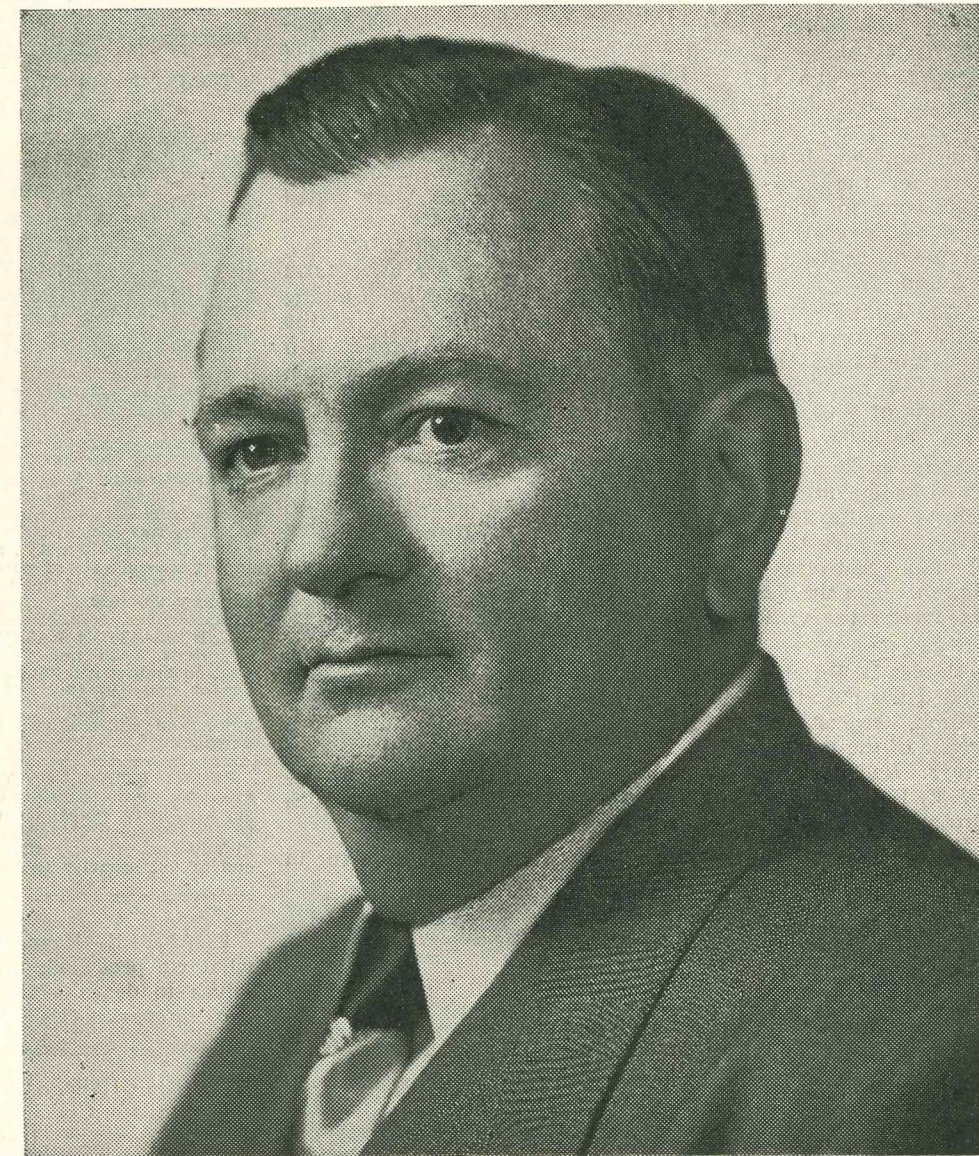


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Western Recorder



Lucien Edwin Coleman, Sr.,
New Baptist Brotherhood Secretary for Kentucky
See article on Page Seventeen

Vol. 127 No. 44

Kentucky's Largest Denominational Paper

November 5, 1953

►The fiftieth anniversary of the Baptist Brotherhood will be observed in 1957.

►Mr. L. Howard Jenkins, Richmond, Virginia, was re-elected president of the Foreign Mission Board at its recent meeting for the twenty-second time.

►Charles Wellborn will speak on "Preaching Christ Without Compromise" on the Baptist Hour Sunday, November 8. His subject next Sunday will be "How Does God Save Men?"

►The Pleasant Hill Baptist Church (near Campbellsville) Rev. D. L. Druien, pastor, had a revival, October 22-30 with Rev. Thomas Hicks Shelton, pastor of Latonia Church, Covington, doing the preaching.

►Dr. E. N. Wilkinson, pastor of the Parkland Baptist Church, Louisville, has been assisting Dr. Roy C. McClung in revival meetings at the Ninth and O Baptist Church, Louisville October 25-November 1.

►Brother S. R. Helton, who has been associational missionary for the Baptist State Board of Missions in Kentucky in Upper Cumberland Association, has now accepted the same office for the North Concord Association.

►The membership of the First Baptist Church, Dallas, Texas, has exceeded 10,000. They reported to the Dallas Association this month 10,046 members; 272 baptisms; total receipts of \$826,437; and property valued at \$5,000,000.

►Dr. B. C. Land held a Stewardship Revival with Dr. T. J. Barksdale at the Calvary Baptist Church, Louisville, September 13-20. Dr. Barksdale says that it was a good meeting and a great blessing to the Calvary Church. The tithers were more than doubled after the visit of Dr. Land.

►Executive Secretary James R. Bryant, Virginia Baptists, supplied the pulpit of the First Baptist Church, Owensboro, October 25, in the absence of the pastor, Dr. Robert E. Humphreys. Back during the pastorate of Dr. W. C. Boone in the Owensboro Church Brother Bryant was the pastor's assistant there.

►Dr. Kathleen Jones, daughter of Dr. and Mrs. R. S. Jones, Dallas, Texas, has been appointed as a medical missionary to Indonesia. She will be the first doctor named for Indonesia. Her father and mother were missionaries to Brazil for twelve years, and her father is now associate secretary of the Relief and Annuity Board of the Southern Baptist Convention. Her father hails from Murray, Kentucky.

►The Summerville Baptist W. M. S. celebrated the Golden Anniversary of the Kentucky W. M. S. Pastor Warren Fowler gave the devotional. Talks on the past, present and future of the Kentucky W. M. U. were given by Mrs.

Warren Fowler, Mrs. Buford Noe and Mrs. Ezra Gumm. Sara Frances Marcum, dressed as a woman of 1903, and Rachel Jane Gumm as a woman of 1953, gave the skit, "Through the Years."

►Pastor John F. Mitchell, Central Baptist Church, Atlanta, Ga., again assisted Pastor H. D. Smallwood in a revival at the Duke Memorial Baptist Church, Somerset, Kentucky recently. The membership of that church was almost doubled last year. "We found it a little more difficult this time," writes Brother Mitchell, "as they are now building a worship auditorium. This church is not quite three years old and completing a building that will be a credit to the city. The Lord added eight—six by baptism."

►The Tabernacle Baptist Church, Louisville, moved to its new building Sunday morning, October 18. The trek at the Sunday school hour was begun by the youngest pupils and by the time they had reached the new plant the adults were just leaving the old. During the first day's services eleven were added to the membership and thirteen were baptized by the pastor, Dr. L. C. Ray, at the night service. There were 1,073 in Sunday school and 364 in Training Union. The new building, one of the most complete in the South, has by it a parking lot which cares for something like 300 cars.

►Dr. J. W. Bruner, Dallas, has been appointed by President J. Howard Williams to be the head of the endowment program of Southwestern Seminary. Formerly he was endowment secretary for the Baptist General Convention of Texas. He is a native of Kentucky and was a graduate of old Clinton College, which years ago operated at Clinton, Ky. Besides his personal work in Kentucky, Oklahoma, New Mexico and Texas, he has been executive secretary of New Mexico, director of the 100,000 Club in Oklahoma, director of Oklahoma's debt-paying campaign, and assistant to the president of Southwestern Seminary.

►The Western Recorder was in error in saying in our issue of October 22, page 15, that Mrs. Nathan Porter "is the new church secretary of the Shively Baptist Church, where Dr. Bradford Curry is pastor." We should have said that she is the new church secretary of the East Audubon Baptist Church, Louisville, where Brother Henry M. Johnson is pastor. We regret the error, and hope that the Shively brethren are not too disappointed that the news item was not true. Now that we have straightened out that, we might add that her husband, Mr. Nathan Porter, is a son of a missionary couple in Brazil and is at present a Margaret student in the Southern Baptist Theological Seminary.

Western Recorder

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

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WESTERN RECORDER

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EXAMPLE—If most of us practiced
what we preached, we'd work our fool
selves to death.—Mary Louise Wright,
Era-Enterprise (DeWitt, Ark.).

In little details, as well as in spiritual
opportunities, God has been kind to me.
For example, I had dreaded going
through customs, but it turned out to be
a day very "near to the heart of God,"
as he gave most unexpected privileges
of witnessing in a normal, natural way.
—Inabelle G. Coleman, missionary to
Formosa.

The Writer Explains—

What Baptists Believe About Separation of Church and State

By JOSEPH M. DAWSON

The question of church-state relations is a perennial one, having been most acute since the days of Constantine.

There have been four theories about church-state relations:

THE CHURCH SHOULD BE ABOVE THE STATE, controlling its policies and personnel. An age-long expression of this concept has been seen in Roman Catholic countries under an ecclesiastical totalitarianism.

THE STATE SHOULD BE ABOVE THE CHURCH, exercising control over church policies and personnel, as seen in Russia and other countries existing under political totalitarianism.

CHURCH AND STATE SHOULD BE UNITED, officially and organizationally, with contractual relations between the two, as seen in many European countries, notably England with the Anglican church and Scandinavian nations with the Lutheran church.

SEPARATION OF CHURCH AND STATE, as inaugurated by the United States and since adopted by other countries.

The Americanization of the Churches

In 1776, union of church and state prevailed in Scotland, England, and all European countries. Church establishment with the state also existed in all thirteen American Colonies, with the exception of Rhode Island, Pennsylvania, New Jersey and Delaware.

ROGER WILLIAMS organized the first Baptist church at Providence, Rhode Island, and when he instituted a state he led the way toward church-state separation for the first time in history. Other groups influential in advocacy of church-state separation were the Quakers under WILLIAM PENN and the Presbyterians under JOHN WITHERSPOON.

It is true the Roman Catholics under LORD BALTIMORE in Maryland adopted a TOLERATION ACT in 1649, several years after ROGER WILLIAMS had proclaimed absolute religious liberty for everyone. Maryland's Act did not provide full religious liberty, inasmuch as all DEISTS and those not holding to trinitarian doctrines were subject to a confiscation of property and even the death penalty.

Although the Episcopal church was the established one in Virginia and in other colonies, its laymen such as THOMAS JEFFERSON, JAMES MADISON, GEORGE MASON and GEORGE WASHINGTON,

accepted ROGER WILLIAMS' theory of church-state separation and proved powerful in persuading the colonies to ratify the Federal Constitution by means of a First Amendment, which guaranteed that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Thus it came about that a small religious minority induced the conversion of the majority church groups to inaugurate in the Republic complete separation of church and state for the first time by any nation.

Recurring Periods of Backsliding

Strangely enough, reaction against church-state separation has recurred in cycles since the setting up of the American system. The first backsliding—and a violent one—occurred almost co-incidentally with the ratification of the Federal Constitution. Former established churches, extremely reluctant to yield tax support for their institutions, thought to get by the separation principle by advocating that all churches on an equal or nonpreferential basis should receive tax support for their schools. JAMES MADISON, in his immortal MEMORIAL AND REMONSTRANCE, convinced the great leaders that such a sharing of government funds by the churches would be equivalent to the establishment of religion, and the proposal was decisively defeated.

Despite this early rejection of nonpreferential aid, the Roman Catholics today are urging nonpreferential aid to all the churches, hoping thereby to reinterpret the Constitution in a manner to afford them huge sums of money for their sectarian interests.

Unfortunately, some Protestants have fallen for the Roman Catholic contention. If the Roman Catholic argument should now be accepted, it would mean the undoing of church-state separation.

The second period of backsliding came in the Jackson era when the conservative clergy, affiliated for the most part with the Old Federalist Party of privilege, asserted that "democracy" really meant atheism. They insisted that government could exist only on a religious foundation and the church ought to be supported out of tax funds. JACKSON, who was a Presbyterian, sustained chiefly by Baptists and Presbyterians in his reply, said that the security of re-

ligion under the principle of separation should not be imperiled by involvement with government. The effort to secure tax funds for the sects was defeated.

Following the War Between the States a concerted movement of vast proportions undertook to produce an amendment to the Constitution which would define the United States as a Christian nation. After thorough discussion the movement subsided because it became clear that this would be doing what the Founders said Congress must never do, "establish religion."

