

WESTERN RECORDER

Southern Baptist Seminary
Library
2825 Lexington Road
Free

VOL. 109

LOUISVILLE, KENTUCKY, OCTOBER 3, 1935

No. 40

Dr. Gray's Conversion

JAMES M. GRAY, D.D., Chicago, Illinois

AT FOURTEEN years of age, when I knew "the Creed, the Lord's Prayer, and the Ten Commandments," I was "confirmed in the most holy faith" by a bishop of my church, and was taught in the catechism that I had become "a child of God, a member of Christ, and an inheritor of the Kingdom."

But I have believed none of that since I was converted. That happy event took place about eight years after my confirmation. I had already turned my face toward the Christian ministry, not as a divine calling, but a human profession, before I was really saved. My conversion was like this: I was reading a book by Rev. William Arnot, and the title was, "Laws From Heaven For Life on Earth," a series of homilies upon the Proverbs, addressed to young men. The book attracted me, though I did not care for my Bible.

In the quiet of my room one night, after an evening of excitement among worldly people, my eye fell on this sentence: "*Every soul not already won to Jesus is already lost.*" It was an arrow of conviction to my soul. An overwhelming sense of my lost and hopeless condition fell upon me. Hell seemed open to receive me, and my soul was hanging over the abyss. I had absolutely no plea but for mercy.

Daily I had said my prayers since childhood, but that night, like Saul of Tarsus, I really prayed. The blessed Saviour placed upon my lips: "God be merciful to me a sinner!" In my agony I uttered it with my face upon the floor. And God heard it. He always hears that prayer. That night He lifted me out of the miry clay, and planted me upon a rock. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!

[The venerable Dr. Gray, eighty-four years of age, and until recently President of Moody Bible Institute, which he had served for forty years, has passed on to be with God. We will publish soon a notice of his death, which closes a life of rich spiritual fruitage. We could scarcely, on this page, refer to Dr. Gray in language which would be more pleasing to him than to set down as above his own glad story of how the Lord found him and he found the Lord.—Ed.]

Devotional and Religious Thought

FACTS ABOUT THE SAVIOUR

Someone has taken the time to read through the Bible to find out how often important items about Jesus are mentioned. The repetition with which they are given is revealing, even to those of us who read and study our Bibles. Instead of "Read 'em and weep" we should "Read 'em and rejoice:"

1. His coming as foretold in Scripture (twenty-five times).
2. Himself as the Son of man (thirty-eight times).
3. God as "My Father" (twenty-seven times).
4. Claim of a peculiar unity with God (nine times).
5. Refers to his death as redemptive and by the will of God (sixteen times).
6. Fore-announces His resurrection, and speaks of it as revealed (six times).
7. Announces His Ascension and final return in glory to judge the world (nineteen times).
8. Promises to be supernaturally present with His followers (six times).
9. Claims to be the supreme motive of life (eighteen times).
10. Claims all moral and religious authority (eight times).
11. Claims that He will be the final judge (three times).
12. Claims supreme authority over the forces of nature (five times).
13. Expresses joy when men show faith in Him, or sorrow at their failure (eight times).
14. Accepts the title Son of God (five times).
15. Claims to be the "Master" of men (twice).—The Canadian Baptist.

THE VENTURE OF FAITH

"Professor James has a striking illustration of the justification of faith by faith. Imagine, he says, a man climbing a mountain who has slipped into a position in which he can maintain himself for perhaps half an hour but by no possibility longer. His only possible escape is to jump across a terrible chasm on to a ledge from which a path leads to safety. Now the longer he delays and argues the question as to whether he can safely make the jump or not, the weaker and more incapable he becomes, and when at the last moment he jumps in desperation he will probably fall short and be dashed to pieces. His best and only hope is to say to himself, 'I am sure that I can just do it,' and to jump at once before he is weakened by argument and imagination of failure. He will probably succeed, and faith will have justified itself.

"So it is with faith in God. We can argue and waste our days in imagining all sorts of theories until all our life's opportunities are gone. The wisest course is to trust the natural instinct that God has implanted in us, and cast ourselves upon His power and His love, remembering that, while argument may lead us astray, the goodness of God is something to which the experience of life bears unshaken witness, something to which we can safely trust ourselves even in the hour of death."—Gilbert White in "Fifty-two Short Sermons."

GOD'S SALESMEN

Paul described himself frequently as "a servant of God:" on a few occasions he declared he was the "ambassador of God."

But "servant" or "ambassador" meant the same thing to him: his entire life was dedicated to the sole purpose of selling the Gospel of Jesus Christ to the whole world. His particular field was the Gentile territories—to the plebians and the particulars alike. To do that work to best advantage he was equally well adapted to preach to a few women gathered by a river bank, to the elite on Mar's Hill or in a Governor's palace or court.

In every instance he sought to secure for his God an acceptance of his message; in other words, he sought the signature for the order on the dotted line. His sermons centered in one idea—to win souls.

Any modern sermon that does not lead to this one central point is a failure. The salesman may eulogise his company and its product in splendid style, but if that talk fails to secure orders for goods it is a failure. If a sermon fails constantly to produce results—something is wrong somewhere in message or application. It is all too true that much preaching nowadays leads nowhere—it may sound well, be enjoyable and uplifting, but souls are not led to God through it.

Sometimes this is due to the fact that in many churches there are few present except members and their children. But without there are multitudes who have no Christ, know nothing about Him, and apparently care nothing at all about religion of any kind. And, too frequently, these outsiders will remind us that the churches care nothing at all for them because they make no real attempt to reach them—except through an open door and a general invitation to church at eleven and 7:30 o'clock.

With conditions as they are, it is more apparent each year, that a great proportion of the church work of the future will have to be individual and personal.

The days when churches were thronged for services on Sundays and week-days has passed—for the time at least. Those whom pastors and others wish to reach seldom enter any church; if they are to hear the Word of Life it must be by other methods.

This seems to indicate the necessity for more strenuous pastoral work; it is not sufficient at all merely to open the church doors on Sunday. It is doubtful if such a course will satisfy the Master's command to "Go—preach"

—Canadian Baptist.

"LO, I AM WITH YOU ALWAYS"

When David Livingstone, the great missionary and explorer in Africa returned to England for the first time, he was received with universal honors and acclaim. In an address to the students of Glasgow University, where he himself had studied, Livingstone recalled his student days and traced the history of some of his classmates. Then he spoke of the many dangers and perils through which he had passed by land and by sea, on river, in jungle, and on mountain, with wild beasts, and poisonous serpents, and savage men. The thing, he said, which always strengthened and gave him courage, and which never failed him, was that last saying of our Lord, "Lo, I am with you always." Christ is always with us. The purpose of faith and the triumph of it is not merely to get us safely through at the end, not only a faith that "lights up a dying bed," but a faith which can light up our path from day to day, and let us know that the strength of God is at hand.—Clarence Edward Macartney.

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.

BOARD OF MANAGERS

R. H. TANDY	T. J. BARKSDALE
C. L. BRELAND	C. W. ELSEY
BROWN B. SMITH	L. C. RAY
	C. H. WARREN

VICTOR I. MASTERSEditor
W. A. FROSTBusiness Manager

TERMS OF SUBSCRIPTION

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

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

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

SAMPLE COPIES—We print each week a
limited number, which may be had for the
asking.

WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, OCTOBER 3, 1935

No. 40

Things Unshaken

"Things which cannot be shaken"—Hebrews 12:27.

WE HAVE witnessed in the past two decades the greatest cosmic disturbances ever recorded by man. And also we witness an upheaval of all things—institutions, governments, economic systems, religious organizations, and such like—unprecedented in the history of mankind.

Everything is being shaken, from the old earth itself to our own powerful and well-established democratic form of government. Undoubtedly an overturning of all things is taking place, despite man's mad and strenuous efforts to restore humanity to its pre-war quietness and general equilibrium.

Everyone is asking: "What will survive?" Out of the present world-wide upheaval and shake-up what will remain after the last tremors have died away? What shall we be able to salvage with which to begin a new State? For man's dream is to go on forever; he cannot think of a final reckoning day when this earthly human pilgrimage for all men shall end and the whole earth stand before the God of the universe to give an account of the deeds done in the body.

Thoughtful men are apprehensive of the outcome. Serious thought is being given by many to the trends and forces responsible for the shake-up. Fools, like the babbling brook, go on forever with their dining, dancing, merry-making, wine-bibbing; totally oblivious to the significance of what is taking place.

In such days faith finds occasion for its greatest exercise. Trembling knees are strengthened and feeble hands are lifted up as we turn to the inspired Word of God and read how all that is taking place was foretold in Scripture over nineteen hundred years ago.

No true Christian—that is, a person who has really been born of God's Spirit into the family of God—can quail and grow fearful in the presence of all that is happening. His faith establishes him. God's answers to these conditions, given thousands of years ago in the form of prophecy, satisfy his heart and he rejoices in what he knows will be the final outcome. The Bible says that beyond the crash of our man-made civilization, wrongly named Christian, lies the glorious Kingdom of Jesus Christ that will be established at His coming.

To comfort the heart of God's people in these trying times let me point out three things that can never be shaken.

I

JESUS Christ Cannot Be Shaken. Man can never strip Him of His essential Deity. Men will never be able to "humanize" Jesus Christ, regardless of how hard they may try. Paul in the book of Hebrews tells us that Jesus Christ is the same yesterday, to-day and forever. Let that truth sink into your heart, let it possess you and peace will steal into your innermost being that will make you forget that you ever doubted that Jesus was all He ever claimed to be.

Modernist preachers and some man's-wisdom-worshipping seminary professors, are trying to reduce the peerless Son of God to the level of mere man. A concerted effort is being made in the name of modern scholarship to prove that Christ was not what He claimed to be, and what to honest and straight-thinking people willing to examine the evidence, He proved Himself to be. Bishop Francis J. McConnell, notorious Northern Modernist, once prominently affiliated with the

Evangelist JOHN T. COWELL, JR., Fayetteville, N. C.

