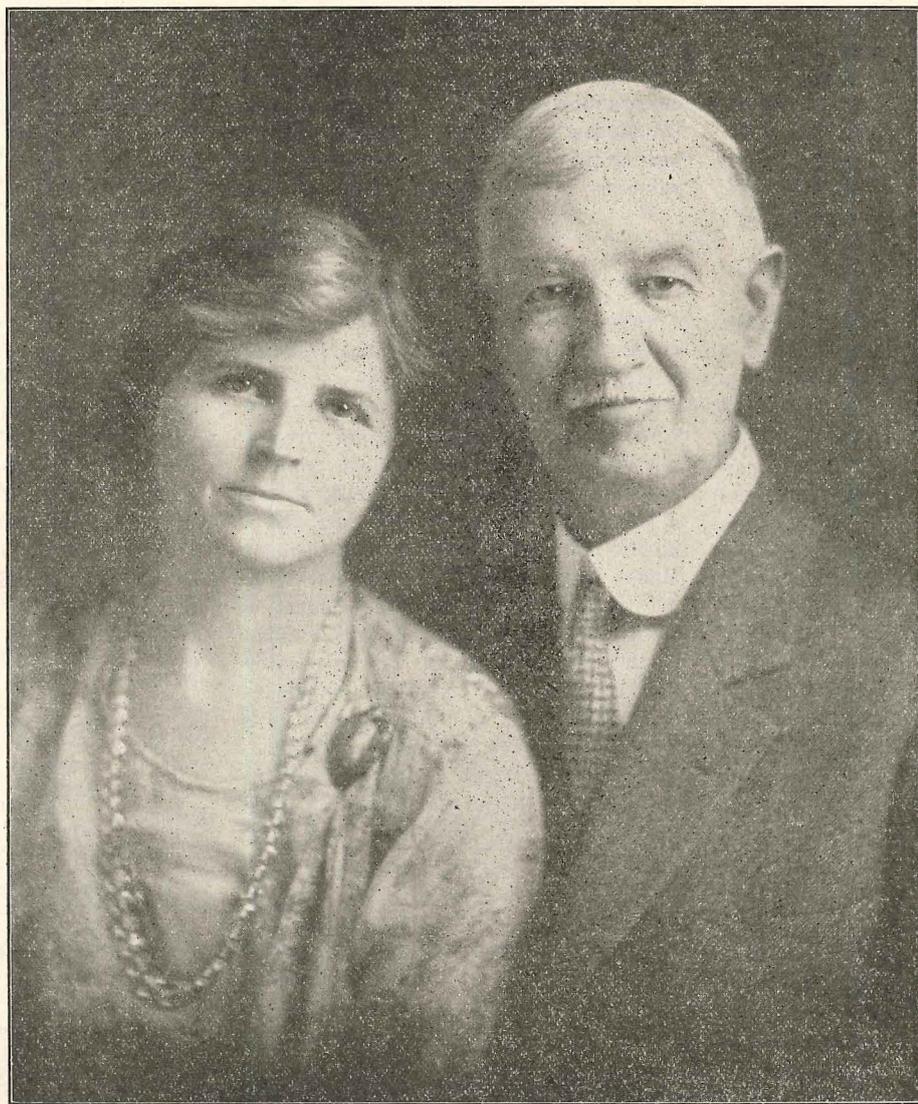


WESTERN RECORDER



PRESIDENT and MRS. JOHN R. SAMPEY

On Tuesday night, September 17, Dr. Sampey delivered his inaugural address as President of the Southern Baptist Theological Seminary, which is published in this issue, beginning on page eight.

Devotional and Religious Thought.

A YOUNG MAN SPEAKS

Too great the price as set by the young Jew,
 "Sell whatsoever thou hast and give unto the poor,
 Then come and follow Me." And yet,
 That look he gave me, can I e'er forget?
 He loved me, that I knew as gazing in my eyes
 He told me what I lack to gain the prize.
 Eternal life, my dear possessions; which to choose?
 I would have endless life, yet can I lose
 Those things that count as everything to me,
 And as a homeless beggar, such as he,
 Give up my youth and strength to serve mankind,
 That was His price, and that I would not pay;
 To lift the fallen, and to lead the blind?
 So empty, still unsatisfied, I turned away.
 —Dorothy Vreeland in World Call.

LIVING ON APPEARANCES

Some live on a mere appearance. Drummond writes of the African white ant: "One may never see the insect, possibly in the flesh, for it lives underground; but its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the doorpost totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger."

Many influences act on Christian character much as these secret pests act upon the beams of houses. Secret sins silently eat out the pith of the Christian life, and yet everything remains the same to the eye. The heart, core and fibre of the Christian character and life perished piecemeal, yet the hollow thing keeps up its old aspect and credit.

—W. L. Watkinson.

THE RIGHT TO BE HAPPY

Happiness does not merely happen. It is not that some people are lucky or others have the proper temperament. Happiness is not attained by much striving either. We pursue happiness too much and therefore never get it, for it is a by-product of goodness. It is heaven's gift to those that try most to do right. Seek first the kingdom and all these things shall be added unto you. Who are

the happy people you know; the rich, the proud, the satisfied, the powerful, that are padded with comforts and surfeited with success? That cow chewing her cud in the meadow is placid enough, a stoical beast, incapable of much anguish. But one who has the capacity for the finer qualities of joy must have facilities also for tragedies and sorrows. The Master of life says this: Happy are the poor in spirit; happy are they that mourn; happy are the hungry; happy are the meek; happy are the peacemakers; happy are the pure in heart; happy are the persecuted. If he was right, our great privilege is to pursue, not the phantom of happiness but the everlasting glory of virtue, justice, kindness, love. For true happiness follows, not precedes, character. Happiness is a kind of angel song in the heart, the echo and overtone of the melodies of the kingdom of God.

—Mark Wayne Williams.

SILENT PAUSES

Ruskin has said, "There is no music in a rest, but there is the making of music in it."

In our whole life-body the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and sudden pauses in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which goes up to the ear of the Creator. See Him beat the time with unvarying count, and catch up the next note as if no breaking place had come between.

Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed as the "rests." They are not to be omitted. If we look up, God Himself will beat the time for us. (Psalms 46:1, 10.) With the eye on Him, we shall strike the next note full and clear.

—A. T. Pierson.

THE TEST OF LOVE

Love always seeks to please. Its only aim is the truest happiness of the one who is loved. When we love our parents we delight to obey them, especially when we know that their requests are right and good. We seek to anticipate the desires of our loved ones and our keenest delight is to do their will. Christianity is a religion of love. Its source is in the love of God for men. Its basis is the love of men for Christ. Its expression is the love of men for one another. All its commandments are commandments of love. All the obedience it demands is the obedience of love. He who obeyed

Christ from any other motive would be less than Christian. How could Jesus teach otherwise than that all who loved him would keep his commandments, and how could he have failed to make obedience to himself the supreme test of love and discipleship? He told his disciples that they should be more than followers, they should be his friends—if they did the things which he commanded them. No one can be a true disciple of Jesus who does not love him and his law of righteousness. No one loves Christ and his law who does not obey him.

—J. Sherman Wallace.

GOD'S ARITHMETIC

I will tell you, brethren, we need to learn God's arithmetic. It is different from man's. We have got it right. God's arithmetic—I will tell it to you. This is God's addition: "Seek ye first the kingdom of God and his righteousness, and all these other things shall be added to you." That is God's addition. God's subtraction: "From him that hath not, shall be subtracted that which he seemeth to have." God's multiplication: "He that supplieth seed for the sower and bread for food shall multiply your seed for sowing, that you being enriched in everything may abound unto every good work." That is God's multiplication. God's division: what Jesus said to the disciples on the mountain side when the multitude was there, the loaves and fishes distributed, "Divide this among those of the multitude." That is God's arithmetic, and we need to learn it, as it seems to me.

—E. Y. Mullins.

The Bulgarians are said to have among their sayings the following proverb: "Who lives in sin is buried alive."

WESTERN RECORDER

Published Weekly by the
 BAPTIST STATE BOARD OF MISSIONS
 IN KENTUCKY

The purchasers of the Western Recorder,
 The Baptist World and the Mission
 Monthly.

205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the Post-office at Louisville, Ky.; acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.

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PRICE—Year in advance, \$2.00. Single copies, 5c.

RECEIPTS and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POSTOFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact postoffice address to which we are directing paper at time of writing must always be given.

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WESTERN RECORDER

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

VOL. 103

LOUISVILLE, KENTUCKY, SEPTEMBER 19, 1929

No. 38

Vital Fundamental Doctrines Further Considered.

CHAS. T. ALEXANDER, D.D., Guthrie, Oklahoma.

IN A PRECEDING article, we endeavored to set forth something of the fundamental relation of the doctrines of salvation to our constructive denominational life. We cannot emphasize too much the fact that the Gospel message to the lost world is primary and fundamental message of the kingdom.

It over-tops all other messages, and in its pre-eminence stands above all institutions and enterprises. That message is the soul of the Great Commission. It finds expression in two lines of service—missions and evangelism. And these two are really one and inseparable. Here is the cry of the Cross for a dying world. Everything else must be subordinated to this one appeal from on high. That is why Pentecost was given!

When we trifle with this heavenly message from our risen Lord by any sort of effort to subordinate it to or even to co-ordinate it with other things that are not primary Gospel ends but are only means to those primary ends, we violate the fundamental law of the Gospel life. When we do that the whole cause of the Gospel must suffer. When we attempt to make the Gospel itself serve merely as a means in the accomplishment of ulterior motives that center in a purpose largely of world service, we do disjoint the kingdom order, and we may well expect failure, and even the chastening rod. We cannot lord it over the heavenly call and escape serious consequences.

When we quit trying to make excuses that do not excuse and explanations that do not explain, and face openly and honestly the fact that we have shattered our great primary mission causes on fields sacredly committed to our care, both at home and abroad, and then, by a renewed consecration bring ourselves again to place first the kingdom's primary objectives, we may well expect a great awakening of our forces, from the large churches in the centers out to the small churches in the remote districts. It is the universal law concerning restoration to full fellowship with God that the departing one shall return to the place where the departure was made. Abraham left Bethel for Egypt, and never faced an altar of worship again until he returned to Bethel.

I do not mean to charge the Southern Baptist Convention with a departure into Egypt; but there is a task before us of restoration of fundamental things to their former place of recognition and importance. Let us never forget the dangers in a misguided ambitious zeal that would use the most sacred for selfish or for self-chosen purposes.

The reader will pardon this deviation from the main purpose of this article.

CONSIDERATION is given here to a vital and fundamental fact that needs to be recognized afresh in the thinking of all the organization super-structure of the denomination. The statement is so simple that it may sound childish to those who have not thought out the fulness of its meaning. It differentiates our Baptist "ecclesia" from all the hierarchal world. It is this: **The organic church of Christ, which can be only a local democratic body, is pre-eminently and fundamentally a Gospel Institution.**

***I**N THIS ARTICLE DR. ALEXANDER ADVOCATES A MORE EXEMPLARY REGARD FOR THE AUTONOMY OF LOCAL BAPTIST CHURCHES ESPECIALLY ON THE PART OF CONVENTIONS AND DENOMINATIONAL AGENCIES.*

This being true, certain other facts logically follow. As a gospel institution, the church is the product of the gospel, both as to its constituency and as to the laws of its existence and life. It follows that the laws of government and life for this church

are facts of discovery in the New Testament as the infallible revelation from God. They are never facts of human legislation or human invention. Then the only Head this church has or can have is the risen glorified Lord. Its ordinances must be gospel ordinances; and they, as a unit, must set forth the three-fold truth of the gospel, by which we are saved, i.e. the "death", the "burial", and the "resurrection" of Christ. See 1 Cor. 15:1-8.

It follows by the inherent nature of this church, as the local, concrete, organic expression of the kingdom, that it is shut up to the government of a local autonomy. It cannot unite or blend its organic life with anything else whatsoever. To do so would mean to surrender its own organic existence. As Dr. Gambrell used to remark, the church is complete and tucked in at both ends, so that nothing can be tied to it and nothing taken from it. The surrender of these local bodies, or churches to a larger territorial ecclesiastical body is an utter impossibility. A general "Church" organization cannot be effected in this world. Only the Lord Himself can do that, and even it will come only after the resurrection from the dead at the "general assembly" in Glory, of which each particular church here below is a type and a prophecy.

The trees of the forest cannot be united into one big tree by tying their tops together. Each one must maintain its own independence and life through its own individual effort. All may hum together as one, or burst forth in the breezes into a common song of the woodland. Their refreshing shade and their melody may blend into one common blessing and joy, but their fruits must belong to each one alone.

II

YOU ask for the meaning of all this. It is true: We have gotten too far away from the great fundamental law of the gospel life through a dangerous error in our interpretation of the Great Commission. Fundamentally the Great Commission is the one and only bond of spiritual union that can bind our great fellowship in Christ into one common co-operation. The fundamental doctrines in the message of the Cross (1 Cor. 1:18) are inherent in the Commission. They are eternal truths rooted in the Atonement, and shall endure unchanged through all time. They are primary, and must be supreme above all other interests of the kingdom. Truths that are eternal, or beyond the shifting conditions of time, cannot be co-ordinated with transitory things, however valuable and sacred such things may be. And what institutions have we, save the church itself, that do not belong to the category of transitory things?

In the inherent nature of the Commission, mere by-products of its message cannot take their place on the same level with the eternal truths of the Gospel. Within recent years, and under appeals that have been more emotional than thoughtful, Baptists have been developing an institutionalism that is

not in perfect accord with the divine order. We have attempted a revision of the Great Commission itself by artificially crowding in as fundamental its own by-products, with the view of compelling the churches to give the same emphasis and support to them that the Commission commands concerning giving the Gospel to all the world.

One result is we have heard much of schools, and hospitals, and orphanages, and even of Christian Civilization as a prospective hope and substitution for the pagan civilizations of this world. All these things are by-products and worthy fruits of the Gospel of the Grace of God. But in an effort to "budget" these and to establish them on a par with the message of Redemption, we have lost the breath of another world, and our fellowship has been shattered, and we find ourselves becoming servants of things in this life more than servants of things that belong to the life to come. We are acting very much as though we had ceased to believe profoundly in immortality, and had forgotten entirely the coming again of our Lord.

We have subordinated and even subsidized the great Gospel message that called us into being as Baptists, and still holds us as a fellowship, and we have done this for the sake of things that are temporal and belong to this world. We will yet have to back up and place again supreme emphasis on the things that are supreme. Then the institutional phase of the kingdom life can come into proper balance with the testimonial message of faith that called us into life and service for our risen Lord.

The sly and deceptive effect of the Cult of Modernism has already shown itself, even as an unconscious factor in our thinking. We may need to revise some things in our philosophy of human life and our scheme of Christian education, and start again. We must learn anew, it would seem, that the great truths of Christianity are testimonial first of all, and then that they become institutional as fruits of the faith and the life they have established. Our supreme objectives must be rooted in things that are eternal, and we should live the life of a people who have been raised from the dead. Why should we believe the meaning of our baptism?

III

THERE is another point of growing weakness in our denominational organism and life. It is a weakening or abuse of the principle of the New Testament democracy. That principle is as vital to all the organic structure of our common fellowship as the New Testament itself, because it is the New Testament principle of our polity, both local and denominational. The principle of which I speak is the principle of authority that must extend outward through all our cooperative fellowship, and permeate the whole denominational organism. It is the principle of delegated authority in a local autonomy versus the principle of inherent authority of hierarchal ecclesiastical government.

The two are as far apart as the poles. One means democracy that grows and governs itself from the local center outward and upward, and the other means a centralization of supreme ecclesiastical authority in an individual head, or a court of last resort of some kind. One is the principle of vicegerency in the earth that heads up in a Pope in its extreme expression. The other is the principle of absolute freedom and equality of all the fellowship, an actual brotherhood with responsibility alone to the risen head in heaven. Rome is at one end and our Baptist principle is at the other end, with all sorts of Protestant compromises and modifications between these two extremes. All church authority is either inherent or delegated.

Under a hierarchy, this principle of inherent authority can flow downward from the higher to the lower courts, and then further on down to a subordinated and even subjugated laity. This authority is inherent because it inheres in human courts and laws of human legislation. Its existence is arbitrary and its necessity is that of expediency, and it is rooted in time and is transitory. But what we believe to be the New Testament principle of mere delegated authority is not fluid, but static; and it must remain exactly where the one delegating has placed it.

A New Testament church, then, possesses only delegated

authority from our risen Lord, an authority that the church cannot re-delegate to any person or thing. Then a church can possess only executive responsibility, and cannot have an atom of legislative or judicial authority. It is thus shut up to one thing, and that is simple, trustful obedience to our Lord's will as already expressed in His Word. Hence we see that not an atom of church authority can ever get into one of our cooperative bodies. For an Association or Convention to become ecclesiastical would mean a departure from the Baptist faith. In such attempt such erring body would itself pass out of existence. It would amount to an act of organic and denominational suicide.

Another fact must be recognized. No church of a merely delegated authority may consistently join any other organization. Churches do not become the constituency of Associations or Conventions. They are independent, and exist without church authority. The church is an institution of divine establishment: The co-operative body is merely human, and exists only as a means and a method of co-operation. Each exists under its own governing laws; one is divine and the other merely human. One is a divine necessity; the other is a human expediency.

IV

ALL THIS means that a church is free to co-operate or not to co-operate with other churches through an Association or Convention. Its choice does not affect the validity of its ecclesiastical obedience. Co-operation, as Dr. Gambrell used to say, is a matter of expediency, efficiency, and common sense. Our Conventions, our Associations and our boards are all matters of method through which the sisterhood of churches may the better pour out their lives in a common devotion and service upon a common objective. Thus all energies of a group of independent churches may be concentrated upon certain definite and specific things. Measured by results, it is the most efficient method known among us.

Why am I arguing this matter at such length? I have a reason. All my Christian life has been spent denominationally in service through regular co-operative channels. I have no call to condemn or to defend any church or any man who chooses, in the exercise of his own right, to take another course than the one I have taken. I know churches, large and small, and also individuals of consecration and worth, who do not choose to co-operate through our regular denominational channels. I may not agree that their course is best, but I will contend to the last ditch for their freedom to choose their own way. Such churches and individuals as these are not so dangerous by far as the hierarchal spirit that would try to crush them, or to deny their rights of true Baptist freedom in choosing for themselves. A Baptist brotherhood that knows its democracy will tolerate for a time an over-officiousness that always becomes hierarchal in spirit; but eventually an exhausted patience will assert itself in a reaction that must be guarded from going too far in the opposite direction. We always will need, in a democracy, to hold our equipoise and to keep steady, and ever strive to hold the fellowship within the bounds of a mutual, voluntary co-operation in expression of a brotherhood that is real in its liberty, fraternity, and equality.

May I say it without seeming malice or reflection (for I claim to be clear from either) that right now we are up to the task of building again a great warm-hearted, confidential, trustworthy Baptist Brotherhood throughout the Southland? The shock of the World War and various distracting things in recent years have left us more or less scattered, and we need a heart touch with heart in the golden bonds of a true brotherly love. We do not hate each other, and we love each other now more than we realize.

V

WHEN we see the essential independency, equality, and common sisterhood of the churches, and awaken afresh to the governing laws in the New Testament democracy, we can better appreciate another over-towering principle which I once heard Dr. Gambrell discuss in his most unique wording. It is this: DENOMINATIONAL LEADERSHIP OF THE DENOMINATION BY THE DENOMINATION ITSELF.

After all, no other permanent leadership in a democracy is possible. A self-governing people must govern themselves. Any man whom we would rightly call a denominational leader, must be done who can hear the voice of our Lord in the common fellowship, and then follow for himself the leading of the Lord in the fellowship. Our greatest Baptist leaders have always been great followers along with their brethren. Not mere figure-heads without independence or spiritual initiative of their own, to be sure. But great brothers with the larger heart and the keener discernment in the calls of the kingdom. **THEIR GREATEST CHARACTERISTIC HAS ALWAYS BEEN HUMILITY AND AN UNSELFISH DEVOTION TO THE RIGHTS AND PRIVILEGES OF THE LESS CONSPICUOUS FOLLOWERS WITH THEM. THE MASSES FOLLOWED THEM BECAUSE THEY WERE BORN TO LEAD, AND WERE LEADERS EVEN WHEN THEY REALIZED IT NOT. THEY NEVER SOUGHT IT.**

I wonder if we are prepared for the statement which I now wish to make? Here it is: Something is out of joint in our denominationalism whenever pastors of the churches, as God's ordained leaders in the kingdom, cease to be in the foreground of leadership of the denomination.

Surely God-called pastors should be the greatest leaders of all over the flock to which the Lord has called them. That is the divine order (See Acts 20:17, 28). So long as the churches occupy their God-given supremacy in the organism of the kingdom, pastoral leadership must be supreme. All co-operative Baptist institutions are at last creatures of the churches and belong to the sphere of servants of the churches. Whenever the creators become subservient to their creatures among Baptists, then we are almost sure to see the burden of hierachal weights in a top-heavy denominationalism that cannot long endure.

Baptist churches, with a genius for independence, have also a genius for quietly slipping from beneath a top-heavy load when they fully decide it is not, after all, an essential part of their existence. When such unloading once begins, we would do well to look for the underlying cause. It is never hard to find.

The fact that the churches have made necessary a process of unloading in the Southern Baptist Convention is an indication that we have been overlooking the one great principle in our denominational life that Baptist denominational strength ever resides in and grows outward and upward from the local organic centers. Unless we grow in and from such centers we do not grow at all.

The inherency of our democracy demands that. Our strength and our recognized responsibility must reside where our independence dwells, and that is at home. The forces that govern the denomination reside at the same place. Unless the local centers flourish and grow, we can have no real denominational growth. A hierarchy may grow from the top downward, but not so with a democracy. While, with us, every co-operative body is independent of every other co-operative body, we need to recognize the fact that real independency diminishes as such bodies grow larger, from the Associations to State-wide bodies and then out to the one Convention over all.

VI

MAY I SAY in conclusion of this article that we have not made real use of our democracy in the solution of our most serious questions. Am I visionary when I declare that the use of a referendum might help us greatly in the awakening of interest in our problems among all the people? At the same time it would enable us to arrive at the real wish and will of all the people. Why not use these organic units of independency in our denominational life?

A submission of problems from the Southern Baptist Convention to our Associations through the various State Conventions and their Boards would demonstrate and find the actual voice of an aroused democracy. Let the voice of each State be determined by the majority voice of the Associations, each Association speaking as an organic unit back through their State Conventions. Thus far, denominational expressions have been feeble, and never expected to add weight anywhere, because the direct requests have never been made in a way that

would give the responsibility of final and authoritative decision. So far as the great problems before the Southern Baptist Convention are concerned, the democracy of the denomination at large has very seldom and very inadequately expressed itself, if indeed it has uttered its voice at all. And where a free people do not speak, they will inevitably soon lose interest and cease to act at all.

While this suggestion may seem revolutionary, is it not in fullest harmony with the genius and life of our denominational polity and fellowship? Over-lords and super-pastors cannot survive in a democracy like this; and our Secretaries and our Boards and the organic units in our democracy can all become operative and co-operative, and speak authoritatively and finally one time for themselves.

