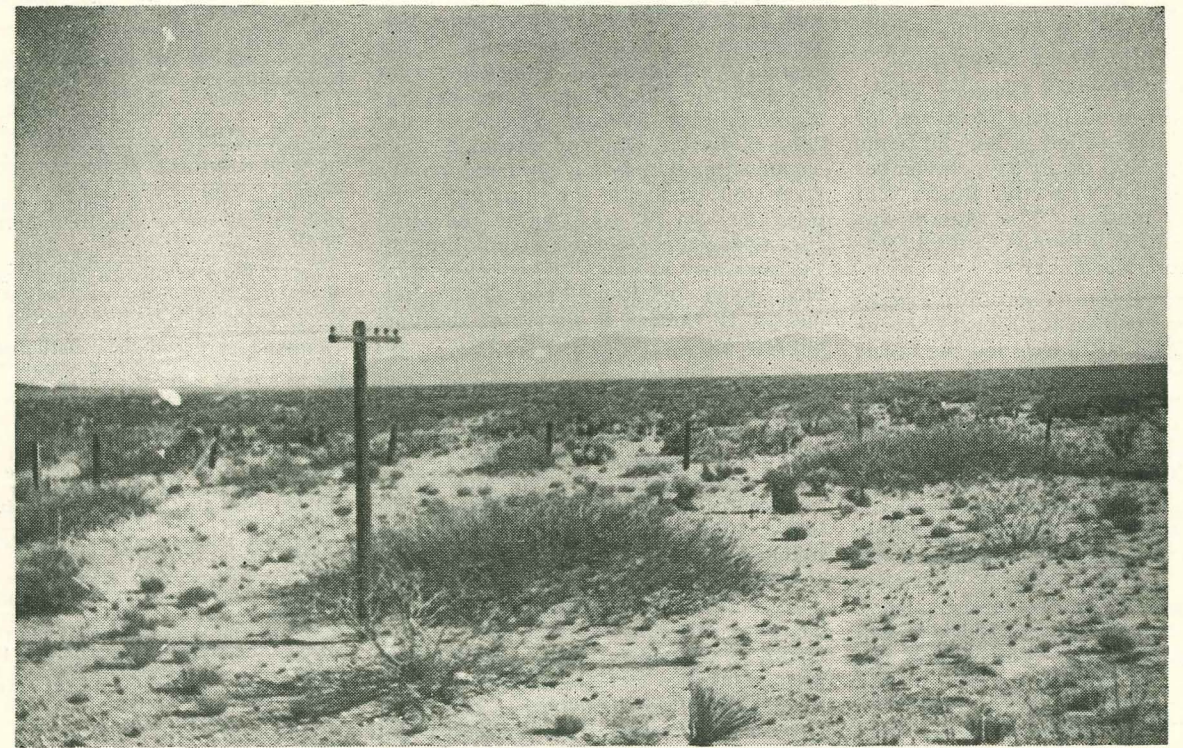


Western Recorder

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"The Desert Shall Rejoice, and Blossom as the Rose" (Isa. 35:1).

►A new daughter has been born to Rev. and Mrs. Harold Moore at Bowling Green, Ky.

►Miss Mary Ann Wacker, 3901 Brookfield, Louisville, Ky., is one of the seven Blue Mountain College students who will be listed in the 1953-54 issue of *Who's Who Among Students in American Universities and Colleges*.

►The Ninth and O Church, Louisville, is operating a Day Nursery for the convenience of mothers who have to work. The work is being supervised by Mrs. Estill White, Mrs. Wilma Ramsey and Mrs. Elmer Ewing.

►From Brother Wayne Markham, High-splint, Ky., comes a resolution by Upper Cumberland Association commending Brother W. H. Rapier, pastor of Liggett Baptist Church for the past two years, but who has resigned to take up work elsewhere.

►The Clairfield Baptist Church, in East Union Association, is sponsoring a mission Sunday school at Little White Oak.

►The Whitehall Baptist Church, Columbus, Ohio, has been organized, according to Local Missionary J. Willard Jarvis, of the White Water Association.

►Mrs. Blanche Walton Dockery, secretary in the office of Spring Meadows for many years, was called to her old home in Park City, Ky., on Friday, November 6, in connection with the illness and death of her mother. The funeral was held at Walnut Hill Baptist Church Sunday afternoon, November 8.

►Pastor Roy Lyons, Thornhill, Frankfort, preached and Pastor Elbert Carpenter, Union Baptist Church, led the music in a revival with Pastor Roy Johnson at the Florence Baptist Church, in North Kentucky, recently, resulting in 70 decisions. In this group was a man 93, and two others 70 years of age.

►Pastor V. B. Filson led the Pinckard Church in the dedication of eight new class rooms and one large assembly room October 25. Dr. T. J. Powers, Versailles pastor, preached the dedicatory sermon and Pastor Hillery Hinson, Millville, led the dedicatory prayer. The men of the church did the greater portion of the work, thus holding down the cost of the building. Pastor Filson began his third year at Pinckard a month ago.

►The Wood Station Baptist Church was organized at Oxford, Ohio, with 24 charter members, October 4. Pastor W. A. Fox, of the mother church (New Zion), was moderator and Paul Nevells clerk. Pastor Orden Rice, Blue Ash, delivered the charge to the church. Pastor E. A. Petroff, Irvin Campbell, C. C. Ingram and Keith Van Hook assisted. The new church has called Paul Nevells as its pastor. Work was started at the point November 16, 1952.

►Superintendent Sam Ed Bradley, Spring Meadows, Middletown, Ky., is at this writing laid up in the Kentucky Baptist Hospital with a gash across his forehead, lacerated elbow, knees and ankles—injuries sustained in an automobile wreck at the intersection of Shelbyville and LaGrange Roads while coming to Louisville Sunday morning, November 8. He is doing nicely, and ought to be up and out as soon as his injuries have time to heal.

►Selma Baptist Church, Selma, N. C., of which Dr. J. Deveen Hillman is pastor, held ground breaking ceremonies for the construction of a new parsonage November 8. The brick and stone two floor structure, consisting of seven rooms and two baths, will cost approximately \$17,000. Dr. Hillman served as pastor of the Beech Grove Church, Nelson Association; Bethel Church, Daviess-McLean Association; and the Crab Orchard Church, Lincoln Association, all in Kentucky, while a student at the Seminary.

►The Highview Baptist Church, located on Fegenbush Lane, Buechel, was formally constituted Sunday afternoon, November 8. Churches represented in the council were Okolona, Buechel, Cedar Creek, Little Flock, Lynn Acres, Weaver Memorial and Walnut Street. Pastor John E. Carter, Okolona, presided. The organizational meeting occurred on the sixth anniversary of the founding of the mission. Dr. W. O. Carver delivered the address and George Sistrunk brought the message in song. The benediction was made by Rev. Fred G. Tucker. Joseph N. Causey is pastor of the new church.

►The First Baptist Church, Fulton, held an enlargement campaign October 11-18 under the supervision of Brother Dan Thomas, associate Sunday School secretary for Kentucky. He taught the adults and young people, teachers, officers and leaders the book, "The Pull of the People." Other teachers were: Mrs. Hodge, "Effective Work with Intermediates;" Mrs. Ben White, "Better Bible Teaching For Juniors;" Mrs. R. B. White, "Primary Sunday School Work;" and Miss Mary Ella Davis, "The Nursery and Cradle Roll Departments." The total enrollment reached 95, with 75 earning credit. A census revealed 760 prospects. The educational building, built five years ago, is already taxed to capacity. John D. Laida is pastor and Oden Fowler is superintendent.

►Prof. C. A. Baptista, Campinas, Brazil, formerly a teacher in the Sao Paula Baptist College, died September 27, just as he was getting ready to attend church at Marilia, a big interior town where he was at one time the pastor. He had a brain hemorrhage while he was dressing, and died that afternoon. He had



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

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suffered a stroke about a year before, but was thought to be much improved. He organized the Marilia Baptist Church and had a large part in its development and the erection of its meeting house. His wife, the former Miss Essie Mae Fuller, of Roanoke, Ala., is coming back to the United States on a furlough, sailing November 30 and due to arrive in New York December 14. She will come to Louisville for a few days before spending some time with her sister at Americus, Georgia.

The Significance of the WMU Golden Anniversary Scholarship Fund

By BEN C. FISHER, Executive Secretary
Department of Christian Education

More than \$35,000 has been received from the Birthday offerings of the Kentucky WMU toward the goal of \$50,000 for the Anniversary Scholarship Fund. There are several significant things about the decision of the Kentucky WMU to celebrate its Golden Anniversary by establishing a scholarship fund to benefit Kentucky Baptist boys and girls who attend the seven institutions which make up the Kentucky Baptist school system.

The amount in itself is significant. The \$50,000 which is being invested with the Baptist Foundation will yield a return of approximately \$2,000 a year. By the time the Kentucky WMU celebrates its Centennial Anniversary this fund will have contributed more than \$100,000 in scholarships to aid young men and young women in attending a Baptist school.

It is said that the first substantial gift of American colleges was a donation of \$50,000 by George Washington to Liberty Hall Academy, now Washington and Lee University. This gift was made in 1796 and more than \$400,000 in income has been received from that fund. It is also interesting to note that as early as 1601 during the reign of Queen Elizabeth the Statute of Charitable Uses was passed, which made provisions for schools and scholars, "some relief for aged, impotent and poor people, some for maintenance of sick and maimed soldiers and mariners, schools of learning, free schools and scholars in universities."

The Kentucky WMU's support of Christian Education comes at a significant time in the history of our denomination and also at a significant time in the history of the denominational college. A resurgent interest in the denominational college and its contribution to American Culture is evident not only in the church itself but in the business and industrial world.

The National Association of Manufacturers, realizing the serious financial conditions of the nation's education system both in public and private schools, has launched an unprecedented campaign to provide the additional funds for the improvement of our educational institutions. The Golden Anniversary of Kentucky WMU is being celebrated one year prior to the greatest emphasis on Christian Education ever under-

taken by Southern Baptists. The Education Commission of the Southern Baptist Convention with the backing of all agencies and personnel will move on a broad front during the month of April 1954 touching every facet of Southern Baptist life on behalf of Christian Education.

The late Governor O. Max Gardner of North Carolina who at the time of his death was Ambassador to Great Britain and who gave the Baptist college that bears his name, Gardner-Webb Junior College of North Carolina, more than \$1,000,000 said in his will that had it not been for a scholarship he as an orphan boy would never had an opportunity to go to school. The sums which Max Gardner received in scholarships and in the form of student loans were small, and yet this bread cast upon the waters by those who had faith in a boy has been returned more than a thousand fold, to both, private and public schools.

The Oliver Max Gardner award is given each year to the member of the faculty of the University of North Carolina, who in the judgment of a competent committee has made the greatest contribution to the welfare of the human race. This gift represents the income from \$25,000 held in trust at the University. The Walter E. George School of Law at Mercer University in Georgia has received substantial gifts through the influence of Max Gardner, his family, and associates in his law firm.

The WMU Scholarship Anniversary Fund is encouraging to the Christian teachers, who have dedicated their lives sacrificially to Christian Education. Henry David Thoreau made the following notation in his Journal while spending his famous two years in the woods adjacent to Walden Pond, "Since teaching to me was only a means of gaining a livelihood, in this I was a failure."

Teachers in our Baptist colleges are successful because they are teaching from a sense of mission rather than as a means of making a living. A Christian educator several years ago expressed it well when he said, "A Christian college is not where you teach young people to make a living, but where you make young people fit to live." A nationally-known educator recently paid tribute to the Christian teachers pointing out that a large number of teachers in

private schools are there because of a sense of mission and, therefore, as teachers are doing a superior job to their better paid colleagues in publicly owned colleges and universities. It is encouraging to Christian teachers everywhere when such a powerful organization as the Women's Missionary Union of Kentucky joins hands with them to promote Christian Education.

It is also significant that the Kentucky WMU has sought from the very beginning to make the Golden Anniversary Campaign more than a financial achievement. They have sought diligently to study Kentucky Baptist schools and to become better acquainted with what they are doing and what they have to offer to the life of the denomination.

The October Emphasis on Christian Education was unique. The Department of Christian Education prepared a fourteen-page handbook with a suggested program on Christian Education in Kentucky. This was distributed to more than 1,100 Missionary Societies in Kentucky and October was designated as the month for emphasis on Christian Education. In many of the Missionary Societies a spirited effort was made to have all mothers present who had sons and daughters in college and to have all mothers present who expected to have children in college. Reports from Kentucky school presidents indicate that the effort on behalf of the Kentucky WMU to secure the cooperation of parents in sending their children to Baptist schools is already being felt.

►Brother Chase W. Jennings, Covington, was evangelist in an October revival with the Warsaw Baptist Church, Warsaw. Chase W. Jennings, Jr., directed song services. Frank W. Rhodus is pastor.

