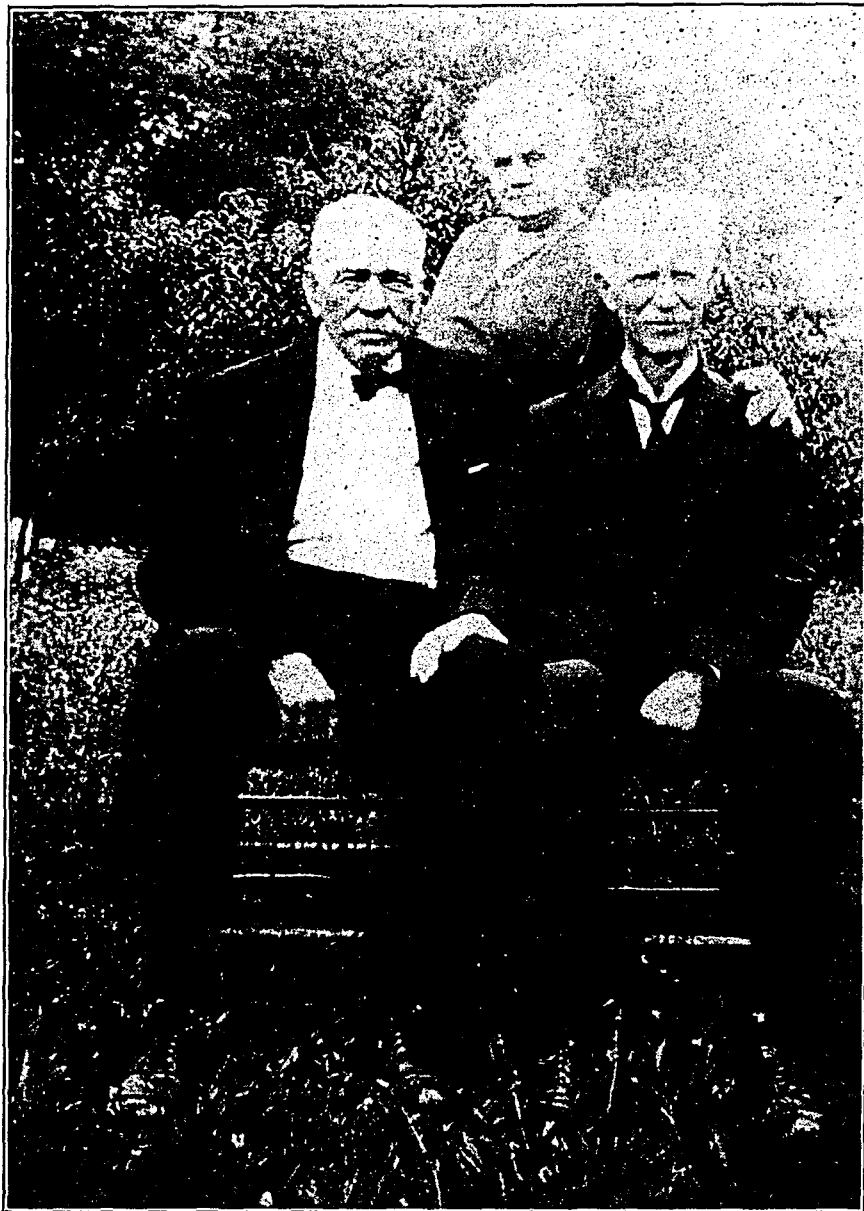


WESTERN RECORDER

Southern Baptist Seminary
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REV. WILLIAM DUDLEY MOORE

of Lawrenceburg, Ky., whose death following an automobile accident occurred recently, is shown above, in company with his two dear friends, Dr. and Mrs. A. S. Pettie (right), each of whom died within the recent past. Dr. Pettie's last years were spent with one of his children in Atlanta, but his long and high service was mainly in Kentucky.

Devotional and Religious Thought

"REMEMBER"

Echo of discourse by Rev. H. Tyde-
man Chilvers in Spurgeon's Tabernacle,
London, Thursday evening, July 4, 1935.
TEXT: "Thou shalt remember that thou
wast a bondman, and the Lord thy
God redeemed thee." Deut. 15:15.

REMEMBER!

For of all sins ingratitude
Is one of deepest dye:
Shall divine gifts in all their multitude
Forgotten be passed by?

REMEMBER!

How thy poor soul in slavery
To Sin and Unbelief
Was ransomed by the Cross of Calvary;
Bringing Divine relief.

REMEMBER!

And oft with singing own the Love
That sought when thou wast lost;
And taught the road leading to Heaven
Above
Though at such dreadful cost.

REMEMBER!

Tell out the freedom thou didst find
Setting thy bound soul free;
That others thine Experience may
unbind
Sharing thy liberty.

WILLIAM OLNEY.

DIAMONDS FROM THE MINES OF LIFE

The diamond was known, and used
in early Bible times. Its value then, is
suggested by Exodus 28:18 where in-
struction is given to place it as one of
the sets in the second row of the priest's
breastplate.

In the spiritual sense a number of
diamonds should be selected for one's
breastplate if righteousness is to shine
out from one's life as something beau-
tiful and desirable. Diamonds reflect
sharp rays and sparkle, most in the sun-
shine. Our lives are most attractive
when reflecting the sunlight of God's
love. It is the privilege of each one to
flash at every angle.

Diamonds are common stuff trans-
formed. God is the Master Cutter and
if we will hold steady against His skill-
ful hand, any of us may become market-
able even though we vary in our karat.

Faith is a necessary diamond for
every one to own. Faith cuts through.
There are so many hard things in life
which nothing but diamond points of
faith will penetrate, that it is very es-
sential. One is lost without it. Faith is
the strong hand that leads where one
cannot see. It is the gem that can be
cashed in when the emergency arises,
and should be purchased early in life
before the stress of great need comes

upon one. Faith is a gem worthy of the
best mounting.

Another of the most precious of all
spiritual diamonds according to Paul, is
Hope. Hope sends the "Brightening ray
far down the future's broadening way."
"Hope maketh not ashamed." It is the
past. The waters of adversity will not
melt its parts away. Hope, like trust
gives confidence, self-possession, calm.
Storms may break, in fury roll, lash and
beat, but hope assures that God is and
careth for His own. Hope is beautiful
and actually worth thousands upon
thousands of dollars to its owner.

Love is a diamond rare. "Love is of
God, for God is Love." The one who
loves his fellowmen has contacted with
God. An interesting and beautiful
variety of color plays about such an one.
In the waters of sin, deep waters, this
diamond looks black, but when brought
to the light of one's personal acceptance
of Jesus Christ, how desirable it is. Sel-
fishness, greed, sensuousness, pleasure
are then seen to be the chemicals in
these waters preventing the beauty of
love from reaching the eye. Our Lord
waded deep waters. Love thyself last
in His lesson.

Centuries are required to produce
diamonds, even in the rough. These
spiritual diamonds cannot be secured in
a day's effort. "Take time to be holy,
speak oft with thy Lord." Dig, search,
they are worth labor. May success
crown thy effort and the beauty of Holi-
ness thy soul.—J. E. Tripp in M. P.-
Recorder.

GIVING THE CROSS TO THE ORIENT

Western culture of the highest type,
the best civilization we can give, the
finest systems and programs we may
invent, the highest morals and noblest
sacrifices any of us have or can make
will not atone for our failure to give
the cross of Christ the place Christ gave
it in His message and life. True, un-
changed New Testament Christianity
has its greatest opportunity in China
and the Orient today if we are fully
and always ready to declare the whole
counsel of God and hold not our lives
dear unto ourselves that we may re-
veal Christ as their only adequate
Saviour and Lord ready to meet our en-
tire needs for the life that now is as
well as that to come.—J. R. Saunders.

GAINING GOLD . . . LOSING SON

In 1897 I stood on the dock in the
harbor of Seattle, when a large vessel
came in from Alaska with more than a
million dollars in gold. It was the first
vessel to arrive after the discovery of
gold.

The city was greatly excited. The

man at my side, a gentleman from York,
Pa., offered a thousand dollars for a
ticket to Alaska, but the last ticket had
been sold. Another vessel would not
sail for several weeks.

Some years later a steamer from the
far North dropped anchor in Seattle
Harbor. Among the passengers were a
man and his wife, returning after sev-
eral years searching for gold in the
Klondike.

Friends greeted them and asked about
the success of their venture. The man
replied, "We left here with almost noth-
ing. Now we have \$350,000 in gold in
the hold of the vessel. But we would
give it all. We would gladly give all
our wealth to have back our little boy,
who died, and lies buried under the
snows of the Klondike." There are
some things that money cannot buy.

In the prosperous years we seemed to
fix our attention on winning wealth
and we forgot some of the finer things
in life,—the things that money cannot
buy. And then when the depression
came, with loss of employment, and
position, loss of investments on which
we depended for comfort in old age, we
became discouraged, we seemed to lose
our grip on ourselves, not knowing
which way to turn.

But all is not lost. We have life and
health and loved ones. Let us thank
God for the blessings that we enjoy in
spite of the depression. The night may
be dark, but morning comes again, and
we look out on the sunlit hills.

We are coming to have a new appre-
ciation of home and loved ones and
friends, and neighbors and the spiritual
relationship and values in life. These
are things that money cannot buy.

—James Wilbert, in Reformed
Church Messenger.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS

The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

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

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WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, AUGUST 22, 1935

No. 34

The Decay of the Sense of Sin

T. M. NEATBY, M.A., M.D., London, Eng., in *The Christian*

WHEN we come to consider the scriptural doctrine of sin, we begin to understand the determined repugnance with which it is regarded by the natural man. For sin in the Christian scheme is not merely or primarily the act or word or thought of sin. It is an attitude of the mind, a bias of the will, a state of the heart. It is "an evil heart of unbelief, departed from the living God." It is a fountain, deep in the nature of man, of which his overt sins are but the bubblings over.

Dr. Percy Dearmer, in a booklet on "The Sin Obsession" published some six or seven years ago, insisted that the Christian Church, and especially the Latin Fathers, Tertullian and Augustine, had been obsessed by a pernicious delusion, the "idea of 'sin' as a terrible abstract reality, as a power in us, as a principle of evil." There was no such thing, Dr. Dearmer said, and he was hardy enough to assert that Christ Himself knew of no such thing. "There are sins in abundance but there is no sin."

This, of course, is ludicrously untrue both to the tenor of Scripture and to the experience of the Christian churches. Sin is defined by John, not as "the transgression of the law," but as "lawlessness" (1 John 3:4, R.V.). It is a state—from which, indeed, proceeds an endless calendar of actual overt transgressions, but essentially a state of heart, the state of a man who does not own any divine law (whether God's law formulated on "tables of stone," or God's law written in the conscience)—who owns, in fact, no law but his own will.

OUR LORD'S TEACHING

OUR Lord Himself had much to say of definite acts of sin, but these things, He insisted, had no external origin; they came from within. We are apt, in our introspective moods, to trace back our evil acts to evil thinking and evil volition—operations of the mind.

But even these things, our Lord taught, proceeded from a yet deeper source and were based on something even more fundamental. "Out of the heat proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And again: "An evil man out of the evil treasure of his heart bringeth forth evil things" (Matt. 15:19 and 12:35).

If a man were not perverse and corrupt in the very depths of his being, why should he need to be born again? Yet our Lord insisted upon this radical necessity as the preliminary of admission to the divine kingdom. Man's nature was so fundamentally alienated from the life of God that he had to be made "all over again."

And to this testimony of our divine Lord and of Holy Scripture agree not only the Christian consciousness of twenty centuries but the experience of all awakened souls in every dispensation. The more keenly awakened the conscience becomes and the more its sensitiveness is sharpened in the atmosphere of God's realized presence, the more deeply does

UNDER the above heading Dr. Neatby published two articles in the Christian during the latter part of June. He writes of the present decaying sense of sin as an ominous sign of the times, as indeed it is, thanks to abounding materialism and to the passion of the educational hegemony of the times to find some theory of origins that will help it and the world it would influence to get rid of a sense of accountability to the God who reveals himself in the Holy Scriptures. From beginning to end the Scriptures warn man that God will hold him to account for his wilful sinfulness. We are publishing here the concluding article of Dr. Neatby.—Editorial Note.

a man feel that what is wrong with him is not this, that, and the other thing that he has done, but the bias and disposition towards evil ingrained in his very nature.

"Behold," says the Psalmist, "I was shapen in iniquity and in sin did my mother conceive me." "Now," says Paul, "if I do that I would not" (if I do that which my renewed nature, the true "I," has no pleasure in), "it is no more I" (the real, the new "I," created by God), "that to do it, but sin that dwelleth in me" (Rom. 7:20).

NEED OF NEW BIRTH

BUT man cannot endure this word that is spoken—this doctrine of an evil nature that "is not

subject to the law of God neither indeed can be." If our Lord had pointed out to Nicodemus inconsistencies in his life under the law or failures to reach the higher standards that He Himself had come to set, Nicodemus would have been earnest to correct his faults and supply his deficiencies. Men are conscious of faults and even of very serious faults. They are ready to amend, and they are ready to try some new regime—some new method (even though it be hard and painful) of self-discipline, if so be they may make their characters square with their ideals.

To Nicodemus and all his spiritual kin comes this message, so chilling to man's carnal optimism, so eloquent of man's moral impotence—"Ye must be born again." "That which is born of the flesh is flesh." All endeavours after amendment proceed upon the assumption that there is some solid core of sound material upon which the work may be built.

And here is an "acid test" of the scriptural soundness of a man's views on the sin of man. **Is man willing to disown all "solid cores of sound material?" Willing to say with the Apostle that "in me, that is, in my flesh, dwelleth no good thing?" Not otherwise has he a deep or true sense of sin.**

Theodore Parker, the famous Boston Unitarian preacher of the middle of last century, was not willing to say this. He wrote in one of his letters:

Orthodox scholars say, "In the heathen classics you find no consciousness of sin." It is very true—God be thanked for it. They were conscious of wrath, cruelty, avarice, drunkenness, lust, sloth, cowardice, and other actual vices . . . but they were not conscious of "enmity against God," and didn't sit down and whine and groan against non-existent evil. I have done wrong things in my life, and do them now; I miss the mark, draw bow, and try again. But I am not conscious of hating God, or man, or right, or love, and I know that there is much "health in me;" and in my body, even now, there dwelleth many a good thing, spite of consumption and Paul.

Leaving aside the theological ignorance that interprets the Pauline word "flesh" ("in my flesh dwelleth no good thing") as meaning the "body," it is clear that Parker had no sense at all, let alone a deep sense, of sin.

But even a man like the late Professor Peake, who well described sin as "a virulent poison utterly and irremediably

bad, something not to be treated with lenient indifference, but to be pursued with alert and relentless hostility," fell seriously short of a just conception of sin. In objecting to the theological phrase "total depravity," he says: "I am well aware that this term is explained to mean simply that there is no part of a man which is untouched of evil." But he continues a little later: "We can speak of a man's total goodness with just as much right as of a man's total depravity in this modern use of the phrase. In other words, there is no part of man's nature that is untouched by the power of good."

This utterance unfortunately shows that Dr. Peake, though he recognized sin as a virulent poison, hardly began to know how virulent it was. In the first place it leaves entirely unexplained much of the language of Scripture upon this momentous subject. It flagrantly evades the pointed issue that, whereas the Bible first and last has a good deal to say about a "sin" that exercises universal dominion not only over the race but over the individual—about a spiritual plague in which are involved not only all the individuals of the race but all parts of the individual, it nowhere speaks of the universal dominion of "good" either in the race or in the individual.

DOWNWARD TENDENCY

FURTHER, if we accept as an integral part of God's revelation the doctrine of the universal dominion of evil in the realm of human personality, we shall soon see that human experience confirms the testimony. "Total depravity" not only teaches that "there is not part of a man which is untouched by evil," but it teaches at least two other things. It teaches that, though there may be, and doubtless is, much that is good in man, evil is always the predominant partner, and so far from good growing in bulk and force until it eliminates the evil, the tendency is always in the opposite direction—there is good in man, but the tendency, apart from divine grace, is always downwards.

But "total depravity" also teaches us the yet more vitally important lesson—a lesson that emphasizes the God-ward character of sin—namely, that in a very real and deep sense everything that the non-Christian does is sin, because it is done at a distance from God, in the far country, in a state of insubjection to God.

It is not done from the only really worthy motive of action, the desire to please God. The natural man, Paul tells us, is not subject to the law of God—neither indeed, can be. "They that are in the flesh," that is, naturally unregenerate men, "cannot please God." The man living in the far country, not owning the sway of his lawful king, a deserter from the army of the Most High, is fundamentally displeasing to God. Everything that he does is necessarily coloured by what he is.