We are in the fourth cycle of backsliding when the Roman Catholics and some evangelicals are endeavoring to show that a secular state and a secular public school system are contrary to American culture. They assert that the word SECULAR means the same as anti-God. They forget what Roger Williams in the beginning made crystal clear, that the state belongs to an area concerned exclusively with civil matters and has no duty toward religion except to protect its freedom. The state cannot aid religion financially, nor can it promote the churches through its governmental agencies. The word SECULAR is thus being used as a kind of smoke-screen to prejudice the operation of the American system and must be exposed for its true nature.

Reasons For Final Perseverance With The American System

There can be no doubt, as proven by abundant evidence, that separation of church and state in America has proved best for the church and best for the state. Such students of world politics as the French statesman DE TOCQUEVILLE and the eminent British Scholar and statesman LORD BRICE have pointed out how much more vital and dynamic religion is in America under our system than in Europe under union of church and state. As a frequent visitor to Europe, I can testify that the contrast between religion in the United States and European countries is now most striking. In Copenhagen last summer, I heard it stated by the President of the All-European Baptist Congress that 785 per cent of the people of Europe are now pagan. Church attendance, low enough in this country, is markedly lower in Europe than with us. If the American system should become impaired, it would mean a severe loss to the free churches. Baptists have prospered in the United States as nowhere else in the world (in fact, Baptists have made slight progress everywhere else in the world under church establishment by states).

The great landmarks of the New Testament, from which we receive our faith and practice, and the Federal Constitution as traditionally and judicially interpreted must be maintained for the sake of religious freedom in this country.—*Brotherhood Journal*.

We Congratulate the Relief and Annuity Board

Most readers are familiar with the plans to liberalize the disability and retirement plans of our Relief and Annuity Board. Several articles concerning this proposal have appeared in the *Western Recorder*, and the whole matter is to be presented to the General Association for action this month.

This editor strongly favors the proposed plans about which you have been reading and he urges that careful consideration be given the matter in Owensboro.

Our Relief and Annuity Board is farsighted in offering to liberalize the plans on the condition that the step is approved by the brethren. It is an honest effort, in keeping with sound policy, to meet real need and to conform to the wishes of churches and pastors. Pastors wish to build as large a retirement annuity as possible, and they are willing to sacrifice to do it. They wish, in the event of a break in health in the late fifties or early sixties, making it necessary to relinquish their labors, to have the pitifully small sum of \$500 a year raised. They wish the possible retirement age lowered from sixty-five to sixty, so that they could retire, if it became necessary, earlier. We believe the brethren will be willing to pay more into the plan, and receive more.

Back in 1949, the Church of England in Canada took official action making participation in their retirement plan compulsory on the part of their preachers—a step our brethren, of course, could not and would not take. The Evangelical United Brethren Church asked the congregations and employers to increase their contributions from three per cent of salary paid to six per cent. The Missouri Lutheran Synod asked that a new ruling be passed, charging the church congregations eight per cent of the pastor's salary instead of the four per cent as before. The Augustina Lutheran Church asked its constituency for \$500,000 to fund certain certificates outstanding, and the grant was made. They then requested a grant of \$1,500,000 to enable their board to increase the pensions of both pastors and widows, and this was granted. The Protestant Episcopal Church in 1946 raised the total of dues payable into their retirement plan from seven and one half per cent of the pastor's salary to ten per cent, with the individual preacher paying nothing, the church paying all. Then in 1950 the ten per cent was raised to fifteen per cent with this new percentage to continue for the next forty years. This gave their preachers a minimum of \$1,500, and their widows a minimum of \$750, and all total and permanent disability benefits were stepped up to \$1,500.

The above facts and figures are offered, not to indicate a course of action for our General Association or our churches; for certainly some of their steps taken would not be acceptable to Baptists. But the steps taken by others show conclusively that the plan of our Relief and Annuity Board to liberalize the contracts on total disability and retirement is not new. Other religious groups (more than we

have mentioned) are taking steps to meet the actual needs of the pastors and their widows. It is also a real need on the part of the churches.

A thing greatly to be desired now is one hundred per cent participation on a voluntary basis on the part of pastors and churches. If this could be achieved, we would immediately have an entirely different situation. It is our firm and conscientious belief that every pastor and church should enter the plans now offered, and that they should approve the proposed liberalizing of the plans.

Western Baptist Hospital

Recently the editor had opportunity, before the formal opening on October 18, of inspecting the new Western Baptist Hospital at Paducah. Mr. H. L. Dobbs, executive for our Hospital Commission, conducted the inspection and pointed out and explained the features.

This editor does not claim to be an expert though he has inspected many hospitals. He ventures to say that nowhere is there a finer, better equipped plant. Kentucky Baptists have reason to be proud of what they have done there and the institution deserves the continued support of our people.

We congratulate those who had close supervision of all plans. They have done a great work and all of us are grateful. A visiting physician from New York City was reported to have remarked after thoroughly inspecting the hospital that not even in his city is there a better equipped and arranged plant.

Hats Off to the Ladies?

A prominent citizen in Nashville recently stated that he saw no reason why men should remove their hats in elevators when ladies are riding with them. It appeared to the spokesman that the practice creates too much of a wear-and-tear on the hats.

We ask in kindly spirit, Are there not some things of more value than even well groomed hats? And are there not some chivalries worth infinitely too much to discard for small reasons?

Respect for women has steadily decreased, and for this decrease some of the women are no doubt responsible. We'll admit there are some in whose presence we scarcely feel like raising the hat. But we are not to lose something from ourselves because those particular women have cast away their own values.

Real men respect themselves enough to be gentlemen even in the presence of wasted lives. For the sake of the millions of clean, wholesome women, let every man cling to his chivalry! Hats off to the ladies! And let every one of them be a lady, and every man of us a gentleman!

Christ's Cooperative Program

By R. C. CAMPBELL

Christ's Cooperative Program is the ideal for Southern Baptists. It is extensive enough to reach everyone, intensive enough to enlist everyone, militant enough to challenge everyone, and spiritual enough to bless everyone.

He enunciated it thus: "All power has been given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.

World Program

His Program is extensive enough to reach everyone. "All the world," "Everyone," are words expressing the extent of his program. His was not a program to reach certain ones, but to reach everyone; the least one and the last one.

The Cooperative Program of Southern Baptists should be, "The uttermost parts of the world." "*Ne plus ultra*," "No more beyond" was the motto of Spain, engraved upon the pillars of Hercules. Columbus shocked Spain wide awake by his dream, vision, indomitable courage. He chartered the unknown Atlantic, discovered a new world, and rocked Spain out of her complacency.

Christ gave us the whole world as our program: "Go into all the world." This means every community, county, state, nation. It takes in Carey's India, Judson's Burma, Yates' China, Livingston's Africa, Bagby's South America, Moffatt's islands of the seas, "All the world." Christ erased national boundary lines and obliterated the color scheme of the races.

We are faced with a world challenge. There are a billion six hundred million unsaved people in the world. The agonizing cry of Carey, at Nottingham, should resound in our ears: "Are we not going to do anything? Fuller, call the people back. We must do something." Of course, we are doing something, but so little in the face of so much that should be done. We cannot meet paganistic trends at home and abroad with a penurious program. We are told that if we were to send a thousand missionaries to India alone, each missionary would have five hundred communities, villages, towns, and cities in his field.

Intensive Program

Christ's Cooperative Program is intensive enough to enlist everyone:

"Teaching them to observe all things." Can anyone envision what we could do if every member of our 29,000 churches was enlisted for Christ, in living, in giving, in going? This lost, disillusioned world is enough to awaken the last one of us. The one who said, "We have many 'Lily Baptists'" was right. "They toil not, neither do they spin." Think of the types of church members we have. There are the "tired," "retired," "tire-some," and "tireless." There are the "down and outs," the "up and outs," the "in and outs," and the "out and outs." What if all of us were "in-right," "down right," "up-right," and "out-right?"

Dr. Porter Routh, Executive Secretary of the Executive Committee recommended to the Southern Baptist Convention, and it was unanimously approved, that we go afield, in an intensive manner to teach and enlist all our people in the stewardship of giving and living. No church should fail to pray, plan, participate in this far-visioned week of study and enlistment. No wide-awake pastor will falter and fail to co-operate in October.

Our efforts are neither extensive, nor intensive enough. During World War II, we sent twelve million soldiers into the conflict. What intensity there was! The British at Dunkirk, the Russians and Germans at Stalingrad, our forces in the Philippines, the Allies as they crossed the English Channel into Normandy, the Battle of the Bulge, the victory in Japan!

There was no complacency. Nations and armies were alerted to tiptoe. Their intensiveness and loyalty are expressed in the words of a pilot: "I had to go on. Uncle Sam thinks we are true soldiers." If every Southern Baptist took his mission and message as seriously as did that pilot we would soon be preaching the gospel in every part of the world.

Southern Baptists are doing mission work in a few countries; Seventh Day Adventists are preaching their message in eight hundred languages and dialects, in five hundred countries, colonies, and islands. Does one say: "I do not like to have our people compared to the Adventists." Well, it makes me feel ashamed also. But it fires me with greater intensity.

Militant Program

Christ's Cooperative Program is militant enough to challenge everyone: "All the world . . . All things." A big program will challenge Christians when a little one will not awaken their atten-

tion. Militant Christians will not give less than a tithe of their income. They will seek to become true stewards of all that has been entrusted to them.

Our leaders are coming nearer challenging us than ever before. The call is clarion. The causes are suffering, the time is opportune!

A worthy financial program for all our churches challenge us. For decades upon decades the question of financing kingdom work has been battled with, thought about, talked up, written on, and worried over. We have tried every plan and scheme that man's ingenuity could contrive. But, we have not seriously, concertedly tried God's plan. Yet, his plan is the only solution to this otherwise knotty problem. The tithe as a minimum is God's plan. Dr. J. B. Gambrell said: "Whether tithing is a matter of law under the dispensation of grace need not be discussed. I will dismiss that with the statement that it is unthinkable from the standpoint of the cross that any one should give less under grace than under the law."

We are failing God in the hour of America's greatest material prosperity. Americans spend annually eleven billion dollars for recreation; nine billion for liquor; five million for tobacco; two billion five hundred million for cosmetics, and only two billion for all religious and welfare causes. Then we sing: "My life, my all I give to Thee, Thou blessed Lamb of Calvary."

We hear it said: "Get the people right spiritually and finances will take care of themselves." But, how can one be right spiritually when he is unfaithful as a steward? The word declares: "Ye have robbed me . . . in tithes and in offerings." Jesus declared: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Mammon, here, signifies money entrusted to us.

There is a militant challenge to Southern Baptists to come to the sense of and practice of Stewardship.

Here is an individual who was giving ten cents per week ten years ago. He was challenged to tithe. Today he is giving \$50 per week. Then his church was giving \$9,000 to missions. Now that church is giving \$75,000 to missions. Here is a country church that was raising around \$4,000 annually. Two years ago a stewardship program with the tithe as the minimum for giving was put on. The budget of that church this year is \$24,900. Cooperative gifts have been increased 750%. We are defaulting God and betraying a lost world.

(Continued on Page 8)

PRAYER: Prayer is our walkie-talkie tuned to heaven through which we report our victories and failures and receive our marching orders.—*Christian Advocate*.

We Need More Mission Work — Not Less

By JOE W. BURTON

In a four-paragraph article published in the Baptist Standard, Carr P. Collins has proposed the consolidation of our two Southern Baptist mission agencies in one board. In an editorial commendation, Editor David M. Gardner has approved the suggestion, saying, "In our opinion that should have been done many years ago."

On the basis of ten years' service through the Home Mission Board in educational and promotional work, I find myself in hearty but cordial disagreement with this new proposal for the consolidation of the Foreign and Home Mission boards.

Mr. Collins, an astute insurance executive and a layman widely respected throughout our Southern Baptist fellowship, states four pointed reasons for his proposed consolidation of the Home and Foreign boards: (1) It would lessen "the rivalry and jealousy between two mission boards that is involved in human nature;" (2) "there could be complete unity of thought and action in all mission matters;" and (3) "also a substantial savings in administration expenses;" and (4) "much of the work that is now being done by the Home Mission Board should be taken over by the state boards."

First, let me point out that Baptists have proved again and again the spiritual axiom that we grow not by combining but by dividing. This has been demonstrated every time a Sunday school class has been divided to form two new organizations. It puts more people to work. They go out to enlist others. Soon where there was only one class with thirty enrolled there are two classes with fifty enrolled.

It is simply true that in kingdom work "laborers are needed." We do not need a consolidation to conserve manpower, but we need more men, more materials, more money at work everywhere.

There are friends of other religious viewpoints who believe the opposite doctrine that strength and efficiency are gained by combination. They would unite at the denominational level. They would set up polity agreements prohibiting the organization of "too many churches" in any given locality. The results of that practice have been realized in the steady decline of churches and of religious faith in communities where the comity arrangement has displayed the error of the consolidation idea.

The same would follow the consoli-

ation of our two mission boards. Instead of more efficiency, there would be less work. The moment there is only one executive head to enlist an organization and a missionary personnel, there will be fewer men and women to feel the pull of the missionary responsibility, more will be challenged to join them in the missionary crusade. It is simply true that two men, heading two organizations, will challenge a larger support, enlist the services of more people, more work. There is a Scripture for it: one shall "chase a thousand, and two put ten thousand to flight."