►President John M. Carter, Campbellsville College, did the preaching and Pastor James Haskins, Vine Grove, directed the song services in a revival with Pastor Leon Larimore at the Horse Cave Church. On Sunday morning many were unable to get into the auditorium and were sent to the basement where a loud speaker was in operation. The eight wonderful days resulted in 16 additions by baptism, 4 by letter, and 20 dedicated their lives to Christ.

The Price of Power

Who has not longed to escape his frailties and become a man of spiritual power? What church has not?

Dr. L. R. Scarborough said, "Pentecosts do not come by spontaneous combustion; somebody pays the price."

Dr. Scarborough did not mean money. Simon the sorcerer tried that. Peter rebuked and warned him. (Could it be that others, since Simon's day, have tried to purchase spiritual power with money or other "exchange?")

Nevertheless, the price of spiritual power must be paid.

Whatever mars or breaks fellowship with Christ must go, if we are to be power-people.

The point of departure from God's will and purpose has marked the starting point of all spiritual declension. We have no right to ask God to take our plans and purposes, to walk our way. That expression, "Take God with you," is wrong. Go His way; do His will; and no problems will arise for which there is not His solution. When we adopt His way in everything, we are moving in His direction, with Him. "Can two walk together, except they be agreed?"

FAITH in God means not just a confidence in His power. It means, also, complete confidence that HIS WAY is best. Enoch walked with God until the day God translated him, but he had this testimony, "that he pleased God." He was all the time going God's way, toward God's purposes; and he was called a man of Faith.

In the long roll of the people of faith in Hebrews 11, those named accepted completely God's purpose. They moved WITH HIM in His way. That is faith at its fullest and richest and best. When the early church laid down its own concepts and accepted the total purpose and plan of Christ, Pentecost came.

In Hebrews 12, the believers were admonished: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and the Finisher of our FAITH." To a considerable degree, choosing our own way and setting our own purpose is the besetting sin of us all. It is the weight which keeps us from running at our best. It is the essence of rebellion against God. It is the hang-over of the old fleshly nature.

But one says, "I thought the besetting sin was a lack of faith in God." Exactly so! But dynamic faith believes not only in His power, but completely accepts and adopts His WILL. "I surrender" are the two greatest attitude-words for the Christian.

Jesus, though very God in human form, said: "My meat is to do the will of Him that sent me, and to finish HIS work." And He claimed kinship with those who adopt God's complete will in everything: "For whosoever shall do the will of my Father which is in heaven, the same is my brother. . . ."

Jesus makes the case even stronger: "If ye abide

in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is His appeal to His people literally to make HIM their place of spiritual residence, and for them literally to let His WORD LIVE IN THEM. It is the price of power. It is the road to victory. It is walking with God. It is the law of the spiritual life. "Pentecosts do not come by spontaneous combustion; somebody pays the price."

"These Issues We Must Face"

This editor as a usual thing does not devote editorial space to book reviews. Perhaps he should do so more often.

Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, has written a book—"These Issues We Must Face"—which deserves heaviest emphasis and widest reading. We challenge our readers to buy it and read and re-read it.

There are sermons in this book that will live in your memory and translate themselves into conviction and action. The author directs attention to a trend away from the Bible and toward liberalism and modernism. He points out the flow that is polluting the streams of Christianity. All too few have been willing to acknowledge the danger to which Dr. Criswell so effectively calls attention.

The chapters are: He That Cometh to God; Heartfelt Religion; The So-Called Social Gospel; The Curse of Modernism; The Preservation of the Word of God; Whose Is the Bible?; The Bones of Simon Peter; The Virgin Birth (the author speaks of Mary as being 'pure', but in the sense of being a virgin); Inspiration of the Prophets; The Baptism of the Holy Spirit; Christ the Word of God; Christ, in This Crucial Hour; The Blessed Hope; and, Jesus Is Coming Again.

The book is published by The Zondervan Publishing House, Grand Rapids, Michigan, and sells for only \$1.75. We have bought many books that sold for five and even ten dollars which were not worth half as much as this. It can be purchased from your own Baptist Book Store. It should be in every home, in every church library, and certainly in every pastors library. And the truths that are in it should find their way again and again into every pulpit.

Don't Forget the Children's Homes!

Last Sunday, November 22, was the day for taking the special Thanksgiving Offering for the Children's Homes. It has been stressed for weeks all over the General Association's territory. No doubt most of the churches took the offering.

In the event your church found it impossible to take the offering last Sunday, will you do your best to see that the offering is taken as soon as possible? And then will you see that it is sent on, at the earliest possible date to Dr. W. C. Boone, 127 East Broadway, Louisville 2, Kentucky?

Through the Parsonage Window

By VIRGINIA C. FORD
Wadsworth, Ohio

[Mrs. Ford is the wife of Gerald K. Ford, Pastor of Main Street Baptist Church, Wadsworth, Ohio. Brother Ford formerly was pastor of the High Street Baptist Church of Somerset, Kentucky. She is now president of the W. M. U. of Whitewater Association, Ohio.]

"They had just been in the parsonage two weeks when six of us moved in—bags, Bibles, toothbrushes, and census cards."

That is how Rev. Ray Roberts, pioneer missionary of Southern Baptists in Ohio, tells about the visit he and a group of young mission volunteers made to our house. The student missionaries were helping him promote the work of Southern Baptists in Ohio by holding tent meetings, Bible schools, taking censuses, establishing mission points, and strengthening the work of churches already established.

Even though my husband, our two sons, and I had been in Ohio only a short while, we didn't mind having someone in every bedroom in the parsonage, laundry hanging from unusual places, and a family of ten around the breakfast table. It became a standing joke among the group that they were at "Ford's Boarding House." Our church people helped out too, and we all had a wonderful time. We were greatly impressed by the earnestness and zeal of these fine Christians and considered it a rare privilege to have them in our home. We hope that this lovely old "gracious" parsonage, as one of the girls described it, here at Main Street Baptist Church in Wadsworth (the northernmost Southern Baptist Church in Ohio), will be the mission home of many others who may come our way.

As I look out the window above the sink in our kitchen, a lovely scene of beautiful skies, orchards, rolling hills, and woodland stretches out before me. Although our church is located in a thickly populated residential area, behind it lies a large tract of land which the church has purchased and which contains several uninhabited acres. The impression one gathers from this lovely view is that of vastness and bigness. There seems to be so much unoccupied space.

Since coming to Ohio that same impression concerning our Southern Baptist work and the challenge here has been made on our hearts. There is a vast, big task here with much space unoccupied by Southern Baptists. There

are hundreds of towns and cities, expansive stretches of rural sections, lost people everywhere, unaffiliated Southern Baptists by the scores—and only forty-five Southern Baptist churches and missions in the entire state to reach out to them with our Baptist message. Most of these forty-five churches and missions are in the southern section of the state and are doing splendid work. Here in northern Ohio there are only two churches, the Main Street Baptist Church in Wadsworth, where my husband has recently come to be the pastor, and the Mansfield Baptist Church, Mansfield, recently organized.

The situation is changing, however. From observing our pioneer missionary and his enthusiastic consecration to his task, and knowing the desire of my husband that our church be the "mother" church for others in this section, I am convinced the work will soon be much stronger here in the north.

As I look from another window of our parsonage I can see across the driveway the first unit of a lovely house of worship. The Main Street Baptist Church was first begun by a group of about thirty Southern Baptists who had belonged to an Independent Baptist church since coming to Ohio to work. They decided to organize a church of their own faith. The Lord blessed their efforts in a great way and after meeting for a while in homes, they were able to call a pastor, buy a six-acre tract of land with a lovely home for the parsonage, and begin construction of a \$350,000 brick church and educational building. The first unit of this building has been completed. This has all been done in a three-year period.

There are now 110 members in this church with nearly 100 per cent tithers. Their plans are to complete the auditorium and educational building and construct a recreation center and parking area on the large tract of land in the rear.

These things are fine, but the really wonderful spirit of these people is shown by the fact that they are taking on the responsibility of sponsoring a mission chapel in the neighboring town of Barberton. Not many churches would undertake a mission like this while they were still worshipping in the basement themselves; Our work here cannot help but grow with such a spirit of vision on the part of the people.

The brief story of the mission at Bar-

berton is almost like a miracle. It began as a result of a tent meeting and Bible school held by Missionary Roberts and his workers in co-operation with Rev. Gerald K. Ford and the Main Street Church.

Somehow the impression had been given us before we came that the people here who were not Southern Baptists would receive us coldly and perhaps antagonistically. In some cases that, of course, is true, but certainly not in all, as demonstrated by the wonderful way in which the Lord worked in the hearts of people in Barberton. The doctor who owned the lot where the tent was pitched did not charge any rent; neighbors furnished electricity; friends (not then members) of the Main Street Church gave a piano and tables and benches to be kept for permanent use; the newspaper and radio people cooperated in every way possible; the man who owns the grocery store building where the mission is now located donated a month's rent and paint for benches; and others helped in many ways.

Under the fine leadership of Rev. and Mrs. Willard Jarvis, summer workers, the attendance has grown at the East Side Baptist Chapel, as it was named, from nothing to forty-one in three weeks! There is every indication that a strong church will eventually be established there.

News comes from other sections as the mission team continues in its work. A wonderful opportunity has opened in Columbus, capital city of Ohio. A strong group of Southern Baptists has been discovered there through a census, tent revival, and Bible school. Soon a Southern Baptist church will be established in the very heart of this great state!

Distances here mean little, and pastors and workers drive hundreds of miles for meetings of various types. It was my privilege to accompany my husband and others to an executive board meeting last month at Athens, Ohio. The round trip was over three hundred miles. Others come great distances, too, every month for this important time of planning and inspiration. The church at Athens, also young, is meeting at the present in the center of town in an old theatre building whose interior has been made into a lovely room of worship.

(Continued on Page 17)

►Three new missions—Tiffin, Page Manor and Waverly—have been organized in White Water Association.

State-Wide Evangelistic Conference
January 11-13, 1954
Walnut Street Baptist Church
Louisville, Kentucky

The Bread of Life

By REV. DAVID R. GRIFFITHS
Tutor, Cardiff Baptist College
(The Baptist Times, London)

Most of us are familiar with the sayings in the Fourth Gospel beginning with the words "I am." "I am the light of the world," "I am the door of the sheep," "I am the good shepherd," and so on. These sayings have aptly been called "parables of the Lord's person," and the first of them—"I am the bread of life" (John vi. 35) sets vividly before us some abiding truths about our Lord.

The words are found in the discussion which follows the feeding of the multitude, the one miracle story which is given us by all the four Gospels. It is possible, as we read the other three records, to think that all that happened was the satisfaction of physical hunger, though there are suggestions of a deeper meaning beneath the surface. But in the Fourth Gospel we find an interpretation of the event which makes its spiritual challenge unmistakably clear. Jesus is the Bread of Life, who has come down from heaven to give life to the world. He is the spiritual sustenance of men, who stills their deepest cravings, and offers them final satisfaction.

A Spiritual Satisfaction

I do not mean to suggest that Jesus was not concerned with material things. The feeding of the multitude, described earlier in this chapter, shows that He was interested in the whole range of human life and was aware of the hardship of physical hunger. It is one of the great themes of this Gospel that Jesus Christ was the Eternal Word made flesh, entering into the whole of man's condition except its sin. It is false to say that He was not concerned with material things.

We who follow Him today are bound to be troubled by the desperate need and suffering of our fellowmen. Yet when this has been said, it remains true that in the incident with which we are concerned Jesus was greatly disquieted because certain people had interpreted His action in a purely physical sense. He was grieved because men were following Him simply for material bread, and not for the spiritual satisfactions which He had to offer. In an earlier chapter the woman of Samaria did not realize what the gift of God was in Jesus Christ, because her mind could not go beyond Jacob's well to the well of water which springs up into eternal life. So, too,

the Galileans of our passage failed to see beyond the earthly loaves, and Jesus deplores their blindness.

We are reminded of the Roman poet lamenting the fact that his people, for all their illustrious past, care for nothing but "bread and circuses." Yet there is a famine which is "not a famine of bread, or a thirst for water, but of hearing the words of the Lord." Jesus addressed himself to the most urgent need of man.

It is still possible for us to be concerned with the benefits and by-products of Christianity rather than with its essence, which is spiritual fellowship with Christ.

We are to come to Christ first and foremost for his own sake, and not for any supposed advantages which his fellowship may bring in its train. Our relationship with Jesus needs to be cleansed continually of all that is crass, crude and materialistic in temper. The Bread of Life is for those who look for spiritual satisfaction.

A Divine Gift

Several times we find the statement that the bread has "come down from heaven." It is clear that we are meant to think of it as a divine gift to mankind.

In the East even physical bread has always been regarded as a precious gift of God, as the words of the Lord's Prayer "Give us this day our daily bread," remind us. Here are the words of a modern Syrian Christian, Abraham Rihbany: "The Oriental perceives that by working for his daily bread he does not create it, but simply finds it. He does not know 'material things' as the Westerner knows them. To him, organic chemistry does not take the place of God. He is, in his totality, God-centered. . . . Those who know the Oriental's inner life know that from seed-time until harvest, and until the bread is placed upon the family board, his attitude toward the 'staff of life' is essentially religious." That has been the attitude of the Oriental from Old Testament days to modern times. It is God who opens His hands, and satisfies the desire of every living thing.