I suggest this as a possible solution for our problems of bewilderment and as a way out of the woods. If it is foolish really to seek the initiative and thought of those who serve near to the churches, then our democracy is itself foolish, and the masses of the common fellowship cannot be trusted.

Rev. A. B. Pierce, who has been studying at the Louisville Seminary, has been called to one of the Baptist churches in Birmingham, Ala.

Mrs. Etta Newman, Scottsville, Ky., sends us \$2.75 for a renewal for another year and one of our premium Bibles. She writes us that she has been taking the Western Recorder for nearly fifty years and cannot well do without it.

The Southport Church, in Indiana, has called Rev. R. H. Lindstrom, of Chicago, and will begin his work on the first of October. He is a brother of Pastor Walfred Lindstrom, of Pleasant Lake, Ind., a former superintendent of the Southeast District.

Miss Robbie Trent, who recently retired from the position she held with the Western Recorder for eight years to take service in the Editorial Department of the Baptist Sunday School Board at Nashville, with her father spent last week in Louisville visiting friends. Father and daughter have made them a home in their new city and are happy there, but have friends made for many years in Louisville and they will always be glad to greet them.

The First Baptist Church, Jeffersonville, Rev. C. M. Naylor, pastor, is proceeding with some building improvements. They plan a basement to the present building and a new Sunday-school plant, the total cost to be approximately \$25,000. Brother Naylor has been leading this church for six years, and with the completion next month of the new George Rogers Clark Memorial Bridge—or whatever name is decided upon for the new span uniting Second Street, Louisville, with lower Jeffersonville—the First Baptist Church in our neighboring city should be entering upon its most prosperous years. That Western part of the city will rapidly build up as soon as the new artery is opened. For more than a year the real estate men have been grabbing all of the farms they could get hold of, and sub-dividing them for building lots.

Secretary J. B. Rounds, of Oklahoma, has an excellent article in the Baptist Messenger on "Why is the Baptist Messenger What It Is?" Dr. Rounds soon finds himself up against the same stone wall which we reach in other States when we deal with that subject. He says the Messenger, which is admirably edited by Dr. E. C. Routh, has 6,000 subscribers. Then he says that counting one family to five Baptists there should be 22,000 subscribers. He estimates that the Messenger reaches 31,000 and that there are 112,000 Baptists in Oklahoma not reached by the paper. Then Dr. Rounds asks some more questions. The nub of them is, How Can the Thing Be Changed? We are glad our friend found it in his heart to close the fine article with an optimistic outlook. Here it is: "There is a way to interest the people in a denominational publicity project. Let us pray God to give us the vision of this something, that our people may subscribe for, read, and observe the Christly things for which such a paper stands." With such cordial support from Secretary Rounds we are disposed to believe the Messenger is in a good way toward making the arduous climb necessary to get into all of those other Baptist homes.

Unity in the Gospel.—L. E. MARTIN, Elkton, Ky.

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."—Phil 1:27.

A FEW days ago there came to my desk a small religious paper from which I clipped the following statement: "He who sells principle for popularity is bankrupt". I know not whose words these are, but I heartily affirm the truthfulness of the statement.

But what a sad truth it is! It is bad enough for any one to be financially bankrupt, but it is unspeakably sad for one to be morally and spiritually bankrupt. The principle of truth and righteousness is the one and only enduring treasure of man, and when that is gone, he is unutterably poor regardless of whatever else he may hold in his possession.

And what is said of the individual may also be said of a nation. That nation that sells the principle of righteousness and truth for power, for wealth, for glory, or for any other earthly possession or attainment, is bankrupt and on the road to certain destruction.

But there is another field in which this statement is even more sadly and seriously true: that of religion. The great principles of God are eternal and unchanging. They are not affected by time nor condition. The principles of God are not affected by man, but man is influenced and affected by the relation he bears to the principles. Whether individuals and nations possess these principles or not, is determined by man, but in this (the extent of the reign of these principles in the hearts and lives of men), only does man have to do.

THE New Testament is the law of Christianity. It is a book of principles. "The Bible", one has remarked, "contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are building, its histories are true, and its decisions are immutable—it should fill the memory, rule the heart, and guide the feet—it is given you in life, will be open at the Judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labour, and condemns all who trifle with its holy contents."

The gospel was committed unto "faithful men" to be preached and taught throughout the world. "The faith" is that body of doctrine given in the New Testament which centers in Jesus Christ and his work. The Gospel is clearly set forth. It is simply the body of Bible truth "once delivered to the saints," for which we are commanded to earnestly "contend". It is that body of doctrine, for contending for which and the preaching of which the apostles were imprisoned and persecuted and slain, for which thousands have dared to die. It is a set of teachings which must not be mixed with error, and for which we shall all be held accountable at the Judgment, as to how we taught it, preached it, and lived it. The sacrifice of its principles is a serious matter.

In preaching gospel truth without admixture with error, it is necessary that there be unity of interpretation, unity of spirit, and unity of purpose. This truth is voiced in the words of the Apostle Paul in his letter to the Philippians when he says, "Only let your conversation be as it becometh the gospel of Christ: that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

REV. L. E. MARTIN preached the following sermon at Elkton, Ky., on June 23, 1929. It was intended to present the reasons of Pastor Martin to the church and community as to why the church did not enter into a certain "union meeting" proposition pressed upon them. The sermon was later discussed before the Executive Committee of the Christian County Association. And that body urgently requested that it be published in the Western Recorder. Thereupon Rev. E. W. Coakley, of Hopkinsville, forwarded it to the Recorder with an explanation of the history and purpose of its preparation. Brother Martin presents truth that is both timely and worthy of the thoughtful study of many of our people at the present time.—Editorial Note.

The Gospel, itself, is a unit. It is one.

It is "the faith", not "a faith". There are many separate teachings, included in "the faith" or "the gospel". But they were all given by one Lord; they came from the same mind. When there are two faiths taught, one is not "the faith". When Jesus was about to go away, He promised the Holy Spirit, and He said of the Holy Spirit, that "He will guide you into all truth". He is the great interpreter, and He does not guide one into one interpretation and another into another, but if we will all follow Him we shall all come to the knowledge of the truth.

In Jude 3, we have these words, "Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints". And again, in Titus, 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In Hebrews 10:23: "Let us hold fast the profession of our faith without wavering (for He is faithful who has promised)". And these words of Paul to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and His kingdom; Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

Such Scriptures could be multiplied, but these are enough to convince us that "the gospel" is something which must be closely guarded, and that in the faithful interpretation of it, there must be unity of thought. Certainly we can see that the Gospel is a unit; that it is one; that there is "one faith."

II

UNITY in behalf and teaching is indispensable in the propagation of truth.

This is true with regard to any truth. Truth is one. It may have many angles, and may be approached from many directions, yet, truth is one, and all else is false. A truth may be stated in many ways, yet the truth, itself, is the same. So in the spreading of any truth, it is necessary that people understand it alike, and teach it alike, or else there will be error taught instead of truth. So there must be unity in belief and teaching in the propagation of any truth.

If we are to be true to God and His word, we must all agree, for instance, upon the subject of sin, and human depravity. The Bible has only one teaching upon the subject. If the Bible teaches that all have sinned and come short of the glory of God, then if we are to preach the truth, and if we are all to be true to the Word of God, we must be agreed upon this subject. There must be unity of belief on this subject. I may have a friend who is ever so kind to me, and whose personal friendship I prize very highly. But if this friend of mine and I are at variance on the interpretation of the Scriptures,

(Continued on Page 24.)

FELLOWSHIP TIDINGS

Evangelist T. C. Crume will assist A. K. Wright in a Revival Meeting at the Baptist Tabernacle, Louisville, Ky., beginning October 6th.

Pastor E. C. Stevens, of the Clifton Church, Louisville, is in a meeting now with Pastor B. H. Hillard, at the First Church, Monticello, Ky.

Rev. Donald P. DeHart, native of Ashland, Ky., but more recently of Russellville and Louisville, has been called to a church at West Liberty, Ky., in Enterprise Association.

Brother A. G. Turk, of P. O. Box 901, Alexandria, La., has decided to go into the evangelistic field as a Gospel singer. He has had about ten years of experience as singer and educational director.

Pastor T. N. Tombes, of the First Church, Eaton, Maryland, writes us that his people there are completing a much-needed addition to the church there which will mean much to the looks as well as the efficiency of their church.

Brother Everts English in August conducted an eleven-day meeting with Pastor H. J. Blackburn at the English Church. Brother D. F. Shacklett will assist Pastor Blackburn in a meeting the latter part of this month in one of his other churches.

Rev. O. P. Maddox, graduate of Bethel College, and now for many years a missionary in Bello Horizonte, Brazil, is now in Louisville attending the Southern Baptist Theological Seminary during the present year. His Louisville address is 2901 Meadow Lawn Avenue, Louisville, Ky.

We want to express thanks to brethren who are sending in reports of the meeting of district associations in Kentucky. Following our request, we are receiving many reports. We carry a large number this week. Those in hand which did not appear this week will be published next week. We wish very much we might have a report in the Western Recorder of every association meeting in Kentucky.

Pastor L. C. Ray, of the Franklin Street Church, Louisville, is back from his vacation. That is, it was partially vacation. For two weeks he was in a revival in his former pastorate at Locust Grove Church. Then he went down among old friends and relatives at Mammoth Cave. There he ate fried chicken and hunted, and looked after the official side of his holy calling. Brother Ray is back home now with a healthy tan on his skin and with the song which he carries in his heart better in tune.

Our good friend Dr. M. P. Hunt had a great trip back to his home county in Missouri this summer. Elsewhere will be found an account written by him in the Word and Way about a meeting he had. The fact is they seem to have greeted Dr. Hunt throughout his old section as an elder brother or a spiritual father. He greatly enjoyed his rest—which was no rest in the ordinary sense, for he was busy preaching Christ throughout the week. Speaking of that, whoever saw Dr. M. P. Hunt idle? His doctors and nurses some months ago had much difficulty keeping him in bed long enough to operate on him.

The Diamond Jubilee of the Portland Avenue Baptist Church, Louisville, will be celebrated during the week of September 22nd to 29th inclusively. Members, former members and friends are cordially invited. On Sunday morning, the 22nd, Dr. J. Phillip Jenkins will conduct the worship, and that evening the pastor, Rev. J. W. Pearce will preach a sermon. Monday is Church History night. The subject "Glimpses From the Past" will be discussed by Sunday-school Superintendent G. Earle Rohde, and that will be followed by an address by Pastor E. L. Averitt, of the Shawnee Church. Tuesday night will be Sunday-school night, at which time Mr. J. D. Gibbs, now of the Highland Church, but many years ago Superintendent and Deacon of this church, will discuss "Reminiscences," and Dr. G. S. Dobbins will make an address. Wednesday night

will be an old-fashioned prayer meeting, and Thursday will be B. Y. P. U. night, at which time Miss Ruth Sampson and Mr. J. J. Bowman will make talks. Friday will be Woman's Missionary night, and Dr. W. O. Carver will be the principle speaker. Sunday the 29th will be reconsecration day at which time the pastor will speak at both services. Special music has been arranged for each night by the choir, the Louisville City B. Y. P. U. Orchestra, and there will be solos by Miss Waldine Bufkin, Mrs. J. W. Pearce and Mrs. Raymond L. Morris.

Writing from Warsaw Ky., in renewing her subscription to the Western Recorder, Mrs. Mattie E. Morris says in part: "I am moving about, my last address having been St. Joseph, Mo., but I cannot do without the Western Recorder, and do not wish to miss a single copy. I consider it the best Baptist paper published, and surely we Kentucky Baptists are fortunate in having an Editor who stands for Baptists and Bible teaching." The Editor would not consider it proper to quote such utterances from friends of the paper was the service of the paper and of himself a private matter. It is not a private matter. This elect woman bears her testimony that the Recorder service has been rendered with faithfulness to those great ends to which a Baptist paper should be published. We solicit the prayers of our people, and in the providence of God the witness of the paper may always be characterized with this faithfulness.

Miss Gladys Smith, of Brookhaven, Miss., and Mr. Bela Udvarnoki, of Budapest, Hungary, and now a student at the Louisville Seminary, were united in marriage on Sunday afternoon, September 8th. The ceremony was performed by Rev. J. A. Taylor, of Brookhaven, Miss., who is the father of Bro. James Davidson Taylor, also a student in the Seminary. The bride and groom will remain in Brookhaven at the home of the former's parents until Thursday of this week, at which time they will move to Louisville where they will reside at Luther Rice Hall at "The Beeches." Mrs. Udvarnoki graduated from the Baptist W. M. U. Training School one year ago and spent last year teaching at the Hazard Baptist Institute, Hazard, Ky. Mr. Udvarnoki is well-known in Louisville as the director of the Seminary Male Chorus. He came to this country four years ago to enter the Louisville, Seminary, and will remain here for another year to complete his doctorate, at which time the Hungarian-American "hook-up" expects to go to Budapest. Mr. Udvarnoki's father was for many years pastor of the First Baptist Church in Budapest, and is now president of the Baptist Theological Seminary there. We congratulate both bride and groom and extend to them our wishes for a useful life of service in our European Baptist denominational work.

Rev. Alferdo Celso Muller, of 3010 Hermany Court, Louisville, Ky., who came here from Hermosillo, Mexico, to attend the Southern Baptist Theological Seminary, has a sister in Mexico who is desirous of translating some of our American prohibition songs into the Spanish language to be compiled into a book with which to fight the forces of John Barleycorn in the land of our Southermost neighbor. Uncle Sam realized the value of a singing army, so during the war he employed men to teach the vast hordes of soldiers how to sing. The Christian forces of America used effectively prohibition songs to rid this country of the licensed saloon. Brother Muller asks us to request people who have either songbooks or sheet music containing songs which fight the liquor traffic who will be glad to contribute them toward the cause of the fighting of liquor in Mexico to kindly send them to him at the above address, and he in turn will forward them on to his sister in Mexico. Readers who have old song books containing prohibition songs will render a great cause to give them to Miss Muller. By the way, Brother Muller is one of our most promising foreign students. He graduated from Union University before coming to the Seminary. Mrs. Muller is a native of France, and the daughter of a Baptist preacher there. Dr. M. E. Dodd, finding her and a destitute orphan in France, brought them to his Alma Mater, Union University, to pursue their education and provided for their tuition and other expenses. It was there that Mr. and Mrs. Muller met.

The Future of the Seminary in the Light of Its Past.

INAUGURAL ADDRESS OF DR. JOHN R. SAMPEY, D.D., LL.D., ON ASSUMING THE PRESIDENCY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, TUESDAY, SEPTEMBER 17, 1929.

THE Southern Baptist Theological Seminary is seventy years old. During this period the Seminary has had twenty-six professors, four of whom held the office of president. We are assembled this evening to witness the joint inauguration of the twenty-seventh professor and the fifth president. It is a fitting time to take stock of the ideals of the institution as these have been formulated by the founders and their successors, and to renew our allegiance to these ideals in the future development of the Seminary.

On July 30, 1856, James P. Boyce, who was just completing his first session as professor of theology in Furman University, Greenville, S. C., delivered an epoch-making inaugural address on "Three Changes in Theological Institutions". What were the three changes proposed by this young teacher not yet thirty years of age? His great colleague, John A. Broadus, gives the following summary of the changes advocated in this remarkable address:

- (1) A Baptist theological school ought not merely to receive college graduates, but men with less of general education, even men having only what is called a common English education, offering to every man such opportunities of theological study as he is prepared for and desires.
- (2) Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses, so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship.
- (3) There should be prepared an Abstract of Principles or careful statement of theological belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning.

The three changes advocated by Professor Boyce were all embodied in The Southern Baptist Theological Seminary, which was founded in 1859 and located in Greenville, S. C., where it remained until its removal to Louisville in the summer of 1877.

WAS it not providential that a young man of aristocratic birth made the revolutionary proposal to admit to all the privileges and advantages of the best theological institutions young ministers of limited education? The son of the richest man in South Carolina and the successful pupil of some of the best teachers in university and theological seminary, James P. Boyce pleaded the cause of educational democracy for the ministry of his beloved denomination. For seventy years the Southern Seminary has welcomed students of all grades of academic preparation.

Men of limited schooling have sat in the same English Bible classes with college and university graduates, and by hard work some of them have made better grades on examination than the average college graduate. The standard has not been lowered for the benefit of the poorly prepared student, but he is permitted to get the best that the teacher has, and to enjoy full membership in the class. Before 1859 not one of the twelve Apostles could have secured admittance as a regular student in any of the standard theological seminaries in our country. Our Lord gave much of His time to the training of twelve men of limited education, and changed the face of the

*WILL the men who teach in spacious halls on a campus of surpassing beauty live as close to the Christ of the basin and the towel as did the four young men who taught in a little shack in Greenville during the trials of the Reconstruction period in the South? Will students who wear dinner suits and ride in their private cars be as much like the one who was meek and lowly in heart as were the young men who came to Greenville in Confederate jeans, some of them carrying on their faces the marks of wounds received in battle? God grant that it may be so!—
From President Sampey's Address.*

world through their labors. If Saul of Tarsus and Nicodemus had been available, who can doubt that Jesus would have given each of them a place in his theological seminary?

The absence of a curriculum in our Seminary and the independence of the different schools in the course of instruction made it possible for each student to take as many separate classes as he was prepared to profit by, and in any order he might choose. The students were not grouped into Juniors, Middlers and Seniors. The elective method pur-

sued at the University of Virginia was introduced by John A. Broadus in the original plan of instruction of the Seminary. For many years a separate diploma was given on graduation from each of the eight schools into which the course of study was then divided. The diploma as Full Graduate was given when the student had been graduated in all of the eight separate schools, and no student could make up any deficiency in a given school by attaining a high average in some other school. He must do the work of each department satisfactorily before he could apply for the full diploma. In our Seminary it has never been a dishonor to fail on examination, if the student has done his best.

Cheating on examination has always led to exclusion from the student body as soon as detected. Standards of scholarship are high, and it is an honor to pass. For about forty years there were intermediate and final examinations in each class, each examination lasting from 8:00 A. M. to 6:00 P. M., or as long as one wished. Happily for the students of recent years and the present, the Faculty have divided the work into four quarters and require at the close of each quarter an examination lasting only two hours in each subject. Brief written tests are given in most departments every month, and in this way the teacher can learn whether his students are making satisfactory progress. Let us hope that the high standards for graduation set up by the founders of our institution may never be lowered by their successors to the end of time.

II

THE dream of Dr. Boyce that the Southern Seminary would become an institution in which ambitious students could pursue graduate studies in an atmosphere favorable to evangelical faith has already come true. From the second year of the Seminary's life until the present special advanced classes in different departments have been offered to ambitious students. In 1892, during the presidency of Dr. Broadus, the Board of Trustees decided to offer courses leading to the degree of Th.D. In the spring of 1894 four men were graduated with this new degree. This was long before the Divinity School of Harvard and other institutions offered this degree. In the past thirty-five years more than two hundred men have received our Th.D.

The requirements for the Th.D. degree were gradually raised until they were equivalent to the Ph.D. from the universities. In May, 1928, the Board of Trustees, upon the recommendation of the Faculty, decided to offer Ph.D. instead of Th.D. Many of the men applying for the doctorate desired to teach in college or theological seminaries in the home land and in foreign fields, and for this purpose Ph.D. as a more widely awarded and recognized degree was considered preferable. Moreover, some leading Southern Baptist educators had requested the change in order that they might secure men trained in our institution as teachers of the Bible, Christian

Sociology, Religious Education and related subjects. The colleges obtain higher rating if they have teachers with Ph.D. It goes without saying that we must maintain a standard for this degree so high that any fair-minded man must recognize it as equal to the Ph.D from the leading universities.

During the session of 1928-9 there were one hundred and nine men pursuing graduate studies in our institution, the majority of whom hoped to win their Ph. D., though some merely wished to do advanced work in certain favorite fields of research. The stiffening of the requirements in connection with the change in 1928 from Th.D., to Ph. D. seems to have had no deterrent effect on the enrollment in the Graduate Department. Ambitious students are ready to accept any reasonable challenge to high endeavor.

III

DR. BOYCE was wise enough to call the statement to be signed by all the professors in the Seminary an "Abstract of Principles". It was not to be a creed binding teachers to all the minutiae of theological opinion about which men may differ and yet remain equally loyal to the Lord Jesus and the Bible. Every professor in the Southern Baptist Theological Seminary engages "to teach in accordance with, and not contrary to," this Abstract of Principles. A departure from these principles on his part is considered ground for his resignation or removal by the Trustees. The first draft of this important statement of doctrine was drawn by Dr. Basil Manly, Jr., one of the four original professors in the Seminary. The incorporation of this Abstract of Principles in the fundamental law of the Seminary guarantees the orthodoxy of the professors in our Seminary.

When Dr. Crawford H. Toy began to teach views concerning the Old Testament which he had from Kuenen and Wellhausen, the question of the enforcement of this provision in the fundamental law of the Seminary was put to a severe test. Doctors Boyce and Broadus loved Dr. Toy very warmly, and were proud of his attainments as a scholar; but when they ascertained the extent to which he had accepted and was teaching the radical criticism of the rationalistic school, they did not hesitate to advise him to put his resignation in the hands of the Board of Trustees. At first Dr. Toy was persuaded that his views were correct and they could do not harm to evangelical faith.

The Board accepted his resignation with practical unanimity, and this gifted scholar left the Seminary and later in life became a Unitarian. His loss to evangelical scholarship was a source of keen regret to his former teachers in the Seminary. This provision of the fundamental law of our Seminary safeguarding the orthodoxy of its Faculty has been sacredly observed, and yet no professor since the resignation of Dr. Toy has seemed to feel any loss of his liberty in research and in teaching. While there have always been minor differences in doctrines among the professors, on the great fundamentals of the evangelical faith they have always been of one soul.

The students of the Seminary are absolutely free to construct their own theological system. Naturally the teachers try to guide all who study in our halls to think right thoughts and come to evangelical conclusions, but there is no compulsion, and so long as a student behaves as a Christian gentleman he is free to pursue his studies and obtain his degree. The question has been raised as to the Ph.D., whether a thesis setting forth conclusions in conflict with orthodoxy would be accepted, even though the thesis should give proof of diligent research and vigorous thinking. This question was answered while Broadus was president of the Seminary when he advocated the acceptance of a thesis in which a view of the atonement quite different from that commonly held among Baptists was ably set forth by an applicant for Th.D. He urged that the thesis should be judged by academic standards alone, and that acceptance of a thesis should not be construed as acceptance of its critical or philosophical conclusions by the Faculty of the Seminary. "Free Research and Firm Faith", a slogan put forth by Dr. Basil Manly forty years ago, is worthy of a permanent place in the life of our institution.

The Southern Baptist Theological Seminary was a pioneer in the introduction of the study of the Bible in English.

From its origin to the present time the English Bible classes have been the largest classes in the institution. The movement has spread to most of the theological schools. Seventy years ago it was an innovation. It was assumed that interpretation could not be scholarly if pursued with the English Bible as the textbook, and so teachers insisted that their students should study Old Testament history and poetry and prophecy with the Hebrew Scriptures in hand, although the medium through which they were looking was far from transparent.

