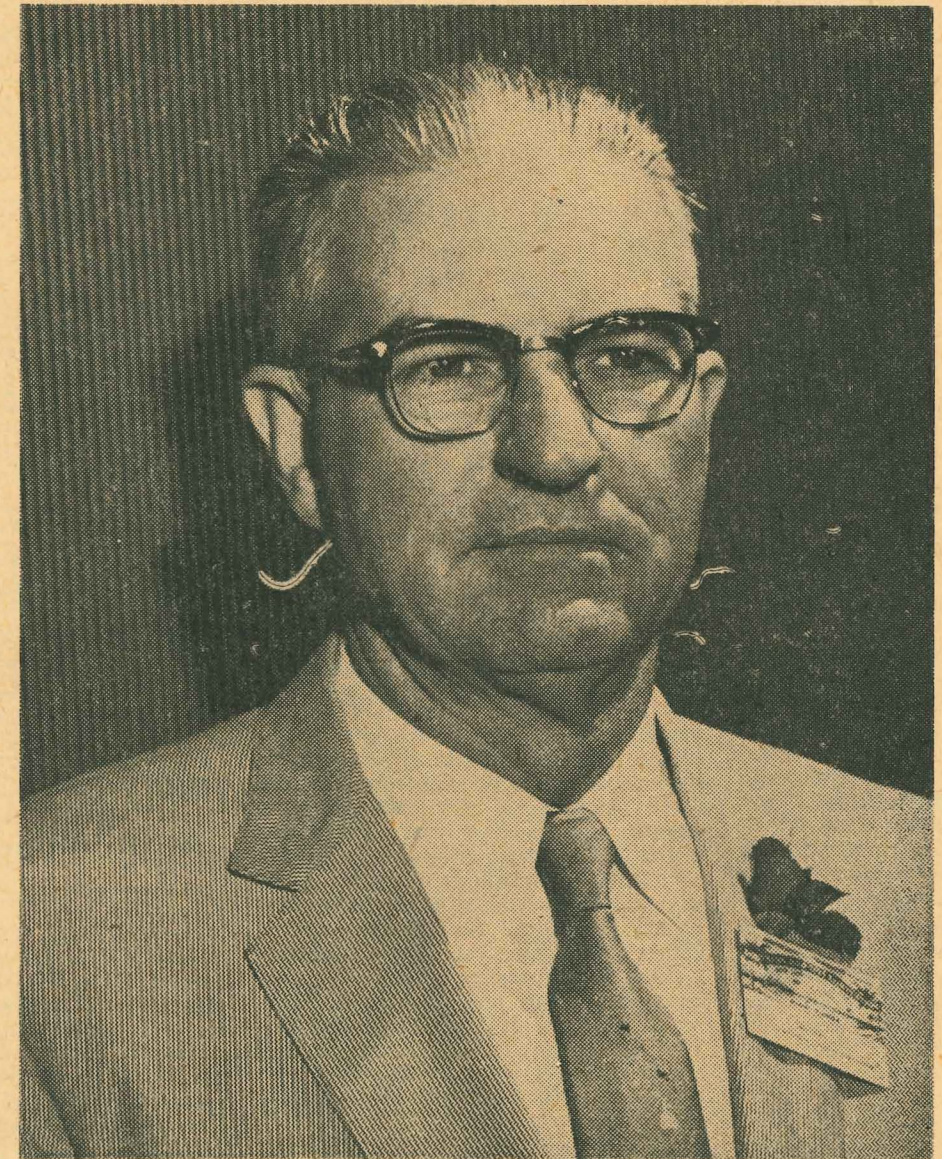


Western Recorder

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Dr. Casper C. Warren, new President of the Southern Baptist Convention elected at Miami. He is Pastor of the First Baptist Church, Charlotte, N. C., and was formerly Assistant in West Broadway and Deer Park, Louisville, Kentucky, and was the first pastor of Lexington Avenue Baptist Church, Danville, Kentucky, for ten years.

►Evangelist C. B. Jackson, Dallas, Tex., formerly of Kentucky, has been associated with another Ex-Kentuckian recently. He was in a revival with Dr. L. Carlyle Marney at the First Baptist Church, Austin, Texas. Brother Carlyle was formerly at Stithton and Paducah, Kentucky.

►Pastor W. L. Cloud, First Church, Richardson, Texas, was the evangelist assisting Pastor George H. Douglas, Jr., in a revival at the Pleasant Grove Church, LaRue County, near Hodgenville, Ky., April 25-May 1, resulting in 15 additions. Brother Cloud was formerly pastor of Hodgenville Church.

►Since 1950 the U.S. population increased 7 per cent, while crime increased 26.7 per cent. Persons age seventeen or under represented almost 10 per cent of the 1954 arrests in 1,389 cities, while they represented 57.8 per cent of all persons arrested for auto thefts.

►We have received a set of resolutions passed by the Executive Committee of the Bledsoe Association, regarding the going of Pastor John H. Huffman from the 4-year pastorate of the First Baptist Church, Gallatin, Tenn., to become pastor of the First Baptist Church of Mayfield. We are glad to have him in Kentucky.

►The Crofton Baptist Church ordained four deacons on April 3. Pastor Verner Barnett was assisted in the ordination by Dr. E. C. Masden, professor of Bible at Bethel College, preached the ordination sermon, and Pastor Jack Smith, Pleasant Hill, offered the ordaining prayer. The new deacons are: Gilbert Goodwin, George Hurd, Oscar Pyle and Herbert Durham.

►James A. McCamish has resigned his pastorate of nearly three years with the Zion Church, Henderson, effective April 18, and has gone to be pastor of the First Southern Baptist Church, 41st and Stikney Avenue, Cleveland, Ohio. In leaving the Zion Church he says that it is one of the best fields of which he knows. It now has 340 members, and 48 have been added by baptism and 22 by letter during the present pastorate.

►Pastor V. R. Butler, of the Barlow Church, directed the choir and Dr. Charles H. Morris, pastor of the First Church at Metropolis, Ill., did the preaching in a revival at Barlow, resulting 53 additions. Also three surrendered for full-time Christian service. The Sunday school reached an all-time high on the second Sunday with 365 in attendance, and the Training Union went even beyond that with 369 in attendance.

►Dr. J. Chester Badgett, pastor, Campbellsville Baptist Church, was the revival speaker at Lexington Baptist Church, Lexington, S. C., March 27-

April 6, with the result that 15 came on public profession of faith, 7 on transfer of letter, and 62 pledged themselves to read their Bibles and pray daily, establish family altars, and to attend every major service of the church, and to practice storehouse tithing. R. B. Oldham, Jr., is pastor of the church.

►President H. D. Bruce, of East Texas Baptist College, did the preaching for the First Church, Gladewater, Texas, during the simultaneous revival. Dr. Ben R. Stripling has been pastor there for 11 years. Glenn Faison is the music and education director. There were 62 additions, with 55 of these being candidates for baptism. Also Dr. Bruce did the preaching for a meeting with Pastor Eugene Spruell at the Pine Lawn Baptist Church, St. Louis, Mo., resulting in 59 responses, 37 of these being by baptism.

►Wallace Morris resigned the 5-year pastorate of the Mt. Eden Church of Hancock County, to become pastor of the Mt. Carmel Church in Ohio County. During his five years years at Mt. Eden 78 new members were added by baptism and 33 by letter. A new educational plant was added, enabling the Sunday school to double its enrollment. A central gas heating system was installed and a new piano purchased. A miscellaneous shower was given the pastor and his family before they left, and later a basket dinner was given them. "The church field, the community and the county," writes one of the members, regret the leaving of this fine young minister, and his wife—the former Wanda Lamar—and their two small daughters, Suzanne and Brenda."

►The annual meeting of the Southeastern Religious Education Association will be held August 10 and 11 at Ridgecrest. The meeting will be held between the last Training Union Conference week and the first Sunday school week. A program of interest to workers of all phases of Religious Education has been planned by the officers of the Association. Membership in the association is open to those who are vocationally engaged in any phase of Religious Education (includes music and secretarial) in the Southern Baptist Convention east of the Mississippi River. The current officers are James A. Ivey, Winston-Salem, N. C., president; Idus Owensby, Knoxville, Tenn. and Dan Bates, Richmond, Va., vice presidents; Miss Ella McWhite, Charleston, S.C., secretary-treasurer; Alwyn Howell, Jacksonville, Fla., chorister; and Miss Mildred Thomas, Asheville, N. C., pianist.

►Since David F. Chastain, Jr., has been pastor of the Persimmon Grove Baptist Church, in Campbell County Association, there have been many improvements made. A vibraharp has been added to the instruments, and the choir program has been greatly stimulated



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

Vol. 129 No. 22 June 2, 1955

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly
R. T. SKINNER ----- Editor
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Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.44 per year. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTION ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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under the leadership of Mrs. Amelia Weaver. The pulpit platform has been extended the full width of the church and a church drama was given at the end of April, setting forth the work of Home and Foreign Missions. The church has been redecorated, and venetian blinds have been added. J. C. Laycock, Earl Brown and Edward Trapp have been elected to serve in the new rotation system of deacons. The Trustees Harry Noertker, Kiser Noertker and Thomas Burns have led in the remodeling. The church for the first time in its history has ushers and church bulletins.

Evangelicals in Spain

By NELLA DEAN (Mrs. C. W.) WHITTEN
Missionary to Spain

Spain, the beautiful little country that juts out into the entrance of the Mediterranean Sea, has a long and somewhat tragic history. It has a population of near 30,000,000; and in size it is equivalent to Alabama, Florida, Georgia, and South Carolina combined.

Beginnings

The first Baptist missionary work in Spain was done by the American (Northern) Baptists of the United States, and later was continued by Swedish Baptists. In 1924 Southern Baptists sent their first representatives, Mr. and Mrs. V. L. David, to Spain; but they were forced to leave the country in 1931 because of unsettled political conditions.

For a number of years Southern Baptists were represented by the Rev. and Mrs. Nils J. Bengston, whom they inherited from Swedish Baptists. There was great rejoicing among Spanish Baptists to receive Dr. and Mrs. J. D. Hughey, Jr., early in 1947, and Dr. and Mrs. George E. Jennings later in the same year. Both of these couples served one term.

After 1951, Dr. Hughey made periodic visits to Spain from Switzerland where he is teaching in the Baptist Theological Seminary; but another two years passed with no resident missionaries in the country. Meanwhile, the Baptist people were praying that at least three other missionary couples might come to Spain.

A few days before his death, Senor Fernandez, pastor of the First Baptist Church of Madrid, asked, "Will a missionary couple come to live and work in Madrid?" When told that plans were being made in that direction, he said, "That is good; it is very important."

The prayers of Spanish Baptists were answered in 1953 when three missionary couples arrived in Barcelona. The Charles W. Whittens, who were transferred from Argentina after one term of service, arrived July 1, 1953. They were joined by the Joseph W. Meffords, Jr., and the Roy B. Wyatts, Jr., on September 13, 1953.

The Meffords are now doing evangelistic field work in Valencia and surrounding territory. The Wyatts are busy with the direction of the Baptist seminary in Barcelona. The Whittens have spent the first two years in Barcelona helping to reopen the Seminary while the new missionaries have been studying the Spanish language. In the spring they plan to move to Madrid.

Christianity Costs in Spain

There are thirty-six Baptist churches in Spain, with over two thousand members. Nominal Christians scarcely exist in Spain, because the people must pay a price for being evangelical believers. The percentage of increase by baptism in the churches each year ranges around 10 per cent.

Dr. Hughey writes: "The ideal of the Catholic state finds clear expression in Spain; and for centuries, with only brief interruptions, the power of the State has been used to protect and favor that church and to discourage or prevent the growth of others."

A degree of religious toleration was granted by the Charter of the Spanish People in 1945. Article 6 of the Charter stated that the Catholic religion was that of the State and that it would enjoy official protection, but that no one would be molested for his religious beliefs or "the private practice of his cult."

However, in actual practice this Article of the Charter has not even been a guarantee of religious liberty, not to speak of religious toleration. An intense propaganda campaign has been carried on against non-Catholics, and an office to combat Protestant growth has been set up in Barcelona.

