the Dead Sea Scrolls. We had seen other copies in the National Museum on the Jordan side. The Scroll of Isaiah was on display at the Exhibition Hall and the Scroll of Habbakuk is on display

now at World's Fair in Brussels. We had been to Qumran and had gone into the caves where these Dead Sea Scrolls were found by a beduin. The hills on which the University and Exhibition were placed were hills of solid, jagged outcroppings of limestone rock. These rocks have all been dynamited out and used in the construction of the buildings. Thus the grounds are now beautifully landscaped.

The Exhibition gave vivid accounts of the aggressive development of Israel in the last ten years. Regardless of whether one agrees with the political situation concerning Israel, it must be recognized that Israel has done a miraculous job in claiming the land for agriculture, industry, and general development. When one crosses the border at the Mandelbaum Gate at once he finds the scene changes. He finds a different attitude with the people, and the country takes on a prosperous look.

On Tuesday we made a trip into southern Israel and the Negeb area, going down to Beersheba and then back up the coastal plain. We were all amazed at the modern buildings and tremendous growth rising out of the desert as water, and initiative had been put together. Israel now irrigates the whole country from the northern springs around Lake Huleh and then from the Upper Jordan River.

At lunch in Beersheba I met Rabbi J. J. Gittleman, who is Rabbi of Temple Adath Jeshurun in Louisville. He and I had planned to meet at Telaviv, and we were happy to run into each other at Beersheba. He was traveling with a group who had come to Israel for the celebration of the Tenth Anniversary. After Beersheba, we passed through the area of Samson, the territory of the Philistines, Lachish, the Gaza Strip, Ashkelon (Zephaniah, Amos, Jeremiah), and returned to the modern city of Tel Aviv.

On Wednesday, July 2, we went north through the historic Megiddo Pass and the Valley of Esdraelon to Nazareth. At each point we read the Biblical accounts. At Nazareth we saw what was supposed to be the area of the childhood home of Jesus. There we saw Mary's well, the only source of water for the city, and then went to visit our Southern Baptist Mission Station there. Here we met Dwight Baker, the missionary, and some of the staff. He spoke of the history of the mission. We met the assistant to Brother Baker, Brother Yousef who had been converted under Dr. H. Leo Eddleman's ministry here when he was the missionary at Nazareth. The attractive church and school made us proud of this Baptist work. But, oh, how our hearts were burdened for the

need of more workers to assist here, and elsewhere in the Middle East.

From here we went to Tiberias, and Capernaum on the Sea of Galilee. We went swimming in the Sea of Galilee at the point of Capernaum. There is nothing now at Capernaum except the ruins of a Hebrew synagogue where Jesus probably preached. Along the near hills, we saw the points where tradition says that Jesus fed the 5,000, and locates the Mount of the Beautitudes. Both of these places have churches built here to continue the traditional locations.

One of the most interesting occurrences of our trip came next as we went to Hazor, the ancient site of the city that Joshua conquered and Solomon and Ahab later rebuilt during their reigns. While we were looking at the ruins of this city, the largest of all the ancient cities of Israel, we heard artillery firing and saw flashes of fire across the valley at the base of a mountain. Our guide told us that this was the Syrian border at the southern tip of Lake Huleh. It was nearly dark, yet we could see plainly the flashes as the firing continued and hits were made. This was the location of several serious border incidents between Syria and Israel.

Our guide told us he had fought for Israel in Israel's War for Liberation in 1948. We could see Syria's trenches around the mountain side. To our left just on top of the mountain was Lebanon's border. As we drove back to Haifi after dark we met army trucks with soldiers and artillery going to the border. The next morning's newspaper told the story of Syria's firing on Israel farmers plowing along the border. Two Israeli policemen were injured and three homes destroyed by the artillery. Even though the U. N. was there, a cease-fire was not observed until darkness came to stop the shooting. The farmers were evacuated as Israel returned the fire.

Early the next morning we left Haifi to go to Lod Airport and then fly to Istanbul, on the beautiful Bosphorus. Here we touched the communist border, sailing up the Bosphorus to the edge of the Black Sea. From Istanbul, the famous old Constantinople of history, we flew 6½ hours (over Greece, Yugoslavia, Austria and Germany) to beautiful green Brussels. Here we stay three days and then on to our happy homes.

►The year 1958 is the 150th anniversary of Goshen Church, Glen Dean, Ky., it being the oldest Church in Breckinridge Association. Their Sesqui-Centennial Anniversary is being celebrated by an all-day meeting August 17, with basket dinner at the noon hour. A new educational building will also be dedicated. Mrs. Ernestine Berry, church clerk, stresses that all former members and friends are welcome.



Ground Breaking Services at Harmony Church, Grahamville (left to right): Messrs. Grey and Harper, contractors; Paul Cunningham, building committee; Virgil Tucker, chairman, building committee; H. W. Hargrove, pastor; Clifton McElya, building committee; Willard Carneal, building committee; and Marion Davis, building committee.

Harmony Baptists Break Ground In Atomic Energy Area

Harmony Baptist Church, Grahamville, Ky., was organized in 1875. The first building was erected in 1877 on the Ogdan Landing Road, 12 miles west of Paducah, Ky., in what is now the Atomic Energy Commission Plant area.

In 1917 the new and present building was erected. In April 1942 the property of the surrounding area was taken over by the government for the Kentucky Ordnance Works. Many of the families were moved out and resettled around Grahamville and Heath, Ky. The church building which was erected in 1917 was moved from its old location on the Ogdan Landing Road to its present location at Grahamville, Ky., a distance of approximately three miles.