The appeal for consolidation, ultimately, is really an argument for limitation. Certainly in this day we do not need fewer men at work in the mission task, nor less money, nor smaller resources of any sort. We need more men, more materials, more money, much more—and Baptists have proved conclusively that the way to advancement is not by combination but through division.

Second, Baptists are also extremely wary of centralization. The argument for consolidation, if pressed, could also be applied further. For instance, why have a separate and distinct Relief and Annuity Board? Why not put it under the very efficient Executive Committee of the Convention and manage its affairs through a select group of wise laymen on the Executive Committee? Why have a Radio Commission? Its affairs also could be handled by the Executive Committee.

Then why five separate seminaries? Would it not be more efficient and less expensive to have one president, one faculty, one great campus to accommodate five thousand students?

Really Mr. Collins' argument, if applied fully, would suggest the consolidation of all Southern Baptist work under the responsibility of a single Executive Committee—a suggestion unsavory to democracy-loving Baptists who want responsibilities scattered over many responsible boards and agencies, rather than in one centralized ecclesiastical jurisdiction.

Right at this point is found the real reason for the two mission boards in the tradition and history of Southern Baptists. There is a great difference in the work of the two agencies. Each task calls for specialization. Knowledge and proficiency in missions on other continents does not qualify for the greatly

different task of missions in our land. Conversely, success in home missions does not prove that the same capacities and methods will succeed in Asia or Africa. There is a great difference between home and foreign missions, and our experience of more than a hundred years has shown that the two different types of mission work can best be done under two distinct agencies.

One great over-all mission agency managing all of our mission work would make for confusion, inefficiency, curtailment. Instead of reducing rivalry and jealousy it would probably increase it by reason of misunderstanding and frustration in the vain effort to cope with a task too great for any single agency.

Two agencies, each addressing itself to a great mission task, will emphasize the urgency of the main business of Baptists, namely, to bring the world to Christ.

Third, I note with real alarm Mr. Collins' final reason for consolidation. Surely I am not alone in feeling that the biggest mistake Southern Baptists have been making in the past decade or more has been their steady decline in support to Home Missions. The steady whittling away at Home Mission resources is a policy which if not turned back will finally bring disaster to the Convention, for a strong Home Mission program is vital to the very life of the Southern Baptist Convention.

Now I know it will be pointed out at once that there has been no decline in the dollar receipts of the Home Mission Board, which is very true, but percentage-wise the Home Mission Board's participation in the Co-operative Program has been cut down steadily in eight years from 23 1/3 per cent in 1946 to the adopted 13.14 per cent for 1954. Mr. Collins' suggestion that much of the work of the Home Mission Board "should be taken over by the state boards" may be representative of the attitude which has brought about this steady decrease in the Home Mission Board's support from the Co-operative Program. With all my heart, I believe that this process of strangulation is against the very interests of the Southern Baptist Convention itself and that the ultimate end thereof will be the destruction of the Convention.

(Continued on Page 10)

The little seventh-grade youngster was not as well advanced as the doctor's daughter, but she knew her anatomy. In a school composition she wrote: "Anatomy is the human body, made up of three parts, the head, chest, and stummick. The head holds the skull and the brains, if any. The chest holds the liver, and the stummick holds the vowels, which are a, e, i, o, and u, and sometimes w and y.—Better Health.

Plea for Simple Sermons

(Baptist Program)

A plea for simple, persuasive preaching in American pulpits was made in New Haven, Connecticut, by a noted Protestant theologian.

Halford E. Luccock, professor of preaching at Yale Divinity School, warned that many modern sermons were so obscure that they failed to get across "the essential truths of the Christian gospel."

Others, he said, were meaningless exercises in high-flown language that gave their listeners nothing more than "a mere melody, a soothing sound."

Luccock laid the blame partly on preachers themselves, partly on the effect of mass communication agencies like radio and television and, to a lesser degree, on church congregations.

Of the congregations, he said:

"They have put a high premium on windy oratory. In the pulpit there is often the rushing of a mighty wind. The Lord is not in the wind, but they love to hear it rustle."

Luccock retired from the Divinity School faculty in June, delivered this year's five Lyman Beecher Lectures on Preaching at the school's forty-third annual convocation.

In his first three lectures, he outlined for some 600 students and alumni the obstacles facing the American pastor in communicating the gospel.

The theologian said one of the principal roadblocks was the influence of mass communication agencies which tend "to shape a stereotyped, standardized mind."

With their tendency toward uniformity, these agencies make it possible to put over "third and fourth rate stuff as authoritative and of high distinction," he declared.

Luccock said there was a "lack of communication of meaning in modern mass media" that could be seen in many areas of present-day life.

In poetry, music, painting, literature, and scholarship itself, he added, "obscurity has been elevated to the rank of a primary virtue. And there is a very real danger that preaching . . . may be exposed to the same blight."

Professor Luccock urged clergymen to preach to the man in the street, neither overestimating nor underestimating the power of a sermon. Speak simply, he stressed.

"For a traveler along the road, it is a far better thing to find a road sign, even in stark simplicity, than a painting by Picasso," he said.

The theologian recommended more

urgency and conviction in delivery of sermons, arguing that the passion of an evangelist would save the sermon from "that last indignity, that of having the deadly drip of a tired commercial."

He called also for more emotionalism in the pulpit, but added:

"I am not pleading for a revival of the 'camp meeting jerks.' Although I do know some churches . . . which could do very well with a few cases of the jerks."

Luccock deplored a tendency among clergymen to lose sight of the primary task—"to communicate the essential truths of the Christian gospel"—and let themselves be "sidetracked into lesser things."

In discussing "The Preacher as Craftsman," he warned pastors not to make an idol out of the sermon itself.

A sermon, he said, is only an instrument and not the repository of high-flown language.

The aim of preaching, he went on, "is not the elucidation of a subject but the transformation of a person . . . The purpose of the preachers is not to explain something but to persuade people to think, to act, in a certain way."

Luccock listed half a dozen types of meaningless sermons that preachers ought to discard.

Among these were the "Jericho sermon," which follows the plan of the biblical capture of Jericho. Preachers using it, said the theologian, "have implicit faith that if they march around the outside of a subject seven times, making a loud noise, the walls will fall down."

His list included the "confectioner's sermon—sweet, but not much nourishment;" the "smorgasbord sermon—a little of everything and nothing very solid," and the "rocking horse sermon," which is constantly on the move but never goes anywhere.

Insomnia Cure

"Poor preaching is the greatest cure for insomnia ever discovered," a Kentucky Court of Appeals judge told the Memphis, Tennessee, Ministers Association.

Judge Osso W. Stanley said clergymen should strive for simplicity in sermons.

"Many sermons are like some of the opinions of the Court of Appeals: You have to read a gallon of opinion to get one pint of law."

Christian Life Commission Approves Five-Point Program

NASHVILLE, Tenn. — In its recent sessions at Ridgecrest the Christian Life Commission re-affirmed its position that "the study of human society is not and must never become a substitute for repentance and personal devotion to Christ, but it is essential for effective Christian witness and action." Fourteen of the 24 member Commission were present. They approved a five-point program as follows:

1. *A source of information.* In view of the moral issues and complex problems that face the Christian in his daily living there is an urgent need among Southern Baptists for a factual source of information on these questions. The Commission proposes to develop its office into such a source of information available to any individual, church, or agency who may wish to use it.

2. *Special studies and reports.* The Commission has divided its membership of 24 pastors and laymen into 8 committees for special studies and reports this year on alcohol and drug addiction, obscene literature and amusements, gambling, the family and home, juvenile delinquency, progress in race relations, industrial relations, and world order.

3. *Leadership training.* A series of state and regional workshops will be sponsored by the Commission in cooperation with the State Committees and Commissions in this field of work.

4. *The Christian Life Conferences.* The Commission will foster Christian Life Conferences to be held by a single church or group of churches. These conferences are so devised in organization and subject matter that they can be held by a church regardless of its size or location.

5. *The creation of literature.* The Commission will prepare an authentic literature on the various phases of this work. It will be used in the educational function of the Commission through the Christian Life and other conferences and as supplemental material in group and class studies. Other materials will be prepared for telecasts as a part of the educational programs over TV stations.

RUSSIA—Miss Alexandra Tolstoy, daughter of famed Russian author, Leo Tolstoy, has been in Washington in interests of Tolstoy Foundation, set up to aid persons escaping the Iron Curtain.

"You can say 'Russian nature,'" she reminds us, "or 'Russian temperament,' but not 'Russian Government.' It isn't ours. It is international. Stalin was a Georgian, not a Russian. Communism is not a Russian movement. Marx was a German. The Russian is not socialistic by nature, nor materialistic."—Quote *Washington Bureau.*

Munfordville Church Sponsors Negro Vacation Bible School



MUNFORDVILLE, Ky. — The Munfordville Baptist Church completed a glorious week of mission work in carrying on a Negro Vacation Bible School at the nearby Colored Baptist Church. There were 93 enrolled, with an average attendance of 69 and an offering of \$13.00 for missions.

This was a wonderful experience for our people. Our V. B. S. leaders received a rich blessing from working with and training at least one worker from the Negro Church in each department. One of the many surprising things was that the Intermediate Department had the largest enrollment.

The school was carried on in the local Negro Public School, but in order for the

children to feel and know that the work we were doing was Christ-centered and church-centered, our commencement program was held in the Colored Baptist Church.

There were, of course, many highlights to a school of this nature, but one of the most inspiring things of the week was the fine evangelistic appeal made by Brother Bill Shinto on the closing day. Brother Shinto also spoke at the commencement exercises.

We feel that this has been one of the finest things that our church has ever done, and we are looking forward to a larger and better school next year.—C. N. Rue, Pastor, Munfordville Baptist Church.

This Important Notice May Concern You, Brother Pastor

The ever increasing load on the Relief Department of the Relief and Annuity Board has become a cause of deep concern for the Relief and Annuity Board and for all the state secretaries. With so many pastors retiring who have never joined the Ministers Retirement Plan, the problem has become acute.

There are more than 7,000 pastors over the Southern Baptist Convention who have refused or failed to join the Ministers Retirement Plan and, as they retire, they seek to be placed on the relief roll. A careful study of this problem with the state secretaries during the last several months, has resulted in a drastic change in policy.

After December 31, 1953, pastors in active service lacking two or more years of reaching retirement age, (65 years) who fail to enter the Ministers Retirement Plan will not be considered eligible for assistance from the Relief Department. Without such change in policy, funds will not be sufficient in any of the States in the Southern Baptist Convention to meet relief needs and great

suffering will result on the part of those now on the relief roll and others retiring in the future, looking to the Relief Department for support.

For those lacking only two or even five years of reaching retirement age, the annuities would be small. Our Relief Committee would take pleasure in supplementing these small annuities for those who join the Ministers Retirement Plan before December 31. With cooperation of churches and pastors, the funds now available for relief would be adequate to prevent suffering.

The Ministers Retirement Plan is the method of the denomination for taking care of retired and disabled ministers. The denomination must have the cooperation of the church and its pastor. Every church should enter the plan and urge its pastor to enroll without delay. The pastor pays only three-eighths of the cost on his membership. The church and convention, the other five-eighths.

In view of the future potential load of the Relief Department, such action as outlined above, is absolutely necessary. The Relief and Annuity Board is the only major retirement board in America that has not had such policy for many years.

Any pastor who fails to join the plan

before December 31, will only have himself to blame if he comes to retirement without any source of income.

For information about the plan and application blanks, your state secretary or the Relief and Annuity Board.—R. S. Jones, Associate Secretary, Relief and Annuity Board, Director of Relief Department, Dallas, Texas.

Diabetic Detection Week November 15-21

Governor Lawrence W. Wetherby has proclaimed November 15 to 21, inclusive, as "Diabetes Detection Week in Kentucky" as part of the nationwide drive to detect as many as possible of the million unknown diabetics in the land.

Governor Wetherby urged all citizens of the Commonwealth to learn about the disease and take advantage of the free tests for diabetes available to all from members of the Kentucky State Medical Association which annually sponsors the non-fund-raising drive in cooperation with the American Diabetes Association.

Many state-wide organizations have endorsed the detection campaign which is designed to save lives by letting the undiscovered diabetics know that they have this controllable disease.

"If the person with diabetes knows that he has the disease, he may so control it as to live a long, happy, normal life," reports Carlisle Morse, M.D., chairman of the K. S. M. A. Diabetes Committee. "It is estimated that there are 15,000 undiscovered diabetics in Kentucky. If we are to achieve victory over diabetes, we must detect these unknown cases."

Christ's Cooperative Program

(Continued from Page 5)

Spiritual Program

Christ's Cooperative Program is spiritual enough to bless everyone. The objective of Christ's program is always spiritual. Early Christianity, and powerful Christianity was and ever shall be spiritual. It is to the end of spirituality that all our programs and purposes should be keyed. Never should we become so engrossed in mechanics that we will lose the dynamic. Activity is necessary, vitality is essential.

