

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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"In the Good Old Summer Time"

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September 3, 1953

►Pastor E. R. Cunningham has resigned at Mt. Tabor Baptist Church at Paint Lick, Ky.

►Pastor Louis Searcy has resigned the care of the Rosedale Baptist Church, Richmond, Ky.

►L. B. Cobb, pastor of River Oaks Baptist Church of Fort Worth, has resigned to work with the Baptist General Convention in promoting stewardship.

►Two Southern Baptist pastors—A. L. Strozier of Enterprise, Ala., and S. G. Rogers of New Iberia, La.—have been named "Rural Pastors of the Year" by *The Progressive Farmer*.

►Special Stewardship Lessons for Juniors, Intermediates, and Young People, and Adults are now available from the Baptist Sunday School Board on request, and at the cost of 1½c each.

►The Campbell County Association met at the First Baptist Church of Coldspring, Ky., August 27-28. This week White Water Association will meet at Blue Ash and North Dayton Churches in Ohio, September 3-4.

►Anonymous donors have promised to give \$2,000,000 for Wake Forest College if North Carolina Baptists would raise \$3,000,000. The brethren have so far raised 1,215,116, and must raise \$1,784,884 more before December 1.

►Pastor and Mrs. Walton R. Cole, and Ophelia and Rickey, are on a vacation down in Texas. Brother David F. Chastain supplied the pulpit of the First Baptist Church of Dayton, Kentucky, during Dr. Cole's absence.

►Pastor E. Lowell Adams and the Georgetown Baptist Church have welcomed back home their assistant pastor, Brother Buddy Collins. They also welcomed his wife, Mrs. Shirley Collins. They were married August 1.

►Miss Mary Frances Gould, Southern Baptist missionary to Thailand who is in the States on furlough, has moved from Wallace Avenue to 440 Greenup Street in Covington, Ky., where she makes her permanent American home.

►A revival was held at the Mississippi Baptist Church, in Carlisle County, beginning August 3. Pastor James Tharp, High Point Church in Mayfield, assisted Pastor J. W. Crowley. Mississippi Church is on Kentucky Highway 123.

►Pastor Bill Smith, of the Macedonia Baptist Church, Burning Springs, Ky., and formerly dean of Clear Creek Mountain Preachers' School, Pineville, preached in an eight-day revival, August 2-9, assisting Pastor Ben L. Allen, a student at Clear Creek, at the Crockett Baptist Church, Field, Kentucky. In the four months Pastor Allen has been there the church has had ten additions and eleven rededications.

►A reception and kitchen shower was given to Pastor and Mrs. John Bunn by the members of Midway Baptist Church on a recent Wednesday night. Brother Bunn, a graduate of the Southern Seminary, hails from North Carolina. He is the son of a Baptist preacher, and recently went to the Midway Church from the Christiansburg Baptist Church, in Shelby County.

►Ten-dollar bills will be harvested from a tree by the McLean Baptist Church, Memphis, when the congregation assembles to break ground for a new \$350,000 church building. Members will take ten-dollar bills on a leafless tree. At least 500 of them will "sprout" before the "foliage is stripped off again and put into the building fund treasury. Dr. Herbert C. Gabhart, former pastor of the First Baptist Church of Williamsburg, is the McLean pastor.

►According to Pastor George W. Harrison, the Garfield Baptist Church, Breckenridge County Association, was recently blessed with a gracious revival. Dr. Clyde T. Francisco, professor of Old Testament at Southern Seminary, was the evangelist for the meetings. There were 13 received as candidates for baptism and one by letter. The pastor says, "The universal comment of the people was that his messages were clear and understandable."

►Rev. George Price, Kansas City, Kansas, closed a week revival Sunday night, August 16, at the Main Street Baptist Chapel, Georgetown. The mission was greatly revived and many decisions were made. There was a record number in Sunday school August 16. Since Bro. James E. Casey, Jr., became pastor in June the mission has grown in numbers and there has been a great spiritual awakening. The mission plans soon to have a building of its own.

►Evangelist T. E. Williams was with Pastor Renzel L. Dukes in a revival with the Drakesboro Baptist Church, Muhlenberg County, recently. Pastor Dukes says of him: "He was truly a great blessing to our church, as was his wife. There were about 50 rededications. Five came by letter. Eight have been baptized already, and four others are yet to be baptized. Brother Williams is an evangelist who keeps the pastor and the good of the church in mind as he preaches and visits."

►The Mt. Carmel Baptist Church in Ohio County has just closed a two weeks' revival. Pastor Henry W. Schafer, Eaton Memorial Church in Owensboro, was the evangelist. The results of the meeting were twelve professions of faith and a number of rededications. The church has been strengthened spiritually. The church plans to dedicate its parsonage the fifth Sunday in August. It was purchased in February, 1952, and the church has just



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finished paying for it. Clyde Voyles is pastor of the church.

►Pastor Charles M. Howard, of the First Baptist Church, S. B. C., Rockford, Illinois, writes: "In your issue of July 30, page 19, you printed under my picture that 'Southwestern Baptist Theological Seminary at Fort Worth conferred the degree of Doctor of Divinity upon Brother Charles Milton Howard of Henderson, Ky.'" You were in error. Southwestern does not give a D. D. degree. The degree they conferred upon me was a Bachelor of Divinity. Due to the fact so many of my friends read this and are misinformed, I wish you would run a correction." We are glad to make the correction.

The Fatherhood of God

Matthew 6:9, "Our Father which art in heaven . . ."

Romans 8:15, "But ye have received the Spirit of adoption, whereby we cry, 'Abba Father.'"

Ephesians 3:15, "For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." * * *

The Fatherhood of God is one of the most comforting facts in the Bible. We who are twice-born, members of His holy family, rest our souls and stake our eternal destiny upon it. What rich consolation, what strengthening assurance floods the inner man as we realize this tremendous truth! Our Lord gave sweet assurance to His followers when He said, "One is your Father, which is in heaven."

This subject is controversial. It is the favorite subject of the modernist, the religious liberal, worldly preachers who only desire to please their congregation. These blind leaders of the blind love to preach and prate about the *Universal Fatherhood of God*.

The Fatherhood of God is clearly taught throughout all the Scriptures, but not the *Universal Fatherhood* in the sense that He is the Father of all people. It is because of this utterly false position, taken by false teachers, that men who love the truth and who preach the truth seem to avoid this subject altogether. They are permitting these false teachers to rob them of their spiritual birthright and heavenly blessing. They also deny to their own flocks the inspiration and the comfort this truth would bring to them—God our loving Father.

Our dear Lord taught His followers, in the great model prayer, found in the sixth chapter of Matthew, to address God as, "Our Father." He also assured them of the sinfulness and the folly of needless anxiety concerning material and physical welfare. You recall His words, "Your heavenly Father knows what you have need of."

We have made a grave mistake in not presenting the truth of the Fatherhood of God more often. For I know of nothing more inspiring, more strengthening than the truth that God is our loving Father—the One who knows as fully and understands us completely, Who, in His sovereignty, "is able to supply all of our needs according to His riches in glory by Christ Jesus."

I call attention to three very simple, elementary facts.

By A. H. CULLEN, Pastor
 Calvary Baptist Church
 Evansville, Indiana

I. One Cannot Be A Father Until One Obtains A Family.

This statement is so elementary, so simple, that to make it is almost an insult to intelligence. One may be a friend, a lover, a bridegroom, yes—even a husband, yet not a father until there are children to make up the family. There must be sonship before there can be fatherhood.

There are two ways of obtaining a family: (1) one is by natural birth: children born to us, children who are nature of our nature, bone of our bone, flesh of our flesh; (2) by legal adoption by which the child takes the name, enters the home, becomes heir of those who adopt the child.

Both of these methods operated to bring us into the family of God. There was first that wonderful birth from above—the second birth, the new birth, by which we receive God's life, God's nature.

Moreover, by His own legal act as Sovereign, He has placed us in His family as sons, given us His name, enabled us to enter His home and become heirs of the Father and joint heirs with His beloved Son, the Lord Jesus Christ. This is why the new birth is an absolute necessity. Said the Lord, "Ye must be born again." I recall the words of John 1:12-13: "But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of man, but of God." We could shorten that thirteenth verse without doing any damage to the Scripture by using the five words, "which were born of God."

Remember also James 1:18, "Of His own will *begat* He us with the Word of truth, that we should be a kind of first fruits of His creatures."

The word *begat* is a very interesting although to you and to me a strange word. It is found hundreds of times in the Old Testament. *Begat* means to cause to exist, to generate, to bring into being. We read, for instance, Adam lived so many years and *begat* sons and daughters; Seth lived so many years and *begat* sons and daughters. Also Enoch, and Noah, and Abraham, and all of the men of the Old Testament day. It was written of each of them,

he lived so many years and *begat* sons and daughters.

Why do we have this word *begat* so many times? Was it merely to keep an accurate genealogical table of those grand old families of old? Was it to establish a clear line of descent through the ages back to their noble ancestry? Was it to give us an accurate record and to establish completely the genealogical lines of the incoming Redeemer, the Lord Jesus? We can say yes to all of these questions. Nevertheless, the word means far more than this. The Old Testament statement points with prophetic finger into this New Testament *age of grace*, into this day of salvation, when God, the Heavenly Father, by process of regeneration and by His judicial act of adoption, is *begetting* unto Himself countless multitudes who make up His royal family.

There is no such doctrine as "The Universal Fatherhood of God" taught in the Bible. This is nothing more than a pipe dream spun from the flimsy web of human imagination. It arose from the ignorance of those who merely wished it might be, and the wish became the father of the theory.

The petition, "Our Father Who art in heaven," is only for those who have enjoyed the experience of God's saving grace, those who have been born from above. Such a petition upon the lips of the unsaved is entirely out of place. Our Lord made this very clear when, speaking to a religious group of His own day, He said; "Ye are of your father the devil and the works of your father you will do." No unsaved person has any right or authority to call God "Father." But what a relationship is enjoyed by the twice-born, the children of God, the children of the covenant, the members of His holy family, the heirs of His eternal riches! There is nothing comparable to it in this world of time! There is nothing more blissful in all man's experience except heaven itself!

Martin Luther, brilliant star of the Reformation in Germany, said in his exposition of the Gallatian letter, "There is more music, there is more eloquence in the words 'Abba Father' than in all the orations of Demosthenes and Cicero." Beloved, here is a relationship that neither sin, nor sickness, nor sorrow, nor Satan can ever violate, ever nullify, ever destroy. "Beloved," said the Apostle John, "now are we the sons of God." Yes, dear friends, we are sons eternally. Those who are twice-born may be sickly children; they may even be sinful or disobedient children; nevertheless, they are children of God.

(Continued on Page 6)

What Made Paul Act That Way?

"Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us. . . ." (2 Cor. 5:13, 14).

The impression seems to have gotten around among the members of the church at Corinth that Paul had been acting a bit strangely—that he was beside himself: he was not looking out for himself enough; he was even risking his life to preach the gospel. Normal people, they thought (and so do many, today), consider their own interests even when working for Christ. But Paul's life was not dominated by this self-philosophy, and the people therefore thought he was beside himself.

The great apostle wrote the church about the matter, and said: "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ [Christ's love] constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. 5:13-15).

Christ's love made Paul act the way he did. In that same letter (2 Cor. 11:23-28) he gave a more detailed account of some of the sufferings he gladly endured for Christ's sake:

" . . . In stripes above measure, in prisons more frequent, in deaths often. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I spent in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings, often in hunger and thirst, in cold and nakedness. Beside these things that are without, that which cometh on me daily, the care of the churches." And to explain it all Paul said, "The love of Christ constraineth me."

The word translated "constrain" is highly significant. It literally means that Paul was held together and pressed on by Christ's love, and that, regardless of what it might cost him in unmeasured sufferings and privations, he could move only in one direction. Let us illustrate:

A man falls from a ship into the sea where the water is very deep. He goes far down into the water. But soon he stops sinking and starts to rise. The pressure on all sides is forcing him up. He is being constrained. The pressure is driving him.

Christ's love was doing that for Paul: it was pressing him into action by day and night, driving him toward the goal Christ set for him. And Paul, with all his trials and sufferings, was laboring in joy. He would have chosen no other course.

When Hitler came to full power in Germany and demanded that all acknowledge him as the only master, Martin Niemoeller refused to fashion his

conscience after Hitler's will. Consequently, agents of the Gestapo were sent and soon Niemoeller was in a concentration camp. There, he cried, "God is my Fuehrer." The love of Christ constrained him. We do not agree with all Niemoeller's views but a miracle would be wrought in Christendom if every believer had the courage that was his.

Loyalty to one's church is not enough, nor is loyalty to one's denomination. These loyalties are powerless and temporary unless there be, under them, a sweeping spiritual passion, driven on by Christ's constraining love. Do not many of us need to fall on our faces in brokenhearted contrition and plead with God for a fuller understanding of His love for a lost world? Only this will make us forget self in a mighty striving to do His will. Only this will create needed loyalties.

Church Members Should Be Concerned About Their Sunday Night Services

One of the finest things we have seen in a long time appeared in the August 1 issue of *The Bellevue Baptist*, bulletin of the Bellevue Baptist Church, Memphis, of which Dr. R. G. Lee is the beloved pastor. It was written by Charles E. Jefferson, and follows:

"Many church members have reached the conclusion that for them one Sunday service is enough. Their conviction is also steadfast that the pastor should preach on Sunday evening.

"We must keep the church open," cry the stay-at-homes!

WHEN IS A CHURCH OPEN? When the doors are unbolted and the lights turned on? No! When a church keeps open house, it must be present to welcome the guests. AN OPEN CHURCH MEANS A CHURCH WITH CHRISTIANS IN IT READY TO WELCOME ALL COMERS.

"The world cares nothing for empty church buildings.

"Without people in them they are cold as refrigerators and depressing as sepulchres. A DWINDLING AND DESERTED CHURCH SERVICE IS ONE OF THE DEADLIEST OF ALL ENEMIES OF THE FAITH.

"The Sunday evening service is not attractive unless made so by the Lord's people. Where people in large numbers congregate, other people want to go. It is a cold world, and a fire always draws the crowd. There is no fire so congenial and attractive as that kindled by a large, worshipping congregation. To suppose that the unconverted are going to rush into church buildings left vacant by the very men who profess to believe that 'Jesus Saves' is to indulge in the suppositions of a fool."