Make Ready for Wet-Dry Election

The following brief communication is from Dr. Henry W. Bromley, General Chairman of the campaign against the liquor traffic in Kentucky. His headquarters for the campaign are at 151 South Fifth Street, Louisville, Ky., and the telephone number is Jackson 8781. Dr. Bromley is a well-known Methodist minister. He and the campaign committee are giving alert attention to arousing the God-fearing electorate of Kentucky in this fight. In our judgment not enough is being said by the group in the press. Read what Dr. Bromley says, file it for reference, and tell others of it.—Editorial Note.

TO THE Baptist People of Kentucky: It is the growing conviction of many wets as well as a multitude of thinking dries that the liquor traffic in Kentucky is doomed, if the church people are informed, aroused, and moved to action. It is the Christian people who will pronounce the "death sentence." Many of your preachers and laymen are rallying to the cause.

If the great Baptist denomination in Kentucky will arise and swing into leadership in this contest, I am absolutely convinced we can save the situation. The 135-word tele-

gram sent us by the Southern Baptist Convention from Memphis made a profound impression upon other denominations over the State. This is a moral and religious as well as a social and economic question. We Christians of the Commonwealth as well as members of the kingdom of God.

SEPTEMBER THE 6TH is the dead line for registration. Every effort should be made to get the people in the cities to REGISTER AND GET OUT TO VOTE in November the 354,220 potentially dry voters who did not go to the polls in the National Repeal election.

Let the ministers preach on the subject and the laymen rally to the County Committees, and all loyal Baptists interest their friends, and all support in every way both local activities and the work of the State General Committee.

This needs to be done, and God will help us, but we must do our part.

Will not God hold us responsible if we fail Him in this critical period in this State?

It is our burden that we now overthrow the liquor traffic and then to go in for the greatest revival of religion Kentucky has ever known.

For the glory of God and the welfare of mankind in Kentucky let us vigorously work, earnestly pray, and persistently fight.

HENRY W. BROMLEY,
General Chairman of the Campaign
against the Liquor Traffic.

President Henry Noble Sherwood, of Georgetown College, supplied last Sunday both morning and evening at the Fourth Avenue Church, Louisville, Ky.

Pastor William Edwin Richardston, of the Bethlehem Church, Henry County, Ky., will assist Pastor F. T. Anderson in meetings at the Waddy Baptist Church, in Shelby County, Ky., beginning August 19.

Dr. James Hervey Durham, formerly pastor at Baptist Tabernacle, Louisville, and Mrs. Durham have announced the engagement of their daughter, Miss Eliza Durham, to John A. Kerr, Jr., LaGrange, Texas, the wedding to take place in December. Miss Durham is a graduate of the University of Louisville. Mr. Kerr is a son of Mr. and Mrs. John A. Kerr, Sr., of Muldoon, Texas, and is an honor graduate of the School of Law of the University of Texas.

Dr. T. D. Brown, pastor of the Highland Baptist Church, Louisville, and Mrs. Brown have announced the engagement of their daughter, Miss Mary Brown, to Milner Callaway Brittain, of Jacksonville, Fla. The wedding is expected to occur in October. Mr. Brittain is a son of Dr. C. M. Brittain, Corresponding Secretary and Treasurer of the Florida Baptist Convention. He is a graduate of Stetson University and obtained his Th.M., at the Southern Baptist Theological Seminary last May.

Two Sundays ago the Eastwood Baptist Church dedicated their building. Though they have been worshipping therein for some time, they waited until their entire debt was paid before dedicating same. Pastor David E. Weaver, of Pleasant Grove Church, Jefferson County, spoke on "God-speed To the Church," and Pastor Fred G. Tucker, of the East Church preached the dedicatory sermon. Pastor Edwin Harwell, of Eastwood, is rejoicing that the debt has been paid. Pastor W. E. Waterhouse, of Middletown, offered the closing prayer.

Dr. John H. Buchanan, of the First Church of Lynchburg, Va., was scheduled to preach at the Walnut Street Church last Sunday, while Dr. Finley F. Gibson, pastor, is away on his vacation. However, last Friday night he telegraphed Secretary Harry M. Parrent that his sister had died, and that he would be compelled to go to Memphis. Brother Parrent then secured Pastor Arthur Stovall, of the Severn's Valley Church, Elizabethtown, to preach last Sunday. Next Sunday Dr. Carter Helm Jones, of the First Church of Murfreesboro, Tenn., will preach at Walnut Street.

The Great Question of Saving What We Have

AMONG Baptists the Great Commission is commonly accepted as the immovable rock upon which all missionary enterprises are built. Every word of it stands on the supreme authority of Him who introduces the document by declaring that all power in heaven and earth is given to him. We may confidently assume, that so long as we pursue the policy marked out by the Commission itself, there will be behind us and with us the "All-power" of the Lord Himself.

The Commission divides itself naturally into sections. We have first, "Go, teach all nations." Going precedes teaching, and teaching follows going. Baptists have stood against the world, not only for the substance, but for the divine order of this great commission. After teaching, or discipling, people are to be baptized. Baptism has not only its function, but its place as well, and the Lord places it in the Commission, where he wants it to stay.

Following baptism comes another course of teaching, which, like the commandment of God, is very broad. We are to teach "All things commanded." Every part of this document connects itself back to "go," and it is a missionary document from beginning to end.

I

ALARGE number of Baptists have steadfastly held to going and to baptizing, but a less number have held to the course of teaching which is to follow baptism. Dr. J. M. Robertson, in a recent discourse in our presence, demonstrated, with great force, that this second course of teaching is just as essentially and truly missionary work as the first; that it belongs to the same great missionary command; that it connects itself inseparably with the go; and that the apostles themselves so understood it and so practiced.

With marvelous clearness he showed that, while Paul made one tour planting churches, he himself made two missionary tours, strengthening the churches by teaching them the "All things commanded." He not only made these tours himself, but he sent others on a like mission to the churches; two at a time generally, and sometimes more than two.

Even a casual survey of the field throughout the Southern States will convince any one that we have cut the Commission in twain, and limited its scope to the mere matter of planting churches; while we have left the great and enduring question of Church Culture almost untouched. In this case, as in all other cases where we go contrary to the divine teaching, we have suffered greatly. Our churches throughout all the South are not much more than preaching stations. The church itself is not developed. The purposes of the churches are little understood by the masses, and the obligations of the churches but slightly felt.

Taking the country over, by careful estimates made by competent persons, not over twenty-five percent of the churches throughout the South contribute at all to missions. Many old associations do absolutely nothing. The contributions of the contributing churches represent a very small percent of the membership of those churches, and the contributions are, as a rule, a mere fraction of what the contributors really ought to give.

The result of this lack of church culture, which has come down to us from the fathers through a failure to carry out the Commission in its fullness, is exceedingly humiliating. Nowhere in the world do Baptists give as poorly as in the Southern States. Almost a million and a half of us, on a great effort, give about \$125,000 a year to foreign missions; whereas it would be easy to find one hundred and twenty-five churches that ought to give more, or even to find one hundred and twenty-five men who ought to give more.

II

WHEN we consider this situation in all of its bearing, it ought to stir us to the very depths. We have only touched the fringe of the question when we discuss the meag-

DR. J. B. GAMBRELL

This article first appeared as an editorial by Dr. Gambrell in the Baptist Standard, under the heading "The Greatest Question." In 1909 it was published in his book, "Ten Years in Texas." Marked popularity among Baptists is not often associated with plainness of speech in telling God's people what they ought to do. But Dr. Gambrell was warmly esteemed among all classes of Baptists and yet did not turn away from uttering faithful counsels lest some might be displeased. A quarter of a century has passed since he wrote and the conditions he pictured have in some ways been improved. But neglect among a very large section of the churches to stress the nurturing part of the Great Commission and a failure of most Baptist leadership prominently to urge it, still stands out as a major Baptist denominational weakness. Reference to this great utterance is also made in the editorial pages.—Editorial Note.

er giving of some churches and the no-giving of most of the churches. In case of failure to do right, the reflex influence of the failure on those who fail is greater than the failure itself. Sin is a gun that always kicks back harder than it shoots forward.

What are some of the results? In the first place, we have very low church life. Low in every respect. So low, indeed, that in many cases it is hardly possible to discover the slightest pulsations of life. Churches that stand entirely out of the order of the commission are churches without divine favor. The membership are weak, poorly prepared to resist temptations; easily carried about with prejudices, and in general, hard to get along with.

Another result is, the pastors are uniformly not supported. In general, they are compelled to support themselves in some secular employment. They farm about enough to spoil their farming. And so men who might develop into great power as gospel ministers are all their lifetime mere weaklings. They are not only weak, but many of them become subservient and work in harmony with the undeveloped, inactive and prejudiced of their congregations. This is the systematic, or rather, unsystematic way, which starves them first, and then the churches as a result of their starvation.

Another serious result is, that these churches, undeveloped, inactive and disobedient to the divine command, are a dangerous force in the denomination. The idle are dangerous to themselves and others also, and those who are doing nothing good are almost sure to be doing something they ought not to do. They are a constant peril to the order and progress of the denomination on all lines.

They easily become a great obstructing force. They can be used by men who have a use for them. They are subject to spasms of excitement, and by reason of their weakness in Bible knowledge and spiritual life, are a great burden and care upon the more active in their own churches, associations and conventions. No great forward movement can be projected that does not have to overgo the opposition of the inert, uninterested, untaught and prejudiced part of the denomination. We stand in jeopardy every hour throughout all the Southern states from this great mass of inactive, do-nothing Baptists.

III

WE DO not take the view of many pessimistic writers that they are unconverted. The mass of them we believe to be converted, and they are less to blame for the present state of things than those who have been placed by divine Providence in the forefront. Our denominational policies have been narrow, insufficient, and far short of the scope of the divine Commission of our Lord.

The trouble that looms up dark and forbidding before the mind of the thoughtful Baptists is that these churches are a nesting-place for the unnumbered hosts of do-nothing Baptists in the time to come. It puts a nightmare on our spirits to think of generations of Baptists throughout this, the greatest Baptist country on the face of the earth, and only a small

(Please turn to Page 12.)

Emphasis On the Work of the District Association

C. C. WARREN, Moderator, South District Association, Danville, Ky.

MY ABSENCE for about a month has been the occasion for my delay in complying with your request for some words concerning our District Association. At this late hour, I am reluctant to offer any suggestions for fear that I shall not be able to add to the many good things that have already been said.

Those writing on the subject in the recent issues of the Recorder and the July number of the Baptist Program have in my judgment covered the ground in a splendid way. I am venturing one suggestion, however, that we have more emphasis on the work of the District Association, hence two or three questions.

I raise a question as to the limited time allotted for the consideration of the work of the Association within its own boundaries. This is sometimes fifteen or scarcely ever over thirty minutes. I have before me the minutes of several of our Associations. I note the major item in one District Board report is "Meetings held when necessary." In another, "Helped to pay the salary of the mission pastor." In another report the request was made that the Association appoint all Board members in one locality, so that they might corral a quorum for the transaction of business.

These reports are perhaps extreme, but even the best of them, I fear, are too brief and too often filed without discussion. Just now I do not recall ever hearing but one discussed at length and it was poorly done. I did it myself. I believe that, if our people were better informed through an inspirational and challenging discussion of our neighbor's need, our stronger churches might be aroused to play the Big Brother to the weaker churches in a way that would prove mutually helpful.

Why not more consideration of an Associational program of activities for the year? We agree that the primary purpose of our organization is fellowship, inspiration, information, etc. I wonder if we get the kind of fellowship that we need by seeing one another once a year. In the good old days often referred to, Home and Foreign Missions was about all we had to talk about, but now we find a crowded program, and it is rather difficult to get much inspiration in a traffic jam.

The information is dispensed so swiftly and in such enormous portions, the average person is calculated to become mentally "constipated" and go away scarcely wiser for the intended mountain-top experience. I am not belittling, but merely seeking to emphasize the fact that in this day of "machinery," highly organized life and hurry, we cannot hope for the purpose of our Association to be realized in one day in the year (Since only those who have to, for the most part, return for the second day).

For the past three or four years, we have held monthly meetings of our Association in our various churches. We have only twenty-seven churches, but the attendance at times has reached approximately 400. These meetings provide more contacts for our denominational leaders. Here we have come to know one another better than we could have otherwise known in a century of annual Associational meetings. We have developed a rich fellowship and a spirit of understanding that commands our best.

We endeavor to keep our denominational program and our co-operative objectives constantly before our people. We have, therefore, found a more favorable response to every worthy appeal. During the past year, we set as our Hundred Thousand Club goal, 200 members and reached it. In another special offering, we decided on a goal of \$750. Over \$700 was actually paid in by our churches. I will not tell you of our failures.

Any way we are having some glorious experiences, and I am led to believe that a functioning organization is the finest guarantee of a successful annual meeting of our Associations.

Does the fundamental principle of growth by division hold with regard to our District Associations? There is plenty of

room for argument here. An Association lacking in leadership will probably die and some funerals may be in order now, but one of the liveliest Associations that I know anything about was organized two or three years ago from churches sparsely scattered in remote districts of three or four other Associations.

Where such an organization will reach our constituency, develop more leaders, enlist more workers, and secure larger attendance on that second day, why not try it? A giant of our faith has well said, "When Baptists are informed they will usually do what is right."

I heartily favor all the denominational interests to be considered at the meeting of our District Association. I pray that every cause may be well presented and each may have sympathetic hearing. **But if our District Associational organizations are the inspirational, informative, and unifying force that we claim for them, why not more emphasis upon this vital unit of our denominational life.**

Art and Immodesty

SKILLFUL and graceful movements do not cover up or justify immodesty. In social customs and diversions so-called art beautifies evil to such an extent that it is countenanced by people of good character and unquestioned social standing. Things which these very people would consider grossly improper in other circumstances or settings are not only considered allowable by them but are often wildly applauded.

The same thing is true in literature. Many situations are portrayed in our books and many scenes are depicted which are not only immodest but absolutely vulgar. They are applauded in these books by the very people who would often condemn them most bitterly in real life. We quite remember when it was safe to present to a friend an unread novel but that time has passed. Take our advice. If you wish to present a novel by an unknown writer to a friend without having first read it yourself, attach a card signifying that fact. It is also true that immodesty on canvas and in sculpture is justified in our most refined social circles in the name of art. The nude is not considered vulgar in pictures and statuary. Yet it is quite easy to realize that such exhibitions breed familiarity in conversation that in turn may breed immodesty in social relations.

Christian people, who lay emphasis on purity of thought and on impressions that are wholly good, look with solicitude and disapproval upon that which is essentially immodest or borders on the very edge of unsuitableness. In the redemption of human beings from vice and for the purification of the atmosphere of thought for those who are young they feel the necessity of avoiding even the suggestion of evil. It is said of a great painter that he made it a rule never to look upon a poor picture. It is not prudery of puritanism which lovers of pleasure charge to religious people. It is a fact which cannot be successfully denied that in our social and popular life to-day art often invests evil with beauty and the net results are evil impressions on the young who of all others need safeguarding. John the Baptist lost his life as an indirect result of art wedded to evil but many young men of to-day are losing moral stamina and purity which are greater losses than life itself.—Watchman-Examiner.

Dr. Ross E. Dillon, of the First Baptist Church, Frankfort, Ky., preached in meetings at the Bethlehem Church, in Henry County, beginning July 22, and Dr. E. N. Wilkinson, of the Twenty-third and Broadway Church, Louisville, preached at the Indian Fork Church, Bagdad, Ky., beginning July 29. Bro. William E. Richardson is pastor of these two churches.

EDITORIAL

"Its the Best Text in the Bible"

CONVERSING with a Christian worker on John 3:16, a happy old man exclaimed, "It's the best text in the Bible." He went on to explain that fifty years earlier it had changed everything for him. It had been used by the Holy Spirit to turn him from darkness to light, and had made his life worth living at a time when it looked like it would be a big failure.

It was good to hear him repeat the words, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To him, as to unnumbered multitudes, the truth wonderfully compressed into those words was the explanation of a cleansed and transformed life. Yet we are to note that these same words bring an entirely contrary reaction from many others.

I

TWO passengers stood at the railing of a trans-Atlantic steamer watching the western sky. It was ablaze with the setting sun and shafts of crimson beauty shot from the horizon across the waves. Both of them were delighted with the splendid picture. One spoke of it as only an artist could. The other said to the mellowed artist, "Do you know, that the God whose hand painted that glowing sky, loves you and me?"

The pensive mood of the artist vanished. He drew back and looked at his companion for a moment with displeasure. Without a word, he then turned on his heels and went to the other side of the ship. For the rest of the voyage he avoided the man who had spoken of God's love, as if he was a plague. Yet we are not to be surprised. One sentence in the Bible explains it: "The carnal mind is enmity against God."