The present membership is 370 with a Sunday school enrolment of 268.

On May 11, 1958, ground was broken for a new educational unit, 70x34, two story, which includes a three room nursery, beginner, primary, junior, intermediate and young people's departments. The young people's department on ground floor adjoining a small kitchen will serve a dual purpose. The

building will be modernly equiped, concrete block-brick veneer structure trimmed with cut stone. Modern package units of heating and air conditioning will be installed on each of the two floors. Harper and Grey of Paducah, Ky., are the contractors with a bid of \$49,000.00. Actual construction began May 12 and the expected date of completion is Sept. 1.

Plans for the structure were drawn by architects of the Baptist Sunday School Board of Nashville with specifications by Perry Foster of Benton, Ky. This is the first unit of an all new building. The completed structure will be built around two sides of the old church at completion of which the old building will be removed, leaving the new building standing in the center of the beautiful and spacious lot on the East edge of Grahamville, Ky., on Highway 358. Harry W. Hargrove is pastor, coming to Harmony Dec. 1, 1956, from Bemis, Tenn., where he served over seven years with the First Baptist Church (formerly known as Herron Chapel Baptist Church), of that city.

BAPTISTS AND "THE BULL"

By JESS MOODY

... The bull is on the way! At least, that is what the analysts of American industry are saying. They are extremely optimistic about America's future in big business.

The term "bullish" means rising economy, building, research, and optimism. "Bearish" means an economy that is on the downgrade.

They who know say that America is facing the greatest era of economic rise in her history. There are five dominant reasons for the confidence of these economic analysts:

1. **Astronomical population increases.** Arthur W. Hatch of Babson Park says "In the United States alone we are adding 45,000 customers every week

This means . . . that great new expansions will be needed—just to keep pace."

First Baptist Church must also set its sight upon a program to capture our city. Sylvia Porter, in a syndicated column that appeared in over 200 newspapers, says that "Probably 2,000,000 (new homes) a year will become a new minimum in the '60s."

The Jubilee Advance Program, our plan to build 30,000 new churches and preaching stations by 1964, will only be in keeping with what our Lord would have us do to capture this very enlarging nation of ours.

2. **Increasing inflation . . .** Since 1939 the dollar has lost half of its purchasing power. Arthur Hatch emphasizes this:

"In the 12 months ending December, 1957, it (the dollar) lost 3.1% (of its purchasing power). At this rate, the purchasing power of your dollar is automatically cut in half every 21 years!" Recently the government resumed deficit spending. The debt limit was raised 5 billion dollars. This is another inflationary step by the government and Mr. Hatch says this means "a new round of wage price hikes."

For Baptists this must mean increasing budgets, challenging building programs, and regular increases in our Co operative Program giving.

It should eliminate the queasiness on the part of churches about building new buildings or purchasing new property. It should cause us to have a new concept concerning indebtedness. What was a large indebtedness for a church several years ago is now considered insignificant. By the same token, what is considered a large indebtedness now will not be considered a large indebtedness in the future.

3. **Capital spending.** In 1958, industries will spend \$36.1 billion on capital expansion. According to Spear and Staff, investment advisors, 38% of all of the industries of the United States are planning new plants in 1959 or shortly thereafter.

4. **Increasing expenditures for research.** This is probably the most potent reason for the coming economic advances. In 1941 virtually nothing was spent on research. In 1955 industry spent \$4.7 billion; in 1956 \$6.0 billion—and in 1957, \$7.3 billion. Arthur W. Hatch says "38% of all industries will spend more in 1958 on research and development than in 1957 . . . 57% will spend the same as in 1957. Only 5% will spend less."

Baptists have done well to spend money, time, and energy in analyzing our agencies and methods. But would it not be wise to consider more far reaching analysis yet? Have we reached the pinnacle in Sunday School, Training Union, W.M.U., Brotherhood, Deacon, stewardship, and teacher training methods?

5. **The new era.** While the stone and iron age lasted for many thousands of years, the atomic age lasted only 13 years, from 1945 to 1958. Sputnik introduced the space age. While it is impossible to predict the technological advances we face, it is not impossible to predict the spiritual problems before us.

If there is no war, spiritual indifference will follow the comfort and free time brought about by new labor saving devices. If there is war, we face utter moral chaos.

In either case, modern Baptists must be greater in generosity, spirituality and evangelism than any group of Baptists in the history of time.

Truly we must experience the greatest awakening since Pentecost, or fall by the wayside.



Dr. J. Morris Ashcraft, former associate professor of Biblical archaeology at Southern Seminary, has joined the faculty of Furman University where he will be an associate professor in the department of religion. Furman is the Senior Baptist College for South Carolina. Dr. Ashcraft, a native of Arkansas, received the B.A. degree from Ouachita Baptist College in Arkansas and the B.D. and Th.D. degrees from Southern Seminary. For a while he served as pastor of Muldraugh Baptist Church, Muldraugh, Ky. Mrs. Ashcraft, the former Anna Bernice Haley, is a 1948 graduate of the W.M.U. Training School. The Ashcrafts have two children, Mark Henry and Anna Belle.

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Kentucky's O. W. Taylor Passes in Tennessee

Dr. O. W. Taylor, 73, the editor during 1933 to 1950 of The Baptist and Reflector, Nashville, Tenn., died July 7 at the Mid-Tennessee Baptist Hospital. For some years since his retirement as editor, he has been writing a history of Tennessee Baptists in collaboration with the Tennessee Baptist Historical Society. Before his death he had completed the first of the three volumes.