Thank you, Mr. Jefferson, and Dr. Lee, for giving us this! Let each reader take it to heart and ponder it well, and then ask, "What about ME? Am I strangling the witness to the gospel of Christ by staying home on Sunday evening, or by going some other place?"

The Meaning of Church Membership

By J. E. LAMBDIN
(Training Union Magazine)

The Lord of all the universe established his church and placed it on the earth for a very definite purpose. In fact, it has the greatest purpose of any institution in the world which binds men together in a common fellowship.

With this in mind, what then is the meaning of church membership? Let us seek the answer to this question by examining church membership as defined by the New Testament, and then by making a new appraisal of the meaning of church membership as exemplified by our own lives.

Defined by the New Testament

When Jesus got ready to establish his church, he took his disciples apart into the region of Caesarea Philippi and gave them a personal examination. This examination had to do with their relationship to him. Let us look at the words of the Scriptures which describe this incident.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:13-19).

In the third chapter of John we have the famous interview of Jesus with Nicodemus. He came to Jesus by night seeking from the Master the answer to life's deepest question. Jesus made it very clear to him that he could not enter the kingdom of God except by being born from above. In this experience with Nicodemus, Jesus was saying in another way the same thing that he said to the disciples in Caesarea Philippi. One must come into the kingdom first, and then he is eligible for membership in a church.

During his earthly ministry Jesus

established his church with those who had accepted him. After his crucifixion, resurrection, and ascension, Jesus sent the Holy Spirit to carry on his work and to be in the hearts of the believers to make Jesus real to them. In the book of Acts, from the day of Pentecost on, it is clear that only those who believed, who took Jesus into their hearts, were taken into the church.

Reading on through the New Testament we see that a church in that day was a great spiritual fellowship of believers. Paul spoke in one place of those who were members of the church as fellow citizens with the saints. Church members were bound together in a fellowship of love, sympathy, mutual helpfulness, worship, Bible study, Christian service, and witnessing concerning the living Christ. Church members were different from the people of the world. They still lived among the people of the world, and often were contaminated by practices which were more worldly than spiritual. All in all, however, the church was a fellowship which was far above any other human fellowship. It was, in short, fellowship with the saints.

The New Testament also defines a church as a group of believers who have a deep sense of their mission to the world. They lived in constant awareness of the mission on which the Lord had sent them. They were actually to go and make disciples, baptize them, and teach them to observe all the commands of Christ.

Membership in a New Testament church carried with it the obligation to live Christlike lives, to help others to become Christians, and to be living epistles to the whole world, proclaiming that Christ loves all men and wants them to be saved.

Church membership, as defined by the New Testament, is the grandest thing on earth. It does not mean that those who are members of a church are perfect people, but it does mean that here is a group of people seeking to grow in the grace and knowledge of the Lord and Saviour Jesus Christ, "for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-13).

Church Membership Exemplified by My Life

Is it possible for me, a twentieth-century Christian, to exemplify by my life

the kind of church membership defined by the New Testament? The answer is a quick yes. Another question which is painful but nevertheless to the point is, do I exemplify in my life the kind of church membership defined by the New Testament? Each church member today should ask himself that question.

We have the same Lord that the Christians of New Testament times had. The same Holy Spirit who came at Pentecost has also come into our hearts. God is just as real in human experience today as he was to Paul, to John, and to Peter. The Scriptures were not altogether as easily accessible to the Christians in that day as they are to us today. The world's great, crying need today is for church members who will duplicate the Christianity of New Testament followers of Christ.

There are three ways in which our lives may exemplify New Testament church membership.

First of all, it must be through loyalty to Christ. He is the Lord of life, the Saviour of souls, and the Head of his church. To him we owe our first loyalty. In all of our evangelism we need to make clear to every lost person what it means to turn from sin and accept Christ as Saviour. Only then is any person eligible for church membership. Undoubtedly there are many inactive Christians who are church members. An inactive, backsliding, indifferent church member is a blot on the record of a New Testament church.

Loyalty to the church is essential for exemplifying New Testament church membership. This means loyalty to the worship ministry of the church, to the teaching ministry of the church, to the training ministry of the church, to the witnessing ministry of the church, and to all of its other helpful ministries.

In September we observe Transfer Church Membership Week. It is a binding obligation upon every church to go after every unattached Baptist in its community. Hundreds of thousands of Southern Baptist church members are living lives which deny Christ by not lining up with and being active in the church where they live.

Then there must be loyalty to the larger program of Christ as carried on through the denomination out to the ends of the earth. The most effective means for the investment of a life and of money is to put them into the cause of Christ through the work of the denomination.

Every church should conduct through its Training Union the class for new church members to start them right in the business of being good members of their church. Thousands of churches have already found that this pays big dividends. The book to use is *Your Life and Your Church* by James L. Sullivan.

The Fatherhood of God

(Continued from Page 3)

We may see this principle illustrated a thousand times over in the earthly families. A man may have a child which, by accident or sickness, may suddenly be bereft of all his senses and become a lunatic. Yet, the child is still the father's child. Fellowship can be broken, but relationship, never.

When in a revival meeting down at Jena, Louisiana, many years ago, I was invited one day to dinner in the home of a fine Christian couple. Just as we entered the home, the good man said to me, "I want you to come into this bedroom." I followed and saw, seated there, a daughter. She was completely lunatic. He graciously introduced me to her, although she did not understand one word that was spoken. Then he stooped down and planted a kiss upon her face and placed his arm gently around her shoulders and turning to me said, "This dear child suffered a severe illness in the days of babyhood and this is the result. But, Brother Cullen, she is still my precious daughter and I love her with all my heart."

How true it is dear friends. We may be sickly, we may be sinful, we may even be disobedient to the Father, but nothing can ever sunder the ties that bind us to God. I think of the words of the blessed hymn:

"His forever, only His!
Who the Lord and me shall part?
Ah, with what a rest of bliss,
Christ can fill the loving heart!
Heaven and earth may fade and flee,
First born light in gloom decline;
But while God and I shall be,
I am His and He is mine."

Yes, I think of another poet who has written the same fact in this simple verse:

"The covenant stands secure,
Though earth's foundations fall.
The strong, the feeble, and the weak
Find Christ their all in all."

God is the Father of a royal family—a twice-born people. Dear friend, are you born again? Have you been adopted into His family? If not, may He bathe your soul in the precious blood that flowed at Calvary! May He save your immortal soul right now, while you are reading these lines! May you be accepted in the beloved! Then your natural cry will be, "Abba Father." Yes, there must be a family before there can be Fatherhood.

II. It Is The Privilege Of The Father To Make Every Provision For The Welfare Of His Children.

We earthly fathers know what this means. Gladly we face the responsi-

bility of clothing, feeding, educating, protecting our children. We covet the very best for them. Often we wish we could give them far more than we are able.

I could never give my children riches or property. I hope I shall leave with them the memory of a good father, consecrated to God. But we are all limited.

With God there is no limit at all. He is the Giver of "every good and perfect gift." Plenteous indeed is His goodness. Beyond all estimation are His resources. Hear the Psalmist, "But thou O Lord art a God full of compassion and gracious, long suffering and plenteous in mercy and truth." Listen to the words of the Apostle Paul in his letter to the Philippian Christians, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts, and minds, through Christ Jesus." Why? "But my God shall supply all of your needs according to his riches in glory by Christ Jesus."

Hear also the words of Christ our Saviour, "Therefore I say unto you, take no thought for your life what you shall eat, or what you shall drink, nor yet for your body, what you shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? Therefore take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed, for after all these things do the Gentiles seek, for your heavenly Father knoweth that you have need of all of these things; but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

King David declared, "Jehovah prepares a table before me." Yes, He prepares a table for all of His children, and His table is never bare: health and home; clothes and comfort; provision and protection; food and fellowship. These are all gifts from His gracious store. He openeth His hand to supply the needs of all of His creatures.

Of course the greatest gift, the unspeakable gift, the incomparable gift, was the gift of His Son to be our Saviour. But oh what marvelous grace and love! Paul said of the Christians at Rome, "Ye come behind in no gift." This is true of all of us. What do we have that we have not received from Him? We have a claim upon Him as

children, and we may go into His presence and say, "God, my loving heavenly Father, I have need of this. May it please Thee to give it unto me." We need no other argument. We are not strangers or aliens. We are His children. He delights to hear and answer our petitions. "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Beloved, He will not give you wormwood for His rich wine; neither will He give you a scorpion for an egg; nor yet a serpent or a stone for bread. As our heavenly Father, it is His privilege to make every provision for our earthly and our eternal welfare.

III. It Is The Joy Of The Father To Prepare A Home For His Loved Ones.

This is the function of every Father. Indeed it is the primary law of all of God's creatures. Even the birds build their nests for their young; the foxes have their dens in the hillside; the horse and the ox of the fields come home in the evening-time to the stall and the crib.

It was God who created and planted and prepared the first home for man. He called it a garden. It was a garden of surpassing beauty; a perfect paradise upon this earth. In the cool of the evening, He held blessed fellowship with Adam and Eve in the midst of all of the beauties of Eden. Blessed hour of communion indeed! In the evening time the birds were singing their evening serenades to God; the flowers were yielding their wealth of precious perfume. All nature was at rest with angels watching and wondering. God and His earthly creatures held blessed fellowship in that first home.

God is creating and preparing the last home for man. In that beautiful home He will hold fellowship with all who are heirs of His eternal riches through Christ Jesus the Lord. The Garden of Eden was only a type of that which is to be. Our Lord called it, "my Father's house." It is God's dwelling place. Nothing can enter that home to hurt or to destroy. There will be no sickness, nor sorrow, nor death, from which we suffer in this world of time. No drought or desolation can spread over that blessed land.

The garden of Eden was well watered with earthly rivers. The future home is well watered with the river of the water of life, which is constantly flowing from the throne of God and of the Lamb. In Eden the tree of life was blooming, but because of sin it was guarded that man should not partake of it. The tree of life comes to full flower and fruitage in the future home. Even the leaves are for the healing of the nations.

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Non-Resident Members

Enlist College Students On Join-the-Church-Day

By G. KEARNIE KEEGAN, S. B. C. Student Secretary

Transferring church membership is not a new emphasis of the Baptist Student Union. Since its very beginning, the B. S. U. has included Join-the-Church Day on its calendar of events in September.

Throughout the years, means have been developed to make students aware of their obligation to join the church in their college centers. This year the B. S. U. forces throughout the Convention will co-operate fully in this emphasis during Transfer Church Membership Week September 13-20.

To make Join-the-Church Day at college the greatest success, responsibility has been placed on two main groups—the home churches and the college churches.

Home churches have been asked to co-operate in the following ways:

1. Write letters to college pastors telling them about the students who are coming to the colleges near their churches.
2. Prepare in early fall a special program including talks by college students on what the college church has meant to them.
3. Display on bulletin boards in June and early September publicity urging future college students to join college churches.
4. Write individual letters to students leaving for college to thank them for the part they took in the local church and to urge them to join churches in the college centers.
5. Have the pastor preach a sermon on the last Sunday before students leave which will point out the value and the obligations of church membership.

Churches in the college centers have found the following means to be effective in enlisting students:

1. Contact new students by letter telling them of Join-the-Church Day.
2. Follow up letters from home pastors by visiting students whose pastors have written.
3. Arrange for a special Wednesday night supper following Join-the-Church Day to welcome new members and introduce the church officers to them.
4. Integrate the students into the entire church program, using them in ways other than for strict B. S. U. affairs.
5. Keep church program geared to the needs of college students, offering them such things as discussion groups where students can meet to talk to the pastor and ask questions concerning the

role of their Christian faith and of their church membership in their daily lives.

Whatever students do, they need to see the value of doing it or they often won't bother with it. Therefore, in all the publicity urging students to join the college churches, the Why is given most clearly.

Joining the college church assures them of a sense of responsibility and of belonging that their membership left at home could not give. The publicity seeks to prepare them for the new and baffling atmosphere of college life and for the trends of thought which often attack their faith and confuse their thinking—local church membership is strongly presented as a help in these hours of need. Students are made aware of the opportunities for fellowship with other students which are provided through church membership. Letters from pastors help students to recognize the part that membership in a college church plays in preparing them for after-college days.

Because the Baptist Student Union leaders realize that college students lost to the churches today are often lost to the churches forever, this emphasis, in connection with the Convention-wide Transfer Church Membership Week, is felt to be most significant.

Rio de Janeiro Youth Conference

By ALBERT McCLELLAN

The fourth Baptist Youth World Conference at Rio de Janeiro was one of the most successful international Baptist gatherings ever held. It was attended by over 10,000, most of whom were Brazilians. Total delegate registration reached 1,500 representing thirty countries.

Nothing happened to mar the vigorous spiritual relationship of the races. This was in part due to the superb preparation for the conference. The Brazilians under the leadership of Werner Kaschel demonstrated masterful maturity and know-how in conference technique.

The conference was fully spiritual, marked by a conscious devotion to the Living Christ. The theme "The Living Christ Must Reign" echoed in every single message. The delegates were dedicated Baptist young people as much concerned with the practice of Christianity as they were the idea of Christianity. On Sunday they went out into the rural sections to preach Christ. One group because of a broken-down bus failed to reach the appointed place. Un-

daunted, the youth selected a street corner and began singing. Roger Fredrickson, Ottawa, Kan., preached. Several of the Brazilians raised their hands indicating interest. Fredrickson said of the experience, "Surely God was there."

One may also say that it was a studious conference. Each of the seventeen seminars conducted daily attracted maximum crowds of eager, thoughtful youth. After the first few minutes of uneasiness, due to language difficulties and the necessary adjustment of leaders to interpretation, the seminars were marked by quick and free exchange of ideas. Questions were intelligent. Observers had little doubt that these alert young people were true Baptists in line with our common traditions.

In the evenings great crowds of Rio young people swarmed the lovely grounds two hours before sessions began. They stood in a line sometimes a block long hoping to get into the church even for standing room. And in the mornings the auditorium was always full at 8:30. The devotion of so many youth from so many nations says much for the present maturity and the future strength of the Baptist denomination in the world.

The conference was forward-looking. It adjourned with two convictions apparent. The youth went home sobered by the bigness of their world and convinced surely that "the Living Christ MUST reign." The bigness of the world was accented by their discovery of the bigness of Latin America, a continent vast and rich, now in its industrial and agricultural infancy. So vital was the Brazilian Baptist witness that the conference no doubt has brought about the shifting of the Baptist world axis to include in a way never included before this vital young Baptist community of Brazil now numbering ninety-two churches. These discoveries plus the life strengthening throb of Baptist world spiritual fellowship brought the other conviction, voiced by many a young person like this, "We've had such a wonderful time we must all meet again soon."