If Southern Baptists would get right with God on the doctrine of stewardship, then they could go all out spiritually. Under such environment and power a program of missions and evangelism such as the ages of Christianity have never witnessed would bless the world. The depths and breadth, and heights of Christian devotion would bless mankind.

How limited our program, compared to Christ's unlimited program!—ARKANSAS BAPTIST.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

November Half-Million Month

Perhaps almost every pastor and Sunday school superintendent are now asking the question, what shall I do to increase my Sunday school enrolment in November to equal one half of the goal for 1954? Here are some suggestions:

1. Be sure to know your present enrolment. Know your enrolment by departments and classes.
2. Have a goal for your Sunday school to reach during the five Sundays in November. Break down the goal and assign numbers to departments and classes. Your total goal for November should equal half your goal for the year.
3. Make assignment of prospects.
4. Plan well your visitation program.
5. Stress the reaching of these goals by the last Sunday in November.
6. Check every Sunday on each class and department.
7. Place emphasis where you can make your greatest gains.
8. Check weak points and seek to strengthen.
9. Report to your Associational Sunday School Superintendent.
10. Don't give up but rather step up.

"The Pull of the People"

Have you studied the book, "The Pull of the People?" If not it is not too late to do so. Set the date and plan to teach the book to all of your teachers and officers plus every other member of your church. A good guess is that somewhere near eleven thousand churches in the Southern Baptist Convention have in some way used The Pull of the People. That is great! But how about another ten thousand churches that should study the book within the next few weeks and make definite plans to enlarge their Sunday school enrolment? If your church is one that failed, will you now redeem the situation for the sake of your own people, your leaders, the multitudes outside of Christ, your church and your Lord?

Upper Cumberland Makes Plans For "A Million More"

An associational Sunday school workers' conference was held October 16, at the Black Mountain Baptist Church with ten churches and 77 workers present. Associational Superintendent, Earl J. Lovitt presided. Visitation for Half Million Month in November was the central theme.

Rev. G. J. Walters, First Baptist Church, Cumberland, Ky., was the guest speaker, stressing the importance of

Baptists winning a Million More in '54. Department conferences were held.

Rev. G. C. Meadors, retiring associational superintendent was honored by a social following the meeting in appreciation of 15 years of service in that position.

A Central Training School for the association is to be held November 30-December 4 at the Harlan Baptist Church. An excellent faculty has been secured from the Sunday School Board, State Sunday School Department, and three outstanding leaders from over the State. All churches are urged to take advantage of this fine training opportunity and adjoining associations are invited to attend.

Sixty-One New Members on One Sunday

Sixty-one new members on one Sunday were reported recently by one church. This church has less than 200 enrolled in Sunday school, but there were many in the community not enrolled in any Sunday school. How was this gain accomplished? The answer is—by vote of the church to enrol 41 in one week—goals set by all departments and classes—prospects found and assigned—workers instructed and encouraged—and visitation planned and promoted. Result: 61 new members on one Sunday.

Another church reports 74 new members on one Sunday, and a third church reports 77 new members for the first two Sundays in October.

In the quest for "A Million More in '54" November is designated as "Half-Million Month." If the 28,000 churches will add 500,000 people to the Sunday school rolls during the five Sundays in November, it will greatly increase the soul-winning opportunities in the churches.

This is an opportunity for Sunday school superintendents to do something really important. Will you confer with your pastor, present it to your church and get church action, work out practical plans, and lead your people afield? It is a very simple matter and the plans are within reach of every church. Adopt plans somewhat similar to those used by the church referred to above. Get a good ready and then lead your workers out to where the people are and bring them in for Bible study and all the results of Bible study.

Don't Make This Mistake—

Perhaps it would be a great mistake to bring the Cradle Roll workers together on Sunday morning during the Sunday school hour. It really develops into a little clique and becomes a promotional meeting of a kind. Of course, it breaks across all grading lines and takes people from twenty years of age to seventy-five years of age. It may temporarily appear to be a good thing, but it may be a step in the wrong direction. You will be careful not to make this mistake, won't you?

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 25, 1953

Church	T.U.	S.S.
Ashland, Unity	137	553
First	---	741
Bardstown	---	377
Bellevue	92	401
Berea	---	497
Blackford	94	221
Bowling Green (2)	360	1,361
Buffalo	---	255
Burlington	94	215
Cadiz	75	220
Campbellsville Pleasant Hill	194	326
South Campbellsville	---	233
Carrollton, First	49	258
Central City	313	490
Clay, First	---	213
Corbin, First	149	404
Covington, Calvary	---	651
First (1)	111	368
Lafayette (2)	242	1,040
South Side	110	451
Cumberland	---	202
Danville, First (3)	258	771
Lexington Avenue (1)	---	532
Dayton, Ohio, Westwood	228	621
Dawson Springs	---	236
Dunmore	88	---
Elizabethtown, Severns Valley (2)	139	760
Erlanger	62	354
Evansville, Ind., Calvary	114	532
Grace (1)	330	878
Keck Avenue	116	229
Falmouth	---	268
Ferguson	76	207
Fern Creek, Cedar Creek	101	245
Fort Thomas, First	83	261
Frankfort, First	182	976
Thorn Hill	---	322
Franklin, First	---	396
Fulton	114	491
Georgetown	201	689
Glasgow (1)	103	703
Greensburg	79	235
Harlan	202	570
Harrodsburg (2)	267	990
Bruner's Chapel	116	224
Hawesville (1)	112	427
Hazel	54	282
Henderson, Audubon	86	315
First	148	432
Immanuel Temple (1)	141	674
Hima, Horse Creek	---	306
Hodgenville, First	---	431
Hopkinsville, First	143	664
Second	140	861
Hudgins, Aetna Grove	---	201
Independence	110	258
LaGrange, DeHaven Memorial	---	300
Lawrenceburg, First	141	387
Lebanon, First (1)	111	486
Leitchfield	83	268
Lexington, Calvary (1)	191	795
Felix Memorial	105	330
Grace	150	734
Hillcrest	---	277
Immanuel	272	945
Porter Memorial	149	584
London, First (1)	174	622
Louisville, Baptist Tabernacle	276	747
Baptist Temple	---	307
Beechland	200	565
Beechmont (1)	191	891
Bethlehem	63	203
Buechel	81	281
Broadway (1)	90	348
Carlisle Avenue	223	1,212
Clifton	172	501
Crescent Hill	347	1,070
Deer Park	152	548
East Audubon	107	280
Eastern Parkway	85	532
Eighteenth Street	144	467
Fairdale (1)	161	347
Farmdale	---	354
Harmony	117	282
Highland Park First	---	429
Ninth and O (1)	---	1,304
Lynn Acres	147	285
Okolona (1)	141	648
Parkland	---	982
St. Matthews	197	621
Shively	105	629
South Jefferson	114	560
Southside	80	469
Third Avenue	84	619
Twenty-third and Broadway	179	680
Victory Memorial (2)	---	862
Virginia Avenue	82	258
Walnut Street	296	1,702
West Broadway	136	615
Loyall, First	69	213
Ludlow, First	123	348
Madisonville, First	289	919
Marion	---	320
Mayfield, First	322	984

(Continued on page 17)

Baptist Training Union Department

BYRON C. S. DeJARNETTE, State Secretary
127 East Broadway Louisville, Kentucky

REPORT OF STATE BAPTIST TRAINING UNION DEPARTMENT

October 1, 1952 to September 30, 1953

Byron C. S. DeJarnette, State Secretary
Mrs. Robert G. Jones, Stenographer
Miss Wyldine Williams, Intermediate Worker
Clem A. Walters, Director of Associational Work

INTRODUCTION

In gratitude to God for his many blessings upon us, we are happy to present this report of progress in Training Union work in Kentucky during the past year.

SUMMARY

On October 1, 1953 we had 62 Associational Training Unions, 1,066 churches with Training Unions in 78 Associations. We had 178 Nursery Departments, 286 Beginner Departments, 211 Primary Departments, 333 undesignated or combined, making a total of 1,008 Nursery, Beginner, and Primary Departments, 1,034 Junior Unions 876 Intermediate Unions, 761 Young People's Unions, and 1,065 Adult Unions, making a total of 4,744 units.

The total enrolment, as listed in the 1953 Southern Baptist Handbook, was 80,913 (gain of 2,466 over last year and 161.7% over 1935).

Over 15,000 attended the associational, regional, and state meetings. Since October 1, 1952 there have been 25,052 study course awards (a gain of 5,072) earned in 476 churches in 66 associations. We have:

More Associational Training Unions	7
More Associations with Training Union work	1
More attending "M" Night Meetings	1,693
More attending Regional Conventions	200
More members enrolled	2,466
Churches doing enlargement	100
More additional churches starting Training Unions.....	60
More study course awards	5,072

1934 and 1953

In the chart below, the first column shows the figures for February 1, 1934 (the day when your present State Training Union Secretary began work in this capacity), and the second column shows the report for October 1, 1953.

	Feb. 1, 1934	Oct. 1, 1953
Churches with Training Union Work	569	1,066
Churches with Training Union Director	218	844
Total Number of Units	1,368	4,744
Total Training Union Enrolment	30,260	80,913
Number of Associations Organized	28	62
Regions Organized	5	8

"M" Night Meetings

The total attendance in all "M" Night meetings in 1952 was 10,537. It is hoped that every association will hold a great mass meeting on "M" Night, December 7, 1953. The attendance goal in Kentucky is 12,500. The Associational Director should lead in plans for this. If there is no Director, another officer, the Moderator, or Missionary should lead out.

State Convention

Another great State Convention was held with the Campbellsville Baptist Church, Campbellsville on April 15-17, 1953, with 2,000 or more in attendance. The Convention in its 58th year will meet on April 21-23, 1954 during K. E. A. with the First Baptist Church, Madisonville. It will begin on Wednesday night and will close on Friday night. Seven out-of-state persons have already been secured for the program. Free bed and breakfast in homes will be given to all.

Southern Baptist Assemblies

Kentucky was represented in July, 1953 by 600 from 8 regions and 31 As-

sociations, at Ridgecrest, North Carolina during the three Training Union Leadership Assemblies. The three weeks in 1954 are July 8-28. All officers and Leaders who can should attend. Reservations should be made January 1 or soon thereafter.

There will be two Southern Baptist Training Union Leadership Assemblies at Glorieta, New Mexico, June 10-23, 1954.

State Assembly

The Tenth Annual State Training Union Assembly was held at Cedarmore, near Bagdad, August 17-21 and was attended by 350. The average number in conference each morning was 160, practically the same persons each day, and 157 stayed overnight. The date for 1954 will be August 16-20.

Eight Regional Conventions

The eight regional conventions were attended by 2,700 and made many contributions to individual lives and to the progress of the work. The 1954 conventions will be held from the last week in August to the third week in October.

We Need More Mission Work—Not Less

(Continued from Page 6)

I am thinking, for instance, of how Home Mission Board leadership saved the Convention from dissolution in those trying years in the last quarter of the nineteenth century. Baptists in the South were dividing their allegiance many ways with outside agencies. Southern Baptist institutions were impoverished, not because our people were lacking in means but because they were sending their contributions elsewhere. In that emergency Isaac Taylor Tichenor, great home missions statesman, sounded the rallying cry and won Southern Baptists back to a united effort. It was the call of home missions which united them and made Southern Baptists a co-operating people.

Now I would not cry "Wolf! wolf!" simply to save the Home Mission Board, as a vested interest, from declining public favor. But I do believe that there is spiritual logic in the historical event. It was the cause of home missions—the call of a common task to make Christ regnant in the Southland—that saved the Southern Baptist Convention from dissolution three-quarters of a century ago. I believe that today as a great Christian host we must be strong through our mission endeavors. A strong Home Mission Board is imperative to the very life of the Southern Baptist Convention. I would not minimize the ministry of the state mission boards, for they have a great task of organization and promotion. But to do away with our united Southern Baptist mission effort to win our land to Christ is to rob our Convention of the cohesive spirit which has made us a great co-operating Christian body. Let's give the Home Mission Board the support it must have if we are to meet the duty to our land in our day.

GOOD: No effort for good is ever wasted. It disappears from your view, but only to fall into the world of causes, into the soil of wisdom, to be watered by love and again brought to bloom.—*Temple Artisan.*

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

Week of Prayer for Foreign Missions Lottie Moon Christmas Offering November 30-December 4

The program material for the Week of Prayer for Foreign Missions is in the mail. You will want to read it and begin your plans for observance of the week of prayer, at once. The material is excellent. The theme is "We Have Seen His Star." Carry out as many of the program suggestions as you possibly can. Distribute your offering envelopes well. If you do not have enough write to the state office at once and we will send you more as long as the supply lasts. Set a worthy goal for your offering. Remember that in order to reach one of your Fiftieth Anniversary goals your offering must be at least 15% larger than it was last year. The needs are tremendous and urgent. Watch this page for the next few weeks for items of interest concerning foreign missions, which will increase interest in this observance.

Seeing is Believing in Medical Missions

By Miss Mary Northington, Tenn.