Dr. Taylor was a native of Calloway County, in Western Kentucky, and held pastorates in Trenton, Tenn., 1914-17; Franklin, Tenn., 1917-18; Bolivar, Tenn., 1918-20; First Baptist Church, Sturgis, Ky., 1920-27; and Halls, Tenn., 1927-33.

Dr. Taylor was another of the long line of Kentucky Baptist preachers descended from Alfred Taylor, of pioneer times, who have wrought so nobly in proclaiming the gospel.

Elizabethtown Hotels And Motels for General Association, Nov. 17-20

The time has come for expected messengers to make their hotel and motel arrangements for the coming 1958 sessions of the General Association of Baptists in Kentucky to be held at the historic Severn's Valley Baptist Church—the first Baptist church established in Kentucky and west of the Alleghenies—at Elizabethtown during November 17-20. The Kentucky Baptist Ministers' Meeting will begin the night before the opening of the General Association, meaning that those expecting to attend its sessions should be on hand Monday, November 16.

Each individual is supposed to make his own hotel or motel arrangements direct with the hostelry preferred. The following is a list of hotels and motels where accommodations may be reserved to the extent of their capacity.

- Cardinal Motel, South Dixie Highway
- Dixie View Motel, R. F. D. 3
- Elizabethtown Motel, 616 E. Dixie
- Hayes Motel, 535 W. Dixie
- Maple Motel, 506 W. Dixie
- Southern Trails Motel, South Dixie
- Shady Grove Motel, R. F. D. 1
- Burnett's Hotel-Motel-Restaurant, 536 West Dixie
- Blairs Motel, South Dixie
- Oaklawn Motel, North Dixie



Dr. John M. Lewis, former associate professor of Christian theology at Southern Seminary and Kentucky pastor, goes to Meredith College, Raleigh, North Carolina. Dr. Lewis will be associate professor of Bible at Meredith, a North Carolina Baptist College for women. Dr. Lewis, a graduate of Stetson University received, his Th.M. and Th.D. degrees from Southern Seminary. While in Louisville he served as pastor of David's Fork Baptist Church near Lexington and First Baptist Church, Taylorsville. Both Dr. and Mrs. Lewis are natives of Florida. The Lewis children are Martha Jean, John Austin and David Arthur.

Taylor Hotel & Coffee Shop, 114 West Dixie Avenue

Joplin Hotel & Dining Room, 65 Public Square

Lion Hotel, 110 North Main Street

Messengers should not wait too long to ask for reservations. The presence nearby of Fort Knox means that rooming accommodations in Elizabethtown are often in demand by military and other transients.

►Pastor Rufus B. Owens, Jr., 26, pastor of the Kuttawa Baptist Church, Kuttawa, Ky., together with his father, Rufus B. Owens, Sr., Mobile, Ala., and a relative, J. G. Riley, 38, Lebanon, Fla., were drowned in the spillway at Kentucky Dam while they were out fishing. It is thought that their aluminum boat, in which they were fishing, drifted too near the fast currents. At this writing (Wednesday, August 6) the bodies of the pastor's father and their relative have been located, but young Mr. Owen's body has not been recovered. The Kuttawa pastor was graduated from Howard College, Birmingham, Ala., in 1954 and from Southern Seminary in January of this year. Before going to Kuttawa he was pastor at Richland Church, near Owenton, in Owen County, Kentucky.

THE BAPTIST FORUM

(Continued from Page 5)

Christian; and a "Short History of Baptists," by the renowned Dr. Henry C. Vedder, until our denomination publishes books that are not biased and full of misrepresentations. We wish to be entirely co-operative but we feel constrained under God to voice these objections. With every good wish for the future success and growth of Southern Baptists and our great historic faith, I remain,

Arlington, Ky R. E. Sasser

"PARSONAGE" OR "PASTORIUM"

Editor:

So many of our Baptists call the home where the pastor lives the "parsonage." Is this the correct terminology for Baptists?

When we examine the word closely we find the word parsonage means a parcel of ground, a glebe, an offering for the parson, or a place where the parson lives. The word "parson" comes from the word "persone" or person, "director or incumbent of a parochial church."

We Baptist preachers do not keep parochial churches. Therefore, it is not correct to use the word parson when applied to a Baptist pastor. How then, could it be correct to use the word parsonage when applied to a place where a Baptist preacher lives? Baptists call our preachers "pastor," and every pastor is a bishop because we believe in local church autonomy. We Baptists have always had our Baptist distinctives.

Let's get away from the term "parsonage" and be Baptists.

Danville, Ky. J. Robert Martin

ANOTHER VOTE FOR HOME FOR THE AGED

Editor:

I was glad to see Leo W. Reigel's letter in last week's Western Recorder asking the question: "What are we Baptists doing for our old people?"

I have been thinking along the same line. I am a practical nurse doing private duty nursing. My work often takes me into various nursing homes for the aged. The plight of many old people is pitiful.

There is a great need for church sponsored nursing homes that are not run for profit. Old people away from home are like lost and frightened little children. They need "tender, loving care" as do children and those able to be up need some kind of handicraft and something to make their last days more pleasant.

Louisville, Ky. Mrs. C. E. Murphy

WESTERN RECORDER

Herman L. King Promoted To Executive Assistant

NASHVILLE, Tenn. (BSSB) — Herman L. King, superintendent of administration in the Sunday School Department, Baptist Sunday School Board, has been promoted to the position of executive assistant on the administrative staff of the Board. He assumed his new duties August 1.

Dr. James L. Sullivan, executive secretary-treasurer, announced the appointment at the semi-annual meeting of the Board July 30. The position was formerly held by the late Dr. Norris Gilliam under the title of contracts and investments counselor.