Undoubtedly more world forces are with active determination working to unhorse the Bible and its faith, and more particularly the meaning for man and his sins of the cross on which Christ died, than ever before in history. World forces without the churches seem to be in a frenzy of zeal to forget God. But more deceptive than these and worse are the wolves in sheep's wool in every part of the Christian world who with subtlety and weazel words diligently labor to empty the Scriptures of their revealed meaning, while hypocritically claiming to be their ablest interpreters. It is necessary to warn God's people of these dangers. On the other hand, it is important to remember the "things which cannot be shaken." The sermon by Evangelist Cowell here published admirably encourages us to do this. Thank God, Satan and all of his imps, angel-robbed or horned and breathing fire, cannot shake either the written or the incarnate Word of God, nor the security of any genuine believer.—Editorial Note.

Federal Council of Churches, can write about "The Christ-like God" and speak of what he calls "this alarming tendency to worship Jesus," and Harry Emerson Fosdick, noted Modernist of Riverside Church, New York, can preach on "The Peril of Worshipping Jesus," but never can these men or any group of men rob Jesus Christ of His Deity and make Him out to be mere man.

Christ WAS God, and IS God. If not, then His death on the cross was justifiable as a blasphemer, because He claimed to be God (John 10:31). It is not emulating the example of Jesus that saves us, but an acceptance of His death on the Cross as an atonement of our sins. The reason the offence of the Cross is not preached more is because it shows up the utter depravity of man. Deicide was man's crime when he nailed Jesus Christ to the Cross.

II

THE True Church of Jesus Christ Cannot be Shaken. I am not talking about the systems of organized ecclesiasticism, but the Church which is His Body (Eph. 2:22-23). Ecclesiastical systems have failed and are failing. That is to be expected. The reason the true church will never fail is because Jesus Christ said it would not. "Upon this rock will I build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

We are witnessing to-day an entire nation lifting a nailed fist in the face of God. I speak of Soviet Russia. For eighteen years Russia has been busy trying to rid the nation of "religion." Churches have been torn down; turned into theatres; remodeled to be used as museums housing relics and pictures to advance the cause of atheism; in fact, everything that could be done has been done to wipe out Christianity.

Let not your heart be troubled: Russia may tear down her churches, kill her priests, preachers and prophets, destroy every outward semblance of religion, but the TRUE CHURCH of Jesus Christ cannot be shaken. Out of the dust and ashes one day will come new temples of worship. Another resurrection will take place and once again will the blood of martyrs be seen to be the seed of the church.

Anyway, the Church is not a building but a body of people. The House of God is not a structure of wood or brick, but like unto the House of Israel. When Paul sought the Church to persecute it, he looked for it in "every house" (Acts 8:3).

The Bible speaks of the Church as the mystical body of Christ (Col. 1:24), and Christ cannot be destroyed.

III

THE Word of God Cannot Be Destroyed. "Forever, O Lord, Thy Word is settled in heaven" (Ps. 119:89). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35). "The grass withereth, the flower fadeth: but the Word of Our God shall stand forever" (Isa. 40:8).

Some may be influenced by the Satan-inspired philosophy of our day to disbelieve God's Word, to doubt His veracity, but God's Word will certainly never be destroyed. Smooth-tongued wolves in sheep's clothing will certainly deceive some and lead them astray. Be-spectacled, scholarly-looking professors will awe their students into doubt and skepticism by their assumed infallibility in flouting the Bible in the name of modern scholarship.

They will rob unsuspecting youth of faith in the integrity of God's Word. On the outside raving members of the A. A. A. and their ilk, including the lesser lights of infidel society, will harangue the crowd and bemean the faith and thereby cause some to stumble. **But by none of this will God's Word ever be materially affected.**

Man may disbelieve the Bible, but he can never destroy it. For centuries he has tried to do that, but each time he has failed ignominiously. Celus, Porphyry, Diocletian, Nero, French Revolutionists, and a countless host of others, have tried to do away with the Bible, but to no avail. It is settled in heaven; it is beyond man's reach. It cannot be shaken.

To-day as never before the Bible is seen to be true and accurate in all of its statements. Twentieth-century archeology is God's answer to twentieth-century infidelity and atheism. Every time the spade of the archeologist finds its way into the earth, it brings forth proof and confirmation of the Word of God. Never has it been easier to believe the Bible than to-day, nor to preach it with conviction.

IV

MAN'S BOOKS pass, but the Bible remains. The most vehement assaults of its critics have come to naught time and again. It is the anvil of truth continually wearing out the hammers of criticism that beat upon it.

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all those hammers so?"
"Just one" he said, and then with beaming eye,
"The anvil wears the hammers out, you know."

"And so" I thought, "the anvil of God's Word
For ages skeptics blows have beat upon,
And though the noise of falling blows was heard,
The anvil is unharmed, the hammers—GONE."

The "things which cannot be shaken" are the worthwhile things. What inherent folly of man is it that drives him to a repudiation and rejection of the only things that can bring peace and lasting happiness to His imperishable and immortal soul?

Our Baptist Hospital

HAVING just returned from a two weeks' visit in our Kentucky Baptist Hospital, during which time I underwent an operation, I feel constrained to offer a word of appreciation for the benefit of those Baptists in Kentucky who have not had first-hand experience with our great hospital.

The first thing that impressed me was the atmosphere that pervades the whole building and radiates from everyone connected with the institution. It is an atmosphere of kindness and Christian cheer. Everyone seems anxious to be of some help to the great crowd of suffering patients. Many times the nurses were hard pressed to keep up with the calls

that were made upon them, but they never lost their radiant cheerfulness.

As one might expect, I was also impressed with the delicious meals that were served. The controlling motive seems to be to give each patient the food that will most quickly provide the strength that is needed in the battle for recovery of health. Every meal that I ate there was well prepared, attractively served, and the dishes chosen seemed to be just what I liked most.

An impression that was made upon me throughout my stay was the evidence of efficiency in management. There was no delay in securing what was needed. Every person seems to know just what his or her duty is, and is ready to discharge it. A well-equipped pharmacy has been installed, with a trained pharmacist in charge, so that it is no longer necessary to send outside the building for drugs. This is not only a source of convenience to the doctors and patients, but it is also a source of added income for the hospital.

Noticeable improvements have been made in the building, both inside and outside, and in the grounds. I am sure the bulk of credit for all these improvements must go to Mr. Dobbs, the acting superintendent, and the Board of Managers of the hospital. As a Kentucky Baptist I am proud of them, and the work they are doing. The board members have made a wise selection in their choice of Mr. Dobbs. As they continue working together the hospital will continue to improve. Kentucky Baptists will do well to give a more enthusiastic support to this institution in the splendid service that it is rendering.

Louisville, Ky.

H. W. TRIBBLE

[Dr. Tribble, broadly known as the professor of theology in the Southern Baptist Theological Seminary, recently underwent an operation at the Kentucky Baptist Hospital which necessitated his being under treatment there for some weeks. The fine testimony he bears to the high quality of service and admirable spirit of the Hospital and its management will find an echo in not a few others who have had need to avail themselves of its ministry. Dr. Tribble's many friends rejoice in his restoration to his accustomed health.—Ed.]

President Roosevelt's Letter to American Preachers

REVEREND and dear Sir: Your high calling brings you into intimate daily contact not only with members of your own church, but with people generally in your community. I am sure you see the problems of your people with wise and sympathetic understanding.

Because of the grave responsibilities of my office, I am turning to representative Clergymen for counsel and advice,—feeling confident that no group can give more accurate or unbiased views.

I am particularly anxious that the new Social Security Legislation just enacted, for which we have worked so long, providing for old age pensions, aid for crippled children and unemployment insurance, shall be carried out in keeping with the high purposes with which this law was enacted. It is also vitally important that the Work Program shall be administered to provide employment at useful work, and that our unemployed as well as the nation as a whole may derive the greatest possible benefits.

I shall deem it a favor if you will write me about conditions in your community. Tell me where you feel our government can better serve our people.

We can solve our many problems, but no one man or single group can do it,—we shall have to work together for the common end of better spiritual and material conditions for the American people.

May I have your counsel and your help? I am leaving on a short vacation but will be back in Washington in a few weeks, and I will deeply appreciate your writing to me.

Reverend V. I. Masters
Louisville, Ky.

Very sincerely yours,
FRANKLIN D. ROOSEVELT

What Will Baptists Do About It?

THE enactment into law by Congress of the Age Security Plan of President Roosevelt is an accomplished fact, and various states through called sessions of their Legislatures, and in some cases by vote of the people on constitutional amendments, are enacting complementary laws looking to their participation with the Federal Government in relief benefits or pensions for aged men and women who have passed their sixty-fifth birthday.

The Bill which passed Congress provides for two types of pensions for those who reach the age of sixty-five—one provided jointly by the Federal Government and the State for indigent persons without any means, this provision being designed by the Government as a temporary relief measure; the other, a permanent measure, the compulsory contributory pension plan by which workers reaching sixty-five will be paid a pension from a fund built up by joint contributions of employers and employees. Payments into the contributory pensions will begin January 1, 1937; one percent jointly at first and increasing each three years until the three percent rate is reached. There are other features of the Economic Security Act of importance, such as unemployment insurance, grants to dependent children, grants for maternal and child welfare, grants for public health work, etc.

The two aspects of the Bill that concern our Baptist ministers and churches and other denominational agencies and institutions are the Old Age Assistance Plan contributed to by Federal and State Governments and Federal Old Age benefits or contributory pensions.

I. What will Baptists do about the Social Security Act in the matter of old age assistance to ministers of the Gospel? It would seem that from the standpoint of the Government and the various States, ministers of the Gospel, now old and poverty-stricken, not as ministers, but as citizens, are entitled to such assistance as this Economic Security Act provides, just as much so as any other citizen of the commonwealth.

