

Western Recorder

February 26, 1959

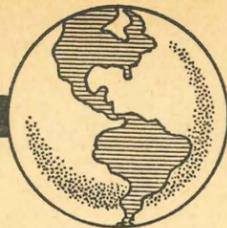
Vol. 133

No. 8

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Bird's Eye View of downtown Louisville, which may bring back memories to many who expect to come to the city for the Southern Baptist Convention, May 19-22. Since this photo was made several landmarks have disappeared and new structures have arisen, e.g., Warren Memorial Presbyterian Church, next to the old Southern Seminary at Fourth and Broadway has been leveled to the ground, and across the street, a six-story garage has been built next to the new Commonwealth Building in which the Long Run Association of Baptists has its offices. — Photo, Courtesy Louisville Chamber of Commerce.



GLEANINGS FROM THE FIELD

DEATH STRIKES

►W. Graham Scroggie, pastor of Spurgeon's Metropolitan Tabernacle, London, England during 1938-44, and well known Bible expositor, teacher and preacher, died recently at the age of 82 years.

►L. M. Winstead, long a Baptist pastor in Baptist churches in western Kentucky, died at the Owensboro-Daviess County Hospital on January 23. He had been ill for some time. He was a native of Webster County. He was born October 13, 1876.

►Deacon T. G. Stevenson died recently. The Fourth Avenue Church of Louisville, where he held his membership, elevated him to a life deacon on December 4, 1957. "He was held in high regard as a Christian gentleman," read a set of resolutions passed by his church on his behalf, "and a man of integrity, adhering to strict Christian principles which brought out the noblest and best in his fellowmen."

►Miss Helen Royalty, 83, died at the Jennie Stuart Hospital in Hopkinsville, Ky., on January 3. Though she has lived quietly in retirement since 1954, she was formerly active among Baptists in the state. She was said to have been the first court reporter in Christian County, having served in the courts of Judges John Feland and John Ermonds at Hopkinsville for more than fifty years. She spent 27 summers in Pineville as office secretary, secretary to the dean, hostess, and for 11 of those years was business manager of Clear Creek Baptist Encampment. A member of the First Baptist Church, Hopkinsville, she is survived by one sister, Miss Eva L. Royalty, also of Hopkinsville.

TO HOME BOARD

►Glendon McCullough has been elected secretary of the Personnel Department of the Home Mission Board. He will begin the work March 1, with the responsibility of recruiting and screening missionary personnel and giving guidance to prospective home missionaries in their training. McCullough, who is presently serving as associate pastor of Druid Hills Baptist Church, Atlanta, Georgia, is a graduate of Brewton-Parker Junior College, Baylor University, and Southern Baptist Theological Seminary. He has served as a pastor, Dean of Men at Baylor University, Royal Ambassador Secretary, Georgia Baptist

Convention, and professor at the Seinan Gakuin Baptist University, Fukuoka, Japan. McCullough, his wife, who is a graduate of the Carver School of Missions, and two children will continue to reside in Atlanta, Georgia, where his office will be located. McCullough was formerly R.A. Secretary in Kentucky.



James E. Conrad was ordained to the Gospel ministry recently by the Fal-mouth Baptist Church. Pastor Carl Sears presided. Sibley Burnett sang a special solo and Earl Parker led the devotional. George Harrison, Georgetown College, preached the ordination sermon, and Charles Conrad, uncle of James E. Conrad and for more than thirty years a missionary to Burma under the American Baptist Foreign Mission Board, delivered the charge to the candidate. P. E. Claybrook, Cynthia, delivered the charge to the church.

SALT RIVER CHURCH FIRE

►Sunday, February 8, the radio news came over the air from Danville telling of the destruction by fire that morning of the Salt River Baptist Church's log structure which had been in use since its erection in 1810. The members were going to church when they noticed smoke issuing from the basement. The fire is thought to have been started from an overheated furnace. The flames enveloped the log building before the Dan-

ville fire equipment could arrive. The church was organized in 1789, making it the oldest church in Boyle County, and one of the oldest in the state. James W. Highland, Lexington, a 1957 graduate of Georgetown College and at present a student in Southern Seminary at Louisville, is pastor of the congregation.

Western Recorder

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

Vol. 133 No. 8 February 26, 1959

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., acceptance 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.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

One could scarcely tackle an assignment with more reluctance and a greater feeling of inadequacy than when I come to try to tell fellow editors anything about the art of dealing with denominational controversies. Several of you are seasoned, and in some cases likely battle scarred, veterans and I indeed need to be baptized of you. For that reason I look forward to ending these remarks in time to have some sharing of views and experiences which might be profitable to all of us.

The suggestions contained in this treatment are necessarily simple and self-evident. All I know is what I personally think about the matter and what very, very limited experience has

and all of it which is important to the reader. Not to deal forthrightly with denominational controversy is to fail to discharge our ministry. At this point let me hasten to say that Southern Baptist editors have shown no cowardice but generally have walked in where angels have feared to tread. I suppose state papers provide as complete an account of our denominational controversies of the past as is available anywhere. I trust the same can be said for our day by those in years ahead who read our issues.

A final consideration in determining our attitude toward denominational controversy is the responsibility of the editor as an interpreter of denomina-

at that. This question was an extremely difficult one for me in the current Southern Seminary Controversy. And if he dares to try to interpret, how does he separate the relevant from the irrelevant, the wheat from the chaff? What is most sensational news is not always most important in interpretation.

Here we would all like a positive answer to our prayer, "Lord, make my foresight as good as my hindsight," but deadlines have a way of mocking such a prayer. For this reason our friends can say about an editorial six months or two months old, "Why any fool knows better than that" and it's little consolation to us to know that our friends would appear even bigger fools if they had had to express themselves when we did.

Another real problem of an editor in dealing with controversy is the matter of being independent enough and free enough to speak. We are all aware of the trends in Baptist journalism which have seen more and more surrender of the independence of our state papers. Certainly there are some benefits in state ownership and control of our papers but there are also some possible results that should be of concern to us.

If an editor were the employee of the Southern Baptist Convention, how far could he go in dealing with a controversy of a Southern Baptist agency or institution, especially if the airing of the controversy would result in denominational embarrassment. What controversies on a state level can an editor air if he is an employee of the State Executive Committee or Board? I have been free to deal with the Southern Seminary fuss because I'm a Kentucky Baptist employee, but what about it if I had been an editor of a Southern Baptist Convention publication? Is the day coming when freedom and objectivity will be something to remember rather than to experience? With present trends and the help of Booz, Allen and Hamilton, state papers apart from fairly tight control might be unknown.

Thomas Jefferson said, "If a nation expects to be ignorant and free, it expects what never was and never will be. . . . The people cannot be safe without information. When the press is free, and every man able to read, all is safe." A slight paraphrase might be applicable for us. "If Baptists expect to be ignorant and free, they expect what never will be. Baptists cannot be safe without information. When the Baptist press is free, and every Baptist willing to read, all is safe."

Helpful Attitudes for an Editor

Now permit me a final word on helpful attitudes for an editor when he deals with denominational controversy. I have a feeling if an editor ever reached the place where he could walk into denominational controversy with confidence, he would be a fool, but there are some

(Continued on Page 6)

The Baptist Editor and Denominational Controversy

By C. R. DALEY

[This paper was delivered by the Western Recorder editor at the Southern Baptist Press Association Conference in Savannah, Georgia, on February 4, 1959.]

taught me and the experience is so fresh as to be of little value for reflective use. What I shall say will be around three points. The first of these suggests what an editor is to do in the light of ever-existing controversy.

What to Do With Controversy

One thing is certain. So far as Baptists go, controversy, like the poor, is always with us. We were born and bred in the briar patch of controversy and, like Brer Rabbit, we sometimes seem to enjoy being thrown into briars. The question then is not whether we will have an opportunity to deal with controversy, but whether we will accept the opportunity that surely does and will exist.

It might help us to make up our mind by remembering that history teaches that not all controversy is bad nor does it ultimately produce ill effects, no matter how bad it looks at the time. On the other hand, controversy has been the womb of treasured truth and priceless possessions of our great faith. Without Nicea in 325 A.D., where would be the orthodox view of the coequality of the Son with the Father; without Chalcedon of 451 A.D., where would be the true Christ who is "truly God and truly man;" without Augusta of 1845 A.D., where would be the Southern Baptist Convention. This is to mention only three of the many well known controversies which produced good instead of evil.

In trying to decide what to do with denominational controversy we might also remember that, as editors, we have certain obligations to report the news

tional events and activity. Along with the pastor and even to a greater degree is the editor looked to by the Baptist constituency for explaining the meaning present and future of current happenings.

Problems of the Editor in Dealing With Denominational Controversy

The second consideration is the editor's problems in dealing with denominational controversy. The first and foremost problem in my mind is the role of the editor. I have just referred to the editor as a reporter and an interpreter, but how far does this go? Frankly, I need some help.

In seeking counsel from an outstanding Baptist leader when I was trying to decide whether or not to accept the invitation to try to become an editor, I was challenged with the concept of the editor as a denominational statesman. In speaking of the editor's opportunities to know and interpret Baptist life, my advisor said, "No meeting of a Baptist group of any kind is closed to an editor. He can and should walk into any meeting and hear all the discussion." Is this so? Should it be so? I'm honestly asking. Is it proper for me to sit in on any committee or sub-committee meeting? How about the meetings of college or seminary trustees? How far is an editor supposed to go? Where do his rights and responsibilities end? I wish I were certain.