IV

IN like manner the New Testament was studied with the Greek in hand. This method introduced the student to very limited sections of the Bible, so that few ever got any connected view of the sweep of the Bible history or any adequate knowledge of the great poetical and prophetic books of the Old Testament. Nor was there time to master the teaching of our Lord and the Apostles in the Greek text. Many forms of Bible study can be pursued to best advantage with the English Bible as the textbook. By this method the ambitious men who elect Hebrew and Greek can devote more time to the thorough mastery of the principles of these languages and thus lay a foundation for a higher type of exegesis. The method introduced by the founders of the Southern Seminary leads to a richer knowledge of Biblical history and literature on the part of the entire student body and prepares those who elect Hebrew and Greek for a more scholarly exegesis. In our institution the English Bible classes have always been in the hand of professors at home in Hebrew and Greek and who have drawn upon all their advanced studies in interpreting the English Bible.

Visitors to the class rooms of the Seminary cannot fail to observe that every lecture throughout the day begins with prayer, either by the professor or by some student whom he asks to lead. For seventy years the work of our school has been bound together by this circle of prayer. Students who were tempted to reject some of Dr. Boyce's teachings as to election or predestination would follow with warm approval and personal edification the prayers which he offered at the beginning of the lesson period. How real and how near God seemed as Dr. Broadus led the class to the throne of grace!

The founders of the Seminary were men of prayer. They believed that the Heavenly Father hears and answers the petitions of his children. The Seminary was founded in prayer, and when its life was despaired of, they betook themselves to united prayer for its preservation, and entered into a solemn compact to adventure their own lives on its behalf. In every crisis in the life of the Seminary its founders and their successors have gone to their knees before the loving God, and he has always heard their pleas and moved his people to come to its relief.

Doctor Mullins had a dream of a beautiful and commodious chapel as the crowning unit in the group of buildings which adorn our campus. Standing as it will in the midst of these buildings, it will be easy of access from lecture room and office, from the Library and the dormitories; and the lovely chimes already guaranteed by the gift of a friend will summon both teachers and pupils to assemble in the midst of the morning's work for a season of worship. Will not all who hear me this evening and all who may read these words join in prayer to the God of our fathers that he may put it into the heart of some generous servant or servants of his to erect this house of worship in the near future. It is more important that young men entering the ministry should learn to pray than that they should learn to preach and to preside over the business of a modern church, immensely important as these things are. If the Seminary is to achieve all that its founders hoped for, prayer must remain central in its life to the end of the road.

V

THE founders of the Seminary resolved to make it missionary to the core. They set apart one day in each month for the consideration of the claims of the unsaved in all parts of the world. This day has always been known as Missionary

(Continued on Page 28.)

In My Old Kentucky Home.

W. D. POWELL, Field Secretary of the Foreign Mission Board.

I HAVE come to spend some weeks in Kentucky. I came a week ago. The week before I was in Mississippi with Dr. H. M. Harris. The church at Duck Hill was behind in their gifts to Missions. I spoke twelve times in six days. There were twenty-five additions, sixteen were baptized and enthusiasm for world-wide Missions was increased.

As the meeting closed I was called to the funeral of my good friend, Mrs. J. A. Lee. It was a source of deep regret that I could not go. She was a devout Christian, a sincere friend and an ardent supporter of foreign missions. She was given to hospitality. She was Christ-like in her life. Her neighbors all loved her and during her long illness, they were untiring in their ministrations. She was an ideal wife and mother.

I have an engagement to dedicate my 717th church, the last Sunday in this month.

At the earnest solicitation of pastor and people I went to the Coliseum Place Church in New Orleans and preached a week and raised \$8,500 to meet their indebtedness. It was no easy task, but the mission appeal will float any worthy cause. Dr. R. P. Mahon, while acting pastor, had wisely induced the church to renovate this historic building and purchase some adjacent lots and secure additional Sunday-school facilities. The present pastor has completed the work.

They have all the problems of a down-town church. Some of the salt of the earth hold membership in this church.

The Bible Institute is doing a great work under the leadership of Dr. Hamilton and his able faculty. The Baptist Hospital is having good success.

The Coliseum Church was anxious to raise \$1,500 that will be due next October, but we did not get it. With the help of my Lord and the co-operation of the members I can raise what a church already owes—not in this case what is due later.

Next I went to Tonhawa, Okla. The oldest bank in town closed its doors the morning I reached the city. The brethren were sure that nothing could be done. We raised \$1,500 in cash and several thousand dollars in good notes and I left pastor and people radiant and enthusiastic.

The deepening of the spiritual life of our churches will solve all of our financial difficulties.

I am having a joyous time with Dr. J. W. Porter in Lexington. We are laboring in a revival meeting there.

Mayfield Baptists Enter New Building

FROM the first Baptist Church of Mayfield we have received a program of their opening service in their new building which occurred on the last Sunday in August. The pastor, Dr. W. H. Horton, preached at the morning service, and Dr. W. M. Wood, of Murfreesboro, Tenn., a former pastor occupied the pulpit that evening. On the front cover is a picture of the new edifice, and on the first inside page are pictures of the pastor, Dr. W. H. Horton, and the Assistant Pastor, Rev. T. W. Spicer.

The construction of the new building was under the direction of the building committee, composed of members of the First Church, Mayfield, namely, R. F. Pryor, Chairman; J. W. McDonald, Secretary; R. O. Wilford, R. O. Thorpe, E. O. Tripp, B. N. Belote, and M. L. Holleman.

Judge J. E. Warren and Ira M. Nelson were chairman and assistant chairman, respectively, of the finance committee. Besides pictures of these the program contains the likeness of W. H. Albritton, Chairman of the Board of Deacons; Leslie Chapman, church treasurer and E. E. Green, chairman of the organ committee.

The Mayfield Church is one of the largest churches in the entire State of Kentucky. It has among its membership nearly two thousand people, and is showing splendid progress under the leadership of its present pastor. The church was organized in 1844 with fourteen members. This building is the third one

to be used by them. The first house of worship was constructed in 1858 and was used for nine years when it was destroyed by fire in 1867. That same year the second building was erected which served the congregation until this—the third—structure was built.

The following is a list of the pastors which have served the church up to the present time: Henry Richardson, J. P. Edwards, C. W. Miller, J. H. Harrington, T. H. Garrott, D. B. Ray, H. B. Puryear, Willis White, E. W. Benson, Elder Norton, T. H. Pettit, J. J. Lane, A. C. Caperton, F. L. Dupont, H. C. Roberts, W. D. Nowlfn, W. M. Wood, J. W. Gillon, Arthur Fox and W. H. Horton.

In connection with the opening of the new church they are also entering upon a revival.

Liberty Association.

THE Liberty Association met in its 90th annual session August 8-9, with the historic Shady Grove Church. The officers of the association were unanimously re-elected. Rev. Fred T. Moffatt, of Horse Cave, Moderator, Rev. T. F. Grider clerk, and Mr. W. T. Smith, treasurer.

The associational sermon was preached by the Rev. R. P. Merritt of Munfordville. He brought a soul-stirring message on the subject of "Truth and Love".

Reports on all phases of the Co-operative Program were given and discussed with much interest and enthusiasm.

The following visiting brethren brought tidings from their respective fields of endeavor: Dr. M. M. McFarland, representing the State Mission Board; Rev. J. E. Darter, of the Glendale church, representing the Kentucky Children's Home; and Dean O. B. Mosley, representing the Campbellsville College.

The Moderator led the association for thirty minutes in an old-fashioned prayer, praise, and testimony meeting. It was indeed refreshing and glorious to hear dozens of men and women testify to answered prayer and to the saving and keeping power of the Lord Jesus Christ.

Eternity will only reveal the results of this never to be forgotten mountain top experience. I feel confident that our Baptist people at large are longing for an opportunity to tell of the "hope that is within them". We are prone to pursue a stereotype program to the exclusion of the essential deepening of the spiritual life of our people.

It was estimated that a number exceeding twelve hundred were present at each of the two days' session. The flame of evangelistic zeal, together with a passion for the lost in heathen lands, seemed to grip and stir the hearts of all the messengers.

The meeting of the association was brought to a close with the singing of "Praise God from whom all blessings flow". We are looking forward in prayer to the accomplishment of many definite things for the Kingdom of God in this another associational year.

Horse Cave, Ky.

FRED T. MOFFATT, Moderator.

Investment.

THE gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave foreign missions 5,000,000 pounds on the condition that it was all spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table rather than that men should perish for want of the knowledge of Christ." Remembering the Lord's definite statement (Mark 10:30) that the recompense for every such investment is a hundred times the capital, or 10,000 percent, his requital will be one of the wonders of the coming age; and it is extraordinary how wealthy Christians can overlook such an investment. A little more faith in the literal truth of our Lord's words would work revolution. "When the Puritans made their fortunes," Lowell remarks, "they lost their religion."—The Dawn.

EDITORIAL

State Missions.

STATE MISSIONS is one of the three divisions into which Baptists divide the liberality of their organized effort for obeying the worldwide Commission of our Lord.

State Missions expresses co-operatively the concern of Baptists within a given State to bring the knowledge of Christ to the spiritually neglected and destitute in that territory.

Home Missions is the united effort of the churches in all the States of the denomination-wide fellowship to take care of the spiritual destitution of the homeland. In some of its activities Home Missions approaches from its own proper angle the same tasks for which State Missions is responsible—co-operating, or where the task is denomination-wide in its major aspects and the local body too weak, taking it over. By common consent we look upon Negroes, Indians, and Foreigners as by preference a Home Mission field.

Foreign Missions is the effort in which Baptists in all the States co-operate to spread the knowledge of Christ in other lands of spiritual destitution—among pagan or papal peoples of whatever nation. It is the great Christly outreach of obedient disciples of the Lord to preach the Gospel to every creature. Great in its own appeal and in the magnitude of the service to be rendered, it is yet in basal spirit one with all the service performed to spread the knowledge of Christ in our own land.

THE tasks of State Missions are nearly always inconspicuous. Nothing spectacular in its service, no clanging even of ecclesiastical cymbals attend the work of the State Missionary. As to that, no more do these tokens attend the actual work of the Foreign Missionary or the Home Missionary. All actual mission work at the last is humble in spirit and practically always in its environmental setting. The kingdom of heaven cometh not by observation. It is a fact that we applaud our Judsons and Graves and Buckners and Holts, if at all, long after they actually wrought their sacrificial tasks of love, so often beset by suffering and great discouragement, witnessing that salvation is of the Lord and that Jesus Christ is the sinner's only availing friend.

It seems worthwhile especially to remind ourselves that the work of State Missions is never done in conspicuous places, or in places upon which even the eyes of the elect seem ordinarily to be centered. When the time arrives of the exhibition of outstanding material tokens of spiritual achievement, the humble missionary has long passed on to "remoter" tasks. Others now enter into his labors and reap an impressive harvest where often he has sowed amid tears and discouragement. Thus it comes about that, close to us as is the work of the State Missionary geographically, and close as it is to many of us in the classes of people for whom the service is rendered, we often seem to be looking for evidences of the work without seeing them. We have just been talking to our Kentucky Secretary. We will not try to recall the list of the churches in Louisville that were in their beginning days, whether as mission stations or as weak churches just beginning to toddle along, strengthened and nurtured in their efforts by the support of the State Mission Board of Kentucky Baptists.

But we are going to venture an assertion of our own, based upon the long list of Louisville churches he named, that more than fifty percent of the Baptist churches in Louisville—an unusually virile and devoted group of churches they are—were helped in their early days by the blessed work of State Missions. The same ratio would doubtless hold among the far larger number of churches in the country and in other cities.

II

IF IT is helpful to set down results in figures and dollars—we confess to increasing doubts as to whether it usually is in spiritual things—we venture the opinion that the statistician would find that one-half of the perhaps \$150,000 re-

leased yearly by the Baptists of the city of Louisville alone for missionary and benevolent work, comes from churches that were aided in their infancy by the State Board of Missions of Kentucky. And we may take for granted that many of them would never have been developed at all but for this timely aid.

Yet nobody seems to remember much about it. We dare say the larger number of members of each of these churches that received this aid—if the work was done more than ten or twelve years ago—do not know anything about it at all. We think it is unfortunate that they do not. It would tend to open their eyes as to the value of the State Missions if they did. Yet we are not scolding them at all. We accept it as part of the order of things that all mission work will be done in what men call obscure places.

Foundations are important, but they are seldom seen. One shiny weather vane will attract more attention than tons of foundation. Practically all mission work is done where there is little beauty to attract the eye—unless one can see the unseen—little wealth to focus the attention and often where there is little culture to impress the world. It is not the rose, whose beauty and fragrance attract the passer-by; it is the roots that seek down through muck the material from which beauty and fragrance are fashioned.

III

THE State Mission Board is the collector for all causes both in the State and beyond the State. Each of these causes is important in its own field, but it is desirable that the field and service of each shall be clearly differentiated and understood. When we merely "scramble" them by treating them all as the Lord's work—which they are—we break with all accepted teaching principles, with the Bible and with common sense.

Christian Education is adequately based—though usually not adequately supported. So is the curing of sick bodies through hospitals by Christians. So are orphanages, and other benevolences. It is not intended in the remotest way to minimize the beauty and worth of service in these fields.

Yet we need to mark off clearly that work which we co-operatively undertake specifically for the saving of lost souls, for the planting and building of church lighthouses where they are needed, and for saving—nurturing—the lives of those whose souls have been saved. These are the central and inevitable characteristics of mission work—particularly of State Missions. "Ye are witnesses of these things."—that Christ died for our sins, according to the Scriptures, and was buried and arose again on the third day, according to the Scriptures. That was Paul's Gospel; it is ours. This is the heart of Missions, whether in the back corner of your town or county or in the back corner of the world.

IV

THE TIME of year has arrived in which we seek especially to stress the work which Baptists of Kentucky do together for the strengthening in our own State the walls of Zion and the bringing to Christ of lost souls. If we cannot so easily visualize lost souls in the midst of railroads and hard-surfaced automobile roads and luxurious living and educational and social opportunities such as we have in Kentucky, that is our limitation and misfortune, which we must overcome. For a lost soul in Kentucky surely must be worth as much in the eyes of our Lord as a lost soul anywhere else.

By the same token, removing spiritual destitution in Kentucky is our primary mission task. We cannot escape it. Automobiles and steam heat and silk stockings and radio and all the rest of our so-called luxuries, make it more difficult. How powerless they are to stem the tide of sin and crime! How impotent they are to reach and cure a sin-captured heart! How worse than useless they are to minister to the needs of broken hearts and lives! Instead of saving the lost, alas! they

are as vampires often fanning the cheeks of drowsy Christians that they may sleep while their spiritual vitality is being sucked from their veins!

Kentucky Baptists are numerically much the larger Christian fellowship in this commonwealth. There are many things in our record to justify a chastened gratitude and pride. We are the children of men who were rugged, fearless and faithful in their witness to the holy oracles of God. Their witness under God has been blessed to bringing within our fellowship a large and distinguished company. What have we in spiritual service for our own times that we may honestly regard an equivalent to their faithfulness and devotion?

V

WE PLEAD for an enlarged appreciation of the blessed work of State Missions. Everyone of us should regularly pray for State Missions. We should pray for the humble missionaries—hardly one of them adequately supported—who here and there bear witness to Christ among our brothers and sisters in Kentucky—usually every bit as “good” people as we are, but disadvantaged by environment and circumstances.

We should pray for those who labor in the difficult tasks of enlistment and enlargement. It is as truly a part of our duty to save and nurture the lives of our people that they may amount to something in serving Christ, as it is to bear witness of Him that their souls may be saved. Evangelism is first, but the spirit and teachings of the gospel do not permit us to leave new-born souls to their own devices—“live if you can; if not

die.” This tragically inadequate concept in missions has been one of the most costly and demoralizing weaknesses in much of our Baptist missionary service.

So long as Baptists in Kentucky are losing more than one-third of their members to the world and to false faiths for lack of training—

So long as more than a million persons of responsible age in Kentucky make no profession of faith in Christ—

So long as industrial development continues to build here and there in Kentucky operations which bring together tens of thousands of people in new adjustments, without organized religious privileges or effort—

So long as many hundreds of our rural churches are being sorely tried and depleted by removals to cities and industrial communities and by the inadequacy of their traditional once-a-month services to hold the people in an age that races around at great speed on rubber tires—

So long as these and other like conditions obtain in Kentucky, there will be great need of a large and constructive missionary service in our State.

The measure of our interest in and support of State Missions cannot possibly wane for lack of large and inviting fields or for lack of a record of large fruitfulness in this service. It could only wane from lack of spiritual vision and passion to see and to do.

Lord, open the eyes that we may see, and quicken the devotion of our hearts that we may be instant in seeking ways to translate concern into fruitful endeavor.

The Holy Spirit at Pentecost and Since.

THE Person and Work of the Holy Spirit are referred to often in the Old Testament, though much less often in the New Testament. In the Old Testament He is revealed sharing in the works of deity, striving with and enlightening men, and empowering the servants of God and enabling them to utter divine revelation.

In the New Testament He is revealed as indwelling every believer, as convicting the world of sin, regenerating every one who comes to God and as abiding in believers and in the churches of Christ until the Lord shall come again.

I

IN EZEKIEL and Joel there are predictions of a future pouring out of the Holy Spirit. In his Pentecostal sermon, Peter quoting the prophecy of Joel, declared that the prophecy was fulfilled in the new manifestation of divine power which became operative on that day.

Even in the New Testament there is a progressive development of the fullness with which the Holy Spirit was given to men. In the teachings of the Saviour to His disciples, He set forth that they might receive the Holy Spirit through prayer to the Father. At the close of His ministry He promised that He would himself pray the Father and that the Spirit would come to abide with them to teach and empower them. On the day of Pentecost the Spirit came upon the entire body of believers. Later, as recorded in the tenth chapter of Acts, the Holy Spirit came with similar power upon the Gentiles, thus fulfilling the plans of God for guiding and empowering His people throughout the Christian dispensation.

This was to be the permanent source of power and authority and spiritual growth in the churches and in individual Christians throughout the ages until the second coming of Christ. Every Christian believer is born of the Holy Spirit. The body of the believer becomes (1 Cor. 6:19) the temple of the Holy Spirit. Paul so taught even the church at Corinth, which he had to rebuke for unusual evidences of carnality still existing among the members of their body. His appeal to them was that in very shame they should seek purity of body, since the Holy Spirit dwells therein.

*AND I WILL PRAY THE FATHER
AND HE SHALL GIVE YOU AN-
OTHER COMFORTER THAT HE MAY
ABIDE WITH YOU FOREVER.*

—JOHN 14:16.

The day of Pentecost ushered in the new dispensation of the Holy Spirit. It was ushered in by certain visible and audible supernatural tokens, to the end of convincing gainsayers and authenticating the divine source

and significance of the blessed outpouring. These confirmatory miraculous tokens continued in a lesser degree throughout the period covered in the Acts. With the establishment of the New Testament church and the passing of the apostolic period they disappeared, as did other miraculous confirmatory tokens. The established church now being empowered by the perfect work of the Son of God who died for the sins of men, and the Holy Spirit being present permanently on earth to convince men of sin and to regenerate them, and to empower the witness of Christians, inferior sign-tokens were withdrawn.

II

WE now live in the dispensation of the Holy Spirit and He alone convicts men of sin. He alone regenerates the believer. He alone nurtures and empowers the believer. He alone gives power to the testimony which the disciples of Christ bear to the Gospel. It is He alone who, when the church of Christ has humbled itself before Him and purified its heart through self-surrender, comes in revival power upon the church and makes it in actual fact, and not merely in form, a lighthouse that shines out upon the sin-wounded, weary-hearted world, drawing it to the Source of all light and life.

Many individual Christians and churches may and often do “grieve” the Holy Spirit. And men “quench” the Spirit. Yet He abides forever among the people of the Lord. It is more correct for us to pray the Lord that We may be made fit for the Holy Spirit to use us, and enable us to drive out every unworthy or unclean motive, than that we should pray that the Spirit may be “sent” upon us. He does not have to be sent; He is among the people of God, though they so often through the subtle devices of self and the left-overs of sin, fail to surrender themselves so as to become vessels He can use.

We have recently been reading a fine little book on the Moravians. We were much interested and edified to discover that the great outstanding characteristic of the Moravians was

not their beautiful devotion to foreign missions, as incomparable as they have been in missionary devotion for two centuries. For that which went before and along with their sacrificial labors in missions was the full surrender which Count Zinzendorf and the Moravian group at Herrnhut made of themselves to the Lord and their infilling by the Holy Spirit.

III

AN exceedingly interesting section of the book describes in detail how John Wesley fell in with Moravian missionaries on his journey to America, and tells of subsequent events, including the large spiritual enlightenment of the great to-be founder of American Methodism, and of his brother, the marvelous hymn-writer, Charles Wesley. Doubtless Methodism everywhere gives glad recognition, as the Wesleys did, to the richness of Christian experience and power which came to them by the faithful witness of those consecrated Moravians.

We wonder if the reader will share a feeling which has been growing upon us as we have read of these Moravians and others and at the same time have tried to study more fully the revealed teachings concerning the person, power and work of the Holy Spirit. It has led us to wonder how it has come to pass that so many orthodox evangelical Christians of our day emphasize scarcely at all the personality and work of the Spirit of God, though we by divine revelation live under the Dispensation of the Holy Spirit and are dependent upon Him for a new nature and the power of the new life.

It has been suggested that orthodox Christians show a tendency to veer away from any doctrine which may be by others brought into reproach through the way in which they stress it. We think this is true. But if the doctrine is Scriptural, does it not reflect as much upon the spiritual discernment of the orthodox group who veer away as it does upon the inadequate way in which others may have taught it?

After all, to be filled with the Spirit may lead to outward manifestations that to the cynical world looks like drunkenness (Acts 2:13; Eph. 5:18).

Does the reader believe the average church would consider itself blessed by such manifestations? Would not many consider their reputation for impressive respectability seriously compromised?

IV

OBVIOUSLY we can here develop only an inconsiderable modicum of the teaching concerning the Holy Spirit. But let us glimpse what happened at Pentecost. To the crowd this happened: Interest was aroused, questions as to the meaning of it all were asked, and criticisms were the result.

That will happen among the worldly group in any normal revival. The world has its own way of looking at things. And it looks every other direction before acknowledging the reality and present manifestation of the power of the unseen God. There is indefensible clap-trap used by some revivalists. But do not for a moment conclude a real spiritual revival can be conducted without stirring opposition. Satan behind the veil sees to that.

Aside from the unique significance of Pentecost, as the introduction of a new dispensation, the conditions under which the Holy Spirit manifested His blessed divine power are as applicable to-day as they were then. The disciples were in fellowship; they were waiting; they were praying; and they waited patiently, turning aside from all else. They were emptied of worldly selfishness and continued in prayer that the promise might be fulfilled upon them of their own blessed Lord, who had gone away but who had promised to come back not many days hence in His Spirit.

When the Spirit came they were filled with joy. And Peter stood up to witness to Christ. His sermon had in it the heart of all true preaching. It ranged around the deity and suffering for sin of the Christ, whom the prophets of old had foretold, and it placed upon the hearers the guilt of sin. If Peter had preached before the Holy Spirit came, the result would have been entirely different. The sermon would have been without power and the sin-possessed crowd would have mocked—as they started to do anyhow, but mockery died on their lips. They now cried out, pricked to the heart, "Men and brethren, what shall we do?"