Since I was a member of a Sunbeam Band I have known of medical missions and believed in it. But now I have experienced it. The place—Asuncion, Paraguay, Baptist Hospital; the doctors—Franklin Fowler and William Skinner. I became ill with the flu in Asuncion and was taken to our hospital where the best of care was given me.

It is a soul-winning agency. Yes, the Sunday I was ill eight people were converted in the chapel on the hospital ground. They were grown people who had seen the gospel in action and stepped out to confess Christ. The hospital pastor, Missionary W. A. Hickman, broadcasts daily so all patients get a message.

Both doctors live in comfortable homes on the hospital grounds, the nurses in apartments where they can get away and lead a normal life. Across the road lives the business manager who must look after all the endless details of the hospital.

For hours the doctors hold clinics and people crowd in to get relief. There are other hospitals in this large city of 134,025 population, but our Baptist hospital is decidedly the best. This one specializes in pediatrics. Many lives have been saved because of the attention given in the hospital.

The great need is for equipment. They

need a vaporizer. All they have is a kettle with a tube—yet Dr. Fowler says lives have been saved by it.

A table for the delivery room is urgently needed. The one now is very heavy and difficult to manage.

The people are grateful for the hospital built with Cooperative Program and Lottie Moon Christmas Offering funds. It is wonderful to see our money at work for the Lord.

From A Small Church In Utah

"Due to the extreme bad weather and we are so badly scattered we had only three days of our week of prayer. We averaged five and one-third women and since our number of women in the church is only six I felt that was good. Our offering is only \$22." Proportionately, will your society do as well?"

Relief for Korea

A recent letter from Dr. George W. Sadler, of the Foreign Mission Board gives the following valuable information for those interested in giving much needed aid to the poor stricken, shattered, suffering country of Korea.

"Our representatives in Korea have asked Southern Baptists to send clothing directly to them for distribution. For those sending clothing in limited quantities, we suggest postal service. Parcels may weigh as much as twenty-two pounds. The cost is 45 cents for the first pound and 22 cents for each additional pound. You will need a Customs Declaration Form 2966 and a Parcel Post Sticker Form 2922. The package must be sealed and should be addressed to Dr. John A. Abernathy, Dr. A. W. Yocum or to the Baptist Mission, P. O. Box 35, Pusan, Korea.

Please do NOT use the A.P.O. number of our missionaries. The privilege of A. P. O. may be denied our missionaries if such a practice is followed as military regulations forbid the sending of used clothing by this means.

For those who have clothing in quantity to send, we suggest that contact be made with the Eagle Van and Storage Company, 508 Fulton Street, San Francisco, Calif. This company is equipped for forward freight directly to Korea. If the boxes are repacked by them, there will be a charge for packing and material as well as for clearing through customs and cartage to the pier. Shipment would be made by the Pacific Far East Lines which has direct freighter service from San Francisco to Pusan,

thereby eliminating trans-shipping expense. The rate for relief clothing is \$51.87 per Marine ton.

The only other facilities for Southern Baptists for getting much-needed clothing into Korea in large quantities are through ARK, American Relief for Korea, Inc. although it would not be handled through mission channels.

The Relief Committee of the Foreign Mission Board does not recommend a denominational campaign for clothing. Southern Baptists are not prepared to collect, process and forward clothing for the people of Korea. Nor would it be possible for us, as a denomination to distribute goods in Korea if we had the collecting, shipping and distributing facilities.

Please do NOT send clothing to the Relief Committee in Richmond.

Southern Baptists should give their attention to the plight of suffering people and contribute funds to Korean relief through the Foreign Mission Board. This money will go directly from Richmond to Southern Baptist missionaries in Korea.

Dr. Abernathy writes that nothing has been done to bind Korean and American Christians closer together than the relief given out. These people will forever be grateful to Southern Baptists for coming to their aid in their darkest hour and deepest need with both spiritual and physical relief. We have helped to repair and rebuild churches, after local Christians have done all they could; we have helped boys and girls (refugees) to continue high school and college; we have helped rebuild homes of Baptist families; we have given general relief to thousands of persons, including large numbers of orphans and homeless people; and many have been saved by timely medical assistance."

Are You BUSY Enough For God to Use?

God never goes to the lazy or the idle when He needs men for His service.

When He has work to be done, He goes to those who are already at work.

When God wants a great servant, He calls a busy man. Scripture attests to this fact:

Moses was busy with his flock at Horeb.

Gideon was busy threshing wheat by the winepress.

Saul was busy searching for lost sheep. David was busy caring for his father's flock.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Suppose Christ had been too busy to die for your sins on the cross!—Bulletin, Central Park Church, Birmingham, Ala.

A Dog May Be a Boy's Best Friend, But—

Read "The Home You Made for Me" in the November issue of "Home Life" published by the Sunday School Board.



PASTORS: Information on the Baptist Children's Homes in the South is in the current issue of "The Quarterly Review."

Yes, Jim's dog may be his best friend, but he can't help! However sympathetic, unselfishly faithful, and intensely loyal Jim's dog may be, his young master has a problem too big, too pressing.

You see, Jim is a HOMELESS lad—whether made so by death, disease, desertion, separation or divorce, doesn't change Jim's problem.

Jim needs a real home where he can have a chance in life. He needs, not merely food, clothing and shelter, but the understanding and love of an adult who will give him the training and guidance needed to prepare him for a lifetime of Christian manhood.

Jim can find that chance in life in one of the Homes for Children maintained by Kentucky Baptists, chiefly through the annual Thanksgiving Offering to be taken soon in all Kentucky Baptist Churches.

GIVE ONE DAY'S PAY

Remember—You're Giving to 3 in '53—

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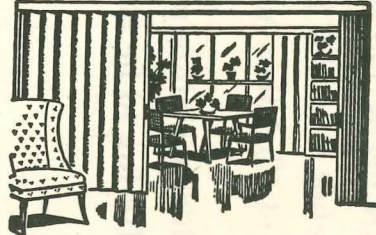
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Louisville Area News

V. C. Kruschwitz Elected Moderator, Severns Valley

Over 200 messengers from the 27 Baptist churches comprising the Severn's Valley Baptist Association met with the Buffalo Baptist Church September 15, and elected Dr. V. C. Kruschwitz their moderator for the ensuing year, to succeed Dr. Wm. W. Stevens of Hodgenville. Dr. Kruschwitz is pastor of Severn's Valley Baptist Church in Elizabethtown. Pastor James Haskins, Vine Grove Baptist Church, was elected assistant moderator; and Harry Lee Goodin, of Younger's Creek, was elected clerk.

The association accepted the application of Magnolia Baptist Church from a neighboring association, making 28 churches in all. These 28 churches reported substantial gains in every realm of the church life. They reported 437 baptisms during the year, a gain of 103. The total membership now stands at 8,774 and the Sunday School enrolment at 6,359. Total gifts reached an all-time high of \$351,531.00. Gifts to missions were \$60,626.00, a gain of \$9,000 over the previous year. Every church reported baptisms and every church reported gifts to missions.

Fraternal greetings were sent to Bro. J. B. Hutcherson who missed this year's session on account of illness—the first time since its formation in 1899.

Pastor H. B. Kunhle, of Owensboro, brought an inspiring message on "Dollars and Sense," at the night session held with the Severn's Valley Baptist Church in Elizabethtown.

The closing session was held the second day with the Vine Grove Baptist Church. Pastor James Abernathy, of Mill Creek Baptist Church, challenged the hearts of his hearers as he brought the doctrinal sermon on "Faith." The Association adjourned to meet next year with Mill Creek and Franklin's Cross Roads Baptist Churches.

Garfield is Making Extensive Improvements In Its Property

GARFIELD, Ky. — The Garfield Baptist Church, of Breckinridge Association, was led in a Sunday School Revival by Rev. Dan Thomas of the State Sunday School Department October 11-16. The week began with a record attendance of 134 in Sunday school. A total of sixty-one people studied the book "The Pull of The People." Rev. Thomas applied the principles of Sunday school growth and enlargement to the local situation in a very revealing manner. His recommendations were exceedingly valuable and well received.

His special messages in song did much to increase our appreciation of him and his work.

The church voted on Sunday, October 18, to purchase a lot adjacent to the church for the construction of a parsonage with some additional Sunday school room in the basement. They also voted to install some new gas heaters for the presently existing rooms.—George William Harrison, Pastor.

Robert Whitney Added To Faculty of School Of Church Music

Dr. Robert Whitney has been engaged as resident composer on the faculty of the School of Church Music of the Southern Baptist Theological Seminary,



Dr. Robert Whitney

Louisville, Ky. Dr. Whitney is an international authority on modern music and at the present time is directing a \$400,000 endowment program to stimulate new compositions. He is conductor of the Louisville Symphony.—Public Relations Office.

Wife of Rev. Edward Pierce Dies, Leaving Two Young Children

Mrs. Edward Pierce passed to her heavenly reward on September 26, 1953, at Kentucky Baptist Hospital. Mrs. Pierce was the faithful and devoted wife of Rev. Edward Pierce who graduated from Georgetown College last May and plans to enter the Seminary in the next semester.

She had suffered an illness of over three years during which time she manifested a beautiful Christian spirit. She was thirty-one years old and leaves behind a daughter Janet Lynn eight years old and a son Edward Michael six years old.

Funeral services were conducted in

the Beechmont Baptist Church where she was a member and where she served faithfully her Christ. Interment was in Frankfort Cemetery, Frankfort, Kentucky.—J. Ray Dobbins, Pastor.

Long Run Receives Five New Churches at Its 150th Session

The Long Run Association of Baptists celebrated its 150th Anniversary at its annual meeting October 15-16. Recognition was given to five new churches constituted, and to nine new missions established, during the year.

Ben F. Mitchell, superintendent of missions and evangelism, reported that there are now eighty-nine churches and twenty-six missions in the Greater Louisville area, including the tri-cities across the Ohio River in Indiana. There were 2,833 baptisms reported, and a total membership of 65,746.

The sessions were held with the Immanuel Baptist Church on Thursday and Thursday night, October 15, and at the historic Long Run Baptist Church, approximately the same spot where the Association was organized 150 years ago, on Friday, October 16. A Sesqui-centennial Musical Pageant was held on Friday night in the Alumni Chapel of the Southern Baptist Seminary.

The speakers at that time were Dr. Bradley T. Kimbrough, Dr. Leo T. Crismon, George Raleigh Jewell, Orrin W. Stites and A. W. Walker. The musical portions of the program were conducted by Dr. Forrest Heeren, Ronald Wells, Dr. Walter Dahlin and Robert James.

Lucius M. Polhill, pastor of Deer Park Church, was re-elected moderator and Roy A. Hamilton, pastor of Immanuel, and A. M. Damaske, pastor of Long Run Church, were elected assistant moderators. Dr. Leo T. Crismon and Mrs. Emma B. Minor were reelected clerk and assistant clerk respectively.

An outstanding address was delivered by Dr. Duke K. McCall at the Thursday night session at Immanuel.

PRAYER—The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers, because prayer is man's greatest means of tapping the resources of God.—J. Edgar Hoover, director, FBI, quoted in *American Lutheran*.

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Fifteen

Jefferson Street Mission Becomes Northside Baptist Church in Lexington

LEXINGTON, Ky. — The Rosemont Baptist Church here met Sunday afternoon, September 11, 1953, at 2:30 at the Jefferson Street Baptist Mission for the purpose of organizing that body into a church, to be known henceforth as the Northside Baptist Church.

A motion was made by Pastor L. W. Arnold and seconded by Pastor George Burnham that Dr. O. W. Yates serve as moderator for the organization. Rev. Dan Thomas, of the Sunday School Department of the General Association's Executive Board, was elected to serve as clerk.

Dr. Yates read the action of the Rosemont Church in which it voted to constitute the church. He also read the names of sixty people who are to become members of said church. It was agreed that anyone uniting with the church up to December 1, would be charter members.

The church covenant was adopted, as were the articles of faith, the council endorsing both. The name of the Northside Baptist Church being adopted by the new church, Brother King was called immediately as its new pastor. Miss Ada Peal Worsham is to continue as clerk.

The message to the new church was delivered by Dr. O. W. Yates, pastor of the mother church. The closing prayer was offered by Brother Dan Thomas.

House, Siler, Burton Are Speakers at Elkhorn Association Sessions

LEXINGTON, Ky., Oct. 14. — "Americans spend five times as much for beverage alcohol as they do for all church purposes." This is one of the startling facts revealed by Walter C. House, executive director of the Temperance League of Kentucky in addressing the Elkhorn Association of Baptists, September 22.

"However," said Mr. House, "Kentucky, with all its distilleries, is 37th in consumption of alcoholic beverages. Sixty-four per cent of all Kentuckians live in 'dry' territory . . ."

Mr. House went on to declare that the most effective solution to the alcohol problem is a crusade for Christ in evangelism.

Judge Eugene Siler, Moderator of Kentucky Baptists, was another of the speakers at the Elkhorn Association annual meetings. Mr. Siler spoke on the subject, "Master Building on the Home

Front." Urging an awareness that criminals are rampant, Mr. Siler cited a Yale University investigation showing that 74 per cent of students are drinkers; that half of these learned to drink in the home by the time they had reached 11 years of age.