King came to the Sunday School Board in 1939 as an Extension Department field worker. He was named superintendent of the Extension Department in 1944 and has also served as superintendent of adult work. He was promoted in February, 1955, to his present position of superintendent of administration in the Sunday School Department.

Missionary-to-be Mary Littleton is Victim in North Carolina Crash

Miss Mary Littleton died Saturday, July 26, shortly after she was in an automobile crash near Pittsboro, N. C., which also took the lives of her two companions. A candidate for foreign mission appointment, she was the daughter of Rev. and Mrs. Homer R. Littleton, Southern Baptist missionary-aries in Kumasi, Ghana.

She was on her way to Concord, N. C., to visit a boy from Africa when a large trailer truck collided with the car in which she and her companions were riding.

Miss Littleton was hoping to be appointed for foreign mission service next spring. During the past year Miss Littleton had been secretary to Miss Miriam Robinson, executive secretary of the North Carolina Woman's Missionary Union. She had formerly taught school in Toccoa, Ga., Louisville, Ky., and Port Arthur, Tex., and worked in a good will center in Chattanooga, Tenn., for the Southern Baptist Home Mission Board.

Miss Littleton, who would have been 25 on August 4, was born in Toccoa. She accompanied her parents when they went to Africa in March, 1940, following their appointment by the Foreign Mission Board. Then she remained in the States when they returned to Africa in 1944 after a year's furlough.

She graduated from Baylor University, Waco, Tex., and Carver School of Missions and Social Work, Louisville.

Mr. and Mrs. Littleton's address is: American Baptist Mission, P. O. Box 118, Kumasi, Ghana, West Africa.



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KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

The Superintendent Of Audio-Visual Aids



R. E. Boatwright

Many different methods and techniques of teaching have been used in our Sunday schools. One group of methods stands out above most of the other methods. They are audio-visual methods. They are so important that a new general Sunday school officer is being recommended to promote their use. He will be known as the superintendent of audio-visual aids.

This new officer will promote the proper use of chalkboards, maps, bulletin boards, flat pictures, posters, charts, graphs, slides, filmstrips, opaque projections, and motion pictures.

There are many avenues through which he can serve. Here is a list of some of them.

1. His services will be available in the weekly officers and teachers' meetings for consultation and demonstrations of the various aids.
 2. He will provide the superintendents and teachers with regular suggestions of audio-visuals available.
 3. He will be available to assist the department superintendents in planning visualized assembly programs.
 4. He will work closely with the superintendent of training to provide training for all the Sunday school workers in the proper use of projected and non-projected aids.
 5. He will be helpful to the teachers of training courses, including preview studies in planning interesting visual presentations.
 6. He will make himself available for consultation with the Vacation Bible school leadership on materials available and visual presentations.
 7. He is the logical person to represent the Sunday school on the church audio-visual aids committee.
- As you can see, he will be a very useful asset to our Sunday school work. I'm sure you will elect a superintendent of audio-visual aids for your Sunday school when you elect the other Sunday school officers this fall.

TRAINING UNION

Executive Officers of Rockford Lane Training Union

By JAMES WHALEY



Pictured above are the members of the Executive Committee of the Rockford Lane Baptist Church, Louisville, Kentucky. This church was among the first in the state to complete the Honor Church Diploma for 1958.

Brother Bob Collings, the Training Union director, states that their story is one of growth through the leadership of the Holy Spirit and planning. During the early part of this year the Executive Committee met and set goals for the coming year. They then began to plan its program and achieve these individual objectives.

Five seals are necessary to complete the Honor Church Diploma. Brother Collings has this to say about each seal:

"Seal I—Youth Week—This was one of the high spiritual times in our church this year. The young people led our church to a spiritual peak with decisions being made for Christ in all of the preaching services.

"Seal II—Standard Unit—We have maintained a standard Training Union for each quarter. Our executive committee and officers' council meetings are continuing to hold interest even through the summer months. We have almost half of our departments standard and hope to add at least two more departments by the end of this quarter.

"Seal III—Associational Events—This was one of the first events for which we received a seal. The entering of strong candidates for each of the associational events takes much patience, work, and prayer from general offices, departmental officers, and leaders and sponsors of unions. Our church was blessed to have the regional winner in the Young People's Speakers' Tournament, Miss Barbara Maupin, one of our fine young people.

"Seal IV—Enrollment—To receive this seal an increase of ten percent in the net enrollment must be reported. We set a goal for the church year of 15 percent which we have exceeded by striving for quality in our programs for good programs create interest, confidence, and enthusiasm.

"Seal V—Study Course Awards—We have had two study courses, the first one being in January and the second one in March. This second study course (on vocational guidance) was entered into by our people with such enthusiasm that we reached 40 percent of the enrollment and more with this one book. We are now having a summer home study on methods to prepare our people for the new church year in October.

"I pray that we may be able to be an Honor Church again in the year

ahead. This program is a program that, if followed aggressively, will utilize more people and develop a well-rounded training program. I consider the Honor Church Program the best thing for Training Union since the Standard of Excellence.—Bob Collings."

There is
Still Room For You
Come to the
TRAINING UNION ASSEMBLY
Next Week at
Cedarmore

WOMAN'S MISSIONARY UNION

Introducing New WMS - YWA Director

By MRS. GEORGE R. FERGUSON

We are happy to announce that Miss Nina Redmon Martin, of Louisville (Beechmont Church) began her work as WMS-YWA Director for Kentucky Woman's Missionary Union August 1.