Even with some understanding of his role, an editor still faces problems. For instance, how much interpretation must he attempt? Can he report and let it go



The Readers Speak

An editor often wonders who reads the paper he edits and what parts of the paper are liked and not liked. Some of these questions about the *Western Recorder* were answered in a recent study of the audience characteristics of the paper. The study was conducted by a professional survey agency and included a study of seven other Baptist state papers.

Questionnaires containing 28 questions about the paper and the reading habits of its readers were sent to 1,900 *Western Recorder* subscribers. These 1,900 readers were not hand picked, but were selected by running our entire mailing list and lifting out every eighteenth name. In response, 455 useable replies were returned and used in the analysis of the *Western Recorder*.

It was rather surprising that 317 out of the 455 readers (69.7%) said they had been a reader of the paper five or more years. This seems to say that once a person starts reading the *Recorder*, he sticks to it, but we do not have enough new readers since only 26 (5.7%) readers reported they had been reading the paper less than one year.

We were brave enough to ask for a preference rating of the main features of the *Recorder* and came up with some surprises that delighted the editor. We asked the readers to give their first, second, third, fourth, fifth, and sixth choice of the six features: Gleanings, Editorials, Forum, Department Reports, Sunday School lesson, and the Sunday School and Training Union Attendance reports.

The editorials were rated first by 127 readers (37.7%), while 122 readers (36.2%) rated them second, and 50 readers (14.8%) rated them third.

The second most popular feature was the Sunday School lesson; 120 readers (35.2%) rating the lesson first; 67 readers (19.6%) putting it second; and 52 (15.2%) rating it third.

Next in popularity was the Gleanings with 68 readers (20.8%) putting this feature first; 67 (20.4%) placing it second; and 81 (24.8%) rating it third.

Fourth in popularity was the Baptist Forum with 24 readers (7.5%) placing it first; 58 (18.2%) putting it second; and 94 (29.5%) ranking it third.

The Department reports were rated first by 17 (5.8%) readers; second by 15 (5.1%) readers; and third by 24 (8.2%) readers.

Only 3 readers (1.0%) rated the Sunday School and Training Union attendance first, while 16 (5.4%) put it second; and 28 (9.5%) placed it third.

Other questions sought to discover the thinking of readers on new features and on the editorial policies and subscription rates of the paper.

Some 309 readers (67.9%) would like a regular feature for children if space could be found. Another

385 readers (84.6%) would like a regular exposition of a scripture passage; and 373 (82.0%) would like a short devotional feature each week.

As for editorial policy, 291 readers (63.9%) said criticism of the present Baptist program and other controversial opinions should be included in the *Western Recorder*. There were 61 readers (13.4%) who said criticism should not be included, while the rest of the readers (22.7%) were undecided.

A total of 380 readers (83.5%) felt the present subscription rates are about right.

All in all, the study was a most revealing and rewarding project. The *Recorder* appreciates the cooperation of the readers in responding and will try to use the findings to produce a better paper.

The Soul Winner's New Testament

Not every good intention brings all good results. Such, in this editor's opinion, is the case of the *Soul Winner's New Testament* which is now being distributed free of charge to Southern Baptist pastors, denominational leaders, and seminary students and is on sale in Baptist Book Stores. A very generous Texas couple is providing the funds for the free distribution, and pastors are urged to introduce the *Soul Winner's New Testament* to their congregation for widespread use in soul-winning efforts.

The principle of this project is the underlining of verses of the New Testament and the chain reference plan which directs the reader from one passage to another until he has read the whole plan of salvation. This is a proven and acceptable plan used by every experienced soul winner. The first question about this New Testament comes in the editor's comments on the verses underlined. These comments are inserted in the same column with the Bible text and only a slight change in type differentiates from the verses of scripture.

This New Testament is not only advocated for use by a soul-winner but is recommended as a gift to an unsaved person to find his own way through. It is almost certain that many unlearned readers, both saved and unsaved, will confuse the comments with the text and this is extremely dangerous. In fact, it is a perfect example of ancient scribism in which the scribal notes were confused with the text and, in some instances, ultimately were incorporated into the text, thus corrupting it. Of course, this could not happen to the text today except as confusion results in the minds of individuals who use such a New Testament. Some Baptists read and regard Sunday School quarterlies as inspired, to say nothing of what they would do with comments included in the text column.

The Scofield edition of the Bible takes this same chain reference approach, but for the most part keeps comments clearly separated from the text.

Another feature of the *Soul Winner's New Testament* is the extra translation of certain key verses which follows in italics the King James translation. For the most part these verses are those in which the word "baptize" or "baptism" occurs and the word is always changed to "immerse" or "immersion."

This could be hardly regarded as a major discovery or wonderful improvement. Most scholars, Baptist and non-Baptists, agree that the New Testament word, "baptizo," means immerse and was transliterated instead of translated in the King James version. Even laymen who would be soul winners understand and can explain "immersion" as the mode of baptism without the help of changing each verse where the word appears. This would seem a worthy project for immersion regeneration enthusiasts such as the Church of Christ, but unnecessary for Baptists.

Another question arises in reference to the directions for using this new New Testament. It is assured that only 4½ minutes are needed for an adult and 12 minutes for a Junior to complete the Chain

Reference Plan of Salvation. Of course a person can be saved in the twinkling of an eye, to say nothing of 4½ minutes, but to wrap it up so neatly in a 4½ minute package seems a little superficial and smacks of the questionable methods so often used in getting decisions that have turned out not to be decisive:

The preface of the *Soul Winner's New Testament* contains some highly valuable material on soul-winning and the plan of salvation. It would seem all the editor's comments should have been confined to this section and only underlining done in the text.

A number of outstanding pastors and denominational workers has endorsed the *Soul Winner's New Testament*, but I doubt if they saw the finished product. Underlining key verses and giving directions to soul winners and prospects could be endorsed by anyone, but the way in which it is done in this case is questionable.

Surely this New Testament can be used profitably, but it should be used cautiously. We might need a man's manual on method and technique, but it need not be mixed up with God's manual.

BAPTIST FORUM



BAPTISTS NO BETTER

Editor:

I think the letter from the one who signed his name as "So Tired" in February 5 *Recorder* was completely right. If Mr. Baker will take some advice from a country boy, I think he should pray to God to help him understand other people. If Senator Kennedy is not a good American, as he seems to think, wouldn't it be right for the Catholic people to think Brooks Hays is not a good American because he is a good Baptist. My Bible says love thy neighbor, not love thy neighbor if he is a Baptist. I think we should all pray that, in trying to be a good Baptist, we not forget to be a good Christian also. When I read my *Recorder* I look for something I can tell others that will make them think the Baptist church is good. But what I have been finding is how bad the Catholic Church is. I am sure there are a lot of other Baptists that feel the same as I do—that we don't make ourselves any better saying other people are wrong.

Louisville, Ky.

William H. Cole

Answer:

You have a sweet spirit but all you say doesn't make sense. To equate the Baptist faith of Brooks Hays with the Catholic faith of John Kennedy is impossible. If Mr. Kennedy is a true Catholic, his soul is under the rule of Pope John, a man. If Mr. Hays is a true Baptist, his soul is under the rule of Jesus Christ and no man. This is a vast

difference and might affect one as an American.

You are so right in saying Baptists ought also to be good Christians. But if there is really nothing superior about the Baptist faith and nothing wrong that ought to be said about Catholicism, why not all of us call John, "papa?"

Your error is a common one. You do not see the vast difference between lovable Catholic people and the unlovable Catholic hierarchy. I find it easy to love so many fine Catholic people, but I cannot find love for the vicious ways of the Catholic hierarchy.

Editor

AN EIGHTY YEAR READER

Editor:

I have been a reader of the *Western Recorder* for eight years. I began to read it when it was much larger. Always edited by able men, the present editor is no exception. The paper, though smaller, is filled with the best of reading. It comes into the homes of my four children. I have known Brother L. J. Knoth of Kuttawa, Ky., many years. He is truly a saint, beloved by all who know him. I am in my 93 year.

Salem, Ky.

Mrs. C. R. Padon

ANSWER TO "SO TIRED"

Editor:

My dear brother "So Tired" who writes in the *Recorder* of February 5, certainly does not observe some of the

things that are happening right before our eyes, not only in regard to modern political movements, but also in regard to our Foreign Mission work.

In Spain churches that preach a pure gospel, are being closed, and religious services are being broken up by force of a people who claim that all nations and peoples should be subject to the rule and authority of one man. One-man government is Autocracy, while I as an American and as a Baptist believe in a government of the people and by the people.

In the teaching of the New Testament I find that Jesus appointed the churches and not one man to pass on things pertaining to the kingdom of God. Then in our government its greatness comes from the voice of the people—not from the voice of one man.

As to our Foreign Mission money, some of it is going to Spain and other like countries to show the people there what the truth is about freedom from sin and to implant the principles of political freedom into the minds and hearts instead of being ruled by the iron hand of Dictatorship.