And this is supremely true in the deepest places of human need. The

bread of life comes down from heaven to give life to the world. Our part is to believe on him whom God has sent; the one thing needful is to accept God's gift to appropriate it and to make it our own.

A Personal Gift

It was a Jewish belief that when the Messiah appeared the gift of manna would be renewed, and the Messiah would be a second and greater Moses. Jesus replied that it was not Moses but God who had given the manna. Moreover, God is now giving them the real bread from heaven, which imparts life to the world as the manna could not. The people say, "Give us this bread always" and this leads up to the utterance, "I am the bread of life: he who comes to me shall not hunger, and he who believes in me shall never thirst."

For Christianity, everything finds its center in a person: it is Christ Himself who communicates eternal life to all who believe in Him. He offers no temporary sustenance, like the manna, but an abiding gift of life of such a quality that it defies death. "Your fathers did eat the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die." It is our personal relationship to him which is utterly satisfying.

Henry James once wrote: "Life is the predicament that precedes death," and he was not being merely cynical in using those words. But the life which Christ brings is one of inexhaustible resources. In our fellowship with Him we experience a new energy which is not subject to the same variations as our human powers. The inner man of the spirit is renewed day by day as we partake of the immortal strength of Christ. In the days of His flesh He gave Himself unweariedly to men, giving them words of eternal life in his teaching, manifesting the power and glory of God in His ministry, consecrating himself to death for their sakes. The bread became broken bread: but even death itself became the gateway to unlimited life: the self-giving of Christ became universal and unfettered. In His risen life a multitude which no man could number have fed upon Him by faith.

One of the ways in which this takes place is through the supreme act of Christian worship. To eat the flesh of the Son of Man and to drink His blood is to receive eternal life. But this is no magical process; it is an act of "communion," as we call it, which is a part of our constant communion with our Lord. On His side it is a part of the total self-giving to humanity; on our side it is a part of the total sustenance we are always receiving from Him. It brings to a focus our abiding in Him, and His in-dwelling in us.

(Continued on Page 15)

The Many Other Things

By FREDRICK PILKINGTON
(Baptist Times, London)

The Fourth Gospel closes with the statement that there are many things which Jesus did, which, if every one should be written, would more than fill the world with books.

There is a sequel to the Gospel story which every man could write: his own personal testimony of God's dealing with him. It is good at times to take account of our present experience and to inquire how far one has travelled on the road of personal knowledge of God. There are some truths about God which are imparted by those who wish to give the best to those they love; and other truths which must be in the nature of personal disclosures of God.

It is with a deep sense of gratitude that many happy workers for God look back and recognize that they were taught certain truths about God in childhood days; that knowledge, though it has not gone unchallenged, has withstood the impact of criticism and is as firm today as when it was first learned but not understood.

The truth that God made the world and in Jesus Christ visited the earth and brought redemption nigh.

Many a man has also clung to the truth that God is friendly. In the passing years those truths have been challenged. The cynic has asked how the friendliness of God can be expounded in a world of suffering, loss and pain, and why the lot of so many is to be isolated in old age, glad to find refuge in any institution that will provide for them. But the truths of God learned in younger days have brought light at eventide.

Knowledge of God gives spiritual fitness without which no one can live a healthy life. We are probably more physically fit today than at any other time in British history—prams are full of bonny babies, youth clubs overflow with sturdy children. All that is to the good, but this materialistic age has made for smug contentedness in which health of mind is not so important as health of body. It is no surprise that juvenile delinquency is so widespread, or that there is an increasing number of divorces, and what is even worse, an increasing number of separation and maintenance orders, or that there should be large numbers of broken homes swelling the volume of unhappiness in the world.

Health of body and the provisions of a welfare state do not go far enough, for something is missing, and that is to be

supplied only by a knowledge of God; and happy is the man who by his parents has had the truth of God imparted to him. It is a mistake to think that religion should not be forced on a child or that he should not be made to attend to religious things. Few boys would wash behind their ears if they were not occasionally made to do so! Compulsion can bring blessings.

To be taught certain truths about God enables one to see certain truths about Him; not the least of which is the discovery that there are those who serve Him and expect nothing in return.

This is an amazing discovery in a world that thinks in terms of percentages on investments, that suggests that the accumulation of wealth is the end of man, and that values a man, not by what he is, but by what he has. If it were not that many serve God without hope of reward, religion would have little advertisement of real value.

Many a servant of God could, had he so wished, have accumulated a bank balance as big as any company director, but God has completely changed the course of his life. A letter from a minister who had been a missionary for over 40 years tells that he was retiring from the active work in spite of the fact that he had not sufficient money to buy a house to live in; and that when he finally settled down to a less active life there was less than five pounds in the bank! Men do serve God for nought, and such a discovery makes of value the truths of God taught in childhood. Sometime in the bewilderment of huge gifts to philanthropy that some donors are glad to give, the story is heard, a person is seen that has nothing to give, and then it is discovered that the people of God have not altogether lost the way. There is joy and happiness in being called to work and labour by God.

There is a legend that when Lucifer was cast out of heaven he founded his own kingdom among the self-contented, and appointed some of them to high office. One of the officers, a henchman more bold than the rest, one day asked Lucifer what he had missed the most since he was cast out of heaven. After a moment's thought, the reply was, that Lucifer missed the sound of the silver trumpet which, says the legend, every morning calls the people of God to joyous work and labour. The trumpet does sound and many hear, and if it be a missionary he finds joyous work in the heart of Africa and for many another

it means happy labour in the ranks of the ministry.

To be taught truths of God and even to see how He works through the surrendered lives of His servants is not enough: a certain truth must be known about God, and it is the knowing that makes the difference and ultimately leads to service.

It is essential to know through personal experience that God never leaves life where He finds it, an encounter with Him means a transformation and a re-direction. The most far-reaching disturbance in any life is a religious one, and there is no accounting for what a man will do when his life has been re-directed by God. His ambition will be the doing of God's will, his interest the affairs of the Kingdom of God, and he will be ready to go to the uttermost parts of the earth to tell the story of God's dealing with him.

There is no doubt about it, the course of a man's life must be changed when he comes to know God in his soul. The gospel sequel is in what God does now for those whom He arrests, and there is a story which every man can tell: the story of what God has done for him. There is a time when it is good to pause and think and recall the certain truths imparted by others, to recapture again the wonder of discovering how others have served Him; for it may lead to the question "What change has God wrought in me?"

Brotherhoods Show Record Increase

MEMPHIS, Tenn. — (BP) — So far as new organizations are concerned, 1953 has been the greatest year for Brotherhood growth, according to an announcement made by the Brotherhood Commission, Memphis, Tenn.

A total of 1,486 new Brotherhoods were organized over the Convention. North Carolina leads all the states with 262 organized. Texas second with 155, Georgia third with 150, Tennessee fourth with 121, Oklahoma fifth with 119, Alabama sixth with 118, California seventh with 103, and Mississippi eighth with 90. Arkansas has seventy-five new organizations, South Carolina, sixty-eight; Florida, fifty-eight; Louisiana, thirty-nine; New Mexico, thirty; Virginia, twenty-six; Illinois, twenty-one; Missouri, twenty; Maryland, ten; Oregon, ten; Washington, nine; and Kentucky, two.

►The Warsaw Baptist Church, Warsaw, Ky., observed annual Homecoming Day November 8. Miss Mary Frances Gould took part on the program. Miss Gould, for two years a missionary in China, chose to go to Thailand and work with the Siamese and Chinese people. She started back to Thailand November 23. Frank W. Rhodus is pastor.

The Story of the Kentucky Free Public Schools Committee

By C. CARMAN SHARP, Pastor
Bardstown Baptist Church

On April 21, 1953 at The College of the Bible in Lexington, Kentucky, the "Kentucky Free Public Schools Committee" was organized.

Mr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for the Separation of Church and State, Washington, D.C., was present to assist with the work, along with Rev. John C. Mayne, director of organization for POAU. Both of these men had been asked to come to Kentucky to help with this meeting. They were called in by a group of interested citizens from Marion County where some very serious violations of the principle of the separation of church and state have been on for some time.

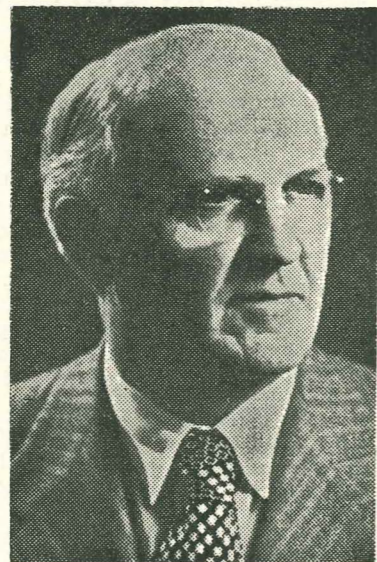
Citizens from this country had sought justice from the school superintendent and the county had sought justice from the school superintendent and the county school board but had got no consideration of their complaint. They asked for help from Frankfort but did not receive any. Many public schools in Marion County continued to be operated as parochial schools by Roman Catholic Sisters. They were public in name and support but parochial for all practical purposes in personnel, practices and teachings. In one predominantly Protestant community the public school was being grossly neglected and discriminated against in favor of a so-called public school in another section of the county taught by Roman Catholic Sisters. So finally the public-school minded people sought guidance and help which resulted in the Lexington meeting.

The citizens who came together at Lexington were from no particular church or group. They were there simply as persons interested in public education and in the principle of the separation of church and state. The board of directors, elected that day, represent no group or organization. Any citizen of the State of Kentucky can become a member of this committee and of National POAU with which it is affiliated by a contribution of not less than three dollars. This entitles each giver to a year's membership and a year's subscription to the national monthly publication "Church and State." All membership inquiries should be addressed to Mr. H. W. Jones, Cox's Creek, Kentucky. He is the treasurer of the state committee.

According to a report from the Department of Education at Frankfort there were thirteen Sisters in Nelson County teaching in public schools last year, sixty-two in Marion County, ten in Washington County and fifteen in Graves County. It has been reported that Sisters are teaching in public schools in Casey County and perhaps in other areas over our state. A research committee was appointed at the last meeting to study the problem and so assemble all of the relative facts possible.

It is difficult to discuss controversial religious questions without generating more heat than light. But the time has come for an open and frank discussion of the attitude of the Roman Catholic Church toward public schools and the use of tax money to subsidize their own institutions. Such a discussion must never degenerate to the level of prejudice and ill will and there is no need for it to do so.

Dr. Robert G. Lee to be In Madisonville Revival



Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tennessee, is to be associated with Pastor Harold D. Tallant in a revival at the First Baptist Church, Madisonville, Kentucky, November 29-December 6. The song leader at that time will be Dr. W. Hines Sims, secretary of the Department of Church Music, Baptist Sunday School Board, Nashville, Tennessee.

State-Wide Evangelistic Conference
January 11-13, 1954
Walnut Street Baptist Church
Louisville, Kentucky

A report on any interesting or unusual situations involving public schools and any church or religious group will be appreciated by the committee. The same can be sent to the Chairman, Dr. J. C. Rawlings, Bradfordsville, Ky. or the Secretary, Rev. C. Carman Sharp, Bardstown, Ky.

Most people will agree that the public schools should not be used for the teaching of sectarian religious doctrines. But some will maintain that Catholic Sisters do not teach their religion during school hours. However, there is much evidence to the contrary. They teach their particular faith by the garb they wear, by the title which the children use to address them and by everything they do as official representatives of the Roman Catholic religion. And on top of these indirect ways of teaching, Protestant parents who have children in these public schools wonder how their children know all the Catholic prayers and all the questions and answers in the Catholic catechism unless somewhere in the school program there has been the direct teaching of religion.

Let us study the basic Roman Catholic teachings from the Pope on down about public schools, about the separation of church and state, about religious freedom and political ideals. Then let us note with open minds the practices followed and the principles endorsed by Roman Catholic leaders in our communities and state. Then let all fair minded people take their stand on the basis of this study for the freedom and the rights of all religious groups, with special favors and privilege for none. This will help to keep all churches free, a healthy respect among all peoples for each other's rights and the banner of true democracy flying.

NOTE OF APPRECIATION

Dr. Henry M. Shouse, 1152 Missouri Street, Pacific Beach, San Diego 9, California, wishes to express thanks to eighty people who have given information about "The Sinner and the Song," published in the World Evangel by Robert H. Coleman.

GIVE to your
American Bible Society

Sunday, December 13

November 26, 1953

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

Jackson Memorial—Pastor Joe Begley; Superintendent W. E. Jackson.

New Salem—Pastor Wilbur B. Webb; Superintendent S. D. Prather.

Old Salem—Pastor Steve Vandeventer; Superintendent John C. Webb.

Post Oak—Pastor Charles E. Daniel; Superintendent Charles Akin.