A conference like this cannot help but have a strong, unifying effect for Baptists the world over.

Pray that I might learn Spanish. It is sad to have a story to tell such as ours and no words with which to tell it. This Christmas I won't be able to tell of the newborn King.—Christine Eidson, missionary appointee, now in language school in Costa Rica.

If God's longing to break the silence between himself and man has brought him to speak to us in his Son, it is not too much to ask that we begin learning another Oriental language, arduous and barren though the job might be, in order to make that message known.—Frances E. Hudgins, missionary to Thailand, formerly to China.

Courts Redford Elected as the New Secretary of the Home Mission Board

By DICK H. HALL, Jr., Chairman, Nominating Committee

Those who know Dr. Courts Redford will, I believe, be gratified in his election to the position of Executive Secretary-Treasurer of the Southern Baptist Home Mission Board.

Dr. Redford is probably the most eminently fitted man among Southern Baptists for this position. For 10 years, he has held the position of Assistant Executive Secretary of the Home Mission Board. As preparation for his coming to the Home Mission Board in 1943, Dr. Redford's experience was unusually comprehensive. He had been assistant pastor and educational director, college teacher, Missouri State Director of Stewardship and Brotherhood and, for 13 years, president of Southwest Baptist College of Bolivar, Missouri.

Probably no one has ever given the time and the study that Dr. Redford has given in analyzing Southern Baptist Home Mission work and possibilities. He has constantly produced information that has challenged Southern Baptists during these years.

Dr. Redford has proved himself to be a capable executive and a missionary statesman who is also quiet and unassuming by nature and completely approachable. It is confidently anticipated that Dr. Redford will bring to the office of Executive Secretary-Treasurer the strong leadership needed to carry out the enlarged and coordinated program which is being proposed by the Survey Committee. This committee has been studying the field of Home Missions for two years.

Southern Baptists will bear him up in their prayers, and we will move forward by the grace of God to take the land.

About the New Home Board Secretary

By L. O. GRIFFITH, Promotional Office
161 Spring St., N. W., Atlanta, Ga.

RIDGECREST, N. C., Aug. 14. — Dr. Courts Redford, 54, of 143 Winnona Drive, Decatur, Ga., was elected executive secretary-treasurer of the Baptist Home Mission Board at its semi-annual meeting today here at Ridgecrest.

He succeeds Dr. J. B. Lawrence, 1695 North Rock Springs Road, N. E., Atlanta, Georgia, who has been executive secretary for 24 years and is retiring December 4, 1953. The Home Mission Board office is at 161 Spring St. N. W., Atlanta.

The forty-five member Board from

22 southern and western states accepted the nomination of Dr. Redford when his name was presented by its ten-member committee with Dr. Dick Houston Hall, Jr., chairman. Dr. Hall is pastor of the First Baptist Church, Decatur, Georgia.

Dr. Redford has been assistant secretary since 1943. He has helped in the general work of the Board with special responsibility for a summer



Courts Redford

student program, the mission work in Alaska, Panama, Canal Zone and Cuba.

Born in Calhoun, Missouri, his family moved to Oklahoma soon after it became a state, settling on a farm near Granite, later moved to another farm near Lone Wolf in the adjoining county. He attended rural grade school and graduated from the Lone Wolf High School. He was converted at the age of twelve and felt the call to preach about the time he graduated from high school. He is a graduate of Oklahoma Baptist University, Shawnee, Oklahoma, and Southwestern Baptist Theological Seminary, Fort Worth, Texas, and attended the University of Missouri. He returned to Shawnee, Oklahoma, as educational director of the First Baptist Church and was professor of Bible and Religious Education at Oklahoma Baptist University. He went from this position to be stewardship and brotherhood director for Missouri Baptists. Three years later, he became president of Southwest Baptist College, Bolivar, Missouri, and served there thirteen

years until he came with the Baptist Home Mission Board in Atlanta in 1943.

He married Miss Ruth Ford of Oklahoma and they have nine children.

Dr. Redford is the author of several books, among them are: Spiritual Frontiers and Crusade in Home Missions. He has written a number of denominational tracts and writes for Southern Baptist magazines.

When Dr. Redford assumes the duties of executive secretary of the Baptist Home Mission Board January 1, 1954, his primary task will be to carry out the desires of the 28,000 Southern Baptist churches with more than 7,000,000 members to "take the gospel in the homeland where it has not gone." The Board employs over 900 missionaries in the homeland and over 300 summer student workers. The work of the Board includes work with City Missions, Rural church program, Western, Pioneer and Mountain Mission programs, work with the Jews, Negroes, language groups, Chaplains, members in the military, juvenile delinquents, deaf, migrants, Good Will Centers, Rescue Missions and Evangelism.

After Dr. Redford had been working with the Home Mission Board for some time he said: "The cooperation of my fellow-workers, the fellowship with our missionaries, the wonders of God's grace which I have seen manifested on our mission fields, have combined to strengthen my faith and give me greater courage to face the ever-enlarging opportunities for a Christian ministry in our homeland. One who has been supported by those who love and believe in him, friends who have trusted and prayed for him, and who has enjoyed opportunities for service far beyond his deserts and expectations, could hardly fail to do his best in Christian service. I can truly say with Paul, 'By the grace of God I am what I am.'"

Quoting again, Dr. Redford said, "The loyalty and faithful service of my wife and the prayers and sympathetic interest of our nine children have been a constant source of inspiration and encouragement."

In a very recent address on home missions, he stated that "the way to take some of our home mission opportunities is to emphasize evangelism, magnify the local church, reach beyond the barriers to preach the gospel to all groups in the homeland and continue to extend our cooperation with state mission boards and all southwide agencies."

►Sam Ed Bradley, superintendent of Spring Meadows, attended a special conference at Ridgecrest where the child care executives of the Southern Baptist Convention made final arrangements with the Sunday School Board for the filming of a picture on child care. The picture will be made on the Spring Meadows campus with the shooting scheduled to begin September 15, 1953.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Cedarmore Assembly

We are happy to announce that 557 registered at Cedarmore during the Sunday School Week, August 10-14. There were 33 associations and 101 churches represented.

Along with a good attendance there was a wonderful spirit of Christian fellowship. The program inspired every one to return to his respective field of service with a greater determination to do better work. We are exceedingly grateful to our conference leaders and our inspirational speakers.

Won't you set aside this period of time next year to attend Cedarmore Sunday School Week?

Standard Sunday Schools

New Brandenburg—Pastor D. C. Jackson; Superintendent Ray Foor.

Monticello, First—Pastor T. E. Smith; Superintendent Charles O. Bertram.

Earlington—Pastor Hughlan P. Richey; Superintendent Denzil Hunt.

Vacation Bible School Reports

If your church has failed to send in the Vacation Bible School report will you please send it to the Sunday School Department immediately? Thank you.

A Million More in '54

We quote from a letter received from Dr. J. N. Barnette: "If we are not careful we may defeat the full achievement of 'A Million More in '54' by emphasizing a 20 per cent gain. A church with 85 enrolled in Sunday school and 300 prospects will be doing very little if they produce not more than a 20 per cent gain. All such churches can and no doubt should produce a 50 per cent gain. A 20 per cent gain of 50 is quite different from a 20 per cent gain of 5,000."

Some times we hear our church leaders say, "All we have to do is produce a 20 per cent gain." We should emphasize the things which produce gain, such as moving up from a class Sunday school to a department Sunday school, the organization of more classes, the establishment of more Sunday schools, a good training program, more space, and a good visitation program.

We are counting on you and your church.

Ohio Valley Sunday School Association

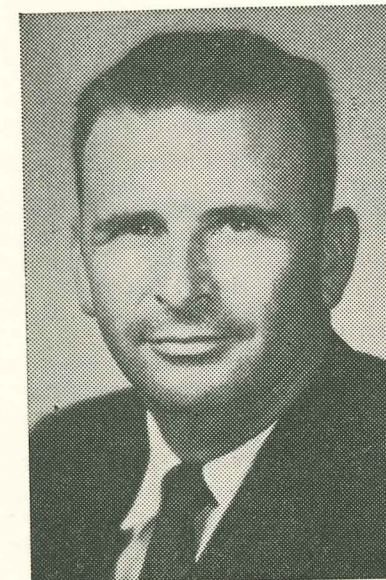
The Sunday School Department of the Ohio Valley Association is glad to give the following report.

Our achievements are largely due to the splendid cooperation of our twenty-two churches.

In 1949 there was only one Standard

Sunday school. Through the promotional program and the consequent growth, eleven of our Sunday schools had reached the Standard by July 1952, and by December 1952 the Association had attained the Standard.

Four years ago our churches reported eighty-one Training Awards, whereas for 1952, they reported five hundred. Church participation in the January Bible Study Week has grown from four to nineteen over this same period of time. All of the superintendents are urged to use the Builder. The greater portion of our churches are holding weekly or monthly workers' conferences. The Association is holding one quarterly meeting on the second Sunday of the first month, and two monthly promotional conferences during each quarter. Preceding the year 1949 fifty per cent



Mr. J. A. Oakley

of our churches had no Vacation Bible School, for the past four years not less than ninety per cent of them have had schools, also four missions and three Negro schools. Over the same period of time 100 of our people have attended Ridgecrest and our State Assembly at Cedarmore for added inspiration.

Annually the Association promotes a simultaneous Sunday school effort. There has been a gratifying number of churches participating. Three years ago this organization purchased a Spencer Film Strip and Slide Projector which has proved to be a great asset to our visual educational program.

As superintendent of this association, I attribute the success of the work largely to the cooperation of our good pastors, superintendents and the excellent leadership of our former associational missionary, Rev. Fred Martin, who is now at Falmouth, Kentucky. This growth coincided with the coming and labors of our missionary.

"Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."—J. A. Oakley, Associational Superintendent.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 23, 1953

Church	T.U.	S.S.
Ashland, Unity	108	423
Bardstown	---	289
Bellevue	---	305
Blackford	105	---
Bowling Green	184	1,027
Buffalo	---	242
Cadiz	62	208
Campbellsville	---	531
Pleasant Hill	136	---
South Campbellsville	---	203
Central City	249	432
Clay, First	---	254
Corbin, First	111	406
Central	79	457
Covington, Calvary	---	546
First	79	290
Latonia	217	830
South Side	98	437
Cox's Creek, New Salem	162	246
Cynthiana	---	342
Danville, Lexington Ave.	---	430
Dawson Springs	---	231
Dayton, Ohio, Westwood	---	588
Elizabethtown, Severns Valley	155	669
Evansville, Ind., Calvary	82	559
Grace	181	254
Keck Avenue	89	384
Walnut Street	---	---
Fort Thomas, First	62	270
Frankfort, Thorn Hill	---	324
Fulton	---	386
Georgetown	---	606
Glasgow	96	330
Glendale, Gilead	175	485
Harlan	117	881
Harrodsburg	193	226
Bruner's Chapel	129	302
Hazel	77	478
Henderson, Immanuel Temple	122	478
Hodgenville, First	118	434
Hopkinsville, First	86	582
Second	131	704
Hudgins, Aetna Grove	---	220
LaGrange, DeHaven Memorial	64	275
Lawrenceburg, First	102	370
Sand Spring	---	314
Lebanon, First	91	403
Leitchfield	66	223
Lexington, Calvary	102	620
Grace	---	611
Immanuel	186	701
Porter Memorial	112	489
London, First	180	513
Louisville, Baptist Temple	---	247
Beechmont	168	774
Bethany	---	227
Buechel	---	219
Carlisle Avenue	191	1,111
Clifton	99	314
Crescent Hill	---	823
Deer Park	---	462
East Audubon	73	250
Eastern Parkway	77	435
Fairdale	145	336
Farmdale	---	294
Harmony	108	312
Highland Park First	---	343
Immanuel	60	359
Ninth and O	167	1,152
Okolona	55	380
Parkland	220	838
St. Matthews	107	453
Shively	107	605
South Jefferson	107	440
Southside	---	380
Twenty-third and Broadway	156	606
Victory Memorial	221	701
Virginia Avenue	---	213
Walnut Street	210	1,283
West Broadway	105	602
Ludlow, First	71	321
Madisonville, First	221	827
Marion	---	248
Mayfield, First	273	872
Middlesboro, First	68	533
East Cumberland Avenue	---	294
Monticello, First	67	241
Morganfield, First	---	358
Uniontown	---	220
Mt. Vernon, First	90	373
Mt. Washington	---	248
Murray, First	101	777
Newport, First	132	621
Trinity	78	202
Owensboro, First	227	907
Hall Street	158	411
Macedonia	88	226
Seven Hills	89	234
Third	305	941
Paducah, East	146	403
First	122	591
Immanuel	148	575
Trinity	107	270

(Continued on Page 21)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Northeastern Tomorrow and Saturday

The Northeastern Regional Training Union Convention, meeting with the First Baptist Church, Pikeville, will begin with the banquet for everybody at 6:00 P. M. tomorrow (Friday, September 4), and will close at 3:30 P. M. Saturday. Registration will begin at 4 P. M. (EST) Friday.

For banquet places call Mrs. Jesse Sanders, 410 Cline St., Pikeville, Kentucky. It may, of course, be too late.

It may be possible still to secure a home reservation by calling Mrs. E. W. Robinette, 135 South College Street, Pikeville, Kentucky. If hotel is preferred, call Hotel Pinson, James Hatcher, or Anthony, Pikeville, Kentucky direct.

Southern at Russellville Next Week

The Southern Regional Training Union Convention will meet next week with the First Baptist Church, Russellville. It will begin with the banquet for everybody at 6 P. M. Friday, September 11, and will close Saturday afternoon.

There will be conferences and a short film on Friday night. On Saturday, and the Life Dedication Service led by Rev. Harold D. Tallant. The Saturday afternoon session will include the Intermediate Sword Drill and the Young People's Speakers' Tournament. The Song Leader will be Mr. Bob Feather and the Devotional Speaker will be Rev. Andy Reese.

For free room and breakfast in a home, please write to Homes Committee, Training Union Convention, Mrs. Charles Vick, Chairman, First Street, Russellville, Kentucky, stating sex, age group, and when and how arriving.

For Banquet places, please write to Banquet Committee, Mr. W. P. Sosh, Chairman, Fourth Street, Russellville, Ky.