Miss Nina Redmon Martin

Miss Martin is well prepared for this important work by both training and experience. She is a graduate of Wake Forest College, Wake Forest, N.C. (BA, 1951) and the School of Religious Education of Southern Baptist Theological Seminary (MRE, 1955). During her college days she was a member of Phi Beta Kappa—National Honorary Scholastic Fraternity; Sigma Pi Alpha—National Honorary Modern Language Fraternity; Euzelian Literary Society; Woman's Government Council; president, Johnson Dormitory; Continuity Staff of the college Radio Station WFDD. Be-

tween her college and seminary days she served as a public school teacher at Valley High School in Jefferson County, Louisville, and as secretary at the WHAS Radio Station in Louisville. She was secretary-treasurer of her graduating class at the Seminary. She served as a summer missionary with the Home Mission Board in 1954, working with the Spanish-speaking (Mexicans) in San Pablo, California.

Since her graduation from the Seminary she has served as director of religious education at Calvary Baptist Church in Roanoke, Virginia, and comes to us from the First Baptist Church, Columbia, Tennessee, where she has served as director of religious education for the past two years.

We are confident that the work of Woman's Missionary Union in Kentucky will grow and develop in an unprecedented way as Miss Martin gives of her talented and consecrated leadership in the work of these two closely allied organizations in the work of Woman's Missionary Union—the Woman's Mis-

sionary Society and the Young Woman's Auxiliary.

She, with the assistance of Mrs. T. L. Bell who has been leading in the youth work so capably for the past seven months, will direct the YWA Camp at Cedarmore, August 22-24, and both she and Miss White, our new Girl's Auxiliary—Sunbeam Band Director, will be assisting with the WMU Conference at Cedarmore, August 25-29.

Young ladies, come to Cedarmore and meet our new YWA Director at YWA Camp and WMS leaders and youth counselors will want to meet her during WMU Week at Cedarmore.

Please add the names of Miss Martin and Miss White to your prayer list. Leaders of WMS, including BWC, and youth will call on them for their capable assistance in our work.

►Connie A. Dabney has resigned as pastor of Brainerd Church, Chattanooga, Tenn., and has accepted the call to become pastor of Truett Memorial Church, Denver, Colo.

MUSIC



FIFTH KENTUCKY CHURCH ATTAINS STANDARD MUSIC MINISTRY.—The First Baptist Church of Shepherdsville, in Nelson Association, becomes the fifth church in Kentucky to attain standard work in its ministry of music, as the above picture portrays. In the foreground, left to right, are: Mrs. Reba Dawson, church choir president; Mrs. Bruce V. Hartsell, organist-choir director; John E. Stottman, a member of the Church Music Committee; and Pastor Bruce V. Hartsell presenting the Award for Excellence from the Baptist Sunday School Board Music Department to the church. Members of the Church Choir are in the background. At the close of the service when the picture was taken, a young man, named Sidney Myers, publicly dedicated his life to foreign mission service in the field of church music. Pastor Hartsell says: "We are quite happy in this achievement on the part of our church music department. It has served to encourage all the members of our choirs."—By Eugene F. Quinn.

►The Education Commission of the Georgia Baptist Convention has recommended that a Georgia Baptist college, a co-ordinate college of Mercer University, Macon, Ga., be established in Atlanta. The recommendation will go to the Georgia Baptist Convention's Executive Committee September 9, after which, if approved, will be sent to the Georgia Baptist Convention in Atlanta. Atlanta Baptists are hoping to raise \$3,000,000 for this purpose.

