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No. 32



**JOHN WALLER CAMPBELL**

Pastor for Twenty-two Years of the Historic Old Bullittsburg Church,  
in Boone County, Kentucky. See Article on Page 4.

## Devotional and Religious Thought

### EVANGELISM

Evangelism is born in the heart;  
It is the fruit of a passion for souls:  
A passion which Thought and Action  
controls,  
And will wisdom and tact impart.

Its Author alone is the Spirit of God;  
He first brings to Christ, then creates  
the desire,  
Which burns in the breast like holy fire,  
To lead others in the same road.

So with Truth on the tongue found in  
the Word,  
Truth showing Man's Sin and Remedy—  
The Good News found at the Crimson  
Tree—

The witness is used of the Lord.

This ever has been the way Divine  
To lead souls Home, who have gone  
astray—

The only God-given and much-used  
way:

God grant it may ever be mine!

WILLIAM OLNEY,

London, England.

### GOD KEEPING OUR HEARTS

The peace of God . . . shall keep  
your hearts and minds through Christ  
Jesus.—Phil. 4:7.

We need to be encircled, to be enshrined, to be garrisoned. This is the provision that God has made for us between now and glory invisible, but real and abiding. As we look at our past experience, as we see how we have failed, as we see the secret of all our defeats, let us ask whether there is a provision that God has made for us, that we step into it, and live on it, and show to the world that we have found the secret of His overcoming power.

—Evan H. Hopkins.

### IN THE SECRET OF HIS PRESENCE

For those whose eyes are open there is always a charm and a spell surrounding the Rose of Sharon, and the Lily of the valley which holds the soul in thrall, and compels the adoring love of the heart. When once our mental sight is cleared from the darkness of unbelief, and our spiritual powers are attuned to "listen-in" to the heavenly music, the ear is charmed with the divine melody, and the heart is ravished by the love of Christ. It is thus that the believer hears the stately measure of the inspired utterance, and sees something of the matchless grace of the King in His beauty.

There are some natures that are peculiarly sensitive to atmosphere, and detect at once the presence or the absence of sympathy and friendliness.

Some people chill us to the marrow, and rob us of our ability to say anything as it should be said, or to behave as we know we ought to behave. Their presence seems to dominate and awe, so that to venture an opinion, or to voice a thought is to run the risk of adverse criticism, or to call forth the crushing rejoinder. On the other hand, there are some who draw out the best that is in us, encouraging us by their sympathy, and leading us on by their approval. From some people we shrink away in fear. With others we are perfectly natural, and rise to the best that is in us.—G. H. Lunn in *The Christian*.

### FINDING GOD'S PLAN

The way to find God's plan is by a study of God's Word and by prayer and meditation. Prayer is communing with God; meditation is listening to God. Joined with these things there should be complete surrender to God of the entire life—the will, the time, possessions, ambition, family, all. Each morning one should lose his petty, imperfect, blundering, disordered life in surrender to God and find a real co-ordinated life spiritually budgeted and divinely directed all through the day.—J. B. Lawrence.

### GRIEVE NOT THE SPIRIT

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4:30.

What does it mean to be sealed? It means at least three things. Sealing means ownership, and ownership implies fellowship. Sealing means security, and security implies confidence. Sealing means authority, and authority implies power. And it is the will and the intention of God that every one of His children shall be sealed by the Holy Ghost: and thus living in the enjoyment of unbroken fellowship with Him, that we should enjoy an unwavering confidence, because the Holy Spirit witnesses with our spirits that we are the children of God.

—W. H. Aldis.

### WHAT PRAYER WILL DO

"And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

Prayer is hard work, but the prayer life must be cultivated, for prayer is the high road to power. Neglect prayer, and you are like a building in which all the necessary wiring has been done, and the fittings are in place, and the switches are in order, but there is no light, no heat, and no power. Prayer is the connecting point with the source of power.

The natural man with his proud nature, revolts against prayer. . . . He will try to calm his own conscience by a thousand plausible reasons why he has not cultivated his own soul in a daily intercourse, very intimate and very sacred, with his beloved Saviour. All the excuses and reasons in the world will not connect him with God's powerhouse—but prayer will.—Lionel B. Fletcher.

### MIRRORS

"Beholding . . . in a glass" (Jas. 1:23).

There are two mirrors which the Apostle James speaks about. There is the ordinary looking-glass, in which we see ourselves as we are. There is nothing in this vision to give any inspiration. It leaves us where we were, and we straightway forget. But there is another mirror in which we see ourselves as we ought to be, and as we are going to be, and as God purposes that we shall be. This sight furnishes continual inspiration, desire, resolve. We want to run, to fight the good fight of faith, "till we all of us arrive at oneness of faith, and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ" (Eph. 4:13, Weymouth Trans.).

Let us remember that none of the things which go to make a perfect man are beyond our reach.—F. W. Ainley.

No self-centered, self-serving life ensures satisfaction. In the very nature of things it is imperative that we look beyond our personal interests, and take thought for the welfare of our neighbor. Unselfishness is a fact in human nature, and life, as truly as the self-regarding instincts are.—W. L. Watkinson.

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

VOL. 109

LOUISVILLE, KENTUCKY, AUGUST 8, 1935

No. 32

## Are the Country Churches Dying?

LEWIS C. RAY, Pastor Franklin St. Church, Louisville, Ky.

THE country church problem has caused much concern to many of us in urban communities. Most of us have relatively little intimate contact with these churches, even though oftener than not we grew up and were converted and called to the ministry while under the teaching and leadership of a country church.

The writer had his spiritual birth and early training in a Kentucky country church. Most of his ministry has been in the city. Certain much-publicized preachments that are going around as to what must be done with the country churches have led me to do a bit of investigation, and this article sums up the results.

The preachments—the kind of stuff that gets into the average rural church book and which are promulgated by speakers called experts at most of the summer assemblies and institutes in various evangelical denominations—are to the effect that the country church is mainly a has-been. It once served a large purpose, but what is left for us to do now is mainly to save the remains. It seemed to do all right when it produced the preachers and experts who now talk about it, but apparently it has lost the mould out of which these were brought forth—nothing much worthwhile out there now!

### I

I MADE a study of the ministers of the last General Association of Baptists in Kentucky, and out of it deduced the following comparisons. It will be seen that the study does not indicate that the country church is failing or that the time is yet ripe to use the pulmotor or blood transfusion recommended by most long-distance writers and speakers.

I first took the ten Baptist city churches in Kentucky that have the largest memberships. They are Walnut Street, Louisville; Calvary, Lexington; Mayfield, First; Owensboro, First; Newport, First; Frankfort, First; Parkland, Louisville; Middlesboro, First; and Hopkinsville, First. I added up their total membership. Then I hunted out a number of country churches—the number turned out to be 111—the combined membership of which would approximate in number the combined membership of those ten city churches.

The country churches used for the comparison were selected from the following Kentucky Associations:

Ten Mile Association, five half-time, eight fourth-time churches.

Henry County Association, two full-time, five half-time, one fourth-time.

Ohio County Association, thirty-one fourth-time.

Christian County Association, one three-fourths-time, two fourth-time, nine fourth-time.

Both Elkhorn Associations, eleven full-time, four half-time, one fourth-time.

West Union Association, five full-time, one three-fourths time, one half-time, and one fourth-time.

Long Run Association, five full-time, two half-time.

Lynn Association, five fourth-time.

The following table contains the results of my study:

	City Churches	County Churches
Membership .....	18,677	18,675
Baptisms .....	570	1,045

(1 baptism to 33 members) (1 baptism to 17 members)

Pastor's Salary .....	\$ 39,573	\$ 33,883
Total Gifts .....	\$201,606	\$ 69,723
S. S. Enrollment .....	14,897	11,692

### II

WE ARE hearing much these days about great churches. It looks from the above record that we think of a church too much and too exclusively on the basis of numbers and the amount of money it contributes. We seldom hear greatness attributed to churches in the open country, where the membership roll is modest, and can hardly be supposed to make as large contributions as in city churches.

But we still want to think that the chief mission of the churches is to win souls. If we really mean business on that, the above survey shows that country churches compare favorably with the average city church. Yes, more than that. My figures show that the country churches (they were taken from every section of Kentucky), last year brought two souls to Christ for every one who was brought to know Him in the representative city churches used in the survey (which are also taken from every section of our State).

In the matter of reaching their constituency our country churches measure up quite favorably with our city churches. Of course the rural church Sunday-school is gathered from a very much larger area. There is more difficulty on account of distance and mode of travel. And yet, in proportion to membership in the churches, the Sunday-schools in the country had approximately eight Sunday-scholars for every ten brought together from the compacted territory in the city churches.

Consider the matter of pastor's salary as developed by the comparison. If these 18,675 country church members were consolidated into ten great churches, which would be in accordance with the recommendations of the rural church experts of most denominations (not ours, I am thankful to say), we would have the people served something like the service in the average city church. But the average large city church is known to fall short of relatively smaller city churches in the proportion of its members whom it is able actually to enlist in service in any way. So no encouragement for massing a lot of country churches together in one, is to be found in the comparison.

### III

THERE are those who would remind us that there was only one great central church in Jerusalem. True, but that church had twelve great preachers. There is a limit to the energy and capacity of any one preacher, however popular, actually to carry on for the Lord as a pastor of the flock. To-day we have lost the art (or had we better not say, the grace?) that enables several men of spiritual gifts to work together in a single church without so much heart-burning among them as to make it impracticable. It is not to our credit, but we confront it.

I have shown that, while country churches are raising less money for missions and denominational work per capita, than city churches, they are in proportion to membership, even though most of them are unable to meet for worship more than one Sunday in the month, bringing more souls into the Kingdom of God—twice as many—as city churches.

In the matter of the salary of pastors, even though money flows more freely among city peoples than among farm populations, the country churches are doing nearly as much as the city churches. In proportion to the opportunity the once-a-month church has to receive instruction on various co-operative causes, the little churches are not really very far behind the city big brothers in their gifts to those causes.

In a recent Western Recorder editorial the results were given of a survey made by Secretary J. N. Barnette, at the Sunday School Board, in regard to rural church growth as compared with city churches. His study of 700 country churches of not more than 100 members each over a period of ten years, showed that these little churches had made an average increase in members of twenty-seven, and that the average increase of all churches, including all of the large city churches for that period, had not been more than twenty-seven. Also it is to be remembered that most of the rural church increase is by converts won to the Lord, and not by church letters. That fact I have brought out above in the striking figures in the table.

No, our country churches are neither dead nor dying. The results of my survey astonished me, but also enheartened me. They amount to a challenge to all of us to give larger thought and appreciation to our rural churches. They suggest the wisdom of all our denominational workers giving much more of their time to rural churches and rural communities than most of these workers have done.

If we city pastors, on the job day and night, find that we cannot keep up with the needs of our people in service, what are the chances of these country churches and pastors, where large territory is to be covered, and where most churches have preaching service only once monthly? We should encourage our denominational workers to give much of their time to encouraging rural churches and pastors. Thank the Lord for our country churches and pastors!

## J. W. Campbell One of Oldest Pastors in Kentucky

GEORGE RALEIGH JEWELL,  
Western Recorder Office, Louisville, Ky.

REV. JOHN WALLER CAMPBELL has been pastor of the historic old Bullittsburg Church, in North Bend Association, since March 1, 1913, making twenty-two years he has served that church. He was licensed and ordained to preach at the Bethlehem Church, in Washington County, in the year 1888, which means that he has been preaching forty-seven years. He had already been preaching for twenty-five years for various churches in Central and Eastern Kentucky, before he was called to the "mother of churches in North Kentucky," and lacking three years, has spent almost as much time in that one field. If he continues to enjoy his present good health he will celebrate his fiftieth anniversary as a preacher of the Gospel in Kentucky in 1938—the year after Kentucky Baptists observe the Centennial of their General Association—meaning that his life's work spans one-half of the history of the State-wide Organization.

Brother Campbell was born seventy-seven years ago in Washington County, near Springfield, Ky., the second son of William Thomas Campbell and Mary Frances Isham Campbell. The Campbells seem to have been a hale and hearty family, for he has yet living one brother, Dr. T. I. Campbell, physician, of Lebanon, Ky.; two sisters, Mrs. John H. (Mary Campbell) Lea and Mrs. Stephen (Mattie Campbell) Wilson, both of 4618 South Third St., Louisville; and two half-sisters, Mrs. A. O. (Willie Campbell) Stixrud and Mrs. Richard (Zula Campbell) Dalzell, both of Seattle, Wash.

Mr. Campbell has been twice married, first at an early age to Miss Annie E. Askren, of Washington County, who lived only a few years. Later he was married to Miss Melissa Arvin, of Campbellsville, Ky., daughter of the late Rev. W. B. Arvin, pastor, evangelist and singer, who at the

time of his death was pastor of the Campbellsville Church. His second wife died a little more than five years ago, on April 4, 1930.

Four children have been born to Brother Campbell, all of whom are still living. The first one, Mrs. M. L. (Alma Campbell) Ransdell, was by his first wife, and she now resides in Harrodsburg, Ky. By the second wife there are Mrs. Erskin (Flossie Campbell) Martin, Mrs. H. M. (Mayree Campbell) Holladay, and William Bruce Campbell, all of Burlington, Ky.

In early years Mr. Campbell attended school at Texas Academy, in Washington County, and at the Taylor Academy, in Campbellsville. Later he attended the Southern Baptist Theological Seminary in Louisville.

Churches which he served previous to going to Bullittsburg included Mt. Gilead, Hardin's Creek, North Rolling Fork, Deep Creek, Greensburg, Friendship, Stewart's Creek, Mill Creek, Tathem Springs, Bradfordsville, Burgin, Salvisa, Perryville, the First Church of Corbin, and Burlington.

Despite his advancing years the subject of our sketch continues in perfect health and is interested in his people and every department of the church life. He preaches each first and third Sunday. He has baptized and married many, many people, and is very much in demand by friends from far and near to bury their dead. His life may best be summarized as one of gentle, devoted service to his Lord, through his church, his people and his family. One of his outstanding characteristics is his power in prayer. Many have made loving comments on his effectual, fervent prayers.

## Historical Notes About the Bullittsburg Church

J. S. KIRTLEY, Erlanger, Ky.

I AM glad to give a brief sketch of this most famous and fertile of all the churches in Boone County, Kentucky, and in fact, in Northern Kentucky. John Taylor's "History of Ten Churches" gives a good account of Bullittsburg in connection with the other nine, eight of which were in Kentucky and two in Virginia. The story was brought down to the year 1872 by the late Dr. J. A. Kirtley. Taylor's book gives an account of these eight churches in Kentucky—Gilbert's Creek [The Travelling Church, started in Spottsylvania, Va., and moved to a place near what is now Lancaster, Ky., in the year 1781], South Elkhorn, Clear Creek, Bullittsburg, Corn Creek, Big Spring, Frankfort, Buck Run. Only a few copies of Taylor's book are extant, and they are very decrepid. I prize mine highly.

Bullittsburg was organized in 1794 and is now 141 years old. It is called the "mother church" of the northern part of the State. It was a member of the Elkhorn Association until the North Bend was organized, largely through its initiative. Most of the churches in North Bend Association were started by Bullittsburg, or were given initial members by the old mother church, Big Bone, Middle Creek, Burlington, Sand Run, Dry Creek, and others.

In the olden days all the churches had several pastors, and when reduced to one they were in a pitiable condition. An early pastor was Jeremiah Kirtley, who came from Culpepper County, Va., to Boone County, in 1796, and was licensed to preach but would never be ordained. He passed away in 1806. His grandfather, Sir Francis Kirtley, had come from Wales to Virginia in 1710, was an official in the Church of England, and my grandfather was sprinkled in infancy. Jeremiah participated in the forming of North Bend Association in 1803, as a messenger of Bullittsburg. His son, Robert Kirtley, my grandfather, was ordained in August 1822, and served as a minister many years, both there and at Big Bone, where he was followed by his son, James A. Kirtley, who served many years at Bullittsburg and forty-nine-and-a-half years at Big Bone. Robert E. Kirtley, another son of his, was licensed, but afterwards ordained in Missouri. Two of the sons of James A. Kirtley were ordained there, Eusebius Kirtley, who died in early life while pastor at Vevay, Indiana;

James A. Kirtley, Jr., now at the head of the Bible Department in Tennessee College, at Murfreesboro, Tenn. My father was George R. Kirtley, the youngest of five sons, and he was converted and baptized in the old home church, but went to Missouri, and later lost his life in battle near the close of the Civil War. We were brought up here, and I was converted and united with Bullittsburg Church, was licensed to preach and ordained there, making seven of the family licensed to preach and six ordained in the dear church. My recent return for a brief period to this area, has been a stimulus to wholesome memories and the holiest of ambitions.

The present brick building was erected in 1797, and, with some modernization, is the same old house of prayer and praise and fellowship. In the olden days great revivals swept the neighborhood, and one winter there were 150 conversions. The work still goes on and a promising group of young people keep the flames burning bright and cheering.

Rev. J. W. Campbell is the present pastor and has been for twenty-two years. He is a fine, cheerful, kindly, thoughtful man, and is holding the old church together in good condition. He is assisted in a musical and practical way by his son, W. Bruce Campbell, and his two daughters, and all their families. The son and one son-in-law, with his two daughters, make an excellent quartet—Mr. and Mrs. Martin and Mrs. Holladay.