September 18, 19 at Danville

On Friday and Saturday, September 18 and 19, the First Baptist Church, Danville will be host to the South Central Regional Training Union Convention. There were 375 at Lancaster last year. Will you be one to make it 450 or more at Danville?

For banquet reservations, please write to Mrs. A. H. Van Hook, Banquet Committee, Training Union Convention, c/o First Baptist Church, Danville, Ky.

For homes reservation, please write to Mrs. J. P. Daugherty, Homes Committee, Training Union Convention, c/o First Baptist Church, Danville, Ky.,

stating sex, age group, and time and method of arrival in Danville.

Attention Western Region

The Western Regional Training Union Convention will meet with the First Baptist Church, Central City Friday and Saturday, September 25 and 26. The convention President is Rev. I. L. Baughn, Pastor of First Baptist Church, Sturgis. The pastor of the Host Church is Rev. C. W. Devine.

For homes reservation for free room and breakfast, please write to Mrs. C. B. Greenwood, 303 North Fourth Street, Central City, Kentucky. Please state sex, age group, and time and method of arrival.

For banquet reservation, please write to Mrs. Carl Pendley, 908 Broad Street, Central City, Kentucky.

Last year at Sturgis the attendance was 500. Let's make it 550 or more this year at Central City.

Southeastern Convention at Corbin

Central Baptist Church, Corbin will be host to the Southeastern Regional Training Union Convention on Wednesday and Thursday September 30 and October 1. The pastor of the host church is Rev. Harold Wainscott. The convention president is Mr. George Baker, Corbin.

For reservation of free room and breakfast in a home, please write to Mrs. L. T. Morgan, Fifth Street Road, Corbin, Kentucky. Please state sex, age group, and time and method of arrival.

For reservation of a place at the banquet, please write to Mrs. Wilson Wyrick, 107 Christian St., Corbin, Kentucky.

Last year at London the attendance was 325. Let's make it 400 or more at Corbin.

Southwestern at Benton

The Southwestern Regional Training Union Convention will meet with the First Missionary Baptist Church, Benton on Friday and Saturday, October 16 and 17. The convention president is Rev. Joe Williams, pastor First Baptist Church, Hickman. The host pastor is Rev. J. Frank Young.

For free room and breakfast in a home, please write to Mrs. Homer Miller, Benton, Kentucky, stating sex, age group, and when and how arriving in Benton.

For banquet reservation, please write Mrs. Robert Redmon, Benton, Kentucky.

►Pastor Captain Holt Foster, formerly of Kings Mills Baptist Church, in Ohio, is now retired and is living in Green Cove Springs, Florida, twenty-five miles south of Jacksonville on the St. John River, Route 17 out of Jacksonville. Mrs. Foster is librarian of the Clay County High School. In former years Brother Foster was pastor in Kentucky.

The Fatherhood of God

(Continued from Page 6)

In Eden, we are told, there was gold. It was good gold. In God's dwelling place, the streets are pure gold. In Eden, night ultimately came. Darkness descended. But in the future home, there is no night. In Eden there was sin which brought death. In heaven, there is no sin. There will be no death.

The loving, heavenly Father desires to hold fellowship with His family. He is a Person, not merely an influence. Neither can an influence have blessed fellowship in that, "Home, Sweet Home."

Words utterly fail to describe a home with gates of pearl, with walls of jasper, with streets of gold, with the glassy sea, with rainbow circled throne, the home of many mansions. It is in such a home the Father will hold fellowship with His redeemed. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What measureless mercy! What glorious grace! What golden future! As Peter declared, "We are begotten to a living hope by the resurrection of Jesus Christ from the dead." And Paul wrote, "If children, then heirs. Heirs of God and joint heirs with Christ."

This is what the Father is and what He is doing. Because He is our Father, we must give to Him an unquenchable love. We must obey His every word. We must live at the center of His Holy Will. Let there never be a moment of rebellion or disloyalty. God is honored and glorified by faithful, dutiful sons and daughters is His family. Think of the marvellous expressions once more, "Our Fathers," "Abba Father," "One is your Father," "I bow the knee to the Father."

Yes, the blessed Fatherhood of God! My dear unsaved friends, it is my earnest prayer, my passionate longing, that you, too, shall come into this blessed relationship, and know Him as your heavenly Father.

"Come then, and join this holy band, And on to glory go;
To dwell in that Celestial land,
Where joys immortal flow.

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Louisville, Ky.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary



Rev. Oswald J. Quick
Formosa

Cedarmore BWC Camp September 5-7, 1953

Rev. O. J. Quick, missionary to Formosa, will be the Camp Pastor and the speaker for the Sunday Worship services at the B. W. C. Camp to be held at Cedarmore, September 5-7. Mr. Quick is one of our most outstanding missionaries, having served in China, Japan and now in Formosa. Prior to his appointment as a missionary he served as U. S. Army chaplain. Don't fail to hear his stirring messages. Other details of the program were in last week's issue of the Western Recorder on this page. Be sure to come in time for the banquet on Saturday evening at 6 o'clock. It is to be on a Kentucky Pioneer theme in keeping with our Anniversary Year and is being arranged by Mrs. O. B. Mylum. Make reservations to Cedarmore Baptist Assembly, Bagdad, Kentucky, in advance.

The Dates Are Not Changed

There is an error in the September issue of Royal Service in giving the dates for the North American Baptist Woman's Congress to be held at Columbus, Ohio. The dates have not been changed. November 2-4 is right. We are happy to announce, also, that additional space is available for reservations for Kentucky women who want to attend this first historic meeting. Send your reservation at once to Mrs. George R. Ferguson, 127 E. Broadway, Louisville 2, Kentucky, enclosing one dollar (\$1) registration fee. We already have twenty reservations from Kentucky but can accommodate several more.

Attention! Mission Study Chairman!

Be sure that your W. M. S. President has reported to our office if your W. M. S. qualified for special recognition by Southern Union in making at least three hundred and fifty points on the Achievement Chart for this past year closing September 30. We must know immediately how many Recognition Certificates to order.

Good News for Associational and Regional Mission Study Chairmen

We have several large poster-size copies of the Achievement Chart which we will send free of charge on request to Associational and Regional Mission Study Chairman only, if you will use them in promoting the use of the Achievement Chart by W. M. U.'s in your Association and Region. Order promptly as the supply is limited. We regret that we cannot supply these to presidents and other officers since our supply is very small.

World Tour

Take a trip around the world in your own back yard via your mission magazines, Royal Service, Tell, The Window of YWA, Ambassador Life. Subscriptions \$1.50 a year from Woman's Missionary Union 600 North 20th Street, Birmingham 3, Alabama.

YWA CAMP AT CEDARMORE

The Young Woman's Auxiliary Camp at Cedarmore opened with supper at 5:30 July 31 with a registration of 150. The Theme "Christ For The Whole Wide World" was carried out during the entire week end.

Mrs. Wilfred Tyler, Recording Secretary of Woman's Missionary Union brought a series of devotional messages on giving Christ to the world through the mind, the heart, the hand, and the all. Mrs. Tyler forcefully revealed how God can use each one of these in giving His Son to the world.

Dr. Wayne Ward of the Southern Baptist Theological Seminary was the Bible Teacher. Through the Scripture he brought the answer to many of the social

and moral problems young women face today.

The missionary messages were brought by Miss Edith Rose Weller of Brazil; Dr. C. E. Copeland of Japan; Rev. Luciano Marquez of Cuba; Miss Florence Ongais of Hawaii. Miss Ongais and Rev. Marquez thanked the young women for what the missionaries had meant to the people of their respective countries. They both stated that they were the product of the work of our Southern Baptist Missionaries. Each missionary emphasized that even though much had been done there were still many who could not name Jesus Christ as their Saviour.

In a business meeting on Saturday, Miss Virginia Shane, State President, presented an invitation from Dr. Sam Hill for the second State Young Woman's Auxiliary Houseparty to be held at Georgetown College, October 23-26. The vote was unanimous to accept Dr. Hill's invitation.

Miss Beulah Wingo, State Young People's Secretary told of the need for Girls' Auxiliary shirts to be sent to Korea for the Korean Girls' Auxiliary. Each girl was asked to help with this project and seventy shirts were bought. These shirts will be sent to Miss Ruby Wheat, who is a Southern Baptist Missionary stationed in Pusan.

Miss Martha Goodwin, chorister, and Miss Mary Caroline Shane were in charge of the music. They were assisted by Miss Bonnie Dickens, violinist. Special music was brought by Miss Imogene Polley; a trio from Beechwood; a sextette from Unity Baptist Church in Ashland and the Camp Choir.

On Saturday evening Miss Eva Dawson, the Camp Dietician served a delicious picnic supper on the grounds of Cedarmore Inn. Mrs. James Bowling led the entire group in games and songs.

Mrs. Encil Deen, the State WMU President, taught the Sunday school lesson. Rev. Leon Chow brought a challenging message at the worship service on Sunday morning. He emphasized the danger of delaying the taking of Christ to the world. With this challenge camp was closed.

Officers for the State YWA Council are only elected every two years; therefore the following officers will serve another year: Miss Virginia Shane, President; Miss Betty McCoy; Vice-president; Miss Betty Jean Maddox, Secretary.

Read and Study These Books before the

Week of Prayer for State Missions
September 14-18, 1953

"Beautiful Upon the Mountains"

By Nan Trantham Poe

"Golden Remembrances of Kentucky Baptist Woman's Missionary Union"

By Ada Boone Brown

Order from

Your Baptist Book Store

The Boy Who Liked to Read

By CLARENCE M. LINDSAY

Yes, Henry liked to read. Born in Portland, Maine, when the nineteenth century had hardly got started, he was a very happy lad. When he grew old enough to go to school, he proved to be such a bright scholar that it wasn't long ere he caught up with his older brother, Stephen, who would rather play.

He spent so much time reading books that Stephen laughed at him: "I should think you would know every book in the library by this time—and what's the good of reading a book twice, anyway?"

Just the same, Henry went right on reading; and sometimes his mother, of whom he was very fond, and who had a sweet voice, would read to him aloud from the works of the great poets. He would sit for hours listening to her, and he wished he could write poems, too. Now and then he would try his hand at it.

One day he finished writing quite a long poem—all about a famous fight, called the battle of Lovell's Pond, an affair between the early New England settlers and the savage Indians. His grandfather, who had been a General in the American Revolution, told him about this battle. The first verse of the poem Henry wrote read like this:

"Cold, cold is the north wind and rude is the blast
That sweeps like a hurricane, loudly and fast;
As it moans through the tall waving pines lone and drear
Sighs a requiem sad o'er the warrior's bier."

He copied the poem out very neatly, signed it just "Henry," and scampered down to the office of the Portland Gazette and dropped it in the letterbox. You can imagine how eagerly he watched and waited to see if that poem would be printed. And you can imagine his joy when at last he saw it, printed right on the front page of the Gazette! He hoped his family would notice it, even if they didn't know who wrote it, for he had said nothing about it to anyone.

But no one said a word about it, and after supper his father took Henry with him when he went to call on a friend, Judge Mellen, who had a son named Fred, a playmate of Henry's. While the two boys whispered together in a corner of the room. Henry heard the Judge say: "Did you see those verses in today's Gazette? A stiff piece of work, and every word of it borrowed!"

Henry felt like sinking through the floor! He knew he hadn't borrowed a

single word. Such as it was, the poem was his, and his alone. He could hardly hide his tears.

A few days later he made up his mind to show the piece to his mother, saying: "I know it's no good; but, Mother, I tried hard!"

She took the paper, and read it carefully. "Why, Henry," she said at last, looking up, "I think it's wonderful! I'm going to paste it in my scrapbook! And Henry, you must keep on writing poetry, for just think how proud I'd be if some day you became a famous poet!"

Those words which his mother spoke greatly encouraged Henry, and he resolved to keep on writing poetry, and try to become a "famous poet!"

And the day came when Henry did become famous—very famous—even more so than his mother dared to hope. All the world loves Henry Wadsworth Longfellow and the verse he wrote about "great lives" which is not only beautifully written but encouraging and inspiring. Here it is:

"Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us,
Footprints on the sands of time."

And if you have ever recited the "Village Blacksmith," you should feel very glad that Henry had such a wonderful mother to encourage him to keep on writing poetry!—Sunshine Magazine.

The Three Rabbits

Once upon a time there lived three rabbits, Mamma Rabbit and two small rabbits. Their names were Jump Fast and Slow Poke. Now you may think they were strange names but Mamma Rabbit named one Jump Fast because when she asked him to do something he would jump fast and get it done. But the other one was so slow moving around, she called him Slow Poke.

They lived in a large garden which was full of good things to eat, carrots, peas, and cabbages. Every morning Mamma Rabbit asked the little rabbits to wash their faces in the big drops of dew that lay on the cabbage leaves. Jump Fast would go at once and wash his face, but Slow Poke was so slow and stopped to argue with his mother until most of the time the sun would come shining over the hilltop and dry the dew off the cabbage leaves. Then Slow Poke would have no water to wash with because he was disobedient and wanted to go his own way.

Often there came a large black tom

cat into the garden looking for something to eat. Now cats like to eat rabbits, especially small ones. One morning Mamma Rabbit and the little rabbits, Jump Fast and Slow Poke, were eating carrots for their breakfast. Mother Rabbit heard a noise as though something were crawling through a hole in the fence. She called quickly, "Come children, the cat is coming." Jump Fast ran fast with his mother but Slow Poke said, "Why, mother, I'm not ready yet, I want to finish my carrot. Wait a minute." But at that instant the large black cat pounced upon him and he never heard of him again.—Helen K. Smith, Imboden. (Clipped from Arkansas Methodist.)

Just For Fun

"How much are your rooms?"

"First floor, \$10 per day; second, \$7.50; third, \$5."

"Your hotel is not high enough."

First Attorney: "Your Honor, unfortunately, I am opposed by an unmitigated scoundrel."

Second Attorney: "Your Honor, My learned friend is such a notorious liar!"

Judge: "The counsel will kindly confine their remarks to such matters as are in dispute."

Judge: "Have you anything to offer the court before I pass sentence?"

Prisoner: "No, your Honor, my lawyer just took my last dollar."

Daughter: "Papa, what is your birthstone?"

Father of seven: "A grindstone."

"Do you get paid for writing jokes?"
"Certainly. Think I'd write them for fun?"

"Reading them, I'd say, No."

Judge: "Sam, do you swear to tell the truth, the whole truth, and nothing but the truth?"