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 3, 1958

| | S.S. | Add. | T.U. |
|--------------------------|-------|------|------|
| Louisville, Walnut St. | 1,361 | 5 | 320 |
| Missions (4) | 265 | 9 | 42 |
| Lou., 9th & O | 1,070 | 14 | 312 |
| Madisonville, First | 1,037 | 2 | 230 |
| Lou., Carlisle Ave. | 1,023 | 1 | 203 |
| Missions (3) | 261 | 85 | 85 |
| Hopkinsville, Second | 931 | 2 | 205 |
| Owensboro, Third | 924 | 3 | 257 |
| Bowling Green, First | 913 | 1 | 182 |
| Mission (1) | 93 | --- | --- |
| Mayfield, First | 891 | --- | 224 |
| Owensboro, First | 839 | 2 | 196 |
| Evansville, Grace | 829 | --- | --- |
| Harrodsburg | 813 | --- | 163 |
| Missions (2) | 80 | --- | 73 |
| Murray, First | 791 | --- | --- |
| Mission (1) | 35 | --- | --- |
| Elizabethtown, | --- | --- | --- |
| Severns Valley | 754 | --- | 165 |
| Missions (2) | 36 | --- | --- |
| Lou., Beechland | 722 | 2 | 164 |
| Lou., Crescent Hill | 698 | --- | 163 |
| Missions (2) | 132 | --- | --- |
| Glasgow | 696 | 1 | 110 |
| Missions (2) | 171 | --- | --- |
| Lexington, Calvary | 690 | --- | 181 |
| Mission (1) | 34 | --- | --- |
| Lexington, Grace | 680 | --- | --- |
| Missions (2) | 131 | --- | --- |
| Lou., Victory Mem. | 678 | --- | 193 |
| Missions (2) | 165 | --- | 78 |
| Lou., Beechmont | 639 | --- | 102 |
| Missions (2) | 387 | 1 | 150 |
| Covington, Calvary | 637 | --- | --- |
| Somerset, First | 618 | 2 | 233 |
| Mission (1) | 73 | 2 | --- |
| Newport, First | 562 | --- | 177 |
| Missions (2) | 116 | --- | --- |
| Campbellsville | 543 | --- | 180 |
| Missions (4) | 109 | --- | --- |
| Henderson, Immanuel | 536 | --- | 83 |
| Missions (2) | 104 | --- | --- |
| Covington, Latonia | 533 | 3 | 169 |
| Mission (1) | 81 | --- | 32 |
| Lou., Hazelwood | 519 | --- | 119 |
| London, First | 517 | --- | 148 |
| Mission (1) | 68 | --- | --- |
| Lou., Southside | 512 | --- | 74 |
| Mission (1) | 59 | --- | --- |
| Owensboro, Hall St. | 507 | --- | 177 |
| Shelbyville, First | 502 | --- | 144 |
| Lou., Rockford Lane | 495 | 2 | 144 |
| Central City, First | 486 | --- | 229 |
| Owensboro, Buena Vista | 482 | --- | 162 |
| Middlesboro, First | 453 | --- | 124 |
| Owensboro, Eaton Mem. | 452 | --- | 169 |
| Lou., 18th St. | 442 | --- | 120 |
| Mission (1) | 57 | 1 | 39 |
| Shively | 442 | --- | 102 |
| Mission (1) | 132 | --- | 60 |
| Beuchel Park | 441 | 2 | 116 |
| Evansville, Calvary | 440 | --- | 164 |
| Danville, Lexington Ave. | 437 | --- | 16 |
| Mission (1) | 53 | --- | --- |
| Ashland, Unity | 436 | --- | 103 |
| Danville, First | 433 | 1 | 127 |
| Missions (2) | 114 | --- | 35 |
| Lou., Bethany | 425 | --- | 82 |
| Russellville, First | 424 | --- | 130 |
| Mission (1) | 48 | --- | --- |
| Lou., Farmdale | 423 | 1 | 117 |
| Mission (1) | 95 | 3 | 43 |
| Erlanger | 404 | 1 | 73 |
| Lou., Beth Haven | 401 | 1 | 148 |
| Corbin, First | 398 | --- | 85 |
| Franklin, First | 392 | --- | 89 |
| Mission (1) | 59 | --- | 32 |
| Versailles | 389 | --- | 79 |
| Florence | 387 | --- | 57 |
| Nicholasville | 380 | --- | 95 |
| Mission (1) | 28 | --- | --- |
| Lou., Shawnee | 371 | 2 | 123 |
| Paducah, East | 371 | 2 | 100 |
| Lou., Immanuel | 371 | --- | 72 |
| Morganfield, First | 366 | --- | 116 |
| Mt. Washington | 365 | --- | 114 |
| Lou., Bethlehem | 363 | --- | 123 |
| Bellevue | 360 | --- | 74 |
| Campbellsville, | --- | --- | --- |
| Pleasant Hill | 355 | --- | 133 |
| Lou., Valley View | 353 | --- | 91 |
| Greenville, First | 343 | --- | 117 |
| Springfield, First | 339 | --- | 98 |
| Hima, Horse Creek | 337 | --- | 98 |
| Covington, Southside | 326 | --- | 78 |
| Walton, First | 320 | --- | 143 |
| Ashland, Pollard | 318 | --- | 116 |
| Mission (1) | 37 | --- | --- |
| Lebanon Junction | 315 | --- | 105 |
| Lexington, Felix Mem. | 315 | --- | 94 |
| Frankfort, Crestwood | 307 | --- | 119 |
| Scottsville, First | 307 | --- | 70 |
| Valley Station | 302 | 1 | 81 |
| LaGrange, DeHaven Mem. | 298 | --- | 57 |
| Mission (1) | 35 | --- | --- |
| Paducah, Twelfth St. | 297 | --- | 113 |

Broadman Publishes Juvenile Story Book About Lottie Moon

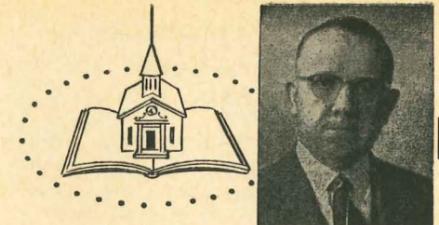
NASHVILLE, Tenn (BPN) — Broadman Press, Nashville, will release a children's story of Lottie Moon, the pioneer Southern Baptist missionary, on September 9.

Titled *Her Own Way*, the book by Helen A. Monsell is the third book in the Broadman Junior Biography Series. It is told in story form for children 9 to 12.

Her Own Way has been selected by *Christian Herald's* Family Bookshelf Book Club as a Christmas gift book, the first time a Broadman Press juvenile book has been chosen. It is also the first time the story of Lottie Moon has been told in book form for children.

►In a personal letter from Harold E. Ingraham, Sunday School Board, Nashville, he tells us of an error in the first edition of a new book, *"Our Baptist Story,"* by Dr. Pope A. Duncan, a new Baptist Training Union book for adults in the *Our Baptist Heritage* series of study course books. The error is in the sentence on page 9, seven lines from the bottom. The sentence, "In numerous cases the separatist churches became convinced that the New Testament taught either the baptism of infants or sprinkling as baptism," whereas it should have read, "In numerous cases the separatist churches became convinced that the New Testament taught neither the baptism of infants nor sprinkling as baptism." Persons owning copies of this book are asked to write in *neither* and *nor* in these two places. Future editions will correct this, but the first edition has already gotten into circulation before the error, which makes the author say just the opposite from what he intended, was discovered.