## Mid-Kentucky News

THE Lexington City-Wide B. T. U. held their monthly meeting with the Ashland Avenue Baptist Church. Deacon W. O. Tevis, of the Porter Memorial Church, is the President of this organization, and Deacon Ray Cornish, of Ashland Avenue, is the active Vice-president.

The Elkhorn Association Sunday School Conference held their initial meeting with the Mt. Pleasant Church on July 25. At this meeting the organization was perfected, with Rev. W. T. Spicer as President.

The serious illness of Dr. J. M. Roddy brings sadness to the entire Blue Grass region. Prayers for him are requested. Due to his illness, the Elkhorn Association, which was to meet with his church in September, will meet with the Grace Church in Lexington.

The Blue Grass Ministers' Conference held their recent meeting with the Stamping Ground Church, Rev. M. E. Miller, pastor. The subject discussed was "Regeneration."

The House-Vick Revival, being held at Paris, is reported to be having singular success.

Hillsborough Baptist Church, Woodford County, Rev. Claud B. Bowen, pastor, recently held their annual home-coming. Sacred memories were stirred at this meeting as the large crowd fellowshiped and talked of the noble work that had been done by their progenitors. Rev. T. C. Ecton and the writer brought the messages of the day.

Another home-coming of interest was held at the historic South Elkhorn Church, Ft. Springs, Rev. J. C. Dailey, pastor. Rev. J. P. Carter, of the Felix Memorial Church, delivered the sermon.

Pastor Howard Patton reports revival services in progress at the Bryant Station Church, of which he is pastor.

The Pankard Mission recently enjoyed a fruitful revival under the consecrated leadership of Peter Philips.

Dr. J. W. Porter, gracefully conducted the devotionals over WLAP during the past week.

Rev. J. P. Carter and Dr. T. C. Ecton are enjoying a vacation at this time.

The writer recently assisted in revival services at the River View Baptist Church, Harrison County, Rev. Orlie Hale, pastor. In the near future he hopes to serve in the furtherance of the Gospel at the Ballardville Church, Rev. O. E. Graves, pastor; at the Silas Baptist Church, Rev. O'Ray Weeks, pastor; at the Jackson Church, Jackson, Ky., Rev. Augustus Weeks, pastor; and Bruner's Chapel Church, Rose Hill, Ky., Rev. W. F. Kendell, pastor. Please pray for these meetings.

CONNIE LEE HARGROVE,

Lexington, Ky.

Reporter.

## Historic Carolina Association

BY THE EDITOR, at Greenwood, S. C.

DURING a brief recent visit among friends and relatives in the Northwestern section of South Carolina the writer had the pleasure to attend the old Saluda Association, which ranks as one of the virile and outstanding district associations in the entire South. Aside from about a half dozen distinctly urban associations it is one of the largest in the South.

Anderson County, its habitat, is distinguished both in agriculture and manufacturing and it is said a Baptist church is within six miles of every soul living in that triple-size county. The Saluda met at Pelzar, also perhaps the outstanding mill-town of the South. The attendance was large, with Banker E. P. Vandiver as Moderator, and the venerable W. W. Leathers, Sr., as Clerk. Dr. David M. Ramsay, who has held a number of the most prominent pastorates in the Southeast, is now the pastor at Pelzer, and he and Mrs. Ramsey are held in highest esteem by the community as well as their own flock.

In his address of welcome Dr. Ramsay touched upon the Saluda history and the present need of a spiritual revival which would gather up for the present generation of Baptists the spiritual equivalent of the transforming faith of the fathers. This note came to helpful utterance also in the sermon by Pastor Bramlett, of Williamston, a recent graduate of the Louisville Seminary, and in an address by President E. W. Sykes, of Clemson College, who is an honored member of the Saluda body, and who read the report on missions.

A particular method of entertaining the Association was tried out successfully at the Pelzer meeting, which involves a principle of interest to our district associations everywhere. For years now the Saluda has found itself with so large an attendance that few if any of the churches thought they could entertain it. The number of churches is about fifty, the attendance of messengers and visitors often 2,000. The churches are now divided into seven groups, and one of the groups entertains the body during the two days' meeting at one of the churches within the group territory, the other churches helping. It worked admirably at Pelzer. We know of several associations in Kentucky that might find this a solution of a problem which has tended to increase in many of them.

A few miles of Pelzer is the historic Big Creek Church which as a lad of tender years the famous J. B. Gambrell, whose memory abides in freshness and beauty, attended with his pioneer mother and father, and from which they trekked westward when James Burton was still scarcely graduated into the 'teen age. The Old Commoner was quoted by more than one speaker at Pelzer, the writer being one of the number. What a fount of practical knowledge that wagon-trail, trekking pioneer boy became! And happily, and contrary to most of his group and times, he has left a fair modicum of it in print where we can still come at it, for our own advantage.

At the Pelzer gathering we met Dr. Charles A. Jones, the South Carolina Secretary; Professor W. L. Daniel, of Furman University; Editor W. C. Allen of the Baptist Courier, and Business Manager R. F. Terrell, of that old paper which has for long been a trusted household companion in the best Baptist homes of as generous and kindly Baptist State fellowship as we have ever known.

Dr. W. B. Oliver, who with Mrs. Oliver, now resides with their daughter, Mrs. J. McKee Adams, at their Louisville home, was for years pastor of one of the best Saluda Association churches—Lebanon. It was our pleasure to utter greetings from Dr. Oliver to the Saluda brethren. Also to meet Dr. W. Mosby Seay, pastor of the First Church, Anderson, who addressed the association on Christian Education.

Pastor S. B. Cooper, formerly of Kentucky, has resigned at Sardis, Miss., to become shepherd of the Baptists at Calvary Church, Tupelo, Miss.

## How We Stayed Married—J. B. Cranfill, M. D., Dallas, Texas

**Y**ES, we have stayed married. On September 1, 1935, we complete our 57th year of married life. We are now looking forward to our Diamond Wedding, at which time I want the Recorder to send its staff photographer to Dallas and have us stand up to be photographed.

I am getting a great kick, even now, out of how we will look as we confront the camera. I want to stand like the others of these old weddingers and then have our picture featured as a double-column headliner with more than half a stickful of matter set up in eight point type under the cut, telling who we are, where we came from, when we were married and broadcasting our virtues in box-car letters. All of the readers hereof will be invited to the Diamond Wedding, but in the event you can't come, you can send us a diamond.

When we were married I lacked twelve days of being twenty, and my little bride was just a little past eighteen. She will wallop me in good fashion when she reads this story because she doesn't want anybody to know her age. She doesn't look her age and I continuously assert that I don't look mine. I wonder, time and time again, how these hump-shouldered old people feel. I meet them, strike hands with them, hear their weakly, wobbly voices, note their tottering steps and wonder what can be passing through the minds of the aged. My wife and I keep young. We have learned Wedding, but in the event you can't come, you can send us world is upright, wholesome living.

### I

**A**ND this dear girl has been a true wife to me through all these almost fifty-seven years. Having been a medical student all my life, I "took the Board" soon after we were married and entered the practice of medicine at Turnersville, Coryell County, Texas. Our earthly possessions consisted of a horse, saddle and bridle, some meager furnishings for a two-room house, a big dry goods box, the top side of which we used for a dining table and the inside of which we used for a corn crib, two chairs, quenchless spirits of industry and thrift, and a fadeless love for one another.

And the dear little wife was brave. It was three months before I had a call and, during the time I fell three months behind on my house rent. I had agreed to pay \$3 a month for the little two-room house and this \$9 debt was an unspeakable burden to me. During all these trying days my precious wife was cheerful, brave and true, and reinforced me with the same unselfish affection with which she has dowered me through all the intervening years.

Later on, when we moved to Gatesville and I became the editor of The Gatesville Advance, she helped me in every possible way. In the war I waged on the saloons and mobs, she was my unflinching and unwavering support. We had hard-sledding when I was a country journalist and what with her skill in boarding the printers, caring for her household duties and keeping her restless husband in the middle of the road, the dear little woman had her heart and hands full of cares and duties. For four full years, during those hectic days, I never knew any morning when I kissed her at the door, whether she would ever see me alive again.

I expected any day to be brought home dead. I was threatened, maligned, waylaid and menaced on every side. We didn't dare permit our window shades to be up when I was at home day or night. Looking back upon it all now, I would not march through the tragedies I confronted then for all the money of my good friend Henry Ford, but I did my duty, as I saw it, and have no regrets.

Together we have known sorrow. Together we have stood at the graves of our sainted dead. We have buried our parents, all of whom were living when we were married. We laid our little baby boy away in the old Gatesville days, each of us has lost a brother, she a sister and I two sisters, and the friends of our youth have fallen out of the ranks as we, together, have journeyed down the years. Last year we bur-

ied our only son, aged 52, a big executive in the big tasks of life.

### II

**E**ARLY in our married life we learned the fine art of living together. It was not exactly like the story of the married couple of whom I heard. That story is that the night of their wedding, they entered in a covenant, in which the husband agreed that every time the wife got mad, he would walk out of the house and exercise in the open air until she was tranquilized again. When at the age of eighty-five, this dear old man was asked why he was so young and well after his four-score and five years, he recounted that agreement and, with a twinkle in his eye, added: "The result has been that I have spent nearly all of my life exercising in the open air!"

All my wife's family were Methodists. Three of her uncles were Methodist preachers and good ones. She was, therefore, naturally afraid of the water, but later along, when she gave her heart to God, she joined the little Gatesville Baptist Church and there, in the sparkling waters of the Leon River, she was immersed. She did not become a Baptist because I was a Baptist, but she became convinced on her own account that she ought to join with me, and thus we have not only been united in our hearts and in our home, but we have worked lovingly together in our common tasks for Christ.

And she has been the most patient auditor I have ever had. Faithfully she goes to my Sunday-school class every Sunday morning and listens to my addresses and through the years she has heard my lectures, sermons, addresses and after-dinner speeches, and has endured them with a patience that leaves Job in the discard as an example of that saintly virtue.

My wife is not lavish of compliments. She hates hypocrisy, lying and all kinds of deceit with an unspeakable aversion. Now and again, when I have made an unusually good speech or preached an unusually effective sermon, she will say quietly, "You did very well to-day." That is about what the average woman would mean if she said, "Daniel Webster and Charles H. Spurgeon had nothing on you in your deliverance this morning!" Yes, we are still married and we will stay married until one of us falls on sleep.

During all the years my wife has had only one fault. Dear darling, it's buttons. All of her other faults have been only excesses of her virtues, but she forgets to sew on buttons. Out West I used mesquite thorns as substitutes and now, since I have become a newspaper writer and am able to buy safety pins, I am happily equipped. She means well on this question of buttons. During the first seven years of our married life I ought to correct these button oversights, but during the last fifty years I have had little to say about them.

It is perfectly wonderful how well you can get along with a shirt that has no buttons on it. I never use the word "buttons" now in our home. I have learned that I do just about as well without buttons as with them. To all young married women, however, I will venture to broadcast the remark that they ought to learn how to sew on buttons because, if their husbands are not religiously inclined as I was, the buttonless wardrobes might be incentives to profanity.

### III

**M**Y WIFE has often told me that I am the only man she ever kissed and I can lay my trembling hand upon my palpitating heart and declare with an equal show of veracity that she is the only woman I ever—heard say that! The dear girl has never coquetted with other men and through all the years has been a saintly example of all those sisterly, wifely and motherly virtues that have made womankind immortal through all the ages.

This wife of mine has never bobbed her hair, painted her face, lip-sticked her lips nor made an unholy show of her legs. The gray is in her temples and she faces the sunset

(Please turn to Page 10.)

# EDITORIAL

## Working Out What God Has Wrought Within

**I**N COMMENTING upon Phil. 2:12, Dr. Robertson in Word Pictures seems to forget the restraints he has put on himself of confining himself to developing the grammatical force and meaning of the Greek; for he exclaims: "Paul has no sympathy with a cold and dead orthodoxy or formalism that knows nothing of struggle and growth. He exhorts men as if he were an Arminian, and prays God as if he were a Calvinist!" Paul exhorts: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Salvation—"your own salvation"—is obtained by gift, before we can work it out. We are to work it out **from within**, where it was implanted by God's Spirit when we received Christ to save us from our sins. This working out what God has implanted within is expected of us so long as we live. It is to go on until every part of our lives has come under its sway—spirit, soul and body.

The out-working must be under the supervision and direction of God's Spirit. Our good work must not be of our selection, but God's. **Many a Christian and many a religious**

**group have blundered by first deciding what they would do and then trying to dragoon God into making their decision fruit in large success. God must be consulted in what we shall do as well as prayed to to bring the deed to fruition. Failure here explains the futility of countless Christian lives.**

That is, we must ever be seeking "to will and to do" the things pleasing to Him. These are the things that are under His instruction and leadership, not merely what happens to be according to our own personal predilections. If we would learn this truth it would save us many mistakes and failures, both as individuals, as churches and as a denomination of Christians.

And we shall never learn it except by more prayer than most of us engage in and more searching of the Scriptures than most of us do. By prayer we seek to worship God and secure his blessing and guidance. By Bible study we seek to find what God has revealed for our guidance. To neglect these is to be "working out" our own thoughts rather than the Father's will.

## Justification and Sanctification

**T**HE FIRST few chapters of Romans deal with man's inherently sinful nature and with justification by faith.

After the fifth chapter, however, the major argument of the Apostle has to do with building up the implanted spiritual life of the believer. The informing motive of this editorial is, if we may, somewhat to clarify the Scripture teachings as to that building.

"Dost thou wash my feet?" exclaimed Peter in the upper room the night of the betrayal of the Lord, when the Master girded himself to perform for His disciples an humble service for their comfort that belonged to their time and life. To the Lord's reply, "What I do thou knowest not now, but thou shalt know hereafter," Peter impulsively responded, "Lord, not my feet only, but also my hands and my head."

And Jesus said unto Him, "He that is bathed [for justification] needeth not save to wash his feet" [for sanctification]. Or, as an old-time preacher phrased it, "He who has already taken a bath in the morning needs to do no more than wash off the soils contracted in the course of the day."

### I

**I**N THE Scripture phrase, which is offensive to some who now call themselves Christians, the sinner is washed in Christ's shed blood, and is made new—justified from the guilt of his sins. But there remains the old fleshly tendency to sin in the person in whom the new life from above has been implanted.

Sin continues to make its assaults on the old nature. A new nature has been implanted, but the old is not annihilated or eradicated. Christ has availed to free the sinner **from the guilt of sin**, by bearing his sins upon the cross. Now will He avail to cleanse this saved sinner day by day **from the power of sin**, seeing that the old nature and its evil disposition is not annihilated in the convert?

This question was one which Paul sought to answer for himself and for all disciples of Christ in his great teaching in Romans, Galatians and elsewhere on the victorious Christian life. In Romans 7 he faced the fact of a divided personality. That personality amounted to very little as a Christian. The Lord had saved him, but he had not discovered how the Lord would save his life as well as his soul. Paul found the way out and he has shown us the way out. The old nature is to be mastered in the Christian not by annihilation or eradication, but **by its continual subjection and paralysis through**

**faith in Christ.** In other words, by surrender to the Spirit of God, who by indwelling our hearts continually, controls and holds in check the tendencies to evil.

In the hour of conversion we are justified from our sins through faith in Christ, not for anything we have done or can do, but through faith in the finished work of His Cross for sin. After conversion there remains the old tendency to sin, but with it a new nature is given which is inherently antagonistic to the old. Can it get the victory? Will it get it? Is the Christian to go through life in a stalemate like that presented by the apostle in Romans 7?

In effect Paul said it was a stalemate. Romans 7:15: "For that which I do I allow not; for what I would that I do not; for what I hate that I do." And 7:19: "For the good that I would I do not, but the evil which I would not that I do." And 7:21: "I find then a law that, when I would do good evil is present with me." In Galatians 5:17 the Apostle says again, "The flesh against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

### II

**I**N THE sixth chapter of Romans, and in the eighth, and in Galatians, and in Corinthians and elsewhere, Paul shows the way out. It is the way of the Holy Spirit. In the eighth chapter, the second verse, he writes: "The law of the Spirit of life in Christ Jesus hath made me free." And later, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. **If any man hath not the Spirit of Christ he is none of His.**"

That is to say, every regenerated soul has the Spirit of Christ. In his conversion the sinner is positionally sanctified, but he is not yet **actually** made spiritually mature. That is to be accomplished by a warfare in which sin and Satan are on one side, the Spirit of God is on the other, and the person himself is the field of battle. Some young Christians think that after conversion the old nature is actually annihilated. But it is not, **The plan of God for our spiritual growth is not that sin will be dead to us, but that we shall become dead to sin.** Romans 6:11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Repeatedly the Apostle spoke of himself as being dead to sin. He said that he died daily, and that the life he lived

as a Christian was by the power of the risen life of Christ, living in him through faith. He admonishes that every Christian take the position of **considering himself, reckoning himself, as dead to sin and alive to God.** Here are the old aptitudes for envy and hate and lust for worldly preferment and power and position. What can we do with them? Consider them dead! Turn from them! Turn to Christ who died for our sins, that we might both be saved from sin and die to sin, not saved from sin and go on living to sin?

