

WESTERN RECORDER

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VOL. 109

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No. 28

The Supernatural Book

THE writers in this divine drama of revelation do not work as men hypnotized, or as arrested personalities, who act as mere puppets in the control of a Higher Power. Rather they are seen to be possessed of a power which develops personality to its highest degree of magnitude and usefulness. To this end they cannot but speak the things which they have seen and heard. They have seen and known and handled the Word of Life. This they declare unto us, and they know that the communication of Truth and Grace which they have received and record is true—alike authoritative for them and for us. These records, so written, so compounded of the divine and human elements, are beyond the reach of speculative analysis. That is one "assured result" of modern Biblical inquiry. The Bible defies the tweezers of the critics as it also bears witness to the Word of Christ that the Scripture cannot be broken.

Have we the authoritative Word of God in the Holy Scriptures? Have the Scriptures for each one of us and the whole body of God's people ultimate authority as contrasted with real authority, e.g., of a creed? Is the Bible's claim to ultimate spiritual authority such that without further qualification we may name it "The Word of God?" . . . Alas for the twentieth century! As a result of its false methods, neo-criticism has challenged the authoritative position of the Holy Book. But since modern scholarship has thus left us with these Scriptures authenticated as from God, we are concerned to state the reasons why they must always be the sole seat of authority for the churches of Christ.

This reverent Bible scholarship has done with a completeness and power which are convincing to all who are open to the truth in their minds.—C. W. Hale Amos, in "Vital Challenge of Biblical Certitude."

Devotional and Religious Thought

GUARD WELL YOUR HEART

Guard well your heart
With all your heart
Each moment of the day;
And there pluck out
Each weedy sprout
That comes, without delay:
For let alone
It soon is grown
Too great to cast away.
So guard your heart
With all your heart
And unrelenting care:
A petty sin
Once entered in
Will spread its poison there.
Gwynn McLendon.

THE WORLD'S DISEASE—THE CRISIS REACHED

Before a disease can be diagnosed correctly all the symptoms have to be recognized. Every disease has to run its course, but medicine can be administered to prevent it from being fatal when the Crisis is reached. When we have recognized all the symptoms and diagnosed the disease, we shall know when the Crisis will come and what remedy to apply. We can safely conclude that the world's doctors have not recognized all the symptoms.

The disease is very similar to cancer, for which we frequently hear that someone has invented a cure, but when the best professional brains get together, they are unable to agree upon the genuineness of the discovery, because they have not yet been able to discover the cause. But the cause of the failure is that God has been ignored and despised. The urgent need is not a world or empire conference, but a conference with God in true repentance. (Jeremiah 36:3). The world is in a state of confusion, and all of man's wisdom only tends to make it "worse" (2 Timothy 3:13).

The world disease has not yet been correctly diagnosed by her doctors. They have tried all sorts of medicines, and the patient's temperature rises and falls intermittently. As soon as they think they have effected a cure for a certain disease in one part of the body, another disease breaks out elsewhere. They are all due to the same original cause, which the doctors refuse to acknowledge, and so there appears to be not the slightest hope of recovery. The latest doctor says the world is crumbling under our feet.

I am an optimist because I am certain that the world will be cured of its disease, not in the way it expects to be cured, but in a most unexpected way. The man of faith and vision who be-

lieves in and loves his Bible, may look beyond the valley and the darkness, and see that these are signs of the imminent Coming of the Lord Jesus in power and glory, to repress warfare, to subdue rebellion, and to establish His Kingdom of righteousness and peace. Looking around the world at large, and seeing the hopelessness of mankind, and statesmen in particular, the Christian may well cry, "Come, Lord Jesus," "Come quickly" (Revelation 22:20).—Brig.-Gen. F. D. Frost, in The Witness.

ACCOMPLISHMENT

At this time of the year tens of thousands of youths are emerging from their schoolrooms, graduating into the larger field of human service and endeavor. We often wonder, as we greet them, if they know where they are going or what they are going to do. Many of them seem to have absorbed the modern maxim: "We don't know where we are going, but let us get there as quickly as possible." To a more mature and reflective mind, life does seem to have some plan, and even its failures and disappointments constitute no small part in the outworking of a purpose that oftentimes is beyond our comprehension.

Jesus lived but three and thirty years; His whole life, judged by human standards, was one of disappointment, failure and ultimate defeat. Condemned and pilloried by His own kinsmen, without honor in His own country, He was regarded by His contemporaries as a disturber of the peace, a destroyer of ancient customs, and an innovator whom they would not tolerate. To the churchmen of His day He was an intruder, whose insolence and interference they could not abide. Notwithstanding every obstacle He set His face to go up to Jerusalem and to lay the plans of His kingdom, whose scope was universal and whose influence was not to be bounded by time or place. At the close of His career, while He stood under the shadow of a cross, He declared: "I have glorified Thee on the earth." It was His final testimony concerning the efficiency of His life's mission.

Only three years of comparatively obscure public life and yet, by His own testimony, confirmed by the judgment of subsequent history, He had wrought out a system whose influence was to touch every land and to affect all forms of human life the world over. If Caesar Augustus could say, "I found Rome brick and left it marble," then Jesus could say, "I found human life without the consciousness of the divine and without the sense of destiny, and I have given it the realization of its God-

likeness, and I have filled it with the pulsings of eternity."

When Cecil Rhodes was dying, his latest words were, "So much to do, so little done" It was the expression of one who in the ripeness and fullness of years was conscious of unfulfillment. Not so Jesus. His was the realization of one who, even on the cross, could say concerning His life's task, "It is finished." Obviously, He realized that He was working solely and supremely in conformity with the divine will. "My meat is to do the will of Him that sent me," was the inspiration of His life.

Does not much of our life's service miscarry because it is seemingly unrelated to God's infinite plan?—Bishop James E. Freeman in Southern Churchman.

JOY

Joy is like the Atlantic cable, not affected by the storms overhead. So Paul could say when he wrote to the Philippians, to people who were enduring persecution and suffering privation, "Rejoice in the Lord always, and again, I say, rejoice." —H. W. Hinde.

THE MASTER'S BRUSH

A young Italian boy knocked at the door of an artist's studio in Rome, and when it was opened, exclaimed, "Please, Madam, will you give me the master's brush?"

The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush.

The lady gave him the brush. With earnestness he tried, but found he could paint no better than with his own. The lady then said, "You cannot paint like the master unless you have his spirit." —Hy. Pickering.

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

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People Want Bread, Not a Stone

PROFESSOR W. R. CULLOM, Wake Forest, N. C.

A FRIEND was telling me a few days ago of an interesting and important experience that came to Dr. George W. Truett. He was holding evangelistic services in a college town. The Spirit was moving mightily in the hearts of all in the community. Most of the non-Christian students had made a surrender to Christ and were happy in the newly-found Saviour and Friend.

There was one strong man in the college group whom no one seemed able to reach. Some of his friends came to Dr. Truett and asked that he go with them to visit the young man. Dr. Truett told them that the Spirit had laid him on their hearts and that they were the ones to follow the leading of the Spirit. They did so, only (apparently) to fail.

The next day a knock was heard at Dr. Truett's door. In walked the student in question, seated himself before the preacher and said something like this: "Dr. Truett, I have come here to ask you one question. I want to ask you to lay aside all thought of being a preacher and speak to me on your honor as man to man. Do you in your own heart of hearts know Jesus Christ as a living reality?"

Dr. Truett looked this deeply-interested and honest-faced boy straight in the eyes and said: "I know Jesus Christ in my life and in my daily experience just as truly and just as well as I ever knew my mother. He's the best Friend I ever had and with all my heart I commend Him to you."

A British man of God, Dr. Leslie Weatherhead, wrote a most helpful book whose title is, *How Can I Find God?* Bruce Curry gives these observations about the message of this book:

Leslie Weatherhead makes much of the point that men often fail to find reality in religion because they are hiding from God. He shows how they may do this in refusing to repent of that in their lives which obviously shuts God out; in throwing up barriers of intellectual doubt when really unwilling to come to terms with the moral implications; in busying themselves with service to men; in "religious exercises" themselves when used as a screen; in refusal of right relations with men; and in such subterfuges as rationalizing our selfishness, fearing the ridicule of friends, or preferring the life of the worldling.

Another British Christian recently visited the book-stall connected with a great religious gathering. A paragraph in his report of this visit reads as follows:

These publications deal with apologetics, with current religious issues, with missions, with history, with social righteousness, with church administration. They deal with almost everything except the soul. There are books of sermons there are little booklets of prayers or devotional hints for beginners; but how little or at least how relatively little, there is about the way of holiness, about the discipline of the inner life, about the way of Christ with the soul of man, about the life that is hid with Christ in God. How differently proportioned would have been the library of our Puritan forefathers!

Here is the same call coming to us from three very different sources—a college student, a professor in a liberal theological seminary, and a writer in a great British journal. The call is that we cease dealing with the fringe of religion, come right to its heart, and give the world a testimony that grows out of a firsthand knowledge of God in Christ. It not

this a reasonable call? How long can we tamper with it and maintain any sort of self-respect as witnesses for Christ?

Our Lord spoke of giving men a stone for bread. Have not we as Christian ministers and leaders been guilty of doing just that sort of thing until the anemic condition of Christian people generally is so apparent and its consequences so weakening and deplorable that it may be said of us, as was said of God's people in Isaiah's day, viz. "the children are come to the birth, and there is not strength to bring forth" (Isa. 37:3). What could be more tragic except it be the particular thing in mind in this connection?

IS IT NOT TIME FOR US TO AWAKE TO THE SITUATION AND BESTIR OURSELVES IN AN HONEST EFFORT TO GIVE PEOPLE BREAD AND NOT A STONE? THEY ARE DEMANDING IT, AND THEY HAVE A RIGHT TO DO SO AT THE PERIL OF BOTH OURSELVES AND OF THOSE WHO HEAR US.

Can You Take Chastening? Heb. 12:6-11

C. P. ORR, Troup, Texas

MOST of us, while believing this to be a blessing, are willing to allow others to enjoy it.

We are reminded of a statement made by one of God's great preachers: "If Christians would take punishment like a common cur dog, the greatest problem of the church would be solved." Who has not seen the fox hunter whip his dogs for running rabbits and then snap his fingers to him and see that dog show great signs of love for his master, then quickly get busy and hit the trail? This is the spirit we should show in our church life.

There were a Christian father and mother whose only child was being made a real idol to them. One day she was taken sick. As she lingered a few days, she pled with them not to sorrow but to try to meet her on the other shore; then God took her home. With broken hearts, they bowed to His will.

We must remember that not all chastening is because of sin. "Whom God loveth, He chasteneth that they may bear fruit." 'Flowery beds of ease' do not make great Christians. Most of us do not have enough faith patiently to bear heavy burdens without complaint, when the going is hard; yet bearing them for Christ's sake builds Christian character.

A Christian man accumulated a fortune, but grew careless of his religious life. He has now lost all and stands bewildered, at the parting of the ways. Will he grow bitter and resentful? Or humbly ask forgiveness and worship God?

We have had five years of depression, and the end is not in sight. Yet we see the country, in the midst of revelry and pleasure-mad pursuits, while civilization trembles and constitutional law and order is being wrecked by red propaganda in church, school, and nation. 'While we sleep at the switch', Christians vote for beer, wine, and repeal and sanction all the rest. When chaos comes, as come it will (if men don't repent), take your medicine—you asked for it and God will permit you to have it. But remember, there is always a morning after the night before.

Caesar's World and Three Forces Operating Therein

CHARLES T. ALEXANDER, Dallas, Texas

CAESAR'S world still exists. His dominion has never changed. The "Time of the Gentiles" is still upon us, and will continue until that longed-for "Day of the Lord" shall come. The attitude and testimony of the churches of Christ concerning this world-order of Caesar has not yet had occasion to reverse itself and much less to fall into line with the "progress of the world."

God's people need to be cautious even in the words they use to describe their holy faith, because many of them have been captured by the world of Caesar and adapted to its own use. For instance "Christianity." In our own New Testament meaning, Christianity has been a growing life and testimony through the ages. But always apart from the life and growth of the fallen world, against which true Christian testimony must continue in faithful proclamation to "the end of the age."

I

THREE leading Forces have been in operation through the

centuries since Christ's first coming. (1) A force of direct and open hostility and aggressive opposition. That force is still mighty. Look at Russia, as one example. That antagonistic force, so viciously manifest there, exists in some degree of boldness and power in every nation in the so-called (but mis-called) Christian world. We have it in these United States,—scheming, planning, working, permeating everything it can in every realm of thought and life.

(2) Another Force, long at work and now working, is growing with alarming rapidity among us. It is in the current of greatest popularity. It walks the pathway of conspicuous stiff-necked and haughty pride. It is the most deceptive of all the forces of world currents, world ambitions, and world accomplishments. It is the force of "religious compromise."

This stiff-necked "gospel" of compromise has evolved a peculiar type of "christianity" of its own, and seeks to re-adapt all Christian terminology and testimony to suit its own ends. It is, in essence, an imitation and counterfeit. It counteracts the force of vital Christian truth and testimony by a captivating but lifeless imitation.

Satan's method has always been two-fold. First he opposes with persecution and death. Failing in that, he then accomplishes his purpose through imitation and the counterfeit. **Here is the repeated call of the New Testament, the constant warnings to the churches, to beware of the "wiles of Satan;" AND HERE IS THE SUPREME NEED OF SPIRITUAL DISCERNMENT IN BIBLE-TAUGHT OBEDIENT CHURCHES, THAT THEY MAY NOT BE CAUGHT IN THE DECEPTIONS OF THE WORLD, THE FLESH, AND THE DEVIL.**

(3) The third Force in operation in the world is a force that is not of the world but entirely above it. It testifies to the world that its works are evil and gives warning that a judgment day is coming, when every nation of the earth shall be judged in open court before God. It is the force that proclaims the Gospel of the Grace of God, and cries out to all men, "Ye must be born again" before you can even see the kingdom of God.

Of THE three Forces developed by Dr. Alexander as operating in the world, two are anti-Christian and one Christian. The first is the world's open hostility to Christ, the second that of blindishments and religious compromise proposed by it and its prince, Satan, when open antagonism has failed. The third Force is not of the world, though in it. It is that of the Son of God "who came into the world to seek and to save that which was lost." With fine power of analysis, set on fire by deep conviction and spiritual experience, Dr. Alexander in the brevity of a single article in principle establishes the metes and bounds of the Gospel of Christ, beyond which it may not go without betraying its Lord and losing its divine identity. In an important companion article our contributor in an early issue will show what are the delimitations marked out for the Christian in his relationships to the realm of Caesar. A powerful group of whose "religious" servants seek to bend to their purposes the Gospel of Christ under the name "social gospel."—Editorial Note.

It is the force that walks the heavenly heights of super-natural grace, and lives on heaven's side of the Empty Tomb of Jesus Christ who is now on high, and is the omnipresent Personality who, as Lord and Christ, now sanctifies and guides His people in this earth till He shall come again. Here is evangelical Christianity, the continued power of which depends upon the separated walk and witness of His disciples unto their world-rejected Lord.

Caesar's world has never yet acknowledged Jesus Christ as Saviour and Lord. There has never been and is not now a single Christian nation in the whole Gentile world. The great authoritative command of him who is our Lord is still, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." One supreme task of our churches has ever been and is now to retain that line of demarcation between these two distinct realms of authority. Christian obedience operates in both

realms, but they must never be mixed; for when they are mixed, Caesar's realm plays Jonah's whale and swallows the whole Christian realm.

II

SINCE Modernism became a distinct religious Cult, and a dominant factor in Education in America, it has by its deceptions seduced and won most of our greatest Universities and has transformed them from the historic ideals of their early Christian history into essentially pagan "religious" institutions.

The Modernistic Cult, now permeating our Educational system writing most of our text-books, saturating our literature, and insinuating itself into the movements of some of the larger religious denominations, belongs to the second Force mentioned above, and is under the cloak and pretence of Christianity" moving steadily onward with its alluring deceptions and frauds. **IT IS SATAN'S MASTERPIECE OF THIS AGE.**

Behind the fabrication of the "Social Gospel" proclaimed by the Cult, its chief and only "gospel" message, there is an almost silent battle going on between two ideals of "social service." This conflict grows out of the Cult's teaching of Sociology, which is an echo from the old paganistic hypothesis of biological evolution. The other is Sociology as taught in our Christian schools that remain loyal to the fundamental teachings of the Word of God.

This conflict is upon us. We can never go on in peace with this battle concerning the fundamental relationship of the cause of Christ to this present world-order, and the consequent obligations of the churches to the realm of Caesar. The usually unthinking masses among us (un-thinking until aroused by unapproved institutions and enterprises thrust upon them), must wake up if we are to settle without apostasy this question that is forcing itself upon them.