Vine Run—Pastor G. Guy Walton; Superintendent Avery Beach.

Walker's Chapel—Pastor Robert Silvers; Superintendent P. P. Walker.

Sunday School Officers and Teachers' Clinic

Have you conducted your clinic for your teachers' and officers' this year? Now is the time to do so. Plan well for the meeting—order the necessary

helps for all teachers and officers set the date, advertise, secure sufficient workers, work out a good program and carry through as planned. Your officers and teachers will do better work in 1954.

January Bible Study Week

Your secretary has received word from Nashville that the January Bible study book, "Studies in Psalms" by Dr. Kyle M. Yates, is now off the press and is available through the Baptist Book Stores. Place your orders now.

The January Bible Study Week should be one of the richest weeks in your church program during the "Million More Year."

High Ten In Sunday School Training For October 1953

Stanford	202
Louisville, Beechmont	156
Westmoreland, W. Va.	131
Hopkinsville, First	113
LaGrange, DeHaven Memorial	106
Evansville, Ind., Grace	99
Covington, Southside	97
Louisville, 23rd and Broadway	70
Central City	65
Owensboro, Hall Street	63



ABOVE is a picture of the Junior Department of the Vacation Bible School which was held last summer at Fort Knox Post Chapel. In this school, which was most successful, there was enrolled a total of three hundred and eighty-seven. Three hundred and fifty-six pupils and thirty one faculty members. Rev. Charles Ham, Associational missionary of the Salem Association, was principal and Lt. Col. Morris McEl-downey, Post Chaplain.

We appreciate reports of such wonderful schools. HAVE YOU REPORTED YOUR SCHOOL? We have already received reports from more schools than was conducted last year. This is one of the greatest Vacation Bible School years in the history of Kentucky Baptists.

It is not too early to begin to make plans for your next year's school. Do it now!

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 15, 1953

(Numeral after church indicates numbers of missions.)

Church	T.U.	S.S.
Ashland, Unity	137	533
Bardstown	---	386
Bellevue	81	381
Berea	---	450
Blackford	76	---
Bowling Green (2)	325	1,211
Buffalo	---	283
Burlington	98	226
Cadiz	81	263
Blue Spring	122	216
Campbellsville (1)	---	565
Pleasant Hill	156	298
South Campbellsville	---	206
Carrollton	34	248
Clay, First	---	200
Corbin, First	151	460
Central (1)	118	512
Covington, Calvary	---	606
First (1)	118	339
Latonia (2)	196	998
South Side	123	501
Crestwood	61	256
Cynthiana	---	411
Danville, First (3)	233	761
Dayton, Ohio, Westwood	---	276
Dayton, Ohio, Westwood	219	636
Dawson	---	246
Elizabeth Springs, Severns Valley	134	697
Erlanger	60	367
Evansville, Ind., Calvary	119	563
Grace (1)	311	987
Keck Avenue	119	243
Walnut Street (2)	---	440
Fort Thomas, First	86	286
Frankfort, First	170	957
Thorn Hill	---	320
Fulton	150	472
Georgetown	170	652
Glasgow (1)	131	730
Glendale, Gilead	144	325
Harlan	207	627
Harrodsburg (2)	262	821
Bruner's Chapel	108	216
Shawnee Run	---	203
Hazel	61	252
Henderson, First	144	467
Immanuel Temple (1)	148	601
Hodgenville, First	143	436
Hopkinsville, First	147	657
Second	185	851
Horse Cave	65	215
Independence	155	284
LaGrange, DeHaven Memorial	---	323
Lancaster (1)	55	346
Lawrenceburg, First	141	387
Leitchfield	74	247
Lexington, Ashland Ave. (3)	---	1,229
Calvary (1)	147	834
Grace	---	758
Hillcrest	272	958
Immanuel	190	676
London, First (1)	77	217
Louisville, Audubon	235	710
Baptist Tabernacle	118	314
Baptist Temple	147	519
Beechland	196	895
Beechmont (1)	---	233
Bethany	80	318
Broadway	284	1,312
Carlisle Ave. (2)	132	490
Clifton	257	1,070
Crescent Hill	---	555
Deer Park	96	496
Eastern Parkway	125	360
Fairdale (1)	---	338
Farmdale	128	300
Harmony	94	442
Hazelwood	---	248
Kenwood	156	253
Lee's Lane	63	269
Lynn Acres	72	429
Okolona	305	999
Parkland	214	639
St. Matthews	123	693
Shively	125	556
South Jefferson	75	528
Southside	---	83
Third Avenue	193	667
Twenty-third and Broadway	81	239
Valley View	293	880
Victory Memorial (2)	71	279
Virginia Avenue	304	1,699
Walnut Street (4)	157	690
West Broadway	104	342
Ludlow, First	294	812
Madisonville, First	---	245
Marion	341	940
Mayfield, First	145	560
Middlesboro, First (3)	---	284
East Cumberland Ave.	78	233
Monticello, First	---	413
Morgantown	126	81
Morgantown	197	840
Mt. Washington	---	---
Murray, First (1)	---	---

(Continued on Page 16)

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Greetings to Kentucky Baptists

Since accepting the invitation of the Executive Board of the General Association of Baptists in Kentucky, I have looked forward to this time when I would be living in your state and working with and for fellow Baptists. We have only been in the state a few days but have already come to appreciate the congenial spirit and warm welcome given us by those in the several departments of the State Board and the people whom we have met from over the state.

I want to publicly thank and express my sincere appreciation to Rev. Byron C. S. DeJarnette for having the work of the department up to date and everything ready for me.

It will, of course, be some time before I will be able to visit or work in all the associations in the state, but from time to time some of us from the department will be working with and enlisting churches over the state in Training Schools and in establishing new Training Unions.

Training Union is the training service of a Baptist church where people learn to do by doing. With this in view, it is the desire of your State Training Union Department that every cooperating Baptist church in the state have a working Training Union.

In the year 1954, our goal is 200 additional Training Unions in Kentucky. The only way this goal can be reached is through the great host of fellow workers in our state. If you really want to strengthen your own Training Union, as well as serve the Lord in a great way, let me suggest that you and your union organize and sponsor a Training Union in a church that does not have one. Free material for such a project is available by writing this office.

Please feel free to call on your State Training Union Department that we may be of service to you in promoting the work here in Kentucky.—JAMES H. WHALEY.

Associational Training Union

The Associational Training Union Officers Planning Meetings proved worthwhile this year. The attendance was very good. More associations were represented this year, and the interest was above average. "The program is the best one we have had" was the remark from many. We are sorry if you missed it and hope it will not happen again.

Dr. W. C. Boone and Rev. Dester E.

Jones brought one of the high lights of the meeting as they spoke very forcefully on the subject—"The Associations Part in Keeping the Faith." Mr. Versil Crenshaw from the Sunday School Board moved us to action as he challenged us to "Let's do These Things."

The Associational Officers Planning Meetings brought to a close Mr. Byron C. S. DeJarnette's twenty years' term as State Training Union Secretary. On our way back from the last meeting we stopped at the home of Clem Walters and surprised the DeJarnettes with a party and presented them a gift as a token of our appreciation for all they mean to us here in the Department.

Attention Primary Leaders

Be sure to read the brief review of "Here's How and When," by Keiser, in the November *Training Union Magazine*. It's a book we recommend most heartily! It's the best we've found on "how to do it" and it certainly expresses our philosophy of how and when. There's a paper edition that is cheaper.

Memorial Stewardship Study Course

The Memorial Baptist Church of Murray conducted a Stewardship Study Course during the week of November 2-6 for all departments of the Training Union. The Adult book, *Found Faithful*, was taught by Mr. Clem Walters of the state Training Union Department; *Good Stewards*, for the Young People, was taught by the pastor, Sam Byler; the Intermediates studied *Partners with God* taught by Miss Wyldine Williams, also of the Training Union Department; and Mrs. Sam Byler taught the Junior book, *The Talking Penny*. The study course was very well attended, and over 60 awards were earned during the week. The week of study was climaxed with a church supper. The filmstrip "Keeping the Faith," featuring the Training Union themes for 1954, was shown as a preview in looking forward to a greater year in the Training Union of the church.

Missouri Baptists Vote Two Building Projects

SEDALIA, Mo. — (BP) — Missouri Baptists will build a new nurse's home at Missouri Baptist Hospital and a new auditorium and classrooms at Hollister Hill Assembly. Final action was taken at the annual state convention here.

A Cooperative Program goal of \$1,400,000 was set for 1954.

Each church was asked to plan a week of study concerning alcoholism, marriage and family life, industrial relations, race relations, and narcotics.

T. W. Croxton, pastor, First Baptist Church, Sedalia, was elected to serve as moderator next year. The 1954 convention will meet in Kansas City, October 26-28.

Southern Baptists to Meet in Saint Louis

SAINT LOUIS, Mo. — (BP) — Three major Southern Baptist groups will meet here next May 31-June 6, according to Oliver R. Shields, chairman, Committee on Convention Arrangements.

The Woman's Missionary Union will meet in the Opera House, Monday and Tuesday, May 31 and June 1. The Pastors' Conference will meet in the Third Baptist Church, Monday evening and Tuesday. The Southern Baptist Convention will meet in the Keil Auditorium, Wednesday, June 2, through Sunday, June 6.

Baptists in Russia

(FROM BRITISH BAPTIST TIMES)
—The Russian Evangelical Christian-Baptist Union publishes in Moscow *Bratsky Vestnik* ("Brotherly Messenger"). The most recent issue of their journal I have received contains much information on Baptist life and activity behind the Iron Curtain.

"Churches of the Evangelical Christian-Baptist Union," it states, "are found throughout the whole vast territory of the Soviet Union. As a rule services are held not only on Sundays and holidays, but in the week, and are eagerly attended by believers.

"The work of the church is done by the pastor, assisted by deacons and helpers of both sexes, as well as the choir. For the greater part, the pastors receive no financial support from the church members. They work in factories or on the land, and serve the church in their spare time."

"*Bratsky Vestnik* refers to the visits paid by various leaders to different parts of the wide Soviet domain. In Brest-Litovsk, Baptist work has had much blessing, though owing to the scarcity of men in some churches the services are conducted by women.

"Pastor Andreev of Moscow reports that a visit to Kharkov revealed that in that area fifty-eight churches have a combined membership of 5,967. In Kharkov itself a beautiful church building seats 1,000. The church in Lenin-grad on March 25, saw thirty people baptized, while in Moscow, where our church holds 2,500, 125 converts were baptized during the early months of this year.

"Baptists everywhere will rejoice to hear of this progress. It strengthens our desire to have much closer fellowship with our brethren in Russia. How happy we should be if our Russian friends could send a delegation to the Baptist World Alliance Jubilee Congress in London in 1955."

WOMAN'S MISSIONARY UNION

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

Important Message to Anniversary Chairman

At the September meeting of the Executive Committee of Kentucky W.M.U., Mrs. Wallace Chairman, chairman of our committee on special gifts to our Fiftieth Anniversary Scholarship Fund, and the members of her committee brought suggestions for plans to use to secure larger gifts to make possible our victorious completion of this worthy endeavor. Read this special message to you from her and do your best to help us in this monumental effort.

The letter is addressed to Regions, Associations, and Societies, Woman's Missionary Union of Kentucky "Laborers together with God,"—(I Cor. 3:9): "Dear Fellow Laborers:

"The Fiftieth Anniversary Year of Kentucky Woman's Missionary Union is nearing its close. Review quickly the goals planned for the observance of this year, and with prayerful determination PRESS ON to make this a Victory Year.

"A special committee was appointed to encourage larger gifts to the \$50,000 W. M. U. Scholarship Fund. The Executive Committee adopted the following plans for you to use in making your special gifts.

"1. Establish at least one \$500 Memorial Gift from each region, dedicated to an individual, living or dead.

"2. Secure an Honor Gift of at least \$500 from every society from which has come a state president of the W. M. U.

"3. Urge persons, groups, and societies to obtain \$50 Gift Certificates in their names.

"We trust every W. M. S. member will cooperate with the Anniversary Chairman and follow these plans.

"The goal is 80% subscribed.

"The Women of Kentucky W. M. U. have never failed in a worthy cause.

"Give and urge others to give.

"There is still time, but hurry!—Earnestly yours, THE COMMITTEE, Mrs. Clark Bailey, Mrs. Thurston Cooke, and Mrs. Wallace W. Sanders, Chairman.

"Send Contributions to: Mrs. W. H. Jaegle, State W. M. U. Treasurer, 127 East Broadway, Louisville 2, Ky."

"World Builders"

Friday afternoon, October 30, 1953, the Royal Ambassadors with their counselors, Pastors, and other interested church folk began registering at the John L. Hill Chapel, Georgetown College, for the fourth annual state Royal Ambassador Congress. The students and resident people were "amazed to see so

many Baptist boys." Four hundred fifty-five registered and we were glad to have many visitors on Saturday.