We hope that these paragraphs do not seem to some too recondite to be of practical value in daily Christian living. To the contrary, they are an effort to deal with that without which, understood and applied in our lives, we shall be unable to live the lives that are set before us in the New Testament as being normal Christianity. Many of us seem to have assumed that normal Christianity is the kind that stumbles along day by day, part of the time up and part of the time down, and never amounting to much in the witness we bear through our lives, and never seeming to attain to mastery over many temptations and passions.

### III

**T**HE truth seems to be that many Christians have never given to the Lord the full surrender of the life and its powers, along with the surrender of their souls that were in desperate need of a way out from sin. Ruth Paxson, in one of her books on the inner life, tells of being entertained in a wealthy city home where she was engaged in Christian service. She was given a key to an apartment which was splendidly furnished. Feeling lonely, she began to search for human contact in the home that entertained her, only to find that there was no communication between her apartment and the rest of the large residence. Entertained but locked out of most of the home!

That suggests why Christian faith seems to have done so little for many who have professed it. Urged by a sense of need and of guilt, they were led to surrender themselves to the Lord, and professed faith in Him. But many rooms within their being were left locked. The Saviour was asked to come in and be their guest to the extent that He would bear the burden of the guilt of their sins.

There are many Christians to whom it seems never to have occurred that this great Guest, who has done so much for us, must be asked into our hearts and lives, not to be crowded into some small corner of them, to help us in times of grave need. If we are to receive Him as we desperately need to receive Him, and so that He can take us out of ourselves, and make something out of us spiritually, we must to unlock every door of our being to Him and surrender to Him the keys thereof.

Some weeks ago we remarked that during our life-time among Southern Baptists—which has been from our childhood—we have increasingly come to feel that the great doctrine of spiritual maturity is so foreign to our habitual quest and daily outlook that many of us almost seem actually to fear the word "sanctification." In all earnestness we would suggest that the time is long overdue for us to turn from such childishness and to seek to understand the will of God for us to our Christian lives—whence and how we may have power to live them victoriously. Until we do, how may we expect the Lord ever to do what He wants to do for this world through us?

## District Associations Once More

**W**E FEEL that no apology is needed for the large attention which has been given in the Western Recorder during recent weeks to the annual season of the District Association meetings, which is just opening throughout Kentucky and, in fact, throughout the South. By common consent not enough attention has been given by Baptists to these bodies and the most hopeful time for discussing them in the press is just before their annual meetings.

We feel moved to call attention, though we have done it elsewhere, that the articles we are publishing on the District Association are characterized by an appeal which will stir unusual and over-due interest. We have the promise of other articles on this subject and hope to publish them. But those which have appeared cannot fail to arouse among many a desire to give renewed thought to the possibilities in our District Associations along lines of spiritual inspiration, enlarged fellowship, larger knowledge of our common practical concerns, and a larger grasp of each association fellowship of its own opportunities within its own territory.

We renew a suggestion by us at another time. It is that in Kentucky we have more District Associations than we need. There are from eighty-five to ninety, this flexibility keeping in view a few that are reported in co-operation with the denomination some years and other years not. It is not our idea that most of our needs can be served by combination. We appreciate the work that has been ably led by our Sunday School Board of teaching our people that for the most part the propaganda in favor of combining several country churches into one is unwise, and not justified by the conditions as they generally exist.

We have no brief for combination in itself, as though it would in itself bring what is most needed to the larger usefulness of District Associations. But it is a fact that a number of these bodies in Kentucky are smaller and weaker in the number of churches and pastors and other Baptist leaders than gives promise of the highest inspirational and fellowship values in the meetings of these bodies, or of an adequately large associational unit for the more effective prosecution of associational missions.

There is another consideration. The churches of the District Association are in co-operative fellowship service with the State organization of Baptists in Kentucky and other States. The State body has an obligation of fellowship and fraternal courtesy in relation to the annual District Association meeting. The agencies of the State body properly wish as far as possible to appear before the associations through a chosen representative to give an account of their stewardship and to appeal to the consciences of brethren in regard to missionary and other causes conducted in their name. The Associations generally and gladly give every proper recognition to this relationship. But the large number of them has in Kentucky wrought harmfully to prevent the regular attendance on many of the meetings which is properly felt to become trusted Baptist agencies.

We would favor no propaganda of any sort toward reducing the number of District Associations. The suggestion is simply directed to the thoughtful consideration of brethren who are interested in the health of our Baptist life. District Associations, as at present constituted, not seldom have back of them a history which carries with it holy associations. Such spiritual backgrounds are to be treasured, whether for a District Association or a church.

Light or even flippant remarks have at times been made against such considerations, made by persons who seek to promote change. We consider such remarks entirely improper. The same feeling which makes sacred every memory of any true childhood's home, makes sacred the church in which one's spiritual birth and childhood transpired, or the long-time comradeship and common experiences in Christ which heads up in many a District Association. Surely we are fed up enough by now on the mad rush after the new and the novel to make us receptive toward views that seek a more hopeful anchorage.

Yet under present conditions more than half of our District Associations in Kentucky, would, in our judgment, be better vehicles for the expression of the common life of the churches if they could find it in their hearts to unite with one or more adjoining associational bodies. Distance is no longer a deterrent, and distance originally was the main consideration that limited the size of these bodies.

## Paragraphic Comment

### AUGUST IS HERE, AND SO ARE

#### VACATIONS AND SUMMER REVIVALS

The most sweltering month of the whole calendar has arrived. Baptist preachers, as usual, are making an enlarged checkerboard out of the map, grasshopper-like, jumping from place to place. Some to conduct summer revivals out in the open country. And some to load their families in their car and go hiking off to a summer assembly. There they will give their vocal cords a rest, after eleven months of prodigious exercise, the while they listen to others speak on various subjects. And the rest and recreation that they get in between addresses and sermons will be of recuperative benefit to them and their families. Some trek off to higher ground to the mountain fastnesses where they may tantalize the trout with hook and line, while others will spend their vacation snooping around in musty libraries, trying to track down things they have wanted to pry into since they left college and seminary, and perchance to refresh their minds on some of the things they have forgotten.

### RURAL AND CITY CHURCHES

The article by Pastor Lewis C. Ray, under the heading, "Are the Country Churches Dying?" is most informing. The development of the fact by him that the country churches, though comparatively small in membership as compared with most town and city churches, and disadvantaged in the matter of contacts with cash money as compared with them, are yet the chief Baptist factor in bringing converts to Christ will surprise many. It will also make necessary re-vamping the opinion of many as to the essential importance and dignity of these churches spread over to great open spaces where men and women live in the South. For there is no function of a church that surpasses in spiritual significance that of winning the lost to Christ, nor does any church perform a function which ranks higher in the courts of heaven. Take off your hat, brother, the next time you drive your automobile by that little country church. And get it out of your head, if you have unfortunately contracted the idea, that there was nothing left for that little country church worth doing after it produced you and most of the other preachers who are now shepherding city flocks.

### FEDERAL COUNCIL OF CHURCHES TO THE RELIGIOUS PRESS

We received from the Federal Council of churches a letter which is plainly a multiform communication to all the religious papers in America, but which is notwithstanding marked "Personal" and "Urgent." The religious editor who opens the communication is advised that a bill was recently passed in the United States Senate, which, if it becomes law "could be used to arrest, imprison and fine a preacher or editor who spoke against war, also publishers of anti-war books." The attached memorandum in opposition to the Senate bill, is so full of "opposition" that it gives little of the text of the bill. But it does give the following from the bill: "That whoever advises, counsels, urges, or solicits, any member of the military or naval forces of the United States, including the reserves thereof, to disobey the laws of regulation governing such naval or military forces, or whoever publishes and distributes a book counseling these things shall be punished by \$1,000 fine, or a maximum of two in prison or both." Well, what business has anybody counseling soldiers and marines to disobey the laws governing such forces? If a preacher gets at that, we think it would be a good ride if something could be done with him to stop him. The man has probably forgotten (if he ever knew) that he was called to preach the Gospel of Redemption, and has now made himself an adherent of another religion, which it at the same time his politics—the religion of socialism. We do not know enough of the requirements as to the form of legislative bills to say whether this bill is surrounded with all necessary restrictions. But, though we are no militarist, we

would 100 times rather trust this country to the army and navy that defend it with patriotism than to trust it to a lot of preachers and long-haired theorists who have forsaken their own proper field to try to teach the government how to run the world. We are no friend of militarists, and we hate war. **But there is more horror in sin, which lies back of war than in war. And we are in deep need of more preachers who realize this truth and live up to it.**

### A FALSE OPTIMISM

It is a false optimism which predicates better days and happiness upon the basis of material prosperity without regard to man's obligation to obey and worship God. In the last verses of Isaiah 56 the prophet describes the "blind watchmen," who claiming to be shepherds of God's people, are at heart each looking out for his own advantage and gain. Having regard to the rebellious people, who cry (Isa. 30:10), "Speak unto us smooth things," Isaiah declares that these time-serving prophets, speak soft words that will leave the backslidden and disobedient people satisfied with themselves, saying to them, "Tomorrow shall be as this day and much more abundant." The Apostle Paul says of such smooth prophets (Romans 16:18), "They serve not the Lord Jesus Christ, but their own appetites and by good words and fair speeches deceive the hearts of the simple." More and more, as the Christ-rejecting philosophy which with smooth words from pulpit, platform and printed page advertizes itself as a "superior, enlightened" Christianity, gets in its work, do we see that hypocritical, self-serving, lie-believing human nature never changes. Masquerading as a prophet of God, it cravenly and cowardly substitutes its own self-saving promises of good for the faithful words of our God to-day just as it did among the false Jewish prophets and the false preachers with whom the Apostles had to contend. By two things it may always be known. It always flatters human nature and it always side-steps man's last condition and the Cross of Christ. Yea, a third thing is true of it—its motive is to serve its own ease and selfish advantage.

### NEITHER HE THAT PLANTETH NOR HE THAT WATERETH

When Paul wrote the passage in the third chapter of 1 Corinthians indicating the relative significance of human instrumentalities and the God who uses them in the Gospel, it was twenty-five years after his conversion. During those twenty-five years God had used Paul to accomplish great things in the Gospel. Those great accomplishments did not learn Paul's humility of spirit. He worshipped and served a great God and human pride does not dwell in the heart of one who does. After he had seen the Lord on Damascus Road and had been for three days in the house of Judas on the street called Straight in Damascus, the Lord told Ananias to look up Paul, that he would find him praying, and that the former persecutor "is a chosen vessel unto me to bear my name before the Gentiles and the kings and the children of Israel." It is not difficult to understand the humility of Paul as he prayed in Damascus. For his whole life had been broken to pieces, and the Divine Power of its reconstruction had not made known all that his future would contain. But it is difficult for most of us to enter with the same understanding into the humility of spirit which after his vast success still dominated him when he wrote, trying to show those carnal Christians at Corinth the better way (1 Cor. 3:7): "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." The severest test that comes to many men is the test of popularity and success. This is true with Christian ministers. The Apostle said that he himself was given a thorn in the flesh that by its buffeting he might keep his fleshly faculties under, that God's Spirit might use him. One of the largest reasons the Lord can do so little through many preachers is that even a small bit of success or popularity turns the head and puts self forward. The only real success is that which God gives.

### HOW WE STAYED MARRIED—J. B. Cranfill, Dallas, Texas. (Continued from Page 6.)

years, but I wouldn't give her for a ten-acre field full of these hair-bobbing, face-painting, lip-sticking, gum-chewing, bridge-playing, cigarette-smoking, leg-showing flappers who wouldn't know a chafing dish from a churn dasher and can neither set a mouse trap nor set a table nor set a hen.

That reminds me that a man said to me the other day that he hadn't seen a woman's face in nearly two years. I love the kind of wife my wife is—the wife that cares for her home, that loves her children, that knows how to take care of her household duties, that thinks her duties in her home are of transcendent importance and that, while she takes a broad and comprehensive outlook on life, incarnates all the queenly virtues of her sex in those gentle qualities that adorn and crown her life.

During all of our married life my dear wife and I have believed in God, have studied His Blessed Book, have recognized His love and care and blessings at every meal and have sought to enshrine the precepts of His dear Son in our hearts. We have never followed any of the modernistic ecclesiastical vapidities. We believe in the Bible and in all of the Bible. We believe profoundly in our holy religion just as our forefathers believed in it and when we come to the journey's end we shall, as best we can, leave to the generations that follow on, our testimony to the goodness and mercy of God, and seek to validate the dignity and sanctity of the marriage relation, which, in our restless age, is held by this listless, thoughtless, lustful generation in such light esteem.

### Hodgenville Girl to Enter Training School

OUR church at Hodgenville is rejoicing in a recent announcement that Miss Virginia Gannaway, in whose soul the purpose has been growing for several years, will enter the W. M. U. Training School, at this Fall's session, to equip herself for her life work. Miss Gannaway is a member of one of our finest families, and is a young woman of unimpeachable character, with excellent gifts for kingdom service; and is highly esteemed by all who know her. She is a graduate of the Hodgenville High School and attended Georgetown College and the Eastern State Teacher's College at Richmond, Ky., and received her college degree from the latter institution in June 1934.

Miss Gannaway has recently led a fine force of workers from our church, for four weeks, in the first Daily Vacation Bible School of Hodgenville Church, which awakened much enthusiastic interest in the community, and had an average attendance around sixty-five, although only the children of Primary and Junior ages were admitted. A fine congregation was present at the commencement exercises of the school; and the excellence of the Bible drills, the devotional songs and the exhibits of hand work elicited much favorable comment.

Our people are much interested in Miss Gannaway's promising career and we commend her whole-heartedly to the Baptist people of the State and of the South, as being highly worthy of their fullest confidence. We shall follow her with our prayers; and we shall very greatly appreciate any tokens of interest and kindness, which may be shown her by others.

Hodgenville, Ky.

ROBERT H. TANDY, Pastor.

### East Kentucky News

The Greenup Association will meet with the Louisa Baptist Church, Louisa, Ky., September 4 and 5, 1935.

Cecil Erwin was recently ordained to the ministry by the Pollard Baptist Church of Ashland. Brother Erwin has been called as pastor of Sadieville Baptist Church near Georgetown, Ky. He is now a student at Georgetown College.

Dr. C. C. Warren of Danville, Ky., has just closed a very successful meeting at the First Baptist Church of Ashland. There was a large number added to the church.

C. P. Hargis has recently conducted two very successful training classes, one at Greenup, Ky., the other with the Fairview Baptist Church of Ashland.

Rev. J. R. Reynolds of Nitro, W. Va., has been visiting relatives in Ashland. He has had much experience both as a pastor and as an evangelist. He was once at Richmond, Ky. and is a native of Kentucky.

Rev. John R. Gilpin of Russell has been conducting a revival at the Louisa Baptist Church, Rev. D. L. Brainard, pastor.

Rev. G. G. Lanter of Ashland has been busy as missionary in the Big Sandy Valley. He is in a meeting at present with the Sandy Valley Baptist Church in Greenup Association.

Rev. S. L. Branham, pastor of Fairview Baptist Church of Ashland recently held a good meeting at Fullerton, Ky., with fifteen additions to the Fullerton Baptist Church.

Ashland, Ky.

E. L. EDENS

Brother W. F. Kendall, of Harrodsburg, Ky., has just closed a very good meeting with Pastor E. C. Masden, at Belmont, Ky., and began a meeting last week with Pastor Millard John Berquist at Christiansburg, Ky.

Professor E. O. Sellers passed through Louisville and Cincinnati last week en route to Huntington, W. Va., After spending three engagements there, in as many nights, he went to spend a few days with his daughter in Chicago. Then he will go to be one Sunday at the Euclid Avenue Church in Cleveland, Ohio, and back to Shreveport for Dr. M. E. Dodd. After that he will spend five days in a Bible Conference at Little Rock, Ark., and then he will be at St. Charles Avenue Church, New Orleans.

Dr. B. B. Hilbun, retiring pastor at Columbia, Ky., who took up his new work at Pontotoc, Miss., on August 1, wrote just before leaving Kentucky: "My last Sunday as pastor of the Columbia Baptist Church was a glorious day in the Lord's work. Fine congregations at both services. We had five additions to the church membership. One came by letter and four for baptism. My services closed tonight with a baptismal service. Some of God's choicest saints and finest workers are right here in Columbia Baptist Church. They are getting ready for greater service. Greater things are in store for this church. No wonder we leave with a bit of sadness in our hearts. We love these people and are glad of our years together."