Sam: "I do, Judge."

Judge: "Now, Sam, what have you to say for yourself?"

Sam: "I don't believe I have anything to say, Judge; you've set up too many limitations."

Boy: "Sir, last night your daughter promised to become my wife. But having thought it over, I have come this morning to ask you if there is any insanity in your family."

Girl's Father: "I didn't know it before, but it seems that there is."

One thing I've discovered—no one is indispensable in the Lord's work. There are always capable hands to take over and carry the load with equal efficiency and love.—Edith (Mrs. A. B.) Oliver, missionary to Brazil.

Dr. Goerner Challenges Baptists To Bring Their Thinking Up-to-Date

GLORIETA, N. M. — "Most Christians have been sleeping through a revolution which has marked the end of white supremacy," Dr. H. Cornell Goerner, professor of missions, Southern Baptist Theological Seminary, Louisville, Ky., told the Foreign Missions Conference at Glorieta in an interpretative address on the Foreign Mission Board's study theme for the year, "The Eyes of the World Are Upon You."

"The age of imperialism, colonialism, and white supremacy is done with," he said, as he called on Southern Baptists to bring their thinking about world missions up-to-date. "In the field of Christian missions there has been a revolution of similar type."

Dr. Goerner said there are many aspects of this revolution in the missionary enterprise. The principal feature is the bringing into being of independent, self-supporting churches, associations, and conventions under the leadership of national pastors and national laymen, he said. "The national Christian leadership is the very product of our work. The very aim of missions always is to bring into existence independent churches. The task of the missionary is to work himself out of a job. He prepares others to take over his task, thus making his own task dispensable."

These changes have produced a different type of missionary task, according to Dr. Goerner. He called attention to a change in mission terminology within recent years. As an example, he mentioned the word "native" which has come to have the wrong connotation when used to speak of people of mission lands. It has been replaced by "national" which does not indicate a condescending attitude.

Instead of "mission field" the missionary often says the "land of younger churches." Dr. Goerner has visited most of the 32 countries of the world where Southern Baptists have work, and he said as a rule the national pastors have achieved an education and a polish on an equal with pastors in the Southern Baptist Convention.

In lands where the missionary undertaking is as much as 50 years old, Dr. Goerner said it is unusual to find an American missionary serving as pastor

of a church. In most areas nationals are serving as presidents of the Baptist conventions. Some conventions have their own home and foreign mission boards and are supporting missionaries of their own. Thus, they are taking over the task of evangelizing their own countries.

Dr. Goerner said mission boards must increasingly recognize the presence of this national leadership and take into account what they want the missionary

Kentuckian A. L. Aulick, Of Golden Gate Faculty, Dies in California



Dr. A. L. Aulick

BERKELEY, Calif., Aug. 7. — The sudden death of Dr. A. L. Aulick on August 5 came as a shock to faculty and students of Golden Gate Seminary. Dr. Aulick suffered a heart attack while at Beulah Park Conference Grounds, Santa Cruz, prior to the opening of the state Baptist assembly at which he was to speak. Though professor emeritus of the seminary since his retirement on August 1, he was to have taught beginning Greek in the 1953-54 school year.

A native of Kentucky, Dr. Aulick was president of the Southern Baptist General Convention of California.

Funeral services were held in Berkeley Saturday morning, August 8. Ministers in charge were Dr. S. G. Posey, executive secretary of the Southern Baptist General Convention of California, Rev. Paul A. Meigs, pastor of Calvary Baptist Church in Berkeley, and Dr. Harold K. Graves, president of

to do as he works alongside them. "We must recognize that these nationals have something to offer us as well as our having something to offer them," he said. "More and more, Christian missions is going to be a two-way street."

"But we must not jump to the conclusion that we have come to the end of our task. It is not less, but more missionaries that we need. We have reached only a fraction of the population."

"Christian missions is a success. This is proven by the national churches and their leadership. But we must work along with these nationals as they finish the task. We have only established the beachhead."

Golden Gate. Burial was to be at Waco, Texas.

An outstanding teacher of Greek, Dr. Aulick came to the seminary in August, 1947, with a record of meritorious service both as a teacher and a pastor. To become professor of Greek and New Testament at Golden Gate, he left his post as head of the Bible Chair which he founded at Eastern New Mexico University, Portales. In addition to teaching there he served as interim pastor for a few months.

At Oklahoma Baptist University, Shawnee, he headed the Bible Department from 1935 until 1944. A pioneer in student work, he was the first traveling secretary of the Baptist Student Missionary Movement in Texas, forerunner of the Baptist Union.

His pastorates included Pulaski Heights Baptist Church, Little Rock, Ark., University Baptist, Austin, Texas, Trinity Baptist, Oklahoma City, and Central Baptist Church, Clovis, New Mexico.

Dr. Aulick held an A.B. degree from the University of New Mexico, the B.D. and A.M. degrees from Colgate University, the Th.B. from Southwestern Seminary and the Th.D. from the University of Dubuque.

Surviving are his widow, Marie Cook Aulick, and a sister, Mrs. Lizzie Colvin of Kentucky.

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THANKSGIVING OFFERING TABULATION BY CHURCHES

We plan to publish the recently completed tabulation of the Thanksgiving Offering contributions, printing one region each week until the list is completed. Every effort has been made to insure the accuracy of the tabulation and all gifts are included in the total for each church whether the contribution was sent to Dr. W. C. Boone, General Secretary and Treasurer, or to the office at Spring Meadows or to Glendale. With thousands of receipts to tabulate in the three offices it is inevitable that errors have been made; however, we believe this tabulation to be as accurate as possible, without lengthy and costly re-checking. If your church is incorrectly listed please notify the Committee at once and suitable correction will be made in one of the succeeding issues of the Western Recorder.

Thanksgiving Offering Campaign Committee

SOUTH CENTRAL REGION

(Continued from last Week)		CORNISHVILLE		TATES CREEK		VINEY FORK	
Chestnut Grove	-----	89.14	-----	50.00	-----	35.00	-----
Concord	-----	882.88	-----	50.00	-----	37.50	-----
Cooper	100.12	-----	-----	533.50	-----	63.00	-----
Fall Creek	-----	2,500.00	-----	-----	-----	60.00	-----
Fellowship	-----	323.41	-----	-----	-----	-----	-----
Freedom	-----	55.00	-----	-----	-----	-----	-----
Gap Creek	-----	135.56	-----	-----	-----	-----	-----
Lick Creek	-----	-----	-----	-----	-----	-----	-----
Mt. Pisgah	-----	-----	-----	-----	-----	-----	-----
New Haven	-----	-----	-----	-----	-----	-----	-----
New Hope	-----	-----	-----	-----	-----	-----	-----
Parmleys Grove	-----	-----	-----	-----	-----	-----	-----
Parnell	-----	-----	-----	-----	-----	-----	-----
Pleasant Hill	-----	-----	-----	-----	-----	-----	-----
Pleasant Ridge	-----	-----	-----	-----	-----	-----	-----
Rogers Grove	-----	-----	-----	-----	-----	-----	-----
Taylor's Grove	-----	-----	-----	-----	-----	-----	-----
South District Association							
Beech Fork	61.26						
Beech Grove	174.26						
Benton	79.34						
Bruners Chapel	293.50						
Brugin	521.55						
Calvary	124.24						

SOUTHERN REGION

Allen Association	-----	Monroe	-----	New Grove	-----	Coral Hill	-----
Bays Fork	43.51	Mt. Oliver	25.00	Pleasant Grove	103.00	Dover	67.95
Bethel	26.36	Mt. Pleasant	-----	Silent Grove	17.00	Edmonton	157.00
Bethlehem	17.00	Mt. Polard	-----	Sweeden	88.73	Glasgow	857.99
Big Spring	-----	New Design	-----	Union Light	-----	Grace Union	42.05
Capitol Hill	-----	New Salem	-----	Freedom Association	-----	Grider Memorial	50.00
Crestnut Point	-----	Oak Grove	78.00	Albany	60.27	Hardyville	196.02
Cedar Cross	-----	Peters Creek	29.37	Branham Grove	20.00	Haywood	100.00
Dover	20.00	Pleasant Point	-----	Burkesville	75.00	Hiseville	393.15
Durham Spring	-----	Poplar Log	-----	Cave Springs	-----	Horse Cave	46.64
Hanging Fork	67.43	Rocky Hill	-----	Central Grove	30.00	Little Bethel	-----
Harmony	39.73	Rough Hill	-----	Fairland	4.50	Little Hope	-----
Holland	-----	Sand Lick	18.75	Grace Union	-----	Lonoke	-----
Hopewell	17.50	Skaggs Creek	-----	Salem	32.00	Mt. Tabor	176.00
Liberty	73.31	Summer Shade	42.20	Sextons Fork	21.00	Monroe	-----
Maysville	-----	Temple Hill No. 1	48.00	Stony Point	-----	New Liberty	32.65
Mt. Lebanon	32.00	Temple Hill No. 2	-----	Gasper River Association	-----	Park City	-----
Mt. Gilead	-----	Tompkinsville	100.00	Aberdeen	69.58	Pleasant Valley	-----
New Bethel	-----	Union No. 2	-----	Barnetts Lick	17.00	Poplar Springs	-----
New Hope	49.81	White Oak Ridge	20.22	Bethel	-----	Rock Spring	25.00
New Middle Fork	-----	Bethel Association	-----	Big Muddy	88.00	Rowletts	65.00
New Salem	15.00	Bethel Association	44.96	Brooklyn	12.50	Salem	108.89
Oak Forest No. 1	6.00	Adairville	358.85	Chapel Union	45.00	Savoyard	-----
Oak Forest No. 2	-----	Auburn	252.14	Huntsville	17.93	Shady Grove	147.21
Pleasant Home	-----	Dripping Springs	60.50	Monticello	-----	Siloam	50.00
Rough Creek	-----	Elkton	442.91	Morgantown	250.00	South Fork	20.00
Scottsville	181.92	Epley	-----	Mt. Liberty	27.00	Three Springs	30.58
Trammel Fork	-----	Forest Grove	5.00	Mt. Olivet	28.04	Union Chapel	-----
Barren River Association	-----	Guthrie	100.00	Mt. Vernon	40.00	Walnut Hill	135.25
Akersville	-----	Keysburg	12.57	New Harmony	-----	Zion	27.42
Antioch	-----	Mt. Gilead	29.00	New Liberty	32.54	Logan County Association	-----
Athens	-----	Mt. Zion	337.00	New Midway	-----	Antioch	81.81
Beautiful Home	-----	Muddy River	15.29	Pleasant Grove	-----	Beechland	72.36
Beech Grove No. 1	-----	New Hope	56.03	Quality	23.45	Bell View	63.00
Beech Grove No. 2	-----	New Union	145.06	Richland	47.58	Bethlehem	-----
Caney Fork	-----	Post Oak	164.43	Rochester	25.00	Britmart	16.50
Cave Springs	-----	Russellville, First	378.56	Rocksprings	9.51	Cave Spring	40.16
Concord	-----	Russellville, Second	39.82	Salem	83.00	Center	42.25
Corinth	-----	Sharon Grove	35.00	Sand Creek	33.73	Cliff Hill	33.50
Dover	-----	Spring Valley	30.00	Union	118.07	Concord	50.00
Fairview	-----	Trenton	292.24	Liberty Association	-----	Elk Lick	128.53
Fountain Run	46.84	Walnut Grove	104.05	Allens Grove	13.00	Green Ridge	67.10
Freedom No. 1	-----	Whitaker Grove	-----	Antioch	20.00	Gupton's Grove	23.00
Freedom No. 2	-----	Edmonson Association	-----	Beaver Creek	20.00	Lewisburg	-----
Friendship	-----	Bee Spring	88.79	Brownsville	237.88	Mt. Pleasant	285.22
Gamaliel	-----	Brownsville	237.88	Bon Ayr	30.00	Liberty	132.59
Hagans Grove	-----	Chalybeate Spring	39.85	Browders Chapel	-----	Mt. Tabor	-----
Harmony	-----	Fairview	-----	Canmer	150.00	New Cedar Grove	53.50
Indian Creek	74.51	Hill Grove	2.00	Cave City	202.50	New Friendship	271.85
Lone Star	-----	Holly Spring	-----	Cave Spring	-----	New Hope	-----
Macedonia	-----	Hopewell	20.00	Cedar Cliff	-----	Oak Forest	41.07
Marrowbone	-----	Liberty Hill	35.00	Liberty Hill	32.06	Oak Grove	150.00
Mill Creek	61.19					Pleasant Hill	52.67
Missionary Mound	30.00					Zion	14.00

Louisville Area News

Carlisle Avenue Church of Louisville Observes Special Youth Week

The accompanying picture shows the officers nominated by a special youth committee and elected by the Carlisle Avenue Church, Louisville, to serve in their various capacities during Youth Week, August 16-22. Youth deacons and trustees were also appointed. Carlisle Avenue's own Bill Arnold was the preacher for the Youth Week. His messages each night were appealing and inspirational. In connection with the Youth Week Program, a youth rally was held each night with Brother Bill Arnold as the preacher and Milton Burd leading the singing. Misses Mary Kay Jones and Ethel Mix were at the keyboards of the two pianos. It was a great week for the youth of this church, and many young people renewed their promises to Christ to live dedicated lives for Him. A new organization is being formed because of the influence of Youth Week at Carlisle Avenue. It is known as "The Master's Workers." This is a group of



YOUTH WEEK OFFICERS from left to right: Milton Burd, Music Director; Sue Smith, Clerk; Don Hampton, Training Union Director; Oliver Willett, Sunday School Superintendent; Rosa Lee Hampton, W.M.U. President; David Hampton, Brotherhood President; Kenny Bland, Treasurer.

►Evangelist Andy Blane and Singer George P. Stark conducted an evangelistic meeting with Pastor William J. Skasick at the East Baptist Church, Louisville, August 23-30.

►Pastor Harold Kenneth Masteller has left the First Church, Asheboro, N. C., to become pastor of the First Baptist Church, Palatka, Florida. Back in the late 'twenties, while a student in the Southern Seminary at Louisville, he was pastor of the Bethlehem Baptist Church, Henry County, Kentucky.

►In a revival conducted by the Brooks Baptist Church, Brooks, Kentucky, of which Alvin D. Bozard is pastor, Tom Dillon was the evangelist. Pastor Bozard states there were 35 professions of faith, and eight additions by letter. He expresses strong appreciation of the work done by Evangelist Dillon.