III

THE democratic masses of Baptists have always been the "court of last resort" concerning all issues that would seek to enter into the common life of the churches, and give direc-

(Please turn to Page 12.)

Proposal for Social Gospel Board

PURSUANT to the instructions of the Southern Baptist Convention of May, 1933, to the effect that a committee be appointed to "consider the advisability of creating an Agency of Social Research to study" the great social issue of the South "and furnish as far as possible guidance for the work of the Convention in these fields," the following proposals are herewith submitted:

The reasons for the proposed bureau of Social Research arise out of the times in which we are living and the unique position of Southern Baptists with reference to social changes taking place before our eyes. There is no longer any necessity for pressing the aspect of the Gospel which relates it to social needs. Even a casual reading of the Sermon on the Mount and of such pivotal parables as the Good Samaritan, and the Rich Man and Lazarus, will disclose the social challenge of Jesus.

We are living in a time of great social unrest. The amazing confusion of the public mind on Liquor, the increasing laxity of moral imperatives, the acuteness of the plight of tenant farmers, the recrudescence of mob-violence in lynchings and labor disputes; the changes in the ideals of the home and its increasing disappearance as a place of discipline and instruction; unemployment and the efforts to correct it by the government and business, impress us with the fact of the confusion and uncertainty of our social life.

Many of these aspects of change have special Southern reference. The South is rapidly becoming industrialized. The whole rural situation, with new recreational and cultural projects under way, and the sweeping effort to reclaim agriculture and re-establish a rural culture touches the great rural South intimately. The race problem is largely Southern. And to say these aspects of change have direct Southern reference is to say that they have direct Southern Baptist reference. Our constituency is largely rural and—to mention only one problem—the Negro is predominantly Baptist. It would be a simple matter to include a whole series of other vexing matters that have particular Southern and therefore particularly Southern Baptist reference. Welfare among underprivileged children and adults, moral standards in the church and out of it, juvenile delinquency, law observance, and the status of women, are by no means exhaustive of the list of engaging difficulties that should give us permanent concern as a denomination.

In the light of this hasty glance, and after careful consideration of its wide implications for Southern Baptist life, the committee presents its proposal for the creation of a bureau for special study and definite guidance in these and any other needy fields. In doing so the committee does not disparage the work done for a number of years by the Social Service Commission of the Convention. That Commission has done an immense service. It has educated us in the matter of social need and obligation, to the place where we have come to recognize the necessity for factual discovery, and definite guidance in a program that will attack the problems we have been confronted with each time the Social Service Commission has made its annual report.

This means in the first place that fact finding must be put in the hands of some one especially trained for the work and able to give all his time to it. This will necessitate also equipment for the discovery, tabulation and dissemination of the data duly discovered. Obviously when a situation has been carefully investigated and appraised, the fullest in-

HAVING addressed the Southern Baptist Convention at Memphis in May on "The Social Challenge of the Hour to Southern Baptists," Dr. E. McNeill Poteat, Jr., of North Carolina, offered for a committee of which he was chairman the following proposal for the Convention to set up an agency or board of social research. Action on the proposal was deferred for one year, and some hold the opinion that constitutional requirements would not permit the proposed agency to be established for two years. The committee was enlarged by the addition of a member from each State. We asked Dr. Poteat to furnish us his Memphis speech for publication, but he said it would be impracticable to reproduce it from memory.—Editorial Note.

formation should be given to the brotherhood, as soon and as often as possible.

Our denominational press, with its generous support of our entire denominational program, affords the best medium for such publicity. Facts, incidents and illustrative material should also be furnished our Sunday School Board, to be used at its discretion in its quarterlies and other publications. This affords an opportunity not only to reach the adults but also to awaken the interest of our youngest children in the application of the principles of Christ to our social life. The Bureau, with its expert advice, would also be available to make suggestions in cases where acute situations arise, or are likely to arise,

or whether there was a desire for guidance with regard to meeting these social problems.

Your committee therefore recommends that a Secretary of Social Research, either a man or a woman, be secured at a salary not to exceed \$2,500 per annum, and that this Secretary be provided with an assistant who would act as stenographer and filing clerk.

We recommend, further that our Sunday School Board, be instructed to provide an office in their building at Nashville for the use of the Bureau, and provide a budget of \$5,000 a year to cover salaries, office expenses, travel and miscellaneous items. We feel that our Sunday School Board, which has rendered such valuable service in the matter of statistics, and so forth, would be profoundly interested in the type of work proposed by your Committee.

The proposed Bureau of Social Research should not be under the control of any existing agency of the Convention to such an extent that the most objective sort of studies might be interfered with. It must be free to discover facts as they exist, whether they reflect creditably or not upon the activities of the Convention or general Southern Baptist attitudes. We recommend the election of such a Research Director by the Executive Committee of the Southern Baptist Convention in consultation with the Social Service Commission. And said Director ought to have the definite assurance that if, and as the Bureau commends itself to the Convention, the expansion of its work will be encouraged.

It is far from necessary that the whole range of suggested problems be taken up at once. Nor would such a method commend itself as a beginning. One project should be taken up at a time. This will avoid the need for increasing the staff. This will also enable the Director to concentrate, and increase the impact of the matter, as it is presented to our people. Affected areas will come under observation and study. Detailed investigation of cause and condition and possible consequences will follow. What Baptist churches, ministers, and church societies are doing in the particular situation will be found out, and what might further be done to solve the particular problem and relate it to its wider aspects. Then the material can be given to the Baptist press for publication.

Immediately fields of interest suggest themselves. The social, economic, educational, and religious problems of the Negro offer—and indeed—implore for such study. Thousands of Southern Baptist homes help to establish the economic level of Negro communities by the wages paid to servants alone. This suggests how immediate the need for Christian understanding of the economic life of the Negro becomes.

(Please turn to Page 12.)

Which Plan Shall We Follow?

PROF. ELDRIDGE B. HATCHER, Blue Mountain, Miss.

THE SUBJECT of the Sunday School Lessons for the next three months is "Representative men and women of the Bible." The subject for the succeeding three months is "Later Prophets and leaders of Judah." For the next six months, therefore, we are supposed to be studying about Bible characters.

How shall we teach these lessons?

Shall we make these men and women of the Bible the chief subject of the lessons, parading them before our scholars and giving chief attention to their virtues and achievements? Or shall we find God at the center of every lesson, making Him the subject and building the lesson around Him? May I venture the following suggestions:

(1) The supreme need of people to-day is a **knowledge of God.** (2) The Bible is a **picture of God.** It is a moving-picture presentation of God in action. It is written to reveal Him as He is manifested in Jesus Christ.

Surely, then, our chief aim in our teaching ought to be to unveil Him to our scholars as He is depicted in the chapters.

What part, then, do the Bible characters play? They are presented, in the Scriptures, as **showing what God can do through weak human beings who put their absolute trust in Him, and also of what becomes of those who fail to do this. They stand in Holy Writ as monuments of God's mercy and grace and we should study them as such.**

We are tempted to treat prominent characters of the Bible—Abraham, Jacob, Moses, David, Peter and Paul—as "great" personages, wonderful men who are placed in Scripture that we may admire their greatness. But the fact is that they are put in the Bible to show, not their noble qualities, but their sinfulness and helpfulness and dependence upon God and to show what the God of infinite Grace did in, and through such men who depended upon Him. Above, the so-called heroes of the Scripture, ought to be written the words, "Behold what God hath wrought."

Dr. Karl Barth, that brilliant luminary in the theological world, that powerful writer and expositor of the Word of God, in writing about the "heroes" of the Bible, says:

"Note also the suprisingly meager interest of the Bible in **biography** in the development of its heroes. There is no gripping history of the youth and conversion of Jeremiah, no report of the edifying death of Paul."

Again, in speaking of the Bible characters, he says: "... they are all such distraught, humanly unsatisfactory figures, uncertain of their souls and of their practical success, the direct opposite of heroes, their life stories uncompleted, their life work unfinished. So far from founding any **institutions**, the criteria of the **historical worth** of things, they do not even attempt it. Whether we think of Jacob, or David, or Jeremiah, or of Peter, or Paul, there is no form nor comeliness in any aspect of them; there is a vital witness not to humanity but to the **end of humanity.**"

"It is for this reason that the epochs of the history of Israel are each unclassical as the others, being merely different phases of human inefficiency, or sickness, as Hosea called it—the sickness of Israel before Jehovah, Israel's God. Between the promise 'I will take you to me for a people and I will be to you a God,' and the fulfillment of that promise, there intervenes the actuality of the destruction of that people... The unmistakable undertone of the piety of the Psalms which people so much admire and still insist they find inspiring, is 'Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breath: and my age is as nothing before Thee: verily every man at his best state is altogether vanity.'

"God has vastly more in the Bible for us to study than merely the blundering, sinful men of the Scriptures. He has put Himself there for our inspiration and worship."

"O search the Bible for Christ," says Spurgeon, and Dr. Adolph Saphir sounds the same note when he declares, "The

Bible is profitable, but only when we read as disciples whose object is to learn Christ."

How touching is God's complaint that Israel, His own people, did not know Him. He said that the ox knoweth his owner and the ass his master's crib, but that Israel, His people, did not know Him.

Let us say to our classes:

These lessons are about God and we are going to learn all we can about Him, and we are going to try to see in these characters of the Bible what God in His infinite grace and power, can do for sinful, weak people who will surrender to Him that He may work His will through them. These characters were simply the clay upon which the divine Potter worked and they displayed, not their greatness, but His.

We are constantly telling our scholars what they must do and what they must not do. But most of them have been urged along these same lines all their lives by parents, preachers and Sunday-school teachers; but they are helpless,—in themselves. And why should they do these things because we urge them?

Let us hold up Christ before them as He is presented, or implied, in these Sunday School Bible lessons and they will be inspired to do things they ought to do vastly more by the sight of Him than by our urging, or by the sight of merely human characters.

Think of using all the time in the class in talking only about Abraham, or Moses, or Peter, or Paul, when we have such a theme as the God of infinite Grace to talk about.

The people of the world to-day, down in the depths of their being, are hungering to know more about God.

Rural Church Reverie

By JOHN H. HORST

Cathedral worshipers may choose
To glorify their shrine,
But as for me, though city bred,
The rural church for mine;
Communing in some lowly church
By hallowed scenes beset
Enthralled the mind drifts back to days
Akin to Olivet.

A steepled church that stands enisled
By miles of waving grain,
Remote from city din and noise
And from its stress and strain;
A joy to dwell within these walls,
To hear the robins' tune,
And breathe the whiffs of new-cut hay—
A Sabbath day in June.

A mountain church in autumn time
Which I remember well,
Around its portals nature's charms
Forever cast their spell,
In valley view and sunlit peaks
I glimpsed the hand divine;
I sensed it, too, in rustling leaves
And scant of balsam pine.

In glowing terms a gracious friend
Depicts this scene to me;
His hillside church that looms along
An inlet of the sea,
He wanders there an hour before
The services begin;
To sit and muse beside some grave—
And watch the tide come in.

—Methodist Protestant Recorder.

EDITORIAL

Our Lord Promised Bread, Not a Stone

PROF. W. R. CULLOM, of Wake Forest, N. C., is a pastor and also a college professor of long standing. Before now he has served our readers well in brief articles pointing to the necessity of our magnifying the inner spiritual life and showing men and women the way to live within the guidance and power of the Christ.

Every reader of spiritual receptivity will find an "Amen" in his heart to the utterance of Dr. Cullom in this issue under the heading, "People Want Bread, not a Stone." We should be glad to add our own witness to the vital importance of the truth which Dr. Cullom brings into focus.

It may help to observe that in the last analysis the ability which God gave Dr. Truett, of whom Dr. Cullom speaks, to utter words that were used to transform the soul and life of that gifted young college student, was not in any essential respect dependent upon the outstanding gifts of Dr. Truett as a public speaker. Neither were his world-wide reputation and prestige essential elements in what happened. What supremely mattered and determined the issue, under God, was the ability of the preacher, when brought face to face with the need and query of a wrestling soul, so say in truth:

I know Jesus Christ in my life and in my daily experience just as truly and just as well as I ever knew my mother. He is the best friend I ever had and with all my heart I commend Him to you.

The Christian message is never delivered as God intends for it to be delivered and has enabled obedient and trusting disciples to deliver it, until the messenger can say, "I know whereof I speak" from His own inner experience and without evasion or equivocation. Any who, without this personal experience, tries to be an interpreter and herald of Christ to others, is able only to offer a stone where a hungry soul is famished for Bread. He offers an intellectual formula, where the struggling soul is panting for life.

I

MANY gifts and accomplishments are of value to the witness of God's message, some of them of large value. Native ability has its significance and so has the educational and cultural development of the personal powers. Incidental things have or may have value. But tragedy comes into the equation when there is such an obscure experimental realization of what is supremely needed that the official witness of God goes along from day to day and year to year leaning on and depending on his intellectual, cultural and personal gifts to enable him to lead men to know God.

Professor Cullom brings into focus the same great spiritual principle in quoting what a British Christian found in a book exhibit at a significant British religious conclave. For emphasis we shall set forth in tabular form the subjects the books treated. Here they are:

APOLOGETICS	CURRENT RELIGIOUS ISSUES
MISSIONS	SOCIAL RIGHTEOUSNESS
HISTORY	CHURCH ADMINISTRATION

Who of us is not aware, if he has visited and studied book exhibits at religious meetings in America, that the above would fairly well compass their reach? He would also find some books of sermons and little booklets of a devotional character. Our English observer adds, as perhaps some observant readers have felt like adding, "They deal with almost everything except the soul"—the actual what and how of a life daily surrendered and dedicated to the Lord.

II

THE Lord commissioned us to go out in the world on one supreme mission—that of making Him known to every creature through our witness. Now a Christian witness is something more than a witness to objective facts. He must

also be a qualified witness to the meaning of those facts. His supreme qualification as a witness to the supernatural facts of regeneration and sanctification is that he shall in his own experience have realized their meaning.

In his own experience he must know what it means to turn from self-dependence and self-sufficiency to the Christ who bore his sins on the Cross. **He must also know what it means to be kept by the power of Christ and to live day by day a new life which Christ alone makes possible through His Spirit. If he does not, not all the instruction of the wisest and best men on earth can make him a real witness to salvation.**

This experience lacking, the power of the witness, even when he is converted, is vastly weakened or completely nullified. What Dr. Truett imparted to that lad in the crucial hour of his need was not dependent upon Dr. Truett's personal native gifts, his intellectual culture, his eloquence or his fame as a preacher. **It depended upon his own inner experience of a life daily sustained and empowered through the indwelling Christ.**

The writer quoted above found that those books dealt with almost everything except the soul. It has been driven in upon us increasingly that we are all the while becoming more trained and gifted in this or that or the other—in culture, in methodology, in organization, in knowledge. We tend more and more to become persons of specialism—to know more than any one else in some particular good thing. **But what if it shall be discovered that all of this is associated with an inverse ratio process in our ability to understand, to help, and to win to the knowledge of Christ men who are lost in sin!**

III

WE HAD from Dr. Prince E. Burroughs, of the Sunday School Board, recently, a letter in which he gave information that in one of its new series of books the Sunday School Board proposes to have one or more volumes that shall deal in a vital way with the inner Christian life. And we were glad to see in the Sunday School Board book room at the Memphis Convention a small table on which had been assembled a few of the better known inner life books. It was quite small and modest and inconspicuous, but its very presence, we were pleased to hope, was an implied promise for the future.

Possibly our Board, as well as most of the rest of us, has been somewhat slow to realize what a tragedy it would be if Baptists should come to be admirably furnished in knowledge, specialism, organization, and all the rest, but to have increasingly lost the heart's understanding that the supreme value which alone can justify all of these is ability to appropriate and impart to others knowledge of the supernatural work of the Holy Spirit in bringing sinners to Christ, and in building the saved up in Christ.

Without this realization, and without it having the centrality and prominence which the Scriptures everywhere give it, our best gifts and attainments cannot fail to lose their vital meaning and power, and become as the loveless sounding brass and clanging cymbals mentioned by Paul to the gifts-obsessed Corinthian Christians.

What have we for the lost who come to our churches? And what have we for the far larger number of them who never see the inside of our churches? Have we Bread we regard worth carrying out to them? Our Lord looked upon the outside multitude with compassion. He spoke of them as sheep without a shepherd. As He beheld them, He taught them, and said to His disciples, "The harvest truly is plentiful and the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Laborers who have the Bread of Life and not the stones of human philosophy.