Many churches ask visitors to sign a visitor's card, or a large book called a Visitors' Register. This is an excellent thing for a church to do, for from such a record a pastor and his personal workers may "discover" people who are manifesting interest by attending worship. When properly followed up many of these visitors are won and eventually become members of the church either by letter or by baptism. This method also enables a church to get acquainted with out-of-town visitors. Two Sundays ago the First Church of Jellico, Tenn-Ky., had visitors from almost everywhere at the morning and evening services. Pastor Fred T. Moffatt had the following in his congregations: Mr. and Mrs. Johnny McGuire, Miami, Fla.; Prof. Sidney E. Ellison, Messrs. Moon Mullins, Harold Case, Soloman Hawkins, Fort Myers, Fla.; George Stebbins, Miami, Fla.; Dan Brawner, Pensacola, Fla.; Jack Rhinesmith, Pensacola, Fla.; Buddy Payne, Cincinnati, Ohio; Jack Siveiger, Quincy, Fla.; Jim Woosley, Lake Charles, La.; Mrs. Cora Ellis, Covington, Ky.; Mrs. Charles White, Burgin, Ky.; Mr. and Mrs. J. Winston Baird and Miss June Baird, Newport, Tenn.; Mrs. Charles Sellers, Denver, Colo.; Mrs. T. Russ Hill, Detroit, Mich.; Phillip Francis and daughter, Mrs. G. W. Stone, Knoxville, Tenn.; Mrs. Manda Carter, New Mexico; Mrs. R. E. Palmer, Jr., Memphis, Tenn.; Ralph Stockton, Jr., Winston-Salem, N. C. What a list! And what a fine lot of contacts!

## The Christian a Citizen of Two Worlds

CHARLES T. ALEXANDER, D.D., Dallas, Texas.

**I**T IS NOT our purpose to reflect on the committee that recommended the establishment of a Bureau of Social Research. Our objections go farther back than this single proposition before our Convention. Most all the schemes of the present hour are coming from the Modernistic Cult that has for some years been seeking to drive an entering wedge into the Southern Baptist Convention, and the Southland. As a distinct religious Cult, Modernism now sustains about the same relation to the blight of Communism, already permeating American higher education, that the "False Prophet" of the "latter days" sustains to the "Beast," the final great Anti-Christ to come. This "Beast" will be the Imperial Head of the coming World Monarchy, and the "False Prophet" will be the exponent, or "ecclesiastical satellite," of the "New Religion" that is yet to sweep the world. Do we believe God's pre-written history of this world? Every phase of Modernism rejects it; and right there is a dividing line in the coming war against that Cult.

Behind the movements of the Cult are (1) a false "religion," a sort of pseudo-Christianity; (2) a false "ecclesiology," with its heretical notions of the calling, nature, and destiny of the New Testament church; (3) a false doctrine of the "kingdom of Christ" (4) a repudiation of both the Written Word and the Incarnate Word of God; (5) the down-grade movement that means the final destruction of Christian civilization and the world sweep of Communism and its logical climax of anarchy and desolation. The masses who are plunging along this downward road do not, and will not, see these things; but he who has the spiritual discernment to see God's pre-written history of the age, and can read the signs of the times so evident everywhere, is both fore-warned and fore-armed for the trying things that are actually coming.

### I

**P**AUL took refuge from threatening cruelty in the fact that he was a Roman citizen. He claimed his rights and privileges as a citizen of the Roman Empire. He recognized his duties, and the duties of all Christians to the National government under which they all lived. They lived under the jurisdiction of Caesar. And to-day, as individuals, we are citizens of our country, our state, and our nation. Our citizenship in this realm is not based on the fact that we are Christians, but on the fact that we are Americans, and thus one in common with all citizens, whether Protestant, Baptist, Catholic, Jew or Pagan.

We are under obligations to God, and not to Caesar, to be Christian in character in every relationship. We are commanded to "do good" as we have opportunity to all men. We are to use our moral force for the betterment of all social conditions, and to uphold the highest moral standards in the civilization of which we are a part. We have the scriptural right to serve, even in official capacity, in this country of democracy of government, from the Presidency down to the humblest precinct office.

Our national life was originally built upon certain great fundamental moral principles and principles of government, found in the Old and New Testaments. It is our duty as citizens to strive to hold our Nation and its civilization upon the true bedrock of moral responsibility to God. It is thus that our churches, as organized forces in Christ's kingdom, have been, and still ought to be, the custodians of the public and National conscience. As Christians we recognize that conscience is the moral impulsion of the soul, whether that be the soul of the individual or of the common citizenship at large. From such bed-rock of moral authority we have erected the super-structure of what we have designated as a Christian civilization. Of course this civilization does not rise to the spiritual height of Christianity itself. It is the best we can make of this world order till Christ comes in his glory.

In the realm of citizenship in this world order, we are to stand for the right in all great moral issues and problems. The liquor traffic and human slavery we have the obligation to fight against in both kingdoms. As individual units in the common citizenship of the country, we are to stand against every down-grade immoral force, and for every worth-while force that is for the betterment of all the people.

In Caesar's realm we owe this debt, both to the un-regenerated world, and then to the fellowship of the kingdom of Christ, who is our risen and glorified Lord on high, but who is still rejected by this world.

Before the World War, there came into existence what was known as the Southern Sociological Congress. It was a great movement, and had the earnest co-operation of almost every great constructive factor in our civilization. It dealt with every social and moral problem suggested by the Committee report made to our Convention last May. It was one of the greatest movements of its kind in our Nation's history. Such a movement is the legitimate sphere for all such efforts for the "social uplift" of our common life in America. I had the privilege of attending some of these great annual meetings, and even a place on one of its programs. I submit that here is the sphere for the legitimate place of a Bureau of Social Research, instead of the Southern Baptist Convention, or any other Convention that professes to belong to the sphere of the churches in their heavenly calling, which is above this world.

### II

**I** SUBMIT this fact, and even dogmatically affirm, that one thing is absolutely essential, if we, as a great common kingdom fellowship in Christ, would continue to give forth the full-rounded testimony for Christ, utter the righteous warning against this world of rebellion against God; and that thing is the recognition of the fact that Jesus Christ did not come to earth as a mere Social Reformer, with the objective of so improving Caesar's kingdom that, by a gradual or evolutionary process, he would merge it at last into the "Millennial Reign" and the ultimate Kingdom of God. Yet I have heard such an ideal and such wretched interpretation of the Scriptures even from pulpits that professed to be evangelical and orthodox! What a travesty! What inexcusable blindness in the light of God's Word.

All reformations that the great witnesses of Jehovah, from Noah, Abraham, Moses, Elijah, and all the Prophets down to Malachi and John the Baptist, have preached in the world have been reformations of God's own chosen people, and never the reformation of a Gentile nation. Has it not yet dawned upon some of the would-be leaders among us that only one nation has ever had, or ever will have, the promise of a permanent national destiny of glory in this earth? And that Nation is redeemed Israel through whom all the world shall yet learn Jehovah in the long promised Day of Glory yet to come? Has it occurred to us that, in this age of the Gospel of the Grace of God to a whole lost world, national Gentile supremacy is merely a temporal matter of divine expediency, and a toleration only until this Gospel age shall reach that great Day of the Lord for which the world is waiting? That this coming event is our highest and most inspiring hope of the future, and the ordained center now of our living faith and testimony to all the nations?

Even the Great Commission reaches its climax in the declaration of the consummation of this present age, and with the added conditional promise of the ever abiding presence of our Lord with those who proclaim fully and faithfully the Gospel message of this age to all nations, kindreds, and tongues. If his overwhelming presence is not realized among us now, it is because we have fallen short in the full proclamation of this Gospel message.

## III

**I**N Phil. 3:20 (R. V.), the Lord says that "Our citizenship is in heaven." That word "citizenship" is usually applied to the "state." But it also applies to a colony of foreigners whose local organizations is a miniature of the "politeia" in its homeland. How suggestive and beautiful its meaning in this text! We are a heavenly colony here; and we are commanded (Rom. 12:2) not to be "con-formed" to this world order, but to be "trans-formed" like unto the "polity" of our homeland. We are a citizenship that belongs to another world. As such, we have no organic connection with this world order that is about us.

The above fact is why we contend for complete separation of "church and state." The "church," as the "body of Christ," has no earthly head, its head is in heaven. It cannot become a servant here under the jurisdiction of Caesar. Such alignment would repudiate its heavenly citizenship and its heavenly calling. It is not here to dabble in the political affairs of this world order, or to "socialize" and "amalgamate" or "unionize" with it. It is not here to even "religionize" this world's citizenship, but to proclaim to it a Gospel message, that, when believed, will lift the saved soul into the higher citizenship.

Church fellowship and life is in that "heavenly" standing. That means that such "fellowship" is in that "citizenship" that is above this world order. That also means that the legitimate sphere of the Southern Baptist Convention, and every other Baptist Convention that is loyal to the true fellowship of the churches, is in the sphere of our heavenly citizenship. When a Convention condescends, or comes down to the sphere of this lower world order, it will soon, like Samson the Nazarite of old, fall asleep in the lap of Delilah, be shorn of its power, and become a blinded slave to grind in the prison house of the uncircumcised Philistines. Our spiritual power as individuals, as churches, and as a Convention depends upon the walk of separation unto Jehovah.

The supreme question now ringing in our ears is this: Can and will the Baptists of the Southland, who have professed to believe every syllable of the Word of God as the inspired message from on high, can we and will we continue to walk the pathway of complete separation unto our rejected, risen, and coming Lord? Will we then go forth, as did they immediately following that Pentecostal hour, and give our lives and our all in full obedience to the Great Commission, in expectancy of that coming Day of Glory as the highest peak of hope in the world's future? If so, then Missions and Evangelism will become again our central theme and our primary objective around which everything else shall center. Then may we expect again the power of the Spirit of God upon us.

## IV

**M**AY I ask again: With the destructive forces now howling all about us, will we become mere cosmopolites dwelling in the sphere where two blind children—blind matter and blind force—slipped out of the door and into the backyard somewhere in nowhere, and in their idle and meaningless play, happened by soulless chance to make this great Mud Pie that we have been calling, in our delusion, this great God-created Universe? Shall we remain real Christians in the battle, or shall we become mere devotees and blind dupes of that Christless "religion" of paganized Modernism, and become ready victims for the Communistic slaughter of all faiths in the atheistic battle now upon us? Let us render unto Caesar the things that are Caesar's, and unto God the things that are God's.

Dr. E. C. Stevens has just returned to Clifton Church, Louisville, after spending some days preaching in Bracken Association at the Willow Baptist Church, six miles from Brooksville, Ky. This is a grand old church. The pastor, Rev. Floyd Montgomery, led the music and Mrs. Montgomery played the piano. There were twelve for baptism. Dr. Stevens is now with Pastor Howard E. Spell at the New Salem Church, in Nelson Association, and will go next to spend the

last two weeks in August, beginning August 19, with Pastor E. H. Blakeman, at Williamstown, Ky.

Dr. W. W. Hamilton, President of the Baptist Bible Institute, New Orleans, La., writes us that up to the first of August he has received on their interest account \$2,629.27, which the bank has accepted as part payment and is graciously extending time for securing the balance.

Pastor P. W. Travis, Tracey City, Tenn., assisted Pastor Laurel G. Gatlin in meetings at Hartsville, Tenn., July 15-28. There were eleven additions, ten of them being conversions. There were fifteen reconsecration, and splendid attendance each evening. The Hartsville parsonage and church are being remodeled. It will entertain the Bledsoe Association this year, and Pastor Gatlin will preach the associational sermon.

Pastor H. Evan McKinley, together with his wife and son, all of Shepherdsville, Ky., are assisting Pastor C. L. Hammond in a tent meeting at Knoxville, Tenn., August 12-31. Superintendent Charles K. Hoagland, of the Kentucky Baptist Children's Home will supply the Shepherdsville pulpit on August 18, and Rev. Cleo Skelton on August 25. The McKinnleys will return to Kentucky and begin a tent meeting with Pastor J. N. Binford at Springfield, Ky., on September 1.

On next Sunday the Broadway Baptist Church, Louisville, will have as its supply the Rev. W. S. Bullard, Superintendent of Buildings and Grounds at the Louisville Seminary. Supply for August 18 has not been named. Dr. O. M. Huey, of the Louisville Baptist Orphan's Home, will preach for them on August 25. On September 1, it will be Prof. E. A. McDowell, Jr. These preachers are serving in the absence of Dr. Hansford D. Johnson, now on his vacation.

We regret to learn of the tragic accident Sunday afternoon, July 28, of Mr. and Mrs. O. N. Magruder, of Owensboro, their two daughters, Misses Linabelle and Jane Noel Magruder, and a sister of Mrs. Magruder, Miss Frances Stallings, of Louisville. Mrs. Magruder and Miss Stallings are daughters of Mrs. W. M. Stallings, of Louisville, and sisters of Rev. John T. Stallings, of Winchester, pastor at Nicholasville, and James E. Stallings, of Chicago, and formerly Bookkeeper of the Baptist State Mission Board. The Magruder car was driving from Louisville to Owensboro, when a car approaching from behind, is said to have cut too short in trying to pass it, and nipped the rear wheel, side-swiping the car, and turning it over an embankment. All of the occupants of the Magruder car sustained painful physical injuries, but at this writing each is making improvement.

Dr. Ralph A. Herring, pastor of the First Church of Ashland, Ky., has written us an appreciation of Dr. C. C. Warren, who conducted meetings at Ashland, July 14-28: "Now that Dr. C. C. Warren, of Lexington Avenue Church, Danville, Ky., has closed his brief ministry among us it is entirely fitting that our church express in some formal way our deep appreciation of his services. Few if any of our visiting ministers have ever won their way so quickly into the hearts of this people. Children, young people, adults and older folks learned to love him and are loud in singing his praise. Perhaps this is because Brother Warren gave himself so unreservedly to the work which we had asked him to do. Our juniors will long remember the choruses which he taught them. Gifted as he is in music, our greatest appreciation is for the Gospel messages which he brought from the pulpit. His sermons both in their content and style of delivery appealed to the great mass of the people everywhere. He knows God's Word and how to apply it to the practical problems of every-day life. He is fearless in denouncing sin and yet does so in such a manner as not to give offense. One can sense the tender compassion of Christ as he pleads with the sinner to walk in salvation's way. With all his earnestness, however, Brother Warren leaves the greatest question with the individual himself to decide and resorts to no trickery for the sake of numbers. Our church has been definitely strengthened by his visit among us. During the days of the revival there were many reconsecrations, ten by letter, two by statement and ten by baptism.

**SUMMER WORK BEING CONDUCTED IN ENTERPRISE**

As you always want word from the brethren out in the field, here is a letter from far up the Big Sandy River. The work is moving on nicely at First Baptist Church of Pikeville.

In addition to being in three services each Sunday at my church I go out each Sunday afternoon to mission points and preach, how we need the prayers and sympathy of our brethren in this vast mission field, it is twenty-four miles to closest Missionary Baptist Church and that only a weak mission church.

Brother W. B. Ladd has been called and is now on the field at Elkhorn City, and we trust that the work will grow under his leadership. This is a most difficult mission church.

Brother J. C. Outland who was led of the Lord to come to the mountains, and who gave two and one-half months' time free is now located at Mouth Card, where in years gone by we had a strong church, but has been without a pastor for some ten years and many of the people have died or moved away, and others have joined the "Church of God" in that community, but it is our prayer that Brother Outland will be able to revive this church, and the one at Fed's Creek, and Peter Creek which are nearby, and if possible are in worse condition than the one at Mouth Card. Brother Outland is an untiring worker.

At the close of school at West Van Lear, Misses Marsellus and Jackson, assisted by D. P. DeHart, conducted a D. V. B. S. at Paintsville, which at this time is without a pastor. Misses Virginia Collins and Beulah Threlkeld also came to Shelbyana, Ky., for D. V. B. S. from over on Kentucky River, where they held D. V. B. S. At the close of this school they went to Elkhorn City, for a D. V. B. S., and Miss Threlkeld, who was loved by all, left for her home at Wheatley. Miss Collins came to Pikeville, for some Mission Study classes among our women, teaching three books. She had three different classes each day. She is now at West Van Lear in Mission Study work, Miss Collins feels led of the Lord to spend her life at the present in the mountains of Kentucky in mission work, and we do hope that it can be worked out so that she can. She is well qualified, being a college and a Training School graduate and deeply interested in the work. Our women all fell in love with her and said they never sat under a better teacher. They took on a different attitude of missions after being in her class.

Rev. G. G. Lanter, Missionary for Greenup and Enterprise Associations, has recently held two meetings in Enterprise Association, one at the Court House in Pikeville and the other at Virgie, the latter of which is one of the mission points at which I preach. Bro-

ther Lanter is a strong, forceful Gospel preacher, and presents the plan of salvation in a simple way. He has gone now to Greenup Association.

The Enterprise Association meets with West Van Lear Church on August 29, and Dr. Josef Nordenhaug, of Prestonsburg, who is taking hold of the work in the mountains in a splendid way, is to preach the Introductory Sermon. We invite those of our denomination, and especially those in charge of our work, to visit this great field more and learn first hand of its needs.

E. L. HOWERTON, Pastor,  
Pikeville, Ky.

**REVIVAL IN CENTRAL CHURCH OF CORBIN**

Central Baptist Church of Corbin was blessed with a very profitable and spiritual revival during the first two weeks in June.

Dr. W. M. Bostick, pastor of Parkland Baptist Church, Louisville did the

preaching. It was indeed a privilege as well as a great spiritual uplift to hear the forceful messages of this good servant of our Lord. We still feel that the Holy Spirit led Brother Bostick to us, and we thank God for his ministry among Kentucky Baptists. Our singing was in charge of Bob Bale. Brother Bale is a native of Louisville, but at present is living in the State of Georgia where he attends Mercer University and is pastor in the town of Guyton. He is a very enthusiastic leader and one of the fine features of the meeting was the singing.