A tract was handed by a colporter to the proprietor of a tobacco store. He had greeted the visitor with the smile which he cultivated for customers. But when he saw the title of the tract—"God so Loved the World"—he pushed it back and shouted, "I don't want it." "But," said the colporter, "it's a message of love and friendliness." "I don't want it. Take it out!" raged the man, who was literally dancing as though a heavy weight had been dropped on his toes.

Last week we had a paragraph headed, "Easy Religion is a Dying Religion." Easy religion seeks to accommodate the Bible teaching about sin and human guilt, so as not to offend the natural man. It is a "safety first" religion. It is deceiving untold multitudes to-day, apparently including an increasing number who teach and preach in the name of Christ, and who have succumbed to the whispered counsel of Satan that it is more effective with "good" and "intelligent" people to play down the message of God to where it will please the carnal mind of man, even though the Bible plainly declares that this mind is in principle at enmity with God.

II

EITHER we have in the Bible a revelation of God concerning man's sin and guilt and needs, and how God Himself has provided the way out for him in regard to his sins and his guilt and need through the vicarious offering of His own eternal Son on Calvary—either we have in this God's wisdom and God's plan, or else we have not.

In any case, it is a revelation which owes nothing to man and his wisdom. In any case, it has transformed the lives of multitudes in every generation, and has given power and courage to timid, shrinking women to seal their happy faith in this Gospel in a martyr's death. In any case, this blessed faith has brought to pass in its devotees a unified type of life which in every generation, imperfect as many of them have been, has made of Christians the salt of the earth, the saving force of society.

What we would urge now is that as a people the readers of this paper and the fellowship of Christ to which they be-

long have staked and are staking their all on the truth of the glorious revelation of God in the Bible and the power in it of a salvation that comes through believing on Christ, that builds in them a life thereafter given to Him, and that culminates in an eternal life which He has promised. We believe these things. To us they constitute the most precious value in life. They are the Pearl of Great Price. We have never seen any reason to doubt them, except when our own faith has wavered through our own weak conformity to the temptations and snares of this world, of which we are heartily ashamed.

Whatever there is to be learned from this world, whatever there is to be gathered in from the study of the worldly wisdom of mankind, the rock of those who plant their feet in that wisdom is not our rock. We do not find the accumulated knowledge of men a thing of evil. We find it useful, but we do not find it at any point a thing to be mixed in with the revelation of God in Christ as though our Gospel must profit and be made strong by admixture with the philosophy of men.

III

THE wisdom of the world always seeks after something new. It must keep finding something new in order to keep up its own confidence and assurance. The Gospel preacher who flirts with the world's philosophy and makes much of its discoveries in nature in order to delight itching ears among his hearers, is trading the Pearl of Great Price for inferior stones. When his knowledge and accumulated philosophy come to be mixed in with the Gospel of God, of which he was made ambassador, so that it is an "essential" part of his message, he becomes powerless and unfit to wrestle with the basal facts of sin and need in man. Many make this mistake and their method is an unuttered confession of waning faith and spiritual cowardice.

The Gospel of Christ does not win and hold men by novel thoughts or by newly discovered facts in the material realm. All of the glorious Gospel truth is there in the Bible and it has always been there. The single passage of John 3:16 has within it truth adequate to re-make the hearts and lives of mankind.

But the power of a man to realize that truth and to preach that truth depends upon his own transforming experience of its meaning, as it is revealed to him by the Spirit of Christ. It depends upon there being in him a spiritual equivalent of what happened to the Apostles at Pentecost and after, in fulfillment of the Lord's promise: "But ye shall receive power, after that the Holy Ghost has come upon you, and ye shall be my witness." Before Pentecost their witness was largely a powerless thing, but not after. On which side of Pentecost in spiritual experience does the reader consider himself to be?

IV

THE world lies in spiritual darkness for the lack of the knowledge of God's love in Christ. There is no way for it to receive it except as it sees it manifested in the lives of Christians. We who claim to be ambassadors of God must first of all manifest this love in our lives and in our witness. Christians are the world's Bible. Only as our lives preach what it reveals will they understand its Gospel. A "safety-first" faith in us it rightly recognizes as being as false and futile as its own way of life.

John three sixteen! A fountain for many sermons, each to be preached many times. Yet many of us feel our incompetency to grapple with the great text, even to glean for a sin-blinded world and for backslidden Christians some small portion of its transforming truth! But the great saving truth of Christ which it bodies forth will make or break this world. It is the truth—the only truth—which, really accepted, will make of any church a place of spiritual power and light.

Creed and Character

PAUL wrote to Timothy, "Take heed unto thyself, and unto the doctrines; continue in them. For in doing this thou shalt both save thyself and them that hear thee."

His admonition brings into view three kinds of Christians. There is the Christian who lays emphasis on character and Christian experience to the detriment of doctrine. There is another type who is keenly concerned for doctrinal staunchness, and yet is in danger of becoming censorious and unloving in character in his preaching and defense of truth. The third type gives heed both to doctrine and life. This type is the Apostle's ideal.

Many would cast reproach upon doctrinal staunchness, thus perhaps leaving gangway for their neglect of Scripture truth. These tend to make the expression "spiritual experience" carry a meaning the Scriptures do not justify. Doctrine is more important than one's particular experience. At best this is partial and incomplete, while at worst, amenable to no authoritative standard, it degenerates into empty phantasy. Revealed Scripture teachings on man and sin and Christ and salvation are the foundation of real Christian character.

And yet a creed—to use that term in its popular sense—may become formal and cold and repulsive. Bible doctrines set forth in even the best statements of faith, are intended to be worked out in the lives of those who subscribe to them. That which is believed must be wrought out in personal experience in the Christian life.

Responsibility for a part of the popular prejudice against the importance of soundness in doctrine in order to a well-rounded Christian life, lies at the door of those who contend for the faith, but who do not exhibit the sympathy and humility of spirit that would adorn the doctrine (Titus 2:10) and commend it to those who as yet have not realized its truth and spiritual significance.

How Crooked Things Are Made Straight

IN ECCLESIASTES 1:15 the Wise Man declares: "That which is crooked cannot be made straight." Ecclesiastes offers the views of a man about life who accepts the fact of God and believes in His authority and power, but who does not know the grace of God in Christ, and has not the faith which enabled the prophets and the Psalmist to pierce the veil that lies between human reasoning and the mercy and compassion of God.

Isaiah negatives this reasoning in Isaiah 42:16. Through him God says, "I will make . . . crooked things straight." No seer of the Old Testament prophets had a clearer vision than Isaiah of how God would make the crooked straight.

It is impossible for a man to make straight the things in his heart and life which are crooked. For him to understand this is a condition necessary to his being ready to seek after and accept the work of God's grace. For what is impossible for man is possible with God. Isaiah said that God would make darkness to become light before them and, "I will make crooked things straight."

This text places before lost sinners the promise of an open road of spiritual life and of safety. It offers Christians, beset with their own infirmities and limitations, the promise of guidance, of victory over weaknesses, and of power to serve and bear witness to God's glorious Gospel.

One of the abounding fine sayings of Dr. J. B. Gambrell, of blessed memory, was, "God can hit a straight lick with a crooked stick." We rejoice that He can and does hit straight licks with sticks not straight. But God does not often thus honor the crooked stick by using it to hit straight licks. He honors and uses rather His servants who daily commit themselves and all their powers to Him, and are not only **born of the Spirit**, but also **daily walk in the Spirit**. No man who obeys the apostolic command to walk in the Spirit can be classed as a crooked stick. It is those who have been truly converted but who walk as carnal Christians, yielding to fleshly temptations—these are the crooked sticks.

Our God can make straight and wants to make straight all things that are crooked in men—whether it be the blindness of a lost sinner, or the confusion and near futility of one whose soul is saved, but whose limping life bears poor witness to the fact, if any at all. Solomon was right on the human plane. Man cannot ever get money or culture or worldly wisdom enough to make what is crooked straight. But life that takes its roots in the super-human love of God in Christ has been made possible for man through God's suffering Son. It can and does make life straight.

Associational Meetings in Full Swing

WE ARE sure readers have been impressed by the discussion of writers in these columns recently on how our District Association meetings may be made profitable. The articles have been constructive and challenging. We believe they will bear fruit. We do not forget that the District Association, though it has retained its popularity with the masses of our people, has lagged more than perhaps any other Baptist institution in efforts to adjust itself to changed circumstances. This is not necessarily a serious shortcoming, but it does invite attention.

Dr. C. C. Warren of South District Association, and pastor of the Lexington Avenue Church in Danville, on another page contributes suggestions of value for the consideration of the associations. What he says of the danger of allowing the formal reports to displace opportunity of inspirational witness and discussion, points to a condition which has become general. Others have called attention to this uneven tendency away from the chief integrating force and one of the main needs of the Associations. There is much need to win back to a better balance.

Dr. Warren tells how the South District Association has for several years held monthly meetings—non-official we are sure—at one of its churches. The idea has proven popular and the attendance large. We yield to the temptation to quote from him two sentences on the constructive benefits of this monthly meeting. Here they are: "We have come to know one another better than we could have done otherwise in a century of merely annual meetings. We have developed a rich fellowship and a spirit of understanding that commands our best."

We are under the impression that other moderators and pastors will be moved by what Dr. Warren says somewhat as we have been moved. They will read and then re-read, and will wonder why so few have seemed to think of this method of increasing fellowship and vitality within the association body. It looks easy and probably is easy. We know of nothing among Baptists that lives so naturally and easily as does the District Association. Not even a Baptist church can seem to surpass it.

Brethren are increasingly expressing concern that the Associations may be used more fully in building Baptist fellowship and the spiritual life. The pace of nearly everything has accelerated many-fold. In Baptist denominational quarters and in city churches, the pace has vastly quickened in religious life. Why should it not increase in the Baptist District Association, the most flexible and easily responsive of all Baptist co-operative organizations?

For several years most of the Kentucky associations have been holding an unofficial meeting at some convenient church each spring. The immediate purpose has been to gather up and bring to expression the interest of the churches in the various causes supported through our Co-operative Program. This it has done helpfully, while it has also added to wholesome fellowship contacts and inspiration on the part of pastors and laymen within the Associations, and between these and various Baptist causes and their representatives.

It looks as if we may be on the verge of the District Associations entering into a fuller use of their possibilities as instruments of church fellowship and spiritual inspiration in the churches. In that there is ground for every one to rejoice who loves the Lord and longs to see Baptists more fully engaged in His service.

Paragraphic Comment

A FAITHFUL WITNESS AND A PURE SPIRIT

Not as the world measures fame, but as a holy faith teaches us to measure men, a prince in Israel has passed in the Home-Going of Rev. W. Dudley Moore of Lawrenceburg, Ky. Mrs. Perry's Appreciation and the front-cover picture, showing him with those two noble spirits Dr. and Mrs. Pettie, also deceased within a few years past, will be appreciated by a large circle.

* * *

FOURTH INSCRIPTION ON THE CROSS

There were four inscriptions on the Cross of Christ, though Pilate intended there should be only three. In contempt he wrote a three-fold inscription which every passer-by might see. But God's unseen hand was writing a fourth inscription there in eternal praise of the emptying of His suffering Son for man's sins, but only the eyes of faith can read it. Multitudes have gazed upon the Cross blazing upon ornate altars or glittering on priestly robes or shining on cathedral spires and yet have failed to see God's inscription on it. And millions have worn a cross as an ornament without seeing this inscription. And many others, who do not use it as a visible symbol, yet fail to read upon it what God meant for the whole world to read. It is, "God in Christ reconciling the world to Himself, not imputing their trespasses to them," "making Him to be sin for them who knew no sin, that they might be made the righteousness of God in Him."

* * *

A HALF-CHRIST WILL NOT DO

Few professing Christians fail to find SOMETHING in the atonement of Christ. But there are fewer still to whom, as a basis of their hope of salvation, it means ALL. Some make Gods of their own; others make Christs of their own. And some make half-Christs. They fashion these out of their repentances and good resolves or benevolences or their integrity of character or their prayers. Such professing Christians on their death beds, looking over their past lives, cannot expect to be completely satisfied. All they can do is to scrape together what good they can find in themselves and then bring in Christ to eke out their deficiencies. God save us from being such. Christians must learn to spell "works" and "grace" without mingling the letters. Their robe of righteousness must not be a patch-work of their righteousness and Christ's. It must be His alone. He came to save the lost, and not merely to help out what is lacking in men through the imperfections of the weak among them. A great revival of Bible faith is needed to cleanse the churches from the reproach and spiritual weakness resultant upon members who have let Christ into one corner of their lives only, saving the rest for themselves; or who have made, by the help of modern philosophy, a little human "christ" of their own.

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DR. GAMBRELL'S FAITHFUL WORDS

At two points in his remarkable utterance reproduced in this issue Dr. Gambrell ventured upon ground usually avoided by Baptist writers and leaders. In doing so he threw himself and the large prestige God had given him into the balances that he might utter deep convictions of his heart. First he declares that do-nothing Baptist churches are less to blame from their ignorance of and concern about the nurturing, teaching clause of the Great Commission than those Baptists have been who have been placed to the front in leadership. Second he declares that those who would allow this condition to continue with no real effort to cure it, on the ground of the independency of churches and pastors, present an argument that does not go on all-fours. The New Testament churches were also independent and had pastors. Paul had elders ordained in all the churches he planted. But these churches were visited by him and others to bring them into a fuller understanding of the way of faith and into a fellowship of Christly service. We shall hardly improve upon the divine method, declares Dr. Gambrell, and he adds

that at the bottom of this opposition to the fellowship method of developing churches lies "an unworthy conceit, which runs into a monstrous deceit." He is writing of conditions twenty-five years ago primarily in the Southwest. But the principles he adduces are timely. What he says above of the preacher or church that turns a deaf ear to the fellowship and counsel of those sent out in the name of all the churches is not beyond the sad facts in not a few churches to-day. Nor is it unfair, for he has already said the responsibility of leadership for the continuance of this unseemly do-nothing-ism and let-us-alone-ism lies heavier before the door of leadership than it does upon the churches themselves.

* * *

READ THE BIBLE

The Bible is the revelation of God to man of all that has to do with the matter of man's sin and salvation from sin. Prayer is the worship and heart-cry of man to God. Through the Bible God speaks to us. Through prayer God also speaks to us, happily, thus bringing men to understand Him better while He listens to their petitions. There are more professing Christians and church members to-day than ever before. But there seems to be much less Bible reading and prayer than there was a generation ago. The neglect of Bible reading appears to be somewhat offset by praiseworthy group meetings for definite Bible study. But the neglect of prayer does seem not to be offset by any particular effort maintained among the churches anywhere. There is, however, a National Prayer League in America, with headquarters in Chicago, which seeks to enlist among Christians an enlarging group who shall be faithful in petitions to God for a world-wide revival. The organization is worthy of all praise. President J. R. Sampey proposes to our Baptist people in the South to read Ephesians forty times and the last half of Isaiah ten times during the year. It was an admirably conceived admonition from a high place of prestige among us. God open the hearts of many of us to remember and carry out Dr. Sampey's suggestion. May it be to many the opening up of a new day in Bible reading.

* * *

HE MEANT MUCH TO AMERICA

The death of Messrs. Will Rogers and Wiley Post in an airplane wreck within fifteen miles of Point Barrow, the northernmost outpost of Alaska, on August 15, became known throughout the United States early the next day. Mr. Post was a wonderful pioneer in his chosen field, as was Mr. Rogers. But Will Rogers had become in a real way a familiar and welcome friend in many millions of American homes. He was a humorist of unique and outstanding gifts. His humor was always clean and carried no sting. He came to the front in connection with the marvelous new inventions of the radio and talking picture, and of the vast spread of newspapers. In a way the airplane was a significant vehicle used by him. He had a public of untold millions who daily read his lines and were never any the worse for doing so. Will Rogers contributed more to keeping the public temper sweet and sane in America during the years of the depression than any score of the most prominent and influential men of the nation. A humorist is not a preacher. But a humorist may have reverence for God and the things of religious faith. Though he was before the public practically every day for years in the immediate past, we remember no single instance in which the humor of Mr. Rogers committed a fault against reverence. In the moving picture field Will Rogers did not tolerate in his plays the animalistic and vulgar display of sex-ism. Probably they were the most popular plays on the screen. Possibly it may help teach producers that people do not want filth on the screen. A friend reported to us that when the news spread among the groups seated in the main lobby of a leading Louisville hotel of the death of Mr. Rogers the sense of tragic crisis was almost like that which might be associated with unexpected death in the treasured inner circle of one's own loved ones, and men were in tears. The nation mourns the passing of this great typical American.

Let Bible Words Have Their Revealed Meaning

W. C. TAYLOR, Southern Baptist Missionary in Brazil

THERE are two great classes of despisers of Christ's words—the literalists and the spiritualizers. The former miss the spirit, often, and sometimes do things Jesus never meant to be done. The latter miss both form and spirit all too often.