I am glad indeed that no Baptist was ever classed as a Tory, neither is it on record where any Baptist has ever persecuted any one because of their faith. If I should cast my vote for a man for public office, I would first want to know how he stands on "Separation of Church and State," and 'also whether he is loyal to two flags or one.

A quotation like this does not appeal to me: "We do not propose to stop until America, or Americans, are genuinely Roman Catholic and remain so."

As a Baptist I favor giving equal rights, but my freedom is as dear to me as life, and so shall I remain.

Mayfield, Ky.

L. R. Riley

The Baptist Editor and Denominational Controversy

(Continued from Page 3)

helpful attitude with which an editor can approach controversy. None of these will be new to you.

First, an editor can work a lot better in the context of controversy if he considers himself expendable. To get into controversy can mean becoming controversial yourself and if a fellow doesn't want his boat rocked, he better stay out of the river. If an editor has retired to the editorship, he's in no position to do much about denominational squabble.

Again an editor must always be as fair as possible to both sides of the quarrel. This is not always easy. Usually there's an official side and the temptation is to stay on that side. We do well to remember that denominational programs, institutions, etc., were made for man and not man for them. Human personality and individuals are not to be sacrificed for the sake of a program.

Sometimes there is a feeling that one who objects to the accepted or official position cannot get a fair hearing in the denominational press. For instance, in the seminary fuss the dissident professors were appealed to by the secular press to give their story to the newspaper because it was the only place their side would be given a fair presentation.

Seminary Graduation Highlights Convention

LOUISVILLE, Ky. (BP)—Commencement exercises for Southern Baptist Theological Seminary here will be one of the major features on the order of business (program) of the 1959 Southern Baptist Convention. The Convention meets in Louisville May 19-22 at the Exposition Center.

The tentative suggested order of business was released by the chairman of that Convention committee, Franklin Owen, pastor, Calvary Baptist Church, Lexington, Ky.

The Convention had voted to meet in Louisville in connection with the centennial of the seminary, oldest of six seminaries operated by Southern Baptists.

The annual Convention sermon will be the address at the centennial commencement at 7:40 p.m. Tuesday. R. Paul Caudill, pastor, First Baptist Church, Memphis, is Convention preacher. Frank Morris of Savannah, Ga., is alternate.

Caudill's Convention sermon-graduation message is one of five major addresses on the order of business during the four-day Convention. Brooks Hays of Little Rock, Ark., and Washington, D. C., will deliver the Convention president's address at noon, Wednesday.

Fairness to both sides also helps keep the channels of communication open which is necessary if the editor is to get the needed information. Of course, this is not always possible.

Another helpful attitude, and the most important in my opinion, for an editor dealing with controversy is what I would call compassionate objectivity. Some would say pure objectivity, but this is neither possible nor desirable. A reporter from Japan who is a Shintoist and never heard of Christianity nor Baptists could be objective in reporting the current controversy at Southern, but I would expect little help from his report. On the other hand too much compassion may result in an editorial of sweet nothings and bland generalities. There is an objectivity tempered by an understanding and a love for the denomination and the parties involved in the controversy. With the use of compassionate objectivity one can deal with the facts and at the same time help rather than hurt and exalt the Lord rather than merely expose His servants of clay.

Finally above all an editor needs a humble trust in the One in whose service he works. Our task is such that without such a dependence upon our Lord, we are likely to hear many times, "You failed because this kind comes only by prayer."

cussion will come at 3:25 p.m. Thursday with Chairman Douglas M. Branch of Rocky Mount, N. C., presenting the report of the Committee to Study Total Southern Baptist Convention Program.

The committee made a number of recommendations concerning future organization of the Convention at the 1958 session in Houston, Tex. While many of its recommendations were adopted, some were referred back to the committee for a year of further consideration.

Two agency heads will be reporting for the first time. Since the last Convention, Robert E. Naylor has been elected president of Southwestern Baptist Theological Seminary, Fort Worth, and H. Leo Eddleman president of New Orleans (La.) Baptist Theological Seminary.

Dr. Frank Tripp will present his last report for the two Southern Baptist Convention hospitals. He retires June 1 as executive secretary and superintendent, to be succeeded by T. Sloane Guy of Birmingham, Ala. Dr. Norman W. Cox will present his last report as executive secretary of the Historical Commission. He, too, is retiring. His successor has not been chosen.

Unless an executive secretary of the Education Commission is elected prior to the opening of the Convention, the report of this agency will probably be presented by the chairman of the Commission or someone designated by him. R. Orin Cornett left the agency in January to assume a major position with the U.S. Office of Education.

The Passing of Henry E. Avery at Sonora

SONORA, Ky.—On October 16, 1958, Henry B. Avery, a faithful member of the Sonora Baptist Church, was suddenly called to his Eternal Home.

Mr. Avery served as a deacon, Sunday School teacher, Training Union leader, member of the Adult Choir, Brotherhood song leader, and member of the Associational Executive Committee. In all these capacities, he was truly faithful because he loved his Lord and his church. His devotion to Christ and the church caused all to respect and admire him.

His humble Christian spirit and loyalty to his church will remain in our memories to inspire us to greater service in His Kingdom's work.

►R. Maines Rawls, director of associational work in the Training Union Department of the Sunday School Board, Nashville, reports that the attendance for "M" Night reached 470,404, which is an increase of 16,853 over 1957 attendance.

Kentucky's David Mein Elected President at Brazilian Baptist Convention's 42nd Session

By BENILTON CARLOS BEZERRA

RECIFE, Brazil, Feb. 3, 1959.—Fifty-two years ago Brazilian Baptists gathered in Bahia to create the nation-wide Brazilian Baptist Convention. Brazilian Baptist work has since then developed into the largest growing mission field in the world. A demonstration of this fact was the forty-second annual session of the Brazilian Baptist Convention in Recife, in the Capunga Baptist Church building, on January 22-27, when 586 messengers of 204 churches from all the States of Brazil except Santa Catarina made up the Convention's representation.

The officers the convention elected were Dr. David Mein, a Kentuckian, and Southern Baptist missionary, president; Rev. Rubens Lopes, former president of the convention, first vice-president; Dr. John Filson Soren, pastor of the First Baptist Church of Rio de Janeiro [and also claimed by Kentucky], second vice president; this writer, Rev. Benilton Carlos Bezerra, alumnus of the Southern Baptist Theological Seminary, and Rev. Werner Kaschel, alumnus of Southwestern Baptist Theological Seminary, secretaries; and Rev. Antonio Dorta, professor in North Brazil Seminary, treasurer.

Doctor Mein's election for the con-

vention presidency was an outstanding demonstration of the new spirit in Northern Brazil. Recife has been a stronghold of the religious nationalistic party for several years. In 1933 there was a breach in the Baptist forces due to the so-called "radical movement." Again in 1940 there was another division on the same matter. Fortunately now the extreme nationalism has given place to a better co-operation between the nationals and missionaries. Dr. Mein's election speaks for itself. He is the first Southern Baptist missionary to be the Brazilian Convention's president in these last 43 years.

The pitch of the convention was the adoption of the Cooperative Program, similar to that of Southern Baptists, to be started this year. Previous studies had been made since 1957. It will be a great change in the Brazilian Baptist co-operative system, but we hope it will work out successfully. The Executive Board will take the charge to apply it to Brazilian needs.

A healthy and hopeful step was taken this year to dull the sharpenings in the relationship between National and Southern Baptist missionaries. It was the meeting of the Brazilian Baptist Convention's Executive Board with an

Inter-Mission Committee, made up of representatives of the Missions working in Brazil (Equatorial, North and South). The first meeting was successful and it will be followed by at least one similar meeting every year.

Next year the convention will meet January 21-26 in Sao Paulo. The preacher will be President Jose Rodrigues, of the Baptist High School, Recife.

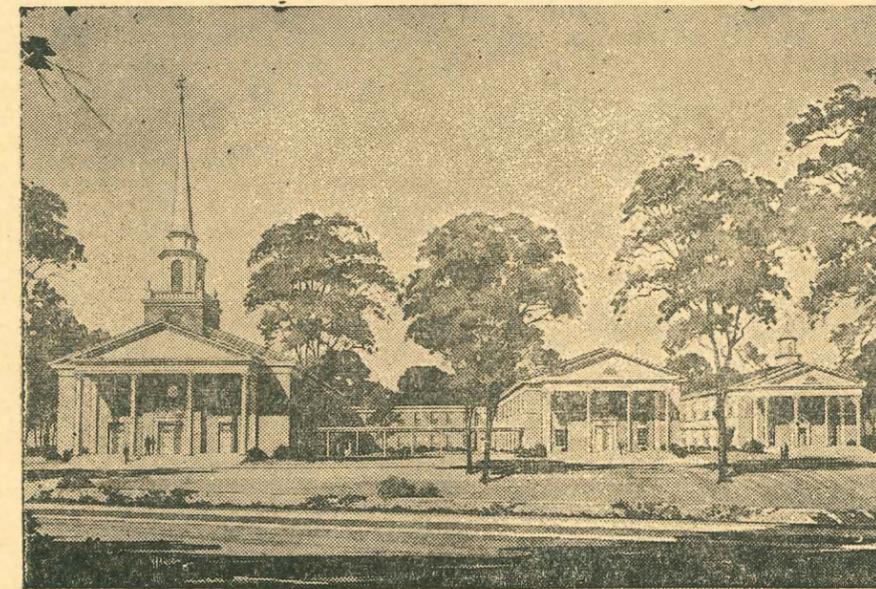
All the Brazilian Baptists are looking forward to the tenth Baptist World Alliance Congress to be held in Rio, in 1960. Preparations are being made to receive 15,000 delegates from all over the world. This conference will be a blessing to Baptist work in Brazil. Our expectations for the greatness of this event are the best.