There were thirty-six additions to the church, the most of whom were new converts. Then there were some who re-dedicated their lives to Christ. We are deeply grateful for each soul that was reached, and more than ever before both the pastor and church feels the call of Christ to engage in the one great work of winning souls to our Saviour.

H. G. M. HATLER,  
Corbin, Ky.

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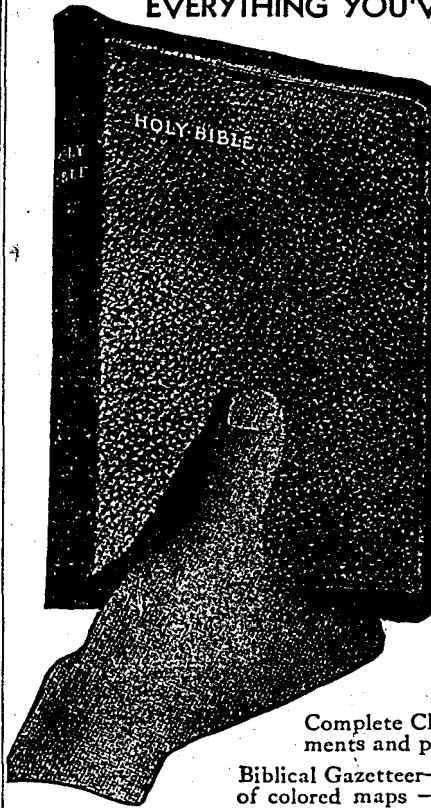
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**Echoes From Southwide Sunday School Week at Ridgecrest**

On Sunday morning, the opening day, Dr. I. J. VanNess gave a wonderful message on "Laying Aside Every Weight." In his quiet but searching way he pictured a five mile walking race he entered when a boy. He spoke of the enthusiasm, the excitement when making the start. He spoke of the cheering crowds. Then he told of the weary feet, yards and miles he had to walk alone. It grew to an appalling monotony of "put your foot down, put your foot down, put your foot down," until he wished he had never heard of a foot race,—and then a renewing of excitement when he reached the goal.

The lesson for us was all along the way. With what interest, what enthusiasm when he reached the goal.

The lesson for us was all along the way. With what interest, what enthusiasm we start a piece of work! Then comes the hard, lagging, uninteresting times, but the reward is to the faithful.

We greatly enjoyed the wholesome, quick, humor and old-fashioned Gospel preaching of Dr. J. Dean Crain, of Greenville, S. C.

Dr. W. Hersey Davis quickened our thinking and heartened our spiritual lives with his telling interpretations from the Gospel of Matthew.

The song services, led by Rev. Edgar Williamson, of Paragould, Ark., were unusual. They were uplifting, cheering and soul-stirring, but were given in a simple, quiet, worshipful way.

All the department conferences were of the highest types of Christian leadership work with a deep spiritual note being sounded throughout.

**Quotes From Southwide Sunday School Week, Ridgecrest**

"Only a sinner recognizes a Saviour."  
—Dr. W. Hersey Davis.

"Five guiding principles in teaching. 1. The adequacy of the Bible. 2. The centrality of the pupil. 3. The necessity of the new birth. 4. The essentiality of the Educational Process. 5. The place and work of the Holy Spirit."—Harold E. Ingraham.

"Immortal souls are entrusted to us."  
—Dr. Homer L. Grice.

"Many teachers think only of the fifty-two Sundays in the year when their influence may carry with their teaching over seventy years."—Dr. Grice.

"Put Christ at the center of all you do."—Mr. J. N. Barnette.

"We deal with three types of children in our Sunday-schools: 1. Those from non-Christian Homes or anti-Christian Homes. 2. Those from nominal Christian Homes. 3. Those from real Christian Homes. What is our duty as Christian workers as to these homes? Are we meeting the responsibility?"

"We need to re-organize our Sunday-schools for going after people. We need to divide classes; we need to have more class rooms; we need to have more teachers. Why? Because someone is lost."—J. N. Barnette.

**Suggestions for Primary Workers**

The Primary workers who are using the Graded Lessons will be interested to know that the extra story and program material in the teacher's books which was originally reserved for the Primary Story Hour during the Baptist Training Union time may now be used by the teachers and superintendents of the departments when and as needed since the Primary Story Hour is provided for in the Baptist Training Union Monthly Magazine.

**On To Clear Creek**

As this goes to press many over Kentucky will be packing their suitcases for Clear Creek. Great things are in store for us there. We do hope that great numbers will be able to make last minute plans and come for at least part of the time during August 5-15. Tuesday, August 13, is to be Cradle Roll Day on the grounds. Come and look for the unusual.

**State Mission Program**

The State Mission Program for the W. M. U. Week of Prayer is just off the press. This week is to be observed September 16-20. Tuesday, September 17, is the special Sunday-school Day with a playlet to be given dealing with the opportunities and responsibilities of the Sunday-school teacher.

Special prayer is always offered for the Sunday-school teachers and other workers over the State. We greatly appreciate this fine spirit of co-operation on the part of our W. M. U. forces.

**SUNDAY SCHOOL ATTENDANCE**

July 28, 1935

Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut Street .....	990
Newport, First .....	830
Owensboro, First .....	780
Lexington, Calvary .....	529
Harlan .....	529
Louisville, Carlisle Avenue .....	501
Paducah, Immanuel .....	497
Owensboro, Third .....	484
Louisville, West Broadway .....	471
Louisville, 23rd and Broadway .....	459
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Frankfort, First .....	435
Harrodsburg .....	427
Akron, Ohio, Calvary .....	402
Danville, Lexington Avenue .....	373
Jellico, Tenn., First .....	354
Paducah, Baptist Tabernacle .....	343
Hazard, First .....	341
Pineville, First .....	341
Louisville, Baptist Temple .....	335
Covington, Latonia .....	333
Fulton, First .....	325
Madisonville, First .....	317
Bellevue .....	301
Elizabethtown, Severn's Valley .....	288
Covington, Madison Avenue .....	277
Louisville, Fourth Avenue .....	259
Beech Grove (Near Perryville) .....	239
Versailles .....	236
Louisville, East .....	220
Shepherdsville .....	220
Lynch .....	214

**PREACHER AND DEACON ORDAINED AT POPLAR GROVE**

An ordaining council was called at Poplar Grove Baptist Church for the purpose of ordaining Brother Cosby Bradshaw as a preacher and Brother Otha Spehard as a Deacon. Pastor B. E. Settles, of Poplar Grove Church, was elected moderator and W. D. Cunningham, Clerk.

Deacons and ministers present were: Brethren J. W. Hubbard, Joe Stotts, O. C. Evans, B. F. Vails, R. A. Slinker, State Board worker, Ambros Smith, Jr., James Ragle, Brother Richards, T. D. Flanagan, J. S. Bottom, Urdle G. Smith, Brother Roy, J. T. Bradshaw, S. C. Crider, C. C. Wilson, M. T. Wilson and C. J. Tarter.

Brother R. A. Slinker interrogated the candidates. Brother J. W. Hubbard gave the charge to the church. Brother Joe Stotts gave the charge to the candidates. Brother B. F. Vails offered the ordaining prayer. Brother O. C. Evans delivered the Bible to Brother Bradshaw. All pastors and deacons present took part in the ceremony of the laying on of hands.

W. D. CUNNINGHAM,  
Clerk of Council,

Webbs Cross Roads, Ky.

# THE FIRESIDE

## JUST LIKE A PARROT

Not long ago there was a great deal of fuss and bother in Berlin. The cause of it all was surprising. What do you think was causing all the commotion? Just a parrot.

It all happened right in the heart of the city, at one of the busy cross-roads, near which the parrot lived. You know how busy cross-roads in the center of a great city are, and what a job it is to regulate the traffic. Well, it seems that in Berlin, or at least at this particular crossing, they don't regulate the traffic by automatic lights—green for "Go," and red for "Stop," nor yet by a policeman signaling with his arms. They do it by a voice.

Someone, I suppose, is watching the traffic from a place of vantage, and to each stream of motors and things he says, "Go," or "Stop," according to how he thinks it should be controlled. The voice comes out loud and clear through a loud speaker of sorts, and the drivers of the vehicles must do as the voice says.

Well, it was near this crossing that the parrot lived. And, when the windows of the room where he was were open, he could hear this voice saying all day long, in German, of course, "Go," "Stop." He heard the voice say this so often that after a time he also learned to say "Go," "Stop." That was all right, of course, and quite what you would expect a parrot to do, and as he was not speaking so as to be heard in the streets it caused nothing but amusement.

But one day the door of the cage was left open. The parrot thought he would do a little exploring. Perhaps he wanted to make closer acquaintance with the voice outside which he had heard so often. At any rate, he flew over in the direction the voice came from and then, perched in a tree, he began to let the voice know there was someone else who could say "Go," "Stop." And not only did the unseen voice soon know this, but many other people became aware of it also. Drivers of motor-cars and others who wished to navigate that busy crossing in a safe and orderly way now heard two voices saying "Go," "Stop," in a most confusing fashion, and all the traffic was soon in a hopeless tangle. So they sent for the fire-brigade. Why the fire-brigade, I do not know, except that the fire-brigade had ladders which could reach up the tree where the parrot was.

So the firemen brought their ladders, but as soon as they reached the branch where the parrot was, the parrot hopped on to a higher branch. This was repeated from branch to branch, and it continued for quite a time, and all the while the parrot kept up his "Go,"

"Stop." But at length he had had enough, and he flew back to his home on his own accord, and in through the still open door of his cage. And peace and order came again to Berlin.

Now, what I want you to notice about this parrot is this: No doubt he was a very clever bird to be able to learn and repeat words; but, nevertheless, he really did not know what the words he used meant, and he certainly did not think of their effect. But I fancy he is not the only one who has used words sometimes in that way. Have you, for instance, ever found yourself saying words which are supposed to be prayers, and then, all of a sudden, you have discovered that you really did not know what the words meant, or at least you were not thinking of what they meant? It is easy to do that. It is easy to repeat that Lord's Prayer and not think what it means. But that is not really praying. It is only using vain repetitions. We should think it very rude to talk to some one and not to know what our words meant, or to think of what they meant. How much worse is it to talk of God in that way!

Then sometimes we may make glib promises, we may say "Yes" or "No" when someone asks us to do something, or not to do something. We may say it without really knowing what we are saying, and then, when we are expected to be as good as our word, we find ourselves in a very awkward position. Or we may say unkind things to people, or careless things about people. Afterwards, when we discover how our words have hurt, or what mischief they have done, we say, "Oh! I really didn't mean anything. I wasn't thinking what I was saying."

So a great deal of trouble and confusion in the world comes because boys and girls talk like that parrot, not knowing what they say or what God will think about it.—Russell Thomas, in *The Australian Baptist*

## SIGNOR VITELLI AND HIS FIVE THOUSAND DOLLAR VIOLIN

It had been announced that Signor Vitelli would play upon his five thousand dollar violin, and the great auditorium at Ocean Grove, seating ten thousand people, was packed to its capacity. When the great musician came upon the stage he was met with thundering applause. He took a violin from the table and, drawing the bow across the strings, he made it give out some of the most marvelous music the audience had ever heard. His bow trembled like the wing of a bird, and in every quiver there was an ecstasy of music

rapturous and sublime. Then something seemed to go wrong. He turned one of the tuning pegs and drew the bow across the strings, but they did not seem to please him. He touched another peg, and then another, and again he tried the instrument, but something was plainly going wrong. The audience noticed a scowl settling down upon his features. He tried again and again and seemed to be losing control of himself. Once more he turned the pegs and tested the strings; then suddenly he grasped the violin by the neck and broke it into a hundred fragments over the chair by his side.

Half the great audience sprang to its feet as if to rebuke the musician for such an unwarranted display of temper and for the destruction of such a costly instrument. But godly old Dr. Stokes arose and motioned the audience back, and said, "Friends, Signor Vitelli was only trying to teach us a lesson. There are so many people who seem to think the music is in the instrument, and there are so many violinists who seem to think that if they only had a violin like Signor Vitelli's they could bring forth music as he does. But Signor Vitelli wanted us to know that after all the music is not so much in the instrument as it is in the master. The violin which Signor Vitelli just destroyed cost one dollar and sixty-eight cents; he will now play upon his five thousand dollar violin." And then the great artist picked up his own instrument, and although the music was wonderful, indeed, it doubtless would have taken a better musician than most of us to have told the difference.

It is exactly so in the Christian life. So many of us think that if we only had a better human equipment, some native ability, more education or culture, we, too, could accomplish something of the great work we have seen others do. But we, too, must learn the lesson that it is not after all so much in the instrument as it is in the Master. The Holy Spirit is waiting to become the Master of your life and mine, to fill that life and to furnish it with divine equipment. Yield your life to Him; let Him have His way with the instrument, and see what He will do.

—William E. Biederwolf in  
The Presbyterian.

## TENNESSEE COLLEGE (FOR WOMEN)

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E. L. ATWOOD, Murfreesboro, Tennessee

### NEWS NOTES ON THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

R. W. Halley, Nashville, Tenn.

On Thursday, July 18, 1935, the Executive Committee of the National Baptist Convention, met in Nashville to transact some very important business for this Convention—the re-financing of the Morris Memorial Sunday School Building and Publishing House.

In the midst of a busy session, the Committee visited the former Roger Williams University site, which has recently been re-acquired by the Convention. While on that hike, the Committee visited the building and grounds of the American Baptist Theological Seminary.

The visit was a most welcome surprise and greatly appreciated. It afforded the visitors the opportunity to see, for themselves, the condition of the property, the beautiful campus and grounds of some twenty-two acres and our splendid garden.

Also, wish to say a word about our good garden, consisting of some two to three acres, which is under the supervision of Dean J. H. Garnett, and worked by the students. This has been planted with beans, peas, corn, okra, squash, potatoes—Irish and sweet, tomatoes, pepper, etc., and in spite of the drought and lack of rain, has and is producing a goodly amount of the above named vegetables. These are being canned by the students, under Dean Garnett's supervision, and stored away for the use of the Dormitory dining room. Also, the three pigs, which were purchased last Fall are now goodly porkers and the prospect for bacon, hams, etc., is very promising.

We are in great need of a good milk cow or two, and if any friend of the Seminary can help us in locating and securing a cow or two, it would be greatly appreciated.

The Seminary will be opened for the Fall Session soon after September 16.

### UPPER CUMBERLAND ASSOCIATION NEWS

The writer has finished the meeting with Pastor C. B. Fultz, at Coxton, Ky., which resulted in some nineteen professions in all.

The meeting at Cumberland, Ky., closed with fine results. Some ten came for baptism and two by letter, and a general good was done. Rev. W. J. Simpson, pastor of the Lynch Baptist Church, did the preaching, and Alfred G. Karnes had charge of the singing. At the close of the meeting it was suggested that the church buy the pastor a new car, and the suggestion worked. The pastor, Rev. Oscar F. Davis, is driving a new car, this is a very worthy gift of the Cumberland people.

Brother Davis is holding a week's meeting for Pastor W. M. Fields at the Ages Baptist Church.

Rev. J. D. Lundy, has had a very fine Daily Vacation Bible School in his church at Creeches. He was assisted by Miss Blankenship, from the Training School in Louisville. They, assisted by their local help, had a fine school. The Upper Cumberland Association meets with Brother Lundy's Church at Creeches, September 19-20.

Sympathy goes out to Rev. E. J. Caldwell, pastor of the Loyall Baptist Church in the death of his father a few days ago. His father served as a Deacon for many years, also for eighteen years he served as Sunday School Superintendent without missing a Sunday.

The writer was with Pastor M. C. Denny, of the Lothair Baptist Church, July 21. We had a very fine day there. Brother Denny is doing a splendid work at Lothair. I will be with him in a meeting beginning August 25, and we hope to have a great meeting. He is to begin a Daily Vacation Bible School one week before the revival starts.

Also the writer was privileged to be with Pastor B. H. Hillard, of the Lockland Baptist Church, Lockland, Ohio. We had a fine time together, I preached at both services on Sunday and on Sunday night had a man and his wife and two daughters converted. They joined the church by baptism.

Rev. W. J. Bolt, pastor of the Harlan Baptist Church had with him last Wednesday Dr. J. B. Lawrence, of the Home Mission Board, who brought to us a very fine and helpful message on Missions.

Rev. Jackson Jones, pastor of the Everts Baptist Church, is assisting Rev. A. Wynn in his church at Draper, Ky.

Rev. Bryan Harkness, pastor Wallins Baptist Church, will start his Daily Vacation School August 5, assisted by Miss Blankenship, of Louisville.

H. B. VEACH, Field Worker,  
Harlan, Ky.

### NINTH SESSION OF MOUNTAIN PREACHERS' SCHOOL

In some respects it was the very best session of this school for Mountain Preachers. Over forty were enrolled and the attendance was unusually regular and the conduct of the men and the spirit of the school was splendid in every way. There were six regular class periods each for five days a week and four periods on Saturday, making thirty-four hours a week spent in class room. In addition to this, we had a class in music every day taught by one of our own men, at present a student in Cumberland College.