Will our aged preachers seek this assistance and should they do so? If any of our ministers in their old age and penury should make application for assistance from the Federal and State Governments, as provided for in this Act, perhaps they would not be blameworthy, since the grants made by their denomination to them are too meager and insufficient to supply their necessities. In fact the denomination is providing for only a group of our aged preachers—not all of them—and while these grants are necessarily made to the neediest of the needy among our preachers, there are many more who really do need assistance, and because of the lack of funds in our relief treasury they cannot be aided.

The average grant paid by Southern Baptists is less than \$10.00 per month, or less than thirty-three and one-third cents per day and often the beneficiary is a preacher whose wife is still living, and so two persons have to eke out an existence on the little stipend they receive from the denomination.

The Government plan provides as much as \$1.00 per day for each person sixty-five years of age and over whose circumstances require it, provided the State in which he or she lives co-operates with the Federal Government.

If the denomination should ask these aged ministers and widows to refrain from applying to the Government for this means of assistance, would they do the corresponding thing necessary, namely, provide the means for their support? The writer can but hope that our churches will rise up in their Christian dignity with a high sense of obligation and privilege make the necessary provision through the channel of the Relief and Annuity Board.

None of our Baptist churches would be willing to accept aid from the State or Federal Government for the maintenance of worship. To do so would be to them a flagrant violation of the doctrine of separation of Church and State, and if the Government should propose to subsidize churches

THOMAS J. WATTS, Secretary Ministers' Relief Board, Dallas, Texas

HERE is an article by Dr. Watts that merits careful reading and re-reading by every thoughtful Baptist. It grows out of and deals with the practical problem confronted by our denomination in the support of its old preachers through the Relief and Annuity Board, in connection with the age-security plan which has been adopted by the Federal Government, and which will become operative following complementary action by the States. A principle is involved which deeply concerns the Baptist faith. It cannot be dealt with in a way that will conserve our Baptist fellowship and proper appreciation of our Board and its work without our people taking time actually to study it. If the article should result in leading readers to ask questions that will challenge Dr. Watts to write in even more detail, it would be entirely proper and helpful.—Editorial Note.

and provide by taxation for the payments of salaries of their pastors, those churches would repudiate the whole thing, and rightly so, on the ground that it would be a violation of the First Amendment of the Constitution of the United States which says that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Now, it appears to the writer that the same principle is involved in a denomination encouraging or necessitating their aged ministers to appeal to the Federal and State governments for the means of support when they are retired from active service. The churches owe their ministers a support while they are active and when they are retired, and if we would not ask a State to support a minister while he is active, by the same token we should not ask it to support him in his retirement.

The moral obligation is upon Baptists as a people to meet this responsibility and not to thrust it upon the State, and in both essence and effect it appears to this writer that to make it necessary for our aged ministers to apply to the State for support would be inconsistent on our part in view of our adherence to the great doctrine of separation of church and state.

Southern Baptists contributed less than two cents per member for the whole year of 1934 for Ministerial Relief, and they certainly will have to improve on this greatly if they sustain their preachers and make it unnecessary for them to look to the Government for aid. We are equal to all this, and the question is, What will we do about it?

II. What will Baptists do about prevention of old age dependency of their preachers, in the light of the Federal Government's provision for the prevention of old-age dependency in the case of more than thirty million of employed persons? (Let it be remembered there are many other citizens of the United States covered by pension laws than this number, for the Government pensions its postal clerks, mail carriers, its officers and men of the Army and Navy, and through the Railroad Pension Act all employees of railroad companies, and many others.)

But, our preachers and other employees of churches, denominational boards, agencies and institutions are excluded from the benefits of this pension act. We say they are exempt from the taxes, both employer and employee, and that is tantamount to exclusion from the benefits for only those are to receive the benefits who are required to pay the taxes. What should Baptists do about this? We answer that the effect of the act of the Federal Government in adopting so comprehensive a bill to care for the aged and unemployed should stimulate our churches to do at least as much for their old and disabled servants.

In thousands of our churches it will be found that the great majority of the members are included in the Federal Pension Act. These members will pay three percent of their wages or salaries up to and including a basis of \$3,000 per year, and their employers will pay a tax of like amount on

(Please turn to page 12.)

Kentucky Methodists On Liquor Question

Resolutions adopted by the Kentucky Conference meeting recently at Harrodsburg

WHEREAS, it is well known to and confessed by all intelligent and self-respecting citizens of the State of Kentucky that liquor is being manufactured and sold throughout our commonwealth in every conceivable place in open defiance of the Seventh Amendment to our constitution;

And whereas, we believe that neither the manufacture nor sale of intoxicating liquors in any form aids in building a better social order nor tends to relieve our financial distress, but on the other hand, is destructive to the best social and economic conditions and the spiritual well being of our citizens;

And whereas, our people will be given the opportunity of voting on the question of retaining the Seventh Amendment to our constitution in the coming November election;

Therefore, Be it Resolved:

First, that we heartily endorse the Kentucky State Citizens Committee under whose direction the various dry organizations within the State have united for the purpose of resisting and overthrowing the liquor traffic in Kentucky;

Second, that we not only express our appreciation of Dr. Henry W. Bromley, the General Chairman of the Kentucky State Citizens Committee, for his strong leadership, but we also pledge him our sincere co-operation;

Third, that we pledge ourselves in every way possible to oppose the liquor traffic by personal abstinence and positive effort;

Fourth, that we pledge ourselves to vote for the retention of the Seventh Amendment to our constitution in November, and to use our influence in our respective churches and communities to get our lay forces to do the same;

Fifth, that we co-operate with local and county organizations in making successful local option campaigns;

Sixth, that we pledge ourselves to vote for dry candidates, regardless of party affiliation.

R. J. YOAK
A. G. STONE
DR. J. D. WHITAKER
ELVA R. KENDALL
M. S. CLARK

Many Mansions

"In My Father's House are Many Mansions" (John 14:2).

IF A VOTE of evangelical Christian people were to be taken as to their favorite chapter in the Bible it would be a fairly safe assumption that the 14th chapter of the Gospel of John would stand at the head. I think it is in his book "Margaret Ogilvy," which is the story of his mother, that Sir James Barrie states her Bible would open of itself at this chapter. The same fact could be related of many other mothers, fathers, sons and daughters. Both age and youth have found his great chapter of the Scriptures one of the most comforting, strengthening and heartening. It is like the shadow of a great rock in times of overwhelming sorrow, and a wellspring of never-failing comfort. It is a chapter of hope, of comfort, and instinct with the promise of the realization of frustrated hopes and dreamish, longings and ambitions that have come to naught.

Perhaps the greatest comfort comes to us from this chapter as we see the cold clods of earth fall upon the coffin of someone we have loved dearly. Then it shines like the bow in the cloud, gilding with its radiance the tomb and banishing the shadows of death. We know that our blessed Lord knew what He was saying. We know then that He knew what lay beyond the tomb, and that He did not mock us when he spoke of the prepared house and the many mansions. We know that His words are true, and that God will not disap-

point our hopes and dreams, but that in their realization they will be so much greater than our fondest anticipations. We know with a certainty that admits of no contradiction that when we have "shuffled off this mortal coil" we shall, as John Bunyan so beautifully portrays it, "enjoy our friends again who have gone thither before us, and we shall with joy welcome even everyone who follows into the holy place after us." These are not dreams or illusions. They are the most certain of facts, vouched for by our blessed Lord Himself.

It is these things that thrill our souls with rapture as we contemplate the prospect that opens up to us in the after life. For a wise reason God has left many of the details obscure, but of the fact of the many mansions and the prepared home there is not the slightest obscurity.

Unrest and discontent are among the prevailing characteristics of to-day. Even among professing Christians fear and worry are playing havoc with their inward peace and content. A daily, quiet contemplation of this one chapter would do more to restore peace and quietness to heart and mind than anything else we can think of. It would readjust our spiritual perspective. It would remind us that after all we are strangers and pilgrims here, and that here we have no abiding place. It would tell us that our citizenship is in heaven, from whence also we look for the Lord Jesus. It would make us victorious over the world, give us the victory over the things of time and sense, and reconcile us to all the seeming anomalies of this life.

The glory that is going to be revealed is hidden from us. It is going to be one of God's wondrous surprises for us. That is one reason why it is concealed from our eyes. There is another, however. We simply could not understand. It passes our capacity here to comprehend it. When they crossed the river Bunyan's pilgrims talked with the shining ones about the glory of the place, "who told then that the beauty and glory of it was inexpressible." That's just it. Even in heaven we will be dumb with astonishment and wonder. What must it be to be there?

Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy,
Dreams cannot picture a world so fair,
Sorrow and death may not enter there;
Time doth not breathe on its fadless bloom,
Far beyond the clouds, far beyond the tomb—
It is there, it is there, my child.

—Evangelical Christian

God Hath Need of Thee

Thou hast come, I can see,
Because God hath need of thee.
The multitude He sifts
To find those with special gifts.

Other roads cry aloud
To thy soul sweet and proud,
Other voices stir thy heart,
But God hath set thee apart.

Endowed thy soul with grace
And given to thee a place,
To use thy talents great,
For weary souls that wait.

Though critics dare to flay,
Thou art strong enough to stay.
God calls only the best
To make the hardest test.

Where service points the way,
Is a lonely place to stay,
But thou shalt never flee,
Because God hath need of thee.

—MINNIE M. DALTON

EDITORIAL

Apologetics

THE heading is a theological term. It does not mean to apologize in the ordinary sense. It means to make a reasoned defense of revealed Scripture truth.

That truth is being attacked all along the line to-day—probably in a measure never equalled in all history. In the field of scholarship the attack is being met bravely, ably, and with scholastic tools at least as up-to-the-minute as those in the hands of the attackers.

In this brief space, however, we are thinking rather of what ministers in their pulpits and Christians in their daily intercourse will do or decline to do in bearing witness to revealed truth when it is attacked, and in using their brains to defend it. He must be blind who does not see that we now have a public opinion in America that has from many worldly quarters been diligently tutored to believe and largely does believe that one of the most impressive evidences of Christian spirit and faith is to be so “loving and broad”—that is how they call it—that one must permit every sort of attack to be made upon the redemptive heart of revealed Christian faith without once uttering a reasoned defence of that faith.