After receiving a congress program, name tag, a card stating where he would stay for the night and eat breakfast the next morning, the boy checked his bag and was out to look over the campus grounds. The college basketball team gave an exhibition game from 4-5 p.m. after which everyone enjoyed a good supper in the college cafeteria. The boys liked the idea of choosing just what to eat—the price to fit their pocketbook. It didn't take them too long to decide what they wanted.

The Congress program officially began at 7 p.m. Carroll Hubbard, Jr., Ambassador Plenipotentiary from St. Matthews Baptist Church, Louisville, called the session to order. Carroll was the State Congress Ambassador-in-chief for the '53 congress; therefore, he presided at all three sessions. Ronnie Barnhill played the hymn, "The King's Business," with his trumpet. Then Mr. David Cuttino, congress song leader and soloist, student at the School of Church Music, Southern Seminary, Louisville, led us in singing the hymn. Standing at attention, everyone said the R. A. Watchword and allegiance.

Edwin Clark, Hebbardsville, who was Star Camper at State Intermediate R.A. camp, Cedarmore, read I Cor. 3:9-11 and led in prayer. Roger Redding, Georgetown, welcomed all to Georgetown and Dr. Carl R. Fields, acting dean and professor of history and political science, welcomed the congress to Georgetown College. Rev. S. P. Burkhalter, Louisville, entertained the boys with his magic and pointed out from time to time some do's and don'ts in building a strong body for Christ. Three Royal Ambassadors told about the great time they had while attending the First Convention Wide R. A. Congress, August 18-20, which met in Atlanta, Ga. These were Roy Weatherly, Murray; R. E. Bowling, Harlan; and John Sanders, Louisville. They used colored slides with their message. After a good song service, Rev. Tom Francis, former missionary to Palestine, showed colored slides of the Holy Land and challenged each boy to follow the "Master Builder." For the benediction, the R. A. chapter of Dry Run Baptist Church, Georgetown formed their circle of Brotherhood and as a spot light turned on them, they gave the regular R. A. benediction.

The Saturday morning session was called to order; Tom Chaney, Horse

Cave, read II Cor. 5:17-20 and led in prayer. Mr. George Hays, Jr., Vice-President of the Louisville Seed Co., Louisville, challenged the boys to make their lives count for Christ. He said that every boy is important and God has a place of service for each one of them. The Hazelwood R. A. Chapter, Louisville, put on a demonstration R. A. chapter meeting, led by Mr. William McElrath, counselor. William, the congress pianist, is a student at Southern Seminary, Louisville. All enjoyed singing some good R. A. songs. Missionary Luther Copeland, president of our Baptist College "Seinan Gakuin," Fukuoka, Japan, visiting professor at Southern Seminary this year, told about Christians in Japan and how each boy could help spread the Gospel to all people. New R. A. material was presented and explained by the State Congress officers. Following the mission offering the new Baptist Foreign Mission Board movie, "Empty Shoes," was shown. An excellent movie of the beginning of the modern missionary movement, it is the life story of William Carey.

Before the afternoon session, Intermediates had a good time playing basketball in the college gymnasium. The boys enjoyed this physical activity as well as the dashes which each group had part in.

The last session was called to order and all stood to repeat the R. A. Allegiance. A colorful and informative "Ambassador Life" display was given by 54 boys from various churches. Rev. David Jackson, pastor, New Brandenburg, Baptist Church, Brandenburg, led a panel discussion with Don Seaman, Georgetown College student, and Rafael Gomez from Bogota, Colombia, South America, now a student at Carson-Newman College, Jefferson City, Tenn. David had attended the Baptist World Youth Alliance in Rio de Janeiro, Brazil, this summer; Don, an outstanding Christian leader, represented Kentucky I. R. C. in Porto Rica last year; Rafael has just come to the States with missionaries Rev. and Mrs. A. R. Dailey. Rafael was a member of the first R. A. Chapter Rev. Arthur Renick Dailey started when he went to that country as our Southern Baptist Missionary.

Rev. Jess Moody, student at Southern Seminary, a well-known evangelist and an outstanding youth speaker, challenged the boys to build today for their Christian task in the future. He described how the track man must train day by day in order to do his best in the race he so much wants to win. Each boy should live for Christ day by day now in order to give Him his best as a man.

A love offering of \$36.40 for Rev. J. I. Bishop, former Convention R. A. Secretary, was given Friday night and a mission offering of \$76.00 for the promotion of R. A. work in Cuba was given Saturday morning.



MORE?

Sure, Ann, You Can Have Another Glass of Milk IF . . .

*Each Kentucky Baptist Will Give One Day's Pay
As Their Thanksgiving Offering*

Actually, Ann, The Thanksgiving Offering Will Supply:

- ALL Your Milk
- ALL Your Other Food
- ALL Your Clothes
- A Nice Warm Building in Which to Live
- ALL Your School Expense
- ALL Your Medical and Dental Care
- A Warm-hearted House Mother Who Will Love You As Though You Were Her Own Daughter.

And, Ann, the Thanksgiving Offering will do all these things for nearly 500 OTHER girls and boys at Spring Meadows, Glendale and now soon at Morehead.

*When so little
means so much
to so many*

**GIVE ONE FULL DAY'S PAY
AS YOUR
THANKSGIVING OFFERING**



KENTUCKY BAPTIST SCHOOL DIRECTORY

GEORGETOWN COLLEGE

Georgetown, Kentucky

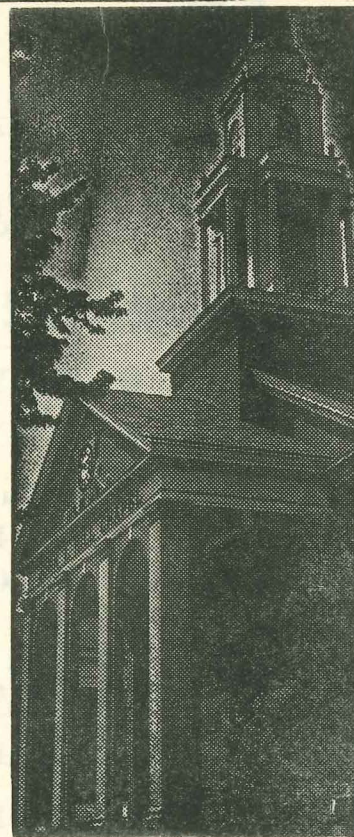
S. S. HILL, President

Since 1829 Kentucky Baptists' Senior College, for the training of Christian leaders in

Business
Government
Education
Music
The Professions
and
The Ministry

A four year Liberal Arts College granting the following Degrees:

Bachelor of Arts
Bachelor of Science
Bachelor of Science in Commerce
Bachelor of Music Education



MAGOFFIN BAPTIST INSTITUTE

Boarding High School
Education for Time and Eternity

D. M. ALDRIDGE, President
Mountain Valley, Kentucky

ONEIDA BAPTIST INSTITUTE

Oneida Institute, a school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

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Oneida, Kentucky

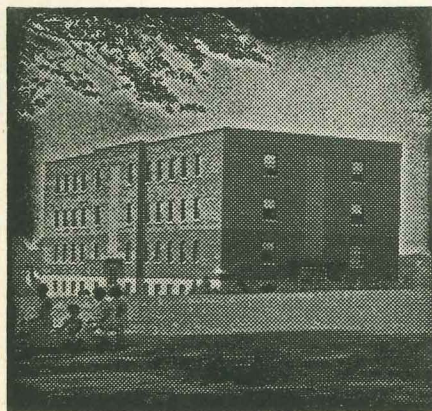
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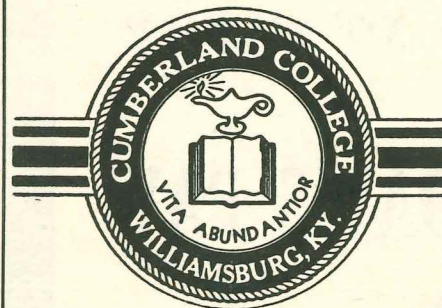
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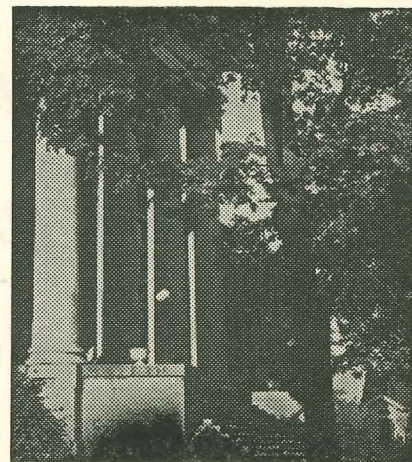
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Coronation of GA at First Church, Hopkinsville



Girls taking part in the recent Coronation and Recognition Service of the Edith Weller Junior Girls' Auxiliary of First Baptist Church, Hopkinsville, Ky. Front Row (left to right): Marilyn Mason, Judy Ellis, Katherine Payne, Jane Bassett Thurman.

Second Row: Kay Harvey, Sherry Baldree, Linda Segree, Janet Bowers, Linda Sisk.

Third Row: Gloria Walker, Linda Martin, Joy Cobb, Kathleen Cannon, Carole McGee, Peggy Caudle.

Back Row: Joyce Ann Bailey (Queen), Martha Hill (Princess), Sandra Snead (Queen).—Photo Courtesy of Hopkinsville New Era Photographer.

General Dean, War Hero, Laments Filth Abroad In These United States

General William Dean, long held a captive by the communists, and only recently released, was the guest on Meet The Press program of the National Broadcasting Company Sunday night, November 8. He was answering all of the questions of the various reporters

GIVE to your American Bible Society

Sunday, December 13

concerning his captivity and confinement and treatment in Korea. During the course of the questions he took occasion to sidestep one or two with the expression that he had "been out of circulation so long," etc., so that he could not give the answer.

Finally, one reporter came up with the question: "General, the fact that you have been out of circulation might have some advantages. What strikes you about our country? Has there been anything going on here that disturbs you?"

The General paused several seconds before answering, and then came up with the deliberate reply: "I may sound Purist, but I am disturbed by the crime programs I hear on the radio, see on television, and read in the comic strips and the comic books, which I see on every news stand, glorifying sex and

suggestive stories. I don't feel that that is good for the coming generation. Although we cussed out the Koreans for their low morals, I have lived for three years with the Korean soldiers and I know that sex does not mean to them what it means to the people in the United States."

The Bread of Life

(Continued from Page 6)

So, wherever this act is observed in faith, the power of the Spirit is imparted to needy souls.

Matthew Arnold, in one of his poems tells us how he met a friend in the squalid streets of Bethnal Green in the fierce heat of August:

"I met a preacher there I knew, and said:

'Ill and o'erworked, how fare you in this scene?'

'Bravely!' said he, 'for I of late have been

Much cheered with thoughts of Christ, the living Bread.'

Jesus Christ is our unfailing strength, even when all human resources have given out, and all earthly incentives broken down. As He imparts Himself to us, His spirit of unwearying love becomes ours. Innumerable acts of love and grace and countless unwritten heroisms have been sustained by this bread, which indeed "strengthens man's heart." So we would say "Lord, evermore give us this bread,"—lest we grow weary; lest we fail to finish the work we have been given to do.

Make Reservations Now

ST. LOUIS, Mo. — (BP) — Groups expecting to have breakfasts or dinners in connection with the Southern Baptist Convention here next June 2-6, should get in touch with J. Loren Jolly, 1029 Dolores St., St. Louis, Mo., dinner and banquet chairman. His telephone number is Wy-1762. This is necessary in order to avoid conflicts.

DRINK—Dignity is one that cannot be preserved in alcohol.—SUPERVISION.

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"Our Pastor Speaks"



First Baptist Church
14th and Main Streets
Hopkinsville, Ky.

November 13, 1953

Thanksgiving is fast approaching and that means Baptists in Kentucky will be giving One Day's Pay as a special thanks offering unto God for his great bounty toward us. It has been a wonderful experience these more recent years to see our people meet in a larger way our responsibility to homeless children. Our two Homes at Glendale and Spring Meadows have been brought to a high state of development and now in God's providence we are to have a third Home which will be located in Morehead. Baptists throughout the state have given generously to develop our two Homes and surely we will welcome this third Home, located in the great eastern part of our state, and will urge even more of our people to give One full Day's Pay for the 3 in '53 that we may care for more children in '54.

May God bless in the effort this year.

Cordially,
William Peyton Thurman

WPT/pt

Sixteen

BOOK REVIEWS

A History of the Baptists in Kentucky, by Frank M. Masters, published by the Kentucky Baptist Historical Society, 127 East Broadway, Louisville 2, Ky., 1953, price \$4.95; containing 639 pages.

This is a well-written history, long awaited. Full notes and an excellent index are included. It is a volume which adds much information not only to Kentucky Baptists but to the whole heritage of the Baptist group. The Kentucky Baptist Historical Society is likewise to be congratulated on its enterprise and foresight in fostering such historical research and publication.—Edward C. Starr, in *The Chronicle*, Upland Avenue, Chester, Penn.

PAUL A SERVANT OF JESUS CHRIST, by F. B. Meyer. Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.50.