The first morning each day was given to three of our state workers, Byron C. S. DeJarnette, Miss Mary Nelle Lyne, and C. P. Hargess. We had as our English teacher this year Miss Minnie Oswald, an experienced English teacher from Mississippi. Dr. E. F. Haight of the Baptist Bible Institute, New Orleans, La., who has been with us for the past

eight summers, could not be with us this year but his place was filled by Dr. Matthews of Union University, Jackson, Tenn.; and his work was eminently satisfactory, and he and his family were very popular with everybody on the campus.

For the past two summers we have been having only three weeks of class work and the fourth week was given to the Pre-Millennial Bible Conference, all of the students in the school remaining for the Conference. We had a great Conference week last year and a greater one this year. We had as our speakers this year Dr. J. B. Lawrence; Dr. R. E. Neighbour; Rev. Lucius Compton; Dr. John F. Fraser, of Baltimore; Rev. J. L. Robinson, of Campbellsville, Ky. Mr. Yost, who travels with Dr. Neighbour, was the song leader for the Conference, and added much to the Conference in many ways.

Since the Conference has taken on such proportions and is now a permanent feature of our work at Clear Creek Springs, and since the Preachers' School is growing so rapidly it was decided to separate the two, giving one full week to the Bible Conference and devoting four full weeks to regular school work. We plan to have the Conference follow the school each year so that our preachers may have the advantage of the Conference as well as four weeks of study in class.

These last nine summers with these mountain preachers have been years of gloriously hard work, but the Lord has set His seal upon this work. The work has gone forward, and while others are planning, this school is solving the mountain problem by training these preachers.

R. P. MAHON,  
London, Ky.

### Fellowship Tidings.

The Wake Forest Baptist Church will observe its centennial on October 29.

Dr. William D. Nowlin, formerly of Kentucky, is to become pastor of the Hopewell Church, in Florida.

Pastor C. B. Coots, of Germantown, Ky., supplied last Sunday for Dr. Samuel S. Hill at the Deer Park Church, Louisville.

Dr. Marion Dorset, distinguished chemist of Washington, died recently. His wife is a sister of Pastor E. B. Jackson, of Harrisonburg, Va.

Dr. Henry E. Tralle, of New York City, and well remembered in Louisville, where he was years ago pastor at the Portland Avenue and Immanuel Churches, and Mrs. Helen Pearson Wal-

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ter were married at Bluefield, W. Va., by Dr. Howard L. Weeks, on July 24. The bride is a daughter of Rev. W. A. Pearson. The newly married couple will reside at 3527 Eighty-first Street, Jackson Heights, New York City.

Dr. Frederick Douglass Patterson succeeds Dr. Richard R. Moton as president of Tuskegee Intsitute for Negroes in Alabama.

Dr. John W. Ham has recently suffered from acute neuritis. He is in attendance at the Georgia Baptist Hospital, in Atlanta. He is reported to be improving.

Dr. Milford Riggs, member of the Highland Church, Louisville, supplied last Sunday for Dr. T. D. Brown, pastor, who is now away from the city on his vacation.

Not a single passenger has been killed on the New York Central Railroad in the last seven years. Splendid record! The railroads have for the last ten years been the safest form of travel.

Dr. J. L. Stone, of the First Church, Maysville, Ky., preached the Doctrinal Sermon for the Bracken Association on August 8. He had for his subject: "Distinctive Baptist Doctrines."

Prof. Franklin T. Walker has accepted a position as Professor of English at Mississippi Collège. He was in the same work for four years at Carson-Newman College, Jefferson City, Tenn., and for eight years at Bluefield College, in Virginia.

On August 11, Dr. O. Olin Green, pastor at Ripley, Tennessee, will supply for Rev. George D. Heaton, Jr., at the First Baptist Church, Paducah. Dr. Green's son, Mr. Richard V. Green, manager of the Kentucky Utilities Company at Paducah, is a member of the First Church. Dr. Green will spend a few days in Paducah visiting his son.

Dr. M. E. Dodd of Shreveport has just closed a most gracious meeting with the First Baptist Church, Arcadia, La., Rev. C. W. Caldwell, pastor. Dr. Dodd preached a series of sermons on the Gospel of John. Each person was supplied a small copy of John. He gave one of his new books, "Girdling the Globe For God," to the one reading the Gospel of John the greatest number of times. This was won by a twelve-year old boy who read it sixty-seven times during the ten days. Professor and Mrs. I. E. Reynolds of Seminary Hill, Texas, had charge of the music.

Pastor H. K. Masteller, has recently had with him Pastor Paul Montgomery, of Winchester, Ky., in meetings at the New Castle Church. The meeting ran for two weeks, and ended July 26. Eleven were received by baptism and nine by letter, and there are several others expected later. The church was revived, and several reconsecrations will mean much to the church. The thought

of prayer was stressed throughout the meetings. Prayer meetings were held daily in advance of the meetings, and while the meetings were in progress prayer was held just prior to each service, and the visiting evangelist spoke on the subject of prayer at each morning service.

Mr. and Mrs. C. W. Bishop, of Murray, Ky., have announced the engagement of their daughter, Miss Maryleona Bishop, to John Wilson Frost, of Louisville, son of Senator W. A. Frost. Miss Bishop graduated from Georgetown College in 1920, and has been a teacher in the Murray State Teachers' College. Mr. J. W. Frost attended Georgetown and graduated from Union University. The Wedding will take place on September 4.

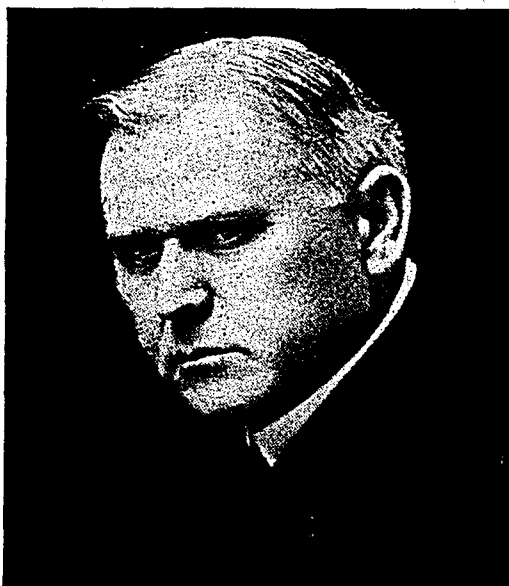
Dr. W. M. Wood, Secretary of the State Mission Department of Kentucky Baptists, recently held a meeting with the Baptist Church at Fountain Run, Ky., resulting in twelve conversions and eleven baptisms. Rev. J. H. Ramsey, of Tompkinsville, Ky., is the beloved pastor. This was truly a great meeting with a splendid people. Brother Ramsey is bringing things to pass in his churches. His church at Tompkinsville is now

busy building a Sunday-school annex. The church at Fountain Run is one of the best churches in Barren River Association, second only to the First Church, Glasgow. This church has recently built concrete steps and a walk way around two sides of the church lot. The location is the best in the town. Secretary W. M. Wood has during July visited the following churches: Bethel Church near Harrodsburg where \$1,800 in cash was raised on the church building; Fredonia Baptist Church, Fredonia, Ky., where Rev. Arthur Holland is the energetic pastor and leading his people in a splendid way; Mt. Hermon Church in Caldwell Association, where Pastor Rushing is bringing things to pass; Fountain Run, in Barren River Association, where he held a splendid revival resulting in twelve conversions and eleven baptisms; and Indian Creek Church. This last church is undergoing repairs and being painted within and without, preparatory to the meeting of the Barren River Association. Rev. J. H. Ramsey is the happy pastor. Dr. Wood has turned into the State Board \$73.71 over his actual expenses during the month of July. The work seems to be moving forward in a worth while way.

# Christian Life Conference

RIDGECREST, - - - - NORTH CAROLINA

August 18 through 25, 1935



DR. GEORGE W. TRUETT  
Dallas, Texas

MRS. W. J. COX  
Memphis, Tenn.

DR. W. HERSEY DAVIS  
Louisville, Ky.

DR. DAVID M. GARDNER  
St. Petersburg, Fla.

HEAR DOCTOR TRUETT  
TWICE DAILY

DR. S. W. MELTON  
Norfolk, Va.

DR. H. W. TRIBBLE  
Louisville, Ky.

DR. JOHN L. HILL  
Nashville, Tenn.

### Woman's Missionary Union

President.....Mrs. Eureka Whiteker  
 Cor. Sec'y.....Mary Nelle Lyne  
 Y. P. Sec'y.....Josephine P. Jones  
 Field Worker.....Betty Miller  
 Treasurer.....Mrs. B. G. Rees

#### HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

### G. A. FOCUS WEEK

August 11-17

State G. A. Leader and Young People's Secretary, Josephine Jones.

All eyes upon you, G. A.'s.

Throughout the South attention is called to the 6,904 G. A.'s and in Kentucky to the 490 G. A.'s. Let every church carry out the attractive plans in August "Royal Service" and World Comrades".

J. P. J.

#### To Members of G. A., My Friends

The members of Kentucky W. M. U. are happy to direct our attention upon you during Focus Week. You, as G. A. girls, are always the center of attraction for us. We take great pride and joy in each of you and your achievements. While we shall center our rays of light upon you in an especial way for one week, we hope you will not forget that the all seeing eye of our Heavenly Father is upon you at all times.

As a result of Focus Week we hope you will not be content for any girl to live on a low plane, but that all girls will become Christians and grow into the full statue of Jesus and thus live the life that counts. Make more decided efforts to overcome besetting sins, lend a helping hand to those in need, be kind and helpful in the home and don't be comfortable when indulging in questionable pleasures. Living your Star Ideals is the secret of this, the life that counts, and it means supreme happiness.

Have faith in your G. A. work, believe that it merits your best efforts, and then throw yourself into it whole heartedly.

With best wishes for each of you and your organizations.

Mrs. Eureka Whiteker,  
 President of Kentucky W. M. U.

#### A Message From Our Southern Union Young People's Secretary

"And when they saw the star, they rejoiced with great joy." The wise men followed the star, rejoicing when they saw it leading them on. The wise girl today looks toward the Christian ideals of Girls' Auxiliary, stated clearly for her understanding, tersely condensed for her quick remembrance, and follows with rejoicing. Girls' Auxiliary has become one of the most popular organizations for the girl of nine to sixteen years, undoubtedly the largest denominational organization for girls of the same age in the

world. There are 6,904 G. A.'s in our Southland with 85,877 reported members. In other lands you will find other girls cherishing the same Star Ideals though quoted in a different language. Girls' Auxiliary brings to the changeable, whimsical girl, so full of promise, the assurance of the interest of her church, its expectation for her development in character that she may make a worthy contribution to the world's life. In quiet meetings of missionary purpose which lift her eyes to the far horizon and deepen her vision of home scenes, her heart is fixed on the Day Star, Christ Jesus, so that readily she may comprehend that she belongs to Him. Then Stewardship and Personal Service and life commitment follow naturally. In G. A. the church through the fostering W. M. S. and devoted counselor is touching the future young womanhood saying "Arise, shine for the light is come." And gladly into that growing radiance step merry-hearted girls to become happier in Him. The Forward Steps of Girls' Auxiliary by their merited recognition of achievement encourage independent reading along missionary lines and worth while hand craft. Many a girl is strengthened to hold herself true to Christ uncompromisingly by the impressive repetition of the G. A. Allegiance at auxiliary meetings, by the cherished words at a coronation service where her individual work was recognized, by the earnest prayers of her counselor and her fellow G. A.'s. She must be loyal always to the Star Ideals, her heart continually uplifted into the business of the King.

Juliette Mather.

#### Joys of G. A. Leadership

Being a G. A. leader has too many joys to enumerate them all. Possibly the joy of finding one's work is the greatest thing that can come to a leader's heart. That means work that satisfies one's desire to serve; that captivates one's interest.

Another joy is the loving of girls, just girls with all their enthusiasms, dreams, mistakes, loyalties, devotions, and idealisms. It is a big job, this attempting to fill the demands of leadership among G. A. girls. Nevertheless it pays big dividends in hearts full of love and therefore demands a loving heart in return.

But the greatest happiness is found in the hearts of the girls themselves. Their joy in accomplishing the Forward Steps, making scrap books, special programs, etc. Their pleasure in being busy making G. A. stand for the things for which it should stand. All these things to say nothing of their loyalty to the church and their eagerness for the advancement of Missions, plus a desire to follow Christ, are indeed enough to make any leader the happiest person in the world.

Edna Hardin,  
 Jellico Int G. A. Counselor.

#### G. A. Queens At Jellico

Mabel Grinstead	Pauline Boles
Evalyne Rogers	Nell Baker
Doris Smith	Mildred Adkins
Dorothy Jean Gibson	Lucile Carter
Anna Margret Alley	Doris Nayles

#### What It Means To Me To Become a Queen Regent

When I began work on the Forward Steps I knew very little about the Baptist work. I had never taken any interest in mission work. As each step was passed, missionaries and their work became real to me. The Bible became clearer and meant more to me than ever before.

As the mission books were read and the work studied, it seemed to draw me nearer to Christ and to His work. A longing to take part in the work would come as one learned of the people without Christ.

How much more the Bible meant to me as the verses were memorized and studied so as to put the meaning in my own words.

As each point of the G. A. star was studied it seemed to bring out just what our G. A. stood for and how we could really live for Christ if we took the meaning of each point and put it into our every day living.

This work has given me an interest in all our G. A. and church work and I know it has meant a lot to me. It will not only help me now, but I shall remember its teachings in years to come.

My sincere wish is that each girl in the G. A., everywhere, would start to work at once on the Forward Steps and not be willing to give up until she has reached the rank of "Queen Regent."

Martha Clifton,  
 Midway, Ky.

#### What The G. A. Means To Me

To me the G. A. means a lovely Christian fellowship with other girls. As we are all striving toward the same ideals, to abide in Him through prayer, to advance in wisdom by Bible Study, to adorn ourselves with good works, to acknowledge our Stewardship and to accept the Great Commission, we truly seek to "arise and shine."

Through the G. A. I have had a chance to learn more of Him and His work. Our programs from the World Comrades are interesting and instructive. Our special prayer meetings have helped me to abide in Him and to trust His word implicitly.

The G. A. has given me an opportunity for larger service through Personal Service work and has taught me to acknowledge my Stewardship.

In studying the graded work, I have advanced in wisdom. Becoming a Queen has inspired me not only to advance farther to the rank of Queen Regent, but also to live a more queenly life for the "King of Kings".

Mary Elizabeth Whitcomb,  
 Cumberland, Ky.

### LONG RIDGE CHURCH IN OWEN COUNTY

This picture is a part of the Long Ridge Baptist Sunday-school taken on a recent Sunday just after service. The attendance for this day was 220, but I was told that some are not in this picture. The record attendance for the past year has gone much higher than this figure.

Long Ridge Church is truly a grand old church in many ways. Situated in a beautiful section of the country a short distance from Owenton, the county seat of old "Sweet Owen." It is a community of peaceable, God-fearing people, who strive for the best in everything. Their present house of worship is a splendid concrete structure with a beautiful stucco finish. Modern in every respect, and one of the most attractive and beautiful buildings in this part of the country. It was built under the pastorate of Brother I. E. Enlow, about ten years ago.

The first Sunday in October will round out eight years that I have been here as pastor, and truly if a pastor ever had good cause to love his people, I feel that I am that one. I have never seen a place where the congregation as a whole enjoyed their church as they do here. Much of the time I feel more like I am in a revival than in the regular preaching services. It is a positive joy to preach to such a people.

Step by step the work has moved on, gaining and holding ground every year. At present we have four B. T. U. groups,

all of them well attended and enthusiastic. The W. M. U. is moving solidly along accomplishing great good for the Master and His cause. The Superintendent of the Sunday School informed me that this year's report will pass all former records of attendance.

In these days of modernism and other forms of infidelity, with its awful fruits of lawlessness, lust, and down-gradeism, what an inspiration it is to see a congregation of people like this lifting up the Gospel of the Cross to a lost and ruined world. Like Paul, we "thank God and take courage."

Long Ridge Baptist Church and pastor extend greeting to all former pastor and friends who may read this; to all of our members who are absent from us; to all the faithful missionaries at home and abroad; to all of God's people everywhere who are standing for our Lord and His Gospel; and to our friend and helper, the dear old Western Recorder.

L. E. ALDRIDGE,

Long Ridge, Ky.

### A. S. SCHMAL AND J. QUINN ORDAINED IN COVINGTON

The Baptist Tabernacle of Newport, Ky., convened with the Calvary Baptist Church, of Covington, June 16, 1935, for the purpose of ordaining Brother A. S. Schmal, pastor of the Dayton Baptist Church, and Brother J. Quinn in Cincinnati unto the ministry of the Gospel.