No greater curse rests on the centuries of Christian history than the literalism of sacramentalism and of a wooden-headed interpretation of the Sermon on the Mount, of Adventism and extremist pacifism, of a thousand-fold fixedness of gaze on one literalist enthusiasm until the enthusiast becomes blind to the contradicting spirit and trend of the rest of the Scripture against that easy misinterpretation of one passage.

Lies there a golden mean between these two extremes? There does; the King's highway of truth. Seek Christ's meaning, (1) in the words of the text, (2) the light of the context, (3) the proper perspective of the general Scripture teaching, (4) the historic position of Christ's words on the larger horizon of revelation. No teacher ever loved figurative language more than Jesus. To be literalist where Jesus was using figures is to lock one's self in a cell when Christ calls us afield with Him. To spiritualize when Christ said plainly what he means us to believe and do, is to veil one's eyes where the light is not excessive.

The proper study of the Word isn't easy, but it is the universal obligation of Christians. I cannot follow spiritualizing and literalism just now to show their folly in details. I pass to a more restricted study of a few of Christ's great words of truth, word by word.

I

CONSIDER the words, "thou," "thine," "ye," "you," "yours." That appears simple. But I do not know any vaster field of misinterpretation of the Bible than the supposition in a multitude of minds which concludes: "When the Bible says 'thou,' it means me." When we read that Peter said: "Thou art the Christ, the Son of the living God," we know instinctively that such language does not apply to us. But yet we take to ourselves audaciously other language that as little applies to us as that does.

Take the promise of Jesus to the apostles to complete through them His revelation in Christianity, for example. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth." Certainly both pronouns "you" refer to the same group, that is, to the listening apostles. How great is the place of the Apostles in Christianity. And yet how many moderns are ready to step coolly in and take to themselves this promise.

The teaching of these co-founders of our religion, upon whom as foundation stones all we are built, with Jesus in their midst as the corner stone, is as far above any thoughts of ours or of our best contemporaries, Spurgeon, Broadus, Robertson, Kagawa, Barth, Moffatt, Warfield, Machen, Speer, Mott and all other names of ours or any other post-apostolic

THE author has served for years as a Foreign Board missionary in Brazil. Brother Taylor is a Kentuckian, and has wrought with power and blessing down below the Equator in a virile witness to the truth of Christ. He is now on his once-in-seven-years visitation to the homeland, and his permanent address is Mar's Hill, N. C., while in this country. He renders needed service in his plea that great Scriptural words shall not be eviscerated of their meaning. Yet that is just what happens in times of material and spiritual backsliding. Aside from the words he mentions others could be adduced. We greatly need spiritual revival, but with many of us the word "revival" no longer connotes what it did to our fathers. We have surrounded it with "ifs" and "ands," and "buts," until to many it means about nothing. Brother Taylor, however, confines himself to Bible words. He shows how such great words as "repentance" have been stripped of their meaning by superficial preaching and by the ignorance of many as to the Bible—which they seldom read. Which takes us back to what we said about revival. May the Lord send upon us a great spiritual quickening! Without it we will flounder around in human concepts and efforts that are spiritually powerless without finding a spiritual motive adequate to bring them to fruitage.—Editorial Note.

century, as the heaven is above the earth, as far removed in kind from our best thought as the East is from the West.

The apostles were the great authoritative organs of revelation, the official interpreters of the New Covenant, the founders of the apostolic churches and of the abiding apostolic norm, the authors of the inspired library of our faith, the chosen witnesses of the resurrection, the human complement of the Master of men in giving to our race, after Calvary, Olivet and Pentecost, the final meaning and message of it all, and the unfolding of it in the principles of eternal life and human living. Jesus and the Apostles were the guides into all truth.

We have no place in that holy company and their promise. Ours to receive their witness, accredited as it is by Christ's promise, the Spirit's Pentecostal baptism and miracles without number or limitations of a material or moral order. Ours, I say, to receive, bear witness unto and pass on the torch.

II

THIS is not to say they understood the full and manifold application, through the centuries to come, of the truth and principles of life they revealed. The

prophets of the preceding order did not. No more did they. "More light will break forth," said the pastor of the Pilgrim fathers. And it will. But not more truth or new revelations, or any modern appendices to the New Testament. All such, in second or twentieth centuries, are Apochryphal.

Take, as another example, the great promise of Jesus, so greatly, so irreverently, so deceptively mutilated by the proud intellectuals of our day. How many of the purloiners of the words, "Ye shall know the truth and the truth shall make you free," realize that the sentence is a torso? Like the chit-chat of discourteous children who interrupt and misconstrue one's sentence at every turn of a phrase, so the intelligentsia interrupt Jesus in the midst of a sentence, misapply His words, cast aside His promise and promise and appropriate His divine thought for their philosophic or scientific doubtings.

Stand back, irreverent souls! Back up to taw. Give Jesus courtesy. Let the Son of Man teach: "If ye abide in my word, then are ye truly my disciples; AND [on these conditions] ye shall know the truth and the truth shall make you free." But there will never be intellectual freedom apart from that word that is the premise of the spiritual emancipation that only Christ can give.

What would the scientist think if one took the latter half of a chemical formula and published it abroad in some quack literature with the name of the discoverer appended to give standing to ideas utterly abhorrent to his mind? Ours is a sporting age. Let it be fair to Jesus in the use of His words.

Not always do either promises or commands apply to us merely because "thou" or "you" or "ye" are in them. Let the Commander speak to whom He wills. And let us modestly investigate the context and see if "you" means us, or "thou" me.

III

THE first great word of our Lord's public teaching was "Repent." He was in that content to be an echo, or a companion Voice, allying himself with His great Forerunner. It was the word that shook the world and brought about the spiritual fullness of times for our Lord's public coming to men, gave Him His apostles and church and brought the kingdom, that was already so near, into the hearts of the regenerate.

To miss the meaning of that word is to attempt a moral and spiritual education without the a b c, to attempt a life without a birth, a mentality without a mind. For repentance has to do with the mind. Christianity makes its approach to life's problems on an intellectual plane that is common to every person. Repentance is a change of mind, a new mentality, a second birth in the upper story, the immaterial part of our being that directs all our ways.

Jesus and John and Paul thought that primary and supreme—in preaching, in hope, in the Gospel, in all our life in God. "Repent ye for the kingdom of heaven is at hand." "Repent ye and believe the Gospel."

Repentance is a God-wrought, fundamental change of a sinner's mind. It is a grace and a duty. Neither God nor man can achieve it alone. The two unite in it. Such a command startles man and destroys self-confidence. "Change my mind! How can I? Has not God's own prophet said: Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil. God demands of me the impossible. Who am I to change a human mind? Am I a creator?"

The answer is: "You are right. You are commanded to change your whole mental being fundamentally, creatively. It is a new birth. You cannot effect what God commands. You reason well. What God demands God must give, and that is the good news of the Gospel. The divine promise is precisely that. The promised New Covenant says: "A new heart also will I give you and a new spirit will I put within you."

You are then shut up to God. And He calls to you: "But He giveth more grace. Wherefore the Scripture saith, God resisteth the proud but giveth grace to the humble. Be subject therefore unto God; but resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you."

IV

THE sinner is by this command, so high above his capacity, shut up to God, to supernatural movement of grace above him and for him and within him. But that grace is promised. It will do for him and in what God demands of him. He can resist the tempter. He can humble himself. He can draw nigh to God; he can mourn, even with that heaviness of godly sorrow, without which no repentance was ever granted to man. He is not insensible or passive. Run, then, oh soul of man, to meet your Saviour and God will make you a new creature in Christ.

Repentance is defined by Souter as a change of the inner man, a profound and radical change of the mind, including the faculties of perception, comprehension, emotions, judgment and will, a change the Spirit of God works in a man in the experience of salvation.

Milligan says the verb repent means to feel a complete change of spiritual and moral attitude toward God. Thayer defines the *mind*, that is to be changed, as meaning the intellectual faculty, the reason, the faculty of perceiving divine things, of recognizing good and evil, the power to judge soberly, calmly and impartially, the highest powers of the soul. Souter adds: reason, intuition, heart. Green (T. S.) says to repent is to change the point of view and purpose, to experience a transformation of mentality and sentiment, effecting a change of principles and conduct. Grace, then, sets up its throne on this high pinnacle of our personality to begin its work within us. Nothing less is repentance. Nothing less is the Gospel. Nothing less is fit to preach. The spurious repentance that limits its aim to a superficial tickling of

the surface emotions, and that not toward God, by moving men to a fleeting decision under the musical suggestion of "Tell mother I'll be there," is as far from genuine repentance as the penny from my pocket is far from being the equal of the Rockefeller fortune.

What is the Bible?

WHAT is the Bible? It is inspired common sense. The humblest man reads it, because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible?

It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's Word is like himself,—the same yesterday, to-day, and forever."

But, how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but pre-eminently the Bible is a love letter—God's love letter. The Bible is God's Word; and because God is different from every other father, so his Letter is different from every other parental epistle.

The Bible is God's Word about Himself. It tells us who and what He is. It describes His purposes and explains his plan. No man can ever find the fullness of knowledge of God who does not search the Scriptures.

The Bible is God's Word about His supreme creation. If man would know himself, he must know the book that Tyn-dale died to open. You may dispute with the biologists of many schools, but with them all you will find yourself at last quoting the textbook that declares, "In the beginning, God. . . ."

The Bible, alone of all the books opened to human thought, dares chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go.

And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Saviour,—the Bible is and ever shall be the Book for the Ages.

And now you will allow me, I am sure, a personal testimony.

I found its pages, first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw its worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious calm; and in a later year, upon a distant field of war, when I read its message to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the strong and reverent words of my father,—"Never have I turned to it in vain." It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind, and to challenge my soul. It has never failed, and it is forever rich and new.

Let me honor it, then; honor it and myself by giving it the central place of my library; honoring it with the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom, and that bows down before its divine inspiration. Ah, and let me honor it beyond all words and all sentiments,—honor it by giving to it the central place of my life and by making it the guide of my daily living.—Daniel A. Poling, in Bible Society Record.

THE GREAT QUESTION OF SAVING WHAT WE HAVE (Continued from Page 5.)

percent of them doing anything, and that small percent doing only a small percent of what they ought to do.

This is the situation; it is not a dream. No wise man among us will shut his eyes to it. It is to be considered as it is, and dealt with in a practical way. Practical men, not dreamers, are needed to change the front of things, and bring the whole denomination in Texas, and elsewhere, nearer up to the New Testament standard. It is said by men who oppose practical methods for changing this state of things, that these churches have pastors who ought to train them and lead them in all practical missionary work. That much is granted. **But the churches planted by the Apostle Paul had pastors. He had given orders that elders be ordained in all the churches, and it was done but, notwithstanding that, he provided for the visitation of the churches to bring them to the proper standard of usefulness.**

We shall hardly set the time when we can improve on the divine method of doing things and there is at the bottom of this opposition to apostolic methods in developing churches, an unworthy spiritual conceit, which runs into a monstrous spiritual deceit.

Let us face the situation. One hundred years have gone since the cause was planted in some parts of the South, a half a hundred since it was planted in some parts of Texas, and yet, the oldest churches having had pastors all these years, many of them are among those who do nothing at all. The truth of it must be told. This is no particular fault of the pastors, but is a result of their environments. They have not been taught. It is no humiliation to any man of God to say to him that there are things that he ought to know that he does not know. There is only one kind of preacher in this world that we thoroughly disbelieve in, and that is the man who thinks he knows enough.

IV

NOW, if this situation has continued for all these years, and is growing rather worse than better, when will it mend itself? Is it not time that the denomination broaden its plans to compass the whole design of the great commission? Just as certainly as we live this work of righting the inactive, or poorly developed churches, is the work before Baptists to-day. It is the cure-all remedy.

Right these churches and teach them all things commanded, and a strong church life will be the best possible safeguard against worldly temptations, the best safeguard against heresies; a guarantee of pastoral support; a guarantee of co-operation in our mission work, and a guarantee against the disturbances that so often hinder the progress of Zion.

That objections will be raised is absolutely certain, and it is certain that these objections will come, mainly, from those who have studied the matter less, and need the work the most; but no amount of objection should turn our great Baptist body away from an honest effort to inspire the church to carry out the Commission of our Lord in its fullness.

From Missionary Bratcher in Brazil

DEAR DR. MASTERS: At last I am back from the Amazon Country. It was one of the longest and most fruitful missionary trips that I have ever made. In a way it was different from anything that I have ever seen or done. To describe the journey is almost an impossibility for there are not words for the task. The Amazon doesn't readily yield itself to description. A little later I hope to share something on the trip with your readers.

While I was in the States you asked me to be on the lookout for something that would show the attitude of the Catholic Church here. I have been preparing several articles but they are not just as I want them as yet. I ran across the enclosed the other day and am sending it on. It was published in our Baptist Journal. The editor wrote an article in reply to this statement on the part of the priest. The article is the answer of one of the most influential priests in

Brazil and was published in a paper that has the official sanction of the Roman Church. Therefore it is an official statement on the part of the church. Of course the word Protestant here refers also to the Baptists for by the priest all are placed in the same class [It is published on page 16.]

One could not have a more definite and concise statement of the attitude of the church.

Our work goes well and there are always signs of development and progress. We hope that you and Mrs. Masters are enjoying good health and are happy in your work.

I am glad that you are putting emphasis on the unwisdom of Baptists dabbling in the "Social Gospel." Why, oh why will our people turn aside to secondary things just when everything was pointing to a new day for Foreign Missions and other really essential things? Surely we have enough proof in what a side road will do if we will just consider the defunct Education Board and the results of its disastrous existence.

May the Lord give wisdom to our people at this time to avoid the deadly road of the "Social Gospel." There is only one thing that will purify political and social life, and that is the blood of Jesus Christ applied to the individual heart of the individual.

Then that purifying influence must be wrought out in the individual life. The business of the churches is through the Gospel to work into character the qualities required to be worked out into public righteousness. If they forsake their God appointed task there will be nothing to work out.

Rio de Janeiro, Brazil.

Sincerely,

July 31, 1935.

L. M. BRATCHER

Southern Baptist Theological Seminary Opens September 17

DON NORMAN, Seminary Publicist, Louisville, Ky.

THE Southern Baptist Theological Seminary will open its seventy-seventh session Tuesday, September 17. An announcement from the registrar's office indicates an increased enrollment this year.

Opening day exercises will be held in the Norton Hall assembly room, beginning Tuesday at ten o'clock. The morning will be given over to a convocation period and the matriculation of students. Tuesday night at eight o'clock Dr. W. Hersey Davis, professor of New Testament Interpretation, will deliver the opening lecture.

Added significance is given to the occasion because September is a "month of anniversaries" for President John R. Sampey. The opening date this year marks the beginning of his second fifty years as a teacher in the Seminary. September 27 is his seventy-second birthday. And on this same day, exactly fifty years ago, he was ordained as a minister of the Gospel.

Two new members of the faculty take up their duties this session. Dr. H. C. Goerner, Texas, becomes Instructor in Missions and Comparative Religion, assisting Dr. W. O. Carver. Dr. E. A. McDowell, Jr., South Carolina, begins his work as Instructor in New Testament Interpretation, assistant to Dr. W. Hersey Davis.

The new session holds promise of being fruitful in every respect.

We appreciated a pleasant visit from Pastor B. J. Skaggs, of Greensburg, Ky. Last year, with Secretary W. A. Gardiner, we spent a day in the Greensburg Church in a Sunday-school institute. One wholesome result has been the adding of seven Sunday-school rooms to the church. The work is prospering there under Pastor Skaggs, who grew up in the Greensburg vicinity. Brother Skaggs said that he and his people were looking forward to the meeting of the Russell Creek Association with them on August 21-22 this week. Also the church on the eighteenth began a three-weeks' revival with Evangelist Charles E. Neighbor preaching.

Appreciation of Rev. William Dudley Moore

MRS. E. N. PERRY, Lawrenceburg, Ky.

"And the king said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel?"
—11 Sam. 3:28.

REV WILLIAM DUDLEY MOORE was born June 9, 1856, the only child of Lucy Ann and Hamilton G. Moore and lived all his life on a farm some four miles from Lawrenceburg, Ky. He was educated in the rural schools of Anderson County and at Georgetown College. While yet young he served with success as superintendent of schools in Anderson County.

At Lawrenceburg, on January 21, 1881, Brother Moore was married to Alice V. William, Rev. A. S. Pettie, performing the ceremony. To this union were born six children, all whom survive. They are: Miss Sallie Moore, Mrs. Robert Goodlett, Mrs. Robert Hanks, Mrs. Ira Moffett, Forrest Moore, all of Lawrenceburg, Ky.; and John Moore, Atlanta, Georgia. Two step-children also survive, Miss Mary Williams, Lawrenceburg and Walker Williams, Louisville.