The hollow hypocrisy of the attitude should be obvious to the simplest mind, to any one with brains enough to wonder why these sponsors of betraying the Gospel of Christ through the “love” that they pretend to learn from that Gospel, never once show any such “love” in any matter that affects their selfish material gain or honor or pleasure.

Defenders of revealed faith are caricatured as narrow and prejudiced. But the so-called “Christians” who do this never by any chance so characterize the pagan madness with which men pursue their selfish material ends in politics, society or business. Are such persons God’s friends, or Mammon’s?

What should the faithful disciple do? He should be “ready to give an answer to every man that asketh you a reason for the hope that is within you, with meekness and fear” (1 Pet. 3:15). Let it be done in meekness and fear. That is very important. But it is at least as important that it should be done. The seductive scheme of Satan is to make a virtue of not doing it at all, and many professing Christians are swallowing his bait.

We Should Be Concerned

DURING the past several years we have frequently wondered at the apparent lack of interest among our Baptist people in the conflict between Bible faith and what Mr. Spurgeon called the religious Down-grade Movement going on in almost every quarter of the world.

Russia has made atheism its State religion. Many Christians there have been persecuted and martyred. Germany has apparently now set about to destroy Christianity. Its first paganistic antagonism was toward the Jews, but it has rapidly become evident that those in power also intend to weed out Christian faith and re-establish the worship of the old pagan gods of Germany in their pre-civilization wild-man days. Though these movements against revealed faith in the two great nations are thrust before our eyes in the daily news dispatches, we have seen small evidence of deep concern among Christians.

If it is said that the very magnitude of these paganistic trends in the national policies of traditionally Christian nations discourages efforts to visualize their meaning, what shall we say about an apparently larger compact of silence in the face of the bold and determined attacks from within the religious fellowships themselves upon the divine inspiration and authority of the Christian Scriptures?

What shall we say of our creeping paralysis in the face of unceasing propaganda and political activity of these elements

within the Christian fellowships to obscure or destroy the obvious and everywhere-taught redemptive message of the Bible and substitute therefore an ethical system patched up of a composite of Bible ethics and self-assured human wisdom—with the latter predominant?

For years Presbyterianism in far-away Australia has been in a conflict between Bible faith and Modern Rationalism. Dr. Angus, a prominent Presbyterian scholar and preacher, is the hero of the Bible-eviscerating party. An English Christian monthly just received devotes pages to explaining to its readers the theological crisis among Presbyterians in Australia which has developed around the unsuccessful efforts of Bible-believing Presbyterians to call Dr. Angus to account for his apparent apostasy. The monthly tells of equally alarming conditions within the Methodist group in Great Britain. The thing has been going on for years. He quotes utterances from leading Methodist papers there that openly repudiate Scripture authority.

Not to speak of what has been happening among British Baptists and others, or to point in America to what is going within the now-existent liberal wing of almost every one of the evangelical denominations, now industriously at work to get their stuff into the saddle—openly where they think they are strong enough not to be kicked out, and covertly in places where they believe they would lose position and ecclesiastical standing by being honest about their position—we will here only mention the titanic struggle which is under way with the Northern Presbyterian body.

Let us thank God that there is enough spiritual vertebracy left in the Northern Presbyterian group to make a fight at any cost against theological liberalism and its counterpart policy of inclusivism in the conduct of foreign missions and other denominational work. A similar fight is being made in some other denominations, but those of the Presbyterians who are yet within the grip of the rock-ribbed devotion to Bible truth that characterized this faith in its past, are giving in America the best exhibit of courage to put God first and take the consequences, even when it is obvious that they must part company with their own fellow Presbyterians and must fight them openly. Yes, and even though the inclusive group, thanks to the luke-warmness and shoddy sentimentalism that characterizes so many of the rank and file among Presbyterians and every other Christian group in America to-day, is known to be able to hold most of the institutions and churches whose traditional faith they trample under their feet.

Ten and twelve years ago, when this Editor was comparatively new at the Western Recorder tripod, we occasionally reminded our readers that Baptists do not live in a hemetically sealed compartment. That when the world is on fire, Baptists must turn heart and brain to the dangers of conflagration and to its prevention.

It is obviously the part of a chicken-hearted cowardice and in principle a betrayal for selfish carnal ease of the Holy Oracles of God, to act as if sticking our heads under the sand, as the traditional pursued ostrich is alleged to have done, would get us by. In such a time to say one is “just a Baptist, not an extremist” is spiritual bankruptcy or hypocrisy.

We have learned that one must jeopardize friendships of many years, when he cries “Fire!” IF the fire originates where there is large prestige of worldly power, glory, money, and “scholarship!” Yet genuine faith and even ordinary intelligence, if recognition among the high priests of world-wisdom be not allowed to one, cannot and will not for worldly favor of a self-saving ecclesiasticism and a self-glorifying pagan scholarship, remain quiet and see the holy faith of our fathers filched away from the people. Those who do permit it without registering the strongest protest of which they are capable are no true disciples of Christ, but merely self-saving servants of the dominant world-spirit.

The President Asks Counsel of Preachers

PRESIDENT ROOSEVELT has sent out a letter to a large number of ministers of religion throughout the United States, requesting that they write him of conditions in their various communities and tell him where and how they think the Government can better serve the people. On another page we publish the copy of the letter received by this writer.

We are gratified that the time has come when the Chief Executive of the nation desires to receive and check up on a representative cross-section of the opinions of the responsible spiritual leaders of the people of the United States. Such times have come before now, as when the Government turned to the preachers of the country to build morale for the World War. That they were also forward to do.

However, following the World War, when the "clergy" of America insisted that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:32), and that righteousness and Government sanction of and profit from the legalized sale of liquor are hopelessly antagonistic, those same preachers were told "to keep out of politics." They were told to go to their pulpits and preach the Gospel—with the blind and presumptuous implication that the Gospel is a thing entirely apart from business honor and public morality.

President Roosevelt now approaches the ministers under different conditions. It may be that he desires to know whether the vastly expensive social and economic palliatives which have been put into operation under his administration are by the preachers considered good Americanism, good ethics, and good government. And the President must be aware that he is also opening the door to receive from these ministers their views on the religious and ethical results of the breaking down of national prohibition and the general failure of government throughout the nation to put into effect those restrictions on the sale of liquor which were promised during the national political campaign.

In any case, it is gratifying that President Roosevelt now expresses the desire to have put before him the opinion of the spiritual leaders of the American people. Especially within the last generation, there has been too much evidence that government has attempted to function in America with only a formal consideration of God and the spiritual attitude of the people.

Increasingly government, even though it has properly resented the presumptuous meddling of such organizations as the Federal Council of Churches, has yet tended in its attitude toward public morals and religion to take largely the kind of religious views which those organizations have fomented—a concern that appeals for social equity and economic betterment for all, but fails to go back to God with repentance and reverence and with the desire to know and effectuate His will. Such was not the spirit of the great founders of the nation. George Washington, for instance, said: "It is impossible to rightly govern the world without God and the Bible."

An opportunity is now afforded the ministers of this country, who as no other group have realized the downward spiritual drift of America during the past decade, in a mighty witness of letters sent by them to the President to impress upon him and the government the necessity of turning back to God, and seeking to establish righteousness among men, if we are to expect His favor.

Now for years the Christian ministers of this country have with aching hearts seen the forces of evil becoming more and more influential with the ruling powers of the nation. They have looked on and seen moral restraints displaced by license. They have beheld their government giving heed to the wishes of selfish and subversive interests to the end that it might profit by the taxes to be had from the profits of corrupt business. They have with deep concern watched the results of the various experiments of the government looking to recovery from the depression.

From their pulpits they have tried to stem the tide of moral decline and selfish materialism that have been undermining the consciences and resistance of the people to the seductive desire to get something for nothing. They have borne their witness that America cannot restore government to normal conditions by the adoption of methods that are themselves subversive of Christianity. They have warned that America cannot drink itself into prosperity or spirituality. And that the government took a tragic step backward in moral and spiritual tone when it espoused the cause of the legalized sale of liquor.

We urge each minister who reads these lines that he now has an opportunity to express directly to the President his convictions in regard to these great questions. We think it probable that the great mass of ministers who actually bear the burdens of the people, and live near to them, are the ones who are most seldom heard in response to such an opportunity as the President's letter opens. It matters not if one has not himself received the letter. It could not well be sent to all. But it is a form letter and it is as proper for one to reply who has not received it as it is for those who did.

There is hardly a group of preachers in the nation more unaccustomed to writing such letters to Caesar than are Baptist ministers. We would therefore press upon our ministers even more urgently that they write to the President their convictions as to what Government may now do better to serve the American people.

Important Question for Baptist Study

DR. THOMAS J. WATTS, Secretary of the Ministers Relief Board, at Dallas, in an article elsewhere presents an important practical question for Baptists to study. It grows out of the new Age Security Plan which has been enacted by the Federal Government, conditioned upon complementary enactments in the States.

What effect should and will this have upon the work of our Baptist Relief and Annuity Board in taking care of old preachers and their widows? We think we can assure Dr. Watts that there is no lack of interest and concern on this, though until now there has been little discussion in our papers.

As he says, the question is complicated. We have just read his article twice and have been edified, and we hope to read it at least once more. Even then we shall realize that there are probably significant factors beyond our knowledge. On the basal principle of separation of Church and State every real Baptist is agreed. Also on the principle that the denomination is under obligation to provide the means to take care of the old preachers, who have worn themselves out in the service of Baptists, to the extent of a stipend that will at least provide the necessities and decencies of creature comfort.

Dr. Watts makes it appear that this is not now being done. Thirty-three cents a day! Average Baptist gift to this beneficence two cents a year! Dr. Watts is convinced, as every right-thinking Baptist must be, that this obligation is inescapable, and that it would be a humiliating surrender of basal Baptist principle weakly to fall down upon Caesar's treasury to make up for our niggardly neglect.