"No other foundation will do," declared the Judge. "If Christ is the foundation, then the Spirit of God dwells within us, and this guarantees a structure that will withstand the storm."

"Meeting Today's Home Crisis" was the title of an address to the Association by Dr. Joe W. Burton, editor of Home Life, Southern Baptist home and family magazine.

"The home will survive if we keep in force the love we pledged at the altar—Husbands, love your wives as Christ loves His Church. Home is where time is taken for God, where the Bible is read, where prayers are offered to God . . . divorce solves no problems. It creates new ones! The home will survive if we train our young people in mature devotion to each other. We can't look to Hollywood for help on this. The movies too often portray bogus affection.

"The home will survive—if we anchor it to God!"

The annual meetings of the Elkhorn Association were held in Porter Memorial church, Lexington.—Clarice Susan Munro, Georgetown, Ky.

Earl S. Bell, Hillsboro, Versailles, Ky., in An Arizona Revival

VERSAILLES, Ky. — The writer, Pastor Earl S. Bell, of the Hillsboro Baptist Church, Versailles, Ky., assisted Dr. Roy C. Matthews in a revival meeting September 20-27 at the First Baptist Church Winslow, Arizona. This church is in the midst of the Indian country and is doing a marvelous job in witnessing to the thousands of people in that great Western city.

Dr. Matthews is formerly of Macon, Ga., and two years ago he made a tour through the West on a preaching tour. The Lord laid this great territory upon his heart and he returned to his church in Macon and made preparations to come West.

He was called to the First Baptist Church in Winslow, Arizona. We have much to be proud of in men like Roy Matthews who have left the comforts of an eastern pastorate and gone to do pioneer work in this great land.

The week that Pastor Bell was with Dr. Matthews there were 175 decisions for the Lord most of them being young

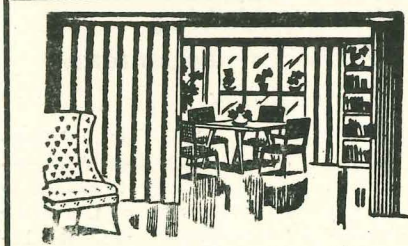
adults and young people. A door of opportunity is set before Southern Baptists in regard to the West. I trust that many of our men will see the call of the man from the great land of the West and will heed his plea to come out and help.—Earl S. Bell.

Gleanings

►A recognition service for Royal Ambassadors was held at the Mt. Vernon Baptist Church, Woodford County, on a recent Sunday night. Taking part in the exercises were Fred Faust, Jr., Edward Blackburn, Roy Gene McDonald, Howard Carter, Bobby McDonald, Larry Duncan, Donald Henderson, Hugh J. Turner and Johnny McDonald. Mrs. Herbert Turner is the Royal Ambassador leader, and Miss Susie Bryant the young people's leader. William E. Mitchell is the pastor.

►Professor Chester R. Alexander, head of the Chemistry Department at Georgetown College, returning home from his college classes, Georgetown, Ky., on the night of October 23 found his own son, Raeburn Hall Alexander, dead in the street fifty feet from his residence. At first it was thought that he had been struck by a hit-and-run driver, but an autopsy by four physicians discounted this idea. He had only a bruised left ear and broken skin on his chin. Up to this writing no explanation has been made as to how he met death.

►The Mt. Vernon Church, Versailles, Ky., had a Girl's Auxiliary Coronation service Sunday night, Sept. 27. The following girls took part in the service: Maidens—Virginia Carter, Carol Ann McDonald, Mary Jane Adams; Ladies-in-waiting—Brenda Holland, Lequetta Claypool; Princess—Minnie Blackburn; Queen-with-scepter—LuAnnette Turner. Special music was rendered by Joan Congleton and Mary Moore. The G. A. leaders are Mrs. Robert Ponder and Mrs. Hugh Turner. The Young People's Leader, Miss Susie Bryant, had charge of the program. William E. Mitchell is the pastor.



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Lucien Edwin Coleman, Sr. To Become Kentucky's Brotherhood Secretary

On page one of this issue we present the picture of Mr. Lucien Edwin Coleman, Sr., who was recently elected secretary of the Brotherhood Department of the General Association of Baptists in Kentucky. He will begin his new duties December 1.

Mr. Coleman was born in Pleasant Hill, Lonoke County, Arkansas, August 28, 1904. He attended Castle Heights Military Academy, Lebanon, Tennessee and was graduated from the high school at England, Arkansas. He then attended Ouachita College, Arkadelphia, Ark., and was graduated from Cumberland University Law School, Lebanon, Tennessee.

The new secretary comes to us after a little more than four years as Assistant Executive Secretary of the Arkansas Baptist Convention. He was a successful lawyer in his native state, but was ordained as a Baptist minister the latter part of 1947. In addition to the legal practice of 21 years, he served two terms in the Arkansas State Senate, and was at one time, secretary to the Speaker of the House of Representatives. In addition to church and denominational activities, Mr. Coleman was actively interested in the civic life of his home town and adjacent communities.

Mr. Coleman's first full-time work was with the First Baptist Church of Springdale, Arkansas, where he was assistant to the pastor, Dr. C. E. Wilbanks, now secretary of the Department of Evangelism in Mississippi. He also served as Educational Director and Financial Secretary. Thereafter, he came to his present work in Arkansas, and directed his duties primarily toward the promotion of the Cooperative Program and stewardship.

Mr. Coleman married Miss Beulah Mae Mallard of Fordyce, Arkansas. They have two sons: Lucien Edwin, Jr., a first year student in Southern Baptist Theological Seminary; and Robert Finley (Bob), a high school junior. Mrs. Coleman will join her husband in Louisville in January, 1954. His office will be in the Kentucky Baptist Building, 127

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E. Broadway. Kentucky Baptists welcome Brother Coleman into the fellowship. He plans to be present at the General Association this month.

Christian Sabbath

Bruce H. Price
Newport News, Va.

"Is it still Sunday?" asked our little Adrienne after attending the nursery class and the morning worship. I explained that all of the day is Sunday, the afternoon and evening as well as the morning. Satisfied, she ran out to play, leaving me thinking about her question and disturbed by my answer.

Now that ten years have passed and she is in high school I must tell her the facts about Sunday. "Sunday is not Sunday at all, my dear, no part of the day is Sunday—if actions speak for many in our church membership. It is just another day in the week, like all other days, except it is more of a holiday that is misused and abused in an attempt to be amused."

I must hasten to say all church members are not this kind. Many of the teachers along with some deacons and other pillars would not think of desecrating Sunday in this manner. For them Sunday morning is Sunday, all the morning but after the eleven o'clock service, it is another day. Making Sunday a half-day is a modern move, and the size of our evening congregation leads me to believe it is most successful.

However, there is a remnant among us, an old fashioned group, who persist in believing all day Sunday is Sunday, and call it the Lord's day for it was on the first day of the week that Jesus came from the sealed tomb in the garden. These use the day for rest, Christian service, and divine worship.

The passing of the Jewish sabbath and the observance of the Christian sabbath began in New Testament times. After Jesus arose on Sunday, as far as the record states, each of his appearances was on the first day. The disciples came together and Paul preached to them on the first day of the week (Acts 20:7). Paul instructed the Christians in Corinth to lay aside their offerings on the first day of the week (1 Cor. 16:2). John's vision on the isle of Patmos was received on the Lord's day (Rev. 1:10).

Therefore, we who are Baptists believe, "That the first day of the week is the Lord's day, or Christian sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and (sinful) recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God."

This must have been what Longfellow meant when he wrote, "Sunday is the golden clasp that binds together the volume of the week."

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SUNDAY SCHOOL AND TRAINING UNIT ATTENDANCE, OCTOBER 25, 1953

(Continued from page 9)

Middlesboro, First (3)	143	605
East Cumberland Avenue	---	391
Monticello, First	---	266
Mt. Washington	65	261
Murray, First (1)	204	850
Newport, First (2)	164	768
Trinity	96	259
Owensboro, First	233	1,019
Hall Street (1)	---	788
Macedonia	85	250
Seven Hills	151	308
Third (1)	373	1,086
Paducah, First (3)	220	698
Immanuel (1)	226	688
Oaklawn	92	269
Trinity	159	356
Twelfth Street (1)	181	415
Paintsville, First	69	276
Paris, Central (1)	86	338
First (1)	81	254
Pikeville, First	---	254
Pineville, First (6)	---	413
Prestonburg, Irene Cole Memorial	---	230
Princeton, First	137	546
Northside	148	211
Second (1)	188	307
Russellville, First (1)	---	438
Shelbyville	87	526
Somerset, First	---	673
Calvary	201	304
Pleasant Hill No. 2	56	218
Sonora	145	271
Springfield, First	---	482
Stanford	19	291
Sturgis, First	---	276
Valley View	102	215
Versailles	103	378
Vine Grove	124	301
Walton (1)	74	308
Williamsburg, First (1)	110	447
Main Street	78	207
Winchester, Central (1)	115	496
First	172	473

EGOTISM—An egotist is a man who thinks that if he hadn't been born people would have wanted to know why not.—Origin Unknown.

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Write Perry Hayden, "The Michigan Miller" Tecumseh, Michigan, Department WR

Dr. Cort R. Flint Writes Of Springfield Revival

It was my good pleasure to be with the First Baptist Church, Springfield, Kentucky, where Prue H. Kelly is pastor. This church is located in the city of about 2,000 people, with a large Catholic population.

To my amazement each night of the service we had between 500 and 600 people present, and a morning congregation which averaged between 140 and 150 people. This live-wire church is certainly a strong testimony for God in that area.

Brother Kelly had his church well prepared in prayer and visitation so that the spirit of revival was felt in the very first service, and the power of the Holy Spirit was manifest in every service.

There were 41 decisions made during the meeting—27 of these were additions to the church.

If more of our churches can have the preparation and the pastoral care, that was evidenced in this meeting, we shall be able to accomplish much in our revival efforts this year.

I congratulate the First Baptist Church of Springfield, Kentucky on the wonderful program they are carrying on, and their interests in their youth.—Cort R. Flint.

G. G. Lanter Preaches In Monticello's Immanuel Church Revival

MONTICELLO, Ky. — Evangelist G. G. Lanter of Atlanta, Georgia, assisted by Rev. Nat Thompson, of Memphis, Tennessee, and under the supervision of Pastor Donald Randolph gave to Monticello one of the greatest revivals ever held in this city.

Brother Lanter was faithful in his preaching. His denunciation of sin, its penalty and power over the lives of people, along with the proclamation of the Blood of Jesus Christ as the only cleansing power for sin brought God's blessing. Brother Lanter stood boldly and preached Salvation by Grace through Faith—nothing added, nothing taken away.

The young people of Monticello will always hold a warm welcome for Bro.

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Nat Thompson who is not an excellent music director but has an unusual way with young people.

There were almost capacity crowds every night. The last night the attendance was so large that the boys and girls had to sit on the platform. Along with the two choirs and the sixty boys and girls there were 100 people sitting on the platform with about 400 in the congregation.

Starting the second night of the meeting God gave results every night. There were a total of thirty-two decisions as follows: Baptism 14; transfer of letter 8; statement 2; profession of faith but not uniting with the church, 3; and rededications, 5. Brother Lanter and Thompson are not only to be commended for their preaching and music but also for their great ability as personal workers in homes.

Immanuel has had a total of 45 additions since January 1, 1953, and a total of 72 in the 18 months of the ministry of its present pastor. We are asking that revival will continue in the midst of our church as we reap the harvest field for God.—Donald Randolph, Pastor.

Who Will Hold the Ropes?

Hal D. Bennett

"A man's dying in a well!" Nancy yelled. "Mother says come help him out!"

We took the curves on two wheels for the quarter-mile back to her house. Joe, the local well-digger, was at the bottom of a 25-foot well all doubled up.

"Bad air," his helper explained. "We're afraid to go down after him." Obvious enough, I thought. I tied a rope around my chest.

"Let me down," I said, "I'll take this other rope for Joe. Pull him out first, and then me."

Joe was still breathing weakly when I tied the rope around him and signaled for them to take him up. They pulled about half way, then dropped him back toward me.

"Take him on!" I yelled. "Get him out of here! I may pass out, too!"

They pulled again, and guided Joe's body through the narrow opening in the well curb. Then they pulled me up. I untied the ropes from Joe first—he was lying where they had put him, half on his face. Maybe I lost my temper.

"He's coming to," I said, noting that his breathing was easier, and his color returning. "Perhaps you can get him to a doctor. It might have been his heart."

"Mrs. Binks got her hand caught in the rope," the helper apologized, as though I ought to know. "That was

when we had to let Joe back a little bit."

Helpless people! People left behind to hold the ropes, who get their own hands caught in the machinery! People who fail to do the obvious when need is practically sitting in their laps!

It didn't make sense. Or did it?

We who call ourselves Christians do that all the time. A few are risking their whole lives to do the will of Christ. Maybe that is the intended way. Somebody has to hold the ropes. Somebody has to stay alert. Somebody has to reach out with a helping hand to the next-door neighbor.