Brazilian Baptists are growing stronger and stronger with God's help and blessings. A wide door of opportunities is open to us. Pray for us that we may take advantage of it.

►Alvin W. Davis, who was educational director at Alta Woods Baptist Church, Jackson, Miss., is now educational director for the Baptist Association in Hamilton County, Chattanooga, Tennessee.

►The tenth anniversary of Ralph S. Boris was celebrated by the Riverside Baptist Church, Four Mile, Ky., February 1, 1959. Standard Sunday school and WMU organizations have been maintained throughout the last decade. There have been 164 baptisms and 116 additions by letter, and one minister and eight deacons have been ordained. The final debt on the church property has been paid and the Lottie Moon Christmas offering was increased from \$221.28 to \$700.32. Before going to Riverside, Voris was pastor for a decade at Gray, Ky., where he was also associational missionary.

►The Mt. Zion Association has adopted resolutions on the passing of the beloved J. S. Dick, who passed away January 2. He had served them with unswerving loyalty to the cause of Christ and had graciously served them in former years in an efficient manner as moderator. He had also rendered Christian service in the Southeastern Kentucky Baptist Hospital in Corbin, strengthening that institution. The resolutions express appreciation (1) for his unselfish service to Mt. Zion Association and Kentucky Baptist "(a) as pastor of the Williamsburg Main Street Baptist Church for 15 years, (b) as ministry of the General Association . . . for 6 years, (c) as field representative and chaplain of Corbin's Southeastern Kentucky Baptist Hospital for three years."



The architect's drawing of the building called for by the plans recently adopted by the Immanuel Baptist Church, Paducah. The first unit, costing \$250,000, is now under construction. Total cost of the new facilities will be about \$1,000,000. Frank F. Norfleet is pastor.

SLOGAN OR CONVICTION -- WHICH?

By D. PERRY GINN, Pastor
First Baptist Church, Hodgenville, Kentucky

At times one feels compelled to shout out to Baptists, as Demosthenes did to the Athenians, "In God's name, I beg of you to think!" And about what should Baptists be thinking? About their world mission responsibility! The average percentage of giving to all missionary causes by Southern Baptist churches is only approximately 18 per cent of total gifts, with a mere 10 per cent going through the Cooperative Program. Yet we claim to be "missionary" Baptists serving together in "New Testament" churches. Yes, Baptists need to think.

The Cooperative Program is the "lifelife" of our Baptist missionary work at home and throughout the world, yet the average Baptist church is sadly negligent in support, and some churches do not support it at all. I fear that in too many minds the Cooperative Program is more of a slogan than a conviction. Baptists need to do some hard thinking about this channel of service to a needy world. When, and if, they do this serious thinking, I am convinced that the day of small percentages will be over. In the hope of stimulating others, I would like to share the process of my own thinking about the Cooperative Program.

I support the Cooperative Program because it is reasonable. Ashley Montague, an anthropologist, has said that a basic discovery of modern science is that "man is born for co-operation," and he goes on to point out that this is simply a confirmation of the discovery made 2,000 years ago by one Jesus of Nazareth. He might well have added that co-operation is the very foundation of civilization.

Competent archeologists have concluded that civilization first arose in the Nile Valley in Egypt and in the Tigris-Euphrates Valley in Mesopotamia. And the reason for this is actually quite simple. Periodic floodings are common to both valleys, and men soon learned that the river silt deposited by the floods was most fertile. When these early men began working together to take full advantage of this phenomenon, civilization became possible. In other words, when men learned the principle of co-operation, civilization began to rise. And the same lesson undergirds the progress of history. When men have worked together civilization has advanced, and when they failed to work together civilization has degenerated. Someone has said that all human progress is the result of men devoting their capacities in responsible co-operation.

The achievements of modern times also indicates the reasonableness of co-operation. The "miracles" of modern technology and medicine have not re-

sulted so much from individual contributions as from men of science working together and building upon the work of one another. A recent example of the tremendous results of such co-operation is the Salk polio vaccine. Millions of Americans contributed their dimes and dollars, school children and marching mothers played their part, scientists put in years of sweat and brains, and the result was the development of a vaccine to aid in stamping out this crippling scourge.

More important, I support the Cooperative Program because it is Scriptural in principle. This principle is indicated by such references as "we are God's fellow-workers" (I Cor. 3:9), "let each one of you lay by him in store . . . that no collections be made when I come" (I Cor. 16:2), "none of us lives to himself, and none of us dies to himself" (Rom. 14:7), "partnership in the gospel" (Phil. 1:5), John's commendation of Gaius for his support of the missionaries, and his statement that "we ought to support such men, that we may be fellow workers in the truth" (3 John 8), as well as the commission of Christ and Paul's instructions to the churches. These references, as well as others that could be added, support the contention that the principle of God's people working together in God's work is Biblical.

For comparison, look at the Sunday School. There is not a single word in the Bible about a Sunday School, yet the vast majority of our churches have such schools and consider them Scriptural. Why? Because there is in the New Testament a great deal said about teaching, and the churches have felt impelled to carry out this principle in some practical way. This practical way is the Sunday School. The principle is Biblical, but the method is man-conceived. So it is, I believe, with the Cooperative Program.

A significant passage which bears, in a negative way, on this principle of co-operation is found in Genesis 11: 1-9. The men in the story of the Tower of Babel were working together in a way contrary to the will of God, and God had to thwart their plans. God's estimate of the power of men when they follow the principle of co-operation is seen in verse 6: "this is only the beginning of what they will do, and nothing that they propose to do will be impossible for them." In this instance the purpose of their co-operation was evil, and God could not let them continue. The principle stated, however, is valid: that when men follow the principle of co-operation they can do mighty things. And when the co-operative efforts of

men are consistent with the will of God, God will bless rather than judge. Would to God that more Baptists would see this principle more clearly.

Again, I support the Cooperative Program because it is practical. I can conceive of no more practical channel through which I, as an individual Christian, can express my obedience to the missionary commands of Christ, and fulfill my Christian responsibility to a lost world. When I hear people speaking critically of the Cooperative Program, I ask them this question: Can you suggest a better way to obey the Great Commission than by Christian people joining hands and resources to make disciples of all nations, and teach all nations all things that Christ has commanded? I have not yet received a satisfactory answer to that question, for through the Cooperative Program an individual Christian is able to have a part in all types of work necessary to obey fully the Master's commands.

Further significant support for this plan of work is given by Paul in Romans 1: 14. "I am under obligation both to Greeks and to barbarians, both to the wise and the foolish." As a Christian I, like Paul, am under obligation to help make a better world, and the Cooperative Program aids me in carrying out this obligation. In our day, godless communism stands in the way of making a better world, and one of the by-products of my support of world missions through the Cooperative Program is conflict with communism. The world will never be safe until this evil is defeated, and the best way to defeat it is to win men to Christ. In a speech some months ago, Congressman Walter H. Judd of Minnesota expressed it this way: "Our greatest need is to recapture a faith in our own Christian faith, at least equal to the faith the Communists have in theirs. You and I are never again going to be able to relax until the Communist conspiracy fades or changes, gives up its program of world conquest. It can never do that until it ceases to be Communist. And it cannot cease to be Communist until those who belong to it cease to be Communists. The way to change communism is to change Communists; that is, to change men; and that is the business of the Christian religion . . ."

This is why I support the Cooperative Program, and why I am so anxious that more Baptists support it in a greater way. But in all honesty, I must add that there are three dangers we must avoid in regard to this program.

First, we must avoid making an idol of the Cooperative Program. It is not sacrosanct, nor is it beyond justified and constructive criticism. We must ever remember that it is a man-conceived method of carrying out God-given principle. The time may come when we must alter the method somewhat, although the principle will remain unchanged.

Second, we must beware of making

support of the Cooperative Program the standard of Southern Baptist "orthodoxy." We believe in the autonomy of the local church, and if for some reason satisfactory to itself a church decides not to support this program, we must not call the church "non-Baptistic." We can justifiably question the wisdom and judgment of the church, but we cannot, in all honesty to the principles we hold dear, question the right of the church to make its own decisions under the leadership of God's Spirit.

Third, we must be careful not to allow the Cooperative Program to become a "catch-all" for pet projects, no matter how worthy. We speak of world missions through the Cooperative Program, and let us be careful lest we stretch the word "missions" beyond its legitimate meaning.

Yes, I believe in and support this program, because history indicates that it is reasonable for men to work together in worthwhile enterprises, because the Cooperative Program is Scriptural in principle, and because it affords me a practical channel to fulfill my personal responsibility to God and to my fellow men.

►The Second Baptist Church, Hopkinsville, has voted to enter into a new \$121,700 building contact for their new Educational Annex, and the work will begin about March 15. J. H. Maddox is the pastor there.