Yet in the opening of his article we understand him to say—and we are in agreement with the thought—that a considerable number of good men among Baptists who carry the "reverend" entitlement and who may have done good preaching for a limited period in their lives, but whose lives have been given mainly to secular pursuits and are now so given, should not by that "reverend"—no preacher ever seems to wish to give it up, once it is attached—be estopped from participation in the Government provisions.

We see wholesome possibilities in the necessity now thrust upon us of thinking this thing through. One of them would be to stir the Baptist conscience toward a juster and more liberal provision for aged and worn-out preachers.

Paragraphic Comment

SEMINARY OPENING The Southern Baptist Theological Seminary opened its fall session week before last. We have received from Seminary Publicist Don Norman a report of the opening which we expected to publish in this issue. We are, however, under press of circumstances withholding this interesting report until next week, along with several other good articles. The Seminary student body is larger by perhaps more than a score than it was at the opening last year, though it was large then. The number is above 300, and the prospect for the year is for a total that will not be far from 400. The professors are all at their posts, except that Dr. H. W. Tribble is out for a few days completing his convalescence from a recent operation at the Kentucky Baptist Hospital. May it be a year of high and successful study and of high spiritual temper and quest on the part of the great institution.

* * *

NO SINLESS PERFECTION More than once we have declared that Bible teaching on Sanctification is not Perfectionism. We say it here again, for there is a broadspread suspicion that all teaching of spiritual growth—of a life daily hid with Christ in God, instead of finding its own objectives by worldly judgments—is set to drag us before we know it into Perfectionism, or as we Southerners say, Holy Rollerism. The blood of Christ does cleanse the believer from all unrighteousness (1 John 1:7). But it does not cleanse the fleshly nature (Jer. 2:22). That nature must be crucified. That crucifixion, however, is not eradication. It is the judgment wrought daily, hourly, upon the fleshly nature by the new nature implanted in the new birth that comes to all who repent and believe. So the Spirit-filled life is a life that daily turns to Christ in faith and repentance. Thus came freedom from guilt at conversion; thus comes now daily freedom from sin's power. It is a far call from actual perfection, and equally far from the down-again up-again experience of carnal Christians in permanent spiritual infancy.

* * *

BAPTIST RALLIES LARGELY ATTENDED Dr. C. M. Thompson expresses himself as greatly gratified at the large interest manifested by our Baptist people in every section of Kentucky, in their large attendance upon and warm interest developed by the fine sectional rally meetings held at strategic places in Kentucky last week. We publish in this issue a stirring report of the meeting held at Mayfield, written by Pastor W. H. Horton. We hope to have early reports from each of the meetings. Dr. Dodd made an appeal for a more vital faith among Christians as being essential to meet and overcome the mighty anti-Christian movement now surging forward in the world. Secretary Thompson rejoiced at the spirit of fellowship which has been growing among our people, and how it is manifesting itself in the support of the Co-operative Program. Dr. Thompson was encouraged by the fine interest shown in each of the meetings. If pastors and churches everywhere shall now give themselves diligently to understanding, praying for and supporting the missionary and other high causes we are asked to support, there are good prospects that the year's results may be distinctly cheering and encouraging.

* * *

A HORRIBLE EXPECTANCY Five or six months ago we saw a statement in a reputable publication in regard to the slaughtering and maiming of people in America by the automobile. We decided to publish it in this paper, but later that it was too shocking to publish. But now it bobs up again from another responsible quarter, in an appeal to all law-making and law-enforcement bodies to go the full limit in the punishment and restraint of drunken or drinking automobile drivers. Here is the statement, from Governor H. G. Hoffman, of New Jersey, who says: "If you have three children in your family to-day, you can mark one of them off for eventual death or injury in an automobile smash-up. For, if conditions grow no worse than

they already are, this is precisely the normal expectancy held forth by insurance experts." We notice that the commissioner of highway traffic in New York State has recently come out in favor of putting mechanical governors on automobiles, limiting all cars to fifty miles an hour. One is aware that strong forces will likely oppose this. But in the name of humanity and a decent respect for human life, we would favor it, and rather believe the majority of people would. What business have reckless speedsters so important that they must go careering over highways that belong to all the people at a speed beyond that of an express train, imperilling everybody in cars or on foot who must use the highways? It is sheer madness to permit the slaughter of innocents to go on, that a few reckless irresponsibles may feel the thrill of shooting themselves through space at the speed of a projectile!

* * *

HIS CROSS AND RESURRECTION FOREVER LINKED TOGETHER Rationalists teach that the body of Jesus of Nazareth returned to dust after His crucifixion, as do those of men at death in every generation. Though the proof of His Resurrection is so compelling that it has turned many skeptical intellectuals to lives of faith, rationalism would have to abdicate if it conceded that His body rose in new life from the grave. Our Lord Himself never once spoke of His death without coupling it with His Resurrection. "He shall rise again the third day." The early disciples seemed to speak more of the Resurrection than of Calvary. His death is ever presented as issuing in new life to Him and in all His disciples. The pardon of lost sinners is on the basis of faith in the blood of Calvary, while the power of the new life of the convert is from that of His Resurrection life at the righthand of God on High. "While we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him . . . Reconciled to God through the death of His Son . . . we shall be saved through His life" (Rom. 5:9, 10). This means His resurrection life, after the crucifixion. It is a deep lack in the preaching of many pulpits and the spiritual understanding of many Christians who are faithful in their reception of and witness to the Gospel of the Cross, that they have seemed seldom properly to relate it in teaching and experience to that of the Empty Tomb.

* * *

THEOLOGICAL PACIFISM IS OPPOSED TO BIBLE TEACHING Bishop Warren A. Candler of Atlanta, in one of his dynamic books, from the text, "They are not valiant for the truth" (Jer. 1:3), utters a strong warning against theological pacifism, which has become so popular to-day among weak religionists and church camp-followers. These would carry water on both shoulders and avoid bearing the vertebrate witness of the "hard-hitting love" [Broadus] by which Bible faith and teaching are characterized. The Bishop says: "The assumption that theological pacifism promotes progress is contradicted flatly by all history. The record of human advancement is made up of the epic annals of the valiant knighthood of the defenders of the faith who lived and fought and died for the truth." The amazing love of the Redeemer did not save Him from the death of the Cross; it assured that death. Without Paul's militant devotion and witness to His Cross and Resurrection, proud and intolerant Judaism and persecuting paganism would have crushed Christianity in the first century. A church membership educated by contact with and love for the instruments of the world's "gospel" of self, will not at less cost than thorough-going repentance be brought to cease making of spiritual cowardice and betrayal a virtue. But it is essentially an attitude of betrayal. Our Lord's love led to the Cross. What sort of "love" is it, then, that makes a professing disciple of His popular with the world that crucified Him? Fleshly-minded and partisan theological contention is spiritually barren and unwarranted. But theological pacifism is even more a self-saving pretense.

By Boat Up the East Coast of Brazil

MISSIONARY L. M. BRATCHER, Rio de Janeiro

THERE was a large crowd on board, every stateroom being taken. Some people who had hoped to travel first class were compelled to go in second, showing the popularity of these steamers. They were a happy lot but one was impressed by the fact that they were thinking only of material things and nothing of the spiritual life. We were to journey up the East Coast of Brazil on the way to the Amazon country on a coast-wise vessel.

A three days' run brought us to Bahia, capital of the State of Bahia. It is one of the most interesting cities in all Brazil, for one finds there a blend of the old and the new as it is not found in any other town. Above is the old town and below the new. It is known as a religious city for there are many churches there. Unfortunately those churches have not been concerned with the spiritual development of the people but only with the bringing of the people under the domination of the church.

I

WE SPENT the day there and I had an opportunity to visit our work. A new one was impressed with the need of the people and with the opportunity for the preaching of the Gospel. The city has a population of 450,000, but there are only four or five Baptist churches there which cooperate with the Brazilian Baptist Convention. There is one Brazilian Pastor who gives all of his time to the work of the churches within the city. At the present time Miss Pauline White is there alone and it has not been possible to reopen their school.

Due to the fact that we left Bahia late at night, we did not arrive at Maceio the capital of Alagoas until night on Saturday. As the sea was very rough and the ship anchored far out from shore, I decided not to go ashore, but a note came on board saying that the Bices were waiting for me at the wharf, so I decided to try it. One has to land in a sail boat and as the sea was rather rough, it was not an especially easy task. But the boatmen are able sailors and there were no mishaps. I had the opportunity of visiting the Baptist College in Maceio. The school is located on one of the highest points of the city near the lighthouse and is doing fine work. At midnight we said goodbye to our friends and went on board once more for the trip to Recife.

I had hoped to arrive in Recife in time to attend services on Sunday morning and night, but the ship was late getting in, so I had to forego that pleasure. I preached at night to a good audience at the Capunga Church. I had not thought of giving an invitation, but the Pastor, Dr. Munguba, insisted that I do so. As a result two men and one woman declared themselves on the side of the Master. Already the harvest of souls had begun. Already some precious stones had been found for the Crown of the Master.

As the ship was supposed to sail at five the next morning, I went on board that night. But heavy rains stopped the loading, so it was ten the next morning before we left. In Recife I received an invitation to hold a revival meeting on my return, but was unable to give an answer, for I did not know how long the trip up on the Amazon would take. Later events proved that I was wise in not marking a definite date for my return.

We stopped in Areia Branca to unload merchandise and load salt. As the sea became very rough, the steve-

dores had a rough time of it and at times had to risk their lives in order to finish unloading. As the salt came on, I thought of the hardships which our missionaries in the interior have to undergo to supply themselves with that much-needed commodity. At times their mules have to travel for days before they can find the salt. At other times our missionaries have to go without salt, for none is to be had.

Areia, Branca is on the northern coast of Rio Grande do Norte, which has a population of 750,000. Its capital is Natal with 42,000 people. The Baptists have only one small church in all of that State and there is just one worker there.