Too many people flit about saying something ought to be done, and they are right, but what a blessed experience too many of us miss when we fail to do the needed act ourselves.

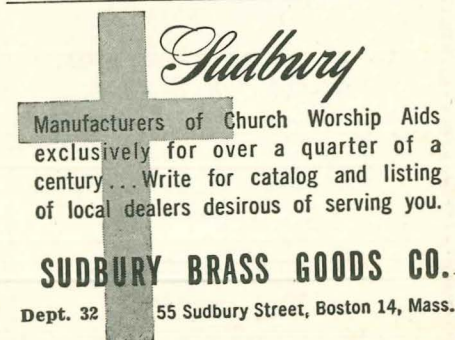
Southern Baptists to be Featured on NBC-Television Network Program

ATLANTA, Ga. — Southern Baptists will be featured on "Frontiers of Faith," the weekly NBC television religious program, on November 29, it has been announced by Reverend Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention.

The special program will be under the direction of Mr. Stevens, and will originate in the studios of the National Broadcasting Company in New York. Featured as speaker for the worship service will be Dr. Vernon B. Richardson, a member of the Radio and Television Commission, and pastor of the University Baptist Church in Baltimore, Maryland, one of the largest churches in the Southern Baptist Convention.

The music will be provided by a mixed quartet from the Baltimore church, and Dr. Kearnie Keegan is to be the soloist. Dr. Keegan, director of Baptist student work at colleges and universities throughout the Southern Baptist Convention, will present several outstanding hymns including "Lily of the Valley."

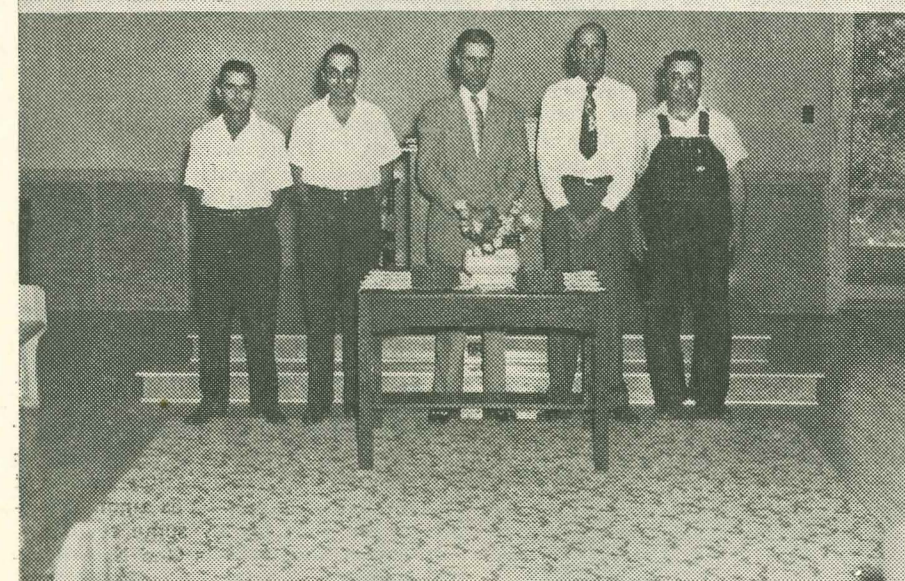
"Frontiers of Faith" will originate in New York at 1:30 A. M. Eastern Standard Time. For station and exact time in your locality, consult your local newspaper.



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Cane Creek Dedicates New House of Worship



WICKLIFFE, Ky. — The Cane Creek Baptist Church of Wickliffe, Ky., Bollard County, held an all day service for the purpose of dedicating their new church building, September 13, 1953. The construction of the building began in November 1952, and was completed in March 1953, at a cost of \$10,000. This church is located in the country and has a membership of 93. It was organized in 1846. At the 11 o'clock service pastor Jesse Rye preached the dedicatory sermon. Following this the church note was burned. A bountiful dinner was spread at the noon hour. Then, at 2 o'clock, Rev. Bruce Wills, moderator of

West Union Association and pastor of First Baptist Church of Wickliffe, Ky., was the speaker.

In the lower picture are shown the deacons and the pastor of this church (left to right): Calvert Compton, C. O. Buchannan, Rev. Jesse Rye, Eurbin Sullivan, and Webb Rollins.

It is folly to torture our minds with regrets over what cannot be changed. We must master the art of leaving if we are to master the art of living.—Dr. Ralph W. Sockman, "A Lift for Living," *Arkansas Methodist*.

Five Deacons Ordained As Deacons of the First Church, Paducah

PADUCAH, Ky. — On Wednesday evening, October 14, The First Baptist Church, of Paducah, ordained five of its men as deacons, four to serve the First Church and one to serve its Grace Street Mission. They are: Emmett F. Johnson (the administrator of the newly opened Memorial Baptist Hospital in Paducah), R. P. Mahon III, Henry J. Batts, Emmett Knight and Curtis Tucker (of the later Grace St. Mission).

Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, preached the ordination sermon and led in the ordination prayer. Dr. F. G. Schlafer is the pastor of the church.

A Scotsman whose gardens were noted for their fine fruit, once sent a basket of hothouse grapes to Queen Victoria. She acknowledged the gift in a personal letter and complimented the donor on the excellence of his grapes. The man thought that his old gardener would be pleased to share the compliment and handed the letter to him, saying:

"Here's a letter, Sandy. It's from the Queen."

Sandy read the letter through very carefully, and then, after a long pause, said:

"She didn't say anything' aboot sending back the basket!"—Dan Bennett.

Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans. Rev. Marvin B. Kober, *Christian Advocate*.



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For November 15, 1953

By H. C. Chiles

Good Stewards of God's Gift

A steward is a person who has been entrusted with the management of the affairs of another. The stewards of God's gifts are those who take care of the things which belong to Him. They have charge of two elements—self and substance, and these two go together. Stewards occupy a position of trust, of honor, of responsibility and of influence. Naturally they are required to be faithful to their trust. "Moreover it is required in stewards that a man be found faithful." I Corinthians 4:2.

I. God's Possessions Psalm 24:1.

Commentators do not agree as to the immediate occasion of Psalm 24, but it is quite likely that it was composed and sung first on the occasion of the removal of the ark from the house of Obed-edom to Jerusalem.

This verse contains a wonderful declaration of God's proprietorship. He is the Creator and the Owner of the universe and its inhabitants. The material universe belongs to Him because He created it. "In the beginning God created the heaven and the earth." Genesis 1:1. He has never transferred what He created to the ownership of another. He has never given anyone a deed to any of His property. He says, "Whatsoever is under the whole heaven is mine." Job 41:11. The world and all that is in it belong to God. His claim to the ownership of man is based on creation, preservation, providential care and redemption. Since God owns us and all that we possess, we ought, therefore, to act like stewards instead of owners. God is the only One Who is the actual owner of anything. Having made the earth and the sea, and all that is in them, He certainly has the right to own and control all of that which He has made. Even though Satan controls the world system for the time being, God will ultimately come again into full possession and control of it. Let us remember that we and all that we have rightly belong to God.

II. God's Promises. Leviticus 25:18-22.

In the providence of God the children of Israel were led out of Egypt and into the promised land. God assured them that as long as they observed His statutes and judgments they would dwell there in perfect safety. Of course, they were only the tenants and not the owners.

God required them to let the land lie in an uncultivated state every seventh year in order that it might recuperate its fertility. God's refusal to let the Israelites do what they pleased with the

land every seventh year was a simple reminder of the fact that He was the real owner of the land and that they were only the tenants. God assured them that their compliance with His requirement would not bring about any lack of provisions for them because abundant fruits would be produced during the sixth year to meet their needs throughout the sabbatical year. This year of rest for the land implied the necessity of times of rest for God's children with the accompanying opportunities to contemplate what God has done for them.

III. God's Portion. Malachi 3:7-10.

In Malachi's day the spiritual condition of the people was at a very low ebb. Both clergy and laity were indifferent, boastful and defiant. Their conduct was despicable and abominable. They were blind to their own sins and to the judgment which God pronounced upon those who were living in such wickedness. It is not strange that they were not obtaining the blessings of God.

Through His prophet, Malachi, God simply told the people exactly where they stood. He said, "Even from the days of your fathers ye are gone away from my ordinances, and have not kept them." In spite of His blessings upon them, they had intermarried with the heathen, they had dealt deceitfully with their brethren, and they had neglected to worship God. The people had departed so far from God and His ordinances that they did not recognize the fact that they had gone astray at all. What was even worse they felt no conviction for their sin and denied that they owed God anything.

As a skilled spiritual surgeon Malachi diagnosed the condition of the people, exposed the root of the disease, recognized the disaster which would come if it was not cured, and pointed out the blessings to be received when the remedy was applied.

Robbery is a grave thing for it involves the taking of that which belongs to someone else. God's questions, "Will a man rob God?" seems to be one almost of amazement. Surely no man would be so foolish as to rob God, yet that is what men have done and are doing every day. Malachi struck at a very vital point when he revealed that the heart of Israel's difficulty was dishonesty toward God. The particular sin of which the Israelites were guilty was that of stealing the tithe which was rightfully God's. When the people took for themselves what belonged to God that was robbery as truly as when a burglar steals

the property of another. These people had kept for their own selfish purposes what God had definitely commanded them to return to Him.

When they withheld their tithes and offerings they were defrauding God. The difficult situation in which they were placed was the judgment of God upon them because of their failure in this respect. Malachi 3:10 proves that there are numerous blessings which God has to give, which we will never receive unless or until we present at least the tithe to Him. Those who think that they need God's tenth in addition to their own nine-tenths will discover, sooner or later, that they have less for themselves after robbing God than they would have if they were honest with Him.

If the tithes are brought into the storehouse God has promised to pour out on the people such a blessing as they will not be able to receive. That is always God's way. No one can out-give God. He is not going to be a debtor to any man, and far beyond anything we can ever give to Him is the vastness of the return He will so graciously bestow upon us.

IV. God's Program. I Corinthians 16:2.

This chapter opens with a reference to the collection for the poor saints at Jerusalem. It teaches us that it is the Lord's will for His people to pay their tithes and to make offerings for the carrying on of His work. According to His plan and program giving is to be:

1. Periodic—"Upon the first day of the week." There is an appointed time of frequent and regular occurrence for gifts to be made to the Lord's work. Thus the duty of giving is kept constantly before Christians.

2. Personal—"Let every one of you." Giving must be personal. Each one who is saved is obligated to do what he can to propagate the gospel of Christ. No one is exempt regardless of the smallness of his means.

3. Provident—"Lay by him in store." If Christians are to have money to give to the Lord's cause, they must not spend all of their incomes upon themselves, but they lay by some regularly.

4. Proportionate—"As God hath prospered him."

Giving should be in accordance with one's ability. One need never expect this to be less than the tithe. Careful and liberal giving is an excellent method of expressing sincere appreciation for God's marvelous grace.

5. Preventive—"That there be no gatherings when I come."

When he arrived in their midst, Paul did not want to be forced to neglect the preaching of the gospel of Christ and the teaching of God's Word in order to extract money from the people.

God's children should bring His money into His house on the Lord's day for the support of His work and the glory of His name.

Money from Intermediate and Juniors Given For the Anniversary Birthday Fund



Shown here is Mrs. George R. Ferguson, State W. M. U. Executive Secretary, receiving from President D. Chester Sparks of Oneida Baptist Institute a check for \$230.00 for the anniversary birthday fund. This money was contributed by nearly 700 junior and intermediate boys and girls in five different camps held at Oneida Institute.

The Anniversary Fund of \$50,000 will be invested with the Baptist Foundation and the income be divided among the seven Kentucky Baptist schools for scholarships.

Tribute to the Memory Of M. D. Lewis, Layman Of Whitesburg Church

WHITESBURG, Ky. — "On the thirty-first day of March, 1909, a company of brothers and sisters in the Lord met at the courthouse in the town of Whitesburg, Kentucky, and organized an independent church to be known as first Baptist Church of Whitesburg, Kentucky." These words are taken from the first minutes of this church.

Four days later this group met and a part of the business was selecting of five men as deacons for the church. One of these men was M. D. Lewis, and for forty-four years he has been identified with the Missionary Baptists of Southeastern Kentucky. And in his 82 years of life has become one of this section's most prominent men.

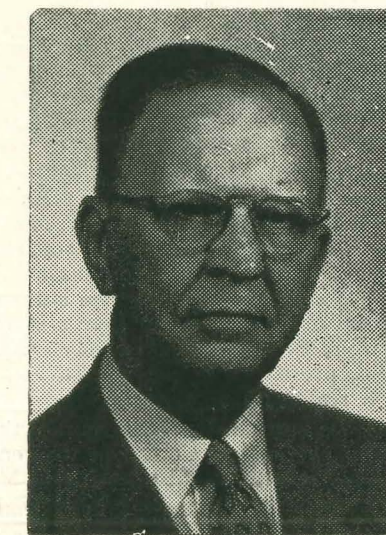
Mart Lewis, with his brother Jim, became business partners, and remained thus during their lives. In later life, Jim became Secretary of State and is known by so many Kentucky Baptists because of his close relationship with Georgetown College.