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Professor Welborn Day Observed Last Sunday At First, Russellville

A telegram from Pastor John Wood reads: "First Baptist Church of Russellville observing PROFESSOR WELBORN DAY, Sunday, February 22, and his Ninetieth birthday."

We wish so much we could have received the information contained in this telegram sooner—in fact, in time to publish in last week's Western Recorder which would have been in advance of the event on February 22. As it is, this issue of the paper will arrive in the hands of our readers on Thursday, February 26—four days after the event.

However, it is not too late for many of Professor W. G. Welborn's friends to write him a letter or drop him a postal card of congratulations.

Professor Welborn, now a nonagenarian, is one of the oldest living graduates of old Bethel College, having graduated in the Class of 1894. He has spent his life as a teacher.

His first teaching was at Ridgeway, Virginia. Other places he taught were Bluefield, W. Va.; Beaver Dam and Williamstown, Ky.

He was the founder and first principal of Russell Creek Academy (now Campbellsville College), Campbellsville, Kentucky, 1906-20. He was professor of Latin and mathematics from 1920 to 1933 at his Alma Mater, Bethel College, Russellville.

What is more, he has been teaching the Euzelian Class of ladies at the First Baptist Church of Russellville for the last thirty-three years.

Professor Welborn is known to thousands of former pupils and friends. Do write him, even at this late date!

Funeral of Mrs. L. LeRoy Highbaugh, Sr., at the Crescent Hill Church

Just as we went to press last week a short item about the death of Mrs. L. LeRoy Highbaugh, Sr., was inserted. Her funeral was conducted by her pastor, Dr. Rollin S. Burhans at the Crescent Hill Baptist Church, Louisville, on February 13, with burial in Cave Hill Cemetery.

Mrs. Highbaugh was born Leah Craddock sixty-eight years ago in Hart County, Kentucky. She and Mr. Highbaugh were married there in 1908. They

moved to Louisville in 1913 and were long members of the Parkland Baptist Church. Her husband, training for the legal profession, has devoted most of his energies in the field of real estate developing, building, horticulture, cattle raising and farming. They purchased some years ago the enormous estate of the late Mr. and Mrs. A. T. Hert on Shelbyville Road from Hurstbourne Lane west to the Oxmoor Estate of the Bullitt family. It was there that they have made their home. They call it Lyndon Hall.

It was from the Highbaugh family that the new property for the Louisville Baptist College branch of Georgetown College was purchased. This is situated on Shelbyville Road, U. S. 60, on the north side of the road opposite the Lyndon Hall property.

Mr. and Mrs. Highbaugh celebrated their fiftieth wedding anniversary last November.

Mrs. Highbaugh is survived by her husband, already mentioned, by one son, L. LeRoy Highbaugh, Jr., three grandchildren, Lynn, Gayle and Kay Highbaugh, all at 10 Glenwood Road; and by one brother, Alvis Craddock, who lives at Scottsburg, Ind.



**RODDY NIGHT IN
MIDWAY.** — The members of Midway Baptist Church of Midway, Kentucky, honored Mrs. Edna Cogar Roddy, widow of the late Dr. J. M. Roddy, with a Birthday Supper in honor of her eighty-fourth birthday on February 25, 1959.

Supper was served in the Annex of the church, and a birthday cake with eighty-four candles occupied the center of her table. The Annex was decorated with greenery and white candles. Mrs. Roddy was presented with a Birthday gift, and bound volume of letters and good wishes from her many friends and former pastors. The good fellowship was enjoyed by a large number of friends and fellow Baptists. Mrs. Roddy united with Midway Baptist Church January 5, 1890. She was married in the church in 1897 to Dr. J. M. Roddy, and served with him in the pastorates of Midway, Springfield, Ashland, Wilmore, Harrodsburg and Middlesboro, Kentucky. In 1932 he was called back to Midway to accept the pastorate of Midway Baptist Church. Mrs. Roddy was president of the Kentucky State W.M.U. in 1924 and 1925. She is still active as teacher of the Ladies' Class of Midway Church. Her active life is a blessing and inspiration to all who know her.

KENTUCKY BAPTISTS AT WORK

PROMOTION

First Baptist Church, Frankfort, Launches Stewardship Campaign

By A. M. VOLLMER
Secretary of Promotion

During the past four weeks the First Church of Frankfort, Kentucky, has been engaged in a church-wide Stewardship Campaign terminated Sunday, February 15 with Pledge Day Services. The budget objective was \$197,600.00, of which \$36,568.00 is for the Cooperative Program. This is the largest goal the church has ever set.

On the Wednesday night, preceding Victory Sunday, this writer, A. M. Vollmer, secretary, spoke at the prayer meeting hour, when he presented the challenge of the Cooperative Program.

Dr. Fred T. Moffatt is the pastor of the church and Brother T. A. Pardue was the general chairman of the campaign. The church has recently occupied its new four-story Educational Building, which was constructed at a cost of \$350,000.00. The building and equipment is the last word in modern Sunday School facilities.

BROTHERHOOD

Areas of Church Activity

[This is the fourth of seven articles dealing with the work of suggested Brotherhood Committees. Functioning committees eliminate "PROJECTS," as such, from Brotherhoods and focus the attention of men upon areas of church ACTIVITY.]

STWARDSHIP COMMITTEE



F. R. Sawyer

God's house for God's use.

"Upon the first day of the week let every one lay by him in store, as God hath prospered him" (1 Cor. 16: 2).

The general purposes of the Stewardship Committee are (1) To lead men into regular and Scriptural giving; (2) To lead men to bring their tithes and offerings into

Practical Suggestions

1. Work continually at the task of getting every man in the Brotherhood faithfully to support the church's financial program.

2. Lead the Brotherhood to study the church budget, that each man may know the distribution and use of church funds.

3. Assist the pastor and church finance committee in preparing for the annual Every Member Canvass and give assistance in making it.

4. Emphasize tithing, and strive to develop each year a larger number of tithers than the year before.

5. Work with the program vice-president to see that stewardship programs are presented several times each year to the Brotherhood, giving emphasis to ideals of the Christian's stewardship of time, talents and abilities, as well as money.

6. Give encouragement and help in leading the church to pay the pastor a salary which will enable him to give his best to the Lord's work without having to worry about necessities for himself and family. Other church employees also should be adequately paid.

7. Help the church to raise its financial sights, and to give an increasing percentage of its income to mission causes through the Cooperative Program.

8. Explain to the Brotherhood the mechanics of the Cooperative Program, both in the state and in the Southern Baptist Convention, and sell the men on the concept that by giving through the Cooperative Program they can have a part in everything Baptists are doing everywhere.

9. Work with the education committee in distribution of tracts to the men on stewardship, tithing, Cooperative Program, and use charts and posters as needed in Brotherhood meetings.

10. Encourage the church to send the pastor to the General Association and to the Southern Baptist Convention each year.

11. If pastor is not in the Ministers' Retirement Plan, help both church and pastor to become members of it.

12. Keep before the men the great imperative for missions, and help in every way possible to give missionary information on all Southern Baptist work so that men may support missions intelligently.

13. Provide when requested men who can bring tithing testimonies in Sunday School and Training assemblies and at worship services.

SUNDAY SCHOOL

Blood River Holds Successful Training School

By ROY E. BOATWRIGHT



R. E. Boatwright

The churches of Blood River Association are to be commended for a most successful training school which was conducted January 26-30, under the direction of Rev. R. A. Slinker, missionary for western Kentucky; the associational Sunday school superintendent,

George Sleeker; and Dr. H. C. Chiles. The Sunday School Department secured the faculty which consisted of: Cradle Roll—Mrs. R. B. White; Nursery—Miss Emma Nolan, Beginner—Mrs. Lyman Austin; Primary—Mrs. A. B. Colvin; Juniors—Mrs. Roy Boatwright; Intermediates—Mrs. Wm. McGibney; Young People—Robert Fitts; Adults—M. M. Hampton; Pastors and Superintendents—Harry L. Garrett. Harry Garrett, associate in the Sunday School Department, was in charge of the faculty.

The enrollment reached 304 with 230 awards earned. Nineteen churches participated. Administration books were used.

We predict more efficient Sunday school work in Blood River resulting from this effort.

SUNDAY SCHOOL EMPHASES FOR MARCH

Mission Sunday Schools, Standards, Training Union Study Course

Participate in the revival (if your church holds a revival in March). Share in the pre-revival visitation and neighborhood prayer meetings; promote high-attendance day in the Sunday school, March 22.

Co-operate with your church mission program; discover workers needed for the mission Sunday school.

Promote the Textbook Studies for Vacation Bible school workers.

Receive reports on three-months evangelistic visitation.

Participate in the associational Vacation Bible school clinic.

- Participate in the Training Union study courses.
- Encourage members to participate in WMU Week of Prayer for Home Missions and the Annie Armstrong Offering.
- Observe Home and Foreign Mission Day, March 29, 1959.
- Check each unit by the appropriate Standard of Excellence. Apply for recognition.

MUSIC

Two Summer Music Field Workers Employed

By EUGENE F. QUINN



Norman Gardner

The growing number of music schools now being planned for the summer has warranted the employment of two consecrated and talented Baptist musicians to serve as summer music field workers for 1959.