Examples of Intolerance

Some concrete examples of religious intolerance and persecution are:

1. Four of our Baptist chapels of Spain are closed by Government orders at present, although in most cases no specific reason was given; and in no case was the reason justifiable. Among these closed churches are the Second Baptist Church of Madrid and the Second Baptist Church of Valencia.
2. For the past two and a half years permits to buy property or open new churches have been denied by silence.
3. Work on many church buildings has been stopped on technical pretenses.
4. Young people baptized in the Catholic Church as babies have difficulty getting permission to be married, although they have become evangelicals.
5. In some cases evangelical funeral rites have been denied even though the deceased had left a legal statement expressing his personal desires and religious affiliations.
6. Children of evangelicals are often denied the right to attend school; and,

if allowed, they are required by law to study the State religion.

7. Fines, jail sentences, and countless other discriminations against non-Catholic put them in an inferior position. Five young people of the Jativa Baptist Church were taken to prison because of a proposed baptismal service to be held at a secluded spot on the Albaida River, but the service was never held because of police interference.

Two Agreements

During 1954, Spain signed two very important international agreements. The Concordat with the Holy See was to reaffirm "Catholic unity" in Spain. The second agreement was with the United States in regard to the defense program. In many ways these two agreements seem to be contradictory, and it might be observed that the cost of the defense program is far too great if the United States sacrifices her glorious heritage of religious liberty.

An encouraging sign was a recent interview of Missionary Whitten with the Spanish Ambassador to the United States. The Ambassador expressed a sincere interest in helping to resolve the many problems of evangelicals, although it is realized that many times the ecclesiastical authorities have the last word.

Despite these hardships, there is evidence of growth; and there is a profound spirit of optimism and faith among the Christian people. As a deacon of a small church in south Spain said, "The authorities have chased us from one meeting place to another. Someday they will get tired and give up, but we never will!" That is the spirit of evangelical Christianity in Spain!

New Baptist Convention Is Under Consideration

(By the Baptist Press)

Southern Baptist churches in Wyoming, Colorado, Montana, South Dakota, and North Dakota have been considering organizing themselves into a separate convention.

Representatives from the churches were to meet at Casper, Wyoming, April 25-27 to further consider bringing the convention into being later this year.

The new convention would be similar to state Baptist conventions already existing and would be the twenty-sixth to affiliate with Southern Baptists.

Churches in the five states are now affiliated with the state Baptist convention in Arizona.

Southern Baptist churches in Idaho, Utah, and Nevada, also were to meet in April—at Salt Lake City, Utah. However, they did not plan to consider forming a separate convention until they are stronger. They also are presently affiliated with the Arizona convention.

Concerning the Miami Convention

Appraisals of the Miami Convention will be almost as varied as the individuals attending. Each sees a thing from his own angle, in the light of his own experience and background.

It could be called a good convention, but not great. It was great in attendance, though that was not as large as it would have been, had the Baptist World Alliance not been meeting this year. A good many, because they plan to go to London, did not go to Miami. Nevertheless, attendance in Miami was far too large for the Dinner Key Auditorium. Frequently it was packed while an estimated 1,500 or 2,000 could not get in. The auditorium was reported to seat about 13,000. The Saturday's report on registration of messengers indicated 11,049 had been listed. Obviously thousands were there who were not registered. An editorial in one of the Miami newspapers reminded the people that if that city expects to be a successful convention site it will have to provide a larger auditorium.

The Noise Problem

Because the book store was housed in one of the wings of Dinner Key Auditorium, and because of the tendency to congregate in the corridors and because of the loud conversations of the people on the outside, it became exceedingly difficult at times to hear the program. This editor was of course seated right at the front and almost in front of the platform — at the press tables — and he had difficulty hearing all that was said. We heard many say that back in the auditorium it was most difficult to hear because of the noise outside. We don't know that anything can be done about this, for people are people. They're going to talk, and no one can stop them. Besides, it would have been literally impossible for all to get into the auditorium at one time. So, what were they to do but visit with each other, and talk? Friends meet. They've not seen each other for months and perhaps years. They're not going to shake hands, merely, and just look at each other and then pass on in silence.

Nevertheless the noise greatly handicapped the Convention. We're hoping that one day we will have an auditorium which shuts out the noise from halls and adjacent rooms. This is a matter the convention cities will have to work out, not the Convention itself.

President Storer

Dr. J. W. Storer is to be commended for the way he presided over the Convention sessions. He has a big heart and a wise head. His spirit at all times was brotherly. He has made us a great president, working faithfully not only during sessions but also attending to matters between annual meetings. We happen to know President Storer had an unusual amount of this interim work to do. We think, all too frequently, of the president's office as an honor. It is an honor. It is a vote of respect and confidence. But it is one of the most difficult assignments any man ever accepted. Dr. Storer made us a great president.

The New President

Dr. Casper Carl Warren was elected president of the Convention. He is a native of North Carolina and pastor of the First Baptist Church of Charlotte. He is well-known, loved and trusted here in Kentucky. He is a Th.M. and Th.D. graduate of Southern Baptist Theological Seminary. He was, in earlier days, assistant to Dr. E. F. Estes, pastor, West Broadway Baptist Church, Louisville, and was also at one time interim pastor of Deer Park Baptist Church, Louisville. For ten years he was pastor of Lexington Avenue Baptist Church of Danville. Later he was pastor of the Immanuel Baptist Church of Little Rock, Arkansas, from which church he went to his present pastorate at Charlotte.

President Warren has been moderator of the North Carolina Baptist Convention, has served as a trustee of Wake Forest College, has been president of the N.C. general board, and served as chairman of the committee to raise \$1,500,000 for Wake Forest College.

At the time of his election as president of the S.B.C. he was chairman of the Convention's Executive Committee. He has also served as trustee of the Southern Baptist Theological Seminary and as president of that institution's alumni association. He has been the Baptist Hour speaker. He was the first president of the trustees of Southeastern Baptist Theological Seminary, and has also written numerous articles for the Baptist press.

There is no man among us with stronger convictions than President Warren. He demonstrated this, when, after taking a law degree and practicing his profession two years, he sensed God's call to preach. Leaving his profession, he immediately began training for the ministry. He is now 59.

Warren's sense of conviction was further evinced, along with his fighting spirit, when he had to stand almost alone in his state in favor of complete separation of church and state. It is reported that the North Carolina Baptist Hospital trustees embarrassed the denomination several years ago by voting to accept federal aid in the construction of their new building. Pastor Warren spoke out emphatically and uncompromisingly against the action and, in a special meeting of the state convention, won his contention by the overwhelming vote of about 3,000 to 100. The liquor interests of North Carolina regard him as their Enemy Number One, because of his fight for temperance. He has also been active and outspoken in his work with Protestants and Other Americans which fights at every turn against any kind of union between church and state.

But it must not be thought that President Warren is a fanatic. He is a great preacher, a beloved pastor, a fine executive, devoted in spirit, even though he possesses an uncompromising spirit. He has never grown bitter in his battles for the right.

The First Baptist Church of Charlotte has a membership of 3,665. This, it can be said, is an accurate count and not just an accumulation of names. During Dr. Warren's first years at Charlotte 1,200 names were dropped from the roll. Also during his

twelve-year pastorate there the annual budget has increased from \$30,000 to \$246,000. He is evangelist not only in heart but in practice. Last year he baptized 226—a very impressive record for a downtown city church. His church has been the moving factor in an associational program which organized seventeen churches during those twelve years, and his own church now sponsors six missions and chapels.

During the twelve years his church has sent out sixty-eight of its young people into full-time Christian service. Of this number two are now on mission fields and fourteen are in the pastorate.

All this indicates that the Southern Baptist Convention has a president with almost unlimited energy. None can doubt, even for a moment, that he will be in the front lines fighting for every worthy cause. And, as one said, it can be safely stated that he will meet "head-on" anything he considers out of line with safe practice and sound methods.

The Kentucky Petition

Much of the discussing of this will have to wait until more information comes in. However, it can be said that the petition from the General Association of Baptists in Kentucky, to which references have been made previously in the Western Recorder—both editorially and in articles—was not approved by the Convention. The special committee on seminary training, of which Louie D. Newton was chairman, brought in its recommendation which included the general idea that the matter of establishing another seminary be further studied, and that the Convention reaffirm its position not to include Bible schools and institutes in its program of ministerial training. Although there had been some correspondence relative to the Clear Creek Mountain Preachers' Bible School, it appears that the committee never visited the institution and that therefore they knew little, firsthand, of its work and opportunities. Dr. Newton, in his report, took just about all the time allotted to the subject, and little opportunity was left for the presentation of the other side of the matter. Dr. E.

N. Wilkinson did a good job presenting the petition from the General Association, considering the time he had, and Dr. Paul Caudill of Memphis also spoke in favor of the committee's making a study, of the opportunity offered for ministerial training by Clear Creek, to see whether it should be included in the Convention's program. Others wanted to speak but time did not permit.

A motion was passed, however, made by Dr. John D. Freeman, that one half the committee on seminaries be either rural pastors or those well acquainted by experience with rural church and rural ministerial problems. On the new committee, Dr. Newton is no longer chairman but remains a member. The committee is as follows: J. W. Storer, chairman; J. S. Bell (Ky.); Carl Clark (Tex.); Theo E. Cappei (Fla.); Forrest Feezor (Tex.); Garland Hendricks (N.C.); Hershel Hobbs (Okla.); Douglas Hudgins (Miss.); J. W. Lester (Ala.); Mrs. George R. Martin (Va.); Louie D. Newton (Ga.); and E. V. Peyton (Va.).

We predict that the matter will receive more and more attention as time goes on, and that, ultimately, the Southern Baptist Convention will come to see that it owes an obligation to those God-called men who lack opportunity and academic background to take regular training in our colleges and seminaries. We do not think such schools should in any sense of the word become the substitute for regular college and seminary training; they will merely be the means of meeting a need which cannot be met otherwise. One writer has insisted that sentiment and emotion should not enter into discussions of the need of such ministers, but that it should be approached, always, on a factual basis. We, too, want the approach to be factual, but we want it to include all the facts. We are not averse to considering the needs even though we are emotionally stirred by the challenge offered us. Our hearts go out to those spiritually hungry men who long for training which cannot be had in any other way than through Baptist Bible schools and institutes.

On Egg Custard and Egypt

By BRUCE H. PRICE

Pastors who attend the Baptist World Alliance and visit the Holy Land this summer will return home enriched and bubbling over with excitement.

Standing in the midst of historical scenes and drinking from fountains of the ages will give freshness to their messages.

The tour will make them better preachers.

However, let the returning minister remember—that too much, even of a good thing, is too much.

When I was small my grandmother

could make the best egg custard; that is, until one day when she gave me too much. For several years afterwards the thought of that experience was more than enough.

A deacon in the church I serve feels the same way about Egypt. A preacher friend of his visited Cairo a few years ago. On learning that I will make a brief stop in the land of the Sphinx and Pyramids on my way to Palestine, the layman smiled and said, "I am glad you are going, and I shall make a contribution to help with your trip, but when

you get back I hope you will deal sparingly with Egypt."

This leads me to quote the chairman of a pulpit committee in conversation with a state secretary:

"We want a pastor who has not studied Greek; who does not know music; and who has never been to the Holy Land."

Evidently his trouble was not too much egg custard.

—Newport News, Virginia.

►The Springfield Church closed its simultaneous revival April 24. Dr. Walter E. Sanders, pastor, Roswell Street Church, Marietta, Ga., was the evangelist assisting Pastor Prue H. Kelly. Ten were added to the fellowship.

Globe-Trotter Photographers Gather Visual-Aids from Far and Near

Photography is just an interesting hobby for many people, but for two Baptist preachers it is a most effective medium of getting the good news of the Gospel out to the four corners of the earth. The Rev. L. O. Griffith, formerly of the Kentucky State Mission Board, now director of promotion for the Home Mission Board of the Southern Baptist Convention, and the Rev. Fon H. Scofield, Jr., visual-education director of the Foreign Mission Board of the Southern Baptist Convention, are reaching the masses through their films. They are both on the road or in the air most of the time, and their camera equipment is a part of their regular luggage. You might catch them once in a while without an extra suit of clothes but never without an extra camera.

Griffith's work takes him into 38 states, Alaska, and Cuba. Besides preaching about as frequently as any other minister in the Convention, he has made filmstrips and color slides on various phases of Home Mission work, such as that among the Eskimos, the Indians, and foreign language groups. He recently did a picture story on a Russian Baptist church in Hollywood. He also assists in the production of motion pictures on missions.