Church Independence Alone Cannot Defeat Unscriptural Schemes

IN HIS timely and helpful article on another page Dr. Alexander expresses conviction that setting up a social gospel board by the Southern Baptist Convention would be in principle a departure from the purposes for which that body was organized, as set forth in its constitution. We are confident this is true, and it may be desirable to develop the proof. But such is not our present purpose.

Our friend says that the democratic masses of Baptists have always been "the court of last resort" in our denominational life. He has this: "When passed-down-by-authority schemes prove to be foreign to the faith of the churches they just quietly slip from under and go their independent Baptist way."

This has often proven true. But we raise the question whether **backslidden churches** may be depended upon quietly to slip from under subtle schemes to discern the falseness of which requires **keen spiritual discrimination**.

The principle is inviolable that allows churches to slip from under schemes foreign to their faith. It has been sometimes used, indeed, in the interest of an unhappy insularity and low spiritual visibility. Even so, the principle is Scriptural, and to be without it and the right of its free exercise would be the death knell of spiritual democracy.

IF EXERCISED under the guidance of the Spirit of Christ, this principle makes it impossible for an ecclesiastical centralization ever to ride far or with self-satisfying worldly glory in the name of Baptists. When exercised under the urge of merely individualistic human nature, as has sometimes happened, it works evil. But the evil would be worse if ecclesiasticism was endued with power to chain and command churches, even when they are actuated by human nature rather than the Spirit of Christ.

One is our Lord, even Christ. Under the Lord, One is our Guide in all of the churches, even the Holy Spirit, whom Christ sent to be His Advocate and Helper in our hearts and churches. Many have sadly neglected to live within the sphere and power of this great truth. But even when we do not, even in our spiritual blindness, it is well that that blindness cannot be corralled and harnessed to do the bidding of men in the name of the God whom their assumption of authority over His people displeases.

Yet the Baptist privilege of kicking over the traces will not in itself provide a safeguard against churches being deceived by and holding on to false teachings. Dr. Alexander knows this, but had not space to develop it. Grave as we consider the point to which much of American Christendom has now come—which in general is one of complacency or even receptivity toward a "gospel" of reformation, which under the name "social gospel" would rank with or displace the blessed Gospel of Regeneration—we have small fear that the Southern Baptist Convention will give formal sanction to this social gospel.

What we do fear is that many Baptist people shall be found living so far from the Lord—praying so little, knowing the Word of God so little, studying it so little, in their inmost hearts actually believing it so little—that they shall be unable to see the real nature of the plausible and seducing blandishments with which the social gospel insinuates its way into favor. **If churches are backslidden, how may we expect them clearly to understand the true nature of a proposal that would vastly multiply those by-products of inner Christian life and faith which happen to be popular in the world mind, even though it minifies or altogether ignores the nature and requirements of that inner spiritual life? THEIR INABILITY TO SEE THIS CRUCIAL LACK WILL BE IN PROPORTION TO THEIR BACKSLIDING.**

II
THROUGHOUT the Bible the Gospel of individual regeneration is placed at the center. Always it produced social fruitage of the best and largest vintage. Every welfare

organization turns for its main support to God's people. This it does even though its integrating principle falls short of accepting the redemptive Christ through faith, **in whom these Christians whose aid it solicits came to be the kind of people who would contribute to the human betterment.**

The Bible is not indifferent to the temporal welfare of peoples and nations. But its interest does not center there. Always it centers upon God and man, God's holiness and man's sin and accountability for his sins. It warns that sin will bring punishment. **It pleads to a stiff-necked race that for them it is wisdom that they shall bow their necks and humble their hearts before the love of God in Christ, that they may be made free from the corruption and curse of sin.**

Generally speaking, the more professing Christians center upon a gospel of reformation, the more they tend to ignore or seek to soften or entirely forget the great basal revealed facts of man's fall and sin and God's provision for Him to be pardoned and saved through faith in the Suffering Son. These revealed truths constitute the very heart of the Bible's Gospel.

When religious persons in their hearts, though not by confession of their lips, no longer believe the Gospel to be the power of God for the redemption of the individual, and the upbuilding of civilization, or when they wish to dodge the crucial issue of the Cross while making a show of righteousness before the world of cleaning up the outward wreck in society wrought by the sin they would ignore or cure by rose water, **there is nothing else for real Christians to do but to stand forth firmly for and bear witness to the all-sufficiency of the glorious Gospel of the regenerated individual.**

III
FROM the time of Christ until now redemptive Christian faith has been the one outstanding force for the uplift of civilization and to undergird the spirit of brotherhood among men and of kindness and helpfulness to the poor and the needy. But it will require more than our church independence to save us, either as churches or individuals, from the seductive appeals of modern rationalism, and of the gospel of reformation, which is now rationalism's most popular stalking horse.

This world has never been friendly to our Lord and is not so now. It has merely learned the wisdom of the practice of a fair-spoken diplomacy from the standpoint of serving its own Christ-ignoring ends. It has learned, in nations where Christianity has attained broadspread acceptance, to use flattery instead of cruel persecution in the thought that this deceitful course will pull more chestnuts out of the fire.

In the face of the proposal by ecclesiastical dictation to turn churches in spiritual bodies over to another Gospel—which is not another, but no Gospel—Baptists do well to take comfort in local church independence. But even that will fail us, except as we yield ourselves to the Lord that we may be able to "test the spirits, to see whether they are from God" (Weymouth, 1 John 4:1).

"Dead" Churches, Open and Closed

THE ascended Christ spoke of only one of the Seven Churches in Revelation as being dead, and the word there does not have the sense of finality. For He bids Sardis Church: (Weymouth, Rev. 3:2), "Arouse yourself and keep awake and strengthen what still remains." A church may be closed from discouragement and vicissitudes. We call it dead. In the large majority of cases it is merely discouraged or backslidden. The preached Gospel of Christ will arouse and strengthen it. A church open every week—as Sardis probably was—may be "dead." "Regular services" do not spell spiritual life. The Gospel preached, believed and lived—that brings life and builds it. To a church subsided into formalism or discouraged, the Lord says, "Arouse yourself and keep awake and strengthen what still remains."

Paragraphic Comment

CONFESSING ONE'S SINS TO OTHERS

The duty of confession is placed upon those who come to Christ. The sinner is to confess his sins and express his purpose to turn from them by the help of the Lord. But many things are confessed to fellow Christians that had better be confessed to God alone. No one is under a mandate to confess every sin of which he is conscious to every fellow-Christian who may be willing to hear it. One general principle is that one's sin is to be kept to God and himself unless someone else will be injured by his withholding confession. If confession to others serves no purpose except to give them a knowledge of one's sin, it will likely do far more harm than good. The Oxford Group Movement is increasingly credited with having shaken the formalism which has settled on many churches out of its dead complacency and having brought many to fresh contacts with reality in Christian experience. But it is criticized for lack of spiritual understanding in several other directions, one of these being its large emphasis on confession of personal faults and sins as between members of the fellowship. Take your sins to the Lord. Turn from them with loathing and repentance. But keep them from men unless you are sure a particular confession may do good.

* * *

FELLOWSHIP AND CRITICISM

We cannot have fellowship with persons whom we criticise. Nor can we hate a man when we pray for him. Evidently that is one reason our Lord teaches us to pray for our enemies. The Apostle John teaches, "If we walk in the light, as he is in the light, we have fellowship one with another." That is, if we follow the Lord blamelessly we shall not be at variance one with another, nor keep on criticizing our brethren. But there are few of us who can claim that we invariably walk in the light of the sinless presence of Christ. Therefore, we need to put a guard on our lips. If the heart within feels an upsurge of bitterness or sensoriousness that wants to get by the tongue, stop that tongue before it wags its foolish words, and pray the Lord to give victory over the sinful impulse. And mark this: an aptitude to see and advertise the faults of others is an unwitting self-revelation to others that there is something wrong spiritually on the inside of the person who allows himself to be mastered by this aptitude. "By their fruits ye shall know them." A Christian is not blind to good or evil in others. But he is under obligation to see and believe in the good, and if he has Christ's love in him, there will be in him compassion that will make him glad to forget the fault of another and if possible to cure it.

* * *

WHAT THE GOSPEL DID IN A LONG-CLOSED CHURCH

Several years ago we published the story of what Dr. William E. Hatcher did to a so-called dead church in Virginia, by going out from Petersburg, where he was pastor, and preaching the Gospel to them. Reported at the association as dead, Dr. Hatcher exclaimed: "What is that? Shiloh dead? When did she die? What was her ailment? How long was she sick? Who nursed her in her illness? Where is she buried? Have flowers been planted at her grave?" The moderator did not appreciate the doctor's impulsive interruption, and appointed him to visit the grave of the dead church. "No sir!" he replied. "I believe in ghosts. If I were to go to the grave of a dead church, I would expect to see the dance of devils around the tomb." But he did go, and the church was aroused and spiritually quickened and lived for long in the performance of precious service. We expect to republish the story soon. There are not a few such churches in Kentucky and all over the South and yet more that are in less spectacular weakness that could be quickened and aroused simply by going to them with the Gospel this summer. Its reviving power is their first and largest need. We should rejoice to see a meeting of days—an old-fashioned revival—in every church in Kentucky this summer.

BRITISH MISSION SOCIETIES HAVE BURDEN FOR THE LOST

The Christian, a London weekly, tells of a significant conference in June of British missionary societies. Under the subject, "The Christian Witness," the need of soul-winning (called by them evangelism) was the principle subject. The Methodist representative raised the question as to whether the missionary societies were in earnest concerning winning the lost. The fundamentals of salvation have been re-affirmed, but were not accompanied by a rededication of themselves to God. Lack of spiritual experience, of a knowledge of God in Christ, was in all their churches. Spiritual debility was worse than financial inability. The Church of England spokesman reported a hopeful stirring of conscience, "as to the hypocrisy of sending people abroad to preach the Gospel, when we are not preaching it to our neighbors." The Baptist speaker said his people were beginning to see the necessity of asking themselves what Gospel they had to preach, and to realize that their Gospel must be one of salvation, and that they must have a burning message [an implied confession of a sorely backslidden condition]. The Congregationalist said his people needed "to face the facts of spiritual life and power. The churches are often mere religious clubs." The Presbyterian said his people felt that something was holding back the power of God from breaking forth, though there was a rising tide of interest in religion. This is all hopeful. Since it is by official representatives of mission activities in the various bodies, the confessed lack of spiritual concern and life cannot be questioned, as it is the habit of some to question any information about backslidden religious bodies that comes from other than the "official" quarters—which tend to be the last to make heart confession of spiritual bankruptcy. God is at last bringing men of official standing in religious circles to face the issue of spiritual bankruptcy and need. It is most hopeful.

* * *

WATERING DOWN SIN'S SINFULNESS

Among the most alarming religious tendencies of the times is this: even Christians seem constantly under some strong inner compulsion to water down the exceeding sinfulness of sin. Speaking of this, an English writer declares that there is no more ruinous tendency in the Christian thinking of our times. He truly declares that a real sense of sin may almost be described as the acid test of any deep Christian experience or any real growth in grace. If there is no realization of sin, the great doctrine of the Atonement will necessarily be "sophisticated" out of all recognition. From the intellectual angle the waning sense of sin may be traced to the evolutionary philosophy. Evil is thought of as merely a defect of the good, or even as "a lesser degree of good;" "not a falling away, but a failure to arrive, a lagging behind in progress." Materialism leads men to forget God and accountability to Him. Modern Rationalism, basing its rejection of supernatural Bible teaching largely on its determination of all costs to treat as proven fact the unproven evolutionary theory, is with the zeal of a false prophet, building in the public mind the dogma that sin is a figment. About the only sins this group recognizes are cruelty and treachery—sins against society, they do not bother about God. This Satan-inspired sand-bagging of the sense of sin marks the willful turning of mankind from God as He has revealed Himself. It may mark the great falling away before the Second Coming of Christ, of which our Lord spoke. It constitutes no ground for waning faith on the part of those who know the Lord. Nor does it indicate that the Gospel of God is insufficient for the needs of the world today. Preached and witnessed to by those who first of all have really given themselves to Him, it is to-day as always fully able to overcome the strongholds of wickedness. But professional prophets, who serve self rather than with a crucified life preach a crucified Christ, had better quit. They have nothing wherewith victory can be won for our Lord in days of trial.

False Deductions From Free Salvation—Editorial Article

THE FACT that the South is so largely Baptist today is due more largely to the sacrificial faithfulness of Baptist preachers of by-gone days than to any single other factor. They preached a free salvation.

They loved and heralded the great prophecy of atonement in Isaiah 53, but scarcely hearkened to it before their congregations oftener than they did to Isaiah 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Those preachers believed what they preached. And, knowing the treachery of human nature and its readiness to pick flaws in a preacher, they forebore in most cases to preach the other side of this truth, namely, the devotion of the convert with the whole heart and life, to Him from whom such a great salvation came. Still less did they even hint that that devotion, not to say ordinary fair-mindedness, carried with it the idea that the ox that treadeth out the corn should not be muzzled and that the workman is worthy of his hire.

It was in one of our Southern Baptist promotional meetings at Nashville some years before the lamented death of President E. Y. Mullins. Some pastor of a prominent church was rendering free promotional service. The money collected would all go to the main objectives with no cost at all to support those who gave time and energy to the work. Speakers were felicitating themselves and each other on that task, and thinking how fine this would sound when told to the churches back home.

Dr. Mullins arose and modestly demurred. Among other things, said in effect: "It is a mistaken policy to train our Baptist people to expect something for nothing."

It is a long way from the subduing of the wilderness by the Gospel preached at the preachers' costs to American pioneers, to a body of Christians approximating 4,000,000 membership with large wealth and staggering millions of dollars in church structures and institutions—a long call. Those fathers beautifully ministered to the wilderness situation just as we like to think there are faithful men among us today who under similar conditions would pursue a similar course in the spread of the Gospel.

But wilderness conditions are in the far past. There are certain implications in suggestions today that men should give themselves to propagating the co-operative work of Baptist churches entirely at the cost of their churches and of themselves, that leave a bad taste in the mouth.

To begin with it is unfair to our people, as Dr. Mullins implied, to encourage them in the notion that they must be "jollied" along like little children in order for them to put up with any sort of co-operative work without complaint. We shall not develop our people in the co-operative work that way. Nor do they want to be developed that way. They have too much self-respect. Sometimes it is proper to catch folk by guile, but Baptists do not like that kind of guile.

Nor is an implication that we are a mendicant denomination of pleasant flavor. We think a comparison will show that Kentucky Baptists produce at least as large results in contributions to Baptist work as any other group in the South for the amount of money expended to produce the result. This implies on their part thoughtful care to avoid needless expenditures of the kind usually called "overhead." But Kentucky Baptists prefer in fair proportion to support in their co-operative service in the Southern Convention whatever visitation or agency costs may be needful for the effective prosecution of the service. We feel that we voice their conviction when we say they do not care to be put under obligation to any church or individual, for any particular favor in performing what they regard their own duty and privilege to perform. They gladly recognize the obligations of love and fellowship and good will, but not the other kind.

Yet we must not be understood as lacking in appreciation of the sacrificial thought of brethren who have at their own cost and at the cost to their churches borne responsibility and rendered service in the name of us all. Many have done that. Dr. Frank Tripp is working thus at the present time in the 100-Thousand Club.

Who can forget the nobility of spirit of Dr. Fred F. Brown and of his fine people when, four or five years ago, he went out, not to make a speech before some tremendous meeting that drew the eyes of the world, but day by day and night by night, wherever the rank and file of our people were gathered together, to pour out his heart and physical energies in the name and Spirit of Christ, that we might all be drawn into a deeper spirit and larger service of sacrifice? We shall not forget such service except at cost to ourselves. Yet we shall do well to heed the fine words of Dr. Mullins: "It is a mistaken policy to train our Baptist people to expect something for nothing." Let us not longer make that mistake.

Louisville Pastor Appreciates Clear Creek Encampment

IT WAS my privilege to attend the R. A. Camp at Clear Creek, June 20-28.

This was my first trip to Clear Creek. I never saw a spot whose physical and natural lines and boundaries and settings are more adaptable and inviting for meetings such as they have at Clear Creek. It was inspiring and restful to sit by the mountain streams and to behold the towering mountains surrounding you. You are cut off from the artificiality of life and are encompassed by the beauty of the natural life as created by our divine Creator.

In addition to enjoying the natural beauty and physical attractions of Clear Creek, I took great pleasure in having fellowship with the leadership of the teaching staff of the Camp, and also with the 274 boys from every part of the State of Kentucky.

May I say a word about the faculty. Brothers Griffith and Martin, managers, I do not believe can be surpassed in our State in being so well qualified for this type of work and leadership. They have the Camp well organized and systematized. Every minute, from the time we arrive until the time we leave, our work and play are outlined for us. They are also deeply consecrated and tremendously interested in the spiritual life of the boys. We are fortunate indeed in having these two Christian men at the head of our Camp.