| | | | |
|-------------------------|-----|-----|-----|
| Owensboro, Lewis Lane | 296 | --- | 122 |
| Marion | 294 | --- | 71 |
| Benton, First | 291 | 5 | 121 |
| Ft. Thomas, First | 290 | --- | 76 |
| Mission (1) | 57 | --- | --- |
| Middlesboro, | --- | --- | --- |
| E. Cumberland Ave. | 286 | --- | 58 |
| Perryville, Beech Grove | 285 | 14 | 165 |
| Sonora | 284 | 1 | 125 |
| Hawesville | 284 | --- | 88 |
| Dawson Springs | 280 | 4 | 42 |
| Middletown, First | 256 | --- | 82 |
| Hazel | 252 | --- | --- |
| Lou., Beechwood | 246 | --- | 68 |
| Williamson, | --- | --- | --- |
| E. Williamson | 243 | 1 | 67 |
| Mission (1) | 62 | 1 | 23 |
| Junction City, First | 241 | --- | 91 |
| Owensboro, Seven Hills | 240 | --- | 61 |
| Monticello, First | 239 | --- | 77 |
| Missions (2) | 83 | --- | --- |
| Horse Cave | 239 | --- | 64 |
| Carrollton, First | 233 | --- | 59 |
| Covington, First | 223 | --- | 127 |
| Mission (1) | 71 | --- | --- |
| Owensboro, Wing Ave. | 216 | --- | 75 |
| Bowling Green, Glendale | 208 | --- | 79 |
| Providence, First | 201 | --- | 43 |
| Lou., Baptist Temple | 197 | --- | 68 |
| Mission (1) | 163 | --- | 75 |
| Covington, Ashland Ave. | 122 | --- | 60 |
| Frankfort, Thorn Hill | --- | --- | 101 |



SUNDAY SCHOOL LESSON

By H. C. Chiles

August 17, 1958

JUSTICE TO MINORITIES

Inasmuch as minority groups are frequently the victims of grave injustices, it is well for us to have a lesson devoted to the study of the proper treatment of them at the hands of Christians and good citizens. God wants His people to have a vital concern for the welfare of these minority groups.

Leviticus 19:33-34.

God's command to the Israelites to be kind to strangers is frequently repeated in the Pentateuch. The Israelites had been in Egypt and knew what it was like to be away from home and in a strange land where they were subjected to persecution and abuse. Remembrance of the treatment which they received there should have prompted them to treat all strangers with the utmost consideration. They were obligated to refrain from taking undue advantage of any who had not been born among them.

Home-sickness, discouragement and various other trials beset a person who is seeking to adjust and to get established in a strange land. Anyone who has traveled much knows how lonely it is to be in a strange place away from friends and loved ones. At such times a friendly greeting is appreciated very much. Christians should be mindful of the strangers within their midst and constantly seek to be the blessing to them that God would have them to be. It is well-pleasing to God when Christians do not wrong strangers either by neglect or by action but treat them as natives and love them as they love themselves.

Deuteronomy 24:14-15.

From the earliest times God was very careful to stipulate certain principles and regulations for employers and employees. One principle which He taught is that it is right that some should possess wealth and that others should work for them. Inasmuch as all do not have equal ability to handle wealth, those who finance honorable business enterprises are entitled to be recognized as the benefactors of those who are employed in them. Both employer and employee have their place in the plan of God. It is His will that both shall be governed by the principle of considerateness. Neither has any right to exploit the other.

God's word positively forbids an employer to oppress an employee. The fact that an employee is poor and needy

never justifies an employer taking advantage of him in his helplessness. Each must deal justly with the other. After all, both are fellow-citizens and perhaps fellow-Christians and should be treated as such by each other. Neither is permitted to take advantage of the other. In the event of such, the cry of the injured will ascend to God. Honest labor is honorable. God's Word does not rebuke those who hire others to work for them, but it does denounce the sin of oppressing the hireling. God expects an employer to respect and to show consideration for those who labor for Him.

Most evils in the industrial realm can be traced to greed and to godlessness. What a pity that so much of modern industry has degenerated into a grim struggle between those who work and those for whom they labor with each trying to squeeze out of the other as much as possible! But, all greed is sinful whether it be in the employer or in the employee.

Matthew 9:9-13.

Shortly after Christ had healed the palsied man, He went out of the house in which He performed this miracle, started down through the official quarter of the town and found Matthew at his post at the receipt of custom.

This despised business depended upon the willingness of some renegade Jews to sell their services to the Roman conquerors. Matthew had sold himself and all that a man thinks worth while for the opportunity of making money by this means. In so doing he turned his back upon his people, his religion and his honor for the sake of money. If he had possessed much self-respect or if he cared much for public opinion, he would not have accepted this unpatriotic and ostracized position. As a publican he was despised by both Jews and Gentiles. All thought him a despicable, contemptible renegade.

The way in which the Master spoke those two words, "Follow Me," and the look of love in His eyes caused Matthew to know that he should follow the Saviour at once. Christ was not calling him to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship and to sacred employment. That call involved the sacrifice of a lucrative post, the surrender of his ill-gotten gains and the forsaking of his worldly interests and former manner of life.

Although Christ used no persuasion, made no promise and offered no inducement, there was no hesitation whatever on Matthew's part. Instantly, unhesitatingly and resolutely, without a single question or without waiting to gather up his money or to sell his possessions, he forsook all, arose and followed Christ. His surrender to Christ was instant and complete.