After a few years as an elementary school teacher, M. D. and Jim began

the partnership which became the Lewis Wholesale Company and continues under the leadership of his family today.

On December 16, 1896, Mr. Lewis married Miss Nancy J. Caudill, and eight children were born of that union. After the death of his first wife, he married Mattie Hampton on June 18, 1946. And one child was born to them.

During his lifetime, M. D. Lewis was



M. D. Lewis

known for his honesty in business and firmness in conviction. His closeness with the life of the Baptist Church in Whitesburg, made a blending of the two until one always brings memories of the other.

M. D. Lewis died recently at his home in Whitesburg. After the funeral services in the First Baptist Church, he was buried in the Sandlick Cemetery near Whitesburg.

A pioneering Baptist layman carved a place in business, history, and Christian missions in this part of Kentucky, and then moves beyond to meet his Lord and Saviour face to face.

Ladies Bargo, Student In Cumberland, is Ordained at Pansy

WILLIAMSBURG, Ky. — Ladies Bargo, a Cumberland College ministerial student, was ordained on November 1 at the Pansy Baptist Church at Gulston.

Although the youthful Baptist preacher was just seventeen on October 27, he is by no means an inexperienced speaker as he began preaching when only eleven years of age and has already filled pulpits in the states of Kentucky, Virginia, North Carolina, and Tennessee. In Harlan County, Kentucky, alone, he has spoken in forty different Baptist churches.

Ladies is a graduate of Hall High School at Grays Knob, and this is his first year at Cumberland College. He is a member of both the International Relations and the Debate clubs, and he is active in the work of the Cumberland College Student Volunteers.

At present, Ladies is serving the Mountain Ash Baptist Church of the South Union Association as pastor.

The ordination service was conducted by the Reverend Roscoe Douglas, pastor of the Wallins Baptist Church.—C. W. Rhoads.

►Pastor Carroll Hubbard, St. Matthews Baptist Church, assisted Pastor Robert O. Fitts in a series of revival services at the First Baptist Church, Stearns, Kentucky. Mr. Lillard Human, Oneida, Tennessee, directed the music. Thirty-six additions resulted, twenty by letter and fifteen by baptism. God blessed in a great way.

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Youngnok Koo Meets the Master

By MRS. JOHN M. CARTER
Campbellsville College
Campbellsville, Ky.

When Youngnok Koo entered our campus, Korea seemed very close. Of course, we had been praying for our forces there for some time, but even so, the country seemed far removed from us. But this was different—this walking and chatting with a Korean National. His good English and his ready smile won him a host of friends immediately. Whether we met him in the dining hall where he graciously waited on tables or whether we chanced to meet him on his way to a class he was always cheerful. However, it was not until he asked to enter my "Life of Christ" class that I became well acquainted with him. (Already my class was unique in having on its roll a Cuban, Gilberto Padilla, who was saved last summer while at Campbellsville College, and Samuel Lee from China). And now a Korean! God was surely trusting me with such a privilege of teaching so many different nationalities.

It was July 18—Saturday morning—when Young asked me if he could talk with me a few minutes after class. Although it was only a short while until "Bible Storytime" would go on the air, I gladly consented to talk. Somehow I felt it was going to be a moment of great importance. As we sat alone in the New Alumni Chapel Young told me his story. It began with his father who is a very consecrated Christian in Seoul.

"Often," said Young, "my father used to talk with me about becoming a Christian—but I was not interested then. Even my Christian friends in the Y. M. C. A. could not persuade me to attend church with them. And then I came to the United States where my principal, Mr. Wesley, at Hazard, Kentucky, invited me to go to church with him.

"This summer when I came to Campbellsville College I had a deep desire to know more about Christ. At first, as I listened to your teaching I did not be-

lieve. But now I do. Now I have faith that Jesus Christ is my Savior. It's wonderful power! Greater than atomic power. None knows God's power!"

Often there is a chain of incidents or experiences which God uses in the conversion of a soul. It was so in Young's case. Before leaving Korea his father had urged him to study the *Life of Christ*, if the opportunity was given. The course that was scheduled for the Summer Session was the *Life of Paul and Epistles*, for the *Life of Christ* had been offered the summer before. However, since the members of the class were unanimous in wanting the *Life of Christ*, we were glad to make the change. One week later, Young entered the class.

During a class period one day I used the illustration, told by Dr. Walter Wilson, of a preacher who did not have a car, though he needed one in his ministry to the church. One day when Dr. Wilson was meeting him for prayer, he said, "I wish you would pray God to give me a car. I especially need one in visiting the sick and bereaved."

"All right. You pray first," said Dr. Wilson.

The friend began something like this: "Dear Lord, I need a car so much. Please give me one. Just any old car will do."

Interrupting the prayer Dr. Wilson said, "No, Brother, don't ask the Lord for an old jalopy. Ask him for a good car. It is as easy for him to give a good car as a poor one." With that, the preacher continued praying, "I'm sorry, Lord, for my lack of faith. Please send me a good new car."

In a few weeks the congregation of the church helped answer that prayer and presented the pastor with a shiny new one. As Young listened he thought in his heart "I don't believe it!"

One day while Young was downtown he thought he'd buy an English Bible, but when he priced them and found them to be several dollars, he realized he'd have to postpone his purchase. A few days after his birthday two student teachers attending the summer session, Miss Myra Basham and Miss May Whittinghill, presented Young with a Bible with a real leather cover.

"We are sorry we missed your birthday, Young, but we hope you will enjoy this gift," they said.

Tears filled Young's eyes as he connected this experience with the story of the preacher and his prayer for a

new automobile. God does answer prayer—Jesus Christ is His Son!

That is the story Young told me that morning in the Chapel. Together we prayed and cried for joy as he opened his heart to the Son of God. Fifteen minutes later we went on the air with Bible Storytime and Young stood before the microphone telling his story to the world. Since then he has spoken in several churches, and only recently to the entire student body, on the theme, "Here at Campbellsville I have found Christ and eternal truth!"

AMERICA: Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful . . . Our greatest need is to regain confidence in our spiritual heritage.—*Quote.*

To develop in men a breadth of view, an openness of mind, a habit of forming convictions on the basis of fact, is the true task of education.—*American School Board Journal.*

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Fallen Asleep

MRS. R. T. SKINNER

BOWLING GREEN, Ky. — Whereas, Our Heavenly Father in His unerring providence has called from this life our beloved friend Glenna Owen Skinner to be with Him,

Whereas, in her going her family and a host of friends in this church and community have suffered an irreparable loss, and

Whereas, Our Heavenly Father worketh "All things together for good to those who trust Him" and our loss is Mrs. Skinner's gain. Therefore;

Be it resolved, That the First Baptist Church of Bowling Green, Kentucky, humbly recognize the passing of this our sister and friend and accept our immeasurable loss with the Christ-like spirit of "Thy will be done."

Be it resolved, That we honor her, who served, so well among us for thirteen years as pastor's wife and church leader in the labor of love; that we seek to appropriate to ourselves her noble life, her purety of character, gracious spirit and unselfish devotion to her family and friends, church and community. Never failing to impress all with whom she came in contact that she possessed those admirable traits which always mark the true woman.

Be it resolved, That our undying love, sympathy and devotion be extended continuously to her beloved companion, Dr. R. T. Skinner, and the children. And we would scatter flowers of true affection upon her grave and await that bright reunion where sorrow will not be known and friends will part no more.

Be it resolved, That a copy of these resolutions be sent to the family, a copy to the Western Recorder and one to our church records.—Mrs. H. L. Sinclair, Mrs. V. Graham, Mrs. T. H. Singleton.

M. H. SIEBE

Mrs. Julia Siebe, 4919 Fey's Drive, Louisville, Ky., informs us of the passing of her beloved husband, Martin H. Siebe, on May 28, 1953. She pays beautiful tribute to his memory, and looks forward to their reunion in the Father's House.

MRS. VICTORIA VAN DEREN THOMPSON
WORTHVILLE, Ky. — On August 4, 1953, at the regular business session of the Dallasburg Baptist Church, Wheatley, Ky., the membership was happily and agreeably surprised when the grandchildren of Mrs. Victoria Van Deren Thompson presented an electric organ as a memorial to their grandmother who passed away in 1930.

This was, indeed, an answer to prayers and efforts for a new musical instrument, and a thoughtful and loving gift by the Thompsons and Duvalls. The organ will contribute much to worship services.

The land on which the Dallasburg Church building stands was bought from a Van Deren and the Van Deren name is listed among those who helped organize the church in 1851. Thus the advancement of the Kingdom of God continues through the spiritual qualities of the descendants of this family.—Mrs. Roberta Souther McNeal.

MRS. FLORENCE LOYD

OWENSBORO, Ky. — Whereas, God, in His infinite wisdom, has called from our midst Mrs. Florence Loyd, we, the members of the Dorcas Class of Seven Hills Baptist Church feel we have suffered a great loss in the passing of one of our workers.

Be it resolved, that we honor her who served so long and so well among us, and that we humbly recognize that the Lord works all things together for good to them who love God and who are called according to his purpose.

Therefore be it resolved, that the members of the class express our deepest sympathy to her family, and that we shall always remember with deep appreciation the inspiration she has been to us and her faithful service to Christ.

Be it further resolved that a copy of this

resolution be placed on our minutes, a copy sent to her family, and a copy sent the Western Recorder.—Committee Members, Mrs. Rubye Hagan, Mrs. Orion Kasey.

J. B. KEMBLE

FRANKLIN, Ky. — J. B. Kemble died in Franklin, Kentucky, August 14, 1953, age 84. While my heart is almost broken, I grieve for myself. Why should I grieve for him, when he is now rid of pain and assured me the way was bright. He hated to leave me and wished I could go with him. He was a kind husband, loyal to his church, and always loved his pastor. He was generous hearted and a friend to the poor. He had been a subscriber to the Western Recorder fifty years. Sadly missed by his wife, Mrs. J. B. K.

MISS BETTIE MCCLAIN

WADDY, Ky. — Miss Bettie McClain, of Waddy, died July 19 at 3 p. m. Miss McClain was born September 17, 1874. Her parents were Shelby McClain and Ruth Morton McClain. She joined Mount Vernon Baptist Church at an early age. Later she transferred her membership to Waddy Baptist Church where she remained a faithful and consecrated member until her death. She is survived by a sister, Mrs. V. B. Johnson, and several nieces and nephews. She was faithful to her friends, her family, and to her church. Her death is a great loss to this community.—Mrs. Edna DeBord, Miss Lucille Brown, W. M. S., Waddy Baptist Church.

GEORGE M. NEWELL

GEORGETOWN, Ky. — The Deacons of the Georgetown Baptist Church feel constrained by love and a deep sense of gratitude to God to express their appreciation for the memorable life and service of their collaborator, George M. Newell, who has recently gone home to be with his Lord. Faith, temperance, patience, good will, brotherly kindness, love—all these and more were clearly portrayed in his long, consecrated service to his Saviour through the Georgetown Baptist Church.

His readiness to respond to every call of his church even at the risk of endangering his health has enabled all who knew him to understand better the meaning of denying one's self for Christ's sake.

We rejoice that his light shone far beyond his church. He did business for God while he served as clerk in the hardware store. He had an ear that responded to the call of any who were in need or distress.

He magnified his profession of faith by making it operative in all his contacts, not the least of which was his fine Christian home.

We thank God for the privilege we have enjoyed as collaborator with his servant, our Brother Newell.

We record our prayer on behalf of his companion, Mrs. Newell, and the two children, George and Elizabeth, that God will bless and keep them in the hollow of His hand.—Charles Hatfield and S. E. Cranfill.

Love Finds A Way

T. K. RUCKER
Forrest City, Arkansas

Four little red-headed, freckled-faced boys with eager faces greeted me from the front pew as I walked into the pulpit of my new pastorate. John, the oldest, mothered the other three boys through the service. They listened with bright-eyed interest between wiggles. They made such a deep impression that I inquired about them.

The mother was home with a new baby and four other little tots, and would be back in Sunday school and church

with all eight of the children as soon as she was able.

My wife and I were standing on the side walk talking with the mother about her fine children and commended her for the excellent training given them. With the radiance of heaven upon her face, a baby in her arms and seven standing around her she said, "My children are my life and joy. I am claiming the promise, 'Train up a child in the way he should go: and when he is old, he will not depart from it' (Prov. 22:6). I can truly say with the Psalmist, 'I was glad when they said unto me, Let us go into the house of the Lord' (Psalm 122:1). I never want to miss a service. I can't give my children material things, but through the teaching and training in the church their character and destiny will be determined."

What an indictment against thousands who say that they just cannot attend the services at their church. If more parents had the warmth of love for their children and the Lord's house and were as loyal to the church as this dear mother, there would be less juvenile delinquency, fewer broken homes, stronger and more virile churches ministering to human needs across our land. Here is a mother who is building into the character of her children the right moral fiber. Love finds a way. Loyalty to the highest will always make a way.

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