II

THE next day we arrived in Fortaleza, the capital of the State of Ceara. Fortaleza is a city with 115,000 inhabitants and there are 1,700,000 inhabitants in the State. For the spiritual development of that great state the Baptists have been organized. The members have been appealing to the North Brazil Missions, asking that a missionary couple be sent. Surely these facts ought to bring home to our minds and hearts the great need in the North of Brazil for workers. Here we are not dealing with the Sertao where there might be some excuse for not going, but we are dealing with a modern city in a great state where the work is calling for men.

To leave the ship in Fortaleza it is necessary to embark in a launch to get up to the pier. As the waves were very high and it was raining I decided to stay on board. In the afternoon the rain ceased and so I decided to visit our church there. I found the Pastor at home and he immediately began to insist that I stop to hold a meeting on my way home. For the same reason as Recife I refused to make a definite promise although my heart went out to the Pastor in his appeal. Ceara is a specially needy State for the Gospel for the priests have formed a political party there and were able to take over the control of the government. Of course they are doing all in their power to prevent the spread of the Gospel of Jesus Christ our Saviour. That Gospel in itself is the worst enemy that they have.

From Fortaleza to S. Luiz, the capital of Maranhao is a journey of some two days. There is only one small Baptist Church in a city of sixty-five thousand people. The State of Maranhao has 1,140,000 people and with the exception of the workers of the Home Mission Board there is just one Pastor for all of that great State. There is not a single Baptist pastor living in the city of S. Luiz at this time.

When I arrived I heard of a prayer-meeting that was being held by the Baptists in the city. They were praying that a missionary couple might be sent to S. Luiz to care for the work there. Surely all of our prayers will be joined together until that request shall be answered.

Again the people begged me to promise that I would hold a meeting in S. Luiz on my return from the north. Again I did not promise for I did not know what to answer. But surely one ought to have given a definite promise when there is such evident need.

On Saturday morning we realized that we had come within the sphere of influence of the mightiest river in all of the world. There was no land to show us that, but the waters had turned from a lovely indigo blue to a turbulent gray and we knew that the Amazon had



A Lonely House on the Great Amazon

here entered into conflict with the sea. It was some hours before we could see further evidence of the fact that we were within the mouth of the Amazon. Finally we could see the shores and we knew that Belem was not far away. Soon we were passing all kinds of boats and the late afternoon found us anchored in the Port of Belera. The first part of our long journey was at an end.

I spent four days in Belem waiting for an Amazon River Steamer to take me up to Manaus. Belem is a city of 325,000. There are only four small Baptist churches in the city and just one Pastor who gives all of his time to the work. Really he does not give all of his time to the church for he tries to look after some churches in the interior of the State and is trying to carry on a school for the members of the church. The priests are so dominating there that the children of the believers have a hard time of it. Another Pastor makes his living at his profession and devotes what time he can to the church.

The State of Para has 1,433,000 people and there are only six churches outside of the capital with one Pastor at this time. The local state board has requested and repeated their request that a missionary family be sent to Belem to help in the work. Being the outlet of the great Amazon Valley there is no more strategic point in all of Brazil for the locating of a missionary family. With a good launch thousands of people could be brought in contact with the Gospel of our Lord and Saviour Jesus Christ. I wonder how long the appeal for missionaries and Brazilian pastors will fall on deaf ears?

I visited three of the Baptist churches, preaching in all of them. At Pedreira I gave the invitation and a fine young couple gave their hearts to the Lord. It was Carnival time and on all sides we could hear the revels of the people who were worshipping at the shrine of God Mammon. Only in the little Baptist Church the people were thinking about spiritual things and were trying to save the people from their sins. The Catholic Church on the other hand was doing all in its power to lead the people on for in that way its revenues would be increased.

Our ship had been marked to leave at nine that day, but because of the Carnival had been put off until midnight. From the church we went on board and several people came down to see us off. At midnight we left the wharves and our long journey up the Amazon to Manaus had begun. It was to be a most interesting journey as we discovered later.

What Now, Kentucky Baptists!

THE conspicuous need of Kentucky Baptists is cohesion. In most circles peaceful co-operation is preferred above the disorganization of tension and strife; but there are still those who have no distaste for a scrap nor its leap into the dark, as to consequences. Every fine thing in the world is at this moment under the threat of one man who has no distaste for a quarrel, nor for the worldwide breakdown that may follow. He, at least, is not a Baptist.

Efficiency in our organized work and counsels requires cohesion. No business can tolerate disorganizers within. Constructive thinking and forward looking thinking call for peace of mind. No family can plan and work hopefully for the future and be continually at loggerheads. Commonsense demands peaceful teamwork. "Every fool can go about quarrelling," says Proverbs.

True, God-given wisdom demands brotherly co-operation, being itself "peaceable, gentle, conciliatory," while the spurious wisdom produces "envyings, strife and confusion." Shall our Sunday-schools study James for nothing? The spirit of Christ and the words of Christ lovingly, compellingly cry out for cohesion within the bounds of spiritual integrity.

We have plenty of Kentucky Baptists who know that we need cohesion more than we need issues to distract us and split us into smithereens; and many of them are grimly, earnestly, prayerfully silent. The public outside knows we need cohesion. They marvel at the regularity with which

new Baptist "issues" are hatched. They marvel at the atmosphere in which such things can be—habitually.

It is not possible that sturdy, Christian Kentucky Baptists shall relegate commonsense, public opinion, spiritual force and the peaceable spirit of Christ, to the scrap pile and flabbily settle down under any sort of leadership to decade after decade of the quarrelsome life. For Christians that cannot be! We need cohesion.

Louisville, Ky.

F. A. SAMPSON

A Burning Exhortation To Watch

IN OUR summer reading we came across a fine spiritual exhortation to watch, written by that able exponent of the Word of God, Bishop Ryle of Liverpool. He preached in 1867 a sermon on the parable of the ten virgins. At the close of that sermon he spoke the words we are about to quote. They did us good as we read them, and the editor is sure they will do all our readers good who read them, for we are apt to forget certain things:

"Watch against the leaven of false doctrine. Remember that Satan can transform himself into an angel of light. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error merely for the sake of a pound of truth. Do not tolerate a little false doctrine one bit more than you would a little sin." Oh! there had been some long hidden decay. Watch and pray.

"Watch against slothfulness about the Bible and private prayer. There is nothing so spiritual but we may at last do it formally. Most backslidings began in the closet. When a tree is snapped in two by a high wind, we generally find there had been some long hidden decay. Watch and pray.

"Watch against bitterness and uncharitableness towards others. A little love is more valuable than many gifts. Be eagle-eyed in seeing the good that is in your brethren and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray.

"Watch against pride and self-conceit. Peter said at first, 'Though all deny Thee, yet will not I.' And presently he fell. Pride is the high road to fall. Watch and pray.

"Watch against the sins of Galatia, Ephesus and Laodicea. Believers may run well for a season, then lose their first love, and then become lukewarm. Watch and pray.

"Watch not least against the sin of Jehu. A man may have great zeal to all appearance, and yet have very bad motives. It is a much easier thing to oppose Anti-Christ, than to follow Christ. It is one thing to protest against error; it is quite another thing to love the truth. So watch and pray.

"Let us watch for the world's sake. We are the books they chiefly read. They mark our ways far more than we think. Let us aim to be plainly written epistles of Christ.

"Let us watch for our own sakes. As our walk is, so will be our peace. As our conformity to Christ's mind, so will be our sense of His atoning blood. If a man will not walk in the full light of the sun, how can he expect to be warm?

"And, above all, let us watch for our Lord Jesus Christ's sake. Let us live as if His glory was concerned in our behaviour. Let us live as if every slip and fall was a reflection on the honor of our Lord. Let us live as if every allowed sin was one more thorn in His head—one more nail in His feet. Oh! let us exercise a godly jealousy over thoughts, words and actions ever motives, manners and walk. Never, never let us fear being too strict. Never, never let us think we can watch too much. Leigh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. But what did he say to one who stood by, while he lay dying? 'Brother, brother, we are none of us more than half awake.'—Our Hope.

The Harrodsburg Baptist Church is going to have a Home Coming, Memorial Service and Harvest-Gathering, on October 6, 1935.

Dr. Maddry to Speak In Louisville

GENERAL Secretary C. M. Thompson has arranged for Dr. Charles E. Maddry, Secretary of the Foreign Mission Board to address a mass meeting of Louisville Baptists at 8:00 o'clock P. M. Thursday, October 10, at the Walnut Street Church in this city. Dr. Maddry has not been heard by Louisville Baptists, or we believe anywhere in Kentucky, since his trip to mission fields in Europe and the far east. Undoubtedly he will have for our people an address of unusual interest and inspirational power. It is hoped and expected that there will be a large attendance representative of churches in Long Run Association, and also of ministers and laymen from other towns and cities accessible to Louisville. P. S.—Since the lines above were put in type we have learned that Dr. Maddry will speak at the First Church, Frankfort, Dr. Ross E. Dillon, pastor, on the night preceding his address in Louisville—Wednesday, October 9. It is expected and hoped that as many as can among our people in the Frankfort region will attend.

The Baptist Rally at Mayfield

PASTORS and laymen of Western Kentucky met with the First Baptist Church of Mayfield on Tuesday night, September 24, to hear great messages from our General Secretary, Dr. C. M. Thompson, and Dr. M. E. Dodd of the First Baptist Church, Shreveport, La. Dr. Dodd is to be in Kentucky for five addresses and Mayfield was chosen as one of the places that would have the privilege of hearing him. The meeting was well advertised and large delegations were present from Fulton, Murray and Paducah, and even delegations came from Union City and Martin, Tenn. One country church out from Paducah, Olivet, had fifteen people present, and perhaps there were from 100 to 150 people present from Paducah. In all perhaps a thousand people were in the service.

Dr. Thompson in well-chosen words brought a wonderful address outlining the work that we hope to do in Kentucky in our Every-Member Canvass for the budget of 1936, stressing the fact that we hope to reach the entire membership of our churches for three objectives.

First, asking them to co-operate in the Hundred Thousand Club in Kentucky where this will be divided fifty-fifty on Southwide debts and the debts of the Board in Kentucky.

Second, the support of local work which must be cared for in order that the churches may be able to carry on in their work.