Dr. Meyer has, in a most eloquent and concise manner, presented in this book of 155 pages the life of the Apostle Paul. He starts with Paul's childhood and follows him all the way through to the last record we have of him in the New Testament. The book is easy reading, well written, doctrinally sound, and presents accurately the story of this foremost Christian servant. I can recommend it heartily to any person desiring to make a more thorough study of the life of Paul or those desiring to make a more thorough study of the New Testament. It is especially good for Sunday school teachers and ministerial students. — Roy E. Boatwright.

PELOUBET'S SELECT NOTES—A Commentary on the International Bible Lessons for Christian Teaching—the 80th Annual Volume, by Wilbur Smith, W. A. Wilde Co., 131 Clarendon St., Boston, Mass. Price \$2.75.

This widely used commentary on the Sunday school lesson needs no introduction to readers. The 1954 volume is on the same level as previous editions. Concerning it the Watchman-Examiner said: "Dr. Smith reveals the possession of a remarkable gift in the art of encouraging study of the Bible. He is persuasive, convincing, and instructive. Not only are his readers given good meat but they are shown how they may digest it." The work contains colored maps, full-page reproductions of paintings, a bibliography and a comprehensive index. Each lesson is outlined; a teacher's library is offered; methods are given for presenting the lesson to each age group. There are apt quotations, text questions and subjects for discussion covering the entire range of each lesson.

RECENT BOOKS FROM THE HOME MISSION BOARD to be used in study courses:

"The New Orleans Story," by Loyd Corder—giving the story of our mission work in a great city, and showing how churches can find their missionary opportunities.

"The World in Her Hands," by Harold Dye—a real story of missions in action.

"In Evangeline's Country," by John Caylor—a story of Baptist missions among the French.

"Chatting With the Chews," by Marie Sadler Eudaly—another real missionary story.

"Our Neighbors of Many Lands," by John Caylor—resource book on 1954 Mission Series.

"The Little Boat Family," by Jane Carroll McRae—a story book on missions for the youngsters.

Riven Fetters, written by Sallie Lee Bell. Published by Zondervan Publishing Company, price \$2.50.

The setting of this story is in the days of Christ's ministry on earth. Judith, a beautiful Jewish girl who lived in Nazareth, was admired and loved by one of Pilate's soldiers. Adah, the sister of Judith, jealous of her sister's favoritism in the family, one day pushed Judith over a cliff, which resulted in her being a badly deformed cripple. After the death of their parents, Judith was sold into slavery, and by a series of circumstances was bought by Pilate who gave her to his daughter as a servant. She runs away to Jericho when she meets Christ who restores her former health and strength. Ctesiphon, Pilate's soldier, is the centurion in charge of the detail who put Christ to death. This task results in putting his faith in Christ as his Saviour. The story reaches a fitting climax in the betrothal of Judith and Ctesiphon, both of whom freed from the fetters of sin came to know that no power on earth could ever bind those fetters about them again.

New Mexico Baptists Plan Enlargement Campaign

TUCUMCARI, N. Mex. — (BP) — At the annual meeting of the Baptist Convention of New Mexico plans were made to have 225 Baptist churches by 1954 and 250 by 1955. The convention now has 197. Plans were also made to increase church membership, Brotherhood, Training Union, W. M. U., and Sunday school enrolment.

Goals were set for 1954 including the Cooperative Program of \$300,000 and the over-all budget of \$542,892.

L. M. Walker, Albuquerque, N. Mex., was re-elected president. Next year's convention will meet in Roswell, N. Mex., October 26-28. Registration for this year reached 800.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 15, 1953

(Continued from Page 9)

Newport, First (2)	121	790
Trinity	93	272
New Salem	180	219
Owensboro, Buena Vista	156	494
Eaton Memorial	180	452
First (1)	261	1,083
Hall Street	202	444
Macedonia	96	231
Seven Hills	124	285
Third	418	1,096
Paducah, East	185	468
First (2)	207	655
Oaklawn	94	255
Trinity	140	303
Twelfth Street	162	390
Paintsville, First	94	319
Paris, Central (1)	91	339
Pikeville, First	101	276
Pineville, First (6)	153	429
Prestonburg, Irene Cole Memorial	142	286
Princeton, First	142	560
Northside	122	200
Second	150	279
Russellville, First	103	403
Somerset, First	103	223
Pleasant Hill No. 2	87	709
Sonora	103	274
Springfield, First	121	458
Stanford	121	302
Sturgis, First	99	245
Versailles	99	363
Vine Grove	123	296
Walton	104	299
Whitesburg, First (5)	104	465
Williamsburg, First	103	395
Williamson, W. Va., East Williamson	69	351
Willisburg	116	329
Winchester, Central	137	470
First	161	454

►An error occurred in the article by Pastor Donald Randolph on page 18 of the Western Recorder, November 5. The word "only" was omitted from the sentence in the third paragraph, should have read: "The young people of Monticello will always hold a warm welcome for Brother Nat Thompson who is not ONLY an excellent music director but has an unusual way with young people." We regret the error.

GIVE to your American Bible Society
Sunday, December 13

November 26, 1953

Through the Parsonage Window

(Continued from Page 5)

As the meeting progressed my heart was thrilled with the courage of these fine men of God. Some of them have been in the work here several years; others have just come; all are enthusiastic. As they discussed plans for a state convention to be formed in the very near future, it was easy to see with them the challenge of the task ahead. It is almost overwhelming, but with the Lord's help it will be done. There are more churches to be organized, associations to be districted, departments of evangelism, Sunday school, Training Union, Woman's Missionary Union, and Brotherhood to be established. Many, many other details and decisions are to be worked out. Each of these pastors is looking forward, under the leadership of Missionary Roberts and Rev. George Fletcher, who has just come to head the Sunday school and Training Union Departments, to seeing that Southern Baptists of Ohio become another great state convention. As this impression made itself felt in my heart, I rejoice that my husband was among these missionary-hearted pastors and that my sons, too, would in later years have opportunity to take part in this great movement for the Lord.

On another day we traveled to the North Dayton Baptist Church, one of our fine older churches, where I stood before a large group of earnest-hearted Christian women and young people and talked with them of the work dear to my heart—the task of Woman's Missionary Union. As I looked into their faces that day, the impression again came to me of the bigness of the task, but not the impossibility of it.

This afternoon I stood once more at the kitchen window and looked at the lovely landscape. My thoughts turned to the fast-moving events that had taken place in the two brief months since it was my privilege to stand there for the first time, and from God's Word there flashed across my mind the familiar phrase, "Lift up your eyes, and look on the fields; for they are white already to harvest."

And part of another verse fitted in so well—"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Someone has been praying and the laborers are going out. More will be

State-Wide Evangelistic Conference
January 11-13, 1954
Walnut Street Baptist Church
Louisville, Kentucky

WESTERN RECORDER

going as the Lord lays the work here on their hearts. Soon there will be much space occupied by Southern Baptist churches.

The sun began to set, filling the whole scene through my kitchen window with glorious light. Even so the impression which fills my heart and seems to sum up all the Lord's work of Southern Baptists here in Ohio is described by another familiar and thrilling phrase—"God is moving. Who can hinder?"—HOME MISSIONS.

Franco Resumes His Role

Reuben E. Alley
Religious Herald

Amid resounding cheers by members of the Spanish Parliament, President Esteban Bilbao declared that the tumultuous demonstration which followed the reading of a message from Generalissimo Francisco was evidence of unanimous approval by the legislators; therefore he announced that the Concordat between Spain and the Vatican was ratified by acclamation.

In his statement addressed to Parliament, Franco pledged the full cooperation of his government with the Roman Catholic Church. He said that the treaty could have been ratified sooner, but Spain had been reluctant to involve the Roman Church in "difficulties arising from the political boycott imposed by the United Nations." When that "farce" was over, he immediately proposed negotiations with the Vatican.

Franco left no encouragement for Protestants who may have held hope for a relaxation of restriction in Spain. He firmly stated that "in a Catholic nation it is the foremost duty of the state to safeguard the question of faith." Non-Catholics will be allowed to practice their religion only as long as their activities do not interfere with the "Catholic unity" of Spain.

Apparently the signing of the treaty with the United States has restored the confidence of Franco. In an address last week this former friend of Fascists and Nazis boldly stated that the Falange Party would continue to dominate the Spanish Government. Displaying a spirit that revived memories of Hitler and Mussolini, the blatant dictator announced to the world that his policy would not only enhance the greatness of Spain, but it would "promote the general interests of the West."

Matters have taken a strange turn indeed, when the United States, the greatest democratic nation and the strongest defender of freedom, finds itself in close alliance with the most reactionary governments of Europe. To walk in harmony with Franco, Spain is dangerous. It is inconceivable that security from Communists, or from any other evil force will be advanced by association with ruthless dictators.

"Our Pastor Speaks"



First Baptist Church
Owensboro, Kentucky

November 13, 1953

I rejoice to hear that the site has been selected and construction will soon begin on the new Children's Home at Morehead. Baptists of the eastern part of our state have felt for several years that there should be such a Home. They have pressed their claim in the Christian spirit and in the Baptist way. Now that their purpose is about to be realized we Baptists of western Kentucky rejoice in this addition to the facilities for providing for homeless children. It gives Kentucky Baptists a worthy and challenging benevolent program.

Let's give united support to all three of these Homes.

Fraternally yours,
Robert Humphreys

REH/ep

Seventeen

Alcoholism in Kentucky

By Dr. HUGH A. BRIMM
Carver School of Missions and Social Work
2801 Lexington Road, Louisville, Kentucky

The Governor's Commission on Alcoholism in Kentucky has released its report after more than eighteen months of study. Here are some of the facts it contains.

There are 48,000 alcoholics in Kentucky with 12,000 having "developed organic disease or mental illness as a result of their alcoholism." This is an increase of 31% in the number of alcoholics from 1940 to 1948.

The report estimates the total annual cost of alcoholism to the people of Kentucky to be more than \$11,000,000. (This figure was for 1940 and the report notes that increased costs in the post-war

years will put the annual cost at a much higher figure.)

Of interest to leaders in our churches will be the results of a survey among ministers throughout the state. One hundred and thirty-nine ministers report dealing with 1,533 problem drinkers. They further report that their churches gave material aid either to the alcoholics or their families. "If the random sample is accepted as typical of the 7,630 churches in the state, aid would total over \$400,000."

Returns from only 15 police judges show 27,043 cases of drunkenness before their courts in the past year. "Several indicate that drunkenness is involved in fully half the other cases they hear."

The report goes on to discuss the steps in the development of alcoholism, types of therapy and programs of rehabilitation. It concludes with a list of 10 recommendations to the 1954 Legislature to establish a program both of prevention and treatment of alcoholism and rehabilitation of the 48,000 or more alcoholics in the state.

Such a program deserves the support of the concerned Christian citizens of our great Commonwealth. Write to your representatives in the 1954 Legislature. If you desire a copy of the complete report of the Commission write immediately to Dr. Hugh A. Brimm.

[According to the 22nd annual Report of the Department of Revenue of the State of Kentucky the income from taxes on alcoholic beverages for the 12 month period June 1939-June 1940 was \$6,469,884 or slightly more than half of the cost to the state. R.T.S.]

Doctrinally Speaking: The True God

By R. LOFTON HUDSON, Pastor
Wornall Baptist Church
Kansas City, Kansas

The archbishop of Canterbury before Queen Elizabeth II was crowned, said to his congregation, "The great solemnity of the coronation means that the queen comes to accept her temporal kingdom, power and glory from God. As she received it from God, so she would exercise it according to God's Word and will by His constant grace." Such a sublime conception! If this later part is real, it should give "solemnity." Such a conception would apply equally to my little life.

Yet we are living in a day when people try to blur the idea of God by

speaking of Him as "Higher Power," "Supreme Mind," "Truth" and "Love." Or they challenge us to define God. To think of God as a "principle" or as "power" is like thinking of man as certain chemicals. To say "God is mind" is inadequate.

God is a person, the Supreme One. To say that He is a person means that He is a self, somewhat like ourselves, who thinks, feels and wills. Here words become inadequate. We can only partly comprehend God. He is entirely too great for the small receptacles of our minds. But a God who is a person is the only kind of God who, to use Walter Lippman's phrase, is "available for religious purposes."

G. K. Chesterton once said that the sun does not rise "merely as the result of the earth's motion." It rises because God says, "Get up!" That is the kind of God we have, and we make no apology for Him.

Found Faithful

By Norman W. Cox

A sixty-five-year-old bachelor, circuit court judge, was a deacon and the teacher of a large adult class. He attended all the services of the church. If he could not be there, he let me know in advance. He was an alert listener and invariably spoke to the preacher after the service. Always he said some helpful word. His unannounced absence, therefore, was noticeable.

One cold winter Sunday I missed him, but the morning was crowded and there was not a moment that permitted me to focus the fact that he was not there.

In the midst of the noon meal, my daughter said, "I missed Judge Shepherd today." Suddenly, I was led, by the Holy Spirit I am sure, to realize that he was in trouble. He lived in the home of a family whom I knew was out of the city. A hurried investigation convinced me that he was in his room alone. There was no response when we tried to contact him there. We could locate no key. I convinced the police that he was probably there. They forced the door.