Peter told them what to do. So mighty was the work of the Holy Spirit to prevail over the deceitfulness of sin, that thousands repented and believed, and were baptized and themselves filled with the Holy Spirit—apparently without any need of particular personal effort by Christian workers. The Spirit of God wrought mightily.

Faithful souls are praying for a revival. May their faith and prayers abide and may many be brought to join them in their beseechments at the throne of God. How the churches of Christ need to fix their eyes upon the unseen God and to be brought to realize their hopeless poverty, however much of wealth of culture or organization they have, except as the Holy Spirit shall really possess them and use them!

Louisville Seminary Opening.

MORE than usual interest attaches this year to the opening of the Southern Baptist Theological Seminary, our great school of the prophets located at Louisville. This is on account of the inauguration during the opening exercises of the fifth president of the institution, Dr. John R. Sampey, and at the same time the twenty-seventh professor, who has taught in the institution during three-quarters of a century of the life of the great school.

The professor is Dr. J. B. Weatherspoon, until recently pastor of the Highland Baptist Church in Louisville. Dr. Weatherspoon is a North Carolina native son, and by aptitude, and training a minister of marked scholastic gifts. At a former time Dr. Weatherspoon was a professor in the Southwestern Seminary, and he has filled important pastorates in several States. He will be professor of Homiletics and Christian Sociology in the Seminary, shouldering the work done so ably and devotedly by Dr. C. S. Gardner, now Emeritus Professor.

The Inaugural Address of Dr. Sampey will be found in this issue, and will be much appreciated by our readers. Historical in its setting, it yet develops the ideals of the veteran Hebrew and Old Testament scholar concerning the service of the Seminary during the years that lie ahead. While this is done only in an epitome, it will yet cheer and gratify our Baptist people. Southern Baptists are thanking God for the evangelistic passion and the tender supernatural experience of Christ which manifest themselves so beautifully in President J. R. Sampey. That way lies unity, and that way lies power—not the power of our wisdom or even the wisdom of a great Seminary faculty of ripe scholars, but the power and the wisdom of Him whose we are and whom we serve.

The routine demands of the publication of this issue do not allow us here to give a report of the opening exercises. We expect to do that next week. But we are gratified that every indication seems to point to a large attendance of students and to a great year of service by the Seminary.

"The Vacant Chair."

IN THE bulletin of the First Baptist Church, at Greenville, S. C., of June 30th, which was sent to us by a friend in another connection, we find the following beautiful reference to Professor D. T. Smith, beloved brother of Treasurer B. Pressley Smith, of the Southern Baptist Theological Seminary: "To-day for the first time since 1879 the name of Professor D. T. Smith is not included in the list of our church officers. For fifty-nine years he was an exemplary officer of this church. During that period he served fifty years as clerk and twenty years as deacon." The occasion of the paragraph, which was headed "The Vacant Chair", was the lamented death of Professor Smith in June. There was a marked family resemblance between the two beloved brothers, and also a marked resemblance in the beauty, courtesy, and gentleness of their characters. Too, one of their outstanding similarities has been their unflinching and loving devotion to and service of the church. Mrs. Dr. Campbell, of Atlanta, sister of these two remarkable men, is as a woman equally mature and devoted as a servant of the Lord. The most adequate answer to the cavils of the critic of Christian faith are the lives of such saintly men and women. They can only be accounted for by the grace of God in Christ.



The Ideal Workman.

The Ideal Workman is the one,
No difference that we say,
Will not get riled or nerves unstrung,
When breaks cause some delay.

He makes the best of tools at hand,
Or sharpens, files, or whets;
Determined he will win the praise
Which diligence begets.

The Ideal Workman seeks to be
Proficient, tried, and true;
And thus alert, and qualified,
Finds plenty work to do.

The Ideal Workman does not say:
"Just wait till things show up";
But plans to overcome the things
That threaten to disrupt.

The man who works, with ideals high,
No matter his degree;
Will cultivate true comradeship,
And bid distinctions flee.

The workman, who with joyous heart,
Toils through the livelong day,
Will find a word of commendation,
Enfolded with his pay.

Frank P. Morris.

Charles Wesley, the Hymn Writer.

"The prince of English hymn-writers" is the popular verdict with reference to Charles Wesley. "After all," says Dr. John Julian, the greatest authority in English hymnology, "it was Charles Wesley who was the great hymn-writer of the Wesley family, and perhaps, taking quantity and quality into consideration, the great hymn-writer of all ages."

Wesley wrote more than ten times as many hymns as Isaac Watts, but in the American Methodist Hymnal we find fifty-three hymns by Dr. Watts, while the authors of the Annotated Hymnal declare: "Of the six thousand and five hundred hymns by Charles Wesley (all of which were written after his conversion), this collection contains one hundred and twenty-one." In Calvinistic hymnals this order is reversed.

One poet's estimate of another is always interesting. Isaac Watts once said that he would have given all he had ever written for the credit of being the author of Charles Wesley's hymn,

"Come, O Thou Traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And whistle till the break of day."

Many years later John Wesley referred to the high opinion which Isaac Watts had expressed of his brother Charles, especially of the foregoing hymn, and exclaimed, "Oh, what would Dr. Watts have said if he had lived to see my brother's two exquisite funeral hymns beginning,

"How happy every child of grace,
Who knows his sins forgiven!"
and
"Come let us join our friends above
That have obtained the prize."

John Wesley said of the latter that it was the sweetest hymn his brother had ever written. Another authority pronounced the second stanza, "One family we dwell in Him," one of the finest things in English poetry.

Dr. Charles Nutter, a well-known Methodist hymnologist, recently wrote in the Methodist Review: "More than six thousand of Charles Wesley's hymns have been published. Wesley wrote verses from the time of his conversion, in 1738, until the time of his last sickness, in 1788, fifty years; but six thousand hymns would be one hundred and twenty a year, ten a month, or one hymn every three days for fifty years."

As an itinerant preacher he composed many of his hymns on horseback. One of his biographers gives the following vivid description: "He rode every day—clothed for winter even in summer—a little horse gray with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn thus given him on a card kept for that purpose with his pencil in shorthand. Not infrequently he came to the house in City Road, and, having left the pony in the garden in front, he would enter, crying out, "Pen and ink! Pen and ink!" These being supplied, he wrote the hymn he had been composing. When this was done, he would look round on those present and salute them with much kindness, and thus put all in mind of eternity. He was fond on these occasions of the lines:

"There all the ship's company meet,
Who sailed with the Saviour beneath;
With shouting each other they greet,
And triumph o'er sorrow and death.
The voyage of life's at an end;
The mortal affliction is past;
The age that in Heaven they spend
For ever and ever shall last."

Once, while on one of his innumerable preaching tours, he was thrown from his pony. In his diary we find the following reference to this accident: "My companions thought I had broken my neck; but my leg only was bruised, my hand sprained, and my head stunned, which spoiled my making hymns until the next day."

His facility in making verses was something remarkable. One day, while preaching to a crowd of stone-cutters and quarrymen, he turned his appeal into an impromptu prayer in the following vigorous lines:

"Come, O Thou all-victorious Lord,
Thy power to us make known;
Strike with the hammer of Thy Word,
And break these hearts of stone."

Wesley's masterpiece is by common consent that most popular hymn beginning:

"Jesus lover of my soul,
Let me to Thy bosom fly."

Several stories are current as to its origin, and we cannot know which is correct. All will, however, agree with Henry Ward Beecher in his high eulogy of Wesley's masterpiece: "I would rather have written this hymn than to have the fame of all the kings that ever sat on earth. I would rather be the author of that hymn than to hold the wealth of the richest man in New York. He will die. He is dead and does not know it. But that hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Among the most popular of Charles Wesley's hymns, besides those already mentioned, may be named the following:

"Depth of mercy! Can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me the chief of sinners spare?"

* * *

"Arise, my soul, arise!
Shake off thy guilty fears.
The bleeding Sacrifice
In my behalf appears.

Before the Throne my Surety stands;
My name is written on Him hands."

* * *

Love divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown!
Jesus, Thou art all compassion;
Pure unbounded love Thou art;
Visit us with Thy salvation;
Enter every trembling heart."

* * *

"For ever here my rest shall be,
Close to Thy pierced side;
This all my hope and all my plea,
For me the Saviour died."

Charles Wesley's conversion, which caused him to become the "prince of English hymn-writers," deserves a brief mention. To this end it pleased the Lord to use a few earnest German Moravians. In his diary we find the following entries:

"Wednesday, Jan. 19, 1737. Count Zinzendorf just arrived from Germany and sent for me. When I came, he saluted me with all possible affection and made me promise to call every day.

"Sunday, Jan. 23, 1737. I met Bishop Nitschmann at the Count's and was introduced to the Countess, a woman of great seriousness and sweetness. I was present at their public services and thought myself in a choir of angels."

On Wesley's missionary journey to America, his acquaintance with some Moravian immigrants, and their peace and joy, even in the midst of storm, deepened the impression already made. A year later he was back again in London and dangerously ill. We read of the following interview with another Moravian minister, Peter Boehler, seven years his junior: "I asked him to pray for me. He seemed unwilling at first, but, beginning very faintly, he raised his voice by degrees and prayed for my recovery with strange confidence. Then he took me by the hand and calmly said: 'You will not die now.' I thought within myself: 'I cannot hold out in this pain till morning. If it abates before, I believe I may recover.' He now asked me: 'Do you hope to be saved?' 'Yes.' 'For what reason do you hope it?' Because I have used my best endeavors to serve God.' He shook his head and said no more. I thought him very uncharitable, saying in my heart: 'What? Are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to.'" A few weeks later Charles Wesley had found another hope for salvation and composed his famous hymn, which he entitled, "For the Anniversary of One's Conversion":

"O for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

"He breaks the power of cancelled sin;
He sets the prisoner free;
His Blood can make the foulest clean;
His Blood availed for me."

Christendom may well thank God for this faithful Moravian who dared to probe the soul of Charles Wesley. It led to the conversion of one whose hymns have brought more souls to Christ and His Cross than the songs of any other writer, ancient or modern. "The Lord shall count, when he writeth up the people, that this man was born there . . . As well the singers as the players on instruments shall be there" (Psalm 87:6, 7).—John Greenfield, Moravian Evangelist, in Bible Today.

Music.

"God sent His Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again."

—Longfellow.

The New Dollar Bill.

The modern dollar bill must be of tougher fiber to cope with the present swift age. Time was when the life of a dollar bill was peaceful and of many months. Now it travels far and fast. Motor travel has cut the life of the dollar bill in half. Popularization of the automobile has greatly increased the wear and tear on paper currency.

Motorists carry more cash than the former buggy and coach users. Their purses are rich with paper money to pay for gas, oil, blown-out tires, repairs, and traffic fines. The old horse got his drink at the public drinking-fountain and waited until he returned home for his oats. The motor makes its demands known, and has many of them. Moreover, the money used by the motorist is exposed to grease, grime, oily hands and dirty pockets. Grease is one of the particular foes of paper currency.

Government officials saw that something had to be done to increase the service of paper money. Experts were set to work to solve the problem, with the result of a smaller, tougher paper currency to be put in use. Cutting the size of our most popular denominations will mean an enormous saving in ink and paper, and will increase the storage-space in the United States Treasury and Federal Reserve banks one-third. The new dollar bills will be easier to handle, much more durable, and more difficult to counterfeit. Later bills of other denominations will also be made in smaller sizes. It will take five years to replace the old paper currency with the new.

The paper used for the making of currency is made of three parts cotton and one part linen rags of the best quality. Scientific investigation resulted in better methods of making this paper so that it is now three times as strong as that in former use for currency.

Chemists then began their work and tested the paper to perfect it against greasy hands and oily pockets. A certain formaldehyde solution was finally developed which, when sprayed over the paper currency, protected it against grease and grime. Other tests were made for tensile strength, bursting strength, tearability, thickness, sinking qualities and so forth, until the paper was found satisfactory. Nothing in the making of the new paper and currency was too small for these experts to investigate, with the result that the new dollar bills will again enjoy longer lives, even thought they may become still faster ones.—J. V. Roach, in Junior World.

Book Thoughts.

I sometimes stop to think about
My books upon the shelves.

I wonder if they whisper things
And talk among themselves.

But I suppose they never talk;
They'd rather be a part
Of things I think and dream about
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same.
I love them for their different ways,
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways.
And others take me racing back
To strange and ancient days.

Yes, all my books are friends indeed;
With them I always find
A kindly welcome and the best
Of food for heart and mind.

—Children's Leader.

Dr. Frank Masters Retraces Some Old Paths.

IT WAS my good pleasure with the family to spend a short vacation in Arkansas and North Texas, visiting relatives and enjoying the fellowship with fellow workers in the Lord's vineyard here and there on the way.

One day's drive from Sturgis by the way of Memphis brought us to Little Rock. It was a delight while in Little Rock to spend some time at Baptist Headquarters, where it was my privilege to serve as State Evangelist and in the State Mission office for a period of some eight years.

Quite a number of changes have taken place among the Arkansas Baptist workers during the past two years. Dr. J. S. Rogers, who had occupied the place of General Secretary for many years, resigned some months ago to become President of Central College for women. Dr. Ben L. Bridges, once pastor for ten years of First Church Paragould, is filling the unexpired time as Active Secretary. Mrs. J. G. Jackson who for more than fifteen years was Corresponding Secretary of the W. M. U. Convention, was not in her usual place, for she went to be with the Lord a year ago. Mrs. W. D. Pye is carrying on well as Corresponding Secretary the good work begun by Mrs. Jackson.

Secretary J. P. Edmunds was busy administering the affairs of the State Sunday School and B. Y. P. U. work. Brother Edmunds succeeded the late H. V. Hamilton, who died suddenly two years ago. Brother Hamilton had served well in many ways and places in the Sunday-school work. It is very fitting that Mrs. Hamilton has the privilege of serving as office secretary for Brother Edmunds. Dr. J. S. Compere was busy at the editorial desk of the Baptist Advance. Dr. Compere is entering upon his eleventh year as Editor.

I found former Editor of the Baptist Advance E. J. A. McKinney busy gathering data for the history of Arkansas Baptists, which he is preparing to write. For years Brother McKinney has been serving the Convention as Statistical Secretary and he is one of the best informed men in Arkansas on Baptist affairs.

Our churches of Little Rock seemed to be moving forward in the work. The Immanuel Church, Dr. Otto Whittington pastor, is completing one of the most commodious and up-to-date church buildings to be found anywhere. Dr. Geo. L. Hale, Trenton, Mo., has accepted the call to the Pulaski Heights Church and will begin his pastorate about October 1st. Dr. L. M. Sipes has resigned the care of the First Baptist Church after six years of service to become teacher of Bible in Central College for women. Dr. Calvin B. Waller of the Second Church, our pastor during the years in Little Rock, had just returned from his vacation in New York, where he supplied for two Sundays the Calvary Baptist Church, Dr. John Roach Straton, pastor. Dr. Waller, while on his way to New York, supplied one Sunday the Walnut Street Church, Louisville, for Pastor F. F. Gibson. He reported a happy day with that old historic church.

Driving through Southwest Arkansas on our way to Texas, we passed through the famous Highland peach orchard covering six thousand acres. Forty-five hundred acres of it is incorporated under one management. It was a rare pleasure to spend several days in North Texas with brothers and sisters and other relatives and friends. Marvelous changes have taken place in all that great section since my boyhood days. The vast rolling prairies, then uncultivated and undeveloped, are now covered with wonderfully improved farms and crossed by paved roads, over which countless automobiles pass daily from town to city and city to town.

It was a delight to visit Fort Worth, where a half dozen years were spent by me as pastor, during which time the Southwestern Theological Seminary was located in Fort Worth. Several hours were spent out at the Seminary, where we had a pleasant visit with President L. R. Scarborough, who was busy as a bee getting ready for the opening, September 23. We enjoyed the noon-day meal in the Seminary dining room with friends

Southwestern Theological Seminary with its commodious buildings, scholarly faculty, great student body, and represented by an alumni reaching to the uttermost parts of the world, is a monument of heroic faith and sacrificial service. Less than twenty-five years ago, the site of the Seminary was a broad prairie far south of the city limits of Fort Worth, without any kind of an improvement except an old windmill.

It was by this windmill that the locating committee of nine representing Fort Worth and the party representing the Seminary then located in Waco, headed by the great Dr. B. H. Carroll, met to consider the site as a possible place for the building of the new Seminary. Dr. Carroll with one sweep of his great head and heart saw the value of the location and said something like this, "Brethren, this is the place." As I remember, there was in that group that day besides Dr. Carroll, Dr. J. B. Gambrell, Dr. C. W. Daniel, then pastor of the First Baptist Church, Dr. P. E. Burroughs, pastor of the Broadway Church, Dr. L. R. Scarborough, who had come from a great pastorate in Abilene, Texas, to help build the Seminary, Hon. W. D. Harris, for many years president of the Board of Trustees, and others whom I do not recall. As Dr. Scarborough pointed out to us the spot where the old windmill then stood. It is in the midst of the present campus near the main building, I said in my heart, "Behold what God hath wrought".

Our stay in Dallas was so brief that it was not possible to visit Baptist Headquarters, but good reports were gathered from the brethren here and there concerning the constructive work being done through the State Convention under the wise leadership of Secretary Holcomb.

We returned to Kentucky through the Ozarks of Northwest Arkansas and Southwest Missouri. It was a pleasure to stop off at Bolivar, Missouri, and spend a day visiting Southwest Baptist College, where my long and tried friend Dr. J. W. Jent is President. For five years Jent and I labored together in Oklahoma Baptist University. There was a great concern for Mrs. Jent, who was in the hospital as a result of an auto accident, which occurred on their way back from Charlotte, Virginia, where Dr. Jent had given a series of lectures in Virginia University.

Southwest Baptist College is one of the oldest of the Mountain School system with a history covering more than half a century. The college is standardized as a Junior College, and is in a very prosperous condition. There was an enrollment of 293 last session and 338 in the Summer School, making a total enrollment for the year of 631. There were fifty-one ministerial students enrolled last session. The charter and articles of faith are such that Modernism can never enter in any guise or form.

It is good to be at home doing the work common to every pastor. The first task is to get ready for the meeting of the Ohio Valley Association, which convenes at Corydon, Sept. 17, 18.

The evangelistic meeting in the Sturgis Church will begin September 22. Evangelist Geo. W. McCall, of Dallas, will do the preaching, and the service of song will be led by Doland Lawrence, Hot Springs, Arkansas. We are planning and praying for a great meeting.

Sturgis, Ky.

F. M. MASTERS.

Business Manager W. A. Frost has a schedule of five associations, each of which he is undertaking to visit this week while the Editor is seeking to help to the extent of one association—Nelson County, where he is also by request to preach the doctrinal sermon.

Evangelist T. T. Martin will begin a meeting with Pastor Hugh S. Wallace, at Memorial Baptist Church, Orlando, Fla., on September 25th. Gospel Singer J. Fred Schofield will have charge of the meeting. Prayer meetings will be conducted daily from now until the meeting opens.

Recognizing Our Debt to Others.

PRESIDENT M. B. ADAMS, Georgetown, Ky., Sunday School Lesson October 6

Lesson: Nehemiah 4:15-23; Mark 12:28-34; Romans 15:1-7; Philipians 2:1-8; Colossians 3:12; 4:1; James 2:14-17.

Lesson Text: Mark 12:28-34; James 2:14-17.

Devotional Reading: Psalm 40:5-10.

Golden Text: Not looking each of you to his own things, but each of you also to the things of others. Philipians 2:4.

Salvation is of the individual. The call of grace comes to the man, not to men. Social salvation so-called means only the betterment of human society. It is not a good name because it is confusing. Society is improved as men are improved. The improvement starts with the individual and spreads to the individual. It gives him better living conditions and aids the work of grace but does not cause it. Christ's call is "Ho, every one that thirsteth". Let us not lose God's call to individual faith and repentance in schemes for social improvement. Prohibition originated in regeneration, not regeneration in prohibition.

We should study the social teachings of the Bible. "No man lives to himself and no man dies to himself", said Paul. We are dependent one upon another. Personal and social contacts help make the individual. We are members one of another. Men are saved one by one but are saved into a kingdom of righteousness, joy and peace. Christ's order is repentance, faith, baptism and church. The church is a saved society because it is a society of the saved. "On this rock I will build my church" said Jesus to Peter, speaking of the personal revelation God the Father made to him of the deity and saving function of Jesus. Supernaturally created and illuminated character is the foundation stone of the church, the saved society of Jesus. The way to save society is to do it like Jesus did.

Petty Arguments

People are full of that sort of thing. It is easier to do than to work creatively and constructively. The Pharisees and Sadducees were past masters at that game. They spent much time in petty argument. They loved to elaborate fine points and to frame catch questions. Socrates made himself unpopular by his endless debate. Luke tells of the habit of the Athenians, in his narrative of Paul's address on Mars Hill, in these words: "For all the Athenians and the foreign visitors to Athens occupied themselves with nothing else than repeating or listening to the latest novelty." Demosthenes made the same complaint of this Athenian habit. The Jews made much of fine distinctions of the law. Their traditions were made up of subtle sophistries. Their books are full of it.

These Pharisees and Sadducees tried their hand frequently on Jesus. He knew how to handle them. He easily put them to confusion. He met their curious catch questions by plain, simple, evident truth. Jesus had just silenced the Sadducees when the Pharisees tried again and put forward a lawyer as their representative.

A Meritorious Question

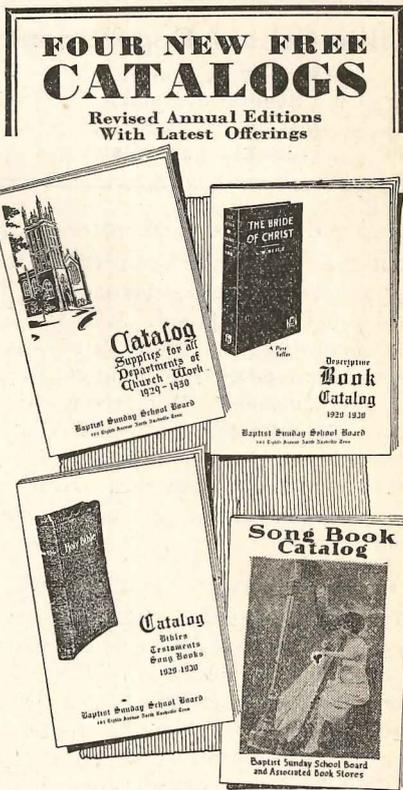
They put it up to catch Him. They felt that it would call for controversy and somewhere in the mazes of the debate they hoped to entrap Him into some damaging statement. There were many conflicting opinions as to what was the first commandment of all. There should have been none for the fundamentals of our moral obligations are easily discerned by clear, truth loving minds which work under the impulse of righteousness loving characters. Their minds were proud, arrogant, sinful and therefore confused. Their question had more merit than they thought it had. With them it was a matter for debate. Jesus took advantage of the occasion to lay down fundamental truth.

We are prone to lose ourselves in side issues. We love to linger on the by-paths rather than to go forward on the main road. Happy is he who can see the main issue of his day and generation. The great conflict of today is between humanism and Christ, between self sufficient human resourcefulness and the supernatural and redemptive Jesus. The modern mind says men do not need a Saviour. They can save themselves.