No fact in the New Testament was established more convincingly than that Christ was the friend of sinners. He was the greatest Person Who ever lived on this earth, but at the same time He was the best friend sinners have ever had. Turning from the self-righteous to the unrighteous, Christ frequently ate and drank with people of questionable occupations and even notoriously bad character. His conduct in associating with such people was regarded as scandalous by the Pharisees and religious leaders, but Christ did so in order to save, transform, elevate and use them. He compared Himself to a physician who does not visit the healthy but those who are ill.

John 4:39-41.

Because of the bitter animosities between the Jews and the Samaritans, they did not have anything to do with each other if they could avoid it. Therefore, the disciples were astonished when they returned and found Christ engaged in conversation with a Samaritan woman. She accepted Christ as her Saviour, whereupon her soul was saved and her life was transformed. In her joyous excitement she hastened back to her village and gave a glowing testimony of what Christ had done for her.

A goodly number of the Samaritans believed sufficiently in the woman's testimony that they went to Jacob's well to see and to hear the One Who had done so much for her. After hearing the Saviour in person, they besought Him to remain in their midst a while longer. In response to their urgent request, He tarried for a couple of days. During that time, many others received Him as their Saviour, and He completely satisfied their thirst for light, life, liberty and love.

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Sam Hill, Jr., and Claire Cohen to Wed

Of interest to many Kentucky Baptists, and especially many Georgetownians, is a recent announcement of the forthcoming wedding of Sam Hill, Jr., and Claire Cohen. The wedding is to take place on August 22 at 7:30 p.m. in the First Baptist Church, Mt. Sterling, Kentucky.

Miss Cohen is the daughter of Mr. and Mrs. George Cohen of Mt. Sterling and Mr. Hill is the son of Dr. and Mrs. Samuel S. Hill, Sr., Versailles, Kentucky. Dr. Hill, Sr., was formerly president of Georgetown College.

Since completing Georgetown College, Sam, Jr., has graduated from Southern Seminary and studied for a year in England on a Rotary scholarship. At present he is preparing to complete his Ph. D. degree in the graduate school of Duke University. He expects to be graduated in the spring of 1959 and has already accepted a teaching position in Stetson

University, senior college for Florida Baptists. Before going to England, he served as pastor of the Burlington Baptist Church, Burlington, Kentucky, and and has continued to supply various Baptist pulpits while doing graduate work.

Though both are graduates of Georgetown, it is understood that Miss Cohen and Mr. Hill became reacquainted on a Greyhound bus.

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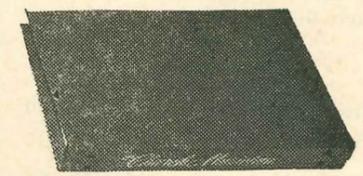
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Prominent Nigerian Visits the Kentucky Baptist Building

Mr. Ayo Bello, publicity official, Northern Regional Information Service, Kaduna, Nigeria, was a recent visitor at the Kentucky Baptist Building. Mr. Bello is a participant in the Foreign Specialists' program of the International Exchange Service of the United States State Department and is currently touring the United States.

Mr. Bello's professional interests lie in publicity and information releases used by local and foreign news media. He accompanies government officials and reports their activities through news media, and is an editor for a publication giving information about Nigeria.

Mr. Bello is also a Nigerian Baptist minister and a graduate from the Baptist Theological Seminary affiliated with the Southern Baptist Seminary in Louisville and located in Ogbomohso, Nigeria. He has served as a Nigerian pastor and also as associate editor of *The Nigerian Baptist*.

Mr. Ashley Cox, publicity director of Southern Seminary and Mr. Badgett Dillard, director of administrative services at the Seminary, accompanied Mr. Bello on his tour of the Kentucky Baptist Building.

Poplar Ridge, Trimble County, Celebrates Its Centennial

The Poplar Ridge Baptist Church, Trimble County and Sulphur Fork Association, observed its 100th anniversary Sunday afternoon, July 28, 1958.

Pastor Benjamin F. Loyd tells us that the history of the church was prepared by Mrs. William Worthington and was read by Merchant Colbert. Inasmuch as the church minutes and records were destroyed in a fire years ago, it was necessary to construct the history quite largely from the district association minutes and from the recollections of the oldest members and citizens.

Participating on the program were Oscar Ogdon, the patriarch of the church (though not the oldest member, for Miss Corlet Rowlett is the oldest continuous member); John Hammett, associational missionary; John Gaines, pastor at Milton; Edgar McKnight, former pastor and now pastor at Christiansburg.

Traditional dinner was held at the church. People from several states were there. Among the visitors was Chaplain E. L. Averitt, Louisville, one-time member there in his early years.

Pastor Loyd has been pastor at Poplar Ridge for slightly less than one year.

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►Dripping Springs Church, Olmstead, in Bethel Association, had a revival July 6 - 13, with Dr. Roy E. Boatwright, Kentucky's Sunday school secretary, doing the preaching, resulting in 4 additions by letter and 9 on profession of faith and baptism. Pastor Shirley De-Bell baptized 8 on Sunday night, and 2 others later. One was awaiting baptism before the meeting. Prior to the revival the church held the best Vacation Bible School it has held in recent years, with

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►Miss Mary Jane Heltsley, a student of Campbellsville College and for the last two summers a stenographer in the Kentucky Baptist Building, is to be married to Mr. Thomas Milton Richardson, a student in Southern Baptist Theological Seminary, at the Walnut Street Baptist Church, Louisville, Friday, August 22, at 7:30 o'clock, according to announcement being made by Mr. and Mrs. Shelby R. Heltsley, Moser Road, Anchorage, Ky., parents of Miss Heltsley. Mr. Richardson is a son of Mr. and Mrs. B. Omar Richardson, Tusculumbia, Alabama.



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