Mrs. Moore, "Alice," as we love to think of her, preceded her husband to the heavenly home some four years ago. Since that time his daughter, Sallie tried to comfort and help him in his work. He depended so much on "faithful Sallie" and would often say to friends, "I wish you knew Sallie, you don't know how good she is."

Brother Moore joined the church at Stingy Schoolhouse, October 27, 1872 while they were singing "Come Thou Fount" and was baptized in Abbotts pond, November 1, 1872 by Rev. P. S. G. Watson. He was ordained to the work of the Gospel Ministry May 26, 1886 at Salvisa in Baptist Association. Rev. J. T. Hedger conducted the examination. Dr. E. Y. Mullins preached the sermon, using as his text: "Endure hardness, as a good soldier of Jesus Christ"—2 Tim. 2:3. Rev. E. G. Shirley prayed, Rev. J. T. Sampson delivered the charge and Rev. B. F. Adkins presented the Bible. W. J. Holtzclaw acted as secretary.

Brother Moore was pastor of thirteen churches, nine of them being in his home association: Bethel, Salvisa, Sand Spring, Camden, Friendship, Mt. Pleasant, Hopewell, Fellowship (the church which called for his ordination) and Goshen. He had served Goshen Church at different times for thirty years and was pastor there at the time of his death. Other churches were Bruners Chapel, Wilmore, Salt River in Boyle County and Shawnee Run. He was pastor at Shawnee Run for thirty-three years.

The first person, Brother Moore ever baptized was Harrison H. Cinnamon. He was present at the funeral service.

Brother Moore having lived his life in one community, was loved and respected by all. He has probably baptized more people, married more couples and preached more funerals than any other minister in all Central Kentucky.

As far as can be ascertained he preached forty-nine funerals in 1934 and had already preached twenty-seven in 1935. This is a remarkable record for a man seventy-nine years of age. He answered every call regardless of weather conditions. A conservative estimate of the marriages performed in the last few years is three hundred eighty-three. Brother Moore did not start keeping a record of his various activities until recent years.

Brother Moore loved his Lord and loved to study His Word. In the last four years he had memorized several chapters in the Bible and each night after retiring would quote John 14, Psalms 51, 23, 90, and had a list of eight great fundamentals about which he would quote six verses concerning each. The eight fundamentals were: Repentance, Faith, Second Coming, Final Perseverance, Resurrection, Judgment, Grace and Prayer.

The influence of this great man of God will live on in the hearts and lives of those who were close to him. No one ever met Brother Moore who was not impressed with that saintly face, with the light shining from his eyes, that bespoke of a soul on fire for God. There was that peace in his heart that passeth all understanding.

The whole of central Kentucky was stunned when word was received Saturday, August 3, that dear Brother Moore had been seriously injured in an automobile accident. He was returning from a funeral service and was almost home when the tragedy occurred.

He was taken to the King's Daughter's Hospital in Frankfort where his bruised and broken body failed to rally to treatment. Two days later, August 5, came the sad news of his death. The whole community was grief-stricken. Many of us felt we had lost our best friend—and we had.

Hundreds of people gathered from all sections of Kentucky, in the largest funeral ever held in Anderson County, to pay a sad farewell tribute to the "Foremost Citizen" they had ever known. Funeral services were held at the home at 2:30 on Wednesday, August 8, Rev. M. D. Morton, of the Sand Spring Church, presided. Rev. E. N. Perry preached the sermon assisted by Rev. E. W. Summers and Rev. Clarence Walker. Music was furnished by the Sand Spring Church quartette and Mr. Vertner Saxton of Lexington.

As Brother Moore was laid to rest in Hebron Cemetery, throngs of people

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

mourned the loss of this grand old gentleman, the best living illustration, we know, of what Christ teaches a Christian should be. One thing that helped to make him such a noble character was that he always remembered Romans 14:8 "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's." Brother Moore was always loyal to his work and loved to study. He had already prepared his report for the District Association some six weeks before the time of meeting. After the funeral was found in his Bible a sermon outline prepared on July 29 to be preached at Goshen on August 11 in preparation for a revival beginning August 12.

Brother Moore was a very humble man. He could have gone to many of our best and largest churches but he did not care for denominational fame and rejoiced in giving himself unstintedly to ministering to the spiritual needs of his own people. He was a simple soldier of the Cross who delighted in being known as "The old country preacher." This dear old preacher would not have us be sad at his going but would urge us to be ready to live, to serve, to die: to be ready all the time and you will be ready at the right time." May the blessings of the Lord rest upon all who mourn the loss of this dear man of God.

The many friends of Dr. J. E. Martin, former pastor of Jellico, Tenn.-Ky., and Mrs. Martin, will be interested in the announcement of the marriage of their daughter, Miss Carolyn McMinn Martin, to Sidney Altman Singleton, on Tuesday, August 27, at the church of which Dr. Martin is pastor in Bartow, Fla. May the young couple be happy, and may the Lord continue to bless, as he abundantly has done, the ministries of the bride's father.

Rev. A. B. Wood, now pastor at Maxton, N. C., and remembered with appreciation among Kentucky Baptists, for his pastoral service at Brooksville and Ten Mile and Burlington, in Kentucky, while he was a theological student here, is doing a fine work in that fine North Carolina town, which is located in the eastern section of the State, but some seventy-five miles or more from the sea. Brother Wood has just been at Stewart's Creek Church, in Kentucky. He was accompanied by Mrs. Wood, who was a graduate of the Baptist W. M. U. Training School.

Bible School Department

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

Paris Becomes Standard

We are happy to add Paris Sunday-school to the list of Standard Sunday-schools. Rev. A. Warren Huyck is pastor and T. J. Woodall is superintendent. The resident church membership is 527 with a Sunday-school enrollment of the same figure. Forty-seven were baptized during the past twelve months.

Clear Fork Becomes Standard

Clear Fork Sunday-school in Warren Association has qualified as Standard. Rev. M. T. Ashley is pastor and B. C. Meeks is superintendent. The resident church membership is seventy and the Sunday-school enrollment is 119. Twenty-nine were baptized during the past twelve months.

Clear Creek Encampment

"The best year of all at Clear Creek" is the verdict of those who have been attending for several years. The attendance was the largest and the program excellent. A fine spirit was evidenced by those attending. The gift of \$20,000 to retire the bonded debt some weeks ago had a most exhilarating effect on the Board and on all who attended the Summer programs.

Teachers, Pray For Revival

We call on our Sunday-school teachers all over Kentucky to pray earnestly for a revival; a revival in conviction of sin, in Bible Study, in repentance, in faith, in living as Christ would have us live and in stewardship of our possessions. Undergirding all this should be a great compelling love for God and for our fellowman. Some of us should agonize in prayer for a revival. Some of us should get our hearts in spiritual fitness so that God can send into these hearts of ours a revival. We need to be concerned about how we think, live and love and then such a revival will come that the lost will be saved. Lord, send a revival in these things!

Should A Christian Dance?

Why ask such a foolish question? Is it ever right for men and women promiscuously to hug each other—I mean men and women who are not related—either on the dance floor to music or out in a secluded place? There is no difference as to the place. It matters not where the wrong act is committed—it is wrong in all places if it is wrong in one place. The appeal of the dance is carnal. You can't live close to Christ with the Holy Spirit working in your

heart and at the same time engage in dancing. Teachers, your call is higher than carnality as expressed in the dance.

Should A Christian Sell Beer?

What a question! How little of the spirit of Christ do we have when we ask, "Is it wrong to engage in a traffic which hurts our fellowman just that we may make a few dollars!" How it must grieve the Holy Spirit and break the heart of Christ anew for any Christian ever to let down in his ideals even to ask such a question! Better far that you do not belong to a church than so to hurt it!

From Knees of Surrender

You do not get off your knees in surrender to Christ to go out and do anything which has a question attached to it. A communion with the Father does not open the mind to consider engaging in things that may hurt anyone else.

This includes your voting. No, you cannot vote for the sale of liquor just after you have had real communion with God. It just does not fit. Communion with Him calls for an exercise of your privileges to live and to vote that your fellowman may be benefitted. If we Christians will vote as the Lord will lead our Seventh Amendment to the Kentucky Constitution will be saved and the action of our State government in licensing the sale of alcoholic liquors will be rebuked.

Never Right To Do Wrong

Dr. George W. Truett well says that it is never right to tell a lie or to do a wrong deed in order to make money. Even a billion dollars is not enough to justify a lie or a wrong deed. It is not right for you to remain away from the voting place and let the sale of whisky and beer be continued in our State.

How valuable are our boys and girls? Far more than any dollars the beer barons or the whisky lords may receive. How little the average man thinks of babyhood! How little the intoxicating industries think of life! How little the men engaged in selling whisky and beer think of their fellows! And then Eternity! Does it not have any consideration in the thinking of our church people who plan not to vote? What a sad heart tragedy that anyone who claims the name of Christ could be so thoughtless of humanity and Eternity! Christian people let us do right and let us talk and pray that others may do likewise!

SUNDAY SCHOOL ATTENDANCE

August 11, 1935

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

Newport, First	740
Owensboro, First	660
Harlan	534
Lexington, Ashland Avenue	513
Owensboro, Third	456

Paducah, Immanuel	456
Lexington, Calvary	445
Danville, Lexington Avenue	443
Mayfield, First	432
Harrodsburg	417
Lexington, Uorter Memorial	413
Louisville, Carlisle Avenue	321
Paducah, Baptist Tabernacle	314
Covington, Latonia	304
Pineville, First	291
Bellevue	282
Fulton, First	278
New Salem (near Lenore)	260
London	258
Beech Grove (near Perryville).....	238
Versailles	236
Lynch	206

ORDINATION OF WALTER HAMPTON

On Sunday, August 11, the Allansville, Clark County, Baptist Church ordained Brother Walter Hampton to the ministry.

A presbytery was convoked, composed of the following ministers and deacons: Owen F. Herring, Paul Montgomery, Clark Swaim, J. M. Roddy, Rankin Heflin and P. B. Akin, ministers, and Tillman Shearer, J. C. Gravitt, P. S. Parker, J. E. Gravitt, C. P. Heflin, A. J. Gravitt, Arthur Gravitt, James Munday, S. M. Ross, S. W. Powell, Arthur Brookshire, W. M. Hammans and W. W. Clark, deacons. Rev. P. B. Akin, pastor of Allansville Church was chosen moderator, and W. W. Clark, clerk, of the presbytery.

Rev. J. M. Roddy, pastor of Olivet Church, conducted a brief devotional, using the fourth chapter of Ephesians.

The examination was conducted by Dr. Owen F. Herring, pastor of First Church of Winchester, which, being satisfactorily passed, Brother Hampton was unanimously recommended for ordination.

Rev. P. B. Akin preached the ordination sermon, using as his text 2 Timothy 2:24, after which, with laying on of hands, the ordination prayer was offered by Rev. Paul Montgomery, pastor of Central Church, Winchester.

The charge to the newly ordained minister was delivered by Rev. Clark Swaim, pastor of Northside Church, of Winchester.

A handsome Bible, a gift from Allansville Sunday-school, was presented by Rev. Rankin Heflin, after which this beautiful and impressive service was dismissed by Rev. Walter Hampton, the newly ordained minister, with a brief though fervent prayer.

W. W. CLARK,
Clerk of Presbytery.

The First Baptist Church of Russellville, Ky., has called as their pastor Brother J. Pendleton Scruggs, now pastor of the church at Kensington, Maryland. He was formerly pastor at Franklin, Ky., for some years.

THE FIRESIDE

WHY ROY WOULD NOT GO

Many books have been written about dogs, and many interesting stories have been told about them. Children like to hear all kinds of stories if they are told in an interesting way, and they seem especially fond of animal stories.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him. "What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left. "Oh, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once when I was a boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river. My mother said yes, so we went, and had a good deal of sport. After a while I took a shingle for a boat, and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go, and bring it to me. He always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" said Archie. "Just then Roy turned his head, and it hit him over the eyes." "Oh, Uncle Phil!" cried Rob. "Yes, it made him stagger. He gave a little cry and lay on the ground. I did not go to him, but waded into the water for my boat. But was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me down the stream, but no man was near to help me. But as I went down under the deep water, something took hold of me, and dragged me toward the shore. And, when I was safe on the bank, I saw it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob. "No," replied Uncle Phil. "What did you say to him?" asked Archie. I put my arms around the dear fellow's neck, and begged him to forgive me." "What did he say?" "He said, 'Bow, wow, wow!'" "Why, who was Roy, anyway?" asked Archie, in great astonishment. "He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."

The story about Tony, which I will now relate, is somewhat similar to the above and yet quite different. It is found in a book entitled, "Dogs and Dogs," by Joseph Edward Harry, but I must give it in a shortened form.

Pablo Gonzales had a mastiff with a red back, clear eyes, and powerful teeth. His name was Tony, and he was an inseparable companion of his master in all the excursions which he made from his

town to the mountains and pasture lands to buy cattle.

The children of the town would ride horseback, and when he got tired of the sport, he would growl a little, show his terrible teeth and throw himself down on the ground, as if to say, "That's enough." Everybody loved Tony; they would run their hands over his bristly head as a proof of their confidence in him, because in time of peace he would bite no one.

In the field Tony was different, as he watched faithfully over the interests and the person of his master. Pablo was sure that while Tony kept watch over his sheep, he would never be the victim of a surprise. He was obliged to transact business in solitary places, and on these occasions Tony never left his master, always keeping close to his side, always looking into the face of the unknown person as if to find out his intentions.

One day Pablo received a letter in which an appointment was made to meet him on a certain date in the mountains of Cold Valley. There another dealer was to meet him and the two were to go to see a small flock of merino sheep which were grazing in the valley of Strong Head.

Pablo started out mounted on his horse, armed with a double-barreled gun and revolver, his moneybag containing a thousand dollars in silver and gold in his saddlebags, and the noble and valiant Tony behind. He arrived at the appointed place, where the men were already waiting for him. They began their business transactions, but could not agree on terms. The purchase was not made and they started for their respective homes.

Pablo had taken out his money-bag, leaving it near the stones, and in the heat of the dispute had forgotten to take up his money. He mounted his horse and whistled for his dog, but Tony remained motionless, beginning to bark desperately. Pablo stopped and whistled a second time. Suddenly the mastiff ran swiftly and joined his master, but continued his impressive barking. Pablo paid no attention to him, still thinking about his fruitless journey. But the dog barked so much that at last he cast a wary glance around him and said, "What's the matter with you, brute?"

Tony in two bounds placed himself in front of the horse as if to stop him. Pablo gave him a terrible lash with his whip, but Tony kept on barking as before. "That's strange!" said Pablo to himself; "never have I seen Tony so surly and irritated." The dog started off on a run, and placed himself across the narrow path, as if to stop the progress of the horse. The horse jumped over the

dog, but Tony repeated the performance, still barking. Pablo cried, "Why, what's the matter, Tony? Have you gone mad?" and gave him a harder lash than the first.

Tony then seized one of the stirrups and pulled backward with all his might. His eyes shone like coals of fire, and his growls were deep and menacing. An idea darted across Pablo's mind. Taking up his gun, he said: "This dog is mad." He spurred on the horse and dragged Tony along until he let go, and remained as if riveted to the spot in the middle of the road. Pablo turned his horse about, took aim and fired. Tony gave out a dolorous lament and rolled over in the glen. The master put spurs to his horse and rode off like a thunderbolt, not wishing to see the agony of his poor Tony.

When Pablo arrived at the inn, he missed the bag which contained his thousand dollars. He quickly mounted his horse and rode back as fast as he could to Cold Valley, but the bag was not there. He exclaimed, "Now I understand that my noble Tony was telling me, 'Come back; you left your money.' And I, wretch, stupid, imbecile, have paid him for his loyalty by dealing him his death." And Pablo beat his brow and tore his hair. He sat down on a stone and cried in despair, "Tony! Tony! Tony!" After a while he looked about him, and then he saw to his great surprise some spots of blood and fresh earth as if it had been torn by some animal. He examined the ground all around and observed that here and there, in the direction of the mountain, there were many blood stains.

He began to follow the track of blood and found places here and there where the wounded and bleeding animal had rolled, probably in great agony. He entered a thicket, and there was Tony—bloody, dying, with his powerful paws on the money-bag that contained the thousand dollars, and his enormous head resting on the treasure of his master, ready to defend it even after death. Pablo fell on his knees beside his dog. Tony looked at him with sad eyes breathing one of those weak moans that precede the death agony. Pablo embraced the poor animal's head and kissing it respectfully murmured in a low voice: "Forgive me, forgive me, poor Tony; I was your assassin; I paid your loyalty with death!" Tony began to lick the tears which were gliding down the tanned cheeks of his master until his tongue became motionless and cold. At last Pablo rose, and said: "Tony, thy death will be for me a remorse that will go with me to the grave."—Thomas Wilson Dickert in Reformed Church Messenger.