I would like to say something personal about every member who assisted in instructing and guiding and ministering unto the needs of every boy there, but suffice it to say that they were all of the highest type and deeply interested in every boy there and thoroughly co-operative.

We were as one during the whole stay there. The boys—well—they were boys, enjoying themselves thoroughly and for the most part were interested in the deeper and more Christian things of life.

We had a good time at Clear Creek. Many decisions were made for Christ among the boys. Now if we pastors will follow up the work done at Clear Creek we can double the efforts put forth.

I would like to express my appreciation to the W. M. U. of Kentucky for their co-operation and backing of this undertaking to make out of the boys worthwhile Christian men. If we are not interested in a boy, then what are we interested in?

S. S. HILL,

2201 Woodbourne, Ave.

Pastor Deer Park Church

Dr. L. E. Barton has been assisting Pastor W. A. Jordan at Phenix-Girard, Ala. Large congregations attended the services.

We Can Have Spiritual Revival If We Will

E. K. COX, D.D., Gloster, Miss.

IN A recent issue an article presented author's definition of spiritual revival and evidences of the present overwhelming need of it. He now affirms that God is ready for revival, if only the people can be awakened from their spiritual somnolence and unbelief, and points to what is needed on our part. In a subsequent issue the concluding portion of the address will set forth grounds for hope for nation-wide and world-wide revival.—Editorial Note.

CAN a century like this be made to listen to the voice of God? Can it be brought to see the unseen, and to be moved by the prayers of agonizing sin, stirred by the power of the Holy Spirit, and made to hear the songs of the newly born?

My unhesitating answer is, YES, it is possible. A revival is possible in any age and under all conditions. God has never yet asked the devil when He might revive His work and give victory to His people. The advancement of His kingdom has passed through days just as dark and withstood onslaughts of the Satanic forces just as threatening as those which oppose us. One of our weaknesses is that we forget lessons the history of God's work teaches us.

1. That history says yes. Sin has changed little in the story of our race; the student of those things is struck by the sameness of the methods of opposition and the similarity of the modes of attack. There is little that is original in the unbelief of our day and nothing new in its deviltry.

All of God's promises are contingent upon the attitude of His people, and there is not the slightest intimation in His Word that any emergency might arise that would be too much for our leader. Neither His message nor the Holy Spirit have lost their power. The gospel has been for all the centuries, and still is, the dynamite of God, and the Holy Spirit is just as wise to guide and mighty to convict and regenerate as He was at Pentecost, or when Paul and his little company challenged the degeneracy of Rome, and the subtle scholasticism of Greece. Any sort of assumption that this century is beyond the power of the gospel and the Holy Spirit disparages both of them.

Our colleges may prove impotent, ritualism a ghastly farce, and the Modernist not know what we are talking about, but the gospel of the crucified Christ given in a crucified way, by those who live in its spirit will give a revival in any age, till Jesus comes again. To question the adequacy of the equipment that He has furnished is a mark of feeble faith in the basal teachings of the New Testament.

To doubt that it can be done, is I repeat, to lose the lesson of the working of God in past history. What illuminated the dark ages, broke the power of a corrupt ecclesiasticism and ushered in a new day of life and freedom? By what means was the pall of godlessness that shadowed colonial America driven away? Who came in the hour when vital religion was dying in Great Britain and lighted the fires of the Wesleyan revival? From what source emanated the marvelous awakening of 1800 that consumed in its heavenly combustion the almost universal blight of infidelity, revolutionized the most godless age that has cursed America, and set the feet of the young nation on the highway to greatness? It was the living Christ working through His quickening gospel empowered by the enduing Spirit.

2. These resources are still adequate. We have not come to a day which He did not foresee. The difficulties of the twentieth century are not too much for Him who is the Lord of all the centuries. The dynamite of God has not lost its power to batter down and pulverize the opposition of evil the passing millenniums have not rendered the Holy Spirit effete, neither has Satanic ingenuity devised problems before which He is weak and impotent.

All the past working of God cries aloud of power which has met every exigency and will not fail us now. The truth is

that His people have never fully called upon the provisions which He has furnished to deal with all the necessities that may confront us. None of His promises has a clause exempting the twentieth century from their fulfillment.

There is not the slightest scintilla of intimation that the legions of evil might be too strong, or the devil too powerfully entrenched for God to fulfill His promise. The emphasis is upon humility and the God-hunger upon our part. The glorious truth is that all the hosts of darkness and all the Gibaltars of sin are not even mentioned in this timeless word of our God. When God has men and women who know how to pray, when in humble search for His face their sins are forsaken other things simply do not count.

The promise, "Ye shall receive power the Holy Ghost coming upon you," was made just as much for us as for the apostles. The abiding presence of Him into whose hands all power in heaven and earth has been committed is just as real and just as invincible as when He uttered those words. To intimate that the difficulties that beset the twentieth century are beyond the power and the preparations of our Lord is to be guilty as ancient Israel was charged by the Psalmist, "They limited the Holy One of Israel."

God has never said "when times are favorable;" this world has never been favorable to the revival spirit. He says, "if My people," "My people," mark you. The iniquities of men, the cunning of Satan, the hardness and obduracy of human hearts do not enter into the plans of our God. When He has among His people those through whom He can work, who will be living channels for the power of His Spirit no barriers have been or ever will be, erected that can delay for one hour the onward sweep of His conquests.

3. Conditions are now ready for a mighty New Testament revival. I hear some saying; "I see no indications of any such thing." My answer is, "The kingdom of God cometh not with outward show." Every great awakening has come at the time when the clouds hung thickest and the cohorts of evil seemed most triumphant. The period preceding every one of them was filled with the lamentations of pessimists who saw only impending ruin. "We look not at the things which are seen but the things which are not seen." "Have faith in God," said our Lord as He stood by the withered fig tree; not in numbers, organizations, money, favorable circumstances, but in God. What has the devil and his crowd to do with a revival any way, except to oppose it? And to say that they can defeat it is the most cowardly form of unbelief.

One mighty reason that is now possible is the number of saintly souls praying for it. Granted that there is widespread unbelief, great spiritual declension and that the love of many has waxed cold. Concede that sin is mighty in the earth, and all the forces of iniquity defiant and aggressive, admit that doubt and worldliness have profaned the temples of our holy faith; it is also true that, possibly more than any of us think, of Christy and troubled souls are in secret places behind closed doors, with tears and strong crying making known their supplications before God. "And He will avenge them speedily, though He bear long with them."

Cries after this fashion have never gone up in vain, they have been the harbingers of every gospel triumph.

When our great churches are impotent, when eloquence and stately music have become as sounding brass and tinkling cymbals, when machinery moves with rusty and laborious lumberings, when boards and organizations look upon empty treasuries, and all our great human devices face defeat, victory comes from those shrouded trusting places where unknown saints march to victory upon their knees.

One Samuel who prayed on was mightier than all the hosts of Philistia, and the lone Elijah upon his knees in some cave in the mountains of Gilead was the most potent force in all the land of Israel. One John Knox crying, "Give me Scotland, or I die," meant more than all her unworthy rulers, and all the prelates of an apostate faith.

PROPOSAL FOR SOCIAL GOSPEL BOARD

(Continued from Page 5.)

The matter of rural churches, their programs, their struggles, their overlapping now that good roads are everywhere and motor cars have so greatly reduced distances, engages us. What shall we do with the increasing number of aliens, and particularly of those who in the South have become social driftwood through economic displacements of the past few years? What can be done concertedly in order to secure, not only to deplore, motion pictures that are not degrading and vicious? How can we as a denomination contribute to the solution of the Liquor problem as it has returned once again to plague us?

That a man's conduct is not better than his information is certainly not the whole truth, but it is vital as far as it goes. We are on the point of having to create new social attitudes among our people on so many matters that we must not allow ourselves to be deflected from this task by timidity or previous lack of experience. The Church has always been a crusading body when it has been most effective. The South is fluid and pliant now; a generation hence it may be set in molds that will not yield to pressure or be softened by the persuasions of religion.

In collaboration with the Social Service Commission, there should be prepared an annual report presenting illustrative material in case studies, and suggesting a basis for an aggressive and far-reaching denominational program. With our great numbers, and the way in which Southern Baptist interests ramify into every aspect of the life of the South, we as a people should take the leadership in a program of social reconstruction, that would inspire the whole of Christendom to seek to apply the gospel of Christ to all our social problems.

Respectfully submitted,

E. McNEILL POTEAT, Jr., Chairman.

RYLAND KNIGHT,

JOHN A. DAVISON,

J. B. WEATHERSPOON.

EDITORIAL NOTE

The Committee as enlarged for further study this year is as follows:

E. McNeill Poteat, Jr., Chairman, North Carolina; Ryland Knight, Georgia; John A. Davison, Tennessee; J. B. Weather- spoon, Kentucky; A. J. Dickinson, Alabama; J. Thomas Gil- spie, Arkansas; R. W. Weaver, District of Columbia; C. M. Sizerock, Arizona; F. C. McConnell, Florida; Spright Dowell, Georgia; Tom Roberts, Illinois; A. Mack Parish, Kentucky; Everett Gill, Jr., Louisiana; E. W. Saylor, Maryland; J. H. Street, Mississippi; H. I. Hester, Missouri; J. F. Nix, New Mexico; Arch McMillan, North Carolina; Tom Wiles, Okla- homa; Marshall Mott, South Carolina; Merrill D. Moore, Ten- nessee; G. L. Yates, Texas; Henry Alford Porter, Virginia.

There are statements of principle and of fact in the above report which would not be accepted by a large majority of our readers, and are not accepted by us. We are not averse to stating our points of divergence if it should seem desirable, but will not do so here.

CAESAR'S WORLD AND THREE FORCES OPERATING THEREIN

(Continued from Page 4.)

tion to the denominational currents that must flow from them. When passed-down-by-authority schemes prove to be foreign to the faith of the churches, they just quietly slip from under and go their own independent Baptist way.

One fact that ambitious would-be leaders must learn is that the Southern Baptist Convention and all smaller territorial co-operative bodies in the denomination, must remain in the sphere of "servants" of the churches, and not try to be dictating organic over-lords. Every proposal to turn the current or to add to the stream of the common fellowship of the

Southern Baptist Convention, should and must be settled by the realization by the churches of Christ of the essential nature and the primary objective of New Testament Chris- tianity and their will to obey and follow Him rather than plausible flesh-pleasing substitutes of human concoction.

All co-operative institutions and enterprises among the churches must be determined by the supreme purpose for which the churches exist. The Convention has no moral or legitimate right to foist upon the churches anything beyond the supreme purpose of their existence. When it does so, it will cease to be a "servant of the churches," and become an institutional over-lord above them. In fact it has no right by "over-lord" methods to try to lead the churches to do even what they acknowledge the Lord requires.

Underlying vital Christianity—that which is of the New Testament type and not the lower-case-letter "christianity" of the amalgamating "religious world"—are two solemn facts set forth in the inspired Word of God. They are:

IV

FIRST FACT: This is a world that is lost in Sin, a world that is depraved and fallen beyond all hope of recovery through human means, or schemes of moral, political, or social up-lift and improvement. The whole world lies in the Wicked One, and is out of harmony with the will and nature of God. Its status is that of rebellion against God. Its status of rebellion and its destiny have been unalterably fixed.

The destiny of this world-order, this whole dominion of Caesar, shall come under the righteous judgment of God in the time to come. This consummation is as sure as the holiness and justice of God's Throne on high. Through the fires of judgment this world shall yet be cleansed and purified. But it can no more be cleansed from its Sin by modernistic schemes of the "Social Gospel" than can a dead, putri- fying body be cleansed from its odor by a sprinkle of per- fume or an adornment of bouquets of tube roses.

Second fact: Since we have been redeemed from the world's judgment that fell on the Cross, we are called to a life that is in separation from the things that were nailed to the Cross. We are in the world, but not of it. Our pathway lies in the sphere of separation, and therein lies our power to serve and to bless all fallen humanity.

It is not our calling to try to improve the nature of the world that is inherently wicked, to poultice its sores, to make it satisfied and proud of its present status before God, and to lull to sleep a lost humanity in ignorance of the ter- rible fact of Sin, and of God's remedy for it all. We are called first of all to be "witnesses," and that means a call to be "martyrs" if it becomes necessary, for the Greek word means the same thing.

That there is a sphere and a type of Christian citizenship and service that we are called to render to the world at large is beyond question but space here, and the patience of the reader, and respect for the proverbial indulgence of the Edi- tor demand that this be reserved for another occasion.

Reports Monday as we went to press indicated that Mrs. Isla May Mullins, widow of the late President E. Y. Mullins, was seriously ill at her home, 1311 Cherokee Road, in Louis- ville. Though in failing health for some months, she sus- tained a sudden relapse on Sunday morning, and her phy- sician, Dr. George Coon, does not have much hope for her recovery.

Dr. Sam P. Martin, formerly of Kentucky, and now pastor at Winter Park, Fla., made a call on friends at Baptist Head- quarters in Louisville in connection with his going this week to be in a meeting with Pastor R. F. DeMoisey, of the church at Florence, Ky., the address of Brother DeMoisey being Walton, Ky. While in Louisville he was at the bedside at the hospital of Deacon R. T. DeSpain, of Twenty-third and Broadway Church, who is his brother-in-law. We are glad to report that Mr. DeSpain is improving. Brother Martin is held in high esteem in Kentucky, and is an able and faithful minister of the Word both as pastor and evangelist.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

W. R. White, First, Oklahoma City, Okla. Accepted.

B. Locke Davis, First, Brookhaven, Miss. Accepted.

Jack DeVore, Glenmore, La. Accepted.

M. L. Hahn, Mt. Olivet, Tatum Springs, Ky. Accepted.

A. S. Newman, Westlake, La. Accepted.

William G. Pumphrey, Calvary, Springfield, Mo. Accepted.

A. L. Collins, Liberal, Mo. Accepted.

E. Z. Newsom, Puxico, Mo. Accepted.

F. C. Murray, Long Beach, Miss. Accepted.

J. E. Mason, First, Calvary, Tex. Accepted.

Taylor Stanfill, DeQueen, Ark. Accepted.

D. V. Cason, First, Washington, Ga. Accepted.

A. T. Allen, Jackson Hill, Atlanta, Ga. Accepted.

Harold Stephens, First, Cookeville, Tenn.

A. N. Morris, First, Jeffersonville, Ga. Accepted.

J. W. Sisemore, Bethany, Colorado Springs, Colo. Accepted.

Charles Wingo, Sherman, Miss. Accepted.

J. W. Cobb, Central, Itasca, Tex. Accepted.

L. H. Dawson, Nathalie, Va. Accepted.

Carroll Hamilton, Spene, Miss. Accepted.

Harold K. Graves, Hempridge, near Shelbyville, Ky. Accepted.

Paul Rich, Emanuel, Carlinville, Ill. Accepted.

T. B. Hart, Casa Grande, Ariz. Accepted.

Victor Crabtree, Central, Phoenix, Ariz. Accepted.

Resigned

W. R. White, Broadway, Fort Worth, Tex.

B. Locke Davis, First, Gulfport, Miss.

Alfred Schwab, First, Leesville, La.

M. J. Twomey, Grace Temple, Philadelphia, Pa.

J. R. Jester, First, Winston-Salem, N. C.

E. Z. Newsom, Bernie, Mo.

Sam T. Mayo, Illmo, Mo.

Jack R. DeVore, Saltillo, Tex.

C. E. Calvert, Highland, Florence, Ala.

W. W. Hamilton, Jr., Napoleon Avenue, New Orleans, La.

J. E. Mason, Palestine, Tex.

Taylor Stanfill, Mena, Ark.

D. V. Cason, McCormick, S. C.

A. N. Morris, First, Doerun, Ga.

A. L. Aulick, Trinity, Oklahoma City, Okla.

H. H. Burton, Calvary, Shawnee, Okla.

J. W. Cobb, Bureson, Tex.

H. N. Massey, Smithfield, N. C.

L. H. Dawson, Lyndon, Ky.



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Paul G. Busby, San Jon, and Santa Rosa, N. M.

Paul Rich, Hempridge, Shelby County, and Bewleyville, Breckinridge Co., Ky.

T. J. Stewart, Buckeye, Ariz.

W. C. Taggart, Safford, Ariz.

Ordained

Frank Morris, Beulah, Sunbury, N. C.

Charles Webb, First, Jackson, Miss.

W. D. Miller, Spencerburg, Mo.

Roy Jones, Dixon, Mo.