We found him unconscious from oxygen exhaustion because his gas heater had burned too long without proper ventilation. The doctor said a half hour later would have been too late.

His loyalty to Christ and his church brought him rich blessings. It also physically saved his life.

**GIVE to your
American Bible Society
Sunday, December 13**

Sarah Martin Scanlon, Kentuckian, and Husband, Appointed to Guatemala

RICHMOND, Va. — Mrs. Alton Clark Scanlon, the former Sarah Martin and a native of Hazard, Ky., and her husband were among six young people appointed for overseas service at the semi-annual full meeting of the Southern Baptist Foreign Mission Board, in Richmond, Va., October 13-14. The Scanlons will serve in Guatemala.

Mrs. Scanlon is the daughter of Rev. Lewis W. Martin, who served for some years as a Baptist preacher and missionary in the mountains of Kentucky under the Southern Baptist Home Mission Board. She moved with her family to Decatur, Ga., in 1943, when her father became secretary of the schools of missions for the Home Mission Board.

Mrs. Scanlon received the A. B. degree from Georgetown College, Kentucky, and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., for a year. In college she served on the Baptist Student Union and Young Woman's Auxiliary councils and was president of the Independent Woman's Organization. During summer vacations she served as a summer missionary for the Home Mission Board, in Albuquerque, N. M., in 1950, among the Mexicans in Texas in 1951, and at a Mexican good will center in Houston, Tex., in 1952.

Mrs. Scanlon told the Board that she accepted Christ as her Saviour when she was ten years old while attending a vacation Bible school and that she surrendered for full-time Christian service when she was 14. She said she was called to mission service while working on the staff at Ridgecrest Baptist Assembly during the summer of 1949.

"One night during the Woman's Missionary Union conference, after a very inspiring message by Dr. Frank K. Means, I knew that the Lord wanted me to be a foreign missionary," she told the Board. "I argued with the Lord a little, telling him that I did not have the abilities that a missionary should have and that I liked my own country . . . but I finally yielded."

Mr. Scanlon is a native of San Antonio, Tex. He has been pastor of the Kempner Baptist Church, Texas, since 1951, and was previously pastor of the Dutton Street Mission, Waco, Tex., and assistant pastor of the First Baptist Church, Morgan, Tex.

He attended San Antonio Junior College, was graduated from Baylor University, Waco, and received the B. D. degree from Southwestern Seminary. While in college he was director of 50 missions carried on by students at Baylor and the summer after he finished college he did mission work in Panama with Rev. and Mrs. Paul Bell, Jr., who

were appointed Southern Baptist missionaries to Honduras this year.

Mr. Scanlon told the Board he became a Christian when he was nine years old and that during high school his pastor and a Christian teacher greatly influenced his life. Of his call to mission service, he said: "All my plans and dreams had been directed toward obtaining a berth at West Point. In the summer of 1946, just after my graduation from high school, a youth worker came to my home church . . . The summer was climaxed with a youth revival in which God called me to special service, and I yielded.

"The next year in junior college brought my coveted appointment to West Point. Yet the glory of this dream seemed to tarnish in the presence of the glory of God . . . Christ in me battled with self, and Christ won. I sent in my resignation to West Point and gladly told others that from that time forward I was God's man to preach where he wanted me." He said that he became a mission volunteer after entering the seminary and that the mission work he did in Panama was an influential factor in this decision.

Getting Close to God in Nature

By D. L. ANDERSON
Louisville

This was my experience on a vacation last summer. I share it with you and ask, "Have you ever really been close to God?"

In your imagination, go with me to a place where you can sit under the tall trees fashioned as only God can fashion them. Look into the sunset as that great ball of light, with its myriad of colors, slowly sinks toward the watery horizon of a lovely lake. You suddenly realize you are viewing the scene through the mists, and that God has hung one of His rainbows there—His promise that He will never again destroy the earth by water.

Then the sun is gone, seemingly into the lake itself, and majestic solitude reigns.

You hear a gentle sound—birds hopping in the trees, with an occasional goodnight chirp as they seek their nests. A squirrel shakes his saucy tail and glides away.

Then, from the nearby platform, comes a deep-throated voice declaring in song, "There Must Be a God Somewhere." You can feel, as I did, that God has come to sit beside you. His presence is so real that you find yourself moving over a bit to make room for the friend Who delights to have fellowship with His own.

Rural Pastors and The Evangelistic Conference

The Baptist churches of Louisville are manifesting an interest in our rural pastors over the state. They are making their interest felt by opening their homes to rural pastors who wish to attend the annual Evangelistic Conference, but whose churches have not made provision in their budget to send them, and who would not otherwise be able to attend.

Rural pastors who desire free lodging in the home of some interested Baptist in the city of Louisville during the Evangelistic Conference which meets January 11-13, 1954 should contact their local missionary or write directly to me at 127 East Broadway, Louisville, Kentucky.

Program personalities appearing on the program are; C. E. Autrey, Olin T. Binkley, H. Leo Eddleman, J. D. Grey, Forrest H. Heeren, and James L. Sullivan.—G. R. Pendergraph, Rural Church Program.

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For December 6

By H. C. Chiles

Government Ordained of God

These verses set forth some plain teachings with reference to the relationship of the Christian to his government and the responsibilities incumbent on him as a citizen.

ROMANS 13:1-10

Human government is ordained of God and functions by His providence. God has ordained government for the protection of its citizens against evil, for the punishment of evil doers, and for the administration of justice. Defiance of governmental authority is a matter of disobedience to God also. God commands His children to be subject to the higher powers because they are ordained of God.

A Christian should abide by the laws of his city, county, state and nation, and be submissive to them, unless said governmental agency should require him to disobey God and do wrong. The limitation of the Christian's responsibility to be subject to the earthly powers begins only when such subjection contravenes the plain teachings of the Word of God. A Christian must always obey God in preference to man.

It is incumbent upon the Christian that he pay taxes. This has been ordained by our Creator for the support of the state. As an evidence of the fact that the payment of taxes is in line with the will of our Lord, one only needs to read such passages as Matthew 17:24-27. While spiritually we live in the heavenlies, we are not to evade our earthly responsibilities. Christians should be better citizens than those who are not.

In verses eight to ten Paul leads us more directly into keeping the commandments which especially involve our duties to our fellowmen. If we love them as we ought, we shall observe these commandments with reference to them.

A Christian must meet his obligations to his fellowmen. We do not think that Paul here meant to brand all credit-buying as un-Christian, for he, himself, ran a "charge account" with Philemon. Instead of teaching that one should never go in debt, he was saying, "Do not leave a debt unpaid." Do not be like the man who was called "a human dynamo" because everything which he was wearing was charged. A debtor must never defraud his creditor.

A Christian should live within his means and pay his bills promptly. It is not wrong to borrow, but it is a sin if one fails to pay back that which is

borrowed, even if it is a book or an umbrella. If we treat others as we would like to be treated, then we shall not defraud them of those things which rightfully belong to them.

ACTS 5:25-29

So successful were the apostles in preaching about Christ that the Jewish authorities imprisoned them. God immediately sent an angel to release them from the prison, and to command them to continue their preaching in the temple. Peter and his associates did not behave like escaped convicts but as men whose work had been interrupted temporarily.

When the high priest sent to the jail to have the prisoners brought before the Senate of Israel, the authorities discovered that their prisoners had escaped. Upon learning that they were preaching again in the temple, the officers again took them into custody, but "without violence for they feared the people." One reason why the people favored them was because of their burning zeal for the salvation of lost souls, which was in striking contrast with the complete lack of concern for souls on the part of the religious leaders who opposed them.

When the apostles were brought before the Council, no questions were asked about their escape from prison because no further testimony about supernatural powers was desired. The high priest asked them: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." Peter and the apostles explained their refusal to obey the mandate which they had received by stating that they were not in the world primarily to obey men, but rather to obey God. Regardless of what others may say or do, by way of opposition, every believer in Christ must obey.

►A friend writes us: "In the camp folder and May 21 issue of the Western Recorder, of the pictures of native Kentucky missionaries, Miss Mable Summers' picture was omitted. She has been in Palestine and Lebanon for five years, and will arrive home for a furlough in December. . . . Saw the notice in the October 29 issue about the others who were omitted." Thanks for this letter, and we are glad to publish the contents of your letter to correct this omission.

What Baptists Believe About Baptism

W. Barry Garrett
Phoenix, Arizona

What price Korea! Thousands of men were killed. Other thousands were wounded and mutilated. Many are still asking, "For what purpose?"

The principles and honor of free men were at stake. How long will their sufferings stem the tide of Communism? Has their sacrifice liberated the race from slavery?

These questions must go unanswered for the moment. But there was suffering and a sacrifice on Calvary centuries ago that set men free. Three days later the crucified Lord rose from the dead and sealed forever the redemption of those who believe in him.

It is tragic that human memory is so short that those who suffer most for the welfare of mankind are soon forgotten. Our Lord erected a safeguard against possible lapse of memory on the part of his disciples. He left two ordinances in his church to perpetuate the central message of Christianity. They are baptism and the Lord's Supper.

Baptism, according to the Scripture, is a picture of death, burial, and resurrection. "We are buried with him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

In baptism we symbolize the death, burial, and resurrection of Jesus for the sins of the world. We also see a picture of the death of a sinner to sin, his putting away the old life, and his rising to live a resurrected life. There is also a prediction of the future resurrection of the believer.

Baptists insist on the New Testament teaching on baptism. Only believers are proper subjects. Jesus commanded us to baptize disciples (Matt. 28:19). We practice only believer's baptism.

Baptism is by immersion in water. "Immersion" is the only possible translation of the Greek word "baptizo." No other form pictures death, burial, and resurrection.

As the commission to go into all the world and make disciples was given to the church, so also was the command to baptize. No organization has been authorized to baptize other than a church of the Lord Jesus Christ.

It is tragic that our national heroes are so soon forgotten. It would be more tragic if the significance of the death and resurrection of our Lord were forgotten. The world will remember as long as baptism is properly observed.

►The fifth anniversary of Pastor John D. Boykin was observed at the Shawnee Baptist Church, Louisville, Sunday, November 15.

O. T. Binkley to Address Evangelistic Conference in January

Olin T. Binkley, Professor at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, will be one of the main speakers on the Evan-



Olin T. Binkley

gelistic Conference program which will be held at the Walnut Street Baptist Church, Louisville, Kentucky, January 11-13, 1954. Dr. Binkley will bring the opening message on Monday evening and will lead a conference on Tuesday evening on Evangelism in the Rural Church.

Dr. Binkley is well known and loved by Kentucky Baptists, having lived in our state while professor at Southern Baptist Theological Seminary. All who know Dr. Binkley, know of his unlimited, unwavering devotion to our Lord and his concern for the rural churches.

Try to be present for this opening message and stay through to the last amen. We have the promise of great inspirational messages in this conference and much helpful information on the preparation for the 1955 Convention-Wide Crusade. Every Baptist church ought to send their pastor to this conference if at all possible. Reservations should be made early.

FALLEN ASLEEP

Mrs. Charles Johnson

Whereas God in His infinite wisdom on September 17, 1953 called from our midst our beloved friend and co-worker, Mrs. Charles Johnson, we the members of Madison Avenue Woman's Missionary Society, Covington, Kentucky, do hereby express to her family our heartfelt sympathy and commend them to our loving Heavenly Father.

Her beautiful spirit of faithful devotion to her church through a long period of painful semi-invalidism shall linger long in our

memories to inspire us all to greater zeal and devotion in the service of our Master.

Therefore, be it resolved that we emulate her example of faithfulness and that a copy of these resolutions be sent to the family, a copy to the Western Recorder and one placed on our record book.

Mrs. Charles Hildreth, Jr., Miss Katherine Browning, Mrs. Paul B. Clark, Committee.

Mrs. Justice Wilhoite

OWENTON, Ky., Nov. 1. — We the members of the WMS of Greenup Fork Baptist Church have suffered a great loss in the homegoing of one of our faithful members—Mrs. Justice Wilhoite. She is greatly missed by all who knew her, but we sorrow not as those who have no hope. Her joy in serving her Lord, her cheerful disposition, deep humility and great faith shall ever inspire us to greater service for our Lord.

We, the WMS express our deepest sympathy to her family. We shall always remember with deep appreciation the inspiration she has been to us and her faithful service to Christ.—Respectfully submitted, Mrs. Emmett Oliver, Mrs. Raymond Rose, Mrs. Will Marston, Mrs. John Lawrence.

MISS CARRIE HUNT

LEXINGTON, Ky., Oct. 7. — Whereas, God in His Infinite Wisdom on August 5 has seen fit to call from our midst Miss Carrie Hunt, a beloved member of the Dorcas Class of Grace Baptist Church.

We feel that in her going the class has lost a true and loyal helper, but we feel that our loss is her gain.