DOROTHY CARVER GOING TO JAPAN

Her many friends are rejoicing over the appointment of Miss Dorothy Carver as a missionary to Japan by the Foreign Mission Board of the Southern Baptist Convention. She will teach English at Kokura College, Seinan Jo Gakuin, Kokura, Japan.

Miss Carver was born and raised in Louisville. She is a daughter of Dr. and Mrs. W. Owen Carver, 403 Pleasantview Avenue. Since girlhood she has been a member of the Walnut Street Church in this city, and in recent years has been teacher of the Prokaptai Class of young women in the Young People's Department of the Sunday-school. Also she sings in the choir. She is at the present time employed as a teacher in the Louisville Girl's High School, at Halleck Hall, and is working on her degree of Master of Religious Education at the Baptist W. M. U. Training School.



Miss Dorothy Carver

Miss Carver attended the City Schools of Louisville and then went to West Hampton College, University of Richmond, from 1928 to 1930. Next she went to Mt. Holyoke College, in South Hadley, Mass., where she obtained her A. B., majoring in English Literature.

Her pastor, Dr. Finley F. Gibson, speaks in appreciation of her: "It has been my privilege to be the pastor of Dorothy Carver for nearly sixteen years. I have watched her growth in the Christian life, with the keenest interest; in all of these years she has never failed when present at the preaching service to come down and shake the pastor's hand. She can never know what a joy she has been to her pastor.

"No greater honor could come to our church than in her going as a missionary. To me there is no finer Christian character than this young woman.

"I would never consent for the appointment of one to go as a missionary who had not been faithful in her own local church. Dorothy has lived the Christian life here in the Walnut Street Baptist Church. She has been faithful in every position to which she has been called, and now as she goes to Japan

her pastor is confident she will magnify Christ in that land of need."

Something of the rich fruitfulness of the life work of Dr. W. O. Carver, as Professor of Missions and Comparative Religions in the Southern Baptist Theological Seminary for the last forty years, is now being manifest not only in what he has done for others, but now that his children have reached their maturity two of them have offered themselves as missionaries in the Orient. A son, Rev. George A. Carver, has been for several years a missionary in Shanghai China. Their many friends will follow their work with interest. G. R. J.

CAN A PROTESTANT BE SAVED?

Written by a Catholic Priest in Brazil for Catholic Consumption.

It is not for us to know the plans of God. However, by basing our answer on the words of our Lord and Saviour, we are able to say No to the question in the heading. We say No when speaking of an educated Protestant, for when we treat of the ignorant, who in good faith are convinced that they are following the truth, the case is different. In the simplicity of good faith, doing that which he deems necessary, an ignorant Protestant, may perhaps be saved.

In the case of intelligent men, preachers, etc., it is hard to admit the possibility of salvation, for in the study of religion these men would necessarily find the mistakes of the Protestants and recognize the only truth, which is the Catholic truth. A sensible man is not led away by lies, but examines closely to see that the Catholic Church is what they claim it to be.

A little study ought to convince anyone that all the defects attributed to the Catholic Church are false. They are mere lies to draw the souls away from the truth.

In an educated Protestant pastor it is hard to admit sincerity. The Protestant religion is a business proposition to them. It would be enough to examine the origin of their sect, the false base of their religion; the loose interpretation of the Bible, and other things, to show the mistake of the Protestants.

A blind man could see and should recognize that the only religion that can be traced back to Christ is the Catholic, while the Protestants can only go back to Luther. One could see that the Protestant religion is nothing but the negative side of the Catholic religion. Now the negative side of a religion is not a religion.

One could also see that the hate for the Catholic Church, the Holy Virgin, the Pope, the Priests, is the only foundation of their sect. Now hate cannot be a virtue, it is a VICE. A vice is necessarily anti-Christian, for the Master has said that **nothing that is polluted can enter heaven.**"

KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
August—		
27-28	Ten Mile, Paint's Lick.	
28-29	Friendship, Winchester.	
28-29	Muhlenberg Co., Central City.	
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	Russell 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	Lincoln County, Hustonville.	
12-13	Wayne County, Beaver Creek.	
13-14	Jackson County, Pilgrim's Rest, McKee.	
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	Irvine, Oak Grove, Tyner.	
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.	
16-17	West Union, Olivet.	
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	South Concord
Greenville	South Kentucky
McCreary County	Union
Old Bethel	White's Run

Rev. I. M. Grimsley informs us that Brother W. D. Cunningham, of Popular Grove Church, was a member of the presbytery of the recent ordination of Rev. Odle Evins, account of which we published recently.

CORBIN PASTOR IN SINAI MEETINGS

Allow us a word about a fine meeting we conducted with Bro. Paul Elledge, student of the Seminary, at the old Mt. Pleasant Baptist Church at Sinai, Ky., in lower Anderson County. Brother Elledge has just married himself a wife. That great event occurred July 24.

Brother Elledge was a good fellow to be with. He was kind, courteous and co-operative. We had a good meeting with some twenty additions to the church, some of them grown people with families, a true revival spirit. The people seemed determined to do more for their church and Lord. Also to make their personal lives count for more in the Kingdom of God.

This is a fine old church and we renewed many blessed acquaintances. We were stirred by the kind memories of the people and their appreciation of what we did this time and in times past. The glory of the ministry is, in part at least, in the fact that we do many good things along the way that we do not account of so great moment at the time.

God bless good old Mt. Pleasant church and its good pastor, and may He help us properly to cherish them.

The First Baptist Church of Corbin is having its Sunday evening services as late afternoon services in August out in the open air. They are doing what we had hoped and prayed they would do—they are getting the attention of the lost who ignore the church in hot weather and other times of the year. We are taking the Gospel out to the people, trying our best to do it in the spirit of Jesus who preached on the hillsides and elsewhere that He might break to them the Bread of Life. Our church has backed us well in this and we take our church body out, choir and all, and a little portable organ, and have a grand time trying to reach the unsaved.

CHARLES T. RICKS

LOGAN COUNTY BAPTIST ASSOCIATION

The Logan County Association embraces the territory of North Logan County with the church at Lewisburg the leading church. The Clear Fork Association, organized in 1859, became the Logan County Association in 1903. The churches of North Logan were never members of the Bethel Association.

The thirty-second session met last week, September 14 and 15, with the Antioch Church, of which Brother S. P. Browning is pastor. The attendance in visitors was large, and each church was well represented by messengers.

Brother F. W. Cooper was re-elected Moderator, Brother E. E. Spickard Assistant Moderator and Brother E. F. Johnson was elected Clerk for the

fifteenth time. Brother Wallace Johnson was elected Assistant Clerk, and Brother Grider McKay, Treasurer. The Annual Sermon was preached by Brother H. T. Ashby, from Romans 1:16, and a good gospel sermon it was, with the missionary spirit running through it.

There was an abundance of good things to eat spread on tables 150 feet long and fully 500 people feasted. The entire afternoon was given to the report on Missions. The motion was made by Brother E. E. Spickard, Chairman of the Committee that Dr. W. M. Wood, Secretary of State Missions, be requested to preach a sermon on Missions, after the reading of the reports. Dr. Wood preached to the edification of all the saints, followed by a clear-cut exposition of the great Commission by Brother Spickard. The writer was asked to preach in the afternoon to the great overflow crowd gathered at the big spring nearby.

The second day was well attended and the business of the Association, finished up in good shape. All the churches of the association have pastors and a great evangelistic campaign is the order of the day in the churches during the summer and fall. Brother W. E. Florer, of Elkton, who is pastor of the Liberty Church in the association, was in a meeting during the association with Brother C. R. Widick, pastor at Trenton Church in Bethel Association, doing the preaching.

F. M. MASTERS,

Russellville, Ky.

NORTHERN KENTUCKY NEWS

W. R. Cole, Dayton, Ky.

The Campbell County Baptist Association meets Wednesday and Thursday, August 21 and 22 at Oak Island Baptist Church in Kenton County near Morning View, Ky. Dr. J. M. Rogers, the Moderator, has promised a good and inspiring program. Many State workers and prominent speakers will be on the program, which assures Baptists of this section a great two days.

Rev. L. K. Barbee, of Grant's Lick, reports that he has just completed a revival meeting at the Hopeful School House. There were eighteen conversions, most of them grown people, uniting with the Grant's Lick Church. Mrs. Barbee assisted with chalk talks, and Bible story work.

Dr. H. C. Wayman is spending his vacation in Michigan. While he is away the pulpit of the Newport Church is being supplied by young preachers whom the Newport Church has in times past ordained to the ministry. Rev Shirley Spahr supplied last Sunday.

Rev. Douglas Harris was ordained by this church Sunday, August 4 to the full work of the Gospel ministry. Churches of Campbell and Kenton Counties ac-

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cepted the invitation of the Newport Church to examine the candidate. Brother Harris has accepted the call of the Licking Valley Church.

Brother G. B. Bush, Ft. Mitchell and Brother H. C. Chiles, Barboursville, were the pulpit supplies recently at the Norwood Church in Cincinnati of which Dr. L. P. Powell is the pastor.

At this writing many of the pastors are away on their vacations at Bible conferences, encampments, or simply resting. But the Northern Kentucky B. T. U. Association never tires. At Mentor recently 160 people were present, many driving thirty miles to be present. Rev. Roy Clifford brought a very inspiring message.

PASTOR J. E. DARTER BUSY IN REVIVALS

Brother and Mrs. E. L. Averitt of the Shawnee Church, Louisville, came to Gilead, July 22, for a meeting. The Averitts were in a revival at Gilead twenty-one years ago, while Rev. J. W. Vallandigham was pastor. Tender memories of these former days were revived during our meeting.

Brother Averitt led the singing and preached great sermons to large congregations. Mrs. Averitt is an appealing singer and good worker. She and her husband make a great team. The Lord gave us a great meeting. A large number of the lost professed faith in the Lord and united with the church. The membership was revived.

I am now with Rev. D. Hankins at Forest Grove in Muhlenburg County. This church was in readiness for a revival and the Lord is blessing us. Brother Hankins is a most worthy young preacher. He goes to college a part of the year, teaches the district school and pastors five churches.

He is a great personal worker and I believe the most effective exhorter of sinners for a man of his age that I have ever known. Mrs. Hankins is a great woman. She is in the last half of her High School work. Their two children also are going to school. The Forest Grove Church contains some of the Lord's choicest souls.

Glendale, Ky.

J. E. DARTER,

Pastor Gilead Church

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 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

State Mission Week of Prayer

Date—September 16-20. Won't you pray earnestly every day for the work and workers on our list?

Our goal is \$6,500, but many of us are definitely praying that the offering will be at least \$10,000, and I believe it will be. Will you join us in that prayer?

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

Not A Mission Study Book

The program for State Mission Week shape of a booklet. However, it is not of Prayer has been gotten up in the a study book, but only material for the Week of Prayer program. Inquiries have been coming, in regard to its being a book for Mission Study. It is not; therefore no seal will be awarded for study.

This program was printed on one side only and in page form, so that it could be taken apart for distribution to various people, who are to take part on the program, without destroying material to be used by another party.

We tried to be as economical as possible in placing our order with the printer, so as to save expense. Please, if you have not received the material for your society, investigate whether or not it went to a former president, due to your failure to notify W. M. U. office of change, before writing for a duplicate.

There are no extra copies to be had, unless your society failed to receive its package and are unable to locate it.

Additional envelopes can be had on request. M. G.

Clear Creek Assembly

We are having the greatest Encampment we have ever had, the greatest program and the greatest crowds. The average attendance is almost twice what it usually is, and we had more than 400 present on W. M. U. day.

Of course everybody knows that Dr. S. D. Gordon is the "magnet." His "quiet talks" are marvelous, and large groups come in from all the surrounding towns every day. The dormitories are running over with the "comers and stayers." Holly Hall has twelve and fourteen in a room and it is almost impossible to walk on the porches for the cots. One group that came one evening without reservations went to Pineville to find a place to sleep.

Dr. Gordon is not the only outstand-

ing speaker. Mrs. M. G. White, Brazil, who spoke at the W. M. U. hour the first week, was one of the finest missionaries we have ever had with us, and Mr. C. W. Stumph, our missionary to the Indians at Albuquerque, N. M., who will speak to the women the second week, will be a rare treat. It is the first time we have ever had one of our Home Missionaries with us.

Dr. R. T. Skinner, Bowling Green, and Dr. John C. Slemp, Nashville, have also been bringing heart-searching and challenging messages. Dr. T. D. Brown, Louisville, will be with us the second week.

Our hearts are sad over saying goodbye to our dearly beloved Assembly President, Dr. Fred T. Moffatt, and his family. Dr. Moffatt has resigned his pastorate at Jellico, Tenn., and will move to his new field, Lake Charles, La., the first of September. We deeply appreciate the very splendid contribution Dr. and Mrs. Moffatt have made to Kentucky work, and our love and prayers will go with them.

On W. M. U. day, Miss Helen Royalty thanked Kentucky W. M. U. for the generous linen shower given Clear Creek in May. Over two hundred packages have been received and a few are still coming in. Miss Royalty said if they had not received this timely help, they could not possibly have taken care of the great crowds this summer.

One W. M. S. brought a large box with them that day, and seeing a quilt peeping out the top, Miss Royalty quickly took it out and put it on a cot which had none.

The next need which we can help supply is for pillows, mattresses and cots. We will not put on another regular "shower" this year, but a number of women promised to go home and ask their women to help send some pillows (18 in x 24 in.) at once to: Miss Helen Royalty, Clear Creek Springs, Pineville, Ky. We took up a collection that day and asked Miss Royalty to use the \$24.50 to purchase mattresses. She can get good ones at wholesale prices.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

What The Correspondence Course Has Meant to the Davies-McLean Association

There has not yet been time enough to tell all the results of our Associational study of the W. M. U. Correspondence Course for young people's leaders. But I feel sure that our labor in these classes will continue to bear fruit into the future. The leaders who have attended the conferences are more enthusiastic about their work. They have a new

vision of the meaning and value of training our young people and they are better prepared to plan more interesting, inspirational and informational programs.

I feel sure that the large attendance at our recent Associational Mission Study classes, for the young people, was to a certain extent due to the renewed enthusiasm of the leaders.

The W. M. S. presidents and directors are more interested in the work, because they are learning the real meaning of "fostering" our young people's organizations. Some new organizations are being planned as a result of these conferences.

After these conferences we shall have a group of leaders who will be prepared to teach any of the courses to others.

I heartily recommend the W. M. U. Correspondence Course as an effective method of building up Associational Young People's work and especially when it is studied under the direction of such a consecrated and efficient leader as our teacher, Miss Nina J. Jett.

Mrs. J. M. Dawson,

Associational Young People's Leader.

"Mule Stories From Inland Trails"

"This delightful collection of stories by Dr. L. M. Bratcher (published by the W. M. U. of Kentucky, twenty-five cents) cannot be excelled as a study for those who wish a book for Intermediates and Juniors before the splendid series of the Foreign Mission Board is off the press, and as a background or supplementary material after they are ready for us. In addition to being a missionary of unusual and adventurous experience Dr. Bratcher has three boys of his own, so from much practice he has learned how to tell stories that will catch and hold the interest of live youngsters. This makes him a writer for boys and girls of rare gifts.

These stories are just what the title says,—stories about mules. The mules are here, Blackie, Jack, the "Grass-fed Mule," and Whitey, the pessimist,—all more or less villains in the tale! But there are also Mogyana, Indiana and faithful Morena who carried Dr. Bratcher many a weary mile in the far interior of Brazil. Skillfully and winsomely, the author takes the readers into every phase of missionary activity as they ride with him muleback into all parts of southern Brazil. With Home and Foreign Fields (\$1.00 a year), the Album of Southern Baptist Foreign Missionaries (50 cents), and a map of South America at hand any teacher can have a rare good time with any group of older Juniors or Intermediates both boys and girls (Large outline map of South America, 25 cents each; small outline maps, for notebooks, 25 cents per dozen: Picture Map of South America, 50 cents. Order from the Foreign Mission Board, Richmond, Va.).

The greatest appeal of this book for boys and girls will be its mighty chal-

lunge to young life to come out and blaze trails through a yet unknown land—the challenge that took Nelson to the Amazon Valley, E. A. Jackson, Solomon L. Ginsberg and A. J. Terry to the interior of Brazil, and Lewis M. Bratcher along these Inland Trails. There is so much yet to be done—and young people must do it!"

—Una Roberts Lawrence in Home and Foreign Fields.

THE NORTHWESTERN BIBLE CONFERENCE

The Northwestern Bible Conference at Mission Grounds, Medicine Lake, Minn., is in session August 12-26. Speakers: Dr. Herbert Lockyer of Liverpool, England; Dr. Robert G. Lee of Memphis, Tenn.; Dr. W. H. Rogers of New York City; Rev. W. A. Byus of Charleston, W. Va.; Dr. B. B. Sutcliffe of Portland, Ore.; Dean R. L. Moyer, and many others; Dr. W. B. Riley, Superintendent.