A globe trotter by the very nature of his duties with the Foreign Mission Board, Scofield has traveled in 31 countries to record on film the work of missionaries in such places as Africa, China, Hawaii, South America, and the Near East. One of his most exciting experiences was getting out of Korea ahead of the Communist invasion. He left some valuable photographic equipment behind in making his escape. Scofield also has frequent preaching engagements, doing a great deal of his preaching through interpreters. He usually has no difficulty with his interpreters, sticking to short sentences and simple English construction. He recalls that on one occasion he was stopped in the



L. O. Griffith (left) and Fon H. Scofield, Jr., compare photography notes at a recent Missionary Education Council meeting at the Southern Baptist Theological Seminary. Together they circle the globe with dedicated cameras, promoting home and foreign missions for the Southern Baptist Convention (Photo courtesy of Courier-Journal).

middle of his sermon by his interpreter. The interpreter pleaded, "Please back up and do that last sentence over. I have not had the subjunctive mood in this language."—Erwin L. McDonald.

Miss Carney Killed In Plane Accident

RICHMOND, Va. — Miss Mary Ruth Carney, 28, Southern Baptist missionary who was serving as promotional secretary of the Brazilian Baptist Home Mission Board, was killed Saturday morning, April 9, in a plane crash near Itacaju in the state of Goias, Brazil. Word reaching Foreign Mission Board headquarters in Richmond said the plane burned leaving no survivors. All bodies were buried at Itacaju.

Miss Carney was appointed to Brazil in October, 1951, and arrived on the field in December of that year. After a year of language study in Campinas, she became director of the religious education department of the Minas Gerais State Convention, a position she

held until she was named to the Home Mission Board staff last October.

A native of Lufkin, Texas, Miss Carney was the daughter of Pastor and Mrs. Edgar Carney, of Odell, Texas. She was graduated from Hannibal-La-Grange College, Hannibal, Mo., attended Culver-Stockton College, Canton, Mo., and received the A.B. degree from William Jewell College, Liberty, Mo., and the M.R.E. from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

She was a summer student worker with the Southern Baptist Home Mission Board, served for a year as instructor in mathematics at Louisiana College, Pineville, did summer field work for the Training Union and Sunday School Departments of the Louisiana Baptist Convention, and served for a year before her appointment as associate in the Training Union Department of the Louisiana Convention.

At the time of her appointment to foreign mission service, Miss Carney told the Foreign Mission Board, "I began to feel more and more that God wanted me in mission work. On the morning of the last Mission Day at Southwestern Seminary in 1949, I read, 'He that loveth father or mother more than me is not worthy of me,' and I knew that I would not let anything stand in my way of doing his will.

"Because I felt that the Great Commission meant that I should go as well as anyone else and that no one else could do the work that God had for me to do, I volunteered that morning. . . .

"In July of 1951 I went to Ridgecrest for Training Union week. While I was there, this thought came to me which made me feel that certainly the mission field was my place: 'All of these hundreds of people here as well as people all over America have heard of Christ, and there are many millions all over the world who have never heard and who have no one to tell them. How can I stay in a place where so many have heard of him when there are so many who are hungry to hear about him if there is any way in which I can tell them?'

"With that thought in my mind and heart I came away determined to do all that I could to help to tell a few of the millions of people who have never heard."

►The Rineyville Church reports the departure of Richard Jones, a Texan who has been stationed at Ft. Knox for the past year, during which time he has served the Rineyville Church as Music Director. He is a very talented musician, and he and Mrs. Jones have contributed much to the life of the church. Mr. Jones is being discharged from the Army and the young couple plan to make their home in San Antonio where he will be connected with a large department store, according to Pastor Lee Hopkins.

The Taming of the Cross

(Annual Sermon Delivered Before the Southern Baptist Convention)

(Continued from last week)

The Utterness of Love

Perhaps we can blame the English language for our failure to understand and keep alive the grand passion of divine love in the drama of the cross.

Unfortunately, the English word "love" must cover several different meanings. It could mean anything from the romantic feeling of a boy for his sweetheart to the holy love between man and God. In spreading the word over this multiplicity of meanings, it has lost much of its color, freshness, richness, and power.

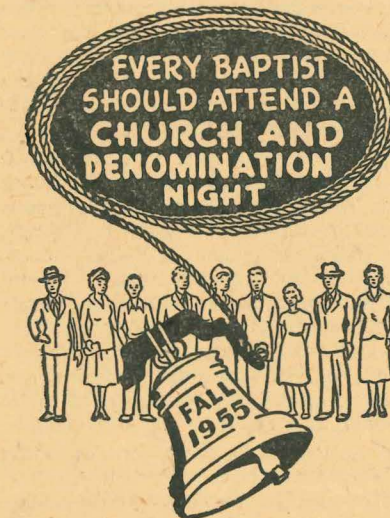
The Greek language is much richer. There are four words for love that are most often used. *Epithumia* denotes affection that is purely sensuous. *Philia* is used for the love of two friends. *Eros* appears in connection with love between the sexes. *Agape* is the constantly recurring word in denoting God's love for man and man's love for God. The New Testament writers took this word and invested it with a meaning that carried all that God could feel for man and all that man could feel for God. This word moved from earth to heaven and from heaven to earth. This love became a sacred passion which stirred the mind, warmed the heart, and aroused the will. There was an utterness in his love that impelled men to hazard their lives for the gospel.

Men have wondered what kept John Wesley in the saddle for fifty-three years. He was still traveling and preaching at eighty-eight. They have wondered what kept David Livingstone in the jungles of Africa for thirty-three years, and William Carey in India until God called him home. Here is love made strong by sacrifice and toil and bearing the marks of the cross.

Butler's *Lives of the Saints* tells the story of Phocas, the gardener saint and martyr of Sinope in Asia Minor. Phocas lived in the first years of the fourth century outside the city gates. His home was on the landward side of the busy port, and all travellers going by rode past his door. It was part of his joy to sit by the side of the road and be a friend to man. Many weary travellers accepted his invitation and stopped to refresh themselves before going on their way.

Phocas made no secret of his Christian faith. It had a way of slipping into his conversation, and then into his loving acts of kindness. Suddenly, the fierce persecution of the Christians under Diocletian broke out. Phocas was named

as a Christian, and Lictors were sent in haste to Sinope to identify and execute the criminal on the spot. The executioners approached the gate of Sinope one hot afternoon, when they were hailed from a cottage garden by an old man who begged them to pause a while and refresh themselves. They gladly consented, and the welcome was so warm and the simple hospitality so free that when their host urged them to spend the night and go about their business afresh the next day, they agreed to do that also. "What is your business?" inquired the host. They told him it was secret, but he was clearly a man to be trusted. They were seeking a certain Phocas. Did their host know



him? The man was a dangerous Christian and had to be executed immediately. "I know him well," said Phocas, "he is quite near. Let us attend to it in the morning." When his guests retired, Phocas sat thinking. Escape was easy; he had only to go. By dawn he could be twenty miles away. Fellow Christians would hide him, and when the persecution was over he could emerge again. He made his decision.

While his guests slept that night he began to dig in his garden. He loved his patch of earth, its smell, its wholesomeness, its fecundity. Moreover, digging helped him to think.

If he ran, would it be cowardly? Christ did not run from his Calvary. If he sought refuge with other Christians, would it not imperil them? And what of the executioners? Decent fel-

lows only doing their duty, and their lives would be forfeited for his. Over these thoughts there seemed to appear a luminous cross. Deeper and deeper he dug. It was all finished before dawn. He had dug his own grave.

Next morning he told them, "I am he." The Lictors were motionless in astonishment, unable to believe their ears, and reluctant to lay hands on one so good and kind. Phocas urged them to do their duty. Death had no terror for him. They must think of themselves and their dear ones. He had nothing but love for them. A sword swept, and all that was mortal of Phocas mingled with the garden he had loved so well. The Romans carried away a haunting memory.

The cross reveals the love of God for each man at the point of his deepest need. Gerald Kennedy in his book, *Who Speaks for God?*, tells about a famous colony of mercy in a place called Bethel in Westphalia, Germany. It is dedicated to the care of epileptics and the mentally deficient. It is in some ways a horrible place to visit. Perhaps the most pitiful part is the ward for babies and young children. Some years ago a wealthy man was being shown about in the hope that he would help to support this colony, which depends upon gifts from interested patrons. He finally came into the children's section where he was so moved he could not speak. After he had recovered himself, he asked how many of the children would be helped enough so that they could live normal lives. About one in a hundred was the reply. "Oh," the visitor said impatiently, "then it isn't worth it." The superintendent replied, "Suppose that one were your son." It is only in the cross that a man finds a great sky of love over his life.

Catherine Marshall, in the story of her husband's life, *A Man Called Peter*, describes the night on which Peter was taken with his last illness. When the heart attack seized him an ambulance was called to remove him to the hospital. As he was being carried out the front door on the stretcher, he looked up into Catherine's face and said, "Darling, I'll see you in the morning." This was a radiant expression of a faith in a love that always stands within the shadow, keeping watch above its own.

(Continued on Page 10)

►W. A. Sloan writes: "The First Church of Clinton completed its special revival efforts April 24, with Edward J. Minars, missionary in the Lincoln County Association, leading in the simultaneous effort. Leonard Lamkin, a member of the church, was in charge of the music. While there were only two additions to the church during the meeting—one by letter and one on profession of faith and baptism—the church experienced a real revival with 40 or more rededications. Thus the church is in better condition to go forward now fulfilling its mission in the world."

The 110-Year-Old Southern Convention Holds Its 98th Session in Miami By the Sea

By GEORGE RALEIGH JEWELL
Louisville, Kentucky

MIAMI, Fla., May 18-21, 1955.—With President J. W. Storer in the moderator's position, the Southern Baptist Convention was called to order at the Dinner Key Auditorium here, Wednesday morning, May 18 in its ninety-eighth session. Having been organized in 1845 at Augusta, Georgia, this was the 110th year of the body. The differential between its age and the number of conventions is explained by the fact that the body was originally a biennial convention, and also that it later did not assemble during certain crises, such as during the War Between the States and twice during World War II.

The music leader throughout the session this year was Dean Forrest H. Heeren, of the School of Church Music, Southern Seminary, Louisville, Ky.

Kentucky was also represented on the opening program by Pastor Hugh Van Eaton, of Glasgow, who conducted the first devotional. And Eldred M. Taylor, superintendent of missions and evangelism for the Executive Board of Kentucky, was appointed a teller. The tellers wait around with nothing much to do except to listen to the convention proceedings until a ballot vote is to be taken, at which time they go quickly into action, collecting and counting the votes. R. E. Humphreys, Owensboro, was on Committee on Committees.

Following the president's address, the report of the Executive Committee was brought in by its executive secretary, Porter W. Routh. This involved many administrative recommendations, including the adoption of a \$10,000,000 budget for the Cooperative Program for 1956. Recommendations included changes in charters of the Southwestern Seminary, the Home Mission Board, and the Radio and Television Commission. Recommendation No. 12 was: "We recommend . . . a minimum of 4,200 hotel and motel rooms for any city inviting the Convention, and an auditorium seating capacity of 10,000, with additional room for exhibits."

Duke K. McCall made a motion to refer this matter to the Committee on Time, Place and Preacher. Porter W. Routh observed that last year the Committee on Time, Place and Preacher referred it to the Executive Committee, so that the intent of the McCall motion would put the matter right back where it was a year ago. L. E. Barton objected to the McCall motion, and moved to refer the matter back to the Executive Committee for study and

report later. This motion prevailed, meaning that the matter is still to be worked out by the Executive Committee rather than getting a decision from the Convention at this time.

Election of Officers

Four were nominated for the presidency of the convention. E. D. Solomon, Florida, nominated Homer G. Lindsay, also of Florida; Forrest Feezor, Texas, nominated Casper C. Warren, North Carolina; L. E. Barton, Alabama, nominated Judge John W. McCall, of Tennessee; and A. B. Van Arsdale, Alabama, nominated Ramsey Pollard, of Tennessee. The constitution requires this vote to be taken by ballot. When the tellers made their report, Casper C. Warren was declared elected on the first ballot, which meant that he not only had a majority but a plurality of the votes, otherwise a run-off ballot vote would have been required.

For the office of first vice president: W. W. Nisbet, Texas, nominated K. Owen White, Texas; Roy R. Reynolds, South Carolina, nominated Wallace R. Rogers, South Carolina; Porter M. Bailes, Texas, nominated John Haldeman, Florida; Knox Lambert, South Carolina, nominated Franklin Owen, Kentucky; Andrew Hall, Arkansas, nominated W. O. Vaught, Jr., Arkansas; and W. O. Kersey, District of Columbia, nominated J. Ollie Edmunds, Florida.