Mr. Norman Gardner was the only employee for last summer, and is returning for 1959. He is a graduate of Oklahoma Baptist University and Southern Baptist Seminary in the field of church music. Of his work last summer Rev. Earl Clark of Sidell, Ky., writes: "Our people were blessed by this fine young consecrated layman who has dedicated his life to so great a cause."



Wesley L. McCoy

Mr. Wesley L. McCoy, although new to Kentucky Baptists, is well-known to Tennessee Baptists in the summer field work program of music training. For the past three years Mr. McCoy was one of the outstanding summer field workers for Tennessee Baptist Church Music Department. He comes to us highly recommended by State Music Secretary Frank Charton of Tennessee.

"We certainly appreciate this Music School, and I believe that it would be a blessing to any church, especially our rural churches," Rev. Earl Clark writes. "Our people are already thinking about another one next year."

The services of either of these men are available for a free-will offering to any church in Kentucky Baptist territory, simply upon request from the State Music Department, Kentucky Baptist Building, Middletown, Ky.

FORWARD PROGRAM of Church Finance Successfully Used in a Mission

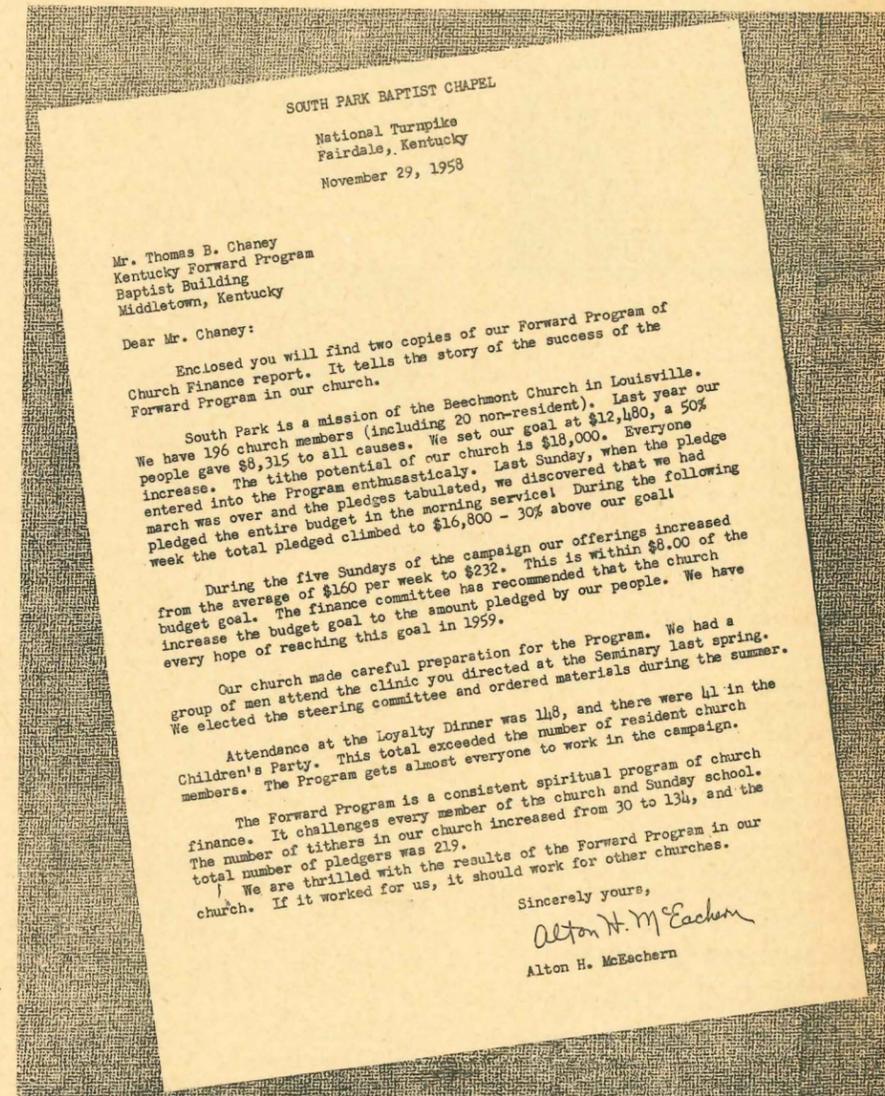
BUDGET INCREASED 50% PLEDGES ARE 30% OVER GOAL

By THOMAS B. CHANEY, Director

We are often asked the question, "Will the Forward Program work in a small church?" Without reservation of any kind the answer is *yes!* The Forward Program can be used very effectively in any church, of any size and at any location when the members want to use it. This statement is not just theory or

wishful thinking or a promotional idea—it is a proven fact—proven by Kentucky Baptist churches ranging in size and location from the little church in the mountains of eastern Kentucky to the largest churches in the cities.

The following letter, received from the pastor of a mission, is self-explanatory:



►Dr. Kyle M. Yates, of the Baylor University faculty, Waco, Texas, was one of the speakers for Founders' Week at Bethel College and Seminary, St. Paul, Minn., recently.

►Dr. Fred T. Moffatt, pastor of the First Baptist Church, Frankfort, will be the guest evangelist in revival serv-

ices with the First Baptist Church, Washington, D. C., the week of April 19. Dr. Edward Hughes Pruden, pastor of the first Church in the Capital City, has scheduled the revival in keeping with the current Simultaneous Revival Crusade. Dr. Moffatt returned to his own pulpit February 15 after recovering from major surgery.

WOMAN'S MISSIONARY UNION

**Calvary Baptist Church,
Lexington, Welcomes WMU**



Dr. Franklin Owen, Pastor

"Calvary Baptist Church is happy to welcome the WMU of our state for your annual meeting, April 7-9, 1959. Our facilities are at your disposal. We are anxious to offer whatever service we are able and pray that your sessions will be fruitful and led by the Holy Spirit, confident that God's blessings will be on your fine organization in its deliberations."—Franklin Owen, Pastor.

**CALVARY'S WMU
EXTENDS WELCOME**

"To the members of Kentucky Woman's Missionary Union: Calvary WMU looks forward with pleasure to the annual meeting of Kentucky Baptist Women in April. The church is honored to be your hostess for this occasion.

"It is our prayer, that in coming, you will receive a blessing, an inspiration and a challenge in this our first year of the Jubilee Advance Program. A warm welcome awaits you."—Mrs. John Hughson, president, Calvary WMU.

**STATE MEETING BANQUETS
AND SPECIAL MEALS**

By MRS. GEO. R. FERGUSON

All reservations must be made by April 1. Mail check with request for reservations for all meals and enclose a stamped self-addressed envelope for tickets to be returned to you. One person from each church should forward all reservations from that church for faster service.

BWC Banquet (Limit 300), Tuesday, April 7, 5:30 p.m. at Woodland Christian Church, cor. Kentucky Ave., and High St. Send reservations to Mrs. A. B. Crawford, 123 University Ave., Lexington.

YWA Banquet (100), Wednesday, April 8, 5:30 p.m. at Immanuel Baptist Church, cor. Woodland Ave., and High St. Send reservations to Mrs. Lillard Marshall, 349 Henry Clay Blvd., Lexington. Price \$1.50.

GA Banquet (200), Wednesday, April 8, 5:30 p.m. at First Methodist Church, 214 W. High St. Send reservations to Mrs. Lillian B. Frazer, 301 Grosvenor Ave., Lexington. Price \$1.50.

Sunbeam Breakfast (100) Wednesday morning, 7:00 a.m. at Y.W.C.A. Cafeteria, 161 N. Mill St. Send reservations to Mrs. Roy Coons, 118 Desha Road, Lexington. Price \$1.00 per plate.

BAPTIST STUDENT UNION

**Miss Nancy Steadman
To Do Mission
Work in Colorado**

By J. CHESTER DURHAM



Nancy Steadman

Kentucky Baptist students have selected Miss Nancy Steadman to work with the Home Mission Board in Colorado during the coming summer months. Miss Steadman, a native of Middletown, Kentucky, is a sophomore at Eastern State College where she is majoring in History

and English. Since she has been at Eastern, Nancy has been active in the Sunday School and Training Union of the First Baptist Church where she has served as director of the College Training Union. In addition to this, she is a member of the B. S. U. choir, a Bible discussion group, and works with other students at the Telford Community Center in Richmond.

Nancy is one of the eight Kentucky students selected to be summer workers in mission areas. Their work will be largely with Vacation Bible Schools, census taking, and working to establish mission Sunday Schools. This is a project of the State Student Department.

**A LOOK AT THE
MURRAY B. S. U.**

**By JOE P. WILLIAMS
B. S. U. Director**

MURRAY, Ky.—This marks the twenty-fifth year of Baptist Student Union work on the campus of Murray State College. There has been a director during all this time primarily because of the interest and concern of the First Baptist Church of Murray.

The second director for the Baptist Student Union at Murray was J. Chester

Durham. He is considered the dean of Student workers because of his work at Murray, and especially because of his outstanding leadership of the Kentucky Baptist Student Union program since 1943.

The first Baptist Student Center erected in Kentucky was at Murray. For the past ten years the students have enjoyed the facilities of the center which was built by the co-operative efforts of the First Baptist Church and the General Association of Baptists.