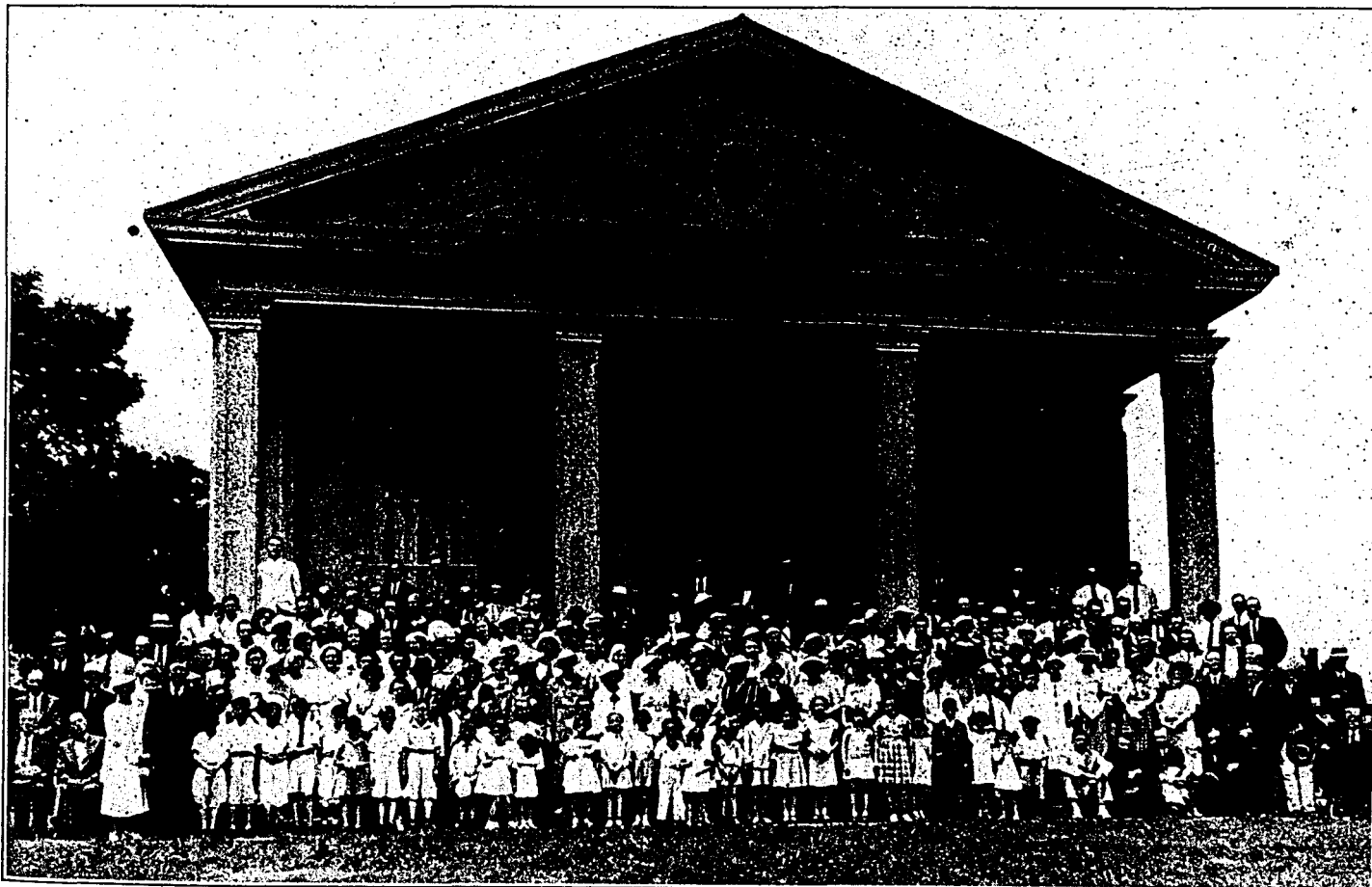
The following brethren, composed of ordained pastors and Deacons: D. B. Eastep, Raymond Smith, J. F. Estep, W. E. Salyers, E. E. Sexton, H. Spence, L. Browning, W. Smith, E. Daniel, L. R. McNeely, James Dalton, Joe Portier, W. B. Rogers. We found these candidates to be sound in the faith. After being questioned on the doctrines and truths pertaining to God, the Bible, Salvation, Man, Sin, the Church, the ordinances of baptism and the Lord's Supper, the above council recommended to the church, the ordination of these brethren.

Brother Raymond Smith officiated as Moderator, W. E. Salyers, pastor of the Tabernacle as quiz conductor, E. E. Sexton as clerk. We were favored by having the Associate Pastor of the Moody Memorial Church, Rev. Charles A. Porter who delivered the charge to the candidates. Brother D. B. Eastep offered the ordination prayer, and J. Frank Estep presented the Bibles to candidates.

The following churches were represented: The Newport Baptist Tabernacle, Calvary Baptist Church, Covington, Ky., Dayton Baptist Church, Dayton, Ky., Unit No. 1 of the Tabernacle, Cincinnati, Ohio, Belleview Baptist Church, Grant, Ky., New Liberty Baptist Church, Owen County, Poplar Grove Baptist Church, Owen County.

E. E. SEXTON, Clerk.

Brother H. W. Waley has resigned as pastor of the Eastland Church, Nashville, Tenn.



Long Ridge Baptist Sunday School

## A Review of Student Work at Georgetown During the Past Year

Charles W. Horner, Georgetown College

"Making Christ My Master" was the aim of eighteen young Christians on the Georgetown College campus this past school year. Whether this group of consecrated boys and girls fulfilled that aim can only be determined by what was done for Christ during the year. No member of the Georgetown College Baptist Student Union Council of 1934-35 would dare assert or claim that he or she had done as much for their master as they could have, but certainly by having such an aim as the above, much more was accomplished than would have been accomplished had the aim been lower. Yes, there were many things that should have been done for Christ at Georgetown last year, but at the same time there were some things that were done for Christ. Let me relate a few of them to you.

The council, with the exception of a few who were unable to attend gathered at Tahoma Lodge on the Kentucky River the Friday and Saturday before school started (September 14-15) prayerfully to make plans for the year. The effect of this meeting was felt throughout the year's work. It was a spiritual meeting. Devotionals were led by Hugh R. (Pete) Peterson, a graduate of Georgetown; and talks were made by John Gordon Mein, president of the Council; Dr. W. W. Stout, pastor of the Georgetown Baptist Church; Frank M. Powell, Jr., student worker; Dr. H. N. Sherwood, president of Georgetown College, and W. O. Vaught, Jr., president of the Kentucky B. S. U. Truly these two days were pleasantly and profitably spent. Everyone who attended entered school with a greater determination to do for Christ.

Thursday night, October 11, the Council entertained the student body and faculty of the college with a party in the Arts and Crafts Building. The feature of the party was a mock wedding of Miss Freshman to Mr. Upper-classman. Many games were played and suitable refreshments were served, going to make up a very delightful evening for all those who attended. The wonderful thing about this party and all the other parties and entertainments that were given by the B. S. U. during the year, was that it showed that the clean, wholesome fun and fellowship of Christian young people has no competition offered it from the world's idea of fun.

Ten of our students started on their trip to the Memphis Southwide B. S. U. Conference, October 24, the day before the conference began, and after a tiresome trip of twenty hours arrived at their destination. Many helpful ideas were acquired from this experience of listening to some of our great Southern Baptist leaders and our denominational leaders of the world, of coming in con-

tact with many more of them, and of mingling and meeting a good part of the twenty-five hundred Baptist students who were there. Not only was the Southern vision of our work enlarged to us at Memphis, but a new international aspect of Baptist Student work was presented which was almost as startling as it was challenging. Christ is the hope of the South, but He is more than that; He is the world's Only Hope.

Thanksgiving morning, at 6:45 o'clock, a little group of students gathered in Euepian Hall, the college chapel room, and offered up their thanks to God for His wonderful goodness as the rising sun slowly shed its rays in through the window panes. We were spiritually blessed in a peculiar way. The devotional was conducted by Daniel Martin, and music was furnished by Mary Louise Coakley, J. R. White, Howard Sumner, Charles Horner, Margaret Payne and Snow Sandusky. Prayers were offered by Roy Evans, June Daves, and others.

The Y. W. A., of which Ruth Williams was the efficient president, entertained 134 young girls from various parts of the state the week-end of March 1-2-3 with a Girl's Auxiliary House Party. Speakers heard on the program included: Mr. A. H. Cushing, Louisville; Miss Juliette Mather, Southwide Young People's Worker, Nashville, Tenn.; Miss Josephine P. Jones, State Young People's Leader, Louisville; Mrs. Eureka Whiteker, State president of the W. M. U.; Mrs. W. B. Jones, sponsor of the College Y. W. A. and hostess to the group; Dorothy Thume, student worker, and John Gordon Mein, Robert Mein and Lewis Bratcher, Margaret Fund Students at the College. This meeting was not only helpful to the girls of the College, but it was beneficial to the boys as well in that it gave just another proof to them of the magnitude and possibilities of our State Baptist work.

Since the writer is attempting to give only a few of the highlights, and those in brief, of the year's B. S. U. work at Georgetown College it follows that the last happening to be mentioned is the annual Spring Retreat of the state organization. This meeting was held on the Georgetown campus beginning Friday night, April 5, and lasting through the morning preaching service at the Georgetown Church, Sunday, April 7. The theme of the retreat was "Christ Is Sufficient" and the devotionals, which were led by Leo Green, of the Seminary, carried out this idea in a very poignant way. Other speakers and personalities of the retreat included: Dr. Clyde L. Breland, pastor of the Richmond Baptist Church; Dr. H. N. Sherwood, president of the College; Sylves-

ter Ford, president of the University of Kentucky B. S. U.; Mrs. Clyde L. Breland, student worker at Eastern State Teachers College, Richmond; W. O. Vaught, Jr., former president of the Kentucky B. S. U., and John Gordon Mein, president of the B. S. U. of Kentucky. About sixty visiting college students were present. This meeting proved very helpful to all those who were in attendance. A feeling of renewed allegiance to Christ was manifested by the attending students during the retreat and was further manifested by them when they returned to their various campuses all over the State. The majority of those who attended the meeting were those who held responsible positions on their respective college B. S. U. Councils.

If time and space permitted many more instances of "Making Christ My Master" on the Georgetown campus could be related. The presentation of two playlets by the general organization; "Anne of Ava," telling of the experiences of Adoniram Judson and his wife while they were missionaries in Burma, presented before the prayer meeting of the local church, and "The Three Links," a playlet explaining the real function of the B. S. U., given before the student body at one of the chapel periods; the Christmas program given at the local church Sunday night, December 19, which was entirely in charge of students; the Valentine Party in the Arts and Crafts building which proved to be one of the best parties given on the campus during the school year, and the revival, which was held by the local church and the students of the College in conjunction, with Dr. Cecil V. Cook, of Farmville, Va., bringing the messages, all would take no little amount of words in which to be adequately described.

Brother W. D. Moore, of Lawrenceburg, Ky., was injured in an automobile accident last Saturday afternoon while riding with an undertaker returning from a funeral. He was rushed to a Frankfort Hospital and died Monday morning. Brother Moore was seventy-nine years old, and has been preaching for more than fifty years, mostly at churches in Baptist Association, near Lawrenceburg. He was greatly beloved by every one. He leaves two sons and four daughters. Funeral was held Wednesday afternoon at 2:30. This item written at the hour of going to press. We hope to have more information by next week.

## FORK UNION MILITARY ACADEMY

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.

## 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.

### A. E. DOOLIN

Our deacon and beloved Brother A. E. Doolin on June 30 was taken from our midst to his heavenly reward. Brother Doolin was a faithful member of New Harmony Baptist Church. Shaping his life after Christ, and as a steward was found faithful.

May God's choicest blessing rest and abide upon his family.

C. J. HUGHES, Pastor  
F. B. KITTINGER,  
FOREST FRENCH.

### WILLIAM WILLIAN

The Canmer Baptist Church regrets the loss of its member Brother William Willian, who was released from his worldly suffering, June, 1935. We wish to express our deepest sympathy to his bereaved ones who in his passing lost a devoted husband and father.

He united with the Canmer Baptist Church at an early age and remained a member until death.

Brother Willian was loved by all who knew him and leaves a host of friends to mourn his going.

May God's richest blessings rest upon his wife, his children, his friends and his church.

MRS. MELVIN HODGE,  
NANCY WILSON.

### MRS. CLARA BAILEY SAMPLES

Blessed are the dead which die in the Lord from hence forth: Yea saith the Spirit that they may rest from their labors and their works do follow them.

These words from God's blessed word describe fitly the life of our departed sister, Mrs. Clara Bailey Samples, who, at the age of thirty-eight, fell asleep on Friday evening, June 21, 1935, to awake in the presence of her Heavenly Father.

Our hearts are saddened and with our imperfect vision it is hard to see and understand why this one in the flower of her womanhood and in the height of her usefulness should be called, but we know that all things work together for good to them that love the Lord and we can but ask for submissive hearts and strength to bear what He sees best to send.

She was a faithful friend, a loving wife, mother, and daughter to those she leaves behind. Her kindly ways reminded one of some sweet modest and fragrant flower that shed its sweetness on all around without pretence or even consciousness of its influence. She lived a life of devotion to her home, her church and community.

The W. M. U. of Bagdad church will cherish the memory of her untrifling service and loyalty in our missionary work and although our hearts are filled with the personal loss we rejoice that many years of her short life were spent in the service of her Master. So we bow in humble submission to the will of our all-wise Heavenly Father, knowing that He doeth all things well

We extend to her bereaved husband, her father, her daughter and her many friends and relatives our deepest sympathy in this their greatest sorrow and commend them to the Heavenly Father whose love passeth all understanding.

"There is a land beyond our mortal vision,

A better country, one exceeding fair;  
It hath no night, and neither death nor sorrow,

Nor any sin may gain an entrance there.

O far-off land beyond the quiet stars,  
Thy perfect calm no earthly discord mars;

When shall our dreams fulfillment find in thee?

Our eyes, the King in all His beauty, see?"

Harrison Circle of Bagdad W. M. U.  
MRS. J. B. NEWTON,  
MRS. J. H. GREEN, Com.  
Bagdad, Ky.

### MRS. HENRY P. GRAY

Whereas, our Heavenly Father in His infinite wisdom, on April 20, called to His celestial home our beloved sister, Mrs. Henry P. Gray.

Whereas she was a member of our church and our W. M. U., faithful in service and constant in Christianity and

Whereas, we the members of the Cecilia Woman's Missionary society, feel keenly the loss of our beloved sister, and shall miss her counsel and words of cheer.

Therefore be it resolved,

First, that we thank God for the life and Christian example of this noble woman and that we will ever hold her memory in reverence and love.

Second, That we extend our deepest sympathy to the bereaved family in their loss and commend them to Him, who can sustain and comfort.

MRS. C. T. HAYDEN,  
MRS. JOHN WOOLDRIDGE,  
MRS. C. W. PATTERSON.  
Cecilia, Ky.

### TAYLOR G. SPURLOCK

As it is God's good pleasure to call unto Him our friend and brother, Taylor G. Spurlock, we submit the following resolutions:

Resolved, That the First Baptist Church, of Irvine, Kentucky, has lost a faithful and devoted member, a sage adviser and competent leader in all phases of its work; the Board of Deacons has lost an efficient chairman; the Young Mens' Bible Class a consecrated and lovable teacher, the Baptist Training Union a fellow-worker and leader.

That the entire community has lost one of its best citizens; the business world one trustworthy in every capacity; the Kingdom of God has surrendered one of its most charming and helpful workers.

That we deeply grieve his going and will greatly miss him from all our councils. We commend ourselves and all his friends to Him who is the source of all comfort.

W. J. NORTON,  
H. W. HOOD,  
J. W. WALKER, Committee.

### SULPHUR FORK NEWS

W. E. Walker, Sulphur, Ky.

The Sulphur Fork Associational Baptist Training Union met with Sligo Baptist Church Sunday, June 30, 1935. The meeting was called to order by the Asso-

checks  
**666** MALARIA  
in 3 days  
**COLDS**  
first day  
Tonic and Laxative  
LIQUID - TABLETS  
SALVE - NOSE DROPS

ciational Director, W. Estil Walker. A former pastor in the Association, Rev. Walton Cook, led the devotional. The principal speaker of the afternoon was our State Secretary, Byron C. S. DeJarnette, who stressed the work of B. T. U. officers. Plans for entering the Southwide Sword Drill were discussed and an elimination contest will be held sometime in the near future. All officers present read reports and the Associational director was appointed to present a list of officers for next year to the association for ratification.

The Executive Board met with Covington Church, July 15, with T. E. Ennis, Moderator of the Association, in charge. He also led the devotional. Various committee reports were read and the Associational B. T. U. director made a report stressing the Southwide sword drill for Intermediates. The order of business of the Association was revised by substitution of other committee members for those who have left the association. Lunch was served by the ladies of Covington Church, and the afternoon session was given over to discussion of the temperance question. Rev. James A. Adams, new pastor of Corn Creek Church, was recognized as a board member.

Revival meetings have been held at Pleasant View and Eighteen Mile Churches, and Sligo Church and one is to begin at Sulphur in the near future. Others will probably be held before the summer is gone. The annual meeting of the Association will be held with Providence Church, near Campbellsburg, September 4 and 5. Miss Ola Baker, missionary to Africa, is visiting with the association this year.

Miss Blanche Sydnor White has written a three-page article of Kentuckians in Lands Afar in the August issue of Home and Foreign Fields.

Pastor George D. Heaton, Jr., delivered the commencement sermon for the Summer School of the Murray State Teachers' College. He is spending his vacation in Louisville with his mother, and at Ridgecrest Assembly, also he will preach one Sunday for Pastor A. M. Vollmer in Dyersburg, Tenn.