This election was made by a standing vote, the most votes being for the two Floridians. Two separate standing run-off votes were taken, with the result that they were so equally divided that President Storer declined to rule because of the apparent closeness. He thereupon called for a ballot vote, and the tellers later brought in a report that the election was won by Pastor John Haldeman.

For second vice president, Bruce Price, Virginia, nominated James P. Wesberry, Georgia; Paul A. Meigs, California, nominated Kyle M. Yates, of Texas; Sidney Maddox, Oklahoma, nominated J. B. Leavell, Jr., Texas; and Andrew Hall, Arkansas, again nominated W. O. Vaught, Jr., Arkansas. By standing vote, Kyle M. Yates, Sr., was elected.

James W. Merritt, Atlanta, Ga., and Joe W. Burton, Nashville, Tenn., were re-elected secretaries, and Porter W. Routh was re-elected treasurer.

Arnold T. Ohrn, general secretary of the Baptist World Alliance, briefly addressed the first session, and the program was closed with the convention

sermon by Monroe F. Swilley, pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Ga. The sermon was well prepared, splendidly delivered and was received with genuine appreciation by the messengers. This sermon was printed in Western Recorder, May 26.

Fraternal Messengers

Time was granted in the opening session for the recognition of fraternal visitors, though all of them had not yet arrived. Dr. Erick Ruden, general secretary of the Baptist Union (Convention) of Sweden, and Mrs. Ruden, were recognized, as was Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, Washington, D. C., who came a few years ago from Norway. Dr. Herbert Gezork, native of Germany who attended the Southern Seminary and taught for some years in Furman University, and is now president of Andover-Newton Theological Institution, spoke as first vice president of the American Baptist Convention. That convention is holding its sessions this same week in Atlantic City, N. J.

Eisenhower Commends Southern Baptists' Emphasis on the Home

Greetings were later received from the Mexican Baptist Convention, and even the President of the United States sent a telegraph to President Storer:

"To all members of the Southern Baptist Convention meeting in Miami, I send warm greetings. I am particularly glad to know your plans for a session devoted to the subject of a Christian home. My best wishes are yours for an inspiring gathering."

The Convention voted to ask President Storer to make suitable reply, which he did as follows:

"On behalf of the thousands of Southern Baptists in Convention at Miami, as its president I wish you to know how greatly appreciative we are for your warm and understanding telegram to the Convention. By unanimous request the messengers present, we do thank you and assure you of our abiding prayers for God's blessings on you and yours."

In the convention Albert McClellan had presented the report of the Committee on Denominational Calendar for 1956, which presented an over-all emphasis to be considered throughout 1956 as "Crusade for Christian Morality." Also Clifton J. Allen, read a set of resolutions on this same subject, dealing with matters pertaining to the Christian home, and the Sunday School Board announced it was providing lesson materials stressing the same subject for 1956. These items evidently got on the news wires and into the newspapers and on the radio, with the result that President Eisenhower in Washington knew something of what the Convention was doing in Miami.

(To Be Continued)

CHILDREN'S PAGE

Rangoon, the Scaredy-Cock

By SOLVEIG PAUDSON RUSSELL

Mother Hen clucked proudly when she took her first look at the baby rooster who chipped his way from the last egg she had been sitting on.

"Ah," she said, "what a beautiful child he is! I shall call him Rangoon."

After Rangoon was just a few days old, Mother Hen began to wonder if she hadn't made a mistake in giving him such a proud, brave name. The little fellow wasn't proud or brave. He was a scaredy-cock! When all the other chicks were out scratching and cheeping about, he was staying very close to Mother Hen. When she finally dug out a worm for him, he looked at it and darted under her wing, trembling.

All the other chicks laughed. That is, all except Seeannie, his middle-sized sister. She crept under Mother Hen's wing, too, and whispered, "Come on, Rangoon, it won't hurt you. It's just a tiny little worm."

Finally Rangoon came out, but the worm was gone.

Rangoon, continued to be a scaredy-cock, even when all the fuzz was gone from his young body.

One day the farmer looked him over and said to his wife, "Now, there's a fine young rooster for you. Look at the size of him and the build! He's going to be a prize winner, for sure!"

Mother Hen heard him and she was proud but there was a gleam of doubt in her eyes.

Seeannie whispered to the little rooster, "See! Even the farmer knows you are a fine young cock, and I know it, too! Just stand up for your rights once or twice and you'll begin to feel just like the grand cock-of-the-walk you're going to be!"

Rangoon tried not to be so timid. He tried stretching out his wings and flapping them. He tried running across the barnyard. Yet every time he saw anything looming up before him he scurried to Mother Hen.

Then, one day, one of Mrs. White Duck's children snapped its broad bill at Seeannie. That made Rangoon mad. He rushed at the duck child and was just about to peck him hard when the young duck turned. He faced the rooster with a wide-open mouth and darting eyes. Rangoon gulped, saw that Seeannie was out of the way, and turned tail and hurried under a bush where he'd be safe.

"Ha-ha! Ah-quack-ha!" screamed all the young ducks. "Scaredy-cock! Scaredy-cock!"

Rangoon felt ashamed. He stayed out of sight as much as he could, but Seeannie kept an eye on him.

"Never mind about that old duck af-

fair," she said. "I was proud to think you'd even start after that old broad bill!"

Rangoon's tail feathers began to grow and come out in beautiful colors. "You're going to be a beautiful Chanticleer!" exclaimed Seeannie.

"A Chanticleer!" whispered Rangoon to himself. "That's a wonderful name for a very fine rooster! Chanticleers always fly high and crow loudly. Guess I'll try!"

He flew to the very highest post in the barnyard. He stretched his head and flapped his wings. He opened his mouth to crow. But, oh, dear, the noise that came from his yellow mouth was only a funny kind of a screech—not a full proud crow at all. Rangoon ducked his head, and looked down at all the barnyard fowl. They were looking up at him with queer grins and snickers. He went to hide behind the barn, and tucked his head under his wing and shivered in despair.

After that, Rangoon just quietly tended to his own business. He scratched for food, said little to anyone, and felt very lonely. Then, one day as he and Seeannie were scratching near the old straw stack, a dark shadow fell across his path. He looked to see a strange, black, full-grown rooster making his way into the barnyard. He held his head importantly.

"I heard there was a scaredy-cock over here," he said. "I thought I'd just come and take over this barnyard for myself."

Rangoon's wattles turned a brilliant red and the spurs on his legs stiffened. He marched up to the strange cockerel and said, "You can't do that. I'm Ran-

goon, the rooster, and this is my barnyard!"

Seeannie clucked joyfully and cried, "Go for him, Rangoon! Drive him away!"

Rangoon didn't need to go for him. The black rooster took one look at his angry eyes, and flapped his wings wildly and ran off.

Rangoon was flushed with happiness. "I did it! I stood up for myself and I scared him!"

"If only the others could have seen it! You'll never be afraid any more," said Seeannie. "I'm really proud of you!"

Rangoon flew to the highest post of the fence and looked over the barnyard and there was a new gleam in his flashing eyes.

It was while he was standing on the high post that the real test of Rangoon's courage came. He stood there, stretching his neck, looking in every direction, his eyes caught a movement in the tall grass next to the fence.

Fur! Long slinking shape! Sneaking feet and sniffing nose! Rangoon had never seen a weasel before, but he knew that this creature meant death to the barnyard fowl. Quickly he gulped air, then he stretched himself upward and flapped his wings wildly.

"Cock-a-doodle-do! Cock-a-doodle! Danger-to-you!" he screamed. "Weasel Weasel!"

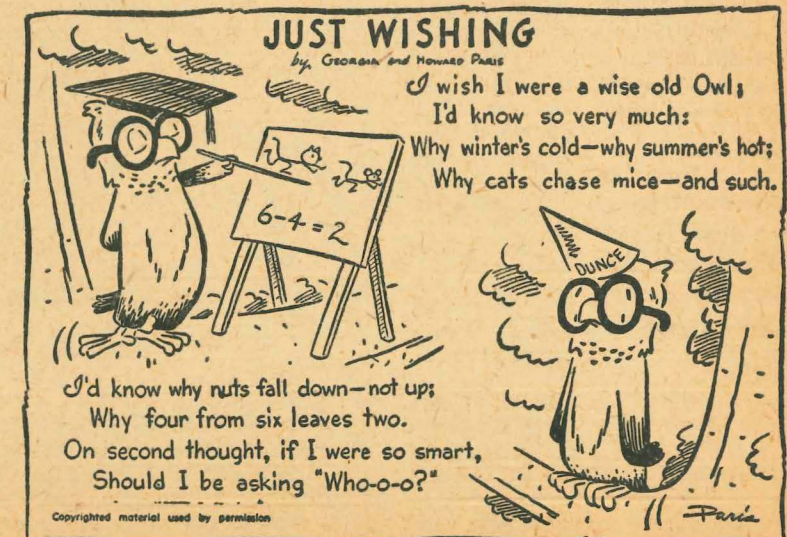
In a second every fowl flew up on a safe perch and huddled together clacking wildly. The farmer heard the noise and came running. The weasel hurried off.

"Must have been a weasel," said the farmer to his wife. "Boy! Did you hear that rooster! And look at him standing up there on the post like a real Cock-of-the-walk!"

All the barnyard fowl looked up, too. "Rangoon, the Rooster—a true Chanticleer!" they cried.

Rangoon stretched his neck to the sky and flapped his big wings twice. Cock-a-doodle-do! Cock-a-doodle-do!"

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The Taming of the Cross

(Continued from Page 7)

The Dimensions of Victory

Many Christians today have weakened the power of the cross by confining it to mere human categories of thought. Like the Disciples, we look on the dark side and allow a sense of failure and futility to black out the shining stars of victory. In one of our churches there is a beautiful stained glass window. On dark, dismal, and dreary days its colors are subdued and conquered. One must look at this window when the sun is high in the sky in order to see its transcendent glory. Then all the richness of color and brilliance of tone leap forth to enthrall us. The cross is not a dark symbol of defeat, but the divine sign and assertion of the triumph of humility and service in a world of pride, arrogance, and selfishness. Against a background of suffering and death, we can see the everlasting message of God's measure of greatness.

You cannot bless until you bleed; you cannot save until you serve; you cannot lift until you stoop. While Christ shed his blood, God held the world closer to his heart than at any other time in human history. A man is never bigger than when he puts the strength of his life under the load that another carries. This is the story of successful

failure. Are we big enough to be little, successful enough to be a failure?

Our patterns of success revolve around human and contemporary standards. Power, pleasure, and profits are the trademarks of human accomplishment. The cross is God's revelation that pain is often better than pleasure, surrender is better than dominion, and sacrifice is better than profits.

"O Cross that lifted up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Conclusion

How big is the cross in your life? Is it weak and inane, drab and powerless? Have you robbed it of its ancient power? Have you left it outside a city wall where our Lord was crucified two thousand years ago, or does it live in your heart today? The cross of the first century must become the cross of the twentieth century. The cross planted once in Palestine must be planted again in America. The cross of Jesus must become the cross within our souls on which we crucify ourselves and exalt Jesus Christ.

This power must be channeled into our lives. Here is something that breaks

down walls, enlarges horizons, opens new frontiers, crosses boundaries, and embraces all humanity. We marvel at the power of the Niagara to light a city. How much more wonderful is the power of the cross to illumine a soul and point the way toward real greatness!

A native of Switzerland lived in the valley but spent his days climbing the difficult mountain peaks. One day he attempted to climb the sheerest side of the highest mountain near his home. It was necessary to scale a perpendicular granite cliff some hundred feet high. He sought to do so by pulling himself along a rope, hand over hand. Just as he was about to throw his foot over the upper ledge the rope broke, cut by the rocks to which it was looped. Dashed to death by the fall, he was found at the base of the cliff. Since his friends knew he loved the mountains so, they decided to bury him where he fell, and on the monument that marked his resting place were carved these words, "He died—climbing." What better motto could be found for every aspiring Christian who wants to discover the original and eternal meaning of the cross of our redeeming Lord?

►The Brotherhood of Little Bethel Association met May 9 with Nebo Baptist Church. President O. A. Greenfield presided and 97 were present. A Royal Ambassador Recognition Service was held, with ten pages, two Squires, and two Knights. The fathers present penned the R. A. emblems on their sons. Pastor Rupert Utley, Grapevine Church, delivered the message.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Press Representative, Richmond, Va.

20 New Missionaries Bring Total to 1,002

The Southern Baptist Foreign Mission Board appointed 20 young people for overseas service at its May meeting, bringing the total number of active missionaries to 1,002.