Among all the requirements and obligations of God's law certainly some are fundamental. Paul had a great faculty of reducing conflicting issues to fundamental terms. "This one thing I do". People waste their time and strength in doing a great number of things. What are the things worth while? Jesus was ready to meet the issue, not because He was a good debater, though He was, but because His life was rightly grounded. He did not so much have to think of an answer as to simply uncover the foundations of His own moral and spiritual life. He knew because of what He was—the best kind of knowledge.

Two Firsts

"There is none other commandment greater than these." Why did He not say "this"? Because "these" are "this" They were not looking for such an answer. They were expecting to see Him entangled in an effort to justify one particular duty as first when they would open up the debate against it. If He had said love to God was first and love to man second, they could have raised the question now morally second rate human relationships could be consistent with first grade divine relation-



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ships. Would God justify inferior performance of inferior human obligations with supreme duty to Himself? To have attempted to follow out literally the suggestion of their question as they framed it would have involved Him in endless debate. These Pharisees have modern successors.

Jesus replied that there were two firsts, thou shall love the Lord thy God and thou shalt love thy neighbor as thyself. The two hang together. They cannot be separated any more than one can separate the two sides of a coin. One can look first at one side and then at another but cannot tear them apart.

These two are one commandment. If one hates his Maker he will hate what He has made because the Maker's creation is a part of His own purpose, a part of Himself in a way. The thing simply can't be done. God's being and mind and activity are involved in His handiwork

(Continued on Page 25.)

Bible School Department.

Rev. W. A. Gardiner,
General Secretary.
Mrs. W. A. Gardiner,
Elementary Secretary.

Mr. Hailey's Father Dies

Our hearts go out in sympathy to Brother Lyman P. Hailey because of the home going of his father. It is wonderfully comforting to know that Lyman has a blessed memory to comfort him at this dark moment. His father was a Baptist preacher and had lived unselfishly for others and had rendered great service to his Master. The many friends of Lyman will remember him in this hour of sorrow.

Princeton Enlargement Campaign

With a total number of 2,110 possibilities for the Sunday-school and a force of 132 officers and teachers to lead in going after them and teaching them God's Word we look for the next months to be the greatest in the history of the Princeton Church. These figures were obtained from a census in connection with a Sunday-school Enlargement Campaign which was held the first week in September.

Pastor O. M. Shultz and Superintendent A. L. Vaughan had the preparations all ready for the work. The census was taken as usual on the first Sunday and the re-organization was carried out on the second Sunday. The department books were taught each night from Monday through Friday and Saturday was observed as visitation day.

Some of the figures from the census are most revealing. Of the 203 Juniors 187 were not church members, of 200 Intermediates 141 were not church members, of the 283 Young People 146 were not church members and of the 913 adults 262 were not church members.

It was a privilege to be entertained in the home of Brother and Mrs. Shultz. They know just how to make you feel at home. Brother Shultz has done a great work in Princeton and we pray that the Lord may give him many more years of service.

State Mission Month

October has been set as State Mission Month. During the month we are asking our Sunday-schools to have programs giving information about State Mission work. It is my earnest hope that our schools all over the State may inform their pupils through these programs of our State as a field.

The superintendent should appoint a committee to plan and execute these programs. Not a school should overlook or neglect this opportunity.

An envelope containing a beautiful poster and programs has been mailed to your superintendent. This poster should be put up in the Auditorium of the

church so it may be seen all through the month.

Climaxing the month an offering should be taken on October 27th for State Missions. It will be easy for our churches to raise enough money that day to pay off every dollar of the State Mission debt. We should put every bit of energy and earnestness into this. Our people are not doing, in the average church, half what they should do and would do if they tithed. Let us try to get them to pay the Lord part of the accumulated or neglected or withheld tithe on the 27th of October. Let us make the month great in information and in offering.

Time Is Speeding

To our workers we would like to say: "Time is speeding and our opportunities are fast passing. What should be done should be done now. Let none of us think we can do next year the tasks of this year. As long as a day of this year remains it has its opportunities and we have our obligations. Procrastination is truly the thief of time. Time is what an opportunity is made of. Let us use our time by doing that which will make our work result in the greatest fruitfulness.

Why not plan right now to begin a class of training that your workers may better know the Bible and methods. Next year will be too late for some of our people. Certainly the pupils now need to have the advantage of being taught by taught teachers.

Why not begin Weekly Officers' and Teachers' Meetings this month. Why wait until next year? Why throw away three months and more? There is no answer except that we are not willing to make the present weeks count for the most.

Why not lead your officers and teachers to make greater efforts to win the lost pupils and prospects to the Lord? They are lost now. We do not have to wait until next year for them to be lost. "Now is the accepted time."

I wish I knew how to ring into the hearts of our workers the one word, NOW. Now is the time to do what you see should be done. Now is the time God has given us. Now is the golden opportunity we have. Now is the only time we are sure of. Let us do our work now.

Daily Vacation Bible Schools

Have you reported your Daily Vacation Bible School? If not, will you not help me by sending it in. We want to get these reports to the Sunday School Board before the list of churches having such schools is printed. Please send in a report. If you do not have a blank we will be glad to send you a copy.

Special Week for Presidents of Sunday School Conventions

It is a joy to report that the week of October 6-13 has been set aside as a week of training for the presidents of our District Associational Sunday School Conventions. This will be in connection

with an Enlargement Campaign at Georgetown.

The railroad fare and the entertainment for all the presidents will be provided them free of charge.

This is done because we feel keenly the opportunities for good through the Associational Sunday School Conventions. If there is a president who does not get a letter from me I hope he will write me. I think I have the names of all the presidents but I may not know about some changes.

Let us meet for a week and confer and receive information and inspiration from the messages of Brother J. N. Barnette and from our contact with each other.

SUNDAY SCHOOL ATTENDANCE

September 8, 1929

Sunday Schools Reporting Five Hundred and Over

Owensboro, First	1,099
Louisville, Walnut St.	799
Newport, First	684
Mayfield, First	680
Louisville, Baptist Tabernacle	521
Louisville, Parkland	520

DR. SISK GOES TO NASHVILLE

The Baptists of Nashville are rejoicing in the coming of Dr. W. K. Sisk and his family from Fairview, Ky. Dr. Sisk is a former student of mine in whose career I have been much interested. After a number of successful years as a pastor-evangelist, he is yielding to what he considers a call of God to give all of his time to evangelistic work. He is the sort of evangelist whose labors are always helpful to the pastor and people among whom he labors. He does not know anything about the fads and frills of many modern evangelists but he does know enough to know that the uplifted Christ is the only drawing power. He therefore finds great joy in preaching Christ and Him crucified. Brother Sisk will be located at E-3 Peabody Court, Nashville, Tenn., and his many friends in Kentucky will be interested to learn of his enlarging field of activity. JOHN L. HILL.

PAUL'S DEFEAT

Paul met the defeat of his life not at Lystra where he was stoned, for he built a church there; not at Thessalonica where he was mobbed, for he planned a church there; not at Philippi where he was beaten with rods and put in the stocks, for he founded a church there; not at Corinth where he was blasphemed, for he founded a church there; not at Ephesus where he was exposed to the fierce wrath of the Ephesians, for he built a church there; not at Berea where he was pursued by the callous enmity of the Jews, for he won many to the Lord there. But he met the defeat of his life at Athens where no violence was shown him, but where they were indifferent!

—Robt. G. Lee.

The Co-operative Program for August.

C. M. THOMPSON, Corresponding Secretary.

September and October are important months for the gathering of Co-operative Program Funds. The General Association year closes October 31, 1929. All subscriptions should be paid in full to that date. This will not be done unless those who handle the finances of the churches make a special effort to secure that result.

Then, too, there are churches that have failed so far this year to contribute a single penny for the Master's work. Some of these churches have services only once a month and for them the time is exceedingly limited. If the months of September and October are properly used by these churches quite a considerable sum of money will become available for Kingdom purposes.

SURELY THERE IS NOT A BAPTIST CHURCH IN KENTUCKY THAT IS WILLING TO LET THREE HUNDRED AND SIXTY-FIVE DAYS GO BY WITHOUT MAKING A SINGLE OFFERING FOR THE MASTER'S CAUSE.

The Financial Record of the amount furnished by the churches for Co-operative Program enterprises during the month of August is herewith published. Amounts for Budget objects are in the first column and amounts for Designated objects are found in the second column. The distribution of receipts to the various objects is given at the close of this exhibit. In some instances remittances were received from Association Treasurers who failed to give the names of the contributing churches and we had to give the credit to the Association as a whole.

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—						North Benson		
Number of churches	25		Persimmon Grove	17.00		Pleasant Ridge	85.00	
Bethel	8.80		Pleasant Ridge	110.00			3.88	
BAPTIST—			CENTRAL—			FREEDOM—		
Number of churches	15		Number of churches	12		Number of churches	14	
Goshen	10.00		Lebanon	37.00		FRIENDSHIP—		
Mt. Freedom	2.45	5.65	CHRISTIAN COUNTY—			Number of churches	6	
Sand Spring	23.25		Number of churches	25		Winchester 1st	243.54	52.65
BARREN RIVER—			Casky	48.17		GASPER RIVER—		
Number of churches	48		Concord	10.25		Number of churches	23	
BELL COUNTY—			Gracey	17.00		GOOSE CREEK—		
Number of churches	39		Hopkinsville 1st	570.64	267.97	GOSHEN—		
Middlesboro	32.61	40.00	Hopkinsville 2nd	44.81		Number of churches	18	
Pineville, First	32.20	40.00	Lafayette	6.89		Hanging Rock	5.83	
Wasioto	5.00		Little River	4.92		Little Clifty	7.13	
BETHEL—			Mt. Zoar	2.91		Pilgrim	2.90	
Number of churches	20		New Ebenezer	20.60		GRAVES COUNTY—		
Auburn	2.00		Olivet	108.90		Number of churches	30	
Dripping Springs	7.01	5.12	Pembroke	40.50	4.60	Mayfield 1st	155.56	
Elkton	22.70		Pleasant Hill	23.25	5.15	Oak Grove	3.60	
Guthrie	27.02		Salem	52.50		GREENUP—		
Keysburg	1.10		West Union	4.77		Number of churches	35	
Mt. Gilead	12.29		West Mt. Zoar	6.81		Ashland 1st	186.29	
New Hope	1.00		CRITTENDEN—			Ashland 2nd	13.06	
New Union	7.13		Number of churches	21		Emily Northup	5.00	
Post Oak	11.10		Crittenden	50.00		Everman	9.00	
Russellville	59.83	62.50	Gum Lick	19.30		Geigerville	2.50	
Spring Valley	15.05		Grassy Run	5.00		Grayson	8.60	
Trenton	122.28		Mt. Carmel	75.00		Hitchens	2.53	
Walnut Grove	52.27		New Friendship	28.60		Olive Hill	15.29	
Whitakers Grove	18.25		Oak Ridge	6.00		Russell	64.77	3.00
BLACKFORD—			Pleasant Ridge	10.00		Unity	107.68	
Number of churches	24		Sherman	24.00		GREENVILLE—		
Lewisport	8.46		Turners Ridge	14.73		Number of churches	7	
BLOOD RIVER—			Unity	8.77		HENRY COUNTY—		
Number of churches	39		Williamstown	11.54		Number of churches	13	
BOONES CREEK—			DAVIESS-McLEAN—			Bethlehem	23.05	5.00
Number of churches	20		Number of churches	46		Campbellsburg	91.65	
Calvary	10.00		Calhoun	4.00		Drennon's Ridge	11.35	
BOONEVILLE—			Karns Grove	10.00	10.35	Eminence	22.85	
Number of churches	27		Oak Grove	10.00		Hopewell	4.00	
BRACKEN—			EAST LYNN—			New Castle	34.76	
Number of churches	33		Number of churches	13		Orville	3.00	
Aberdeen	16.50	9.50	Number of churches	19		Pleasureville	18.11	
Augusta	50.00	11.00	Gatliff	139.06		Port Royal	75.00	
Carlisle	62.75		Mountain Ash	11.50		Smithfield	17.25	
Lewisburg	8.00		Pruden (Tenn.)	7.50		Union	7.68	
Mayslick	129.74		Saxton	4.50		Turners Station	2.10	
Maysville	35.95		EDMONSON—			IRVINE—		
Millersburg	7.60	5.75	Number of churches	14		Number of churches	14	
Mt. Olivet	4.00		Holly Spring	61.00		JACKSON COUNTY—		
Mt. Pisgah	10.00		ELKHORN—			LAUREL RIVER—		
Mt. Sterling	82.82		Number of churches	34		Number of churches	34	
Pleasant Valley	1.25		Ashland Ave.	95.00		East Bernstadt	2.00	
Sharpsburg	2.00	5.81	Calvary	805.97	112.00	LIBERTY—		
Stonelick	1.20		Clover Bottom	26.45	35.03	Number of churches	37	
Two Lick	51.75		Georgetown	105.10		Antioch	1.50	
BRECKENRIDGE—			Grace	26.92		Beaver Creek	5.75	
Number of churches	14		Great Crossings	4.22		Beech Grove	20.00	
Cloverport	32.56	3.26	Hillsboro	119.35		Bon Ayr	13.00	
English	5.25		Immanuel	340.57		Canmer	5.00	
Goshen	17.00	3.00	Lexington 1st		1,200.00	Cedar Grove	13.25	10.00
Hardinsburg	38.56		Midway	85.05		Corall Hill	11.00	
Irvington	25.06		Mt. Freedom	102.82	26.75	Glasgow	144.71	
CALDWELL COUNTY—			Mt. Pleasant	53.08	5.00	Glasgow Junction	9.00	
Number of churches	23		Mt. Vernon	16.68		Hiseville	40.00	
Donaldson	3.74		Nicholasville	35.00		Little Hope	8.00	
Eddy Creek	13.39		Paris	421.18		Mt. Tabor	34.50	
Eddyville	55.25		Providence	2.25		Monroe	38.10	
Fredonia	42.50		South Elkhorn	19.74		New Liberty	3.40	
Harmony	10.11		Stamping Ground	37.71		Poplar Spring	7.00	
Hebron	11.05		Versailles	16.15		Pleasant Valley	34.20	13.50
Kuttawa	37.22		ENTERPRISE—			Rowletts	51.00	
Liberty	5.80		Number of churches	30		Siloam	15.00	
New Bethel	106.25		Bloomington	1.00		Savoyard	3.47	
Pleasant rove	7.06		Elkhorn City	10.00		South Fork	11.15	
Princeton	155.02		Inez		8.00	Zion	71.71	
Walnut Grove	14.02		Mash Fork	25.00		LINCOLN COUNTY—		
CAMPBELL COUNTY—			North Benson Memo	2.60		Number of churches	15	
Number of churches	19		Paintsville	49.05		Crab Orchard	25.00	
Bellevue	243.96		Salyersville	20.00		Drakes Creek	85.00	
Dayton 1st	114.46		FRANKLIN—			New Salem		14.00
Flagg Spring	5.00		Number of churches	15		South Fork	6.00	
Fort Thomas	299.01		Bethel	9.44		LITTLE BETHEL		
Grants Lick	13.25		Buck Run	50.00		Number of churches	36	
Old Licking	37.93		Frankfort 1st	211.54		Dawson Springs	21.92	
Newport 1st	209.15		Lebanon	18.00		Earlington	1.95	
Oak Island	63.03		Mt. Vernon	8.00		Nebo	1.25	
						Olive Branch		6.42
						Slaughters		7.93

	Budget	Desig.		Budget	Desig.		Budget	Desig.
LITTLE RIVER—						SALEM—		
Number of churches	27		Hickory Grove	76.20	1.00	Number of churches	26	
Bethany	6.25		Immanuel	161.21	100.00	Big Spring	5.00	
Bethlehem	9.60		Latonia	375.00		Blue River Island	3.00	
Blue Spring	6.10		Ludlow	136.56		Buck Grove	69.50	
Buffalo Lick	17.30		Madison Avenue	227.00		Ekron	5.18	
Cadiz	217.75		New Bethel	26.17		Grand View	4.00	
Cerulean	5.00		Oak Ridge	12.90		Hill Grove	9.20	
Center Furnace	10.00		Petersburg	2.59		New Highland	17.50	
Donaldson Creek	5.45		Sand Run	22.25	3.00	New Salem	2.25	
Hurricane		23.75	South Side	56.35		Phillips Memo	88.00	
Lamasco	5.00		Walton	1.50		Ravmond	3.60	
Liberty Point	13.81		NORTH CONCORD—			Stithon	40.00	
Locust Grove	4.00		Number of churches	27	5.17	Vertrees	7.00	
Oak Grove	25.25		Association	8.06		Wolf Creek	2.50	
Pleasant Hope	10.00		Barbourville	55.00		SEVERNNS VALLEY—		
Shady Grove	1.00		Beech Spring	4.41		Number of churches	21	
Wallonia	7.05		Coal Port	5.00		Barren Run	39.43	
LOGAN COUNTY—			Highland	5.00		Cecelia	10.30	
Number of churches	21		Hughes Chapel	1.75		Gilead	48.12	
Beechland	31.80	3.82	OHIO COUNTY—			Hodgenville	114.00	
Center			Number of churches	41		Nolynn	1.00	
Green Bridge	4.00		Adaburg	4.19		Severns Valley	140.00	
Liberty	19.41	9.00	Barnetts Creek	10.56		Sonora	119.30	
Pleasure Hill	18.01		Beaver Dam	134.33	67.17	SHELBY COUNTY—		
LONG RUN—			Bells Run	22.00		Number of churches	23	
Number of churches	55		Centertown	42.84		Buffalo Lick	16.30	
Baptist Tabernacle	93.00		Central Grove	1.75		Clav Village	65.20	
Baptist Temple	46.17		Clear Run	24.30		Dover	5.65	
Beechmont	94.08	17.81	Coal Springs	7.70		Finchville	1.00	
Bethel	25.00		Concord	4.68		Hemp Ridge	11.81	
Broadway	349.25		Fordsville	20.16		Mt. Moriah	10.53	
Cedar Creek	87.22	14.79	Green River	22.00		Salem	111.90	1.00
Clifton	307.69		Hartford	26.40		Shelbyville	246.86	75.00
Crestwood	210.46		Horse Branch	.88		Waddy	72.72	
Deer Park	201.70		Huffs Creek	7.04		SIMPSON—		
East	76.89		Independence	12.82		Number of churches	13	
Eastwood	7.65		McHenry	89.76		Franklin	224.75	
Eighteenth Street	128.44		Mt. Carmel	9.68		Hillsdale		2.00
Elk Creek	19.08		New Panther Creek	3.61		Middleton	5.00	
Fourth Avenue	317.29		Narrows	4.56		Summeh Spring	4.25	
Franklin Street	91.12		Pond Run	67.32		SOUTH CONCORD—		
Hazelwood	130.39		Pleasant rove	13.47		Number of churches	17	
Highland	230.00	327.33	Rockport	78.65		SOUTH DISTRICT—		
Hopewell	2.03		Slaty Creek	14.96		Number of churches	29	
Highland Park 2nd	6.60		Small House	19.36		Beech Fork	69.00	
Immanuel	225.06		West Point	5.28		Bruners Chapel	20.00	
Jeffersontown	60.32		West Providence	4.40		Burgin	16.80	
Kings	40.00		Zion	29.48		Carnishville	50.00	
Long Run	10.00		OHIO RIVER—			Danville 1st	11.10	
Lyndon	48.51		Number of churches	39	190.40	Doctors Fork	5.15	
Middletown	15.56		Association	13.16		Harrodsburg	273.00	66.67
Ormsby Avenue	50.00		OHIO VALLEY—			Harris Creek	2.15	
Parkland	461.16		Number of churches	41		Lancaster	7.52	
Pleasant Grove (Jef. Co.)	1.50		Advance	7.25		Lexington Avenue	44.51	
Shawnee	67.25		Audubon	60.13		Mt. Moriah	42.50	7.50
Shirley Memo	12.59		Bellfield	17.60		North Rolling Fork	35.00	
South Jefferson	54.35		Bethel	15.00		Parksville	5.00	
Sunny Side	14.00		Cash Creek	23.85		Perryville	149.20	
Taylorville	27.30		Corydon	22.30		Shawree Run	13.75	
10th & Dumesnil Mission	25.00		DeKoven	2.00		SOUTH KENTUCKY—		
Third Avenue	84.70		Highland	2.00		Number of churches	12	
23rd and Broadway	300.00	102.00	Immanuel	110.71		Double Springs	8.72	
Victory Memo	114.80		Little Bethel	11.80		SOUTH UNION—		
Virginia Avenue	164.58		Little Union	51.33		Number of churches	24	
Walnut Street	4,058.76		Mt. Pleasant	42.64		SULPHUR FORK—		
Weaver Memo	87.00		Sebree	12.00		Number of churches	19	
West Broadway	196.68		Sturgis	2.50		Ballardsville	98.00	
LYNN—			OLD BETHEL—			Bedford	2.40	
Number of churches	32		Number of churches	7		Corn Creek	25.00	
Buffalo	2.70		OWEN COUNTY—			Covington	22.65	
LYNN CAMP—			Number of churches	28		Harrods Creek	39.10	
Number of churches	23		Beech Grove	59.00		LaGrange	309.37	
MCCREARY COUNTY—			Calvary Sunday School	67.76		Milton	2.45	
Number of churches	13		Caney Fork	98.00		Poplar Ridge	10.00	
MOUNTAIN—			Cedar Hill	48.60		Providence	47.40	
Number of churches	20		Concord	9.50		Sligo	2.40	27.35
Sizes Rock		2.00	Dallasburg	10.60		Sulphur	22.00	
MT. ZION—			Elk Lick	22.30		TATES CREEK—		
Number of churches	30		Gratz	57.00		Number of churches	26	
Corbin Central	46.50		Greenups Fork	48.75		Berea	45.72	
Williamsburg 1st	50.00	50.00	Mt. Pleasant	80.75		Gilead		11.00
Woodbine		13.22	Owenton	123.30		Liberty	5.80	4.72
MUHLENBERG—			Old Cedar	24.15		Mt. Tabor	22.00	
Number of churches	40		Pleasant View	10.00		Red House	58.36	
Bethel	7.15	4.00	Pleasant Ridge	122.50		Richmond	73.15	
Central City	44.00	72.35	Richland	81.25		Silver Creek	4.50	
Drakesboro	5.25		Squiresville	50.05		Tates Creek	18.50	
East Union	6.00		South Fork	87.50		Wallacetown	50.00	
Greenville	142.52		PULASKI—			Good Hope	2.10	
Mt. Pisgah	40.00		Number of churches	40		TEN MILE—		
Oak Grove	3.50		Association	400.00		Number of churches	13	
Pleasant Hill		2.82	Burnside	2.00		Clarks Creek	49.37	
Unity	10.00	5.11	ROCKCASTLE—			Glencoe	14.96	
Woodland	18.92		Number of churches	17		Mt. Zion	21.23	
NELSON—			Mt. Vernon	33.64		Stewartsville	21.25	
Number of churches	24		Mt. Zion	10.00		Ten Mile	11.70	
Ashes Creek	3.00		Ottawa	3.00		Vine Run	8.80	
Bardstown	150.52		Sinking Valley	2.00		THREE FORKS—		
Bloomfield	33.25		RUSSELL COUNTY—			Number of churches	27	
Lebanon Junction	146.57		Number of churches	15		Hazard 1st		2.50
Little Union	19.50		Friendship	8.30		Hazard 2nd	7.50	
Mill Creek	27.25		Jamestown	5.00		Hyden	4.40	
Mt. Washington	59.52		Poplar Grove	8.15		TYGARTS VALLEY—		
New Salem	34.30		Russell Springs	21.95		UNION—		
Riverview	26.10		RUSSELL CREEK—			Number of churches	20	
Rolling Fork	10.00		Number of churches	39		Beaver	11.25	
NORTH BEND—			Campbellsville	135.02		Berry	.75	
Number of churches	27		Columbia	58.76		Blanket Creek	5.69	
Beaver Lick	59.00		Greasy Creek	11.00		Butler	19.50	
Big Bone	25.53		Greensburg	25.00		Cynthiana	158.00	
Bullettsburg	69.00		Lone Valley	3.30		Lenoxburg	5.00	
Calvary	10.41		Macedonia	10.00		Morgan	1.00	
Covington 1st	40.00		Palestine	21.25		Powersville	158.00	
East Bend	3.00		Pleasant Valley	12.00		Union	130.61	
Elsmere	3.45		Trammel Creek	60.00		Willow	4.40	