Therefore, be it resolved, that a copy of these resolutions be put on the class record book and one copy be sent to the bereaved family, and another to the Western Recorder.—Mrs. C. O. Goad, Mrs. E. O. Alford and Mrs. Charles Perkins.

George T. Clark, Sr.

RUSSELLVILLE, Ky., Nov. 6. — The Angel of Death entered our midst and called to his eternal home, Mr. George T. Clark, Sr., on June 14, 1953.

Therefore, be it resolved: That the First Baptist Church, Russellville, Kentucky, has lost a loyal and devoted member, who wholeheartedly supported its activities.

We extend our deep sympathy to the bereaved wife, son, and daughter and commend them to His care who is too wise to err and too good to be unkind.

Resolved, that a copy of these resolutions be sent to the family and be included in the church records.—Mrs. James B. (Geneva C.) Helm, Secretary.

Robert Howard Perkins

WOODBINE, Whitley Co., Ky. — The life of Robert Howard Perkins was remarkable, not only for its length of active years of work as a prominent merchant for 66 years, a contractor and builder of Harlan, Barbourville, Corbin and Williamsburg, but also for that uncommon faith that never failed nor faded, but encouraged him to fight and to work, oftentimes alone, for the advancement of better things, as education and religious movements, in his little hometown of Woodbine; and not only those of Woodbine, but of the whole Mountain section. Yes, I myself recall once, April 5, 1905, when he joined with other local Baptist leaders to ask the late William J. Bryan, who was lecturing that night at Williamsburg, to make his donation to Cumberland College.

Mr. Perkins contributed most liberally to his own church at Woodbine through most all the trying and struggling periods of its existence, and sometimes when he thought it advisable, he would have speakers like Professor E. E. Wood, Rev. George E. Baker, and many other talented leaders, to come to the pulpit of the historic church that had been founded by his worthy ancestors, one the late Captain William Sears. His funeral by Rev. Gibson, November 5, was a tribute to his service and usefulness.—Thomas Taylor.

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Sunday, December 13

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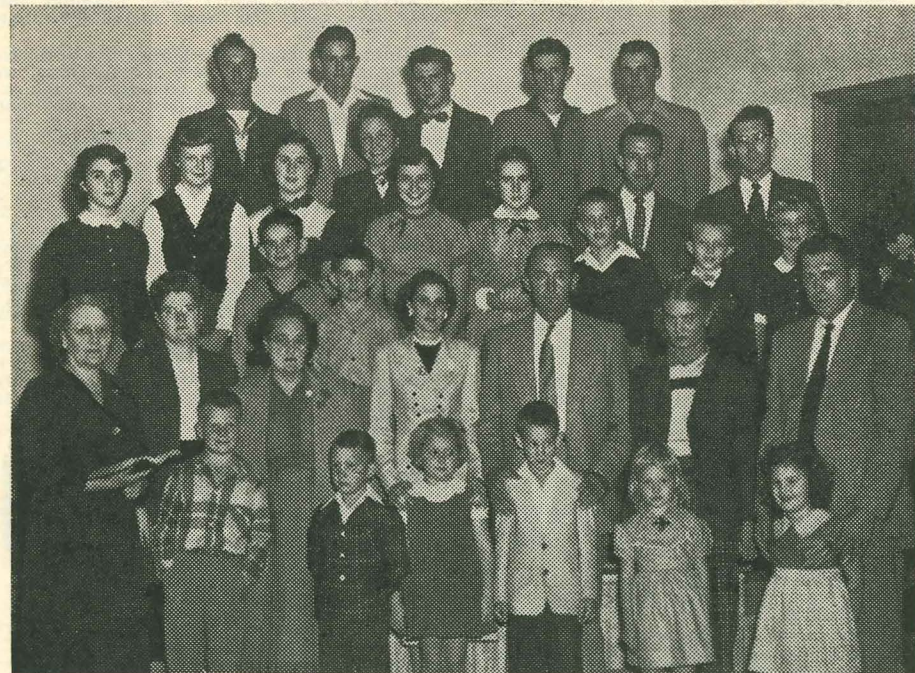
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Sons in the Ministry, and Teacher, Honored by Old Cedar



OWENTON, Ky. — The Old Cedar Baptist Church, near Monterey, Owen County Association, had an unusual week of Service during the Week of October 4-9. Six men have been licensed and ordained through the years by this great country church. Four of these men came back for one night each. The other two were unable to come because of illness.

The men who have gone out from this church into the ministry have been: W. W. Oliver, pastor, Gratz, Ky.; George Kirby, Sand Gap, Ky.; Jesse Stephens, pastor, Chaffee, Mo.; David Lathan, pastor, Alton, Ky.; J. R. Tackett, pastor, Sand Run, Ky.; and Ralph Rodgers, student, Cornishville, Ky.

On Thursday night, special recognition was given Mrs. Eva Lena Wilson, formerly Miss Claxon, teacher of the Beginners' class for the past thirty-two years in this one church. A picture was taken of her and some of her first pupils, with some of her present pupils. All in the picture were one-time pupils whom she taught. During her thirty-two years as a teacher more than 100 children have come under her instruction, but only these in the picture could be gotten together at this time. She has watched many of these children become useful men and women in Kingdom building. Two of the ministers mentioned above—

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Sunday, December 13

David Lathan and J. R. Tackett—were her pupils.

In this picture are shown Pastor J. R. Tackett, Albert Lee Tackett, superintendent, Frankfort Hospital; Mrs. J. W. Hawkins, teacher of young adult women; Clark Kasbier, one of the present trustees of the church. Mrs. Wilson, the teacher, is on the left of the picture with open Bible.

Surely her life has been a blessing in making right impressions upon so many young lives. Eternity only will reveal what her life has meant to the cause of Christ.—W. M. Wilson, Pastor.

WHY?

By J. W. Storer, President
Southern Baptist Convention

[Editor's Note: Dr. Storer, in a personal letter, makes it plain that this is a personal viewpoint of the President of the Southern Baptist Convention but does not in anywise positionize the Convention itself. He states: "I would not presume to speak for the Convention—only for myself." Nevertheless, he has said what a great many more of us would personally state. R.T.S.]

Reference is to the reluctance manifested by so many to give a straight out, unequivocal reply to the question, "Are you a Communist?"

Why should there be any hesitation in a declaration of denial? And why be disturbed by the source of the question? Why take the ground that such a question is an infringement on personal liberty, or in violation of Constitutional rights?

One is either a Communist, or he is

not. It ought to be a matter of pride to say he is not. Any equivocation, so far as I am concerned, is suspect.

Nor do I see anything so sacrosanct in the ministry that the preacher is different from the plumber when loyalty to the government is in question. It is a sad day when the ministry takes shelter in "the cloth," and holds itself to be immune from the probes that others face.

The quickest way for the ministry to merit the assured confidence of the public is to open the door itself, and invite that public to see how clean is its house. And the quickest way to destroy that confidence is to put storm bolts on the door, and deny entrance, under the plea that its right of sanctuary is involved.

When anyone, preacher or otherwise, begins to argue about it and to erect verbal barricades, he at once raises a doubt—whether he intends to, or not.

Certainly it is a privilege to say, "I am not a Communist," and I think it is a declaration of which anyone should be only too happy to proclaim.

I repeat, a man is either a Communist, or he is not. Why then weasel word a reply? So then, let me proudly affirm, "I am not a Communist."—Tulsa, Oklahoma.

A Child's Idea of Promotion

Within recent days Mr. Bud Tracy received a promotion in the Cooke Pontiac Company of Louisville. At home, he told his family about the promotion, of course, and the little daughter, Dianne, was listening.

Dianne had recently gone through Promotion Day in the Sunday school of Beechwood Church, where the Tracys hold membership and where Dr. James B. Sawyer is pastor. The doings of the promotion program were fresh on her mind. When she heard her father say he was promoted, she asked him: "And did you stand on the platform and sing 'Jesus Loves Me'?"

There's a deal of value in the child's question. Do not all the blessings come to us because of His love?

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Annie and the Mocking Bird

By Frances McKinnon Morton

"It's too bad you've sprained your knee, Bobby," said Mrs. Brown, as she seated herself in the little living room, after doing the supper dishes. "I wanted you to run over to Aunt Sarah's and get a skirt pattern for me so that I could cut out my work to-night and be ready to begin on it early in the morning."

Bobby was sorry, too, and he said so, though he added bravely, "I could go anyway, mother. I could hop along and it won't hurt very much; besides it isn't far, you know."

"No, it isn't far," answered his mother quite positively, "but you are not going to run any risks with that sprained knee." Then she added thoughtfully, "I would go myself only I'm expecting your father to call me up over the telephone just any minute, and I don't want to leave the house at all for fear I might miss him."

Nobody looked at Annie Lee all of this time, and nobody made any signs at all of expecting anything of her, but still she felt sort of uncomfortable.

Her knee was not sprained, she was not expecting anyone to call her over the telephone, and she was almost as old and as tall as Bobby Brown; besides it was neither very far to Aunt Sarah's, nor yet very dark outside.

Annie Lee was learning how to read, and she could read stories in story papers when she tried very hard. She was trying quite hard now, and I am sure would have succeeded only that she couldn't keep her eyes fixed on the page. Her sight kept wandering to the open doorway, and through it, out into the gathering dark outside.

Annie Lee did not like the dark at all. It gave her a queer feeling, as if something big and soft, and smothery were closing in all around her so that she couldn't get out at all.

She understood just how queer it made her feel but maybe other people might think she was afraid, for she noticed that they never asked her to run out in the dark any more.

She didn't at all like people to think that she was afraid, but she was more and more sure every minute that some people did think that.

Everything was quite still and nobody in the room said a word, and yet Annie Lee thought she could feel them thinking, "Don't ask Annie Lee to go, she's afraid of the dark!"

It isn't at all pleasant to feel that people are criticizing you in their minds,

and Annie Lee couldn't get interested in the story she was trying to read, so she sat quite still and did nothing at all.

Then she heard a noise outside, a strange, wonderful, beautiful noise.

"Oh!" she gasped, and leaning eagerly forward in her chair she asked, "What is it, Aunty?"

"What is what, child?" said Mrs. Brown, not looking up from her reading.

"She means the mocking-bird," said Bobby. "They don't have mocking-birds where she lives."

"Where is he?" asked Annie Lee, gazing with a new interest out into the darkness.

"Oh, he's outside in the trees somewhere," answered Mrs. Brown carelessly as she went on with her reading.

Now where Annie Lee lived they were not used to hearing birds sing outside at night.

"Who's out there with him?" she asked at length.

"Nobody, goosey," said Bobby, they sing at night lots of times."

"I sh'd think he'd be afraid," breathed Annie Lee in a whisper.

"Why should he be afraid?" asked Mrs. Brown laying aside her paper at last.

"Afraid of the dark," answered Annie Lee so softly that you could hardly hear her.

Then Aunty Brown laughed merrily. "Why child," she said, "there isn't anything to be afraid of. The dark isn't anything—it's just nothing at all—nothing but a big kind shadow that comes over the world to rest our eyes, and why should anyone at all, even a little bird, be afraid of a shadow?"

That was a new thought for Annie Lee, and she sat very still while she thought about it, and listened to the brave little singer outside in the shadow.

Then she jumped up and said brightly, "I'll run and get your pattern, Aunty."

Then before any one could say a word, against it her willing feet were running down the path to Aunt Sarah's house, and all the way she was saying to herself, "Thank you, little bird, for not being afraid of the dark, for not being afraid of a shadow!"

Pretty soon she came safely back into the lighted room with the wished-for pattern in her hand.

"Thank you, dear," said Mrs. Brown gently. "Were you afraid?"

"Course not," answered Annie Lee,

smiling brightly, "I'm a good deal bigger than a little mocking bird."

Then she sat down with her story paper and enjoyed her story.—SUNDAY SCHOOL TIMES.

Just for Fun

Neighbor to wife next door whose husband had been very ill: "How's your husband's temperature today?"

Wife: "I sure wish I knew. You see he passed away last night."

"Before I assigned you your duties as a reporter on our newspaper, I'd like to ask, Are you good at punctuation?"

"Oh, yes, indeed. Perfect! I'm always on time for work."

"Sir, I regret that I must remind you that you're way behind on your payments on that watch I sold you."

"That's true, sir, but you see the watch is also way behind."

Clerk: "Yes, indeed ma'am! These shirts are very strong. Why they just give your washing machine the horse-laugh."

Lady: "Then that makes everything very clear. The last ones I bought here came out of the washing machine with their sides splitting."

Teacher: "Why are you late today, Horace?"

Horace: "I just don't know teacher, unless it was that school started before I arrived."

Dad: "Sonnie, do you want me to help you with your lessons again tonight?"

Sonnie: "I reckon not, Dad. Can't see that there's any use in both of us getting blamed."

Sunday School teacher to whole class: "And now will someone tell me what happened to Lot's wife when she looked back toward Sodom?"

Young student with horn-rimmed glasses, who had been studying chemistry: "Mrs. Lot was immediately transformed into a saline substance called sodium chloride."

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