The Board has already appointed 64 missionaries this year as compared with 67 for the entire year of 1954. Dr. Baker James Cauthen, executive secretary, says the number of prospective candidates gives promise that the total for this year may go beyond 100.

Seven of the eight men appointed in May are leaving the pastorate to answer the urgent call for more missionary preachers on the mission fields. The other leaves an important denominational post.

In the group were Dr. and Mrs. Thomas E. Halsell who gave themselves as part of their 1954 Lottie Moon Christmas Offering for foreign missions. Dr. Halsell has his Th.M. and Th.D. degrees from Southern Baptist Theological Seminary and has been pastor of the Poplar Avenue Baptist Church, Memphis, Tenn., a church of 1,000 members, since January, 1951.

"It was here I felt I would spend my life in the growing of a great missionary church. But, during the Lottie Moon Week of Prayer last December, God made it clear to me that what he wanted of me was not so much a 'missionary' church, but a 'missionary.'"

On December 9, last year, Dr. Cauthen received an air-mail, special-delivery letter from Pastor and Mrs. Halsell. Inside the envelope was one of the little red and white Lottie Moon Offering envelopes and a letter which said, "As a part of our Lottie Moon Christmas Offering for foreign missions we offer ourselves."

"This May meeting of the Board is highly significant in that the number of missionaries under appointment has now passed the 1,000 mark," Dr. Cauthen said in presenting his report. "Arriving at this point makes the objective of a minimum staff of 1,750 toward which we are working seem much less remote. "It is highly significant that many of these who are coming for appointment are leaving positions of responsibility in churches and denominational life to offer themselves for mission service. They are going to the fields with unusual preparation, not only from the standpoint of study, but also from experience."

May Appointees

Young people appointed by the Foreign Mission Board at its May meeting are:

William D. Bender, Kansas, and Novella Chism Bender, Kentucky, for Nigeria; P. A. Cline, Jr., North Carolina, and Georgia Smith Cline, Alabama, for Thailand; Ross C. Coggins and Doryce Lengefeld Coggins, both of Texas, for Indonesia; Eva Mae Eldridge, Tennessee, for Nigeria.

Thomas E. Halsell and Mary Elizabeth Tolson Halsell, both of Arkansas, for Brazil; Russell L. Locke, California, and Veda Williams Locke, Arkansas, for Nigeria; Pauline Martin, Tennessee, for Nigeria; Charles D. Mullins and Sara Ruth Young Mullins, both of Alabama, for Hawaii.

Gordon E. Robinson, Oregon, and Maxine Williams Robinson, Texas, for Nigeria; Marian Sanders, South Carolina, for Mexico; Laura Frances Snow, North Carolina, for Chile; and E. Harvey Walworth, Illinois, and Martha Thomas Walworth, Alabama, for Mexico.

5,700 Baptisms in Nigeria

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, told of the recent meeting of the Nigerian Baptist Convention when more than 1,000 people from 401 Baptist churches of Nigeria gathered to give reports of their work and to make future plans. A record of 5,700 baptisms during the past year brought the membership of the churches to about 40,000. It is estimated, however, that more than 75,000 persons actually attend Baptist services in Nigeria each Sunday morning.

Dr. Sadler said 375,000 new pupils entered schools in the western division of Nigeria at the beginning of 1955. In order that these might be accommodated, Baptists alone have opened, during the current year, 150 new schools. "Perhaps never in the history of the missionary enterprise have Christian missions been presented with more glorious opportunities than those now offered in this part of Africa," he said.

Brazilian Baptists Express Sympathy

Dr. Frank K. Means, secretary for Latin America, said the May appointments bring the Latin American staff to more than 400 missionaries. Most of his report to the Board dealt with information on the recent deaths of three missionaries to Brazil. (They were Blonnye H. Foreman, F. Raymond Richardson, and Mary Ruth Carney.)

Dr. Means read a communication from Dr. John Soren, pastor of the First Baptist Church, Rio de Janeiro, and president of the Brazilian Baptist Convention, expressing "fraternal solidarity in this hour of suffering."

The message said: "If you loved them

and felt bound to them by strong chains of love, know also that they were loved by their Brazilian Baptist brethren and were also bound to us by strong cords of love. . . .

"In spite of the gaps left by their going, we know that our Heavenly Father is sufficient in his power to transform into benefits for those who love him the most adverse happenings and circumstances. This certainly alleviates us in such hours. . . . And may the Holy Spirit anoint other lives to fill the gaps left by those who have departed for their heavenly reward."

Body of Missionary Found in Wreckage

RICHMOND, Va. — Rev. Blonnye H. Foreman, 55, Southern Baptist missionary to South Brazil, died in an airplane crash in the mountain section of the state of Goias, according to information received by Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board.

Foreman's body and the totally wrecked plane were discovered near the city of Goiania by the Brazilian Air Force which had been searching for the missionary for several days. The plane, a Piper Cub, was one of five owned by the Foreign Mission Board for the purpose of conquering distances in the interior of Brazil. This is the first major accident to occur with one of the Board-owned planes since the first was put into use in 1949.

The Brazilian Air Force estimated that the crash occurred on April 6. The Foreign Mission Board lost another missionary, Miss Mary Ruth Carney, 28, in a commercial plane crash in the state of Brazil on April 9.

►Jesse A. Hatfield has resigned as pastor of the Baptist Church at Aurora, Indiana, and has accepted the call to the First Baptist Church, Stanford, Ky., and he immediately led them in a revival. The new Stanford pastor came out of the Carlisle Avenue Church of Louisville some years ago, and has been graduated by Georgetown College and the Southern Seminary.

NEW STATION WAGON for CAMPBELLSVILLE COLLEGE. — President John M. Carter, left, and Dr. Paul G. Horner, director of public relations at Campbellsville College, inspect a new station wagon donated to the school recently for its new student industries program.



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STATE MISSIONS (with map of Kentucky icon)

Childrens' Homes (with house icon)

Church Buildings (with church icon)

HOME MISSIONS (with map of the United States and labels for ALASKA, CUBA, PANAMA)

FOREIGN MISSIONS (with globe icon)

Kentucky Baptist Hospitals (with hospital icon)

Relief and Annuity and eight Southwide Agencies (with people icon)

THE HEART OF THE BAPTIST WITNESS (text above church icon)

THE BAPTIST DOLLAR GOES FARTHER THROUGH THE COOPERATIVE PROGRAM (text at bottom of illustration)

"GO YE" (vertical text on left and right sides)

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First Place Winners In State Speakers' Tournament



Miss Gingie Hurst

Miss Gingie Hurst, from the First Baptist Church, Morgantown, Gasper River Association, and representing Southern Region, was one of the two winners of First Place in the State Young People's Speakers' Tournament held at Lexington May 7 during the State Training Union Convention at Calvary Baptist Church. She will represent Kentucky in the Southern Baptist Young People's Speakers' Tournament at Ridgecrest in July.

Concerning the life plans of Miss Hurst, she is to go to Georgetown College this fall and major in Home Economics. She feels that God wants her to be a Christian Mother.



Miss Margaret Hall

Miss Margaret Hall from the Lebanon Baptist Church, Lebanon, Kentucky in Central Association and representing South Central Region was one of the two winners of first place in the State Young People's Speakers' Tournament held at Lexington, May 7 during the State Training Union Convention at Calvary Baptist Church. She will represent Kentucky in the Southern Baptist Young People's Speakers' Tournament at Glorieta in June.

Miss Hall is going to Eastern Kentucky State College and plans to be a High School Teacher.

Youth Week Reports

The Kiddville Baptist Church of Route No. 2, Mt. Sterling, Kentucky in Boones Creek Association observed Youth Week for the first time this year. Rev. Raymond Smith made these comments, "The results were three new Sunday School teachers, and other prospective workers. It was a joy to watch the Young People carry on the Lord's Work. I heartily recommend the observance of Youth Week for every church."

Youth Week was observed at the Viney Fork Baptist Church near Richmond in April with 2 Intermediates and 8 Young People holding offices. It has been observed 2 times and is an annual event. Mrs. J. A. Lane writes: "I think youth week gave our young people a chance to express their ideas and to prove that they were capable and will-

ing to take their responsibilities of church offices. It gave the Adults an opportunity to see the results of the training that the young people have been getting in training and other church organizations for them."

Time and Place

The time and place committee made their report to the convention and it was adopted that the 1956 Training Union Convention would be held with the Ninth and O Baptist Church, Louisville, on April 13-14, 1956.

Past-President

It was with regret that we saw the retirement of such a faithful president as Keith Mee. Mee has served the convention for two consecutive years and much good has come from his good leadership.

COUNSELOR'S CORNER

BY DR. R. LOFTON HUDSON

Our Young People

Question: Our pastor takes our young people out for a good time. He seems to think that all they need is to play. What they do is not so bad, I guess, but a lot of us older ones who are paying the bills don't believe in it.

Do you think that Jesus meant for people to have a good time?

Answer: I certainly do. I am reminded of the editor who was asked if he believed Jesus ever laughed. He said, "I don't know whether or not He did, but He fixed me up so that I could."

You older people in your church ought to re-examine your position. You played when you were young. And if you would play more now there would be fewer doctor bills to pay. Playing is a part of life, as well as praying.

The church is in a pretty sorry position when it criticizes young people for the wrong kind of recreation and offers them no substitutes.

You must have a fine pastor. Most pastors get so busy about strictly spiritual matters that they neglect the well-rounded life. A strong church must funnel many of life's activities through its program.

For heaven's sake, do not take sides with some sour-pusses in the church. There are some kill-joys in every congregation. Back your pastor and trust him to lead your young people.

(Address all questions to Dr. Hudson, 400 W. Meyer, Wornall Road Church, Kansas City, Mo.)

►Baptist church membership in Great Britain decreased by 2,732 during 1954 to a total of 325,896, the annual assembly of the Baptist Union of Great Britain and Ireland was told in London. It was the seventh straight year the annual report showed a decline in membership.—Survey Bulletin.

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WRITE TODAY FOR HELPFUL INFORMATION

A Message From Our New President

It is a privilege to greet each of you as your new leader. Each day I am reminded of the great responsibilities that are mine, and feel anew my unworthiness in trying to serve as your president. I am deeply grateful for the many words of kindness and the notes of encouragement that have come to me. I am conscious that I can serve in an acceptable manner only if I have the cooperation and prayers of my co-laborers and the help of Almighty God. So we shall "Labor together with God" in the vineyard of Kentucky, looking forward to increases in all phases of our work, that His name might be glorified throughout the entire world.

The passing of the new By-Laws at the convention in Madisonville will bring many changes in the methods of doing our work. There will probably be confusion and misunderstandings among all of us. But we must realize that Kentucky W.M.U. has grown and developed much during the past few years, and just as any organization must keep up with expansion in the manner of doing its business, so must we if we are to take our place in the Lord's work. May I urge every member, and especially local and Associational officers, to familiarize themselves with the new By-Laws. Attend every conference that comes their way and also plan conferences for their own groups. W.M.U. weeks at Ridgecrest and Cedarmore will provide much helpful information. Why not make your reservation now for both weeks? The new year book and new guide book, which will be available at the beginning of our new year, will supply us with answers to many of our questions.

I am looking forward to working with our new enlarged Executive Board. They are all women of experience in our work and will bring needed advice and vision to our task. Larger committees will help delegate our work to more women, thus bringing new ideas that will be invaluable.

Your officers are elected to serve you and are always happy to receive suggestions concerning any phase of the work. Personally, I would be glad to have any thoughts you might have about our week at Cedarmore and the State Meeting for 1956. Since it has been my privilege to serve in various capacities in Kentucky W.M.U. in the past, I know many of you personally, the majority being in my own section of the state. So I am looking forward to visit-

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS BEULAH WINGO, Young People's Secretary

MR. J. B. BALLEW, Royal Ambassador Secretary

ing all regions and getting acquainted with the ones I do not know. Will you continue to pray for me and Kentucky W.M.U. and (in the words of the old song) hear "The Voice of God Calling" you to service.

"The voice of God is calling
It summons unto men;
As once He spoke in Zion
So now He speaks again.

"We heed, O Lord, Thy summons,
And answer, "Here are we!"
Send us upon Thine errand,
Let us thy servants be.

"Take us, and make us holy,
Teach us Thy will and way.
Speak, and behold! we answer,
Command and we obey!"

—Mrs. H. C. Randall, State President.