Dr. Riley, founder and president of the Northwestern Bible and Missionary Training School, which enrolled last year 618 students—437 of whom were in the full course—now announces the Northwestern Evangelical Theological Seminary, whose sessions will open September 23. The formal recognition of this new Theological School will be held in Jackson Hall, Minneapolis, October 2, the thirty-third anniversary of the founding of the Northwestern Bible and Missionary Training School.

Dr. Riley, the founder, will be its President and the Board of Management of the Northwestern Bible School will also be the Board of the Northwestern Evangelical Theological Seminary.

KENTUCKY BAPTISTS AND ALIEN IMMERSION

Inasmuch as this is the time of year for the meeting of our District Associations, and inasmuch as Kentucky Baptists are confronted with a grave problem, which not only affects the harmony and fellowship of our church and the progress of our work, but threatens to lower the standard of faith which was once for all delivered unto the saints.

And inasmuch as the General Association of Baptists in Kentucky in convention at Henderson last November, delivered itself upon the question of Alien Immersion as related to Georgetown College in no uncertain way, and inasmuch as the trustees of said college have not complied with the wishes of the General Association of Baptists in Kentucky, even to the extent of not renominating those trustees whose term expires in 1935 who did not vote for their alien immersion program,

It now seems fitting to suggest that our District Associations while in session pass resolutions confirming the act of the General Association on the question involved, and to reaffirming our

faith in the "One Lord, one faith and one baptism as given in the word of God.

It was Paul who said to the church at Corinth, "Keep the ordinances as I delivered them to you." If Alien Immersion is scriptural then our Baptist baptism is not scriptural, since they do not agree upon the authority, the candidate, nor the design in baptism.

Since the above is true, and it is also true that baptism has a very significant purpose, one so sacred that man has no right to change, therefore, I suggest that each District Association ratify the act of the General Association and reaffirm their faith in God's one baptism.

E. H. BLAKEMAN,
Williamstown, Ky.

RICHMOND PASTOR IN MEETINGS

It has been my privilege during the past twelve days to enjoy the fine fellowship of Pastor J. L. Adkins and his good people in a series of meetings at Beech Grove Church, near Perryville. The Lord was gracious to us, and gave us a goodly ingathering.

It was refreshing to labor with this splendid country church, of honored traditions. It has been long since I have found a church with a finer spiritual vision, or a more apparent spirit of consecration. From the first service, the auditorium was well filled; and toward the close of the meeting, it overflowed. There were 276 in Sunday-school on Sunday, and the summer attendance runs consistently around the 235 mark. The spirit of prayer can be felt in the membership.

Brother Adkins and his good wife have labored long and faithfully here, and the evidences of their labors are apparent. Brother Adkins has rounded out the eighteenth year of his pastoral labor with this people, divided into two nine-year pastorates. Surely he is proving that, for a good man, there is no necessity for a short pastorate, even in the country.

CLYDE L. BRELAND.

MT. MORIAH REVIVAL IN LYNN ASSOCIATION

We have just experienced a glorious "old-time" revival meeting at Mt. Moriah Church of the Lynn Association. The services were conducted by our beloved pastor, Rev. W. A. Kirtley. Brother Kirtley preached a series of impressive sermons.

The church was greatly revived and souls were born into the Kingdom at almost every service. A total of thirty-nine persons were saved during the two weeks meeting. Thirty-five united with the church by experience and baptism and three by letter from sister churches. We feel very fortunate indeed in having secured Brother Kirtley as our pastor.

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At the beginning of the year 1935, when Brother Kirtley became pastor we had no Sunday-school. Though there was being run a small Union Sunday-school at a school house nearby. The Sunday-school was organized at the church and our pastor taught a Sunday-school teachers' training course of twenty-three, all of which now holds diplomas.

We now have enrolled in our Sunday-school a total of 126 pupils and it is recognized as a standard, by the Sunday School Board. We also have a fine B. Y. P. U. with sixty-five enrolled. It is easy to see the advantages of our young people who have been trained in our Sunday Schools and B. Y. P. U's when one notes the splendid co-operation given by them in the Evangelistic services.

Three months ago a Woman's Missionary Society was organized with eight charter members, today it has twenty-six members and is doing a fine work in the church. Plans are now being made to erect six new Sunday School rooms and the installation of an electric lighting system.

We enjoyed a splendid Bible Institute in April, Dr. C. M. Thompson General Secretary, spent one day with us and delivered two inspiring discourses, Dr. J. L. Robinson, of Campbellsville, Brother C. K. Hoagland, Brother O. L. Overlin and Brother Abraham Berry were also among the speakers all brought us fine messages.

GAITHER SKAGGS,
Mt. Sherman, Ky.

We have information from D. R. Allen at Welchburg, Ky., that the Irvine Association will meet with Oak Grove Church, near Tyner, Ky., on Friday, September 27. The church is in Jackson County, near State Highway No. 21, east of McKee about eight miles.

The Christian Index recently showed in its front cover a good picture of Rev. W. M. Coile, who has completed his fiftieth anniversary as pastor of the church at Winterville, Ga. Our own observation of long pastorates is such as leads us to believe that every pastor who has served a single pastorate for even half of fifty years is worthy of double honor, and of the most conspicuous picturization in our Baptist papers.

Doctrinal Objective of the Epistle to the Ephesians

EVERETT GILL, Temporary Address, Ridgecrest, N. C.

Written by Dr. Gill, following the suggestion of President Sampey of the Convention that Ephesians be studied with care—and read forty times during the Convention year.

I F IN the Epistle to the Romans the Missionary to the Gentiles gave to the world the profoundest discussion of the doctrines of righteousness, in his Epistle to the Ephesians (and only in a lesser degree in Colossians) Paul soared to the loftiest heights in his revelation of certain doctrines which hitherto had been hidden mysteries of the Gospel of Christ.

So tremendous and overwhelming were some of these new truths that expositors have had difficulty properly to evaluate them in their relation to the Epistle as a whole. In the discussion which follows there is no attempt at an exposition of the epistle in the real sense of the term. Rather we shall seek to indicate the general direction of Paul's discussion and the final doctrinal objective of the Epistle, keeping in mind that there were naturally various other minor objectives.

I

Ephesians treats of at least six major Christian doctrines predestination, the person of Christ, Christian privileges in Christ, Christ the Head of the Church, his Body, the development of Christian character and holiness of life, concluding with the colossal campaign against the kingdom of sin and evil, or evangelism in its most comprehensive sense and at its highest and best.

The doctrine of predestination by some is thought to be the dominant doctrine of the Epistle. It is indeed asserted in no uncertain language some fifteen times, under such terms as "predestination," "foreordination," "purpose," "counsel of His own will" and similar expressions.

By some the doctrine is made to teach that God, like an oriental autocratic monarch, predestined some to eternal salvation and others to eternal damnation, solely to show forth His sovereignty; that the matter of salvation and damnation is no one's business but his own; that He was Sole Autocrat of the Universe and had the right to save or damn as He chose; and that is all there was to it.

Such a view is a travesty on the doctrine of the divine sovereignty of God of infinite love who has expressly declared that He does not desire the death of the wicked, but that all should come to Him and live.

Paul's purpose of emphasizing the electing grace of God was missionary and practical. Those startling and thrilling statements concerning predestination were not paragraphs from a dry treatise

on systematic theology, but a stirring revelation and message of comfort to his disturbed converts in Proconsular Asia.

II

The Apostle was writing from Rome to his beloved Gentile converts who had been rescued by the Gospel from that cess-pool of iniquity which was the Graeco-Roman world of which Paul speaks with such utter frankness. Though at a distance from them and in captivity, he was kept informed of the activities of the Judaizing missionaries who continued to dog his steps and steal his converts. They constantly extolled Judaism, and insisted that the Gentile converts had no access to the Kingdom of God nor any claim to salvation except via the Mosaic Law.

He was writing to his brethren of Ephesus and vicinity that he might fortify their faith and strengthen their hope in Christ. He uncovered a "mystery" which hitherto had been hidden from the eyes of mankind. God had revealed this glorious truth to him and commissioned him to give it to the world—that the salvation of the Gentiles by simple faith in Christ, without the need of becoming Jews, was a part of God's eternal plan.

This "Gospel" of Paul, this wondrous good news, was not something originated by Paul, nor was it an after-thought of God, but was an essential part of God's eternal decrees. The Gentile brethren were not to be timid or apologetic in the presence of their Jewish brethren; they were not to have an inferior complex as if they were spiritual step-children, but were equally with the Jews themselves included in the foreordination and elective decrees of God.

It is probable that this argument—the divine uncovering of the eternal purposes of God regarding the status of the Gentile converts—put an end to any further serious inroads of the Judaizers upon Gentile Christianity. The doctrine of predestination very likely put the cap-sheaf on the decisions of the Jerusalem Conference, and finished for good the Judaizing controversy.

The doctrine of the Person of Christ in his relation to God the Father and the Church as its Head, is not fully, but briefly and gloriously set forth in a few compelling phrases.

III

The new and soaring doctrine of "the Church, the Body of Christ" is considered by many as the dominant doctrine of this Epistle. However, it is mentioned only nine times; and then for the most part the purpose of it is that of illustrating the duties and privileges of the married state; and an illustration is scarcely more important in the mind of the writer than the thing illustrated.

This, however, does not deny that this tremendous mystical doctrine of the church as the Body of Christ had an overwhelming importance in the thinking of Paul.

All through Paul's discussion of the elective grace of God, which included his Gentile brethren, he weaves, so to speak, like golden and purpose threads in an oriental tapestry, wondrous facts concerning the privileges of the saints in Christ, which reach into the very "heavenlies."

Because of the overtowering majesty of such doctrines as predestination, the person of Christ, Christ the Head of the Church, it comes with something of a shock of surprise to learn that the major portion of Ephesians is devoted to the matters of developing a Christ-like character and the living of a holy life. The Epistle is, therefore, practical, and not predominantly doctrinal. No Epistle soars higher into the ether of pure doctrine of the purposes of God and the person and work of Christ. But no Epistle walks more mundanely along the paths of human experience and Christian duty.

It is a guide book to the stars and the "heavenlies," but it is also one of the Apostle's most brilliant and beautiful hand-books on holy living. Paul was equally at home flying in the stratosphere, or walking the Roman roads of his day.

It is in the last chapter (the sixth) that Paul reaches the climax—his doctrinal objective, in what is perhaps the most dramatic picture or figure of all his writings—the campaign against the kingdom of sin and evil by the panoplied hosts of God's people. "Finally, my brethren—put on the whole armor of God."

IV

This is the climax of Ephesians—this is the doctrinal objective of the epistle—**Evangelism at its highest and best—the war of the gospel of Christ against sin and evil.** Wherever there is sin and its result, evil—there must God's servants, His panoplied warriors be waging warfare. This warfare includes sin in the individual. This is personal evangelism. We must war with "the Gospel of peace" and bring individuals captive to Christ.

But this is not all. Paul speaks of organized sin and wickedness—"spiritual wickedness in high-places." Wherever sin and evil are entrenched—according to Paul—we must fight them—in the individual, in society with its worldly principles and ways of the world.

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NEWS FROM BARLOW, KY.

A ten-days' revival was held at the Barlow Baptist Church the latter part of July. Rev. Mark Harris, pastor of the Speedway Terrace Church, at Memphis, Tenn., assisted the Barlow pastor, Rev. O. C. Rainwater in the revival. Barkley Walker, a member of the church, directed the choir. There were twenty-one additions to the church, eighteen of these by baptism.

Harry Thomas Copeland, a young man just recently licensed to preach, by the Barlow Baptist Church, delivered a splendid message Sunday in the absence of the Pastor O. C. Rainwater, who was in a revival at Kevil.

Barkley Walker is leading the song services in a revival at the Oscar Baptist Church of which Rev. Henry Hogue is pastor. Rev. Dennington of Melber. is doing the preaching.

Brother Roy Earle Harlan, a Barlow boy, assisted Rev. Henry Hogue, of Oscar, in a recent revival at Needmore Baptist Church, near Bandana, Ky. There were thirty-four additions to the church. Young Brother Harlan is now holding a revival at Cunningham Baptist Church, of which he is pastor. From there he will go to Lavina, Tenn., and thence to Miller City, Ill., closing there in time to re-enter Union University where he will be a senior this year.

Rev. O. C. Rainwater is now holding a revival at the Kevil Baptist Church, of which he is pastor.

Rev. B. E. Overby recently closed a revival at Mount of Joy, near Clinton, Ky., and will begin a series of meetings at Brownsville, Ky., Sunday, August 18. His daughter, Mrs. Elbert Lampkin, will have charge of the music.

Rev. O. C. Rainwater, pastor of the Barlow and Kevil Churches, will re-enter the Southern Baptist Theological Seminary at Louisville, in September.

Barkley Walker will return to Murray State Teachers' College. Roy Earle Harlan and Harry Thomas Copeland will go to Union University, at Jackson, Tenn., the former as a senior, the latter a freshman.

EULA WELLS HARLAN,
Barlow, Ky.

THE CRITTENDEN ASSOCIATION

The Crittenden Baptist Association met with the Crooked Creek Church, Grant County, Wednesday and Thursday, August 14-15. A large crowd was in attendance. The body was called to order by the Moderator, Dr. H. N. Ellis. After a song prayer was offered by F. E. Walker of Erlanger. A fine devotional was led by G. F. Kelly, followed by the election of officers.

All officers were re-elected: Dr. N. H. Ellis, Moderator; A. R. Abernathy, Assistant Moderator; F. E. Beigle, Clerk; and E. C. Caldwell, Treasurer. Then followed the report of Digest of Letters

and District Board. The Digest showed an increase along many lines, which ought to be encouragement to all. The report on District Board showed that the Board had met five times during the year and much was done to build up the work.

Most all reports were in and discussed. Five sermons were preached. The Introductory Sermon by E. H. Blakeman; Sermon on Evangelism by J. E. Ashcraft; Doctrinal Sermon by Dr. J. W. Porter; Mission Sermon, by A. R. Abernathy; Sermon on Temperance by George F. Kelly. The sermons were good and inspiring.

Dr. Porter also brought a strong message on Temperance. Also messages on temperance by I. Manly and J. A. Lee were soul-stirring. Brother O. M. Huey, from our Louisville Baptist Orphans' Home, and Brother C. K. Hoagland, from our Kentucky Baptist Children's Home, at Glendale, brought us fine messages.

Pastors present were: B. A. Miller, T. C. Crume, A. R. Abernathy, G. F. Kelly, J. E. Ashcraft, H. W. Selves, A. E. Gibson, and F. B. Taylor. Each one of the pastors had some part in the service. Only five pastors were absent.

Visitors were, F. E. Walker, O. M. Huey, C. K. Hoagland, George Smith, I. Manly, J. A. Lee and W. M. Wilson. Every consideration and provision was

made for the visitors by the pastor, F. R. Taylor and the church. Truly the association was an inspiration to all.
W. A. M. WOOD.

MARYLAND PASTOR COMING TO RUSSELLVILLE

Having accepted the call to be pastor of the church at Russellville, Ky., I am expecting to assume my duties there September 15

Beginning with the issue of September 12, will you please have the Recorder come to us at Russellville, Ky., instead of at Kensington, Md.

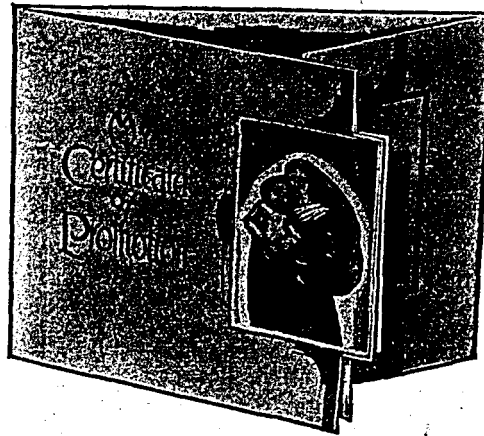
It is with peculiar pleasure that we soon turn our faces toward Kentucky, there to make our home with the good people of Russellville and be associated with that splendid church as it carries on the work of our Lord.

J. PENDLETON SCRUGGS,
Kensington, Md.

In the report of the Simpson Association last week the preacher of the annual sermon should have been Pastor W. S. Hardin, of Adairville, instead of W. S. Howard.

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September
29
Your
Greatest
Promotion
Day



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**Baptist Training Union
Department**

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

Southwide Calendar For August

Theme: His Church a Fellowship for Worship.

Scripture: Let us consider one another to provoke unto love and good works; not forsaking our own assembling together (Heb. 10:24, 25a)

What To Do: Conduct campaign to enlist every member in evening preaching attendance in August. Emphasize importance of daily private worship for every member.

Of course it is only a short time until September but this calendar is given in order that your attention might be called to the importance of closing August with the greatest possible emphasis on these things.