Murray State College enrolled a total of 2,576 students for the fall semester of his year. Including the one hundred eighteen Baptist preference students, Baptists made up forty per cent of the student body. There were sixty-three students with no church preference.

The college enrolled its first students in the fall of 1923. Now there is a campus of sixty-six acres with eighteen major buildings. A student union building is now under construction and more dormitories are planned. Murray is a tax-supported college with the chief purpose of training teachers for our schools. Curricula in liberal arts and pre-professional courses are offered students who do not plan to teach.

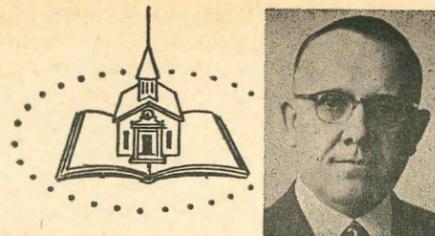
At present the best enlistment by the Baptist Student Union has been with the upperclassmen with thirty-one per cent of the unmarried upperclassmen enlisted. Thirty per-cent of the Baptist students are daily commuters to college. The major part of the enlisted students is reached by the First Baptist Church, with others attending nearby rural churches and the Memorial Baptist Church in Murray.

Twenty-four of the thirty Baptist faculty members attend the occasional meetings of the Baptist Faculty Fellowship. Through the influence of this group the BSU is highly regarded by the college administration.

Seven students are serving as pastors and eight are employed ministers of music in churches of West Kentucky. Six students served under the Home Mission Board as summer missionaries last year, with eleven having applied for this summer. Twenty-four are preparing for church related vocations.

A graduate of last year and a student from Oklahoma are organizing a Baptist Student Union on the campus of Michigan State University this year. Another student from last year has helped organize a very effective BSU at Paducah Junior College this year.

The presidents of the Baptist Student Union at Murray for the past two years have been students who were not Baptists when they came to college, but now are leaders for our denomination and their home church. This list of names of the students who have served as leaders of the Baptist Student Union at Murray State College for the past twenty-five years reads like a "Who's Who of Baptists."



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE PARABLE OF JESUS' REJECTION March 1, 1959

Matthew 21: 33-43

Fully aware of His approaching crucifixion, Christ stood in the temple, faced His bitter enemies, and answered their heartless attacks in words such as no other ever spoke. By means of parables He brought them to the point where their own words condemned them for their hypocrisy, for their rebellion of Him. He made it perfectly clear that rejection of Christ is ever the very essence of sin, and to this sin is attached an awful peril. What a pity that the Jews did not recognize in Christ their promised Messiah!

In this parable our Lord employed imagery which was quite familiar to the minds of the Jews to illustrate God's goodness to them. A certain man owned a piece of fertile land. On it he planted a vineyard with the choicest vine. For its protection he fenced it with hedge. For the benefit of those who would watch for any intruders he erected a tower. Expecting fruit as a result of the careful planting and the diligent cultivation, the owner dugged a pit and erected a winepress. After doing all of this, the proprietor left it with others and withdrew from it. However, his absence did not have anything to do with his ownership of the vineyard or the responsibility of the husbandmen who had supervision over it.

In due season the owner sent his servants for the fruit from his vineyard, but the husbandmen mistreated and abused them. When he sent a large group of servants, they received similar treatment to those who were sent previously. All of them received this cruel treatment for nothing more than simply requesting the fruit which rightfully belonged to the owner of the vineyard. Most assuredly the request was perfectly reasonable because the vineyard belonged to the householder, and was merely entrusted to the care of the husbandmen. Finally, he sent unto them his son, whereupon they seized him, cast him out of the vineyard, and slew him.

This householder represents God, the creator and owner of all things. The vineyard represents the nation of Israel. The husbandmen represent the rulers and leaders of Israel. The servants represent the prophets and teachers whom God sent to warn the Israelites of their disobedience and wickedness. The son represents the Lord Jesus Christ, God's only begotten Son.

In this remarkable parable Christ Jesus gives us an accurate picture of God's dealing with the Israelites and of their reaction to Him. God placed the Jews in a strategic location established a covenant with them, gave them the promise of the Messiah, and gave them singular advantages in order that they might carry His message to all of the other nations. He protected them from their enemies, and conferred upon them numerous blessings in order to enable them to bear much good fruit. Because He had loved them with an everlasting love, and had done everything possible for them, He had a perfect right to expect them to be faithful to Him, to be obedient to His commandments, and to produce such fruits as would attract others to Him.

From time to time God sent His messengers to Israel in search of the fruit which He longed for and had a right to expect, but they received varying degrees of maltreatment and violence. Then, as a final and crowning effort of His mercy, God had sent His only begotten Son. He had come to save His people from their sins. From the time of His arrival He encountered opposition. With the passing of the time opposition increased until He was about to be put to death. On the verge of getting rid of Him, they foolishly thought that somehow they would escape the consequences which would follow His death.

Christ let them know that there was not the slightest possibility of an evasion of responsibility on their part. He knew that a reckoning day was coming. In the shadow of the cross, and seeing the hatred in the hearts of those who would destroy Him, Christ wanted to save them from the coming judgement, but they would not let Him do so. In much the same way in which Nathan led David to pronounce judgment upon himself, our Lord led these leaders to pass sentence upon themselves. In reply to His question they unconsciously condemned themselves and unwittingly pronounced their own doom.

Ere forty years had elapsed, their beloved city, Jerusalem, was destroyed, the temple was burned and laid in ruins, and the Jews were scattered over the face of the earth. When they were dispersed after that terrible siege, others inherited what they might have retained. The heartbreaking story of their

unbelief and rejection of Christ, and the judgement which has been upon them through these intervening centuries, should teach all of us that it is always perilous to reject Christ. An inevitable doom awaits any and all who persistently reject Christ as Saviour. Those who reject Him seal their doom forever. To reject Him is to spurn an adequate provision for every need, a perfect solution for every problem, a genuine comfort for every trial, and sufficient strength for every weakness. Christ is all that anybody needs. How sad it is that so many have rejected Him, and that many continue to do so! It is truly perilous to reject Him. What is your personal relationship to Christ? Have you accepted Him as your personal Saviour? If not, do so now. Failure to accept Him is to reject Him. Such rejection is never justifiable, and it is always perilous.

►Messdames Lon Castle and S. D. Grumbles have sent us some resolutions of the W.M.S. of the Second Baptist Church of Ashland in the loss they have sustained in the homegoing of Mrs. Anna Mary Lowery, who died October 29, 1958. "She lived a devoted Christian life and was faithful in her work with the choir and W.M.S." the paper read, as they paid their highest tribute of love to her memory.

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Baptists Drop to Fourth Place in Congressional Survey

WASHINGTON — (BP) — In a Completed survey including both the religious affiliations and "preferences" of members of the 86th Congress Baptists emerged in fourth place. Methodists were first, Catholics second, Presbyterians third and Episcopalians fifth.

A previous Baptist Press report listed the totals of actual religious affiliations of the Congressmen as found in all of the public biographies available at the time. The new report by the Legislative Reference Services of the Library of Congress includes the "preferences" of the Congressmen and lists 24 as "Protestants."

The new survey of the Senate reveals 17 Methodists, 14 Baptists and 13 Episcopalians for the top three places. In the House Catholics lead with 91, Methodists next with 88 and Presbyterians third with 55.

The totals for the affiliations and preferences as found by the Library of Congress are as follows: "Protestant," 24; Apostolic Christian, 1; Assembly of God, 1; Baptist, 64; Brethren, 1; Christian Church, 1; Christian Scientist, 2; Church of Christ, 5; Congregational Christian, 26; Cumberland Presbyterian, 1; Disciples of Christ, 9; Episcopal, 61; Evangelical and Reformed Church, 2; Evangelical Free, 1; Latter-Day Saints (Mor-

mon), 7; Latter-Day Saints (Reorganized), 2; Lutheran, 20; Methodist, 105; Presbyterian, 66; Reformed Church in America, 2; Seventh-Day Baptist, 1; Society of Friends, 3; Unitarian, 6; United Presbyterian, 1; Universalist, 2; Roman Catholic, 103; Jewish congregation, 12; Sikh, 1; not given, 5.

The complete lists of Senators and Representatives with the religious affiliation and preference of each can be secured by writing to the Library of Congress, Legislative Reference Service, Washington 25, D. C. Ask for JK 1052 D, "Religious Affiliations or Preference Expressed by Members of the 86th Congress, First Session."

►Rev. and Mrs. Virgil H. Moorefield, Jr., Southern Baptist missionary appointees to Italy, have sailed for their field of service. They may be addressed, c/o Dr. Roy F. Starmer, Piazza in Lucina 35, Rome, Italy. Both are natives of Kentucky, he of Hopkinsville and she, the former Jane Richardson, of Louisville.

►After being in the active pastorate for more than forty-two years, George S. Jarman, formerly of Kentucky, is retiring from the pastorate at Shelbyville, Tenn. He was for more than seven years with the Barlow Church, Barlow, Ky., in West Union Association, before going to Tennessee. He and Mrs. Jarman will make their new address at 210 Walnut Street, Shelbyville, Tenn.