New Secretary For Girls' Auxiliary



Miss Betty Brewer
Secretary of Girl's Auxiliary

Miss Betty Brewer of Tennessee has become Secretary of Girls' Auxiliary for Woman's Missionary Union, SBC. Born in Tennessee, she attended Tennessee College for Women and Carson-Newman College. She went to Southwestern Seminary for further preparation for kingdom service. She has been Director of Intermediate Activities at First Baptist Church, Dallas; Associate in the North Carolina Training Union Department and Youth Director, First Baptist Church, Greensboro, North Carolina. Once a member of Girls' Auxiliary herself, she will be a real inspiration to growing girls today.

CONGRATULATIONS! — Heartiest congratulations to Mr. J. C. Ballew, our Royal Ambassador Secretary, and Mrs. Ballew upon the arrival in their home of little James Clarence Ballew, Jr., on April 22. Another addition to the ranks of future Royal Ambassadors!

Vacation Time

Vacation time is almost here. How will you spend yours? Why not make it a time of real refreshment and re-creation by attending WMU-BWC Week at Ridgecrest, JUNE 23-29? There should be at least two from each BWC Federation in the state and others as well, in attendance. The information and inspiration gleaned there would aid tremendously in the promotion of Christ's work among Kentucky business women. You owe it to Him and to yourself to use your vacation to the best advantage, and if you can arrange to do so, there can certainly be no better way to spend this precious time than at Ridgecrest. For information and reservation, write Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. Carolina.

—Mrs. H. D. McBrayer, President

Correction, Please!

In a recent issue of the *Western Recorder*, on this page, we listed the W. M. S.'s receiving awards at the State Meeting for reaching all points on the Standard of Excellence for the past year. Among those listed was Hopkinsville, First Church. We regret an error in this as the award was issued to Hopkinsville, Second Church. Congratulations to Hopkinsville, Second Church, and best wishes for this year to Hopkinsville, First Church.

Also, on this page for April 14, the printer skipped a line in the block entitled Coming Events. The correct dates are Third GA Camp, (Juniors)—August 1-5; W.M.U. Conference, Cedarmore August 22-26.

For Your Information

On June 8, your Executive Secretary sails from New York on the wonderful trip made possible by your love and generosity, for the purpose of attending the Baptist World Alliance and visiting our adjacent mission fields. I expect to arrive back in Louisville about August 3.

Plans have been made for the work to be carried on without interruption in my absence. I am grateful to our president, the chairmen of committees, our office force and others who will be carrying extra responsibilities during this time. Mrs. R. D. Bennett, office manager, will answer your inquiries and requests if you will address them to her in care of the WMU office. I will be looking forward to seeing all of you at Cedarmore, August 22-26. God bless you one and all.

New Administrator At Central Baptist Hospital, Lexington

LEXINGTON, Ky. — Homer D. Coggins, assistant administrator at Wesley Hospital, Oklahoma City, Oklahoma, for the past year, was appointed administrator of the Central Baptist Hospital, Lexington, Ky., May 12. His appointment becomes effective immediately.

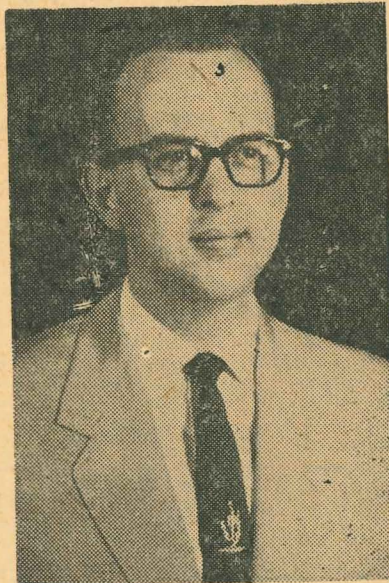
Mr. Coggins was born in Ashdown, Arkansas, and in 1930 moved with his family to Oklahoma. He was graduated from high school in Hugo, Okla., in 1940, and a few months later went on active duty with the 45th National Guard Division. In 1945, with the rank of captain, he was released from active duty and became a partner in a wholesale business with his father. He served as president of the Hugo city council and was acting mayor at various times during this four-year period. He also attended night school at Southeastern State College.

In 1951 Mr. Coggins entered Oklahoma Baptist University, Shawnee, and was graduated in Hospital Administration with a B.S. degree. Following graduation he served his residency at Wesley Hospital and at the completion of this year received a certificate in Hospital Administration. He then accepted a position as assistant administrator of Wesley Hospital and business manager of Oklahoma City Clinic, which position he held at the time of his recent appointment to Central Baptist Hospital.

Mr. Coggins and his wife, Dorothy, a former Baylor University student, are

both Baptists. They have two children, a son, Frank, 8, and a daughter, Carolyn, 4.

Hospital administration is a popular profession in Mr. Coggins' family, as his father, J. Homer Coggins, now serves as



Homer D. Coggins

administrator at Memorial Hospital, Hugo, and his father-in-law, Dr. J. F. Murrell, is administrator at Oklahoma Baptist Hospital, Muskogee, Oklahoma.

Mr. Harold Warren, former administrator at Central Baptist Hospital, resigned, effective May 12, 1955.

W. R. Manion Preaches in Revival in His Own Pulpit

The Bethlehem Baptist Church, 4846 Preston Highway, Louisville, has been blessed with a successful revival, just concluded. It all began back in January when the deacons recommended to the church that the church participate in the spring revival with Pastor W. R. Manion being the evangelist and C. R. Barbee, minister of music, in charge of the singing. Also, that every one from the youngest Sunday school member to the oldest deacon enter into the visiting and support of the meeting.

The recommendation was unanimously accepted by the church and the Crusade met with rich and lasting results. There were 12 additions by baptism, 4 additions by letter, 10 wanted to rededicate their lives, and every member present felt their spiritual life deepened and greatly strengthened as God spoke through Pastor Manion each evening.

The week before, the Training Union under the direction of Don Cantrell had study courses. Pastor Manion taught C. E. Matthews' "A Church Revival;" Mrs. Francis Thompson, "Jesus Saves" for

the Juniors, and Bennett Hoagland, "Intermediate Fishers" for the Intermediates. In all 60 earned seals.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 22

Church	T.U.	S.S.
Numerals after church indicates number of missions.		
Anchorage, Pleasant Grove	134	276
Barbourville	144	501
Bellevue	75	442
Benton, First	84	248
Bowling Green, Eastwood	84	218
First (2)	315	2,085
Burlington	79	253
Cadiz	75	257
Campbellsville (3)	669	669
Pleasant Hill	168	296
South Campbellsville	81	268
Carlisle (1)	50	224
Carrollton	208	208
Central City	187	411
Clay, First	210	210
Corbin, First	368	368
Central	556	556
Covington, Calvary	727	727
First (1)	432	432
Latonia (1)	168	793
Crestwood	37	217
Cynthiana (2)	437	437
Danville, Lexington Ave. (1)	515	515
Dayton, First	229	229
Dawson Springs	273	273
Elizabethtown, Severns Valley (1)	767	767
Erlanger	90	449
Evansville, Ind., Calvary	128	529
Grace	12	769

Ferguson (1)	80	213
Florence	80	337
Fort Thomas, First (1)	105	321
Frankfort, First (1)	150	802
Thorn Hill	87	87
Fulton	162	505
Georgetown (1)	152	573
Glasgow (1)	129	632
Greenville, First	85	305
Harlan	193	668
Harrodsburg (2)	85	801
Hartford	201	226
Hawesville	460	201
Hazard (2)	88	460
Hazel	140	259
Henderson, First (1)	651	501
Immanuel Temple (2)	129	773
Hopkinsville, First (1)	812	812
Second	239	239
LaGrange, DeHaven Memorial	121	466
Lebanon, First (1)	90	232
Leitchfield	179	714
Lexington, Grace (2)	103	261
Hillcrest	136	592
Porter Memorial	82	302
Rosemont	166	615
London, First (1)	184	532
Louisville, Baptist Tabernacle	280	280
Baptist Temple	103	513
Beechland	213	917
Beechmont (2)	60	290
Broadway	72	255
Buechel Park	338	1,125
Carlisle Avenue (2)	110	321
Clifton (1)	78	424
Eastern Parkway	296	296
Eighteenth Street	137	396
Fairdale	102	239
Farmdale	90	441
Harmony	205	481
Hazelwood	94	350
Highland (1)	99	207
Highland Park First	50	374
Immanuel	50	374
Lynn Acres	268	816
Okolona	199	799
Okolona	98	500
Parkland (1)	176	553
Shively (2)	158	720
Southside (1)	236	236
Twenty-third and Broadway (2)	105	394
Victory Memorial (2)	197	835
Virginia Avenue	97	295
West Broadway (1)	279	279
Ludlow, First	624	624
Lvndon	318	318
Madisonville, First	78	259
Marion	157	487
Maryfield, First	86	262
Middlesboro, First (5)	848	848
East Cumberland Avenue	95	796
Monticello, First	91	216
Morganfield, First (1)	92	314
Mt. Washington	203	281
Murray, First	754	754
Newport, First (2)	200	363
Trinity	83	201
Owensboro, Buena Vista	381	837
Faton Memorial	183	502
First (1)	133	531
Oaklawn	145	291
Trinity	151	151
Paintsville, First (2)	60	260
Paris, First	49	333
Pikeville, First (4)	41	454
Prestonburg, Irene Cole Memorial (9)	549	549
Princeton, First (1)	145	588
Second (1)	169	324
Richmond	91	391
Russellville, First (1)	105	406
Somerset, First	210	578
Pleasant Hill No. 2	207	207
Sturgis, First	238	238
Versailles	352	352
Walton	99	326
Williamsburg, First	41	399
Williamson, W. Va., East Williamson (4)	58	320
Winchester, Central	414	414
First	147	463

►The Springfield Church sent their pastor, Dr. Prue H. Kelly and his wife to the Southern Baptist Convention at Miami, and the WMS is sending their president, Miss Lillian Murphy, to the WMU week at Ridgecrest. She will be accompanied by Mrs. C. W. Stallings, of the WMU work in Central Association.

Texas Editor Opposes Change in Convention's Name

[The following appeared editorially in the BAPTIST STANDARD, May 7]:

There is considerable agitation in many quarters to change the name of the Southern Baptist Convention.

Now that many state conventions far north of the Mason-Dixon line are affiliated with the Southern Baptist Convention many feel that the time has come to find a more inclusive designation for this great band of God's people.

The Standard can see no reason for such thinking, but it takes the position that they are not sound.

The members of Southern Baptist churches in the North are mostly persons who formerly lived in the South. If they were asked who they are, they would immediately and without apology say that they are Southerners. The Louisiana drawl is not changed by moving North, nor is the South Carolina accent, nor the Georgia "you-all," nor the Texas "brag." Most of them are happy to be known by the Southern designation. Most of the agitation for change in the name is coming out of the Southern states.

When Northern Baptists decided to call themselves American Baptists they lost their identity in the thinking of many persons. What white man knows the difference between the National Convention, Inc., and the National convention of colored Baptists [Unincorporated]? How many outside the field of Episcopalians know the difference between high and low Episcopalians?

However, the whole world knows what the term, "South," means in America; and wherever our missionaries have gone that portion of the world knows the meaning of Southern Baptists. The very term itself has come to mean to millions all that is involved in orthodoxy and fidelity to the Scriptures. For more than 100 years that reputation has been in the building. Shall it be sacrificed now in the name of expediency?

If the Southern churches in Northern states had objected to the name they would never have consented to be organized as such. If the state conventions above the Mason-Dixon line had objected to our name they would never have sought affiliation with us.

In all the land of Christendom there is no denominational term that is quite

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GOSPEL ART SHOPPE
Dept. WR-4, Rowan, Iowa

so significant as the name Southern Baptists. By the grace of God and attention to Christian duty we have earned that reputation. Let us keep it.

Real Baptists should not be divided. It will be a great day when all of them can drop other designations and just be known as "Baptists;" but that day has not come yet. So long as there are those who insist on being called Regular Baptists, Landmark Baptists, Board Baptists, Premillennial Baptists, Fundamental Baptist, Primitive Baptists, and a score of other designations we are not ready to work together as we should.

Practically every one of these branches has been brought into existence because of the leadership of one or two men. It will be a great day if they can become one in reality, but until that day each group must do God's work as it feels it should be done. As for the editor, he is pretty sure Southern Baptists are on the right track; and he thinks their designation is right and pertinent. So long as they stay on that track he should like to travel in their company and be called by that name.