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UPPER CUMBERLAND—		
Number of churches 24		
Harlan	250.00	
Liggett	10.25	
Loyal	12.00	
WARREN COUNTY—		
Number of churches 28		
Bowling Green 1st	1,094.60	
Greenwood	9.00	
Jackson Grove		15.00
Oakland	7.00	
Rocky Spring	38.50	
Woodburn	5.00	
WAYNE COUNTY—		
Number of churches 17		
Monticello	21.85	21.84
New Salem		5.00
Stebenville	6.00	
WEST KENTUCKY—		
Number of churches 36		
Arlington		10.80
Fulton	193.19	
Hickman	3.00	
WEST UNION—		
Number of churches 33		
Antioch	20.89	
Barlow	14.25	
East (Paducah)	4.00	75.00
Lone Oak	40.00	
Paducah 1st	65.00	17.75
Spring Bayou	3.40	
West End		42.35
Wickliffe	15.78	
WHITES RUN—		
Number of churches 12		
Bramlette	10.00	
Carrollton	62.72	
Ghent	16.61	
Locust	8.00	
Sanders	9.15	

DISTRIBUTION OF RECEIPTS		
Foreign Missions—		
Budget	6,238.77	
Designated	4,364.32	
Total		10,603.09
Home Missions—		
Budget	2,807.44	
Designated	418.95	
Total		3,226.39
Education, Southwide—		
Budget	1,817.13	
W.M.U. Train. School..	54.50	
Designated	189.11	
Total		2,060.74
Ministerial Relief—		
Budget	1,060.59	
Designated	154.00	
Total		1,214.59
New Orleans Hospital—		
Budget	62.39	
Designated	3.82	
Total		66.21
State Missions—		
Budget	5,115.79	
Designated	2,256.24	
Total		7,372.03
Education in Kentucky—		
Budget	3,813.54	
W.M.U. Train. School..	54.50	
Designated	259.16	
Total		4,127.20
Ky. Bapt. Children's Home—		
Budget	1,310.14	
Designated	851.97	
Total		2,162.11
Louisville Bapt. Or. Home—		
Budget	436.71	
Designated	151.05	
Total		487.76
Ky. Baptist Hospital—		
Budget	1,310.14	
Designated	186.75	
Total		1,496.89
Western Recorder—		
Budget	873.43	
Total		873.43
Church Building—		
Designated	28.67	
Total		28.67
Education Special—		
Designated	38.65	
Total		36.85
Total Receipts		36,446.64

Distribution of Education in Kentucky	
Georgetown College	1,425.45
Bethel College	610.90
Bethel Womans College	610.90
Campbellsville College	610.90
Cumberland College	325.82
Southeastern Ky. School	122.18
Magoffin Institute	122.18
Hazard College	224.00
Oneida Institute	20.37
W.M.U. Training School	54.50
Total	4,127.20

STATION W. M. U., PRINCETON, KY
 Broadcasting, Mrs. Elbert McCaslin announcing, inviting Kentucky W. M. U. to listen in.
 "All roads lead to Princeton on October 15 when the women throughout the entire State meet for a three days' session of the 16th General Assembly of Kentucky W. M. U. Princeton women are looking forward with great pleasure to entertaining this splendid gathering and request all women who are planning to attend the Convention to write Mrs. C. M. Woods, Princeton, Ky.
 Last, but not least, we urge the women to be much in prayer for Divine guidance and leadership during these three days. Station W. M. U. will be on the air each week from now until October 15. Signing off until next Thursday.
 PUBLICITY Chairman.

PASTOR ELLIS GOES TO CORBIN
 We hail with delight the good news of the acceptance of the pastorate of Central Baptist Church by Rev. G. Whitcomb Ellers. Pastor Ellers and his family will arrive from Wallins this week, and on Sunday, September 11th, the new pastor will assume his duties. Educated for the ministry in Washington (D. C.) College, and in The Southern Baptist Theological Seminary, Brother Ellers brings to his task a well-trained mind. With a large and varied pastoral experience, he brings a heart of love, sympathy and patience.

We were classmates in the Seminary, and it has been mine to be rather closely associated with him during his pastoral career. He has served with eminent distinction the churches at Lyndon, Cynthiana and Wallins. For a reason Brother Ellers served as Field Worker for the Stewardship Department of the Baptist State Mission Board. As a disciple and apostle of the principle of New Testament Trusteeship, he has served the churches and the Kingdom in a most practical and fruitful manner. In the work of evangelism and enlistment this pastor has been honored of the Lord with great fruitfulness. No doubt, one of the greatest monuments to his faithfulness, efficiency and patience is the work he is leaving in Wallins, Ky. In a pastorate of three and one-half years the church membership has been increased over 300 percent, and the pastor has led in the building of a fine parsonage, and a beautiful and adequate

church plant. It was my pleasant privilege last week to have an initial part in the dedication exercises in the new church. I doubt if any church has been more reluctant to give up a pastor than the Wallins Church at this time.

Pastor Ellers is blessed with a good wife of splendid personality, grace and faithfulness. Four fine children, two girls and two boys, have come to grace their home. Corbin and Central Baptist Church are to be congratulated upon the coming of these people of God. Whitley County and Mount Zion Association Baptists welcome them, and predict many spiritual achievements in their ministry with Central Baptist Church.

LOUIS S. GAINES,
 Pastor First Baptist Church
 Williamsburg, Ky.

GRACIOUS MEETING AT THORN HILL, NEAR FRANKFORT
 Just a word from Thorn Hill Baptist Church, Frankfort, Ky., Franklin Association.

On August 12th Rev. W. G. Potts and Brother Sam N. Elsey came for a few days revival services; and we had a real revival, I think from every angle. Had twenty-eight additions to the church, twenty for baptism.

Brother Potts is a real Gospel preacher, our folks appreciated him very much, and are hoping, if it is the Lord's will, to have him with us again soon.

Brother Elsey did the singing to the delight of every one, we have not heard a single criticism. He is sane, sound and safe, does not try or desire to boss the management of the meeting. He seems to recognize the fact that the pastor has some knowledge and authority in the controlling of affairs. I think he should be appreciated by our people.

We have been here one year July 1st and the folk have responded to the Gospel call in a very splendid way; the attendance has held up well, the gifts to all causes has gone far beyond anything in the past. The Association of 1928 asked all the churches to accept a certain amount for last association year. Our goal being \$300 the church accepted it and raised \$327 for missions; beside, painted the house inside and put down a new carpet.

We are hoping to grow even more this coming year and go far beyond our past history. By the Grace of our Lord and Saviour Jesus Christ we can and must do it.

May the Lord's richest blessings rest and abide with you, Dr. Masters, and your efficient staff.

WILLIAM S. SHEARER.

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Woman's Missionary Union.

President Mrs. O. P. Bush, Smith's Grove
 Corresponding Secretary Miss Jennie G. Bright, Louisville
 Young People's Secretary Miss Josephine Proctor Jones, Louisville
 W. M. U. Field Worker Miss Mary E. Davies, Louisville
 Treasurer Mrs. B. G. Rees, Louisville

HEADQUARTERS FOR W. M. U., 205 East Chestnut St., Louisville, Ky.

Topic for September: "Woman's Responsibility in the New World."

GIFTS FOR PAST EIGHT MONTHS

Kentucky W. M. U. has received from January 1 to September 1, \$89,163.82 on the apportionment. In order to reach our goal of \$173,000 by January 1, we must do better during the fall months. Please see that all money in your society treasury is sent promptly to Mrs. B. G. Rees, Treasurer.

DELEGATES TO W. M. U. STATE MEETING, PRINCETON, KY.

October 15-17

Each W. M. S. and Y. W. A. is entitled to one delegate and one additional delegate for every twenty-five enrolled members after the first twenty-five, four being the limit, and each G. A., R. A. and S. B. to one delegate. Delegates to the W. M. U. State Meeting, appointed by their society, will please write to the W. M. U. office for credential cards. Superintendents of District Associations, the Associational Young People's Leaders, members of Central Committee, Kentucky Woman's Missionary Union Training School Trustee and member of Margaret Fund Committee, State and District Chairman of Mission Study, Personal Service, Press Work, White Cross Work and Stewardship shall be delegates ex-officio.

WRITE FOR ENTERTAINMENT

Those who are planning to go as delegates to the W. M. U. State meeting and wish entertainment, should write to:

Mrs. C. M. Wood, Princeton, Ky.

Delegates will be given lodging and breakfast.

MISSION STUDY LUNCHEON

A Mission Study Luncheon will be given at the State meeting. All may attend who have finished the First course in Mission Study, in other words, those who have completed the eight books on the first course and hold the large first official silver seal.

Those having nearly completed the first course will want to make a special effort to do so before our meeting in Princeton. Watch this page for announcement as to which day the luncheon will occur. Meet Mrs. Claude T. Brown, State Chairman, in Princeton.

A CALL TO PRAYER

Our societies all over the State are, this week, in the midst of the Season of Prayer for State Missions. We are praying that it may be a real Season of Prayer. Mrs. Master's book, "The Gospel Trail

in Kentucky" is proving most popular. We know as our women and young people read this book there will come a desire to give more and pray more for Missions. Dr. Thompson has told us so clearly the three ways we may help. (See article below.) May all our readers help in these three definite ways.

If your society could not observe the Season of Prayer at the time suggested, please be sure to do so at an early date.

FROM DR. THOMPSON'S LETTER

There are sections in Kentucky that have no Gospel privileges whatever and there are mountain communities that are yet to have their first Sunday School. There are literally hundreds of homes that have no copy of the Word of God for common use and there are many towns and villages with no Baptist church and several counties with only one. There are one hundred and ninety-six Baptist churches without houses of worship and there are many other places where only two or three Gospel sermons are preached during the entire year.

The foregoing is not written about a Foreign Mission field, but about conditions as they exist at the present time in the State of Kentucky. The State Mission task is to reach, relieve and remove these conditions.

There are three ways the good women can render important State Mission service and greatly set forward the work: ...**First:** To remember daily, at the throne of Grace, the State Mission task with all the Board workers. Prayer changes things.

Second: By making a personal, daily effort to reach and in every possible way relieve the religious destitution of their own communities.

Third: After prayer for Divine guidance, to contribute the amounts the Holy Spirit suggests that they give as a Special Offering for the State Mission cause.

I sincerely trust our good women will surpass all former records in their State Mission offering this year.

STATE MISSION INGATHERING OFFERING FROM KENTUCKY W. M. U.

For past few years	
1925	\$2,432.08
1926	4,902.10
1927	6,903.65
1928	7,082.41
1929	? ?

W. M. U. OF LYNN ASSOCIATION

Met with Upton Baptist Church, Upton, Ky., on Friday, August 2, with about

sixty women and young people present. The meeting was opened by the Superintendent, Mrs. R. P. Merritt, and a splendid program was rendered by members of the different societies represented.

We were privileged to have Miss Pearle Bourne with us and her two splendid addresses were enjoyed by all.

It was a delight to have the G. A.'s of Munfordville present under the leadership of Mrs. Botto, and the Upton Sunbeams were a credit to their leader, Mrs. Otto Keith.

Our organization is young, having been organized just one year ago, but already we are seeing results and we believe that the Associational Union will be a real blessing to us.

MRS. HARVEY F. MORRISON,
Secretary Lynn Association.

FROM ONE OF OUR KENTUCKY MISSIONARIES

466 Rue Lafayette,
Shanghai, China.

Dearest Jennie Graham:

Just a few days ago I began to answer a big pile of letters, which had accumulated since Chinese New Year, when I last had time to write, and found yours among them. Truly, I'm ashamed that I haven't written sooner, but, dear heart, I am so busy and have so much to do that I scarcely write a letter a week. My family is big and somehow I'm so tired at night that I can't. Forgive me. What would I like for my Kentucky love gift? My favorite magazine is "Good Housekeeping". I'd like it if I may. It is such a nice, clean, wholesome magazine. It has many very helpful suggestions.

God has given me the joy of seeing fifty-two of my girls find Christ as their Saviour this past term. Many others "want to be Christians" (are inquirers). This year while Mr. Hsu is in the United States I will have to take the principalship of this big school. Pray for me Jennie Graham. I thought I had all one could possibly do before and this now must be done! I'll need His wisdom and strength.

I pray that my friends will be long suffering with me in regard to letters. I love them and pray for them when I can't write.

Devotedly your missionary,
ROSE MARLOWE.

W. M. U. Young People's Department.

JOSEPHINE PROCTOR JONES
Young People's Leader.

GREETINGS KENTUCKY WOMEN AND YOUNG PEOPLE!

This is my first opportunity to say "How do you do" to all my Kentucky W. M. U. family and to tel you how happy I am to be one of the Kentucky branch of the family again.

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God never led me in a clearer way than when He led me to come to work with you dear women and young people of my own State. I pledge to you my best as your Young People's Secretary.

In "Ladd's Rare Day in Japan" reference is made to a telegram received by Mr. Matsukata, the President of the Ship Building Co., from Admiral Togo just two days before the battle of the Sea of Japan. Togo had received the following order from the Emperor: "Find and destroy the Russian fleet." Because of the weight of his responsibility it is said that Togo ate or slept but little for several days after the order. His mind must have been filled with thoughts as, "Where was the Russian fleet? Where could he find it? If he did find it, how could he destroy it?" In those hours of anxiety he formed one plan and abandoned it, thought out another scheme and gave it up. Finally he determined upon his course of action and wired Mr. Matsukata, "After a thousand different thoughts now one fixed purpose". Long ago David "Purposed in his heart". It is a good thing for us today to purpose to do things. Maybe we have been wavering in our decisions and consequently in our work. But let us be done with that. May we have one fixed purpose, that of making Christ Master of our lives and making Him known to the whole wide world. We have a glorious opportunity through the avenues of service and prayer in our Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Women's Auxiliaries.

In the words of Tiny Tim, "God bless us, every one" in the high purpose that is ours.

JOSEPHINE PROCTOR JONES.

Our Dead.

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

J. C. MURPHY

Whereas, our Heavenly Father, in His allwise providence, has seen fit to permit death to come into our midst, on July 8, 1929, and take away one of our members. Brother J. C. Murphy who had been a devoted member of Mt. Vernon Church for a number of years, was an ordained minister, and also moderator of the church, and will be sadly missed.

And whereas we want to bow in submission to the Divine will, knowing that all things work together for good to them that love God. Therefore, be it resolved:

First, That in the going of our brother,

the church has lost one who loved it and prayed for its growth.

Second, That our sympathy goes out to his family.

Be it further resolved, that these resolutions be spread on our church records. And that a copy be presented to the family of the deceased, and to the Recorder.

A. J. McALISTER,
MRS. H. A. CHESHER,

MRS. ANN ABBOTT

Mrs. Ann Abbot was born October, 1840, age eighty-eight years. She joined the Baptist church in early life. On February 18, 1867, she was united in marriage to J. M. Abbott who was at one time Sheriff of Trimble County. Her death occurred May 26, 1929. She is survived by one son, W. H. Abbott; a grandson, M. J. Abbott, and two great grandsons, John William and Hugh Browning, all of Sulphur, Ky. She was a charter member of Sulphur Baptist Church.

Sulphur Baptist Church joins in sympathy with the bereaved ones and hopes they meet their loved ones around the great white throne above.

MRS. LOUISA ADELAIDE WEST

Mrs. Louisa Adelaide West died August 23, 1929, at her home in Hopkinsville, Ky. She was eighty-six years of age and had been an invalid three years. She was a patient sufferer and a great lover of the Bible, and could quote many passages from memory. She repeated the Twenty-third Psalm and part of the Fourteenth Chapter of John a few hours before she died.

She was a devoted Christian and a member of the First Baptist Church, Hopkinsville. Children found her to be a devoted friend.

Her husband, George Urban West, preceded her to the grave twelve years ago. They were married in 1861. One child, Miss Jennie West, was born of that union and survives her. She is also survived by a brother and sister.

Funeral services were conducted at the First Baptist Church by Dr. J. M. Shelburne in the absence of her pastor. A host of sorrowing relatives and friends gathering to pay last tributes.

MRS. E. L. PENDLEY.

ROGERS

On March 26, 1929, Mrs. Elizabeth Rogers was called to her Heavenly home. She was born February 1, 1847 near Underwood, Ind. At the age of thirteen she professed faith in Christ and united with the Underwood Baptist Church. At the age of eighteen she was married to John E. Rogers of Spencer County, Ky. To this union were born eight children; seven of whom still survive. She had been a widow fifteen years.



Mrs. Maude Ensor

Mrs. J. A. Ross

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She leaves besides her seven children, twenty-seven grand-children, nine great-grand children, one sister and a half-brother, and a large circle of friends and relatives.

Sister Rogers lived a consistent Christian life, loved her church, and enjoyed the fellowship of God's people.

Her death was sudden, but the life she lived was the best testimony to her faith. The funeral was conducted at the Taylorsville Baptist Church by the pastor, assisted by the writer; and the burial in the beautiful cemetery outside the town. "Blessed are dead which die in the Lord."

May the memory of this good mother be a blessing to those who are left behind.
W. S. COAKLEY.

Mt. Washington, Ky.

PEARL DAVIS

Whereas, It has pleased God, in whose hand is the breath of all mankind, to remove from our circle our beloved sister, Pearl Davis, who exemplified in her life, a deep and abiding faith in her Saviour, even when tortured by the infirmities of the flesh.

We bow in humble submission, realizing that death is of divine appointment, "for it is appointed unto man once to die."

"Death's but a path that must be trod. If man would ever pass to God."

Resolved, That the Calvert City Baptist Church extend to the bereaved family their profoundest sympathies, but realizing that human sympathy is of little avail in this their supreme loss. We commend them to a loving God who alone can heal all infirmities—wipe all tears away.

Resolved, That a copy be sent the family, a copy each be published in the Tribune Democrat and the Western Recorder, and a copy be kept on the church records.

J. M. GREEN,

H. H. KUNNECKE,

L. W. McGEE, Committee.

Calvert City, Ky.

UNITY IN THE GOSPEL

(Continued from Page 6.)

then we have not fellowship in the Gospel, and there is no unity so far as preaching and teaching that truth is concerned.

My fellow religionists and I must also be together on what constitute the Bible doctrines of salvation, if we are in fellowship and unity to preach that Gospel to the lost. There is one plan of salvation. It is the Bible plan. But there are many plans of salvation and taught by man. Baptists claim that the Bible teaches that we are justified by faith, apart from works. That "by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." That "it is not by the deeds of righteousness which we have done, but according to his mercy he saves us."

Between me and every person who holds to these truths, these interpretations of the Scripture, so far as sin and salvation are concerned, there is unity. But if my neighboring preacher or Christian friend and I are not together on these teachings, then it is impossible for us to work together in the propagation of the truth.

III

If men are to have unity in preaching the truth with regard to the churches of Christ, they must all believe the same things, and preach the same things with regard to them. Baptists believe that Christ established His church, as He said He would do. They believe He recognizes only one church in the world today, and that is the one which He built. They believe that the church of Christ has been perpetuated through the centuries, and that it is the only one which He recognizes as His own. Not that He does not recognize other Christians, nor the work of righteousness which other Christians and Christian organizations do, but that He recognizes only one church, and that church is the one which He built when He was upon the earth, and the one who has held to "the faith" through the centuries, and is still contending for it. If others do not agree that the churches which now go by the name of Baptist are His, then so far as those denominations and Baptists are concerned, they cannot consistently unite their efforts in an attempt to do Christian service; certainly they cannot go forward with the hope of propagating the truth.

If Christians are to unite in the spreading of the truth they must believe and teach the same thing regarding the ordinances of the church. If other denominations are willing to accept the Baptist position on the act, the authority, the design, and the subjects, in the matter of baptism, then so far as that point is concerned, the Baptist is both qualified, and willing to unite his efforts with other Christians, in preaching of the

Gospel. And what is true concerning the ordinance of baptism, is also true in the other ordinance, namely, the Lord's Supper.

I name only one other doctrine, on which Baptists and other denominations are at variance—although there are many others. The question of perseverance of the saints. The Bible either teaches it, or it does not. There are only a few others besides Baptists who believe in the perseverance of the saints—that is, that if one is once saved he possesses eternal life, if my good friends of other denominations are willing to accept this doctrine, I see no reason so far as this teaching is concerned, why we cannot unite our efforts in the propagation of the truth.

IV

Unionism magnifies man and sentiment, and denies the Word of God. Unionism between demonstrations is impossible without the sacrifice of the Word of God. It means one of two things: either one has no convictions on the teachings of the Word of God, or is willing to ignore his convictions for the sake of an amiable social comradeship in the name of religious service. In every such case there will be either a continuous controversy over the teachings of Scripture or a disregard for them. Sociability is a thing we should much desire, but that "fellowship" and "peace" which come at the expense of denying the Word of God, are an abomination to the Lord. (They are a counterfeit of Christian peace and fellowship.—Ed.)

Unionism, which means the sacrificing of the truth, paralyzes spirituality. I know of nothing else which is more paralyzing to spiritual power, than the disregard for the truth of God. I have never observed or felt the spiritual power of the Gospel of Christ where such was the case. There can be no spirituality where heresy is taught or tolerated, or where truth is not preached and taught. This is what happens in union services.

I also believe such unionizing is extremely displeasing to the Lord, because disregard for doctrinal teaching is no less evil than disregard for moral laws. Nowhere in the Bible does God intimate that there is any difference. Both in the times of the New Testament, and in our times where Christians have been slack in their doctrinal teaching, they are also weak in their moral teaching and living.

And once again, I believe that the so-called union between denominations is highly displeasing to God, because God would come nearer honoring one for holding to honest convictions, even though they be wrong, than for a wilful disregard for Truth. God would have us believe something.

V

It has not been my purpose to try to convince other denominations that the

Baptists are right and that they are wrong. I believe it, of course, but has not been my purpose. My purpose has been to show how utterly inconsistent, and how displeasing to the Lord it is for us to attempt to unionize, when we know well that unity of faith and teaching does not exist.

I pray that we may all come to a knowledge of the truth. There must be unity in the Gospel before Christians can afford to unionize, otherwise we must disregard the word of God, and stultify our own consciences. As an honest Christian and a steward of the manifold grace of God, to be honest with myself and true to my God, I cannot enter into the "union services" nor can I, as pastor of this church afford to yield my pulpit.