►"Evangelistic Music" is the title of a new book by Professor Edwin McNeely, professor at Southwestern Baptist Theological Seminary, which is being released by the Broadman Press on March 2, in which he discusses the personality, habits and methods of an evangelistic music director, and outlines negative and positive points of directing. The book carries an introduction by C. Wade Freeman, who is superintendent of evangelism for the Baptist General Convention of Texas.

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Letters of Spiritual Counsel

By Wayne E. Oates

Professor of Psychology of Religion
Southern Baptist Seminary



Wayne E. Oates

Question: I am sixty-five years of age. My husband died six months ago. I have a home of my own and have I lived in the same house where I am for the last thirty-five years. My son and his wife want me to sell my house and come and live with them. Are there any special

things I should be careful about as I make this decision?

Answer: There certainly are. You must remember that your son and his wife probably live in a community which is very strange to you, among people whom you do not know. If this is true, you should be very careful about leaving the circle of friends *your own age* with whom you have grown to maturity. These persons, though they are not related to you, probably have much more to offer you in the way of companionship than you or your son and his wife realize.

Also, if you are healthy and able to do a bit of creative work, you will develop new interests and retain your sense of being needed and necessary in a way that just sitting and doing nothing

on some one else's expense account will not.

Furthermore, bear in mind that your son and his wife may live in very crowded quarters (if the little new bungalows are any indication) and their need to let you know that they love you and want you may make them over-extend themselves in trying to help you. This would make you uncomfortable as a permanent arrangement.

However, if none of these conditions hold, I would certainly advise you to confer with your pastor before you make a decision so that you can have the benefit of his counsel.

►Hustonville Baptist Church in Lincoln County had an ordination service February 8 for four deacons and a young minister. The four deacons are: Elwood Carter, Ralph White, Elmer Elliott, and Eugene Bell. James Spaulding is a student at Campbellsville and is the pastor of the Hustonville Mission at Moreland, Ky. Brother Spaulding is just one of several who have been called to preach at the Hustonville Church in recent years. W. H. Bradshaw, the pastor of the church, led in the questioning period, at which forty ordained men were present. David Perkins was moderator and B. C. Norris, Jr., the clerk. James Land opened the ordination exercises with a devotional. H. R. Watson brought a charge to the deacons and minister, and Kit Yeaste delivered the charge to the church. Ernest Martin preached the ordination message and Ledics Bargo offered the ordination prayer. R. C. Flynn presented the Bible to Brother Spaulding.

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 15, 1959

	S.S.	Add.	T.U.
Lou., Walnut Street	1526	11	403
Missions (4)	341		71
Lou., Ninth and O	1216	1	449
Lou., Carlisle Ave.	1110		268
Palmyra Baptist Chapel	53		25
Hopkinsville, Second	993	3	246
Bowling Green, First	985		208
Andrew Mission	172	10	
Mayfield, First	982		261
Mission	106		
Owensboro Third	968	4	287
Lou., St. Matthews	919	2	256
Lexington, Immanuel	918		292
Todd's Road Chapel	14		
Lou., Parkland	901	5	244
Elizabethtown, Severns Val.	875		202
Missions (2)	83		
Lexington, Calvary	859	3	227
Mission	30		
Lou., Crescent Hill	846		237
Missions (2)	156		
Murray, First	820	4	
Mission	27		
Harrodsburg	792		205
Mission (1)	38		37
Lou., Beechland	782	7	178
Mission (1)	157		64
Covington, Calvary	775		
Lexington, Grace	31		
Frankfort, First	732	4	209
Somerset, First	732	4	265
Mission	58		
Hopkinsville, First	686	6	199
Mission	63		
Covington, Latonia	679	1	177
Glasgow	668		148
Missions (2)	166		
Georgetown	588	3	212
Missions (2)	49	3	
Lou., Hazelwood	572	1	109
Owensboro, Hall Street	563		193
Ashland, First	561		185
Missions (3)	190		
Lexington, Rosemont	559	6	141
Paducah, First	556	4	197
London, First	534	1	136
Mission	59		33
Lexington, Porter Memorial	527		167
Lou., Buechel Park	521		156
Lou., Highland	516	4	204
Evansville, Calvary	511		197
Corbin, Central	511		199
Mission	65		26
Danville, First	506	1	145
Missions (2)	128	6	56
Ashland, Unity	502	7	142
Lou., Farmdale	500	4	152
Winchester, Central	500		146
Erlanger	495	4	103

►Trinity Baptist Church, Lexington, has employed William C. Bryant as the architect to design its new auditorium and educational building. They expect to build this year.

Lou., Shively	493	3	140
Shively Heights	197	2	79
Middlesboro, First	493	6	170
Lou., Rockford Lane	482	5	175
Lou., Third Ave.	482	2	146
Mission (1)	145	4	47
Bellevue	475		115
Franklin, First (1)	475		158
Lou., Beth Haven	471		172
Lou., Eighteenth St.	469		130
Mission (1)	65		69
Owensboro, Eaton Mem'l	464		183
Lou., Southside	461	2	103
Mission	51		
Danville, Lexington Ave.	460		69
Mission (1)	64		50
Hima, Horse Creek	452	2	79
Davis Memorial Chapel	90	2	26
Scottsville, First	445		77
Owensboro, Buena Vista	431		145
Lou., Valley Station	430	2	100
Hazard, First	430		100
Central City, First	427		226
Lawrenceburg	426		63
Lou., Bethlehem	423		130
Lou., La Salle Ave.	423		105
Florence	419	2	61
Bardstown	414		61
Mt. Washington	412	1	109
Lou., Valley View	409	4	118
Hodgenville, First	406		168
Russellville, First	404		153
Mission	51		
Lou., Green Acres	400	12	135
Corbin, First	397		124
Lebanon, First	396		105
Springfield, First	392		109
Nicholasville	390	1	98
Lou., Shawnee	381	2	131
Lou., Immanuel	381	1	114
Ludlow, First	379		93
Paducah, East	378		141
Danville, Gethsemane	371	1	170
Walton, First	365	2	169
Ft. Thomas, First	365	4	88
Mission	83		
Versailles	360		90
Jeffersonton, First	359		85
Greenville, First	359		150
Covington, First	357	1	205
Mission (1)	47		
Lou., Beechwood	352	2	125
Bowling Green, Eastwood	350		105
Frankfort, Thorn Hill	346		134
Ashland, Pollard	334	3	114
Mission (1)	80		
Shepherdsville, First	323		90
Mission (1)	21		
Paducah, Twelfth St.	322	2	127
Fern Creek, Cedar Creek	321		105
LaGrange, DeHaven Mem'l	309		75
Frankfort, Crestwood	307		124
Old Yellow Creek	300		83
Dawson Springs	300	3	76
Campbellsville, So. C'ville	298		102
Monticell	297	2	105
Missions (2)	56		
Lexington, Trinity	294	6	116
Lebanon Junction, First	293		108
Lou., Gethsemane	290	2	97
Dayton, First	289		
Owensboro, Lewis Lane	286		127
Middlesboro, East			
Cumberland Ave.	282		
Leitchfield	280		84
Williamson, East W'mson	274	1	75
Mission	110		61
Hawesville	262		105
Sonora	252	1	105
Marion	249		78
Owensboro, Seven Hills	249		60
Falmouth	248		62
Mission	23		
Mt. Vernon, First (2)	242		60
Lou., Portland Ave.	240		40
Frankfort, Memorial	237		53
Cold Spring, First	230		102
Hazel	226		
Bowling Green, Glendale	221	3	113
Berryville	217	3	107
Ashland, Fairview	214		70
Missions (2)	52		
Owensboro, Wing Ave.	214	2	101
Folsomdale, Liberty	211		82
Lou., Baptist Temple	195		64
Grayson, First	178		97

TRAINING UNION

Training Union Events At The Joint Regional Meetings

By **JAMES WHALEY**



James Whaley

This year the Junior Memory Work and Bible Drill, the Intermediate Sword Drill, and the Young People's Speakers' Tournaments will be a part of the joint Regional Meeting program.

All participants in the Junior Memory Work and Bible Drill, the Intermediate

College Young People's Division of the Speakers' Tournament should be present at the afternoon session beginning at 2:00 p.m. The 17-18 year Young People's Speakers' Tournament participants are requested to be present not later than the opening session at 7:00 p.m.

Each association may have one representative in all four of the events. The winners from the region will participate in the state events at the First Baptist Church, Bowling Green, April 3-4.

The dates and places of the regional conventions are listed in the tracts on each of these events received from the state Training Union Office.

If your association has not announced plans for an associational elimination, please contact your associational Training Union director or missionary for the date and place of the associational drills and tournaments.

Your pastor and Training Union director will receive a copy of the program and poster giving the dates and places of these meetings.

►Dr. Roy E. Boatwright, Kentucky Sunday school secretary, has just returned to Middletown after a visit to his native Missouri. While there Southwest Baptist College, Bolivar, Mo., bestowed upon him its life Service Award, which is a form of citation and recognition for its alumni. Other recipients of the same recognition were Dr. Marguerite Potter, a Missouri historian and author of several books; Dr. Edgar H. Burks, missionary to Nigeria, West Africa; and William W. Jeffries, product merchandiser in St. Louis for the National Tea Co. John W. Dowdy, formerly of Kentucky, is president of Southwest Baptist College.