FALLEN ASLEEP

MRS. A. W. GAINES

ERLANGER, Ky. — On April 21, 1955, a committee was appointed by the president of the Woman's Missionary Society of the Erlanger Baptist Church to draw up resolutions on the death of one of our members, Mrs. A. W. Gaines, whom God in His wisdom has called to her eternal home.

Be it resolved—that we extend to the family our heartfelt sympathy and commend them to our heavenly Father who will give them strength and courage in their time of sorrow.

Be it further resolved—that we send a copy to the family, that we send a copy to the Western Recorder for publication, and that a copy be made in our minutes.—Committee—Mrs. Jesse Cook, Mrs. Essie Gurney, Mrs. Bertha Davis.

WILLIAM ("JOB") EVERETTE PEAK

William ("Job") Everette Peak was born at Loretta, Marion County, Kentucky, October 25, 1875, and died February 17, 1955, being in his 80th year. He united with the old Hardin's Creek Baptist Church in early life. He came to Louisville in January, 1905, and immediately placed his membership with the old Twenty-second and Walnut Street Church, where he remained a constant attendant until September 20, 1909, when he entered into the organization of the West Broadway Baptist Church. During the early years of the church he taught the Men's Class. Also he was a deacon and a trustee until his health failed and he went to live with his daughter, Mrs. Robert Bendson, at Anchorage, his only survivor. He was a consecrated Christian, and was given the nickname of "Job," due to his patient way of facing life for more than 45 years.

A good man has gone to his reward. His motto was, "A Christian should always be ready to preach, pray and die." It can truly be said of him that he lived up to his motto.—J. Newton Dupin, a close friend of more than 50 years.

MRS. OTIS MOOREFIELD

CADIZ, Ky., April 6. — A faithful member of the Cadiz Baptist Church and the Woman's Missionary Society, Mrs. Otis Moorefield fell asleep February 24, 1955, at the home of her daughter, Mrs. R. W. McCord, in Sheffield, Alabama.

She lived a colorful and useful Christian

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life serving as a loyal officer of the Woman's Missionary Society for many years. She was ever ready to minister to the sick, hearten the distressed, encourage the weak, cheer the old and inspire the young.

Be it Resolved, that the Woman's Missionary Society expresses its appreciation of her life of unselfish service, not only to the Society, but in the various other organizations of the church; that we express to her husband and family our deepest sympathy and remember with profound appreciation the devotion of Mrs. Moorehead to her Lord, the inspiration she has been to us, and her faithful service.

Be it Further Resolved, that a copy of these resolutions be sent to her husband and the Western Recorder, and that a copy be made a part of the minutes of this Society. Respectfully submitted, Mrs. W. D. Feltnor, Mrs. John F. White, Mrs. S. T. Majors.

W. A. BAKER

ROCHESTER, Ky. — On April 21, 1955, Brother W. A. Baker, retired school teacher, farmer and groceryman, was called to his eternal home.

Mr. Baker was greatly beloved by a wide circle of relatives and friends, and from his young manhood through his life he exerted a wonderful influence for good on many boys and girls, both in the school room and community in which he lived.

Mr. Baker's radiant smile, happy disposition and cheerful, patient acceptance of many physical infirmities during his latter years, inspired and blessed all who knew him.

He loved his Bible and his church, and he knew why he was a Baptist. "A good man, full of faith," fittingly describes Brother Billie Baker, and his influence lives on in our hearts.

Funeral service was conducted in the Baptist Church at Rochester, Ky., of which he was a member. Rev. Drexel Hankins, T. T. Moore, and D. A. Bunch (church pastor) officiated.

To his devoted wife, Mrs. Lillie McCoy Baker, his three daughters, and two sons, eleven grandchildren, one brother, and one sister, and a host of friends, the Rochester Church extends love and sympathy as we commit them to Him Whom Brother Baker served so faithfully during his seventy six years on earth.—Pastor H. H. Cartwright.

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For June 12, 1955

By H. C. Chiles

Young King Josiah

II Chronicles 34:1-12

Josiah, the sixteenth king of Judah, was born at Jerusalem. He was the son of Amon and Jedidah. King Amon was an idolater, but it is entirely possible that Jedidah kept the true faith. If so, it is not difficult to visualize the struggle of the godly mother constantly battling for the spiritual welfare of her son against all of the debasing tendencies of an immoral court and the influence of the boy's idolatrous father. To be the son of a wicked father, beholding daily his bad example, is a serious handicap to any boy.

Amon followed the example of his father's earlier years and led Judah into disgraceful idolatry. His reign lasted only two years, for he was murdered by his courtiers in his own palace. The people then arose against the conspirators and enthroned Amon's young son in his place. Josiah became king at the tender age of eight years. He ascended the throne at a very critical time for the kingdom was literally filled with idolatry. However, it is encouraging to note that Josiah did not waste the days of his youth in the service of Satan, but he chose to do right from the beginning of his reign. Throughout his life he was anxious to please God.

Josiah was fortunate in having some wise counselors. For some years he must have been guided by his mother. She and the prime ministers must have thrown around him encouragement to high purposes. His ancestor, David, must have been before Josiah as his ideal. It was soon very evident to all who could see that Josiah was quite different from his father, Amon. He was trained in the things of God, either by his mother or by the priest, so it is no wonder that he practically duplicated the noble career of his great-grandfather, Hezekiah. He remained true to God in spite of the bad example and reputation of his wicked father, Amon, who "did that which was evil in the sight of the Lord" (II Chronicles 33:22). When he was only sixteen years of age, Josiah "began to seek after the God of David his father." Even though he was the son of a profligate father, he formulated a definite plan of seeking God's favor. He resolved that he would see to it that God should be the real leader of his kingdom. He obeyed the law of the Lord. He consistently and persistently followed the Lord God. His career was unbroken by spiritual lapses.

Fully aware of the blighting curse of

idolatry throughout his kingdom, Josiah set himself to the task of eliminating all degrading pagan worship from the land. He knew full well that if this great feat was to be accomplished it would be necessary to replace heathen worship with that of true homage to God. He was determined not to tolerate any signs of idol worship. In order to purge his kingdom of all the insignia of idol worship, he commanded the idols to be burned or ground into powder and scattered to the winds. He saw to it that the shrines of the false deities were obliterated and the sacred groves were cut and burned.

Josiah conceived his work as being twofold in nature—negative and positive. Instead of trying to cover up the bad with the good, he proceeded to destroy the evil to the very limit of his ability to do so. After he had demolished the idols, as far as was possible, he began to foster and build up the true worship. This he did by preparing for and accomplishing the restoration of the temple of the Lord. The accomplishment of this long-delayed and much-needed task required great heroism, courage and skill. Those who carried out the orders of the king with respect to the restoration of the temple did their work faithfully and thereby gloriously reflected the character and leadership of their sovereign. They were aided greatly in this tremendous task by the liberality, cooperation and faithfulness of the people. So, the services of the temple were resumed, maintained and performed with punctilious obedience.

Churches Build More, Borrow More in 1954

(By the Baptist Press)

Southern Baptist churches were busy constructing many new buildings last year but they also were getting further into debt than ever before.

This picture is seen in a report of Southern Baptist churches prepared by the Department of Survey, Statistics, and Information of the Sunday School Board.

The financial picture and other Southern Baptist statistics will be published in the 1955 *Southern Baptist Handbook*.

The debt of Southern Baptist churches more than doubled in 1954, reaching the highest point ever recorded at \$138,349,754. The rise may be considered sig-

nificant since between 1952 and 1953, church debts increased only 17.6 per cent.

The office of J. P. Edmunds, head of the statistical department, said that debts in 1953 were \$67,663,824.

Paralleling this increase is a rise in the worth of property of the 29,899 Southern Baptist churches. Last year, property of these churches was worth one and one-sixth billion dollars, a 13.9 per cent increase over the 1953 valuation.

The amount which churches rose in value in 1954 was fixed at \$142,256,924, the greatest recorded increase in a year's time.

In percentage terms the 13.9 per cent increase was far below the 22.8 per cent gain in property values from 1947 to 1948. However, the actual monetary increase between those years was only \$83,000,000.

Other facts gleaned from the new report are:

Southern Baptists now number 8,169,491. They gave \$305,573,654 to all causes last year, including \$52,926,157 to missions and benevolences. Based on total contributions, per capita giving was \$2.04 greater than it was in 1953.

More Baptists took part in soul-winning during 1954 than they did the two years before. It took 20.6 Baptists to lead one person to Christ last year compared with 21.8 in 1953 and 21.5 in 1952.

Gains in Sunday school enrolment, church membership, Vacation Bible School enrolment, Training Union enrolment, Brotherhood membership and Woman's Missionary Union membership were recorded.

There was a greater increase in non-resident church members than in resident members in 1954.

Donald Miller and Richard Ham Assist W. R. Bradshaw

HUSTONVILLE, Ky. — Evangelist Donald Miller and Singer Richard Ham, both of Louisville, assisted Pastor W. R. Bradshaw in the recent meeting at the Hustonville Baptist Church.

Brother Miller was faithful in his preaching, his denunciation of sin and its power over the lives of people, and his proclamation of the blood of Jesus Christ as the only cleansing for sin. He stood boldly and preached salvation by grace through faith—nothing added, nothing taken away.

Brother Miller has an unusual way in winning the young people, and they will always hold a warm welcome in their hearts for him.

The attendance was good throughout. On Sunday, April 17, there were 240 in Sunday school. The meeting resulted in 15 for baptism and a number of rededications. Twelve of these were from the Moreland Mission, where Mr. and Mrs. William Bogie are the leaders.

News from Ohio Valley Association

NEW PASTORS: Blackford Baptist Church has called Rev. Perry Brookshire from Marion, Ky. Perry is a graduate of Southern Seminary.

The writer has been supply pastor for Grove Center Church while that body is without a pastor. The prayer meeting has been reorganized.

BROTHERHOODS: Two more churches in this association have Brotherhoods—Poole and Providence First. Mr. Coleman West is president of the new organization at Poole, and Mr. Clarence Keller at Providence First Church. Ohio Valley Association now has nine functioning Brotherhoods. Poole is holding Community Cottage Prayer Meetings and sponsoring visitation. Woodland's Brotherhood has voted to sponsor a tent meeting in a needy section of their church field. More and more the men of the churches realize the power that God has placed in their hands, and they are beginning to use it.

CRUSADE REVIVALS: Every church of this association, participating in the Crusade Revivals, reports conversions and additions. There were 306 decisions. In many of the churches the revival continues with evangelistic fires undiminished.

DEKOVEN CHURCH is experiencing revival and growth under the leadership of Brother A. L. Doerr. Rev. Franklin Mitchell, pastor at Sullivan, Kentucky, led the church in a good revival.

TENT REVIVALS: The Baptist churches of Sturgis, Woodland, Clay, First at Providence, and First at Clay sponsored tent meetings during August and September.

MT. OLIVET CHURCH has organized a Training Union. Rev. Lloyd Dunn is pastor and Mr. James Reynolds is director.

IN GENERAL: In a recent association meeting it was determined that there are at least eight places for the churches to do mission work. The First Church, Clay, set an all-time record for Sunday school attendance in April. The First Church, Providence, is experiencing phenomenal advance under the leadership of Pastor Truett Miller. Uniontown Church has completed the redecoration of the inside of their building and is now reworking the outside. The church at Poole has discovered more than 400 prospects for the church. The Mission of the Morganfield Church, Rev. Charles Channey, pastor, has out-

grown its present building and must expand. New Hopewell Church, Rev. Carl Hopkins, pastor, has completed new Sunday school rooms and is at an all-time peak of growth.

FRIENDS: Dr. and Mrs. C. O. Simpson, Clay, Ky., would like their friends to know that Mrs. Simpson, who has been in ill health for several months, is much improved. Rev. E. G. Sick, Dixon, Ky., who has been quite ill, is much improved. Rev. Benjamin Conaway, for more than 40 years pastor of the First Baptist Church at Providence, now retired, still lives in Providence. He and his wife are in good health and, though they have had to ease up a little, have not lost any of the sparkle of life.

—Charles E. Daniel, Missionary Ohio Valley Association

Dean Warren M. Angell to Conduct Choral "Lab" at State Music Conference



Warren M. Angell

Dr. Warren M. Angell, dean of the Department of Fine Arts, Oklahoma Baptist University, Shawnee, Oklahoma, will assist in the State Music Leadership Conference, July 4-7, at Georgetown College. This conference is sponsored annually by the General Association of Kentucky Baptists for the benefit of the music program in the local churches.