J. W. Sizemore, Tabernacle, Amarillo, Tex.

S. L. White, First, Pyote, Tex.

Died

C. C. Cox, Norfolk, Va.

W. S. Blackmon, near Jackson, Miss.

Thomas Carrick, High Point, N. C.

DR. HUNT PREACHES IN ALABAMA REVIVAL

Dear Dr. Masters: Our meeting at the Shawmut Baptist Church closed last Thursday. Dr. M. P. Hunt of Louisville, Ky., did the preaching, and what preaching it was! The Gospel was interpreted in the light of a study of over a half century; illustrated by the experience of fifty-four years in the ministry; and delivered with the positiveness of an uncompromising loyalty to the truth, with the warmth of a fervent desire for the salvation of the lost, and with the power of a life consecrated to Christ. The people came, were fed and returned.

A record of at least twelve years for attendance was broken. Many hearts were revived and a number were added to the church by baptism and by letter.
 EARLE TRENT, Pastor,
 Shawmut, Ala.

GRACIOUS REVIVAL AT HICKMAN

Dear Brethren: Just home from four weeks' revival in Hickman, Ky., two weeks at West Hickman Church and two weeks at the First Church at Hickman. Eld. H. W. Hargrove is pastor of both churches one-half time at each church. He is a great pastor and loved by all his flock. Not only is he a great Gospel preacher, but a wonderful Gospel singer, one of the greatest yokefellows it has been my privilege to work with.

The results of the two meetings were: West Hickman thirty-three additions, twenty-six by baptism. There were thirty professions of faith at the First Church. The interest at both of these churches has grown in a great way since Elder Hargrove has been their pastor.

B. G. ARTERBURN,

Hickory, Ky.

Dr. Gaines S. Dobbins, of the Louisville Seminary, has just been assisting Dr. G. V. Funderburg in meetings at the First Baptist Church of Lancaster, S. C.

Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
E. Kirk, Field Worker
C. P. Hargis, Field Worker

Standard Sunday Schools

During June the number of Sunday-schools making application for the Standard award was unusually good. The following have just qualified:

Newport, First—Pastor H. C. Wayman; Superintendent George C. Coles.

Louisville, Southside—Pastor E. W. Moon; Superintendent E. H. Riggs.

Associational Superintendents' Conference

At Beechland Church on June 25-26, we had our annual conference of Associational Sunday-school superintendents. J. N. Barnette, of the Sunday School Board, was with us for addresses and conferences. Brother E. C. Stevens, the Kentucky member of the Sunday School Board, and Dr. T. D. Brown, both of Louisville, brought us stirring messages. Fifteen associations were represented—many of them for the first time.

We came away feeling that the superintendents of the various associations are going to do a telling work during the remainder of 1935.

Pastor O. A. Linger and Superintendent C. T. Barry and the Beechland Church took care of us in a wonderful way. We are deeply grateful to them. This is a great country church.

Nelson Association Has Fine Week

A letter from Brother H. W. Jones, superintendent of the Sunday-school work in Nelson Association, brings good cheer. He writes: "I am enclosing report for our meetings this month. The house was packed to overflowing. Our enlargement campaigns last week were very encouraging despite the fact that it was an unusually busy time with the farmers. Dr. J. A. Gaines was our speaker at the central meetings each day. I have not heard from all the Schools yet but I think more than half of them had study courses and a number of others have agreed to have them soon. We are looking forward to having several new Standard Sunday-schools in the near future."

Mission School at Columbia

Pastor B. B. Hilbun writes that he has started a new Sunday-school in a nearby section of Columbia. He writes: "I have organized a mission Sunday-school and preaching station in a hitherto neglected section of our town—where a large number of people are so poor that getting sufficient clothing to hide the body is a problem with them. Furthermore it is one of the most wicked

little spots that you ever saw. Several insisted upon my making arrangements with the sheriff to be with us each Sunday but no need. After six weeks the enrollment is seventy-five. Had one conversion last Sunday while officers were called to a gambling den just near the mission where serious trouble had arisen. Conditions are largely resultant of the return of whiskey. Such experiences as some of us are having open our eyes not only to conditions and needs for Sunday-school work but what the Spirit of God can do. Our mission is feeding the people into the Sunday-school and preaching services at the church. Somehow they are made to forget their poor clothing and feel at home up at the church with the others. They come and take front seats."

Heroic Service

Miss Annie Allen writes of a most interesting Vacation Bible School held at Salyersville. She tells of many cases of real sacrifice on the part of church members in helping to make the School a success. She writes: "One of the greatest blessings which I received from this School was in witnessing the great grace of God in the lives of the loyal, devoted helpers. I feel it would be well for many of our women over the State who feel they are too busy to help in these Bible schools to know of the sacrificial and faithful service rendered by some of these Salyersville women."

"One of these women frail in body but great in soul, was a busy mother and housekeeper, and during her husband's absence, in a struggle to regain his health, she had to spend much time in their store. In addition to all this she entertained me and did a marvelous work as superintendent and teacher with the Juniors.

"Another teacher of Intermediate girls was a busy public school teacher preparing to leave for Summer school in addition to helping in her own busy home, yet she walked four miles daily each way in order to help in the Vacation School. The same is true of two young women who taught in the Beginners' and Primary Departments. These two walked three miles each way daily."

Ohio County Convention

On June 28 the Ohio County Sunday-school Convention met in annual session at Centertown. I was impressed with the earnestness and interest of the large number of workers present. This Association is making progress in its Sunday-school work. I left before the business meeting and did not get the names of the new officers to give here.

Little River Convention

On the fourth Sunday in June the Little River Baptist Sunday-school Convention met at Lamasco, with President T. E. Taylor in charge. About twice as many people were present as could get into the building. We expect a material

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E. L. ATWOOD, Murfreesboro, Tennessee

spiritual advance in this association during the next twelve months.

Good Evangelistic Record

Mrs. Nellie Burnett Dickinson of Glasgow has been superintendent of the Junior Department since 1917. During that time 233 boys and girls from her department united with the church for baptism with nineteen of them coming during the past year. One of the secrets of this fine record is the teacher training in which Mrs. Dickinson has led her teachers.

SUNDAY SCHOOL ATTENDANCE

June 30, 1935

Sunday-schools reporting 200 or more.

Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Newport, First	883
Owensboro, First	812
Louisville, Ninth and O	651
Mayfield, First	587
Louisville, Carlisle Avenue	570
Lexington, Calvary	564
Paducah, Immanuel	545
Louisville, Eighteenth St.	518
Middlesboro, First	517
Owensboro, Third	512
Harlan	506
Somerset, First	501
Louisville, West Broadway	500
Lexington, Porter Memorial	495
Louisville, Franklin Street	479
Danville, Lexington Avenue	476
Louisville, 23rd and Broadway	476
Louisville, Baptist Tabernacle	470
Hazard, First	445
Hopkinsville, First	441
Jellico, Tenn., First	393
Akron, Ohio, Calvary	372
Greenville	359
Covington, Latonia	347
Elizabethtown, Severn's Valley	342
Bellevue	341
Madisonville, First	337
Pineville, First	335
Fulton, First	334
Paducah, Baptist Tabernacle	331
London	298
Louisville, Fourth Avenue	281
Richmond, First	278
Covington, Madison Avenue	269
Louisville, Hazelwood	262
Versailles	236
Louisville, Third Avenue	232
Erlanger, Elsmere	231
Lynch	221
Paducah, East	213

Rev. S. H. Marsee has been called to the Logmont Baptist Church, at Capto, Kentucky.

THE FIRESIDE

THE SHERIFF'S SALE

"The sheriff's surely chasing me,
I am just two jumps ahead;"
With sighs and wrinkled brow,
The poor worried salesman said.
Six months passed by without relief,
For times were none the better;
Again I saw the worried man,
Bound tighter in his fetters.

"My sales are off, my wage is cut,
My mortgage loan is heavy;
Taxes, dues, and interest run,
So I cannot replevy.
"O God, send help," his prayer arose,
Delay seemed long and trying;
His faith grew weak, his courage low,
His hope was almost dying.

The advertising man went out,
The group was all at supper;
Put up the sign in his front yard,
All hearts were in a flutter.
How presumptuous; for so it seemed,
Nor with his wishes reckoned;
"Sheriff's Sale," so the sign did read,
On June the twenty-second.

Grandfather cried, and mother wept,
The hearts of all were breaking;
The home that all the family loved,
From them the law was taking.
"Now take up arms and end it all!"
No; O God, the thought forgive;
For that is but the coward's way,
For all men were born to live.

"Inspection hours" on Sunday came,
None showed a dint of pity;
Bargain-hunters invade the home,
Half-past-two to four-thirty.
The salesman's pride was crucified,
Upon an old bill-board bold;
His spirit too was humbled low,
A Golgotha as of old.

To bear up under this distress,
O God, may grace be given;
A surcease to our aching hearts,
Or take us home to heaven.

B. H. PAYNE,

Cincinnati, Ohio.

A MODERN KNIGHT

There he hung from a limb of the tall
elm, a very young robin who had somehow
became entangled with a piece of
string. Around him fluttered his mother,
frantic with fear. And then she swooped
to the ground and came back with a
juicy worm which she fed to the prisoner,
in an effort, presumably, to keep up
his bird spirits. From my point of vantage,
at the foot of the tree, I could not
see whether the little, feathered captive
was overcome with terror or was bearing
up well in his precarious position.

Around me was gathered a regiment
of youngsters, armed with brooms and
mops; in short, with everything that

could be used to dislodge a small bird
from an impromptu noose of string.
They had secured a stool and took turns
mounting it and poking at the robin. I
tried my hand with a broom, but was
unsuccessful in my attempt.

Unknown to us all, however, aid was
approaching in the guise of an oil
truck. With a creaking of brakes,
it drew up to the curb and its young
driver dismounted, a can of oil in each
hand.

"What's the matter, kids? Cat up a
tree?" Then, looking up, "a robin, eh?
And trying to commit suicide. Well,
we'll have to fix this."

Setting down his cans, he stepped
upon the stool, then hoisted himself to
a crotch of the tree. From there he
climbed the trunk and crawled out on
the limb where the robin still dangled.
Reaching down, he untangled the string
and placed the trembling bird on the
limb. The rescue accomplished, he
made his way to the ground.

For a moment he stopped to watch
the mother bird caress and comfort her
offspring. Then, picking up his cans,
he went on his way, whistling a cheery
air as he disappeared into a nearby
house.—Exchange.

AN IDIOT'S RULES FOR DRIVING

Always drive fast out of alleys. You
might hit a policeman. There's no telling.

Always race with locomotives to
crossings. Engineers like it. It breaks
the monotony of their jobs.

Always pass the car ahead on curves
or turns. Don't use your horn because
it might unnerve the other fellow and
cause him to turn out too far.

Demand half the road—the middle
half. Insist on your rights.

Always lock your brakes when skid-
ding. It makes the job more artistic.
Often you can even turn clear around.

Always drive close to pedestrians in
wet weather. Dry cleaners will erect a
monument to your memory.

Never sound your horn on the road.
Save it until late at night for a doorbell.
Few homes have guns.

Always try to pass cars on hills when
it is possible. It shows your bus has
more power, and you can turn some-
where surely if you meet another car at
the top.

Take the shortest route around blind
left hand turns. The other fellow can
take care of himself if you can.

Never look around when you back up.
There never is anything behind your
automobile.

A few shots of booze will enable you
to make your car do real stunts. For
permanent results quaff often and deep-

ly of the flowing bowl before taking the
wheel.

Drive as fast as you can on wet pave-
ments. There is always something to
stop you if you lose control—often a
heavy truck or a plate glass window.

Never yield the road to the car be-
hind. The driver may be a bootlegger
being pursued.

Never stop, look or listen at railroad
crossings. It consumes valuable time,
and besides, nobody believes in signs.

Lapse your insurance. Your family
will remember you kindly anyway.—
"Ministers Casualty Union Magazine."

THE CHRISTIAN PRESS

The "truth in love" we must proclaim
For Jesus with the printing press,
Invented in the Master's name

To serve the cause of righteousness,
That sinners all may Christ confess.

The Bible first, then printed sheet
Of Kingdom news let Christians read,
To learn of Gospel all complete,
And workers whom the Lord will
lead,
Supplying for each day their need.

Like birds that wing their distant flight
Beyond the bound of human reach,
Religious papers take the light
To places where no voices teach
The Holy Spirit's Word, or preach.

Where homes are proud of growing
youth,
Fruition of parental hope,
Let weekly messages of truth
Reach hearts that must with evil cope,
And off' alone in darkness grope.

The daily press does Satan use
To further all his wicked schemes
In tempting youth, and thus confuse
Impressionable minds, it seems,
With sinful thoughts and hurtful
dreams.

To counteract such influence
Our Christian editors will seek
For news and ads without offense,
And pictures chaste to print each
week,
Of which we can to children speak.

Prosperity in Mission work
Does on our papers much depend,
And we must not our duty shirk,
But money for them gladly spend,
And circulation more extend.

With printing press and human voice
We send the Gospel message far
That all may learn, and then rejoice
That God loves all who sinners are,
And would from Heaven none disbar.

J. M. KALIN,
Citrónelle, Ala.

Orphanage Desires Farm Produce for Children

These rainy days make us think much of the needy, and especially the orphan and helpless children of the State, particularly the children of Baptist parents and those for whom we Baptist people feel responsible. Would it not be a glorious sight if we could see every one of our nearly 350,000 Baptists in Kentucky facing his or her responsibility for the whole program of our State, and each proving that they really were Christians (James 4:27) and then prove that there was an inner life that is born of the Holy Spirit from above, or what Paul calls a new creature? "Now if any man have not the Spirit of Christ he is none of His." O how the man of the world is hoping to see what the Christian has that is different from that which he has. "By their fruit ye shall know them." If we Baptists do not take care of our orphans and helpless children are we Christ-like? Are we honest? Do we answer to the type as described by James? Are we pure and undefiled?

Sometime ago I sent out a great number of S. O. S. calls to the Women's Missionary Societies of Kentucky for eggs, and only a very few responded. God, our Heavenly Father knows who they were. At the present time the prices of meats are so high that we cannot afford to buy them. We do not have meat every day, but just now and then, so if we can have eggs, which are about the best food for youngsters, we can do better for the children. I am praying yet that the Holy Spirit will move upon the people's hearts until enough eggs will come into carry us through the winter. The cold storage companies take care of them for us without a single cent of cost to us.

Now won't you who read this, for the sake of Him who said, "Let little children come unto me and forbid them not, for of such is the kingdom of heaven," give us enough eggs for the winter months? Money is scarce, but God's grace is abundant, for "I can do all things through Christ—who strengtheneth me." Will not each Sunday-school have an egg-shower for us as soon as possible?

Now dear brethren, could you not give us a fat sheep, or a lamb, to eat now or store until later, just as we do the eggs? The little tots should have some change of food. You surely want us to care for these children as you would care for your own. In Christ's name, pray about this, and let our little ones, bereft of mother's and father's love, feel that we are really and truly their brothers in Christ.

And then as the chickens come on, can't we have a chicken dinner on Sundays? Fifty-two churches could surely send up a coop of chickens. Each church could easily find within its membership thirty-five or forty members or families

who could contribute one or two chickens. Try it and bring happiness to these little ones, just as you would have us to for your own children should you leave them as orphans with us.

The Louisville Baptist Orphans' Home has empty jars which may be filled with fruit, berries, apples, peaches—and don't forget that our children love beef, hogs. So think ahead for winter, and in planning for your own, just kill another hog for the orphans, or, if you have a "Community Beef Club," everyone of you just club in and skin an extra beef, and tell us the time, and we will come for it.

Now our workers within the home are doing their best. Miss Grace Bartlett and her co-laborers are measuring up in a great way.

The school year has just closed, and we are happy over the results. But we are constantly studying how to do it a little better and save a little more money next year, but we have cut down and down until it now appears to us that we have reached the limit. Now won't you come to our help for the sake of our workers, who are sacrificing so much for the children. Please don't discourage them, and make their work harder to do, for with a mind freed from pressing cares, made by having to work under conditions that are so exacting, they will be enabled to devote their entire energies in teaching and training the children. A little thoughtfulness and sacrifice from all the Baptists within Kentucky would afford them an opportunity to move on with free hands and happy hearts.

We had three young ladies to graduate this June from the high schools of Louisville. One was next to the highest in scholarship. We have one girl who is doing fine in Bethel Women's College. She expects to go back for her second year in September. Two of our girls will go to Georgetown next year. One was a scholarship, and all of this is due to good friends. One is in Lexington taking a business course with a good position in view.