►The announcement of the wedding of Miss Dorothy Ella Patton to Airman Second Class Gordon C. Whiteley, Jr., has been made by Mr. and Mrs. Henry Patton, Sr. Said wedding will take place in the West Side Baptist Church, Louisville, Friday night, August 28. The groom-to-be is a son of Pastor and Mrs. Gordon Craig Whiteley, Sr.

►Mr. and Mrs. James A. Watson, Jr., have announced the forthcoming wedding of their daughter, Miss Allen Watson, to Mr. Donald Edward Wilson at the Farmdale Baptist Church, Louisville, September 18 at 8:00 o'clock. Miss Watson was formerly with the Executive Board of the General Association of Baptists in Kentucky, being office secretary in the Training Union Depart-

ment. Mr. Wilson is a son of Mr. and Mrs. Charles P. Wilson. He is a graduate of the University of Louisville, later served on the staff of the Louisville Free Public Library, and is now in military service.

Grant L. Jones Leaves Mt. Moriah Church to go To Oaklawn at Paducah

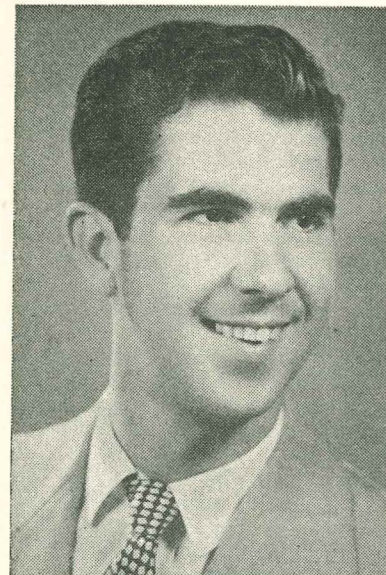
MT. EDEN (Shelby-Spencer Counties), Ky. — Brother Grant L. Jones has resigned the pastorate of the Mt. Moriah Baptist Church at Mt. Eden, Kentucky, to accept the pastorate of the Oaklawn Baptist Church, Paducah, Kentucky.

He has been at the Mt. Moriah Church for the last three years, and during that time there have been many additions. The average of the Sunday school has increased from 97 to 150. He has led the church to the point of letting the contract for a new parsonage.

The Mt. Moriah Church has passed resolutions regarding his extended and faithful labors among them.

If you are determined to criticize a mule, do it to his face, not at his back.

►There were three district associations meeting in East Kentucky last week. Enterprise met August 27-28 at West Van Lear and East Union met at Saxton and Bell County at Riverside, Four Mile, Ky., both on August 28-29. This week, Greenup meets at Catlettsburg September 2-3.



Bill Arnold

young people who have dedicated themselves to the task of witnessing and winning for Christ.

Gleanings

►A series of evangelistic meetings was conducted by Evangelist Truett Cox and Singer George P. Stark at the Bedford Baptist Church recently.

(Continued Next Week)

Funeral For George M. Newell, Fine Layman, Held at Georgetown

We are rather late learning of the death of Deacon George M. Newell, 71, Georgetown, on Saturday, August 8, 1953. His funeral, we understand, was conducted by his pastor, Dr. E. Lowell Adams, assisted by Dr. George W. Redding of the Bible Department of Georgetown College, and Rev. I. W. Manley.

Mr. Newell had been ill for some time, and was confined in a hospital under an oxygen tent. He was revived somewhat, got better and returned to his home. After a short stay his condition became aggravated again, and he died before another come-back was made.

He was born in Somerset, but entered Georgetown College as a student shortly after the turn of the century and was graduated in the Class of 1908. He was a first cousin of the late Missionary W. Eugene Sallee. He remained in Georgetown after his graduation, entering the hardware business, being associated with one firm in all that time, i. e., the G. H. Nunnolley Company.

Mr. Newell was a familiar figure around places wherever Baptists gathered, whether his own local church and the local college, or in the broader denominational groups.

He was endowed by his Creator with handsome features, a rudy face, and for most of his adult life with pompadored white, curly hair. He had an attractive smile which was just as much a part of his standard equipment as the clothes he wore. He made friends readily and kept them throughout life.

He was president of the old Kentucky Baptist Assembly which used to meet each summer in Georgetown College buildings prior to the building up of Clear Creek Assembly. For two years he was president of the Kentucky State B. Y. P. U. Convention.

He was a deacon in his own church from about 1928 to 1953, and was superintendent of his Sunday school for about twenty years. He was a man of marked spiritual consecration to every task.

When his own church came to acquire

the house on Clinton Street, adjoining their own property, it honored him by naming the building The Newell Hall.

He married about twenty years ago Mrs. Pearl Carlton Atkins. Mrs. Newell survives him. as do their two children, George M. Newell, Jr., 14 and Elizabeth Newell, 12.

Gleanings

►The Warren Association meets at Barren River Church, September 3-4.

►The North Bend Association will meet at the Elsmere Baptist Church, Thursday and Friday, September 17-18. Pastor R. Don Cambrell is moderator, and Pastor D. B. Eastep, Calvary Church of Latonia, Covington, is to preach the annual sermon.

►Three associations in Southern Kentucky are having their district associational gatherings next week. They are: Allen County at Hopewell and Russell County at Welfare, both September 9 and 10. Wayne County's sessions will be held at Meadow Creek, September 11-12.

►While Pastor Thomas Hicks Shelton has been on this vacation, in Canada the pulpit of the Latonia Baptist Church, Covington, Ky., was supplied on Sunday mornings and Wednesday nights by his assistant, Brother Tom Cole. The Sunday night services were conducted by Harold Swarthout and Ralph Eckler with their groups.

►Dr. E. F. Estes, pastor of the West Broadway Baptist Church, Louisville, was the evangelist, and Dr. E. Lowell Adams, pastor of the Georgetown Baptist Church, was the song leader in an evangelistic series of meetings at the First Baptist Church, Lancaster, Ky., recently. They assisted Pastor E. H. Egge, formerly one of the teachers on the faculty of Georgetown College.

►Among the recent vacation supplies for Dr. F. Russell Purdy at the Calvary Baptist Church, Lexington, during August have been Arthur W. Rich, Delray Beach, Florida; Supt. Harold Warren of the Central Baptist Hospital; J. R. White, Main Street Baptist Church, Jacksonville, Fla.; and President S. S. Hill, Sr., Georgetown College. Among those conducting prayer meetings were William Mitchell, Rev. W. W. Enete, Jr., assistant pastor who has just returned from attending the Baptist World Alliance Youth Congress at Rio de Janeiro, Brazil; and Earl O. Goodman, Jr.

►We have been informed by Pastor Clel B. Rodgers that the Whitesburg Baptist Church has not received the gift of a new organ as mentioned on page 19 of the Western Recorder of August 6. We have investigated the matter and find that it was the Whitesville Baptist Church instead. We regret the error, and hope that the Whitesburg brethren

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

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are not too disappointed in not being the beneficiaries of this gift. Whitesville is in the western part of the state, near Owensboro, and Whitesburg is in the eastern part of the state, the county-seat of Letcher County.

►Pastor E. M. Helton, of the Highland Avenue Baptist Church, Cincinnati, Ohio, says concerning their building project: "We finally got all of the difficulties out of the way, and the contract for our new building has been signed," according to the Ohio Baptist Messenger. "The red brick building has been demolished. The excavation has been finished, and the workmen are laying the footers. Also, we purchased the two-story frame shingle building adjoining our property on Highland Avenue. We need it very much now for educational space, and will need it in the future for expansion."

►The meeting of the White Water Association will take place today and tomorrow, September 3 and 4. The Thursday sessions will be held at Blue Ash, Ohio, and the Friday sessions at North Dayton Baptist Church, Dayton, Ohio. This is to be also the program of the annual meeting of Southern Baptists of Ohio. Speakers include Judge Eugene F. Siler, Williamsburg, Ky., moderator of the General Association of Baptists in Kentucky; Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Kentucky; Dr. Solomon F. Dowis, of the Home Mission Board. Making other addresses and reports will be: George Childress, Orden Rice, Rans Hill, George Fletcher, E. M. Helton, Ray Roberts, B. A. Wallace, M. O. Earls, Travis Hudson, William Beasley, Gerald K. Ford, W. A. Fox, E. A. Petroff, James McGregor, Gordon Thomas and Claude McGriff.

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►The religion of Jesus Christ changes people he says, if they are willing to pay the price of being changed, but nowhere in the book does he define this change as Jesus did when He spoke of it as the New Birth or Regeneration. He gives a good statement of The Atonement and of The Resurrection of the dead in Christ.

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Book Reviews

How to Preach the Word With Variety, by Frank T. Littorin, published by Baker Book House, price \$2.50.

Such statements as, "Lips set on fire for God will set lives on fire in His behalf," and, "We as preachers have a peculiar task, and when we speak as from the heart of God, men will listen. There is something about the cry of a prophet. Men may disobey, but they must listen."

In covering this field of biblical preaching, the author uses selected case studies to bring out its principles. Carefully and clearly he explains these principles and shows how any minister can originate, develop and maintain a forceful style of expository preaching. Dr. Littorin also provides an abundance of sermonic suggestions, adaptable outlines, and useful techniques of presentation.

For every minister and ministerial student "How To Preach the Word With Variety," is a book of many enduring values, a thorough and practical guide-book for the preparation of expository sermons.

Its use will prove rewarding to both pastor and people.

Whatever the description, expository preaching worthy of the name affords pleasing variety.—A. M. Vollmer.

"Things a Boy Can Make" by Vernon Howard, "Things a Girl Can Make" by Carolyn Howard, and "261 Handicrafts and Fun for Little Ones" by Eleanor Doan. Published by Zondervan Publishing House, the prices of these books are 50c, 50c, and \$1.50 respectively.

These books are packed full of ideas for keeping children of all ages occupied. The unique suggestions include many quite simple but very useful things to be made from materials ordinarily available in every home. Each of the first two books contains 32 different ideas and directions for carrying them out. These can be obtained at your Baptist book store and many of the suggestions could be used quite profitably in your Vacation Bible School handbook period.

Your God Is Too Small, by J. B. Phillips, published by the Macmillan Company, price \$2.00.

The book is divided into two sections. The author in the first section attempts to convince the reader that mature man needs to modernize his ideas of God. He indicates what he believes is out-moded conceptions of God such as: A Resident Policeman; A Grand Old Man; A Managing Director; A Pale Galilean etc.

The author describes denominationalism as one of the outmoded conceptions of Christianity and describes denominations as, "man-made boxes with neat labels upon them."

In the second of the book the author sets forth his conception of An Adequate God.

On the subject of sin he states that, "Christ very rarely called men 'sinners' and as far as we know never attempted deliberately to make them feel sinners." He defines sin, "as man's refusal to recognize or harbor truth and love, since God himself is both Truth and Love." Concerning Satan he says, "Christ definitely spoke of a power of spiritual evil, and using the language of His contemporaries He called this power 'Satan' 'the Devil,' or the Evil One."

While portions of the book ring true, this reviewer feels that much of it makes an uncertain sound.—A. M. Vollmer.

Ideas for a Successful Pastorate by Dr. John E. Huss, Zondervan Publishing House, Grand Rapids, Michigan. 144 pages, price \$2.

"Ideas for a Successful Pastorate" by the successful pastor of the Southside Baptist Church of Spartanburg, South Carolina, is unique. Dr. Robert G. Lee says in his Introduction, "As far as this writer is concerned, this is the first book of its kind. It is helpfully a notable unlike among books." The great purpose underlying every idea is to win

the lost to Christ and to enlist the saved in the service of the Master.

The book is divided into five sections, with an average of ten ideas to each section. Section I deals with personal soul winning. In this division the author presents and briefly discusses six capital ideas for enlisting Christians in the great business of winning the unsaved to faith in Christ. Such plans, for example, as "Rotational Visitation," the "Andrew Alumni," "Prayer Partners," "Contacts for Christ," will prove definitely helpful to all pastors who utilize them.

In Section II the author discusses the conservation of the fruits of evangelism, a very practical and much needed subject. This is one of the most profitable and practical discussions in the book. This section alone is easily worth the price of the book. More than a dozen worthy and workable ideas are suggested for enlisting and developing new converts in the activities and programs of their church. "A Letter to Baptistal Candidates," "Deacon Visitation," "Pastor's Welcome Letter to New Members," "Organization Contacts," "New Member's Study Course," "Birthday and Anniversary Cards to Members," "A First Anniversary Letter," and "When a Boy Baby is Born" are among the ideas given for conserving the results of evangelistic meetings.—B. C. Land, Jackson, Miss.

The Apostles of Discord by Ralph Lord Roy. The Beacon Press, 25 Beacon Street, Boston 8, Mass. Price \$3.75.

The author describes his book as "a study of organized bigotry and disruption on the fringes of Protestantism." There are 437 pages including complete notes on the fifteen chapters. The chapter subjects, including the Introduction and Conclusion, are:

The Ministries of Hate and Disruption; The Protestant Underworld vs. Dwight D. Eisenhower; The Plot Against the Jews; Hitler's Ghost in American Garb; The Self-Anointed "Chosen People"; Fiery Crosses, the Shame of America; "No Popery!"—Bigotry's Battlecry; Saboteurs of Protestant Co-operation; "Modernism,"—and the "Battle of the Bible"; Seeing "Red"; The Hammer and Sickle Behind the Cross; God and the "Libertarians"; The Struggle Within Methodism; Denominational Dilemmas; and Swords Into Plowshares.

The author goes into a rather full discus-

sion of what he regards as the dissident religious forces of America, calling many persons by name and giving quotations from letters and articles and addresses. The reviewer does not find himself in agreement with many of the conclusions reached by Mr. Roy and, in all probability many of the readers will not. However there is much in this rather unusual work to hold the attention. Obviously the author has done an amazing amount of research. We predict that this work will be one of the heaviest sellers of the year and, if for no other reason, leaders will want to have the book to know what he has said. There is in it an amazing store of information concerning movements and personalities which, though the author has reached some conclusions we cannot sanction, make the work, for careful students, a usable reference work. Baptists are strong believers in the right of free speech and the freedom of the press. And they also believe in the right of the individual to read what is written, whether he agrees with all or not.

GOD'S WEALTH AND OURS, by W. A. Bowen. Published by Gannaway Printing Company, Austin, Texas. Price not given.