Third, that a definite effort be made for our State and Southwide work that both may get along together. Kentucky is one of the very few that have kept faith with Southwide objects and given fifty percent of the budget to these causes. If other states had done as well the problem of Southwide indebtedness would not be so acute.

These three things mentioned above were discussed in a very able manner by Dr. Thompson and our hearts thrilled as our noble secretary outlined the plans for us and made an appeal to the great crowd gathered.

Dr. Thompson introduced Dr. Dodd as the last speaker of the evening. Only those who heard him will ever be able to know how our hearts thrilled under the appealing words of this great preacher.

Dr. Dodd told of his recent trip around the world. If anyone present had felt that our mission work had not been worthwhile, certainly he had a change of heart, as he pictured to us the effects of the Gospel of Christ and its power to stem the tide of communism and hold its baleful influences back from the shores of America. The Gospel in India, Burma, China and Japan has stood the test as two mighty forces battled for supremacy. The two great forces have the same objective—world-wide conquest. Christ and His Gospel to lift the low and make it Christlike; Satan and communism to pull down the high to the level of the low.

After a burning message as only Dr. Dodd could deliver it, the great crowd arose pledging themselves to a greater effort to honor the Christ with their lives and to make a more determined effort to carry His Gospel to the ends of the earth.

This service will not be forgotten by the Baptists of Western Kentucky. Critics of our denominational work will be hushed as the effect of this message will live in the hearts of our Baptist people.

Baptists of Kentucky owe Dr. Thompson their gratitude in planning for this series of services in different parts of the State and certainly our hearts are more closely knit to the heart of Dr. Dodd as he goes from place to place giving brethren a larger vision.

Mayfield, Ky.

W. H. HORTON

WHAT WILL BAPTISTS DO ABOUT IT?

(Continued from Page 5.)

account of such employees, so it will come about that preachers will be facing, in their Sunday services, a great number of people who are protected against old age dependency by the Government, while the preacher himself will be unprotected, unless and until the church which he serves joins with him by taking membership in the Service Annuity Plan of the Relief and Annuity Board, which plan provides age annuities, widow's annuities, benefits for total and permanent disability, death benefits and orphans' benefits.

And all this at a cost rate of two and one-half percent of salary paid by the preacher and eight percent of salary paid by the church. Or, if this plan is thought to be too ambitious and to cost more than the church and minister can contribute, then there should be participation by them in another plan of the Board known as the Age Security Plan which will provide age pensions, pure and simple, at age sixty-five and on the cost rate of three percent for the minister and three percent for the church.

The Federal Government is expecting the churches to avail themselves of their privilege of taking care of their own preachers and of exemplifying their own teaching which has mightily influenced business and the Government to provide pensions for the good, and if our churches conclude not to meet this reasonable and righteous expectation Congress has already said, in effect, by the passing of this Security Act that it will not permit business to follow the example of the churches.

What will our churches and ministers do about it? Only they can answer the question—and may God speed the day when they will answer it rightly.

Beginning Thursday, October 3, the Southern Baptist Theological Seminary will be in charge of a thirty-minute worship program each week over Station WHAS. The program will start each Thursday at 4:00 P. M. (Central Standard Time). It will consist of (1) chorus, quartet, and solo numbers under the direction of R. Inman Johnson, professor of Music and Public Speaking; (2) an exposition of the Sunday-school lesson for the week by a member of the Seminary faculty. The effort is being made to make this hour one of real worship and helpfulness. Friends of the Seminary are invited to tune in. The Seminary now has an extension Studio of WHAS in Mullins Hall, and will broadcast from the campus.

Pastor Ernest Miller, of Sturgis, Ky., has been in meetings with Pastor W. F. Sprowls at Clarkson, Ky., in Grayson County.

We have received from President W. F. Goodell, of the Brotherhood Movement in Long Run Association, a good report of the Brotherhood meeting and barbecue at the Kentucky State Fair Grounds on Friday of last week, advance notice of which meeting we did not have. Many are crowded out of the paper this week, and this report must go over until next week. Like the others, it is good enough.

News and Truths About Our Home Mission Board

J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board

If one would blast obstacles from his path, let him apply the match of enthusiasm to the fuse of energy.

To be an intelligent Christian with a definitely defined faith, one must stand for certain fundamental religious truths. This makes him a denominationalist with a denominational conscience. To put it another way, from the Baptist point of view denominational conscience is to know why one is a Baptist and to believe that the reasons for being a Baptist are conclusive and sufficient. It is also to have the deep conviction that Baptist faith is fundamental, distinctive and essential, and should be made world-wide. We must develop this sort of a consciousness among Southern Baptists to maintain permanently a great mission program.

A New Mission Among the Mexicans.

Daniel Delgado, missionary at Corpus Christi, Texas, writes: "After returning from the Mexican Convention at Cameron, I have visited my field and have given away many thousands of pages of literature, and I have preached with good results because we have had conversions and some baptisms. I have established another mission at Simmons Ranch, about thirty miles from Corpus Christi, and the services are held at the public school every Sunday afternoon. The Mexican people that live there pay attention while I preach Christ's Gospel, and I am praying that we may gain souls for Christ."

Echoes From The Home Mission Conference

Donato Ruiz: "I learned at the Mission Conference at Ridgecrest many things, besides the inspirational and educational blessings which I received, which your missionary could never have obtained from any other kind of meeting. The daily worship addresses can never be forgotten in all the rest of my days, and my notes taken while there will be used often. Dr. Beagle was up above the ridge in his work and beautiful spirit, and Dr. McCall and his Cuban friends—they were fine. I liked Dr. Plainfield very much and I liked the state secretaries very much. Everything was wonderful to me and I needed those fine missionary messages, and for everything I thank God with all my heart."

R. T. Pollard: "Since this contact and observation, I have an increased spirit, a new and enlarged objective and a greater impetus. I see several things emanating from the meeting that will help us in our activities as Negro Baptists, and I hope to give them to our Negro papers. I was so much pleased with the fine Christian spirit extended toward me. I found myself vainly wishing that I was a younger man. I would

be heard from as I have heretofore not been."

J. F. Plainfield: "It was the best meeting of any I have ever attended during all the years of Home Mission work, because of its spiritual value, missionary inspiration and the fellowship between the leaders of the Home Board and the missionaries from the different fields. I feel that the Board should make the Home Mission Assembly Week at Ridgecrest a part of its regular yearly program. There remains only one alternative to the missionaries after that glorious week: to present Christ for what He is to them, the Son of the Living God; to live not only in expectation to His coming back to earth, but in earnest endeavor for bringing the Kingdom of God in among men; to give more of ourselves and substance to the support of the Mission cause; to pray continually for those who are leading us in such glorious work."

A Visit To The Border

Dr. Beagle and the Executive Secretary have just completed a visit to the Mexican mission fields this side the Border. If you want to know where the Border is, take a map of Texas and draw a line from Houston northwest, just above San Antonio, to San Angelo, and from there straight to El Paso. In the territory included between this line and the Rio Grande you will have a Mexican population of between 600,000 and 800,000. This is the territory visited. Forty-three mission fields were touched; 2,100 miles were driven in a car—Paul Bell was the driver. Every mission station was visited except two—high water in the Rio Grande prevented. Much interesting information was gathered and out of this information we hope to develop a mission program for the evangelization of the Mexicans on the Border.

There is a great deal of difference between doing a bit of mission work here and there and in having a definitely well-defined mission program. The Home Mission Board is working out a well-defined program for the evangelization of the various groups in the homeland as well as the evangelization of our cities. The debts of the Board are arranged, the receipts of the Board are increasing and in the future, with a well-planned and well-directed program, the Home Mission Board is proposing to attack the task of evangelizing and Christianizing in a real and effective way. The Board, at its annual meeting in November, will be asked to pass upon and approve a program of work which, when carried out in detail, will provide for the evangelization of the Indians, the foreigners, the Negroes, the underprivileged, the man without a chance, the foreign-speaking groups and, in fact,

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

every group in the homeland, and also the four western provinces of Cuba and the Canal Zone. Many thousands of people desire to do mission work. We hope to be able to enlist in carrying out this program many hundreds of volunteer workers.

W. M. U. Work Among the Mexican Churches

Our missionary-minded women will appreciate the fine work of Mrs. I. E. Gonzales, wife of the missionary to the Mexicans in Austin, Texas. She is promoting missionary societies among the Mexican women in Texas. She has increased in a year's time from five districts with thirty-one societies to eleven districts with forty-seven societies. She has appointed a leader in each district. In the six districts yet unorganized she is looking for a Mexican woman to take the lead. Besides observing the seasons of prayer with over \$175, the Mexican W. M. U. plans this year to help a girl through the Training School at Fort Worth, they also contribute to the Mexican Institute at Bastrop and sponsor two showers a year for the orphans at Bastrop. They use literature for their programs printed in Havana, Cuba.

And the Lord Added to the Church

Listen to this from Missionary E. V. Rodriguez: "Last month I made my missionary route as usual. At Privilege I had two additions by baptism and here I preached in an old rock church my grandfather and father built many years ago and they were also pastors. At Rockspring we had seven additions. At Kerrville we had four additions by baptism and several conversions. Two of these came as the result of a funeral service. A very prominent Catholic man died and the local priest was sick, so they called on me to have charge of the funeral. I took the opportunity to preach the Gospel to a very large Catholic crowd, as the Mexicans have large gatherings at funerals. A man and his wife heard the Gospel for the first time and they immediately came to our preaching service and accepted Christ."

A Home Missionary From China

The prayer of Miss Ollie Lewellyn (and let us hope yours) in San Antonio has been partly answered. A young Chinese girl from Canton, China has come to San Antonio to teach in a Chinese school and she is a Christian. She found our little church there and has already begun helping Miss Lewellyn in visiting Chinese families and interpreting, and with the young people.

Bible School Department

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

Study Course Books—Old and New

Some have made inquiry as to which of the books in the Sunday School Training Course are new and which are revisions of books in the old courses. We give this information here by groupings.