Dr. Angell, the director of the famous O.B.U. Bison Glee Club, will direct the choral laboratory periods and teach advanced conducting and choral technique. You will want to sing under his leadership.

Make your reservations now by sending \$2.00 for each person as registration fee to *State Music Leadership Conference, Kentucky Baptist Building, 127 East Broadway, Louisville, Kentucky*. Remember, room and bed are furnished so expense will not be the problem. Let's make music together!

Deacon C. W. Barnes Dies in Lyndon

LYNDON, Ky., April 2. — The funeral of Charles Wesley Barnes was held yesterday afternoon at the Lyndon Baptist Church, at 2:00 p. m., and burial was in the Valley of Rest Cemetery at LaGrange. He was a member and an active deacon in the Lyndon Baptist Church, and, despite his long illness, had been a faithful member and worker. He joined Lyndon Church in May, 1953, and was elected a deacon in September of that year. The entire church and community feel the loss of a Christian servant and brother whose life remains as an inspiration to all those who knew him.

In early life he was a merchant at LaGrange. Later he owned and operated a store in St. Matthews, and was one of the prime movers in the establishing and maintaining the St. Matthews Baptist Church. Late in life he disposed of that business and became interested in real estate and insurance. He founded the Barnes Insurance Agency in St. Matthews in 1939, and promoted that work until his retirement in 1949.

An ardent Baptist and civic leader, he was ever working for the betterment of his church and community, wherever he lived.

He was the father of one son, Pastor Maurice R. Barnes, now of Winter Park, Florida, but formerly pastor of churches in Kentucky; and three daughters: Mrs. C. C. (Sylvia) Kiser, whose husband is pastor at Melbourne, Florida; Mrs. W. P. (Aliene) Graves, Smithfield, Ky.; and Mrs. R. Glen (Tillie) Boles, Louisville, all of whom survive, as does his wife, Mrs. Lucy Long Barnes, Lyndon Lane, Lyndon, Ky.

Evangelist G. G. Lanter, Atlanta, Georgia, did the preaching in a recent revival with Fellowship Baptist Church near Lawrenceburg. R. E. Booker is pastor. There were 14 additions by baptism and five by letter. The church has the Recorder in the budget and a number of new subscriptions were sent in as a result of the revival. Pastor Booker recommends Brother Lanter very highly.

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The Waters Of Stillness

By CHAPLAIN W. W. HAMILTON,
Southern Baptist Hospital
New Orleans, Louisiana

Still waters are very different from the noisy and rushing streams, and they suggest quiet and meditation, and are not like that which brings danger and confusion and fear.

Paul tells us that we need to "study to be quiet." Our Lord maketh the storms to be calm and the waves to be still, and gives gladness and peace to those who are troubled in heart. Shallow waters are noisy, but still waters run deep, and in nature the coming of the light and the entering of the seasons and the wonders of gravity are silent.

The 23rd Psalm tells us that in God's pastures we are divinely protected, that leading us and directing our steps is the good and faithful Shepherd, that beside us is the protection against enemies seen and unseen, that sustaining and supplying us is the divine presence, that following and guarding us are goodness and mercy, and that ahead of us is the eternal dwelling place with God.

To live in the storm of worldly pleasure and the stress of self-seeking is to be dead while we live, and is to miss the stillness and the strength and the satisfaction of the peace of God, passing all understanding.

Ruskin said, "People are always expecting to get peace in heaven: but you know whatever peace they get there will be ready made." Fenelon exclaimed, "How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptations."

By the waters of stillness can be heard the still small voice whispering the needed and encouraging word. When some plan of ours has been temporarily marred, and we must wait in the sick room, we may there discover that something else is more valuable. Sir James Thornhill was furious when an assistant suddenly smeared with black paint his prized work inside the dome of St. Paul's in London. "Wait, sir, look around. You were inches from the edge of the scaffolding. Had I spoken you would have plunged to death!"

When Jesus would give to the disciples some deeper and richer experience and some further revelation of himself, he would say, "Come ye yourselves apart, and rest awhile." Maybe that is the reason he bids us come with him for a time to the hospital, to the sick bed, to the waters of stillness, that we may be better able to say, "Thou art

the Christ, the Son of the Living God." A dentist once asked Sir Wilfred Grenfell why Jesus Christ was called the "Word," saying that to him it was a rather curious term. His reply was, "I suppose as words are the medium of communication between us, the term is used in the Sacred Scriptures to demonstrate that he is the only medium between God and Man." "In the beginning was the Word, and the Word was with God, and the Word was God."

"Fairest Lord Jesus, ruler of all nature
O thou of God and man the Son,
Thee will I cherish, thee will I honor,
Thou my soul's glory, joy, and crown."

Death Takes Missions Candidate in April

RICHMOND, Va. — Mrs. John Bell Cheshire, Jr., 28, foreign mission volunteer who was to have been appointed at the May meeting of the Southern Baptist Foreign Mission Board, died in Pensacola, Fla., on Sunday afternoon, April 10, of a heart condition following surgery the day before. She died in the Baptist Hospital where her husband is chaplain.

Mrs. Cheshire, the former Barbara Horne, was a native of Melbourne. She attended Florida State University, Tallahassee, and received the A.B. degree from Stetson University, DeLand, and the M.R.E. degree from Carver School of Missions and Social Work, Louisville, Ky.

She spent one summer in Training Union work in Florida, another as summer worker under the Home Mission Board, and taught school in Crestview and Pensacola where she was a fourth grade teacher at the time of her death.

Mr. and Mrs. Cheshire were volunteers for Malaya and were among the large group of well-prepared young people who have made a full commitment to foreign missions during the past year. Mr. Elmer S. West, Jr., secretary for missionary personnel, said: "Mrs. Cheshire went to be with God at the time of fullest commitment to His world task."

The personnel department of the Foreign Mission Board had already received full life histories from Mr. and Mrs. Cheshire in which the couple told of God's guidance step by step to the hour of the final decision.

Mrs. Cheshire had written: "Our final indication of God's call to missions has been just a series of advents since com-

ing to Pensacola in July, 1953. When I became chairman of the Business Woman's Circle of the Woman's Missionary Society, I again subscribed to *Royal Service*, *Southern Baptist Home Missions*, and *The Commission*. My husband and I both read them thoroughly. We could not help but consider the possibility of going in answer to some of the needs which exist all over the world.

"John was impressed during a message by the late Dr. Everett Gill, Jr., in Crestview just before his death. We could find no rest. In search of an answer we went to Panama City for a missionary day service scheduled there. We felt that maybe we could find the answer by hearing and talking to Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board. We do feel God used this occasion to show us the path of maximum service. Dr. Cauthen led us to see the desperate need for more missionaries in Malaya. Our hearts responded; and we sincerely believe God has led us to seek appointment as Southern Baptist missionaries.

"The next day after talking with Dr. Cauthen in Panama City, we started to send a wire with this message: 'Let us give ourselves in answer to the need for help in Singapore as representatives of our Lord and Southern Baptists.'

"We did not send the telegram then, but we do send the message now, enlarging Singapore to include any place where God might lead."

Mrs. Cheshire leaves two children, Nancy, four, and John Thomas, two.

►Mrs. L. M. Bratcher, Southern Baptist missionary to South Brazil who is in the States on furlough, has moved from Austin, Texas, to Louisville, where her address is 11 Ridge Road. She is a native of Caneyville and makes her permanent American home in Louisville.

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Miss Draughon Joins Georgetown College's Administrative Staff

GEORGETOWN, April 12. — Miss Elizabeth Draughon has returned to Kentucky to join the administrative staff of Georgetown College. A native of North Carolina, Miss Draughon is well known to many Kentuckians, having served some years ago in the Lexington Avenue Baptist Church, Danville.

Miss Draughon comes to Georgetown from Gastonia, N.C., where she has served for three years as assistant to the pastor of the Loray Baptist Church. She was at one time assistant to the editor of the Baptist Record, Jackson, Mississippi.

Miss Draughon is a graduate of Wo-

SOUTHERN BAPTISTS— NEW YORK CITY

(By the Baptist Press)

If all Southern Baptists were to gather together in one place, it would take a city the size of New York City to accommodate them.

The Associated Press reported New York City with a current population of 8,050,000. Southern Baptists number 8,182,000.

man's College of the University of North Carolina, and also of the Carver School of Missions and Social Work, Louisville.



Miss Elizabeth Draughon

Missionary Moore Delights In Revival Opportunity In the Elkton Church

I am a missionary on furlough from Europe and would like to express my appreciation to Dr. A. J. Dickinson, of Elkton, and the people of his church for inviting me to be the evangelist in their recent revival. I mention it because it is so seldom that a foreign missionary gets the opportunity to preach in the usual way when he is in this country. He is expected only to tell about his work abroad.

If he branches out just a little bit into preaching, the people are (apt to be) disappointed. "The pastor can do that much better," they seem to infer; "stick to your last and give us some inspiring stories from the foreign field." This sort of remark comes second-hand, of course. The people would be too polite to say it to us directly. But that seems to be the feeling.

I do not criticize this. We should indeed report on our work, and we are happy to do it. But give us a chance occasionally to preach too. That is the main work we are called to—at home or abroad.—John Allen Moore, Visiting Professor of Missions, Carver School of Missions and Social Work, Louisville, Kentucky.

Hey, Guys and Gals! LET'S HAVE FUN

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(Enclose one dollar for registration fee. This dollar will be deducted from the camp fee when you get to camp.)

Girl?	APPLICATION	Boy?
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Address	Dollar enclosed	
(town)	(street)	
Parent	Phone	Pastor
Address		Christian?
Church?	R. A.?	G. A.?
Rank or Step?		I agree to keep camp rules.
		Camper's Signature
I approve my child attending camp		Parent's Signature

All Gifts Increased During April, 1955

NASHVILLE, Tenn. — (BP) — Gifts in designated offerings and through the Southern Baptist Cooperative Program were about \$128,000 greater last month than in April, 1954.

According to Porter Routh, executive secretary of the Executive Committee, total April receipts were \$1,581,041. This includes \$990,434 through the Cooperative Program and \$590,606 in designated gifts.

So far in 1955, income for Baptist work through these two types of gifts has been \$8,644,492. This is \$658,456 more than came in during a similar period in 1954 and \$1,365,000 more than during the first four months of 1953.

Kentucky contributed \$54,332, of which \$32,882 was through the Cooperative Program and \$21,449 in designated offerings.

(These figures represent only that por-

tion of Cooperative Program funds going to Southern Baptist Convention causes.)

Of the monthly distribution of funds, the Foreign Mission Board received the most money—\$378,247 via the Cooperative Program and \$188,665 from designated gifts.

The Home Mission Board's share for April included \$125,190 through the Cooperative Program and \$395,134 through designated funds. The large amount in designated funds is due to money collected in the special Annie Armstrong offering for home mission work.

Church Group Prays In Governor's Mansion

OKLAHOMA CITY, Okla. — (BP) — Oklahoma Governor Gary, a Baptist, engages in the activities of his local church.

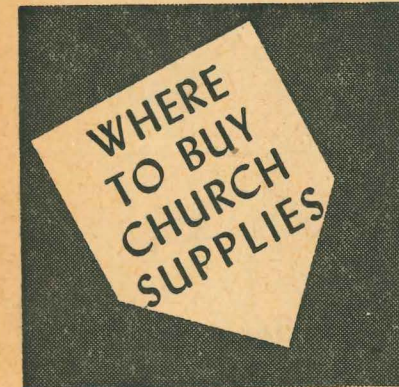
When Kelham Avenue Baptist Church,

where Governor and Mrs. Gary are members, asked for homes in which to hold revival prayer meetings, the Garys responded right away.

So, on a recent evening, a group from the church met in the music room at the Governor's Mansion here to pray for the services.

Comments Jack L. Gritz, editor of the *Oklahoma Baptist Mesenger*, "We are proud of our Baptist governor and his wife."

►Chester Williams, Jay Fugitt, Roger McGuire and N. H. Lanthorne were ordained as deacons by the Unity Baptist Church, Ashland, Ky., recently. The council was composed of C. B. Coots, moderator; E. M. Barbour, clerk; L. H. Tipton, questioner; Bert Blevins, A. D. Lester, Lewis Waggoner, C. W. Douglas, Curtis McComis, James McDavid, Joe Fuller, Paul Kirkmon, Dewey Jones, and Earl Neal. M. D. Morton was elected to give the charge to the deacons and Dewey Jones to give the charge to the church.



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