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR

**BOILS**

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

**Baptist Training Union  
Department**

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

**Not Too Late Until It Is Over**

When you read this page it is as if I were speaking to you from Clear Creek. Our State Assembly will be in session, with only three of the ten days gone. This leaves all the time you need in which to come and enjoy the most of the fine program and fellowship in the midst of wonderful surroundings all of which are unequalled anywhere else in Kentucky. You will arrive in time to hear Dr. John C. Slemm, Dr. S. D. Gordon, Mr. and Mrs. W. Earl Robinson, Dr. R. T. Skinner, Rev. D. H. Daniel, Jr., Mr. W. A. Frost, Dr. T. D. Brown, and to be in the classes, and the recreational features. In fact, you will not miss a single person who is on the program.

**Senior Administration at Clear Creek**

Due to the fact that the new "B. A. U. Manual" is not off the press, "Senior B. Y. P. U. Administration" is being taught for all Seniors and Adults who have not had a Senior or Adult Course in Methods.

**Sunday, August 11 at Clear Creek!**

If you cannot be at Clear Creek but one day and can do so, you should be there on Sunday, August 11 at 2:30 P. M. for the mass meeting on the lawn. The Theme for that Rally is one of the most vital before us. It is "Make Kentucky Dry For Kentucky Youth." There are many things that you can do now.

D. H. Daniel, Jr., and W. A. Frost will be the speakers at this meeting.

**The Robinsons**

It is worth the trip to Clear Creek and home to hear the Robinsons sing and play and to hear the choir that they train.

**The Book Store**

While you are at Clear Creek you should visit the Book Store, your own Baptist Book Store, whose Manager, very efficient and gracious, is Miss Christina Stokmann. Study the books she has on display and purchase some, both for yourself and as gifts for others. You will not regret it.

Have you read "I Dare You?" If you have not, I dare you to read this and many other good books both of this kind and of all other types.

**From Ridgcrest**

This page is being written from our Southwide Training Union Leadership Assembly at Ridgcrest, North Carolina. If you were here last year or if you have ever been to Ridgcrest at all you know of what a great place this is. If you

have never been here before you do not know what you are missing.

Last year when the week was over the total attendance had been 556, with fifty-one from Kentucky. Already we have had up until today (Tuesday) fifty-three from Kentucky. There were more than 500 here Sunday night in the Training Union meetings and at the Evening Preaching Hour.

Those of us who are here are receiving a great blessing. Many have expressed their regret that many others from back home are not here to enjoy these great opportunities with us.

**Severns Valley**

On Wednesday Night, July 24, it was my privilege to be with Pastor Arthur Stovall and Director C. C. Borders at Severns Valley Church, Elizabethtown. This was "Baptist Training Union Night" and we considered together the subject "The Place of the Baptist Training Union in Our Church." It was a fine congregation and it was evident that the Training Union holds a high place in that church.

Special recognition was given to "Mother Bond," who had just celebrated her eighty-second birthday and who is a member of the B. A. U. Then a little girl two or three years old who is a member of the Story Hour sang for us. It was an inspiring meeting.

**Special Assembly Number**

You will notice that the first half of this week is devoted to Assemblies. In some future issues it is my purpose to devote a large part of this page each week to a different vital subject. Watch for the special notice each week.

**Rockcastle Association, Mt. Vernon**

Pastor E. S. Gaylor and his church at Mt. Vernon entertained the Baptists of Rockcastle Association in a two day meeting July 25-26. About twelve churches were represented, some, Brodhead especially, with large delegations. Great interest was shown in the meeting. All phases of the work were represented in the splendid program. The general theme was "The Gospel Commission"—It was my privilege to lead a conference and speak twice in preparation, mainly, of organizing the Rockcastle Associational Training Union. It was a joy to be with the pastors and people of that Association and especially to be the guest of Pastor Gaylor. The interest in the organization of the Union was inspiring.

**Standard Unions for Second Quarter, 1935**

**Training Unions**

Dawson Springs, Sand Springs.

**B. A. U's**

Akron, Ohio, Calvary; Fulton, First; Gilead; Sand Spring.

**Seniors**

Buffalo Lick; Dawson Springs; Louisville, Twenty-third and Broadway, "Christian Trainers"; Sand Spring.

**Intermediates**

Guston; Hardinsburg, First; Louisville, Weaver Memorial; Muldraugh; Sand Spring.

**Juniors**

Akron, Ohio, Calvary; Bellevue, First; Dawson Springs; English; Evansville, Indiana, First "Joyful" Frankfort, First "Lively"; Fulton, First; Guston; Hardinsburg, First; Jellico, First; Liberty. Louisville: Ninth and O, Shawnee, Third Avenue "Grace", Twenty-third and Broadway "Pastors Pals", Twenty-third and Broadway "Willing Workers", Virginia Avenue; Murray, First; Owensboro, First "Bailey"; Pleasureville; Sand Spring.

**RECORD OF ATTENDANCE**

**Baptist Training Unions reporting enrollment of 100 or over**

July 28, 1935

	Att.	Vis.	En.
Louisville, Franklin St.	102	21	146
Lexington, Porter Memo.	86	16	158
Louisville, Temple	86	9	155
Paducah, Immanuel	85	10	180
Louisville, 23rd & Bdwy.	83	20	109
Akron, Ohio, Calvary	82	21	104
Jellico, Tenn., First	81	8	104
Fulton, First	80		104
Harrodsburg	75	12	136
Pineville, First	75		149
Owensboro, First	74	19	113
Louisville, Crescent Hill.	71	18	109
Severns Valley	71	8	102
Madisonville, First	65	9	118

**STRIDES BEING MADE AT VIRGINIA AVENUE**

We have just closed out nine years of our church's existence and history: Its growth materially and in numbers was rapid. Its spiritual life was strong. It had its beginning during the days of world prosperity. When enthusiasm and pride gave strength to a loyalty of purpose to make a great church. It rose rapidly with the tide of prosperity to the peak of 1929 like many other of our churches. From this high point it has been gradually receding to normal conditions. Its spectacular growth and operations attracted many to its sanctuary where they heard the Word of God.

Its leadership was sincere in their purposes and efforts to build up the Kingdom of our Lord. We made errors and had our difficulties and troubles. Through it all God has been with us and blessed us and preserved us unto Himself—a great church which shall be as a shining light set upon a hill to warn the lost and beckon to the wandering traveler and the saints of the Lord to come for worship at its sanctuary.

Rev. L. W. Benedict, our former leader, was called from us into another field

of work. He carries with him the blessings of our Lord from this people. We have as our leader now a man sent of God, Rev. W. R. Lambert, who came from a great church at Mt. Dora, Fla. We find in him a strong spiritually-minded man, calm in his demeanor, zealous for the doctrines of our Lord, sympathetic in his nature and powerful in the presentation of God's Word. Our people love him as a man and as a pastor. They hear his messages with joy and gladness. The spirituality of our church has a deeper significance.

The gifts of our people for the support of missions and current expenses has exceeded our expectations. Evangelism has been steady and persistent. Our Daily Vacation Bible School was one of the best we have ever had. Our Sunday-school and other organized functions of the church are going forward in their activities.

Thus our church stands as a mighty stronghold for righteousness to the honor and glory of our Lord Jesus Christ.

G. B. BROWNFIELD,  
Chairman of Deacons,  
Louisville, Ky.

#### DR. M. P. HUNT HONORED

A. K. Wright, Louisville, Ky.

The seventy-fifth birthday of Dr. M. P. Hunt, pastor of the Eighteenth Street Baptist Church, Louisville, was observed on Monday, July 1, by the Louisville Baptist Pastors' Conference in the form of a Luncheon at the Y. M. C. A. building. All reservations were filled before the appointed hour which indicated the desire of his co-laborers in the ministry to pay tribute to this outstanding servant of God.

All present would have been glad to have spoken to the occasion, but time did not permit. However the following brethren spoke the sentiment of all in their brief responses to the occasion:

Dr. F. M. Powell, member of the Faculty of our Seminary, who formed the acquaintance of Dr. Hunt during his early life in Missouri; Dr. E. F. Estes, pastor of the West Broadway Baptist Church, a close friend since boyhood days and successor to Dr. Hunt, in his present pastorate; Dr. John R. Sampey, the teacher of Dr. Hunt in his Seminary days and a close ally in many hard-fought battles as contenders for the cause of righteousness; Dr. J. R. Cunningham, President of the Louisville Presbyterian Seminary, whose family was closely associated with that of Dr. Hunt since early life in Missouri. Each of these in his tribute recognized the sincerity, deep convictions, unflinching fidelity to the faith, and unceasing energy that characterize this man of God, and because of these things he is widely known and his work recognized throughout the Southern Baptist Convention.

Dr. Hunt responded to the addresses with words in appreciation and gave some reminiscences of his life, after which Dr. B. F. Hagan, a friend of many years' standing, closed the program with prayer.

There is no pastor in Louisville better known or more useful than Dr. Hunt. He has proven to be both a friend to man and to God. None of us will ever know how many he has helped in distress and the large number of young people he has encouraged and given a new vision in life.

Dr. Hunt has found time in his busy pastorate, to write extensively for the press and is the author of many publications. These in addition to his public utterances reflect his loyalty to the teaching of the Bible.

Quite a large part of his career has been spent in the field of Reform, including Prohibition, Anti-Race Track Gambling, and other such movements.

His life is closely identified with our Kentucky Baptist Hospital as he was the fore-runner and promoter of that Institution.

Dr. Hunt has gained for himself a reputation as a money-raiser. He has wiped out the debt of many a struggling church and given it a new start.

We have only begun to relate the good qualities of this many-sided man who has played so well the role as Preacher-Evangelist, Pastor, Author, Lecturer, Reformer.

He is not, as some have proven to be, a "prophet without honor in his own community," for his congregation at Eighteenth Street, has honored him in a great way on this diamond jubilee occasion.

This is not an obituary, for Dr. Hunt is still going strong, and far more active than many pastors of half his age, but why wait until one is dead before recognizing his sacrificial service for his Lord.

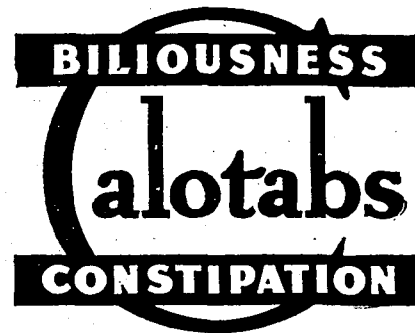
I count it a real privilege to write these few words in behalf of one who for the past thirty years has meant so much to my own life.

#### BIBLE INSTITUTE HELD AT FREDONIA

The Bible Institute recently held with Fredonia Baptist Church, under the leadership of our pastor, Rev. Arthur Holland, proved a spiritual blessing to many.

Our first service began Thursday evening, July 18, with Dr. E. C. Stevens, of Louisville, bringing us a wonderful message on "Stewardship of Life," proving that God is owner and man is steward. He then showed where so many fall down and prove to be unfaithful, and then what we should do to be worthy stewards.

On Friday, Rev. W. W. Payne, of Franklin, Ky., brought two splendid messages; first, "Sons of God," giving



plainly the Bible steps in regeneration; second, "Obedient Sons of God," telling how we should live to gain the approval of God.

Rev. J. C. Cothron, of Princeton, Ky., gave a wonderful sermon on the "Second Coming of Christ." He stressed the truth of His coming and urged we heed Christ's command to be ready and to watch for no man knoweth the time of His return.

We had three soul stirring sermons by Dr. F. M. Masters of Russellville, Ky. The subjects were: "Babes in Christ," "Church Which Christ Built" and "The Security of the Believer." Many heart-searching questions were brought out at every session; such as, Am I a faithful steward? Am I pleasing God? Am I an obedient child? Am I ready for Christ's return? Am I growing in grace and knowledge of our Lord as God desires? Does any church reach the Standard that Christ gave? and many others.

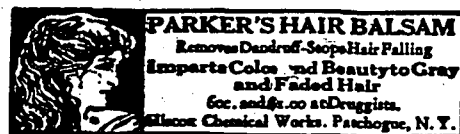
I wish more people could have heard these challenging messages. We had a goodly number of visitors which were appreciated. Besides the speakers, a number of other ministers came who took part in Bible reading, praying, singing and in general worship and fellowship.

The atmosphere was spiritual and helpful. It was good to be present and we hope and trust that in many ways God's people and His work will be benefited and Jesus uplifted and glorified.

JOHN W. KOON.

Brother Elmer Mason, student in the Southern Baptist Theological Seminary, Louisville, was ordained on July 17 at the First Church of Springfield, Tenn., which church has furnished thirteen preachers.

Our sympathy goes out to Dr. R. Lindsey Ireland, member of the Highland Church, Louisville, and other members of his family, in the recent death on July 31, of his sister, Mrs. Mary Elizabeth Rush, wife of Dr. W. M. Rush, of Fern Creek.



**KENTUCKY DISTRICT ASSOCIATION  
MEETINGS, 1935**

Date	Association	Church
August—		
14-15	Logan County, Antioch.	
14-15	Ohio County, Central Grove.	
14-15	Crittenden, Crooked Creek.	
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	Goshen, Shrewsbury.	
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, Grace.	
3-4	Elkhorn, Clear Creek.	
4-5	Allen County, Gainsville.	
4-5	East Union, Pruden's.	
4-5	Edmonson, Holly Springs.	
4-5	Greenup, Louisa.	
4-5	Russel County, Poplar Grove.	
4-5	Sulphur Fork, Providence.	
6-7	Booneville, Horse Creek, Hima, Clay County.	
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, Gracey	
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.	
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:

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



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

**Creative Learning**, by J. M. Price and J. L. Corzine, published by the Sunday School Board, S. B. C., 125 pages, price cloth 60c, paper 40c.

Prof. J. Elmer Weldon, of the Department of Education and Psychology, of Georgetown College, writes of this book: "Creative Learning, by J. M. Price and J. L. Corzine, is a most inspiring book, both from teacher and learner viewpoints. The book is clear, accurate and scholarly throughout—well organized, easy in style, dynamic in thought, precise in its definitions, illustrations and application of learning situations to character building and guidance. The book should make a wide and enthusiastic appeal to departments of education and institutions stressing Christian education and leadership."

**Baptist Student Union Methods**, by Frank H. Leavell, published by the Sunday School Board, S. B. C., 159 pages, price 60 cents.

This is a revision of Mr. Leavell's book of methods for student work published years ago in 1927. The author has now had more than ten years actual experience in leading the forces of the South in student work, and this text book revises many items in his former edition. In addition to the eight chapters on methodology there is a ninth chapter by Mrs. Louise Foreman Blount, formerly a student secretary, and Mr. Leavell giving an historical recital of the events which have transpired in the formation of the successful work now known as B. S. U. work. Students in our colleges will welcome this new edition.

**The Bible Challenge of Biblical Certitude**, by C. W. Hale Amos, published by Messrs. Marshall, Morgan and Scott, Ltd., London, 275 pages.

We have in the editorial columns referred to this and other works by Dr. Amos, and from Marshall, Morgan and Scott, publishers, several times. This is a remarkable book, and so are the others of the same author. We refer to the books, "The Church or the World," and "Christ or the Critics." Dr. Amos is of Cambridge University, and is a man of large scholarship and keen spiritual insight and understanding. Each one of his books from a different angle, constitutes an able and challenging Christian apologetic. Especially are these books a defense of the supernatural

authority of the Holy Scriptures against emptying criticism. The author is familiar with the 101 rat-holes into which emptying criticism goes, and from which it emerges as may suit its own purposes. He deals with apologetic themes as a skilled workman, and with a masterhand. The present work has nine chapters. In his introduction the author has this: "Few if any of the giants of rationalistic Bible criticism remain, though literary log-rolling may and does permeate their theories and methods. Of those who still cling to scholastic criticism very few are real masters of the Scriptures . . . The vintage of modern scholasticism is poor stuff at its best." But brief quotation cannot suggest the stimulating and indeed devastating treatment of the emptying criticism which Dr. Amos offers within this remarkable book. You can find it or the others named through your Baptist Book Store, or order direct from the London publishers.

**RESOLUTIONS**

Whereas, Rev. L. H. Dawson, our pastor, after four years of faithful service in our church has resigned to accept the call of the church at Nathalie, Va.; and whereas, Brother Dawson and Mrs. Dawson have endeared themselves to us by their untiring efforts in the Master's work and for our good; therefore, Be it resolved, that we, the members of the Lyndon Baptist Church, do hereby express to them our love and appreciation and do heartily commend them to the church to which they go and wish to them Godspeed in their work, and that we shall remember them in our prayers.

F. W. TENTE, Moderator,  
ROSS GARWOOD, Clerk.

Pastor J. R. Brunson is expecting a great revival meeting at Rocky Springs Church, near Bowling Green, beginning October 21. The nearby churches, including the First Church of Bowling Green, expect to attend.

The Spring City, Tenn., Church has recently enjoyed a glorious revival. Pastor J. B. Tallant, Sweetwater, Tenn., did the preaching and did it well. Thirty-one were received for baptism and four by letter. Rev. J. W. Mahan is pastor at Spring City Church.

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