There is a continual knocking at the door of little boys and girls who are helpless and homeless, appealing, "Won't you take me in and give me a chance to know about Jesus, and be fitted to live lives that will be God-honoring and uplifting to this world, and useful in the churches of our Lord and Saviour, Jesus Christ. Brethren, pray for us and enable us by your help to open our doors to all, and may none have the door closed by your lack of help or negligence.

In Christ's name, I make this appeal for the little ones.

O. M. HUEY.

O. M. HUEY, Superintendent.
Louisville Baptist Orphans' Home,
Louisville, Ky.

NEWS ITEMS FROM UPPER CUMBERLAND ASSOCIATION

The writer has been associated with Pastor E. L. Stokes and his church at Jellico, Tenn., in a two-weeks' meeting, which resulted in some twelve professions.

The writer is now with Pastor C. B. Fultz and his church at Coxton, Ky. Up to this writing there has been some fourteen professions and prospects are still good.

Rev. J. D. Lundy, pastor of the Creeches Baptist Church, has had a great meeting in his church. He had with him Rev. Lee Ward of Pretros, Tenn., doing the preaching. The results were ninety-four professions, seventy-one of this number coming for baptism. Brother Lundy reports a thirty percent increase in his Sunday-school and B. Y. P. U. attendance, and a general improvement throughout the entire church life. This meeting had the full co-operation in every way of Mr. Creech, the General Manager of the mine. They contributed to the visiting evangelist \$260.45, a worthy offering. Brother Lundy, is already entering into their Daily Vacation Bible School with prospects of one of the largest ever conducted in this section. The pastor and his people are very happy over the great meeting.

Rev. E. J. Caldwell, pastor of the Loyal Baptist Church, reports a wonderful experience in his church recently and that was the conversion of a young Jewish medical doctor who at his first service in a Baptist Church accepted Christ as Saviour. His names is Dr. Seamor Straus and he is very happy over his new-found experience in Christ. His mother died when Dr. Straus was three days' old, and his father was killed in the World War. He now finds perfect peace in Christ.

Also Brother Caldwell held a memorial service in his church recently in behalf of the late F. P. Gates, a former pastor of the Loyall Church, and had as speakers Dr. R. F. Jasper, Rev. W. D. Bolton, Rev. J. S. White, also Casey Jones, a railroad conductor and preacher. The meeting was well attended. The church at Loyall has recently raised the pastor's salary.

Rev. Oscar F. Davis, pastor of the Cumberland Baptist Church, has with him in a meeting Rev. W. J. Simpson, pastor of the Lynch Baptist Church, doing the preaching, and Rev. Alfred G. Karnes, of Crab Orchard, Ky., in charge of the singing. We expect to hear great things about this meeting.

The Cumberland Valley Pastors' Conference met at Clear Creek Springs beginning July 1, and fine days were enjoyed by all. The Conference was well represented by pastors from every section of Cumberland Valley. The new officers elected for the coming year were Dr. R. P. Mahon, Chairman, H. C. Chiles,

pastor at Barbourville, Vice Chairman, Rev. C. R. Brock, Secretary. The work in this section goes well.

H. B. VEACH, Field Worker.

A GREAT OLD COUNTRY CHURCH

Along with Dr. W. M. Wood, Kentucky State Mission Secretary, the writer had the pleasure on Sunday, July 7, to spend the day with our Baptist people in one of the old and outstanding Kentucky country churches—Bethel in Baptist Association, organized in 1816.

Bethel is located along the border of Mercer and Washington Counties. We reached it by way of Harrodsburg, where Pastor T. G. Shelton, of Bethel, met us on Saturday night, and from whence he drove us to his pleasant home at Cornishville. Cheered by the fine hospitality of Brother and Mrs. Shelton, we were driven on Sunday morning, seven miles along Chapman River, amid the big and beautiful hills of that sheep-raising country, to where the building of old Bethel Church stands on a commanding eminence, from whence there is a broad outlook over the thickly settled country.

We were at Bethel all day. Some years ago their wooden structure was burned, and they built the new house of brick, with a comfortable auditorium and a basement well adapted to Sunday-school and other needs. The structure cost about \$41,000, and has been almost entirely paid for. Part of the plan for Sunday was to take a collection to whittle down the \$4,000 debt remaining to more modest proportions. A cash collection of between \$1,700 and \$1,800 was taken, and, though it was a warm day—even hot—among those 900-foot-high hills of the Mercer border, everybody was in a happy frame of mind. There was a sermon by this writer at the morning hour, following the Sunday-school. Then Pastor Shelton and Dr. Wood looked after the collection. Following lunch Dr. Wood preached with power and this he did again at the even hour.

Rev. T. G. Shelton has been at Bethel only about a half a year, but he is already enshrined in the affections and confidence of his flock. The membership at Bethel is between 400 and 500. Brother Shelton is a native of West Kentucky, and his ministry has been mainly in that section and in Tennessee. He is finding himself happy in becoming acquainted with life on the south border of the Bluegrass region, and in the fellowship of his people there.

At an earlier time, when he was pastor at Harrodsburg, Dr. Wood had preached at this old church. Not a few present remembered him. For myself the day had all of the elements of newness and novelty, though I felt embarrassed to have been in Kentucky so long in the service of Baptists, without having before visited fine old church

of the countryside, that has wrought to the fashioning of the image of Christ in so many generations, and wrought as well to the building up of stability and integrity in the life of the people of that whole region. Pastor Shelton gives his entire time to Bethel, and it is open for worship about as often as are the large town and city churches. V. I. M.

KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
July—		
30-31	Henry County, Smithfield.	
31-Aug. 1	Simpson County, Middleton.	
31-Aug. 1	Blackford, Hopewell, 1½ miles North of Askins, Ga.	
August—		
7-8	Bracken, Carlisle.	
7-8	Daviess-McLean, Utica.	
7-8	Gasper River, Union.	
7-8	Liberty, Little Bethel.	
7-8	Little River, Boyd's Hill.	
8-9	East Lynn, Pleasant Hill.	
14-15	Logan County, Antioch.	
14-15	Ohio County, Central Grove.	
14-15	Crittenden, Marcus.	
14-15	Owen County, Dallasburg.	
15-16	North Concord, Sinking Valley.	
21-22	Barren River, Indian Creek.	
21-22	Salem, Hill Grove.	
21-22	Campbell County, Oak Island, near Morning View.	
21-22	Franklin, Swallowfield.	
21-22	Ohio River, Crooked Creek.	
21-22	Russell Creek, Greensburg.	
21-22	South District, Cornishville.	
28-29	Ten Mile, Paint's Lick.	
28-29	Friendship, Winchester.	
28-29	Tate's Creek, Good Hope.	
28-29	Central, Lebanon.	
29-30	Baptist, Lawrenceburg.	
29-30	Breckenridge, Dry Valley, Mystic.	
29-30	Enterprise, West Van Lear.	
29-30	Shelby County, Elmburg.	
30-31	Bell County, Concord, Flat Lick.	
September—		
3-4	Bethel, Muddy River.	
3-4	Elkhorn, Midway.	
3-4	Elkhorn, Clear Creek.	
4-5	Allen County, Gainsville.	
4-5	East Union, Pruden's.	
4-5	Edmonson, Holly Springs.	
4-5	Greenup, ———.	
4-5	Russel County, Poplar Grove.	
4-5	Sulphur Fork, Providence.	
10-11	Mt. Zion, Meadow Creek.	
10-11	Pulaski, Bethany.	
10-11	Severn's Valley, Cecelia.	
11-12	Boone's Creek, Calvary, Irvine.	
11-12	North Bend, Latonia.	
12-13	Wayne County, Beaver Creek.	
13-15	Mountain, Fairview.	
13-14	Three Forks, Fleming.	
17-18	Ohio Valley, Calvary, Evansville, Indiana.	
17-18	Christian County, ———.	
18-19	Caldwell County, White Sulphur Springs.	
18-19	Warren, Clear Fork, Shakertown.	
19-20	Nelson, Cox's Creek.	
19-20	Upper Cumberland, Creeches, Twila.	
20-21	Lynn Camp, Lynn Camp.	
25-26	Lynn, Boiling Springs.	
27-28	Freedom, Stony Point, near Cartwright.	
27-28	South Union, Young's Creek.	
October—		
3-4	Long Run, Plum Creek, Waterford.	
4-5	Laurel River, Green Hill, Bond.	
8-9	West Kentucky, Milburn.	

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- 9-10—Little Bethel, Victory, Providence.
- 23-24—Blood River, West Fork.
- 30-31—Graves County, Liberty, Folsomdale.

Note: The Western Recorder does not have any record of where and when the 1935 sessions of the District Associations listed below will be held. If the name of your association appears below please get in touch with your Moderator and Clerk and furnish us with these two items about this year's meeting, and it will be printed in future issues of this paper with those listed above:

Booneville	McCreary County
Goose Creek	Old Bethel
Goshen	Rockcastle
Greenville	South Concord
Irvine	South Kentucky
Jackson County	Union
Lincoln	White's Run

Dr. C. V. Cook, of Farmville, Va., recently conducted evangelistic services in the First Baptist Church of Georgetown, Ky., and Georgetown College. Dr. William W. Stout reports that there were twenty-nine who united with the Georgetown Church by baptism and a number of others by letter.

Dr. H. E. Watters, former President of Georgetown College, has been at Forsyth, Ga., conducting an enlistment campaign in Georgia for Bessie Tift College. He will be the pulpit supply of the First Church, Tulsa, Okla., Dr. J. W. Storer, pastor, during the month of July. Dr. Watters has recently been offered the Presidency of Jonesboro College in Arkansas, but he did not see his way clear to accept the position. While in Tulsa his address will be 1306 South Denver St., Tulsa, Okla.

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 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Clear Creek

Miss Helen Royalty writes again:
 "Such a shower! The packages are still coming three and four each day and I just wish you could have been here to have seen them opened. As you have opportunity, please express to our women, and young people's organizations, throughout the State, our sincerest appreciation, not only of the very material possessions they have bestowed upon us, but of the fact that we know if they were not interested, the shower would not have been possible."

**State Mission Week of Prayer—
 September 16-20**

We are thrilled over having a definite list of objects for our offering this year, just as we always have for the Home and Foreign offerings.

Last year our Lottie Moon offering was \$14,205, while our offering for State Missions was only \$6,119.

When the needs are so great right around us; when we see young people growing up without a chance of Christian training; when we see numerous large towns with no Baptist church and no Christian worker, do you think we are doing our duty at home?

One of our Training School girls, doing volunteer Mission work in the State this summer, writes:

"There is no Baptist work here. I believe there are two Baptists, but they take absolutely no interest. There is a little church house here, but all denominations use it. We are holding our Vacation Bible School there. This morning we had fifty-nine, which was wonderful, especially for the first day. We are going to take the Intermediates at 8:00 A. M., then we will have the Primaries and Juniors at 10 o'clock. There are four women who are really taking the responsibility of the work,—two are members of the Christian church, one is a Methodist, and the other is not a member of any church. They are lovely to us and I certainly appreciate their kindness."

Wouldn't you like to help put a woman missionary in that section?

The following is a list of objects for our State Mission offering:

1. W. M. U. Field Worker (Miss Miller).
2. Travel for Field Worker (Miss Miller.)
3. Woman Missionary in Mountains (Miss Allen).
4. Supplementing Pastor's Salary West Van Lear (D. P. DeHart).

5. Worker among Negro women in Kentucky (Bettie Withers).
6. Missionary in Upper Cumberland Association (H. B. Veech) (one-half of salary).
7. Supplementing pastor's salary at Hyden (Hoyt E. Porter).
8. Clear Creek Mountain Preachers' School.
9. State Board Debts.
10. Summer work in the mountains.

Above the Goal Items

Another woman missionary in the mountains.

A VISIT TO THE INDIANS

Part IV

Otoes

Among the 700 Otoes, we have only the one tiny little church at Red Rock. It is not in debt (no Indian Church is), but it is badly in need of repair. These are the poorest of all the Indians. Sam Lincoln is their pastor. He teaches at the Chilocco Government School and drives over to preach in his old Ford. He and Gladys Sharp are doing a splendid work here.

A nice group of people were waiting for us when we arrived Monday morning. Deacon Charlie Pipestem rang the bell when he saw us coming. He and Pastor Lincoln walked across the very wet grass on the lawn to greet us as we got out of the cars. The women were having their regular all day W. M. S. meeting that day. They had prepared coffee and cake for lunch and graciously urged us to stay and share it with them, but we had to hurry on. They were trying to raise money to fix the church walls which badly needed it.

They sang some lovely old Indian songs for us, then gave testimonies which inspired and shamed us.

Pastor Sam Lincoln:

"I belonged to another church before I came to Baptists. They had a hard time to catch me. I never did believe in changing denominations. I belonged to Congregational, where they immerse and pour and sprinkle,—three ways. I couldn't see how person believe in only one way and stick right now. Now I stand before you and I am proud I changed. I joined Baptist church 1920. It was a Holy day when I was baptized at Only Way Church. After that only one way for me. All our members are real poor. This Lord's house ought to be kept better than this, but our members can bring but little. We try hard to raise some money, but our church members like church mouses. I have written Home Board, but Board always broke. Some not-Christian Indians ask us, 'Is Jesus broke again?'"

"Even though this little W. M. S. has no literature, they have a meeting every week. I now want to call on womens and a few men here for testimony. We ought to have this every Sunday. Many seem to forget this."

(To be Continued)

W. M. U. Young People's Department

**JOSEPHINE PROCTOR JONES,
 Young People's Leader**



Miss Kathleen Mallory, Corresponding Secretary of Woman's Missionary Union of the South, who has been to South America, will teach a class on South America at the State Y. W. A. Camp, Clear Creek Springs, July 29-August 3, 1935.

**A MESSAGE FROM FAR SOUTH
 BRAZIL**

Harley Smith

God continues His blessings upon us in the State of Rio Grande do Sul, Brazil. There were four candidates baptized in our Esperanca Baptist Church of Porto Alegre last Sunday night. Others are waiting baptism. At the same service there were some ten or twelve decisions for the Lord.

The Fidelis Class taught by Mrs Alice Bagby Smith has been having to meet in the yard. It will be impossible to do such during our cold, rainy season. We are going into winter here now. The Fidelis Class has been divided three times and now has an attendance of fifteen per Sunday. It has also furnished our Sunday-school a great many teachers.

Miss Thelma Frith has been doing exceedingly fine work with the boys of Junior age. She has had as many as twenty-three boys present. Even though she has been here but a short while she is getting control of the language in a fine way and is rendering invaluable service to the cause of the Master in her Sunday-school work, in the Kindergarten of the school here and as newly elected President of our B. Y. P. U.

Miss Mattie Bland continues regularly

and faithfully to go over the river each Sunday where we have another fine little church organized which in turn has a most thriving outstation. She also has a fine class of children each Sunday. Last Sunday there were at least 100 in Sunday-school at this Mission Station. I spoke twice in the streets before the services. Twenty-six people followed us from these services to the nearby hall where they heard the gospel. God is blessing us in the use of the fine accordion which we brought out from the States. The priest of the village calls me "O diabo com a gaita nas costas" (The Devil with an accordion on his back). He has a cunning way of investigating our services every Sunday. God continues to bless us there nevertheless. One fine man made a profession in the morning hour and some twenty-five at the afternoon hour.

The Esperanca Church, which was ready to close its doors a year ago, has returned to vigorous life. It is thoroughly missionary. It has a preaching station in a little city about ten miles away.

It contributes regularly to all mission causes. It is peculiarly blessed of God in having a number of people in its membership who speak several languages, and who are thus qualified to work among our many nationalities here in this rapidly growing capital of the State of Rio Grande do Sul, Porto Alegre. We are having no little difficulty in getting tracts and literature with which to work among these people. There are Jews, Germans, Spanish, Swedes, Polish, Russians, Italians and a number of other nationalities living in Porto Alegre, whose people are not so numerous.

The Russians Baptist Church, which was organized five years ago, but has undergone many difficult situations because of the Pentecostal movement, worships in our preaching hall. This church has only fifteen members but the congregations are much larger than the membership. God is blessing their work. Dr. Pedro Tarzier is the pastor of this church.

We are soon to baptize our third ex-priest since coming to the state ten years ago. He seems to be a man who loves God and most certainly wants to preach His word. He seems to have ability to write and making a wonderful teacher in our school. Our prayer is that God may use this man in a wonderful way for His cause in this needy field of the world.

Our churches have grown from eight to twenty during these ten years of service. At the same time God has enabled us to organize and carry on an institution that is growing in a most satisfactory way. There have been 3,000 students sent to all parts of the world through the doors of our school. Many of them have given their hearts to God. Although not all of them have united with our churches. However, we expect

to reap a great harvest in the near future.