We have been using the same Theme and Scripture for our State as well as for Associations and local Unions. This Southwide activity is also used as ours. Have you been conducting a campaign to enlist your members in preaching attendance? Have you been trying to emphasize the importance of each member taking time each day for private worship.

Our chief activity for August has been Clear Creek Assembly. I am writing this page from Clear Creek. We are having a splendid time here. The Master is here speaking to our hearts. Last night we had 162 in our Training Union meeting by Departments and more than that in General Assembly.

Associational Training Union Programs
(Suggested in August number of the Training Union Magazine)

Junior-Intermediate Program

Theme—"Worship"

2:30 Song Service

2:40 Devotional by an Intermediate.
(Have Psalm 96 given by memory, accompanied by "The Lily of The Valley" played softly on the piano)

2:50 Business, Records, and Announcements.

3:00 "What Worship Is," by a leader.

3:10. "Presenting the Morning Hour Band," a leader.

(Explain meaning of idea, and close by having all to stand and sing "Into My Heart.") See also article on page 9.

3:20 Talks:

"Why I Have a Devotional Each Day," by an Intermediate.

"Why I Strive to Attend the Preaching Services Each Week," a Junior.

3:30 Prayer of dismissal.

This program is suggested because it is better, if possible, to have some time in every Associational program for each Department to have its own meeting.

The Associational Standard also requires that all Departments shall be promoted in every meeting.

Program For Associational Training Union

(Suggested in August number of Training Union Magazine)

Theme: His Church a Fellowship for Worship.

1. Songs and Prayer.
2. Devotional—Heb. 10:24, 25a; Psalm 122.
3. Roll Call, Business, Announcements.
(Note—The Juniors and Intermediates may be separated into another room if desired. See program, page 17.)
4. Special Music
5. Talk—"In Spirit and in Truth"
(See Page 2).
6. Discussion—"The Best Plan for Daily Private Worship," by several members (See Page 9).
7. Talk—"His Church a Fellowship for Worship" (See pages 1, 3, 4, 13).

Note To Story Hour Leaders

Special Program Edition

The major part of this page is sent to you in the interest of **Better Programs** both in local and Associational meetings. A definite well-planned and well-presented practical, interesting, and spiritual program is the best way to enlist absentees regularly and to bring in and hold new members.

Have you been reading and using the pages of splendid material for Story Hour programs as suggested by Mrs. Agnes Kennedy Holmes and published in the Training Union Magazine? If you have not you have been missing a great deal.

As an example of these helps here is the suggested outline for August 25:

Quiet Time—Reading story papers.

Song—"We Want To Be Like Jesus."

Prayer—Repeated after leader.

Bible Story—"Hezekiah's Prayer Answered" (Twentieth chapter of 2 Kings. Leader to read story in Bible and tell in own words).

Story—"The Prayer Child."

Handwork—"How a Dog Stopped the Train" (Make cut-out from pattern).

Tiptoe March—To assembly room.

Note—Most of these exercises are printed in the Magazine.

For College B. Y. P. U's

This suggestion is made in the August number of the Training Union Magazine: For August 25—

"Let your union or unions work up a special musical number and see if it could be given at the evening preaching hour. We suggest a double quartet or a full chorus of all the members. If a violinist is available, let him play the offertory. Ask the pastor to recognize

these musical contributions as coming from the Baptist Training Union which has had attending the evening preaching service as its special activity this month."

Weekly General Assembly Program

(Suggested in August number of the Magazine)

August 25

"Ask a Junior or Intermediate leader to read the article, "The How of Daily Private Worship," carefully and make a five-minute talk on the subject. The acrostic on prayer, page 17, might be helpful. See poster on page 23.

Why not subscribe for the Baptist Training Union Magazine for a year? Why not order it when you order your next literature for three months?

Southwide Calendar for September

Since this is coming to you only a few days before your regular monthly business meeting, it is important that you have before you the Calendar for September.

Theme: His Church the Stronghold of Righteousness.

Scripture: Ye are the salt of the earth (Matthew 5:13a).

What To Do: Build up the membership. Seek to lead every member to do personal soul-winning. Encourage all who are qualified to accept definite places of responsibility in the church organization for the New Year.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

August 11, 1935

	Att.	Vis.	En.
Harrodsburg	86	9	136
Lexington, Porter Memo..	69	7	154
Paducah, Immanuel	68	7	180
Owensboro, Third	67	8	126
Louisville, Ninth and O	63	153
Owensboro, First	55	12	108
Louisville, Temple	37	15	153
Louisville, Crescent Hill..	29	9	103

GASPER RIVER ASSOCIATION

The Gasper River Association convened with Union Baptist Church in Butler County, August 7-8, 1935.

The old custom was followed of reading the letters. The Introductory Sermon, preached by Brother J. B. Hill, was a splendid sermon on the "Supreme Christ."

L. V. Hudnal was again elected Moderator and Rev. H. L. Wigginton his assistant. Pearl McKinney was retained as Clerk and R. B. Taylor, assistant. Although C. W. Hill was unable to attend on account of sickness, he was again elected Treasurer, and his son, Rev. Richard Hill, attended to the business in his place.

We noted that Pastors J. E. Darter, Glendale, Ky., and H. S. Summers, Madisonville, Ky., who are assisting pastors in this Association, were present

the first day. Dr. Summers paid well for his dinner with a splendid address on Missions.

There being no other representative of our denominational interests present, this scribe tried to see that no interest was slighted. The treatment accorded him was fine. Visiting brethren will not find in Kentucky more cordial treatment than at Gasper River Association.

The dinners served both days were ample for the large crowds. The second day, we are sure that there were more than twenty two-horse wagons on the grounds. I believe that only one church failed to report by letter or messenger. We were also pleased to note that more than the usual percent of messengers either remained over, or returned for the second day. This is commendable. The writer did not hear a word of discord during the session. Though Butler County was hard-hit with destruction of many crops, by floods and back-water, not a note of discouragement was uttered, neither do we believe that one dollar less will be given this year to the Lord's cause.

The writer visited and spoke to the following churches just preceding the Association meeting: Morgantown, Salem, Richland, Sandy Creek, Union, Quality, Monticello and Rochester. On these visits we were entertained in homes of the following brethren: C. W. Hill, J. H. Annis, James Mastin, Edgar Kitchens, Pearl McKinney, Virge Cook, Gardiner, T. T. Moore, H. S. Wigginton, Frank Wigginton and at Association by Roy Givens. I wish to express my appreciation of this fine hospitality.

I wish also to express my appreciation for the fine service rendered by Rev. Richard Hill, who accompanied me to most of the above churches, delivered addresses and otherwise rendered assistance. The services were made larger and better by his presence. Brother Hill has spent two sessions in the Seminary at Louisville and is planning for next session also.

We appreciate invitations from other brethren who request visits to their churches. We hope to be able to reach them in the early fall.

We are writing up this Association by request of the Clerk who is quite busy.
C. J. BOLTON.

SALEM MEETINGS

The Salem Baptist Church, Shelby County, Kentucky, has just experienced a gracious revival meeting. The meeting began July 21 and continued through August 4. From the very beginning of the meeting interest was high and crowds were unusually large.

The pastor, Rev. R. B. White, did the preaching. His plain gospel messages were delivered with great power and simplicity. Each and every message contained spiritual food for the hungering soul.

The song service was led by Brother "Pete" Gillespie, a Seminary student from Memphis, Tenn. He is also the assistant pastor of the Franklin Street Church, in Louisville, As "Pete" labored with us we found him to be one of the most highly consecrated young men we have ever known. He certainly is using his talents to the glory of God. Especially was he well-liked by the young people.

Prayer meetings were held before each service. A prayer circle for the ladies, one for the men, and one for the young people met each evening. We feel that these prayer services contributed greatly to the spirituality of the meeting.

We had thirty-nine additions, twenty-four by baptism and fifteen by letter. Besides these many more came forward to reconsecrate their lives. We feel that the church has been greatly blessed.

A MEMBER.

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.

ELIZA BOSWELL

The Lord in His love and mercy took from our midst Sister Eliza Boswell, June 28, a devoted member of Sorgho Church.

Almost blind for years, but until sickness prevented, she was faithful in coming to God's house. She professed faith in Christ in early life, she wrote her own life history, selected, and arranged all things for her funeral as far as it was possible for one to do before death.

We shall miss her much for in the home there is an empty place.

NORRIS LASHBROOK, Pastor.

MRS. LINA COX

Mrs. Lina Cox was called to her Heavenly Home April 12, 1935. Funeral at the First Baptist Church, Paris, Ky., by a former pastor, Rev. Ross E. Dillon and Pastor A. Warren Huyck.

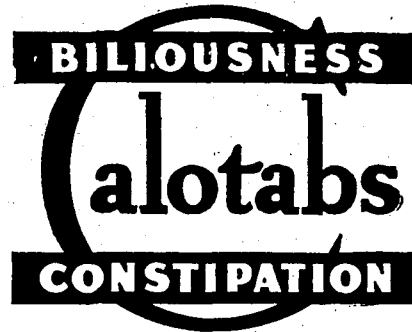
In her passing the church and W. M. U. has lost one of their best loved members and the Charlotte Leavell Circle, of which she was a member, one of its greatest inspirations, for it can truly be said of her, through love she gave her all. We feel that our loss is her gain.

MRS. ADA ELY,
MRS. EDGAR DODGE,
MRS. ALBERT TOOMEY.

A. C. JOHNSON

On August 5 at 11:00 o'clock, the Lord called to His reward, Brother A. C. Johnson. The Pruden Baptist Church, of Pruden, Tennessee, has suffered a distinct loss in the Home-going of Brother Johnson, our Godly and faithful deacon.

He honored his office with an exemplary life and marked service for ten



years. He was professor of the Pruden School for ten years, he visioned a high school for Pruden, and his vision was realized one year ago.

He used all the influence he could exert to win the students in his school to Christ, was never too busy to attend any service of his church, he offered his prayers, time and means for the growth of his church. He was moved up higher. He rests from his labor, and his works will follow him.

We wish to express our heart-felt sympathy to his good wife, and all his relatives, who are left to mourn his loss, and commend them to him who doeth all things well.

D. E. GRIFFITH,
H. D. GRASS,
BEN KING,
CAL DIXON,
JIM POWERS.

Dr. Leslie S. Williams, formerly pastor of the Buena Vista Church, Owensboro, is now serving the First Baptist Church, Sandersville, Ga. During the four months of his ministry there, eighty-six have come into the membership. Dr. and Mrs. Williams will visit their friends in Kentucky the last ten days of this month.

In the Christian Index of August 8 Sunday School Field Worker, G. E. Bryan, has this pleasant reference to Sunday School Secretary W. A. Gardiner, of Kentucky: "Kentucky's affable and able Secretary, W. A. Gardiner, tempted this worker greatly at Ridgecrest. He invited me to assist in a big association-wide training campaign in Kentucky. What an opportunity! But my vacation the first in years, prevented my acceptance." Secretary Gardiner's association-wide campaigns are working great good to the churches and Sunday-school in Kentucky.



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E. L. ATWOOD, Murfreesboro, Tennessee

PASTOR BAIRD REAPS SPIRITUAL HARVEST IN REVIVAL MEETINGS

I am enclosing my renewal to the Recorder. It is the greatest paper in the world. I thank God that the noble editor stands for God's Word without fear or favor. May God bless him in his wonderful work. I thank God for the business manager, Bro. W. A. Frost who combines business sense with deep spirituality. I want all Kentucky to hear his advocacy of the prohibition cause.

The first half of July I was with Beech Grove Church and their noble pastor in a meeting. The Lord blessed us. Ten fine young people were baptized at the close of the meeting. This church is fortunate in having such a man as Rev. Birchett Kemper for their pastor. He has been their pastor for more than a half dozen years. Under his spiritual and aggressive leadership this church has become one of our best rural churches. Surely in this membership you will find the "salt of the earth."

On July 29 I went to Mt. Hebron church in Garrard county for a meeting. This church is without a pastor. The unfortunate accident on the highway that snapped out the life of Rev. E. J. Weller took from this great church one of the noblest and most consecrated pastors a church ever had.

We felt the handicap from the like of the presence and leadership of a pastor. But this Bible-loving and Christ-serving people came so earnestly to the task that we had a great meeting. I was asked by the church to do the baptizing for them. We baptized twenty-two, most of whom were grown people. This is a great country church and a most promising field.

I am to go to Lancaster September 30, for a meeting with Bro. Roy M. Gabbert and his good people.

The church here at Owenton moves along well. In many respects this is one of the best churches in Kentucky. On September 1, 1935, I will have been their pastor twelve years. God has been good to us.

Owenton, Ky. J. E. BAIRD

VACATION SCHOOL AT MT. PLEASANT AND DOVER CHURCHES

"We're going to have a Vacation Bible School!" declared our enthusiastic young pastor, Brother D. H. Daniel. Exclamations of amazement and wonder came from all sides, for many had never even heard of a school of this kind before.

"How can it be done way out here in the country? How will you get the children to come during vacation? How will they get to the school and who will teach them after they get there?"

All of these and many other questions were flung at him, and when he said

that he expected 125 children to attend, gasps of amazement went up. A few tried to tell him gently that twenty-five would be a good crowd. It all seemed like a young man's dream and a rather hopeless one at that.

But he went to work earnestly. He visited the public school and got the children interested and enthusiastic. Then he found and trained a faculty of fifteen members, and that was a difficult task, for only one of them had had any previous experience along this line. One of his wisest actions was to appoint a capable principal, Miss Catherine Wise, who proved to be a tireless worker. The school bus was secured and cars were donated for the purpose of bringing the children to the Gleneyrie school building where the school was held.

What joy on the opening day to find 120 children there! Each day thereafter saw an increasing enrollment until 162 was the number reached. Each day was a new adventure. It was a big success right straight through. The dream had materialized!

On commencement night each department: Beginners, Primaries, Juniors and Intermediates; gave a special program which included every child present. That night twenty-five children were given honor certificates for being perfect in both attendance and work.

We feel that the community and the church has been benefited by our Vacation Bible School. Next year we are looking forward to an even bigger one.

A MEMBER.

DOUGLAS J. HARRIS ORDAINED AT NEWPORT

Representatives from Baptist churches of North Kentucky met with the First Baptist Church, of Newport, on Sunday afternoon, August 4, and set apart Douglas J. Harris for the ministry. Mr. Harris received a call from the Licking Valley Baptist Church, of Campbell County.

Dr. Walton R. Cole, pastor of First Church, Dayton, was elected Moderator, and Rev. G. B. Bush, of Ft. Mitchell, Questioner. The Council consisted of nine preachers and twenty-two deacons. Mr. Harris completed the examination with merit.

Rev. Joel Lunsford gave the charge to the church, Rev. J. M. Rogers gave charge to the candidate, and Rev. Shirley Spahr presented the Bible.

Rev. Harris takes his place in the long line of preachers coming from the fellowship of the First Church, Newport. In recent years five young men have been ordained by this great church. Mr. Harris, who is the youngest of these, will continue his training at Georgetown College. Our prayers and best wishes go with him in his life work.

May he have a long and fruitful ministry.

JOHN E. HUSS,
Clerk of Council,

Newport, Ky.

Pastor Thomas L. Wooton and family, Walton, Ky., has been on his vacation in Mississippi at Crystal Springs, visiting Mrs. Wooton's father.

Dr. and Mrs. W. Owen Carver, of Louisville, have announced the approaching wedding of their daughter, Miss Alice Carver, to Maurice Browning Cramer, of Moorestown, N. J., on August 24, at 11:30 o'clock, at their home, 403 Pleasant View, Louisville.

Pastor Lewis C. Ray, of the Franklin Street Church, Louisville, has been in a revival meeting at Ardmore, Tenn., doing this work in connection with his vacation period with kindred in Edmonson and Grayson County. He went down to Tennessee from his vacation sector.

Announcement has previously been made of the declination of Dr. H. E. Watters, formerly President of Union University, Jackson, Tenn., and Georgetown College, Georgetown, Ky., of the Presidency of Jonesboro Baptist College, Jonesboro, Ark., but since that time the Board of Trustees of that institution have prevailed upon him to accept. He will begin his new work in that connection on September 1. Dr. Watters supplied for the First Baptist Church of Tulsa, Okla., during July, and has since been engaged in revival meetings.

Andrew Sandegren, II., a Chicago architect, is to present a marker identifying "The Beeches," for the home of Annie Fellows Johnston, noted author of the "Little Colonel Series" of books, in Pewee Valley, Ky. The estate is not to be confused with the campus of the Southern Baptist Theological Seminary on beautiful Lexington Road and Grinstead Drive, in Louisville, which uses the same name. Hundreds of visitors, especially men, strange to say, go in search of the home of the famous author of books for girls every year, and it is anticipated that this new tablet with its inscription will be an aid to them in locating the exact place.

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