Fellowship Tidings.

Statement sent out by the Foreign Mission Board shows that their debts of \$1,145,000 January 1, 1928, has now been reduced to \$787,000. The reduction has amounted to \$78,000 since the first of the year.

The friends of M. C. Lovelace, beloved pastor in the Pulaski Association, will sympathize with him and the other loved ones in the death recently of his dear mother, a devout Christian woman, at her home at Oil Center, Ky.

From Missionary J. S. Dick, at Somerset, Ky., we have the news that Rev. J. R. Sears has been preaching in a meeting for Pastor Myrick at Goodhope Church. Brother Dick also reports that the Cumberland River Association, which is not associated with the State Baptist body in Kentucky, met with Clifty Grove Church, ten miles east of Somerset.

Pastor A. O. Allison goes from North Benson Memorial Church, at West Liberty, Ky., county seat of Morgan County, to Grahn, Ky., and Rev. Donald P. DeHart, formerly of Ashland, but more recently of Russellville and Louisville,

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has become pastor of the North Benson Memorial Church at West Liberty.

Prof. Kyle M. Yates, of the Southern Baptist Theological Seminary has been preaching in a meeting with Pastor W. A. Keel, at Gainesville, Ga. In a personal note we have from Dr. Yates the following gratifying news of the work of the Holy Spirit: "We are having a great meeting here with Dr. Keel and his great church. The Holy Spirit is here in mighty power and men are being greatly stirred by His presence. Please pray for us that we may reach the hearts of the lost with the glorious Gospel message. Dr. Keel has wrought a modern miracle here with this situation. He is a great crusader for righteousness and his people love him devotedly." Just before going to press we have learned that there were seventy-seven additions to the church and more are expected to come.

Brother Joe Canzoneri, of Clinton Blvd., Jackson, Miss., is now in a meeting up until tomorrow at the Kingston Baptist Church, Kingston, Tenn. He has no engagement for the next period from September 22nd to October 4th, but beginning that day and running through the 18th, he will be in a meeting at the First Church, Winchester, Ky.

Master Allen Saunders arrived at the home of Dr. and Mrs. J. Samuel Johnson, Somerset, Ky., on September 8th. Congratulations.

The Summerville Baptist Church, Rev. B. Frank Hasty, Pastor, Summerville, S. C., is arranging to begin their fall meeting on October 13th and continue through the 20th, with Dr. R. A. McFarland, of the First Church, Gaffney, S. C., doing the preaching.

Rev. C. F. Clark, the well-beloved pastor at the First Baptist Church, Covington, is beginning a meeting next week with Rev. C. E. Brown and his people at Walton. Pastor Brown has done a fine work since he came to this field. We are sure that he and Brother Clark working together will lead the Walton Church out into greater fields of usefulness. We also ask the brotherhood to pray for the salvation of the lost during this meeting.

Rev. T. C. Sleete, the much loved pastor of the Immanuel Baptist Church, Covington, is slowly but surely regaining his health. He is now able to be at his work and in a few months we trust that his strength shall be entirely restored. Brother Sleete has done a very fine piece of work since becoming pastor of this church. The Immanuel Church is Brother Sleete's home church. He was a very active member in the church when he felt the call to preach. The church extended him a call to become their pastor. They showed their wisdom in this act. Few pastors have a more glorious record of achievement than Brother Sleete has with his home church.

On next Sunday, September 22nd, the West Broadway Church, Louisville, will celebrate her twentieth birthday. Pastor E. F. Estes in making special preparations for the occasion as well as for the coming revival which starts two weeks later, October 6th, when Dr. Len G. Broughton, of Atlanta, Ga., and Mr. I. C. Petree, of Knoxville, Singer, will conduct a revival. Dr. Estes' people are glad to have him back again after an absence for some days with Pastor Guard Green at Lyndon, Ky., where he conducted a revival.

The Ft. Mitchell Baptist Church, Rev. Geo. B. Bush, pastor, began a series of revival services last Sunday. Rev. O. J. Stegar is doing the preaching. This truly is a great team. We trust and pray that the church shall be revived and the lost shall be saved.

The many friends of Rev. W. C. Boone will be glad to hear of the fine work he is doing at Roanoke. The new church was dedicated on August 4th. Dr. J. C. Masee preached the dedicatory sermon. There was paid in cash over \$20,000 at this service. The total cost of the building, exclusive of interest and insurance, is approximately \$430,000. The members of the church to date have pledged \$160,000, a large part of which has been paid. The church hopes to realize a goodly sum from the sale of the old church and other property that they own. The church has twelve departments for the Sunday-school and 128 rooms, and will accommodate a total of 2,000 people exclusive of the main auditorium. The seating capacity of the church will provide for something over 1,400. We wish for Dr. Boone and his church many years of useful service in this fine building.

RECOGNIZING OUR DEBT TO OTHERS

(Continued from Page 17.)

which must be loved along with Himself. Man is in God's image and likeness and cannot be loved along with hatred of the divine pattern. One cannot love the product and despise the producer who makes the product after Himself as a pattern. One cannot love the thing and hate the idea of the thing. God is the idea after which man is made. Nor can one hate the thing and love the idea which is reproduced in the thing. So you see the two phases of one inseparable and unitary moral obligation must co-exist and co-exist.

When Jesus says love to God is first and love to man second He is not making a distinction between the two as of superiority and inferiority but a mere logical distinction for the sake of thought. In the classification tendency of the mind one would naturally enumerate love to God as first and love to man as second. A distinction for thought. This is shown by the fact that He brings the

two together in the unitary statement that "there is none other commandment greater than these." "These" are one commandment, one inseparable obligation, one in inner nature and quality as well as in outer practical operation. If one fails, so does the other.

Complimenting Jesus

"Teacher, thou hast well said." But that is not repenting of sin and believing in and following Jesus. There are many folks who think well of themselves because they think they think well of religion. "Why say ye Lord, Lord and do not the things which I say"? Many friends solace themselves that a departed one is saved because he had great respect for religion and the church. Such half way measures have no value. There are self styled "reverent scholars" who are busy tearing down the Scriptural foundations of the Christ.

Yes, it is better to compliment Christ than to curse Him. How much better? If we break the law in one point we are guilty of all. The law is a unity and one breach attacks the entire solidarity. Will this lawyer be better off in the next world than those who actually crucified Christ? Wait and find out. If any want to personally experiment with this juristic problem they can do so. As for the writer, he will not risk it.

"Thou art not far from the Kingdom of God." Let us hope he eventually went inside. If he did not his nearness did him a questionable amount of good. He sinned against light. That makes it a serious sin. God is just, He knows how to settle the problem. We do not.

Socrates' great doctrine was that if a man knew the right he would do it. Socrates was mistaken. None of us do as well as we know. Go and read the seventh chapter of Romans. Jesus said if a man willeth to do the will of God he should know. Jesus makes knowledge depend upon attitude. Socrates made attitude depend upon knowledge. Jesus was right. Socrates was wrong.

Faith and Works

The two principles hang together like love to God and love to man. Orthodoxy is not orthodoxy unless it is also orthodoxy. A live apple tree produces apples. A dead one does not. Faith has no value apart from practice. Does faith save? Yes if it is the kind of faith that works. The kind of faith that produces no works cannot save. Otherwise God would be saving a bad man. God cannot and will not save a bad man unless that bad man will co-operate in becoming good. Apart from holiness no man can see the Lord. If we cannot eventually become sinless we can never enter heaven. James was right about it. He in no wise differs from Paul and Jesus told that faith saved. James came along and told what kind of faith that had to be. Where is there any difference between the two positions?

B. Y. P. U. Department.

LYMAN P. HAILEY, State Secretary.

REPORT OF SOUTHEASTERN B. Y. P. U. CONVENTION

On Sunday morning, September 1st, Frank Morris and James May, met outside before going in to their Sunday School classes. After a brief discussion of the latest baseball games and the prospects for the High School football team this fall, James suddenly turned on Frank and said,

"Say, Frank, where were you last Thursday and Friday? I called you at home and your mother said you had gone somewhere and wouldn't be back until Saturday morning."

"Why," said Frank, "I went to Barbourville to the B. Y. P. U. Convention."

"But what's that?" said James. "What happened there? I don't see why you'd want to chase off to an old convention. What did you get out of it, anyhow?"

"Why I had a fine time," answered Frank. "This is the first time I ever attended the Southeastern B. Y. P. U. Convention, but I want to tell you it won't be my last time."

"Well tell me about it," James almost commanded.

"I arrived in Barbourville on Thursday afternoon, and was met at the station by some of the Barbourville B. Y. P. U. folk. They took me right to the church, and Mrs. Sarah Hughes told me where I should stay. Then one of the boys drove me out to the place which would be my home for two days. Then I spent an hour or two just looking over their nice town."

"But where did you eat?" interrogated James. (A normal boy would ask that, wouldn't he?)

"I was just coming to that. I ate supper on Thursday, and both dinner and supper on Friday in the church dining hall. The meals were served by the girls of the Senior B. Y. P. U. and they were plenty good, too. Mrs. Black (I stayed in her home) gave me my breakfast."

"But didn't you get tired of the meetings? Weren't they awfully dry?"

"No. But I see that you think just as I did before I went this time. Let me tell you about our program, will you?"

"Fine," said James. "I'm listening. Go ahead."

"Alright. In the first place, all the meetings were presided over by the district president, W. E. Burton. And, by the way, he's been elected for another year. This Miss Elsie Southwood led each song service which lasted for fifteen minutes. They used the B. Y. P. U. Convention song, 'Ready' at each session."

"That's the song that goes like this: 'Ready to go, Ready to stay, Ready my

place to fill'—isn't it?" interrupted James.

"Yes," answered Frank, "and it seems to get mighty close to us, too. Rev. C. L. Breland, of Richmond, lead our devotionals. He was good, too. He took as his general themes for the series of messages, 'Walking With God.' Wasn't that a fine theme for us young people? The main point in each of his talks is as follows: (1) To walk with God one must walk slowly; (2) To walk with God one must approach Him through Christ Jesus; (3) To walk with God one must let God choose the way; and (4) To walk with God is to be homeward bound. These were all so clear and practical. I don't believe I'll forget them in a long time."

"Did you have any regular sermons?" asked James. He seemed to be getting very interested, and his interest inspired Frank to something akin to eloquence.

"O, yes. We had three real sermons. On Thursday night Rev. L. S. Gaines, of Williamsburg, delivered a fine message on "The Price of Preparedness". In this he discussed three characters from the Bible—Moses, Isaiah and Paul—and showed how each had to pay the price while preparing himself for the work God had planned for him to do. It was a very helpful message. I wish you could have heard it.

"On Friday morning Rev. W. A. M. Wood, who needed no introduction to Kentucky folk, gave a message to us around the theme 'The Fields Are White.' He told of the many, many opportunities we have as young folk to do personal work. I had no idea before how many people are in Kentucky alone who don't know Christ.

"The closing message of the Convention was made by Dr. C. C. Warren, of Danville. He spoke on the subject "Occupy Till I Come". He centered his message around these four simple facts: (1) All that we have is God's. Divine Ownership. (2) We are only given the trusteeship of what we possess. (3) We are to use what we have for His benefit. And (4) Some day He's coming back to possess it"

"I'll bet I can guess what Scripture he read in connection with his message," said James. "It was Luke 19:13, now, wasn't it? I wish I could have heard that."

"I do, too," said Frank.

"Well, what else did you have?" asked James.

"We didn't have to just listen all the time. We had conferences, too, where each one of us had a chance to talk. On Friday morning we had the choice of the

following conferences to attend: The General Organization, The Associational B. Y. P. U., Program Building, Daily Bible Reading, Posters and their use, and Socials. Then, on Friday afternoon we could choose between these: Leaders and Sponsors, Juniors, Intermediates, Seniors and Adults and Pastors and General officers. The conference leaders were Mrs. C. M. Thompson, Jr., Miss Ruth Sampson, Miss Elsie Southwood, Hobart Reams, W. E. Burton and Secretary Lyman P. Hailey."

"Why, you could learn 'most anything you wanted to about B. Y. P. U. work, couldn't you?" asked James.

"I'll say you could. I went down there to learn, and if you'll start coming to our B. Y. P. U. now you'll see how interesting and fine B. Y. P. U. work can be.

"Another interesting thing I saw there was the play 'Trial of a Study Course Delinquent' put on by the Middlesboro B. Y. P. U. This was a funny play but it certainly put over the thought."

"Did you have anything else about the Study Course?" asked James. "I hear you all talking about it quite a lot about once every year."

"Yes," said Frank, "I was just coming to that. We had three splendid talks on the Study Course under the following heads: (1) What it has meant to me; (2) What it has meant to my B. Y. P. U.; and (3) What it has meant to my church. I wish a lot of the older folk in some of our churches could have heard them. Then there wouldn't be so much fuss about B. Y. P. U's, and there would be more people eager to support them."

"There's something else, too, that I didn't mention. It wasn't on the program, but it was too interesting and important to leave out. Just after supper on Friday, Rev. Wood showed us a number of picture slides he has made in the past few years. These show pretty clearly the work being done in our State, and also the work yet to be done."

"Well, Frank old boy, I want to thank you for telling me all about this. I feel just like I'd been there myself. Believe me, I'm going to join your B. Y. P. U. tonight, and I shall look forward to going to the convention next year. Say, where will you have it next year?"

"I don't know the exact date," said Frank, "But they announced that it would be on a Friday and Saturday in October. And we are glad, too, that the Lexington Avenue Baptist Church, of Danville, will entertain us in their brand-new church. Mr. W. E. Burton has done such splendid work that the convention voted to elect for the coming year. We have a capable Vice-president in Mr. Allen C. Terhune, of Danville. Miss Elizabeth Stewart of Richmond is the charming and reliable new Secretary-Treasurer, and Mrs. C. M. Thompson, Jr., of Barbourville was once more elected Junior and Intermediate Leader. It was

attend: The Associational building, Daily their use, and afternoon we Leaders and iates, Seniors d General of- ers were Mrs. Ruth Samp- ood, Hobart nd Secretary

decided to dispense with the other of- fices. But, on looking at those we have, we certainly expect a fine program next year, with a record attendance."

"Well," said James, "there's one thing certain, I'll be one of the B. Y. P. U. Con- vention goes next October."

"Fine. And those Danville people must go some if they entertain us next year any finer than about ninety of us were treated by the people of the First Bap- tist Church of Barbourville and their pastor, Rev. C. M. Thompson, Jr."

ELSIE SOUTHWOOD.

CENTRAL DISTRICT B. Y. P. U. RESOLUTIONS

Whereas, the Convention of Central Dis- trict Baptist Young People's Union has met and is about to close its fifteenth annual convention, be it highly resolved:

First, That we extend our heartest thanks to the people of Paris, who have so graciously received us with open arms and hearts, and who have extended to us the fine Southern hospitality of their lovely Christian homes, and who have seen to it that each and every delegate has been shown a glorious time, espe- cially to the members of the First Church, and the Rev. Ross Dillon, the beloved pastor, who has so freely opened the doors of their church to us for their meeting, also to the committees, espe- cially the registration and entertainment committees, who have worked faithfully in providing homes for the delegates, and to the Charlotte Leavell Circle for the beautiful flowers.

Second, That we thank our officers, es- pecially our State Secretary, Lyman Hailey and our President, J. William Nevins, for their fidelity and faith and for their sincerity in God's work in pre- paring this splendid, inspiring program.

Third, That we extend our appreciation to every one who has taken part on the program, and to those who have assisted in furnishing our music.

Fourth, That we earnestly urge each pastor to stress the District Association- al meeting and to help in every way to have their delegates attend.

Fifth, That we earnestly urge each church or B. Y. P. U. to furnish our Southwide B. Y. P. U. Magazine to every one of their Presidents, Leaders and Sponsors.

Sixth, That we thank the Bourbon News and Kentuckian Citizen for their thoughtfulness in bringing before the people, the meetings of this Convention.

Seventh, That a copy of these resolu- tions be given to both the Paris papers for publication, and a copy be sent to the "Western Recorder" and to the B. Y. P. U. Magazine for publication, and a copy be spread upon the minutes of this Convention.

Respectfully submitted,

MARGARET MILLER,

DAVID C. ESTILL,

MRS. J. W. DAWSON.

STUDY COURSE AWARDS

	1926	1927	1928	1929
January	218	241	212	104
February	570	454	785	197
March	1,865	2,331	1,940	1,676
April	397	639	1,436	917
May	223	435	453	562
June	322	946	522	385
July	377	263	401	403
August	219	371	509	185
September	383	446	568	
October	553	507	565	
November	188	248	269	
December	319	287	520	
Totals	5,635	7,158	8,189	?
Goal for Year....	7,000	8,000	8,000	10,000

RECORD OF ATTENDANCE

Of B. Y. P. U. Departments reporting enrollment of 100 or over.

September 8, 1929

Church	Enrollment	Attendance
Walnut St., Louisville.....	222	137
Owensboro, First	165	129
Paris	145	60
Carlisle Ave., Louisville....	127	43
Owensboro, Third	115	105

REPORT ON TEMPERANCE AND MORALS, ENTERPRISE ASSOCIATION

For the purpose of this report, your Committee deems it unnecessary to make specific mention of any of the immoral practices or lawless conditions existing among the people of this association. Our report and discussion will deal only with the cause and remedy of existing con- ditions.

We, as Christians, considering the sub- ject from a moral and spiritual stand- point, cannot accept the science of crim- inology or the philosophy of "behaviour- ism" either on the cause or remedy for lawlessness and intemperance. Men and women go wrong, they say, through heredity, environment, bad example, cruelty of society, or some other such cause, but admitting that these things have a tendency toward evil, yet back of and in and through it all is the work of the devil.

The Bible leaves no doubt as to why people behave as they do. The origin and cause of sin is the same through all generations. The doctrine of original sin and total depravity of man as taught in the Bible is the only theory that will harmonize with the history of the con- duct of man in the past or account for conditions existing at the present. There- fore, we refuse to accept any theory that accounts for sin without satan. The Bible accounts for the origin and exist- ence of sin in the world and this ac- count we accept and believe to be true. We reject all others.

The Bible teaches that the devil is the author of confusion; that he is the

father of lies; that he that sinneth is of the devil. Jesus said, "Ye are of your father the devil, and the works of your father ye will do." There is therefore no doubt in our minds why men are intem- perate, lawless and immoral. It is the work of the devil, working in and through sinful men.

If the devil is the promoter of all evil as he works in and through the lives of evil men, we are forced to the conclusion that the remedy for sin must take into consideration and have to do with the devil as well as sinful men. In other words, the strong man must first be bound before his goods can be spoiled. But Jesus said he came to destroy the works of the devil. He cast out devils and overcame his temptations.

We give it as our settled conviction that nothing but the power and Spirit of God working in the hearts and lives of men through Jesus Christ will produce righteousness of thought and conduct on the part of man. Experience as well as the Word of God teaches that right- eousness cometh not by the law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit".

The offering of Christ is the only ac- ceptable sacrifice for sin. The blood of Christ is the only atonement for sin, and his blood alone will purge the conscience from dead works to serve the living God. His Spirit working in us both to will and to do his good pleasure is the only hope for righteous conduct and godly liv- ing (1 John 4:4).

Yet we are taught in the Holy Scrip- tures to obey magistrates and to be sub- ject to the powers that be. Temporal rulers and powers of government are agencies of God for good. Proper re- spect for and obedience to constituted authorities and laws of the land is en- joined upon us by the Word of God. To disobey these Scriptures is to disobey God. But obedience to God in this re- spect as well as in all others will come only by the operation of the Spirit and Word of God upon the heart and con- science of those who hear, believe and obey the Gospel of the Son of God, they being enabled so to do by the Grace and Spirit of God.

Wherefore, your Committee respect- fully suggests that our ministers exhort obedience to the laws of the land as an obedience to the Word of God. We sug- gest also that our ministers set before our people the Scriptures which show the origin and cause of sin, together with God's remedy for sin, and the source of victory through Jesus Christ.

Respectfully submitted,

J. C. CANTRELL,

W. W. BARRETT, Com.

CAMPBELL COUNTY ASSOCIATION

The Campbell County Baptist Association convened in its one hundred and third annual session with the Silver Grove Baptist Church, August 21-22, 1929. This body organized itself with the following officers: W. H. Thomas, First Baptist Church, of Dayton, Moderator; Sam Haigis, First Baptist Church, of Bellevue, Clerk; J. J. Wooten, First Baptist Church, of Bellevue, Treasurer.

In the two days of its meeting this Association discussed all subjects commonly brought for its consideration. The outstanding messages were as follows: Introductory sermon, Rev. A. H. Ellis; Missionary sermon, Dr. H. C. Wayman; and the Doctrinal sermon, Rev. R. H. Tolle.

Dr. C. M. Thompson of the State Mission Board discussed the mission report in a very enlightening manner.

The outstanding facts as gleaned from the Association letters shows that there are eighteen churches with a membership of 4,115, a gain of 222, since 1928.

The churches contributed for local work \$61,638.68, and for all missions \$8,399.29, making a total of \$70,037.97 or \$16 per capita.

The Thursday evening session was given over to the Campbell County B. Y. P. U. Association. At this hour an interesting account of B. Y. P. U. activities was given to the Association.

This association adjourned to meet next year with the Pleasant Ridge Baptist Church, August 20-21, 1930.

Bellevue, Ky. MERRITT JAMES.

THREE WEEKS REVIVAL AT GREENVILLE

From June 23 to July 15 Charlie and Laurie Taylor, preacher and pianist of the Taylor Evangelistic Party of Pasadena, Cal., were with our church in a tent meeting here in Greenville.

I think every Baptist in Greenville and every Christian of other faiths, as well as many from the surrounding territory, got a blessing from the services. While the meeting was general in its blessings it was a Baptist meeting in every sense of the word. It was held entirely under the auspices of our church and Charlie as a Baptist preacher surely does not "dip his colors" because of the presence and interest of others who see things differently. The tent seated well over a thousand and at many services there were from 1,300 to 1,400 people in attendance.

The whole tenor of the services was Godward and not manward. Sixty-seven came to us on profession of faith asking for baptism and church membership, seven came by letter and statement, seven made profession of faith not asking as yet for baptism and about a dozen will unite with other congregations of the town. Our church was greatly blessed and the cause of the Lord strengthened. Blessings on the Recor-

der and all its readers together with all others who love the Lord and try to serve Him.

E. S. SUMMERS, Pastor.
Greenville, Ky.

THE FUTURE OF THE SEMINARY (Continued from Page 9.)

Day. The professors and the students would spend several hours of the morning in considering the needs of some non-Christian land. There was earnest prayer to the Lord of the harvest to thrust forth laborers into the harvest fields. No wonder that the two young men whose names come first in the matriculation book for 1859 volunteered for work on the foreign field, one for China and the other for Japan.

The outbreak of the terrible Civil War in 1861 prevented these young men from going forth as missionaries, and many others in the years that have followed have been prevented in other ways from achieving their ambition to preach Christ in lands where few if any know and love him. But thanks be unto God that scores of our best alumni have laid their lives on the altar of sacrificial service in pagan and papal lands. Just now there is urgent need of re-enforcement for the thin firing line at the front. My own heart has been touched by the personal appeals of these veterans on the front lines that I should urge our people to send up supplies and re-enforcements.