Our school has been refinanced on a twenty-year plan, but were it not for the fact that exchange is decidedly in our favor it would be impossible to pay the bills from our salary. We are having to carry on the institution from our salary and from the help that Dr. Bagby, Anne Luther Bagby and Helen Bagby, Miss Thelma Frith and Miss Hattie Bland are rendering. Often we are tempted to ask "Is it worth while to try to build for God where the workers and means are so scarce." There is a consolation about it all however in the fact that some one has to lay the foundations. Shall it be us or the next generations? When we have returned from the hour spent in His presence we return to the field of activity with renewed strength and energy to carry on till we are "counted out" permanently. Our desire is, to do a bit more for Him while time is ours.

HARLEY SMITH,

American Baptist College,
Box 118, Porto Alegre, Rio Grande
do Sul, Brazil.

IN KENTUCKY MEETINGS

Mrs. Hughes and I have conducted the music in several good revival meetings since I last wrote you.

Just before going to the Convention at Memphis, we closed a profitable meeting with Pastor J. A. Miller and Evangelist T. C. Crume at Elsmere Church, Erlanger. Upon our return from the Convention we spent two fine weeks with Pastor John Huss at Lenoxburg, Ky. He is one of our most promising young preachers and we predict for him and his bride a useful future.

Our next meeting was with our own church, the First Baptist Church, Newport, and our pastor, Dr. H. C. Wayman, and various pastors of Cincinnati brought the evening messages with gratifying results.

During the last two weeks we assisted Pastor W. K. Wood and Pollard Baptist Church, Ashland, Ky., in their Daily Vacation Bible School, in which we had an enrollment of 444. Many of these young people accepted Christ as Saviour during the two weeks and nineteen of the Intermediate Department declared themselves for special service—six to be preachers of the Gospel. This church has a wonderful opportunity and great responsibility in dealing with so many young lives. Brother Wood is a true man of God and is leading them in a great way.

We are now in a campaign in which the Baptist churches of Trimble County have come together at Callis Grove Tabernacle in a united effort. Brother Roy Johnson, of Coxington, Ky., is holding the meeting. He is preaching the Gospel truly and fearlessly. We go home from here next week.

DAVID M. HUGHES.

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UNUSUAL REVIVAL IN NEW MEXICO


Dr. L. R. Scarborough did the preaching in a two weeks' revival meeting which closed last Sunday night at the First Church of Portales, New Mexico. Dr. Scarborough says it was one of the most unusual meetings of his life.

During the meeting the pastor conducted the funeral of a Japanese Buddhist young man aged nineteen years. He also conducted the funeral of a Mormon man eighty-five years old. He baptized an Indian girl as well as two Japanese from Japan, parents of the young man who died. The mother had been in America twelve years but had never heard a sermon until the day of her conversion. When the Japanese were baptized the entire service was conducted in the Japanese language because the woman spoke no English.

The pastor could do this because he is a former missionary to Japan. George Wilson, the famous Sioux Indian baritone singer led the singing during the meeting. Great crowds attended and many pastors and others attended from various points in Texas and New Mexico. There were seventy-two additions to the church and eighteen volunteers for Christian service.

This church has had a marvelous growth during the past three years. It now has a membership of more than 800. The pastor is J. Griffin Chapman, and is well known in Kentucky where he was born and grew to young manhood.

Dr. L. E. Barton on last Sunday supplied for Dr. Grove Johnson at the National Memorial Baptist Church in Washington.



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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

NIGERIAN NOTES FROM AFRICA

J. Christie Pool, Ogbomosho, Africa
The Yoruba Language

As the days go by I am studying Yoruba more and more and now am learning it fairly rapidly. It is a fascinating language, and I am hoping to be able to speak it enough to preach in it one of these days. Of course I will not likely go very far speaking it this year, but as soon as possible I am anxious to try. I have been preaching almost every Sunday recently, and sometimes in the mid-week. I have enjoyed preaching to the people very much even if I do have to have an interpreter. The Yorubas are good listeners and their churches are growing rapidly. The people everywhere want to advance. They are building new churches and are establishing new schools just as rapidly as they can. Sometimes their enthusiasm runs away with itself, but it is well that they want to do things. Where there is life and enthusiasm there is hope. Our job is to guide the ambitions of the people as they grow.

Convention Issues

Soon the Nigerian Baptist Convention meets and this will be a most important meeting because some questions that concern the welfare of the whole of our work will come up. The question of our churches having deacons is to be one of the principal ones. Up to this time there have been no deacons because it has been thought that the people were not ready for such a group in the church. They could and likely would usurp too much authority. Now it is thought by many that the churches have come to the place that they can have deacons. There is quite a movement on foot in the convention in favor of a printing press and considerable funds have already been raised for the purpose of buying an outfit. Of course the problem of some one to take charge of the printshop and publishing end of the business is one of the hardest we have to face. How we do need a publishing house and a book-shop combined. One of the greatest services we could render would be one of that nature. Our people do not have literature for study and for reading that will develop their Christian lives. Our Sunday-school literature is entirely inadequate. When I say this I make no effort to reflect on the labor of those who compiled what we have and I believe they will agree

with me that it is very much lacking. The question of polygamy will very likely cause much discussion at this coming convention, for it is indeed a live question here. Many people here see no harm in polygamy and we have a hard fight keeping it out of our churches in some sections especially.

A Faithful College Student

In the Ogbomosho Baptist Training College we now have a young fellow who has done especially meritorious service for his fellowmen. The name of this fine student is Sanyolu. He is a senior in the College this year and will be going out next year into larger service. Everyone is fond of Sanyolu for he is a most pleasant fellow and has a great big heart which seems to wrap itself about those who know him. He loves his own people more than most of the others do, and has proved it by his loyalty to a task that has been far from pleasant of remunerative save for the blessing that comes from unselfishness.

Near Ogbomosho there is what is called a hopeless leper colony. In that colony there are about fifteen lepers who have been isolated and given up as cases beyond the curable stage—hence with no treatment and with little care from anyone. Sanyolu has been one person, though, who has had an intense interest in these hopeless lepers. For the major part of three years he went to this leper colony every Sunday to take them the message of Christ. When he began going, there were only one or two who could read their Bibles, but through the days and months and years this energetic young fellow taught them how to read so that they could read the Bible which he so much loved and wanted them to know. It was not an easy process to teach those helpless cripples how to read and to count enough to find their places in the Bible when he would call for a certain passage. Most of these people had only stubs of hands and they would turn to the places designated in the Bible by blowing on the leaves of the book and when they got to the proper page, they would put the stub of one of their hands in the book to hold the place while they read the precious Words of Life. It is an inspiring thing to go to that colony today and to hear the lepers praise this young college student for his manifestation of love toward them. Not many of the college students want to go to the leper colony, for they fear

the disease very much, and they are not yet ready to make the sacrifice that Sanyolu has made.

Such a spirit of love and willingness to do in the face of danger bears a rich reward. How many Christians in America would one be able to find who would be willing to give themselves to a like ministry to people with so loathsome a disease as leprosy. This African youth is an example of power of Christ at work in the heart of the dark continent. Do missions pay when such examples of Christ-likeness as this come as a direct result of mission activity in a land which has been bound by heathenism and darkness? An answer to this question is not necessary, but every one of us both in the home-land and on the foreign fields need to catch the true Spirit of Christ that has taken hold of this young fellow and see if we cannot do more to make our Lord exalted in the hearts of all men.

Heathenism in Africa

Heathenism is still a great factor in this part of Africa. A recent visitor significantly said, "The mission compounds in West Africa look like the twentieth century, but one can step outside and he immediately feels like he has been taken back to the first century." It is true that one would have to go no more than two hundred yards from my house here in Ogbomosho to find conditions that would make him think that he was living in the early stages of human existence. The living conditions are primitive. A hundred or more people can be found in one small compound. They dress in a most simple manner. A mere cloth is wrapped around the body, and a smaller piece is tied around the head; there are few of the people with any kind of shoes. The small children often wear no clothes at all. Almost without exception the people sleep on mats on the ground, or on a hard plank bed with a thin mat on the planks. Most of the food they eat is different from ours. They have what they call eko for breakfast. It is a kind of fermented porridge that is cooked and put in banana leaves. The eko is also eaten at lunch time much of the time. The people have a native yam that is a very good food and it takes the place of Irish potatoes very well. There are other foods such as the plantain, the casava, the various wild animals, chickens, beef, guineas, snails, and so forth.

MARKS OF A GOOD CHURCH MEMBER

O. B. Mylum, Perryville, Ky.

"Be thou faithful unto death—Rev. 2:10.

1. One who holds his membership where he lives.
2. One who attends all the services of his church, if possible.
3. One who gives regularly and cheerfully to the support of the church.
4. One who lives a life that is an asset and not a liability to the church.
5. One who knows, believes in, and practices the doctrines of his church.
6. One who seeks to be a peacemaker in the church and community.
7. One who accepts and discharges any task assigned him by the church.
8. One who reads his Bible and prays daily.
9. One who visits the homes where he can bring comfort, light, or help in any way.
10. One who boosts his church and will not see her neglected, harmfully criticised nor abused.
11. One who does not seek to build his church at the expense of another church.
12. One who sees and recognizes that the church is bigger than he is.
13. One who submits to the majority rule and co-operates for the good of the church as a whole.
14. One who will not start nor permit a breach to come in the body in order to uphold his own views of church polity.
15. One who supports the whole program of the church.
16. One who believes in and, by precept and example, supports District, State, Home and Foreign Missions.
17. One who has a vision for the coming of God's Kingdom on earth, and a passion for winning lost souls.
18. One who is filled with and guided by the Holy Spirit in all that he does.

[The above is a synopsis of a sermon by Rev. O. B. Mylum, of Perryville, Ky., preached during a recent revival at Buena Vista Church, Owensboro, and reported by Miss Mary L. Mobberly.—Ed.]

CALDWELL ASSOCIATION MEETS AT EDDYVILLE

The Caldwell Association held their annual Ministers' and Members' Meeting with the Eddyville Baptist Church, June 28-30.

Brother E. C. Woodall of Farmersville brought the opening message on Friday night, using as a text Esther 4:16. On Saturday we had an all-day meeting. Commencing at ten o'clock, J. L. Lynch led the devotional, reading I John 3:1-16. J. W. Hanson, brought a fine message on "How to Build a Strong Church." Brother Rudolph Lane followed this with a message on Church Evangelism. A bountiful dinner was

served by the church. Coming together after dinner we were challenged by the messages of Brethren Arthur Holland and H. A. Egbert who spoke on The Bible in the Sunday-school and The Christian's Daily Life.

In the absence of other speakers Brother J. L. Knoth spoke Saturday night on Soul Prosperity and again Sunday morning on Dealing With The Children. These were timely messages that hit the spot where they were most needed.

There was some sickness among the preachers or their families and some were not privileged to come. There was fine fellowship in this meeting.

The work seems to go along well in

this Association, the kingdom of God is being advanced.

I enjoy every issue of the Recorder, appreciate the stand taken on the Social Gospel question. The plain simple gospel that Baptists have always preached is still the one hope of salvation.

JOHN R. FLYNN,

Eddyville, Ky.

Dr. John C. Carlile, Editor of The Baptist Times, of London, England, just observed his thirty-seventh anniversary as pastor at Folkestone Baptist Church. The principal speaker was Dr. F. Townley Lord, pastor of the Bloomesbury Church, London.

Two Outstanding Events AT RIDGECREST BAPTIST ASSEMBLY

July 21 to 27

SOUTHERN BAPTIST SUMMER SUNDAY SCHOOL CONFERENCE

Program Personnel

The general conference and department periods will be led by the secretaries of the Sunday School Board, as follows: Sunday School Administration — Arthur Flake, Harold E. Ingraham, J. N. Barrette, Emma Noland, Leona Lavender; Young People, Adult, and Extension — William P. Phillips, A. V. Washburn, Verda Von Hagen; Intermediate — Mary Virginia Lee, Mary Alice Biby; Elementary — Mattie C. Leatherwood, Allene Bryan, Mrs. Keith C. Von Hagen.

Dr. W. Hersey Davis will lead a special Bible study hour each morning. Dr. J. Dean Crain will speak each evening. Rev. Edgar Williamson will lead the music.

Dr. John Ingle Riddle will demonstrate teaching principles and methods in the Young People's and Adult Conferences. Mrs. J. E. Lambdin will discuss teaching principles and methods in the Intermediate Conference. Dr. Homer L. Grice will lead in a similar discussion for the Elementary Group.

These speakers, leaders, and musicians assure the highest possible type of spiritual atmosphere for the meeting. Evening Addresses, Dr. J. Dean Crain.

PLAN NOW

to attend one or both of these weeks. Something for every member of the family. Reasonable rates make Ridgecrest an ideal place to spend your vacation.

FOR RESERVATIONS WRITE R. F. STAPLES, Ridgecrest, N. C.

July 28 to August 3

SOUTHWIDE BAPTIST TRAINING UNION LEADERSHIP ASSEMBLY

J. E. LAMBDIN, Director

Graded Discussion Groups—"Seeking Solutions for Life's Problems"

1. "The Young Christian Facing Life" (for Intermediates)—Mrs. J. E. Lambdin and Miss Winnie Rickett

2. "Problems of Youth" (for Seniors)—Dr. Walter P. Binns and Mrs. Edwin S. Preston

3. "The Christian in the Modern World" (for Adults)—Dr. H. L. Grice

4. "Story Time" (for Juniors)—Mrs. Adam Sloan

5. "The Children's Story Hour," a Conference for Story Hour Leaders—Mrs. Agnes Kennedy Holmes

The Laboratory Period—"Learning by Doing"

1. Juniors, With Junior Leaders and Sponsors—Miss Florrie Lee Lawton

2. Intermediates, With Intermediate Leaders and Sponsors—Mrs. Henry C. Rogers and Miss Roxie Jacobs

3. Seniors—W. A. Harrell and Chester Quarles

4. Adults—Auber J. Wilds

5. General Officers and Pastors—Aubrey Hearn and Mrs. J. O. Williams

6. Story Hour Leaders and Children—Mrs. Agnes Kennedy Holmes

Morning Addresses by E. E. Lee, Ethel Hudson Williams, Dr. J. B. Lawrence, Dr. Frank H. Leavell, Dr. Walter P. Binns. Special Features: Associational Conferences, Henry C. Rogers; Poster Making, Herman F. Burns; Recreation, Edwin S. Preston.

Evening Addresses: Dr. W. F. Powell

**Baptist Training Union
Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

Ridgecrest Resounds!

Already we can hear the happy voices of those who are preparing to be present at Ridgecrest, North Carolina attending the Second Southwide Baptist Training Union Leadership Assembly, July 28-August 2. Are you one of them? Only about three more weeks remain in which to plan for this great opportunity. Ridgecrest renews, restores, and re-creates. Make your reservation now for Ridgecrest.

Clear Creek Calls!

Christ is calling us through Clear Creek to Comradship, Culture, and Consecration. "He that hath ears to hear-let him hear?" "Will you heed the call?" Are you planing to join that happy family in the "Beauty Spot of the Cumberlands?" This is our only Kentucky Baptist Encampment. Make your reservation now for Clear Creek. The date is August 5-15.

**His Church the Cradle of Freedom
July**

Theme: His Church the Cradle of Freedom.

Scripture: Ye shall know the truth, and the truth shall make you free (John 8:32).

If therefore the Son shall make you free, ye shall be free indeed (John 8:36).

What To Do: Read "The People Called Baptists," by McDaniel, to learn of the contribution Baptists have made to the advancement of religious and civil liberty in the world. Send a delegation to the Southwide Baptist Training Union Leadership Assembly, Ridgecrest, North Carolina, July 28-August 2.

Plan to be well represented at Clear Creek Mountain Springs Baptist Encampment near Pineville, Kentucky, August 5-15

Attention Associational Directors!

Have you decided on a definite time each quarter for the meeting of your Executive and Program Committee?

New Unions

Sebree, Ohio Valley Association—Training Union With Junior and Senior Departments. Audubon, Henderson, Union assisted in this organization.

Campbellsburg, Henry County—Adult Department of their Training Union.

Southeastern Region Holds Leadership Conference

The officers of Southeastern Regional Convention conducted a Leadership Conference and held an Executive Committee meeting at the First Church, London on Saturday, June 15.

Regional President A. Joe Asher, of Harlan, reports that it was a worthwhile meeting and much was accomplished in planning for much-needed work in that section. Plans were made for the Regional Convention. Consideration was given to the organization of certain Associations. Miss Ethel Hoskins, the Junior-Intermediate Leader is keeping before the Leaders of the Region important matters such as the Intermediate Sword Drill and Clear Creek. James Mize was named as Temporary Senior-Adult Leader.