The author of this book states that "Stewardship is a changeless principal," and that "tithing is a divinely-appointed method," whereby the trusteeship of wealth is to be expressed. He wisely points out that Old Testament tithing is based upon the compulsion of a loyal statute, while New Testament tithing is a service of love and worship.

The substance of the message of the book may be summed up in one of its concluding sentences. "In the day that Christ's people accept, wholeheartedly, the New Testament doctrine of stewardship in its fullness, accept the whole of life as a sacred trust from God, to be invested for His glory, there will be rising tides of spiritual power in individual lives and in the churches. It will put prayer in the pew and power in the pulpit."

This little paper bound book of about seventy-five pages has a scriptural message that every Christian would do well to ponder and practice.—A. M. Vollmer.

►The Greenup Association met yesterday and is continuing through today (September 2-3) at the Catlettsburg Baptist Church.

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Gambling is Wrong in Church or Saloon

By A. L. GOODRICH, Editor
The Baptist Record
Jackson, Mississippi

It should not require a court order to prevent gambling in the churches. However, a recent news item from *Religious News Service* indicates that such was necessary in New Jersey. The news item follows:

"TRENTON, N. J. — The appellate Division the New Jersey Superior Court has directed the St. Francis Xavier Roman Catholic Church of Newark to close down its operation of a weekly Skilo game that nets the church \$1,000 a week."

Churches must be hard up for money if they must resort to gambling games for a part of their support. Members of such churches certainly are not following God's plan for financial support if they promote gambling games.

We do not claim perfection for Baptist churches but so far as we know there are no Baptist churches that promote any form of gambling. In fact, oyster suppers and ice-cream suppers have almost gone out of style among Baptists. More and more, Baptist churches are depending upon tithes and offerings which is the Scriptural plan.

A wrong, even though permitted in the name of the church, is never right.

While on the subject of church gambling, we also call attention to a news item in which it is stated that the Indiana Supreme Court in a unanimous decision ruled that the Hashbrook Anti-Gambling Law is unconstitutional because it exempts churches and lodges from its provisions.

"It is a class legislation in the highest degree," the court said. The Justices said they could see no reasonable or legal distinction between gambling in a fraternal or religious group and any other kind of gambling.

The court asked and answered two questions:

"1. Is there any substantial distinction

between a bona-fide religious, patriotic, charitable or fraternal club seeking and receiving profit from the conduct of lottery, the operation of a slot machine, or any other gambling device, and an individual, a social club, or professional gamblers who operate a similar lottery enterprise, a slot machine, or other gambling device?

"2. Is there any valid reason why an individual or a club of a kind not included in the exception which solicits or induces another to engage in gambling should be subject to a penalty, while a religious, patriotic, charitable or fraternal club which engages in a similar enterprise is exempt from punishment? "We think not."

And even Louisiana, often considered as "wide open," frowns upon church gambling. According to *Religious News Service*:

NEW ORLEANS, La. — A warning that keno, bingo and "all other gambling games anywhere in Louisiana" will be raided after August 31 regardless of the sponsorship under which they are conducted was issued by Col. Francis C. Grevemberg, Superintendent of State Police.

The warning was prompted by inquiries as to whether his recent general order against gambling in the state applied to religious, charitable, civic, and veterans' groups.

"It certainly does," Col. Grevemberg replied. "Keno, bingo and other games of similar nature are illegal even when they are operated by clubs and other private groups. We can't let these people gamble and not the others. It is all a violation of the law."

To which we say, "Amen."

[And to those statements, theirs and yours, Dr. Goodrich, we say another hearty "Amen." Religious organizations here in Kentucky are reported to be running such gambling devices, and something should be done to stop all of it, as well as the rest of the gambling.]



Kentucky Baptist Children's Home Receives Bequests

During the past six weeks the Kentucky Baptist Children's Home has received a series of bequests as follows:

From the Estate of	Amount
Sallie B. Wyle (This is the second payment on a total of \$22,500)	\$7,500.00
Josephine Tucker, Bardstown	\$8,381.39
Maggie Stanfill, Corbin	\$4,174.56
James P. Bush, Eminence	\$7,102.83
Theo. G. Wolf, Louisville	500.00
	\$27,658.78

The proceeds of these bequests have been placed with THE KENTUCKY BAPTIST FOUNDATION for administration.

Raymond E. Lawrence Returns to Kentucky to be Pastor at Mt. Vernon

MT. VERNON, Ky. — The First Baptist Church of Mt. Vernon recently called Raymond E. Lawrence, Neosho, Missouri, as pastor. Brother Lawrence, a native of Kentucky and a graduate of Georgetown College, had been for the past two years pastor in Neosho.

During his pastorate there the church increased its membership by 175 additions, 91 of which were by baptism. The Sunday school enrolment increased from 320 to 520. A plan for a new building was approved by the church and \$28,000 was deposited in the building fund.

Brother Lawrence and his family have already moved on the field at Mt. Vernon. He succeeds Brother Wendell Belew who recently was elected state missionary in eastern Kentucky.

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Western Kentucky News

Macedonia Church, Owensboro, Has 104th Anniversary



OWENSBORO, Ky. — The 104th anniversary of the Macedonia Baptist Church, located on Miller's Mill Road, near here, was observed Sunday, August 16. The church was organized August 11, 1849, by the Rev. Reuben Cottrell, with 25 charter members. In October of that year they were admitted to what is now called the Daviess-McLean Baptist Association. The church has had 37 pastors during its 104 years of history.

It was during the pastorate of the Rev. Wendell H. Rone in 1938 that the church went from quarter-time to half-time. Under the ministry of the Rev. Curtis Erwin, in 1948, the church went full-time. A minister's residence was completed in 1949 at a cost of \$6,500. The pride of the day is the new \$25,000 educational plant completed in the fall of 1951. The present pastor, the Rev. Richard G. Cook, has been serving the church since June, 1952.

Plans are now being made for a much-needed enlargement of the church auditorium. The growth of the church in recent years has been remarkable. The average Sunday school attendance in

1951 was 139; in 1952 it was 184; and so far in 1953 it has averaged 216.

Special services were held August 16 in honor of the 104 years of progress accomplished by the men of God who have served this church. "Every resident member present" was the goal of the Sunday school for that day. Services were held at 11 a. m. and 3 p. m. "The King's Men's Quartet," of Owensboro, brought the special music in the afternoon, with Rev. Robert Rinehart, of Evansville, Indiana, bringing the message.

Cecil Laster Assists Pastor Homer D. Carter in Revival at Brushy Fork

CALHOUN, Ky. — Brushy Fork Church, in Daviess-McLean Association, series of revival services in more than ten years.

Associational Missionary Cecil Laster, of the Daviess-McLean Association, was the evangelist who encouraged seventeen to join this church. Those coming for baptism included a 70-year-old grandmother and two of her grandsons.

Missionary Laster's greatest service was in kindling the interest of the entire church community. People of all denominations attended regularly and found the simple Gospel messages to be helpful.

Mr. Laster's rich background as pastor in New Mexico, Texas, and Springfield, Mo., and as college student advisor, plus his work with the Home Mission Board,

makes him an appealing preacher to all persons. He is a product of Hardin-Simmons in Texas, Oklahoma Baptist University, and he was graduated by the Central Baptist Seminary in Kansas City, Kansas.—Homer D. Carter, Pastor.

Commending the Work Of Alwyn Young, Sunday School Superintendent

CALHOUN, Ky. — Superintendent Alwyn Young has led Brushy Fork Church, of Daviess-McLean Association, into a much improved Sunday school program.

Two years ago, when he and others decided that something could be done, the Sunday school enrollment was 68. Since then the enrollment has risen to 172. Average attendance shot from 35 a Sunday in 1951 to more than 80 per Sunday in 1952. Attendance is still climbing.

Under Mr. Young's leadership the school began Monthly Workers' Conferences, inaugurated the six-point record system, worked out a visitation program, doubled its number of Training Awards, added classes, formed an Extension Department which ministers to 20 shut-ins and servicemen, added a nursery, and, quite naturally, qualified for Standard recognition. Brushy Fork has been for the past two years the only half-time church in Daviess-McLean Association with a Standard Sunday School. We have hopes of making 1953-54 our third consecutive year.

Superintendent Young and his wife, Hazel, have one daughter, Peggy. Mrs. Young is a Primary teacher. Alwyn is thirty-one, and spent four years with the Armed Forces which took him to England, Scotland, France and Germany. He is now employed by the Green Coal Company.

His record of leadership has proved that an open-country church in a half-time program can move forward if its people so desire. Brushy Fork commends Alwyn Young's outstanding work as an inspiration to the small rural churches in Kentucky.—Woody Rafferty, Church Clerk.

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For September 13, 1953

By H. C. Chiles

Courage for Christian Witnessing

II Timothy 1:3-14

Today's lesson finds Paul behind prison bars and treated as a common criminal. Anticipating his departure from the scenes of earth in the near future, in his typically unselfish manner Paul wrote his second epistle to Timothy to cheer him and to encourage him to remain faithful in the work of their Lord in spite of all difficulties. Among all of Paul's associates, Timothy seems to have been the closest to him. In addition to being his devoted companion, he was his trustworthy messenger on various important errands.

Timothy was the object of Paul's special watchcare and consideration. He merits the distinction of being a faithful servant of Christ and Paul's closest friend. Our hearts are touched by the tender regard of the great Apostle for this young man and the affectionate and appreciative manner in which he addressed his son in the faith. Not only did he hold him in high esteem and regard him with a peculiar affection, but he also instructed him in the deeper truths of God's Word. He realized full well that his protege had great possibilities of service for God.

In looking back over the past, which was a very natural thing for one in his condition to do, Paul was filled with joy and thankfulness to God that he had remembered Timothy in his daily prayers. He was grateful that God had prompted him to pray night and day for this young servant of the Lord. He prayed earnestly that Timothy's courage might be strengthened and his steadfastness might be maintained. Any Christian who has such a praying friend is unspeakably rich. There is a singular exhilaration that comes to him who realizes that a truly great Christian is praying for him. To the day of his death Timothy owed Paul a debt of gratitude for nurturing him in the Christian faith and for helping him in so many ways.

I. Timothy's Family.

Timothy was the child of a mixed marriage. While the name of his father is not disclosed, we know that he was a Gentile and that he resided in Lystra. We do not have any evidence that he ever became a Christian. Timothy's mother, Eunice, was a Jewess. His grandmother, Lois, was a Jewess, also. The faith of these two ladies was genuine and true. Paul's description of their faith seems conclusive enough that both of them were Christians.

II. Timothy's Faith.

Paul thanked God for the exemplification of that sincere and genuine faith which he had witnessed in Timothy and which had been present in his mother and grandmother, also. Paul's remembrance of their faith gave him great comfort and satisfaction.

Timothy's family and home played a major role in causing him to become a believer in Christ. By his mother and grandmother he had set before him an example of faith in Christ. Their example and teaching, under the guidance and with the blessing of the Holy Spirit, prepared Timothy's heart for a definite decision to trust Christ as his personal Saviour. These godly women carefully nurtured him and taught him the scriptures from his childhood. The value of a godly ancestry and of the proper training of children in the home cannot be overemphasized. All parents should teach the Word of God to their children. All children who are fortunate enough to have godly parents to do this should thank God for them.

While in his home, Timothy was taught to love Christ supremely and to serve Him faithfully. Doubtless the teaching which he received magnified the privilege and the blessing of serving the Lord. Furthermore, Eunice had the good sense to realize that her son needed the instruction of Paul to supplement that which she and Lois had given him. So far as we know, she willingly and gladly permitted him to go with the Apostle when he desired that he should accompany him on his missionary journeys.

III. Timothy's Faithfulness.

Paul's exhortation to Timothy was that he should "stir up the gift of God" which was in him. This expression means "to fan into a flame," or to make a wise use of the gift by refusing to permit it to smoulder. Both Paul and Timothy knew that the gift was there, and the former was very anxious that it should be fanned into a glowing flame, or developed to such an extent that Timothy might have a gloriously useful ministry. It was the will of the Lord that he should use the gift which he had received from Him in faithful Christian service.

There are many Christians who have received gifts from the Lord, but they have never stirred them into a flame in order that others might be warmed and

cheered thereby. They need to cultivate and to use them for the glory of Him Who has imparted the gifts. All of God's children need to stir the fire and to fan the flame in order to prevent their service for Him from being less than it ought to be. Our Lord would have all of His followers to be flaming evangels for Him wherever they go.

Timothy was encouraged by the knowledge of what God had already done for Paul and for him, as well as for many others who were Christians. Both of them rejoiced that they had been saved, and that the Lord had called them to the glorious task of proclaiming the marvelous gospel of grace. What a commission! There certainly wasn't any cause for shame in connection with that glorious task.

Timothy's prospects included numerous afflictions and persecutions, but Paul gave him the blessed assurance that the Lord would enable him to endure them and to fulfill the purpose for which the gift was given. Paul urged him to be diligent in the service to which he had been called by the Lord. The gospel ministry demands an unremitting faithfulness in the proclamation of God's Word. Paul urged Timothy to hold fast the fundamental truths of Christianity, including the virgin birth, the victorious life, the vicarious death, the victorious resurrection and the visible return of Christ. Paul had preached these wonderful truths in faith and love, which is the spiritual frame of mind in which truth should ever be held and proclaimed. All of God's servants are charged with the solemn obligation of guarding the precious truths of His Word as a shepherd guards his sheep or as a soldier guards that which has been committed unto his care.

Paul affirmed that he did not have any doubt as to the credentials of his faith. He said, "I know Whom I have believed." His certainty of Christ's redeeming power and Saviourhood was born out of his own experience. It was based on the fact that Christ had saved him. Oh the blessedness of such a personal knowledge of Christ! Paul had entrusted himself completely to Christ, Who was fully competent to take care of him. He had deposited his soul, his life, his hopes, his all in the hands of Christ with the assurance of their perfect safety. On the basis of experience he knew that Christ was a wise, watchful, powerful and perfect keeper. His power is sufficient for every time and place of danger. Trust Him for your salvation, your sustenance and your security.

►The mother of Professor J. Foley Snyder, of Georgetown College, died recently.

►The Booneville Baptist Association will meet at the First Baptist Church of Manchester, September 11-12.

FALLEN ASLEEP

Mrs. Annetta Ellen Owen Speed

The funeral of Mrs. Annetta Ellen Owen Speed was conducted by her pastor, Dr. Lucius M. Polhill, both at the residence, 1824 Eastern Parkway, and at the Deer Park Baptist Church, Louisville, Thursday, July 16, the latter being at 3 o'clock.