If the Holy Spirit will help me to keep the Seminary missionary in spirit and give me the privilege of helping some of our best young men to dedicate their lives to the task of revealing Christ to peoples now dwelling in spiritual darkness, I shall be grateful above measure. And it is my heart's deep desire that the hundreds of young men who will labor as pastors and leaders in the homeland may give themselves to the task of making all our churches so thoroughly missionary that ample means will be provided for the support of every man and woman who may be called of God to go to the front. [Type emphasis ours.—Ed.]

If every alumnus of our Seminary now a pastor should become genuinely missionary in his reading and preaching and praying, we could speedily send all our returned missionaries back to their fields and re-enforce them with a hundred young men and women who have prepared themselves for the various types of missionary activity. And what spiritual refreshing would come to the churches at home! Evangelism and missions go hand in hand. Revival fires would be kindled in our homes and Sunday-schools and church, and giving to the spread of the Gospel would again become as hilarious as it was when the campaign of 1919 was at high tide.

VI

My brethren, the men who founded the Seminary were like Paul in their devotion to Christ Jesus, and like Paul each of them was a herald, a missionary and

a teacher. Read their letters and sermons, listen to the story of their efforts to win others to living faith in the Son of God, whether in the churches they served as pastors or in army camps where Boyce and Broadus preached to thousands of soldiers, or in private conversations with persons whom they were trying to win to faith in the Redeemer, and you will be impressed with their love of the souls of men and their passionate devotion to him who loved us and gave himself for us. The noble teachers who followed them caught the same vision of the loving Saviour and dedicated their powers to the same glorious task.

It was the ambition of Doctor Mullins to make the Seminary as large a factor as possible in advancing the Kingdom of God. He entered into the most intimate fellowship with his predecessors and teachers, Boyce, Broadus and Whitsitt. When the call for sacrificial service came, he threw himself into the battle with the same heroism that led his predecessors to adventure their lives for the upbuilding of the Seminary. He fell in the hour of victory in the struggle for a beautiful permanent home for the institution which he loved so passionately.

It was not to be expected that men capable of making and carrying out radical improvements in theological education would ever become static in their thinking. The founders of the Seminary and their successors have been alert in sensing new needs in the equipment of young ministers and prompt to bring into the course of study any new disciplines which would increase the efficiency of pastors. Thus the school of Polemic Theology was changed into Comparative Religion and Missions. Our institution was one of the first in America to put a school of Missions in its regular course. Later on the more distinctly apologetic subjects have been treated in the class on Christianity and Current Thought.

It was a distinct advance when Latin Theology was transferred to the Graduate Department and Biblical Theology put in its place in the regular undergraduate work. It is immensely helpful to preachers to study the growth of the great doctrines of the Bible. Old Testament Theology, the Theology of Paul, the Theology of John, the Teaching of Jesus,—who would not be stimulated and enlightened by an inductive study of these great fields of research?

VII

A quarter of a century ago Dr. Mullins and the Faculty caught a vision of the possibilities of the modern Sunday School and began to bring lecturers before the students to explain the best methods of utilizing this agency. Presently a chair of Sunday School Pedagogy was founded, and this has grown into our present School of Religious Education. We are now preparing our young ministers for pastoral leader-

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When I was a student in the Seminary there was a class in Church Government and Pastoral Duties. Under the leadership of our genial professor we learned much that was helpful in the pastorate; but the field has expanded, in the face of the complexity of our modern social life, into the school of Church Efficiency. Problems of organization and administration which had not emerged forty years ago are now studied with great care and thoroughness.

Psychology and Socioloy have become major disciplines in our modren universities. Some of the devotees of each of these new fields of research have imagined that they were in position to declare Theology absolete in our modern life. An evaluation of modern Psychology is given in the Department of Religious Education, in order that the young minister may orient himself in their field, getting out of it all that is true and helpful and rejecting what is mistaken and hurtful. All the facts brought to light are accepted, but theories that undermine our Christian conceptions are put to the most rigorous tests.

More than thirty years ago Dr. Dargan began to teach Christian Sociology in connection with his class in Ecclesiology. Under the leadership of Dr. C. S. Gardner the course grew into the school of Christian Sociology and has become one of the most valuable disciplines for the young minister as he goes forth to take his place as a leader in the social order.

If we are alert and sensitive to the needs of the times, other courses will be included and present ones expanded.

VIII

The Southern Baptist Theological Seminary has a past of which any institution might well be proud. What of its future. Is the institution to become a yet greater spiritual force, ministering to young men of many lands and preparing them to present the message of Christ Jesus to the whole world? Shall it draw to its class rooms men willing to pay the price of genuine scholarship, men willing to give sweat of brain in equipping themselves to guide the thought of their time in the realm of religion? Is the heroism of the founders to reproduce itself in the voluntary sacrifices of the professors of the future?

Will the men who teach in spacious halls on a campus of surpassing beauty live as close to the Christ of the basin and the towel as did the four young men who taught in a little shack in Greenville during the trials of the Reconstruction period in the South? Will students who wear dinner suits and ride in their private cars be as much like the one who was meek and lowly in heart as were the young men who came to Greenville in Confederate jeans, some of them carrying in the faces the marks of wounds received in battle? God grant that it may be so!

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CHURCH EQUIPMENT SERVICE

The Complete Musical Equipment

“GREAT CARE should be taken by the superintendent or leader in selecting hymns that are adapted to the lesson and the part of the service in which they are to be rendered; for instance, the opening selection should be a good, live marching hymn, as this is the hardest time to secure attention and good singing. The second selection should be a prayer hymn, as it usually precedes the prayer; a favorite could be used next, or a hymn in which the boys and girls take separate parts, either in the verse or in the chorus. This precedes the Scripture reading, which is followed by the lesson period.” So wrote an assistant superintendent in a special music number several years ago. In describing the qualifications of a good singing leader, he said: “The leader should always be ready with a special hymn to suit an occasion which may come up suddenly, such as a special celebration or the like.”

But, however capable the leader and superintendent may be, they cannot select the right hymns if they have not the right hymn-books. But no Sunday School today need be without the proper hymnals. The publishing-houses are issuing books of many different sorts and sizes. Some have a very large number of hymns, other collections are smaller. There are books to suit every taste. Some are made up largely of the more recent compositions, with their bright tones and lively measure. Others contain a goodly portion of the old hymns that have stood the test of time.

The hymns in many books are arranged according to subjects. There are hymns on prayer, faith, consecration, praise, the Scriptures, the church, and hymns for special occasions, such as Christmas, the New Year, Easter and Thanksgiving. Most hymnals devote a section to songs for the little children. Books in which the hymns are classified are a great help to song leaders and superintendents, for hymns fitting the lesson or special services may be found quickly and easily.

When the number of a hymn is given out from the pulpit or platform, it is annoying to find that particular page torn out. Then, again, it is disconcerting to open a book and find amateur cartoons penciled on the margins or inside covers. Would a visitor find either of these things in your school or church? If so, you need not keep these old books. You may have felt that it was beyond your means to order a new supply,

or it may be that the officers just have not given the matter serious thought. But ragged and dirty books are a draw-back to the right spirit in the services, and it is quite likely that some publishing company could furnish you with just the books you want at reasonable prices.

Hymn-books alone do not complete the musical equipment of a church or Sunday-school. It is important to have a piano or small organ in every room or auditorium where services are being held. The church needs them for the Sunday services and the Wednesday night prayer-meeting. The Sunday School needs them for the Beginners, Primary, Intermediate and Adult departments, and sometimes in rooms set apart for men's and women's Bible classes.

A pipe-organ is of inestimable value to a church. The prelude, the offertory, the introductions to hymns and anthems, and the postludes, have a great deal to do with the creation of a worshipful atmosphere. However strong may be the congregational singing, the organ can always rise above it and maintain harmony and unity. On the other hand, it can be played so softly and with such a variety of expression that it is valuable as the accompanying instrument in solo and choir singing. The fact that a church has a pipe-organ often helps to increase the size of the congregation.

Chimes are now being widely used. As far as they can be heard, they are a constant reminder that the church is there. They are often a means of blessing themselves. When the old hymns ring out on a quiet Lord's Day morning or evening, many a listener who has strayed from a Christian life may probably be associated with thoughts of mother and home, and the memory of the familiar lines leads to serious thoughts. Those who are kept at home by illness or family cares find the day brightened, and careless ones may be led to churches by the notes of their favorite hymns.

Music is a vital part of all the services of the church and Sunday School. It is important to see that the equipment is what it should be, and one need not be discouraged by the lack of funds. Perhaps your equipment may be improved at less expense than you think. If you would like to know how it can be done, will you not write us about it? Information will gladly be sent if requests are addressed to Church Equipment Service, care of The Western Recorder, 205 E. Chestnut St., Louisville, Ky.

May there be no weakening of moral fiber in professors or students. If our burdens are lighter than those of the early teachers and their pupils, may we be just as ready to take up the cross daily and follow our Master. Let us highly resolve that we shall resist the temptation to luxurious living. “Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross”. There is so much sorrow in the world about us, and so much ignorance, and so much sin that we should be moved with compassion and go about doing good like our Master.

Mr. President, I do not feel worthy to stand in the noble company to which you and your colleagues of the Board of Trustees have invited me; but relying upon the loyal support of the Board and of the Faculty and the good-will of the

adumni and the student body, and appealing for wisdom and guidance to him who has all authority in heaven and on earth, I accept the office to which you have elected me.

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Book Notes.

Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

Little Kin Chan, by Berthae Harris Converse, Friendship Press, 150 Fifth Avenue, New York, 98 pages, \$1.25.

This is an attractively printed and bound volume for boys and girls of from six to nine years of age. The adventures of Little Kin Chan and the Crab are related. Kin Chan is a Japanese girl and the Crab is her dog. There is not a dull page in the book and many others will enjoy it as well as children.

Jumping Beans, by Robert N. McLean, and Mabel Little Crawford, Friendship Press, 150 Fifth Avenue, New York, 150 pages, cloth \$1.00, paper 75c.

This is a book of stories and studies about Mexicans in the United States. It has been written for junior boys and girls by the Associate Director of one of the Departments of the National Presbyterian Board of Missions and by a teacher in the Junior Department in the Methodist Church in California. The eleven stories about Mexicans in Southwestern United States are interesting and wholesome. They are also very instructive.

Ladies and Gents, by Vera Caspary, The Century Press, 353 Fourth Avenue, New York, 288 pages, price \$2.00.

This is an intimate story of circus life by a writer who knows her story by her own experience in the field of which she writes. Although the heroine of the story goes through all the garish publicity of her calling, she remains the same timid little girl she had been from the beginning.

The Faith That Wins, by Roy Talmage Brumbaugh, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. 125 pages, price 75c.

Here is a true adventure story in the spiritual realm. Our author develops the life and faith in ten chapters. He shows that the life of faith today calls for real heroes. Weakness abounds and hypocrisy prevails. Sin and lawlessness multiply. Taking great Bible characters as the basis for his chapter treatment our author shows that this day of worldliness is just a day for spiritual heroism through faith.

Youth and Truth, by W. A. Harper, The Century Co. 353 Fourth Ave., New York, 225 pages.

In this little book which is one of a series on "practical Christianity" the President of Elon College, North Carolina, comes to the defense of the younger generation. Dr. Harper assures the reader that youth is vitally concerned about the ultimate issues of life and is engaged in a genuine crusade for the dis-

covery of truth. The author goes about his work in a serious way, but is obviously guided by the group of pre-conceptions now very generally known to be assumed by all modern Liberalists as the basis of their system of thought.

Jewels the Giant Dropped, by Edith Eberle, Friendship Press, 150 Fifth Ave., New York, 138 pages, cloth \$1.00, paper 75c.

This book is arranged for use among juniors in churches. There are also chapters which suggest the best use of the material. Good for children and their teachers.

Balloon, by Padraic Colum, The Macmillan Company, 2459 Prairie Avenue, Chicago, 123 pages, price \$2.00.

Balloon is a comedy in four acts. It has to do with the question of whether a dreamy man can ever enter a world of a man of action or vice versa. It is a play based upon modern philosophical ideas and is very attractively printed and bound.

Tell Your Own Fortune, By Doris Webster and Mary Alden Hopkins, The Century Company, 353 Fourth Ave., New York, 166 pages, price \$1.00.

In essence this is a book intended to amuse those interested in such things as fortune telling. The principle on which it enables you to hunt up your "fortune" is based upon pure chance—as is that of the weighing machine that has your fortune on the back of the card on which your weight is given by the automaton.

Jesus of Nazareth, By Joseph Klausner, published by the Macmillan Company, 2459 Prairie Ave., Chicago, Ill., 434 pages, \$2.50.

It is always interesting to the thoughtful Christian to study an interpretation of Jesus Christ written by a Hebrew scholar of ability. As an orthodox Jew one knows before he starts to read that he may expect his author to try to interpret Christ in other than Christian terms. Dr. Klausner is a leading Zionist and a well known Hebrew writer and historian. He brings scholastic knowledge of the times of Christ to his task. He develops the value of Judaism which is found in the Christ, making full use of information derived from the Talmudic and Rabbinical sources. Large interest is developed in this work and Christians as well as Jews will find material for fruitful study.

The Battle, by Stella Hamblen Tappmeyer, Meador Publishing Company, 27 Beach Street, Boston, Mass. 186 pages. \$2.00.

Of this work the author declares that she was led to write it by a growing realization that confidence in the Bible is being undermined in the youthful minds of America today by the doctrine of evolution, which has become almost an obsession among many of the teachers of the country, especially in universities. Mrs. Tappmeyer taught for a long while in the Middle West. When she married and settled down she was so over-

whelmed with a sense of the terrible thing being done in the American School System that she was led to write a work of fiction in which she takes Mary Gray through the various experiences which the youth of the Nation are today being subjected in the dogmatic presentation of an answer to Christianity and the Bible, together with the supernatural faith therein revealed. We could wish that this book might be bought and placed in the hands of every young man and woman who this fall may enter college. The work is exceedingly timely. The technique of the astute process by which young men and women in their immaturity are led astray by the anti-Christian dogmatists of the school is revealed. It would strengthen many a boy and girl so as to enable them to meet the vicious and fearful enemy when confronted, under the guise of that high and greatly honored thing in America "Scholastic culture". Buy the book for young men and women, whether they are going to college or not.

Field of Honor, By Donn Byrne, The Century Company, 353 Fourth Avenue, New York, N. Y. 434 pages, price 2.50.

Field of Honor is an historical novel dealing with kaleidoscopic brilliancy with the period of the Napoleonic wars. A gifted author, known for his remarkable talent as a writer who has recently passed away. The Field of Honor is the last novel he wrote. Two massive figures stand out in this story—Napoleon and Castlereagh, British Minister of war. They were bitter enemies. With the fascinating history development is interwoven the love story of a beautiful woman. It intrigues. Battles, balls, and a hundred other vivid scenes flash before the reader. It is a fine story.

Splendor of God, by Honore Willsie Morrow, William Morrow and Co., New York. 376 pages, price \$2.50.

Here is a new, timely and fascinating story of that wonderful missionary Adoniram Judson. This book has been promptly greeted by a lively demand. For it there was a ready market. It is a bio-

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graphical novel of as wonderful a man as ever brightened the annals of missionary service and consecration. We think it will be in great demand, particularly among Baptists and the demand for it cannot possibly be greater than will be wholesome. Here is truth in the form of fiction, history that is actual and inspiring as well as a story that is intriguing for its color and the charming way in which it is told. You will want this book beyond question.

The Diamond Shield, by Dr. Samuel Judson Porter, pastor of the First Baptist Church of Washington, D. C. Published by the Sunday School Board. Price \$1.75.

This is the latest book from the pen of this gifted author. Not since Drummond's "Greatest Thing in the World", have we had such a surpassing study of the thirteenth chapter of First Corinthians. The book is a literary gem, is profoundly devotional, and thormoughly thought-provoking. It is a book sure to be widely read by both ministers and laymen. A thorough study of the inexhaustible subject of Christian love would be incomplete without this book on one's table. It may be had at your Baptist Book Store.

Pictures That Talk, Series One. Pictures that Talk, Series Two. By E. J. Pace, The Bible Institute Colportage Association, 843-45 North Wells Street, Chicago, Illinois. 32 pages each, price ten cents per copy, twelve copies for \$1.00; 100 copies for \$7.00.

These two pamphlets have been issued by the Moody press for permiscuous distribution by people who are interested in circulating truths among Christians and non-Christians, compiled in the most graphic manner possible—cartoons. It is well known by our readers that Dr. Pace draws each week a cartoon for the Sunday School Times. Mr. Pace is not only a cartoonist but an artist as well. For years he was a missionary and preacher and with his artistic and theological background he has accomplished great good by uniting them in Christian service. Sunday-school teachers, personal workers, pastors and evangelists will do well to buy these pamphlets in large quantities to circulate them among people. We cannot recommend Mr. Pace's work too highly. It has been a joy to follow him through the last ten or fifteen years in his work and we know of no one who so vividly portrays the truths of the Bible as he does. Give these leaflets a trial and we believe you will like them.

Mavericks, By Walt Coburn, The Century Company, 353 Fourth Avenue, New York, N. Y. 317 pages, price \$2.00.

Among cattle people in the west a maverick is an animal found without the brand of its owner, especially a calf which has strayed from its mother. The story which bears the name Mavericks is a tale of outdoor life and adventure in the Montana range country—a tale of

cattle rustling, range warfare and young cow-man's stifflipped love and a girl's courage. The book has in it the rollicking and hardy spirit of the great open spaces—the kind of thing that makes good recreation reading often for a poor chap who grinds away at a desk in some city every day of his life. In fact, we suspect that these slaves of office routine make a large percent of the readers of such open space books.

Filipino Playmates, by Jean Moore Cavell, published by the Friendship Press, 150 Fifth Avenue, New York, N. Y. 122 pages, price, cloth \$1.00; paper 75 cents.

Mrs. Cavell is in charge of the primaries at the Bethlehem Chapel, New York City, of which church her husband is the pastor. In the covers of this book she has collected a number of stories she has told from time to time to the children in her department for the use of other teachers and parents in the instruction of their children. The subjects cover various fields of interest, including the hospital, friends, games, mountain trips, trees, and many other things children like to hear about.

The Boy's Life of Kit Carson, by Flora Warren Seymour, The Century Company, 353 Fourth Ave., New York, N. Y. 283 pages, price \$2.00.

Mrs. Seymour has the knack of picking the kind of hero that boys always like to read about. Both Fremont and Carson were explorers, pioneers who pushed the boundaries of this country westward, and both were men who tackled elemental dangers and looked death in the face almost daily. No amount of machinery or modern comfort will ever make boys cease to revere, and to want to read about and emulate, such men.

The career of Kit Carson is an especially picturesque one to present to boys. His life is a series of vivid pictures—

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of caravans, desert trails, winter lodges, fights, feasts and councils, of fording streams and scaling mountains. Though an essentially peaceful man and one of the best friends the Indians ever had, he was also a keen fighter and sharpshooter when necessity arose. Mrs. Seymour has told the story in a way that will appeal mightily to American boys everywhere.

Kentucky Associational Meetings.

TIME—ASSOCIATION—PLACE

September

20-21—Irvine, Kerby Knob
 20-21—Mountain, Big Horn
 20-21—Three Forks, Second, Hazard
 20-21—Jackson County, Indian Creek
 25-26—Greenup, Russell
 25-26—Old Bethel, New Hope
 27-28—South Union, Nevisdale
 27-28—Freedom, Stony Point
 27-29—Goose Creek—Union

October

2-3—Whites Run, Cove Hill
 3-4—Long Run, 18th Street, Louisville
 4-5—South Concord, Roger's Grove
 4-5—Laurel River, Union Church
 3-9—West Kentucky, New Bethel
 9-10—Little Bethel, Olive Branch
 10-11—Mt. Zion, Wofford
 16-17—West Union, Mt. Zion
 23-24—Blood River, Salem
 30-31—Graves County, New Concord

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Spiritual Values of the Baptist Paper

MISSIONARY MAXWELL (talking with Deacon Welford, at whose house he is spending the night): Brother Welford, that was a mighty good supper Mrs. Welford gave us. Now I have a special thing to talk to you about.

Deacon Welford: All right, Parson. It is good to have you come to visit us.

Missionary: I never see the Baptist paper here in your home. I want to talk to you about that.

Deacon: Well, my father used to take the Western Recorder when I was a boy. Often I have seen my dear mother reading it. She always put it next to her Bible. But I got married and moved away, and I have been so busy all the years I just fell out of the way of it. Then I don't really think it would do me any good.

Missionary: Yet you have confessed that it did your mother good. Don't you suppose that if you would give it the chance your mother did, it would do you good too?

Deacon: Wait, Parson. You are pushing me too far all at once.

Missionary: Don't you suppose the Baptist paper would minister to the development of your Christian life and outlook as it did to your mother's?

Deacon: Well, Parson, I never thought of it that way. How can a Baptist paper help a man busy as I am? I confess I seldom ever read my Bible. Somebody has got to conduct business and keep things going. I want the kind of religion my mother had, but I have no time to give to it. Women must pray, but men must work.

Missionary: No, Brother. Both women and men must work and both men and women must pray. The Lord nowhere in the Bible remotely suggests that devotion to Him is for one sex more than the other. There is not the slightest hint that any of us may escape accountability.

Deacon: Parson, you're going after me pretty heavy.

Missionary: I must speak plainly, deacon. I know how hard it is for such busy men as you to see that they are cutting their own souls out and cutting God out of service and worship when they give all thought and energy to business and worldly interests. Though you are a Christian, to show you what you miss is like dealing with a sinner. The sinner is indifferent; yet the Lord commands us to tell him his need of Christ. We do. *Just so here is a whole world of worthy Christian interests and aspirations. If you knew it, it would appeal to you. You do not. And we must try to open your hearts to it, though it is often so difficult.*

Deacon: Parson, that is mighty strong talk you are doing.

Missionary: Brother, I have tried to tell you truth you need. Let me show you what the Western Recorder means to some. I was in the paper office the other day and the Editor showed me a letter from a poor washerwoman that would have made you cry. She is a poor widow woman, supporting four children. Here is a part of what she wrote in her letter:

"I love the paper, but I am unable to renew it. Hope I can pay what I owe.

May the Lord's richest blessings rest upon you and the many readers. I hope we can get the paper in the Church Budget, so I can read it."

Deacon: What did those paper men do? Such a good woman ought to be cared for. I will pay what she owes and have the paper sent on.

Missionary: Too late for you to pay for it. Though they are unable to take care of the great multitude of such cases, the Editor and Business Manager have themselves already paid this woman's subscription for another year.

Deacon: Maybe they are pretty good fellows after all. I don't know either of them. They say one of them spoke over at our Association, but I was too busy to go.

Missionary: Now give me that \$2.00 and start this paper. The Business Manager and Editor are on the job all right, but they are getting gray hairs over the monumental indifference of just such good men as you toward the value of the high service in their hands.

Deacon: Oh, well, here is the two dollars.

Missionary: Now it will not do you any good unless you read it, no more than the farmer's journal would if you never opened it. Not even the Bible speaks if we do not even open it. I know Mrs. Welford and the children will profit by it. *And if you will leave some little niche in your life for your soul and not lay out the last half-pound of its energy on business and money-making, the paper will fill even that little niche to the enlargement of your faith.*

Put the Western Recorder in Every Baptist Home