Kentucky Ranks Second

A-1 Baptist Training Union Associations for 1934 (Record as given in July issue of Magazine)

Georgia—Middle Association, Sylvania.

Kentucky—Baptist, Lawrenceburg; South Kentucky, Liberty.

New Mexico—Pecos Valley, Roswell.

North Carolina—Brushy Mountain, Wilkesboro.

Tennessee—Jefferson County, New Market.

Texas—Collin County, McKinney; Dallas County, Dallas; San Marcos, Luling; Soda Lake, Marshall; Tarrant County, Fort Worth; Union, Houston; Wichita—Archer, Wichita Falls.

The above record shows that only six states in the Southern Convention had A-1 Associational Unions for 1934 and that Kentucky was one of these. It also reveals that Texas is first with seven and Kentucky is second with two.

This is a fine comparative record but not nearly so many as we ought to have. I will be glad to confer with any Associational Moderator, District Mission Board, Pastors' Conference, or any other group about a functioning Training Union for your Association.

East Union Association Conducts Annual Simultaneous Training School

Another successful Training School was conducted by East Union Associational Training Union during the week of June 16-21. This is an annual simultaneous affair and this year was participated in by a dozen churches. Director J. A. Boles and his loyal associates planned and conducted the work well. There was co-operation on the part of pastors and people. High appreciation is due to be expressed to the many volunteer teachers from within and without the Association who so gladly rendered their services wherever needed. It was a joy to have Mr. J. E. Lambdin and his Mother present on Friday night at the closing service for the whole Association and to have from

Mr. Lambdin his splendid message on "Magnifying His Church."

Volunteer teachers from outside of the Association were Miss Velma Scheible, and Thomas R. Brown, both of Louisville; and Campbell Jeffries and Bruce Benson, both of the Seminary.

It was my privilege to speak at the Associational Rally on Sunday afternoon at Saxton and at Jellico on Sunday night and also to teach at Jellico during the week.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

June 30, 1935

	Att.	Vis.	En.
Louisville, Franklin St...	123	17	145
Louisville, Ninth and O...	109	33	172
Lexington, Porter Memo...	96	15	162
Paducah, Immanuel	89	15	186
Cox's Creek	85	4	103
Severns Valley	81	11	119
Newport, First	78	5	195
Madisonville, First	77	12	121
Owensboro, First	76	18	111
Louisville, Beechmont ...	75	4	138
Calvary, Akron, Ohio	71	9	111
Louisville, 23rd & Bdwy	70	18	110
Louisville, Crescent Hill..	70	17	116
Elsmere	66	8	110
Lexington, Grace	57	9	112
Corbin, First	56	14	155
Hazard, First	49	12	112

DEACONS ORDAINED AT EASTWOOD

An ordaining council was called at Eastwood Baptist Church for the purpose of ordaining as deacons Brethren W. F. Huber and W. L. Russell. Pastor Edwin Harwell, of Eastwood Church, was elected Moderator, and Brother Clifford Cates, Clerk.

The deacons present were: Clyde G. Schwartz, L. C. Collier and R. S. Johnson, of Franklin Street Church; Carl F. Pollock, E. P. Wilkins, A. L. Chaudoen, George T. Oliver, and LaRue Morris, of Ninth and O Church; and R. D. Harwin, J. A. Hieatt, Carter Sweeny, Mack Tennell and Clifford Cates, of Eastwood Church.

Pastor George Childress, of the Ninth and O Church, gave the charge to the church; Pastor L. C. Ray, of Franklin Street Church gave the charge to the newly elected deacons; Pastor Fred G. Tucker, of East Church gave the ordination sermon; and Pastor David E. Weaver, of Pleasant Grove, offered the ordaining prayer. All pastors and deacons present took part in the ceremony of laying on of the hands.

CLIFFORD CATES,
Clerk of Council,

Anchorage, Ky.

Rev. J. Thomas of the Baptist Seminary has accepted the call as pastor of Meeting Creek Church, near East View in Hardin County, Ky.

**PASTOR AND MRS. NORDENHAUG
CONVALESCING NICELY FROM
ROAD ACCIDENT**

Dear Brother Masters: I notice that my good friend Rev. Frank A Clarke of Salyersville had a report of my accident in the Western Recorder this week. Since the notice will lead my many friends who read the Western Recorder to believe that Mrs. Nordenhaug and I are seriously hurt I hasten to correct it.

The accident was caused by a State highway truck completely blocking the road on one of the sharpest curves on the road between Salyersville and West Liberty. There was no warning flag of the blockade and the road was slippery. Hence the collision. Mrs. Nordenhaug suffered a fractured leg below the knee, but her forehead, did not, as Brother Clarke reported break through the windshield. My own injuries consist of a few bruises and a blow on the head which rendered me unconscious for a few minutes but which did not fracture my skull as the report indicates. I have already completely recovered and I am carrying on my work as usual.

I have no conspicuous victories to report from my field, not even statistically speaking. As a matter of fact Prestonsburg is submerged in a heart-breaking indifference toward God and his message. Whiskey is king here. But God has a few saints even here. The general spiritual situation gives me deep concern. May the day of a spiritual awakening not be far off.

Please insert the foregoing correction in the Western Recorder. Thank you.

JOSEF NORDENHAUG,

Prestonsburg, Ky.

Prof. Frank A Clarke has also written in this connection: "Dr. Josef Nordenhaug tells us that the preliminary examination was not correct, that the injury did not amount to a fracture, and he has been making a quick recovery. Shortly after the accident he left the hospital at Martin, Floyd County, to conduct a funeral service. His wife had painful injuries, but both will doubtless be able to report full restoration soon, we hope. How often we recall the words of Jonathan to David, 'Surely there is but a step between thee and death,' and only the providential care of our Father preserves His children." Many will be grateful for the news that this good minister and his wife were no more seriously injured.—Ed.

**CLEAR CREEK RECEIVES
\$20,000 GIFT**

Friends of Clear Creek will rejoice to know that through faith and prayer by many, a gift of \$20,000 has been received to liquidate the bonded indebtedness, which had been running ten years. It is one more evidence that God is with Clear Creek and that He still hears and answers prayer. There are yet some floating debts to be cared for, and it was

the unanimous decision of the Board that the Coupon campaign now being launched throughout the State will go ahead, and the money be applied on the floating debt and on further improvements.

We are having a great season of it. The Daily Vacation Bible Schools, under Miss Newland and her fine staff of teachers, are in full swing now. Last Thursday the R. A. Camp closed with an enrollment of 285. Today the Preachers' School begins and we are expecting the largest enrollment yet.

The people of the State should not fail to take advantage of the Conference July 20-28, when great talent will be heard on Prophecy, Prayer, the Lord and the Holy Spirit. It is aimed to make this a spiritual feast for all who wish to retreat here and enrich their lives.

L. C. KELLY,

Pineville, Ky.

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.

BIRDEE OLDHAM

Whereas, it has pleased God in His infinite wisdom to call from her labor here on earth our beloved sister, Birdee Oldham, on February 1, 1935.

Therefore be it resolved, that in her death McGrady Creek Church has lost a faithful member, the children a loving mother and the husband a true and faithful companion.

Resolved that we mourn her departure and extend our deepest sympathy to the family.

MRS. MARY FERRY,
MRS. MABEL LAMBERT,
MRS. ROXIE OLLER,

Horse Branch, Ky.,
June 19, 1935.

ELSIE TUTTLE

Whereas, it has pleased God the Giver of all good and perfect gifts, to call from our midst on October 23, 1934, our beloved sister, Elsie Tuttle, to her eternal home.

Therefore be it resolved, that in her departure McGrady Creek Church has lost a faithful member, the community a good neighbor.

Resolved that we extend our sincere sympathy to the bereaved family in this sad hour of trouble.

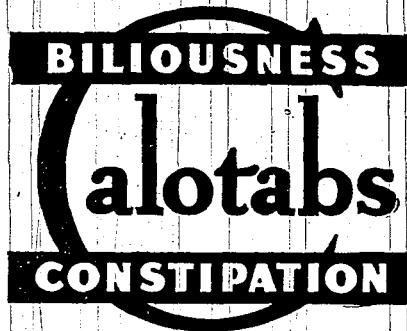
MRS. MABEL LAMBERT,
MRS. MARY FERRY,
MRS. ROXIE OLLER,

Horse Branch, Ky.,
June 19, 1935.

HARLAN FERRY

On April 27, 1935, God in His infinite wisdom called from our midst our beloved friend and brother in Christ, Harlan Ferry, to his heavenly home.

Whereas, Brother Harlan Ferry has always been loyal and faithful to his



church and Sunday-school, a true companion, a loving son and a kind neighbor, we have sustained unspeakable loss in his going.

Therefore be it resolved we extend to his wife and family our deepest sympathy. We pray God's richest blessings on them, asking that His mercy, love, and peace abide with them always.

McGrady Creek Baptist Church,

MR. ARTHUR WILSON,
MRS. ARTHUR WILSON.

Horse Branch, Ky., R. 1.
June 19, 1935.

MRS. LaRUE JOHNSON COUEY

Whereas, Our all wise and loving Heavenly Father has seen fit to call from our midst to the more abundant life beyond, the beloved wife of our pastor, Mrs. LaRue Johnson Couey, on Tuesday, May 21, 1935.

Therefore be it resolved:

First, That the Carlisle Baptist Church has lost a most consecrated and winsome leader and her husband a most devoted and loving wife.

Second, That we, the members of the Carlisle Baptist Church, extend to her husband, our pastor, and to the members of her family our sincerest and deepest sympathy and pray God to comfort their hearts.

"Though not with us, she is always near, And in our memory we hold her dear.

Death cannot erase the smile on her face,

The touch of her hand and her winsome grace.

Though away, her influence will live, Teaches us for others our lives to give.

Time cannot erase her service so free, Through all her life a blessing was she.

Though not with us, her spirit will guide,

Me near us and help us to stem the tide.

Though hard be the path and rough the way

We hear her whisper, 'By our tasks to stay.'

Yes, away, but what a joy it will be When in full glory our Saviour we will see.

And, standing close by His side near the throne

Will be our dear friend to welcome us home."

MRS. H. T. LETTON,
MRS. T. H. HAZELRIGG,
STERLING BLAKE,
S. W. WILLETT,

Carlisle, Ky.

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5 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Anglo Yarn Chardonize Hose.

L. S. SALES COMPANY Asheville, N. C.

Fellowship Tidings.

Dr. and Mrs. E. A. McDowell, Jr., left Union, Va., for Louisville on July 2.

Dr. H. M. Fugate has been called from Valdosta, Ga., to the College Hill Church, Richmond, Va., and he has accepted.

Dr. J. H. Franklin, President of Crozer Theological Seminary, Philadelphia, has been elected President of the Northern Baptist Convention.

Dr. Harold W. Tribble, of the Seminary faculty, supplied for Dr. Charles L. Graham, at the Crescent Hill Church, Louisville, last Sunday morning and evening.

Rev. W. Douglas Hudgins, Jr., preached recently in the First Church of Tula-homa, Tenn. Tula-homa was the city in which he was raised. He is a son of the late W. D. Hudgins, long Sunday-school secretary in Tennessee.

Dr. E. J. Trueblood led the Ebenezer Church, Greenville, S. C., in the celebration of their centennial on June 30. Dr. Trueblood was formerly pastor at Simpsonville and other churches near Louisville while a student in the Louisville Seminary.

Mattison B. Jones, attorney of Los Angeles, native of Kentucky and formerly a President of the Northern Baptist Convention, has been suffering from pneumonia. He was unable to attend the recent meeting of the Northern Baptist Convention at Colorado Springs, Colo.

The Louisville Baptist Pastors' Conference held its annual picnic on Monday of this week at Rose Island, Ind. Most of the pastors were in attendance together with members of their families. Rose Island is on the Ohio River about eight miles up the river from Louisville, and is easily reached from the Indiana side.

The First Baptist Church of Middlesboro, Kentucky of which Dr. Selsus E. Tull is pastor closed a revival on July 23 with fifty-seven additions to the church. Dr. Otto Whittington of the Immanuel Baptist Church of Little Rock, Arkansas, was the Evangelist. The revival had a mighty influence throughout the city.

John Hill Monroe, fellow in the Classical Department of Brown University, and Miss Myrtle Catherine Latimer, daughter of Prof. M. Latimer of Mississippi College, Clinton, Miss., were married in the Clinton Baptist Church, on Saturday evening, June 29, Dr. B. H. Lovelace officiating. They will reside in Providence, R. I.

We very much appreciate a letter from a good Baptist lady, once of Kentucky, and now of Cleveland, Ohio, Mrs. J. V. Lips. We are taking the liberty of quoting a few of her sentences: "The Western Recorder has been in my home

and my father's home for more than forty years. It is getting better and better every week. The doctrinal issue is great. I am passing it around among my friends, other denominations as well as ours. Especially that article on baptism might help some of them. A Lutheran friend has been aroused to study the Word of God afresh on baptism since reading this article." Such words of cheer strengthen us to do better work. No pastor will wonder that it is so, remembering as he does how much it means to him when his people tell him they have been helped by the Gospel he has preached.

Pastor Merrill D. Moore, of the First Church of Newport, Tenn., was operated on at the Baptist Memorial Hospital in Memphis on Tuesday, June 25. His own brother, Rev. John A. Moore, of Tupelo, Miss., and a student in the Southern Baptist Theological Seminary at Louisville, is preaching for his Newport church during these two months of his absence.

Pastor A. W. Walker, of Shively, Ky., on the Southwestern edge of Louisville, is endeavoring to secure the use of a wheel chair for a Baptist lady, Mrs. W. D. McFadden, who received painful injuries in the form of a broken hip several weeks ago, and has no means of locomotion except by the use of such a vehicle. It should have a leg-support for her comfort. Mrs. McFadden is a sister of Rev. T. G. Shelton pastor of the Bethel Church, near Cornishville and Harrodsburg, Ky. Anyone having such a wheel chair may get in touch with Pastor Walker.

Pastor V. L. Wyatt, of the East Gadsden Baptist Church, Gadsden, Ala., and formerly pastor of the Middletown Baptist Church, Middletown, Ky., is recovering from an operation which took place on June 15. This operation was necessary on account of a bursted

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An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 213 Fork Union, Virginia.

appendix. It was necessary for the doctors to give him a double drain, and then an abscess formed in his back. For about forty-eight hours it was not thought that he would live, but he was spared. Even with his present improvement it is thought that he will be compelled to remain at the hospital at least two more weeks, and will not be able to preach again before the first of September. His present residence is 307 South Ninth Street, Gadsden. While pursuing his post-graduate studies at the Southern Baptist Theological Seminary in Louisville recently Dr. Wyatt made his home with Pastor and Mrs. E. L. Averitt.

Sons of Sheba, by Stuart Bergsma, published by Wm. B. Eerdmans Publishing Co., 159 pages, price \$1.00.

The story is a historical romance of the first century—in the time of Queen Candace in Ethiopia and the imperial Caesars ruling the rest of the world. The hero is a high official of the Ethiopian armies. It is a story of adventure and of heroic enterprise. The book offers at once hopeful entertainment and knowledge of early history in the little known country of Ethiopia.

GRAY'S OINTMENT

USED SINCE 1820—FOR

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

IMPORTANT CHANGE IN SCHEDULES

Effective SUNDAY, JULY 7, THE SOUTHERN RAILWAY SYSTEM will change certain schedules and improve the service by quickening time, inaugurating new sleeping car and dining car service. Fifty-five minutes west, and two and one-half hours south quicker time. Below is schedule of through daylight trains:

No. 23 (Read Down)		No. 24 (Read Up)	
11:40 A. M.	Lv. St. Louis Ar.	4:40 P. M.	
8:15 P. M.	Ar. Louisville Lv.	8:00 A. M.	
8:30 P. M.	Lv. Louisville Ar.	7:30 A. M.	
11:25 P. M.	Ar. Danville Lv.	4:30 A. M.	

Above trains carry through St. Louis-Asheville sleeping cars with dining car for all meals.

Night train No. 2 will leave Danville 5:05 P. M., arrive Louisville 8:10 P. M. No change westbound, continuing to leave 11:00 P. M. No change in train No. 1. These overnight trains carry sleeping cars St. Louis-Danville.

Train No. 10 for Evansville will leave thirty minutes later, or 4:15 P. M., arriving Evansville 8:30 P. M. No change in No. 9 in opposite direction.

Tickets at greatly reduced fares are on sale daily. Coach fares, one and one-half cent per mile. Round trip, good in all class of equipment, two cents per mile.

Phone JACKSON 8251 CITY TICKET OFFICE 108 Starks Building
Louisville, Ky.

Southern Railway System