Burial took place in Cave Hill Cemetery beside her husband, James Lewis Speed.

Estil J. Cline

WADDY, Ky., Aug. 7, 1953. — Shortly after returning home from church services on Sunday morning, December 28, 1952, Estil J. Cline passed away.

He was a humble follower of his Master, a devoted husband and a loving father. He was a loyal churchman, an upright citizen, a helpful neighbor and sympathetic friend of man. He was a gracious host to numbers of folk who visited him from far and near.

He served the Waddy Baptist Church as treasurer and chairman of its deacons. He served the Shelby County Baptist Association as moderator for two years, as a member of the Executive Board of the association and as a member of the Shelby Camp Committee, he had a great part in establishing the camp.

Estil Cline visited the sick, comforted the mourner, befriended the distressed and ministered to those in want. He served his Lord, his church and his fellow man humbly, faithfully and well.

His survivors are his wife, Mrs. Nancy Mason Cline, of Shelbyville, and his son, Arthur Powell Cline, also of Shelbyville.

[NOTE.—This belated article has just been received.]

Dr. Oscar Flener

HOPKINSVILLE, Ky. — Dr. Oscar Flener departed this life on June 20, 1953, having served faithfully God and man for many years. Born in 1886, Dr. Flener came to Hopkinsville in 1916 and became a member of the First Baptist Church. In seeking the most worthy tribute for Dr. Flener, it seems fitting to recall that he made the principles of Christianity a part of his life. He will be remembered not so much for what he said as for what he did, quietly and constantly loving his fellowman as much as he loved himself, insofar as that is humanly possible.

Dr. Flener's stand on the issues of life was made clear to all by the way he lived, always patient, quiet and gentle, and in this light he pursued such activities as he felt the Lord gave him ability to pursue, serving faithfully as a Deacon of the First Baptist Church for almost 30 years and serving as a Trustee of Bethel College in Hopkinsville, Kentucky, for more than 20 years and giving generously of his time and wisdom and money, wherever and whenever the occasion demanded.

It is the purpose of this brief eulogy, not to indulge in flowery phrases, but rather as in other similar occasions, to Thank God for the life that was given to us in Dr. Flener and to preserve this expression of our



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thankfulness for those who did not know Dr. Flener and thus to whom his life did not speak as eloquently as it did to us.

Mrs. J. N. Gillenwater

TOMPKINSVILLE, Ky. — Mrs. J. N. Gillenwater, known by many people as Aunt Bettye Gillenwater, was called to her eternal home May 21, 1953. We thank God for the life she lived and for the privilege of having been associated with such a noble character. She loved the church and the people of the church, and as long as she was physically able she attended regularly making the church a first consideration in her life.

Mrs. Gillenwater was a charter member of the Woman's Missionary Society. In her going the First Church of Tompkinsville has lost a faithful member. Among her neighbors and friends and the people in her church she demonstrated her strong Christian character in her kindness, helpfulness and understanding.

We hereby express our gratitude to God for her good life and tender our deepest sympathy to her family and many friends in their bereavement, but with the fullest confidence in our heavenly Father's will.

Be it resolved that a copy of these resolutions be sent to each member of the family, a copy spread on the minutes of the church records, and a copy be mailed to the Western Recorder for publication.—Committee: Mrs. Fred Sprowl, Mrs. A. J. Moore, and Mrs. Clyde Eubank.

Mrs. P. S. Parker

WINCHESTER, Ky. — Mrs. P. S. Parker, wife of Deacon P. S. Parker, passed away at the Guerrant Clinic, Winchester, June 24. She had been in poor health for about three years, having suffered a stroke about three years ago. She suffered a fatal stroke June 17, and life ended for her one week later.

Mrs. Parker had been a member of the Allensville Church since girlhood. She was 68 years of age. Her love was for her Saviour and church, as well as for her family, whom she loved devotedly.

She leaves a daughter, Mrs. Prewitt Johnson, and a son, Foree A. Parker; three half-sisters, also three grandchildren.

Her funeral was conducted at Scobee Funeral home, June 26, by her pastor, Brother Paris B. Akin, assisted by Pastor Paul Fox, of Central Church at Winchester. She was laid to rest in the Winchester Cemetery.

James Lee Brown

BEAVER DAM, Ky. — When Brother James Lee Brown was called to his Heavenly Home April 29, 1953, following an illness of

three years, the West Providence Baptist Church of McHenry, Kentucky, lost one of its most faithful members.

He had been a member of the West Providence Baptist Church since 1884, and had served since 1892 except for two years. He was clerk of the Ohio County Baptist Association for about ten years and previous to that was assistant clerk for a number of years.

Brother Brown was a man who loved his church and pastor, a man who was known for his diligence in the Lord's service, and a man who worked sacrificially and efficiently for the support of the Lord's work.

Be it resolved therefore, that we, the members of the West Providence Baptist Church, express our heartfelt appreciation for his faithfulness and friendship, and will always remember his devotion and inspiration to us.

Be it further resolved, that we express our deepest sympathy to his family and loved ones; and that a copy of these resolutions be placed in our church minutes; a copy sent to his family, and a copy sent to the Western Recorder.—Ray Collins, Pastor of the West Providence Baptist Church.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 23, 1953

(Continued from Page 9)

Paintsville, First	55	282
Paris, Central	37	205
Pineville, First	208	436
Princeton, First	125	—
Northside	122	221
Second	108	262
Russellville, First	—	379
Somerses, First	—	600
Pleasant Hill No. 2	63	200
Sonora	—	261
Springfield, First	—	419
Stanford	—	301
Sturgis, First	—	255
Versailles	92	353
Whitesburg, First	—	427
Willisburg	—	134
Winchester, Central	128	425
First	165	396

Correction

In the August 13 issue of the Western Recorder the following error was made in the Thanksgiving Tabulation for 1952-53: Long Run Association, Harrods Creek Baptist Church, \$178.41. This should read: Sulphur Fork Association, Harrods Creek Baptist Church, \$178.41.—Thanksgiving Offering Committee.

NOTICE

Effective September 1, 1953

All Western Recorder Club Accounts will be accepted on a continuous basis (the same as church budget accounts) or until a notice of cancellation is received.

This plan will not only insure uninterrupted service to our readers, but will also eliminate the tremendous cost of removing and replacing name plates at expiration dates.

If for any reason you do not wish to have the Club renewed you may simply write the word "CANCEL" across your renewal notice and return it to our office immediately upon receipt thereof.

WESTERN RECORDER

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Kyle M. Yates, Jr., and Wm. A. Carleton Join Faculty of Golden Gate Seminary



Kyle M. Yates, Jr.



William A. Carleton

BERKELEY, Calif. — Two new professors will join the faculty of Golden Gate Baptist Theological Seminary before the opening of the fall term, it has been announced by the president, Dr. Harold K. Graves.

Kyle M. Yates, Jr., was elected by the trustees as instructor in Hebrew and Archeology. Dr. William A. Carleton will be an associate professor of Church History and administrative assistant to the president.

Yates, son of the long-time professor of Hebrew and Old Testament at Southern Seminary, was born and reared in Louisville, Ky. His father is now pastor of the Second Baptist Church in Houston, Texas.

While teaching at Golden Gate, Yates will complete his thesis for the Th.D. degree which he will receive from Southern Seminary. He holds the B.S. from Wake Forest College, Wake Forest, North Carolina, and the B.D. from Southern Seminary. He spent one year studying in England and Scotland at the University of Manchester and the University of Edinburgh. He plans to return to Edinburgh to complete the Ph.D. degree.

Professor Yates with his wife, Jeane, and two-year-old son, David, arrived in Berkeley early in June.

Dr. William A. Carleton comes to Golden Gate from the First Baptist Church of Ponca City, Oklahoma, where he has been the pastor for seven years. His experience includes a six-year pastorate at the First Baptist Church of Duncan, Okla., and four years at the Walnut Street Baptist Church of Carbondale, Ill. Also he has had a number

of years experience teaching in public schools.

Active in Southern Baptist affairs, he has served as president of the state Baptist conventions of Illinois and Oklahoma. He has been a member of the Boards of Trustees of Southwestern Seminary, Fort Worth, Texas, and of Oklahoma Baptist University, Shawnee, Oklahoma, and has worked on several Southern Baptist Convention boards and committees.

He received the B. S. degree from East Central State Teachers College in Ada, Oklahoma, in 1930, and has earned the Th.M. and Th.D. degrees from Southwestern Seminary.

Dr. Carleton moved to Berkeley July 1 with his wife, Opal, and two sons, Bill, 13, and Bob, 9.

Since the opening of the last fall term a total of five professors have been added to the Golden Gate faculty.

Sixty-Fifth Annual Session Of Cumberland College Opens September 7

Cumberland College starts its sixty-fifth annual session on Monday, September 7, at 8:00 a.m.

Faculty members assemble in the Administration Building at 1:00 o'clock on the afternoon of September 5 to make plans for the formal opening of the college year. Dr. J. M. Boswell, president, will introduce new faculty members and address the meeting.

Dormitories open to receive students September 6. That evening at 6 o'clock,

the first meal will be served in the college dining hall.

Freshman orientation will be conducted on September 7 and 8, and registration will be held for the class on Wednesday morning, September 9. Second-year students will register Wednesday afternoon.

President Boswell expresses belief, based on the number who have turned in freshmen enrollment applications, that the 1953-54 freshman registration will be somewhat larger than last September.

Offices of the president and registrar will be open from Monday through Saturday weekly, until the opening of college, for those desiring personal interviews and admittance.

July Mission Gifts Increase

NASHVILLE, Tenn. — (BP) — For the support of Convention-wide agencies and institutions Southern Baptists gave \$849,704 in July through their Co-operative Program. This brings the year's total to date to \$5,740,561 an increase of 11.56 per cent over the Co-operative Program receipts during the same period last year, Porter Routh, executive secretary-treasurer of the Southern Baptist Convention, announced.

Alabama, New Mexico, and Tennessee are the only states not showing an increase in gifts when compared with the same period last year.

Designated gifts for the month amounting to \$146,180 brought the total for the year in designated contributions to \$5,149,472. This figure is 18.24 per cent higher than for the same period last year.

In July Southern Baptists gave through both the Co-operative Program and designations a total of \$995,885, making a total of \$10,890,034 thus far in the year.

I taught the doctrine and the experience of the Holy Spirit in the annual Bible Institute in First Baptist Church, Rio. The doctrine without the experience is straw without wheat. The experience without the doctrine is the rash adventure of a journey without chart or compass.—William C. Taylor, missionary to Brazil.

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Beer Advertising

By R. H. MARTIN, Chairman
Committee Against Liquor Advertising
National Temperance and Prohibition Council
209 Ninth St., Pittsburgh 22, Pa.

Through the stepping up of its advertising program over a period of years, the brewery industry has been increasing its sales until in 1951 they reached the huge quantity of 83,810,485 barrels at a cost to the consumers of \$4,490,000,000.

In this year the brewers spent \$100,000,000 in advertising their amber fluid according to the Research Company of America, an organization which makes a yearly survey of the brewery industry, as reported by one of the leading advertising magazines of the country. This would be at the rate of \$1.20 per barrel.

According to this same authority, the brewers spent from \$1.35 to \$1.40 a barrel in advertising in 1952. According to figures obtained from the Internal Revenue Department, Washington, D. C., the sale and consumption of beer for 1952 amounted to 84,443,091 barrels. This would bring their advertising expenditures for 1952 up to from \$114,000,000 to \$119,000,000. If this same advertising increase in barrel expenditures would carry over through 1953, the brewers would be spending millions more this year.

The brewers are not spending this huge sum for their health but to increase sales, consumption and profits.

The time was when their advertising propaganda was aimed chiefly at increasing sales to the male population of the country. They are no longer content to do this. They are now aiming at reaching as well the women and youth of our country. With this in view, they are focusing more of their advertising upon the home and stepping up use of the radio and particularly television to this end.

The U. S. Brewers Foundation has just sent out a booklet entitled, "THE ABC OF BEER ADVERTISING," to its members and constituents. It tells its advertising agents what to do and what not to do. It is aimed at the mothers and the children in the home. The point is repeatedly made that the Mother, as the traditional "moral guardian of the home" and "the family shopper as well" must be enlisted in that great company of those who believe that "BEER BELONGS" in the home. Nothing must appear on the screen that would offend her moral sensibilities.

Knowing well that American youth are intensely interested in sports, they tie in their radio and television beer commercials with reports on baseball and football games and boxing bouts. By this means they would win the favor and patronage of the mothers, youth and

even children thus taking over the American home.

By the radio, the brewers can now reach practically all the homes of America and with the unprecedented increase in television (there are now 24,000,000 television sets in use and it is estimated that by 1955, 80% of the population of the U. S. can be reached by television) they will eventually be able to reach almost as many as by radio. This explains the great increase in beer advertising over these two media. Some of the big brewery companies are now spending millions in

radio and television advertising. Miller Brewing Company spent \$2,000,000 last year in advertising their "High Life" beer over these two media.

What Should Be Done About This?

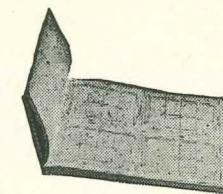
Is it not time for the sober, God-fearing citizenship of America to rise up in their majesty and stop this bombardment of American homes and people not only by the brewers but by the distillers as well—the entire liquor fraternity?

The opportunity to do this is now before us. A Crusade Against Liquor Advertising and Beer-casting has been launched by The National Temperance and Prohibition Council composed of representatives of 23 national organizations with a combined membership of more than 25,000,000.

For information on the Crusade including enlistment in it, write R. H. Martin, Chairman of the Committee Against Liquor Advertising of the NTPC, 209 Ninth St., Pittsburgh 22, Pa.

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No. TU-6—Sheets adequate for a year's record for 200 individual members, four to a sheet. Set of 25 sheets (50 pages, 200 names), 50c.

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CARD FORM No. Tc-3—For individual records, one name to each card. 4x6 inches. 50c per 100; \$2.25 per 500; \$4.00 per 1,000.

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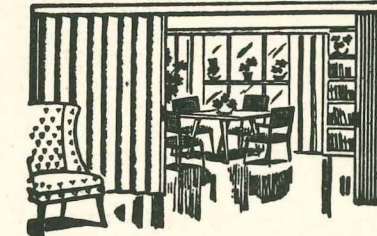
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