Group I.—The Bible

"Outlines of Bible History" is a revision of the Bible Division of the Sunday School Manual and was brought into the new course especially for those who have not studied the "Sunday School Manual."

- "The Book We Teach" is new.
- "Old Testament Studies" is a revision.
- "New Testament Studies" is a revision.
- "From Adam to Moses" is new.
- "From Joshua to David" is new.
- "From Solomon to Malachi" is new.
- "From Bethlehem to Olivet" is new.
- "From Pentecost to Patmos" is new.
- "Studies in Colossians" is new.
- "Studies in Ephesians" is new.

Two other new books on Romans and another Epistle will be ready later.

Group II.—Administration

"Building A Standard Sunday School" is a revision.

"The Department Sunday School" will be revised.

"The True Functions of A Sunday School" does not need revision.

Group III.—Teaching

"The School In Which We Teach" is new.

- "Looking At Learning" is new.
- "Some Learning Processes" is a revision of "Pupil Life."
- "When Do Teachers Teach" is a revision of "Teachers and Teaching."
- "Personal Factors in Character Building" is new.

Group IV.—Doctrines and Evangelism

- "What Baptists Believe" is a revision.
- "The Baptist People—From the First to the Twentieth Century" is new.
- "The Baptist Faith" is new.
- "How To Win To Christ" is a revision of "Winning To Christ."

Group V.—General Studies

- "The Grace of Giving" is new.
- "Into All the World" is new.
- "The Furtherance of the Gospel" is new.
- "Sunday School Officers and their Work" is the old book.
- "The Church Library" was out about the time the new Course was started.
- "The Associational Sunday School

Work" came out just before the New Course was introduced.

"The Sunday School Secretary and the Six Point Record System" will be revised.

Group VI.—Department Books

At present we have only four books available for this Group: "The Young People's Department," "The Adult Department," "The Extension Department," and "How To Teach Young People and Adults." Others will be offered later. It is the purpose of the Board to have two books here for each department—one on organization and administration and the other on how to teach.

Standard Honor Roll For General Association

Between now and the fifth of November we need to get your application for the Standard Award if your Sunday-school is to appear on the Honor Roll for the General Association.

We Are Behind

We are now six behind the record for the same date of last year. By the sixth of November we must have nineteen applications in order to equal the number of Standard Schools at the same time a year ago.

We Can Catch Up

About one hundred Sunday-schools can meet the lacking points by that date. Just tackle the one or two things your School lacks.

Is It Use of Bibles?

The teachers can have pupils use Bible and reach this in two or three Sundays.

Is It Preaching Attendance?

Again this can be met by the teachers influencing the pupils to attend.

Is It Training?

Only "Building A Standard Sunday School" is required. If fifty percent of officers and teachers hold either old or new awards for this book—provided pastor or superintendent is in the number—your School qualifies on that point. Of course a training class was required during the past twelve months. Get your application to us during October.

Group VII

"The Vacation Bible School Guide" is a revision. Perhaps other books for this Group will be announced later.

Some of the old books should be studied again. It would be quite helpful if all churches had their workers study "Building A Standard Sunday School" every two or three years. These

fundamentals of Sunday-school building cannot be substituted by anything else.

We are delighted over the response to the New Course.

The training awards for this year will far surpass in number that of any other year. We hope this will be a permanent increase in interest in this most necessary work of preparing our officers and teachers for service.

Please send all requests for awards to the Sunday School Department, 205 E. Chestnut Street, Louisville, Ky., that we may make proper records before sending the orders on to Nashville. We appreciate your fine spirit of co-operation with us. Thank you.

Pulaski County Plans Training

Brother W. H. Tibbals reports that ten pastors and superintendents have agreed to have training schools this Fall or Winter. This is a fine move. Some have already had their training classes and we hope all the others will join in this work. It would be great for one Association to have a study course this year in each of its churches. Pulaski Association why not you be that one?

SUNDAY SCHOOL ATTENDANCE

September 22, 1935

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

Louisville, Walnut St.	1,017
Newport, First	959
Owensboro, First	643
Louisville, West Broadway	585
Mayfield, First	551
Paducah, Immanuel	542
Harlan	504
Owensboro, Third	497
Lexington, Porter Memorial	489
Akron, Ohio, Calvary	447
Harrodsburg	421
Covington, Latonia	400
Henderson, First	360
Covington, Madison Avenue	358
Jellico, Tenn., First	356
Pineville, First	356
Bellevue	338
E'town, Severns Valley	326
Paducah, Baptist Tabernacle	319
Louisville, Baptist Temple	319
Louisville, Virginia Avenue	308
Fulton, First	306
Richmond, First	289
Louisville, West Side	283
Louisville, Beechmont	256
Greenville	252
Shepherdsville	233
Lynch	226
Beech Grove (near Perryville)	213
Versailles	211

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

The Co-operative Program for August, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

ALLEN COUNTY—							
Association	25.50		Old Licking	3.25	2.00	Forks of Elkhorn	20.50
Bethel	1.85		Pleasant Ridge	41.65	10.00	Frankfort, First	9.25
Scottsville	129.60		Second 12 Mile	31.30		Lebanon	6.40
BAPTIST—			CENTRAL—			Mt Carmel	
Kirkwood	27.24		Bethlehem	4.90		Providence	2.50
Lawrenceburg	107.04	2.00	New Hope	42.50		Swallowfield	8.85
Mt. Freedom	6.90		Springfield	27.92	13.00	Thorn Hill	20.04
Mt. Olivet	54.07		CHRISTIAN COUNTY—			FREEDOM—	
Salvisa	2.35	5.00	Bainbridge	1.16		Burkesville	9.00
Sand Spring	33.68		Bethel	27.90	6.00	Central Grove	6.00
BARREN RIVER—			WEST UNION			FRIENDSHIP—	
Fountain Run	100.00		Casky	4.48	1.00	Ephesus	19.75
Freedom	2.00		Hopkinsville, First	146.40	44.25	Winchester, First	31.66
Missionary Mound	6.00		Hopkinsville, Second	36.41		GASPER RIVER—	
Temple Hill	3.00		Lafayette	4.41	3.00	Association	18.55
BELL COUNTY—			MACEDONIA			Aberdeen	
Middlesboro, First	15.00	10.00	Macedonia	4.00		Morgantown	4.00
Old Yellow Creek	1.00		New Ebenezer	10.00		New Harmony	11.45
Riverside	5.00		Pembroke	11.00	1.50	Salem	17.67
BETHEL—			PLEASANT HILL			Sandy Creek	
Adairville	225.89	30.00	Pleasant Hill	12.20	6.00	GOOSE CREEK—	11.51
Auburn	101.39		Salem	19.32	10.00	GOSHEN—	
Dripping Springs	20.64	4.34	Walnut Street	3.10		Caneyville	3.50
Elkton	59.81	59.00	West Union	3.84		Leitchfield	27.15
Forest Grove	22.00		CRITTENDEN—			CRITTENDEN—	
Guthrie	25.25		Mt. Carmel	20.00		Pilgrim	1.00
Mt. Gillead	2.00		New Friendship	22.50		Mayeld, First	60.55
New Hope	3.55		Pleasant Green	15.00		GRAVES COUNTY—	
New Union	5.50	6.00	Pleasant Ridge	3.00		Melber	34.75
Post Oak	4.21	2.08	Pleasant Ridge	1.00	1.45	GREENUP—	
Russellville	131.03	18.00	Riverview	3.15		Ashland, First	233.26
Spring Valley	1.00		Sherman	4.00		Catlettsburg	312.90
Walnut Grove	30.13		Turners Ridge	4.25		Louisa	17.93
Whitakers Grove	5.00		Unity	12.41	1.00	Pollard	20.00
BLACKFORD—			WILLIAMSTOWN			Russell, First	
Lewisport	1.00		DAVISS-MCLEAN—			Sandy Valley	
Mt. Pisgah	5.00		Bethabara	15.35	8.00	Summit	2.47
BLOOD RIVER—			BUCNA VISTA			Unity	
BOONES CREEK—			Buck Creek			GREENVILLE—	
Calvary	5.50		Buck Creek	10.35		Ashland, First	20.00
Chestnut Stand	1.00		Calhoun	6.00		Eminence	4.33
Irvine First	19.52		Dawson	2.80		New Castle	33.64
Powell's Valley	2.50		Eaton Memorial	5.00	4.00	Pleasureville	22.53
South Irvine	12.24		Green Briar	6.10		Port Royal	8.00
Union City	8.00		Griffith	1.82		Smithfield	12.00
Williams Memorial	2.75		Karns Grove	3.50	5.00	Turners	12.00
Winchester, Central	50.00		Macedonia	2.10		IRVINE—	
BOONEVILLE—			Mt. Liberty			JACKSON COUNTY—	
BRACKEN—			Panther Creek			LAUREL RIVER—	
Augusta	5.00		Pleasant Grove	8.00		Long Branch	1.00
Carlisle	64.00	14.25	Pleasant Ridge	7.75		LIBERTY—	
Dover	6.95	7.07	Seven Hills	9.80		Antioch	6.00
Ewing	6.00		Sorgho	3.67	1.00	Canmer	9.22
Flemingsburg	1.25	1.00	South Hampton	5.15		Cedar Grove	8.50
Lewisburg	10.00	4.00	Third, Owensboro	293.09	16.00	Coral Hill	5.25
May's Lick	16.66	6.81	Walnut Street	2.50		Dover	50.01
Maysville	118.75	15.70	Whitesville	67.71	4.00	Edmonton	8.50
Millersburg	3.85	3.00	EAST LYNN—			Glasgow	118.50
Mt. Olivet	3.03	12.00	Good Hope	61.75		Green River	5.00
Mt. Pisgah	10.00		Holly Grove	7.79		Hardyville	10.10
Mt. Sterling	10.60	4.00	Liberty	2.05		Hiseville	1.45
Pleasant Valley	6.00		Union Band	5.00		Horse Cave	29.50
Tabernacle	5.00		EAST UNION—			Monroe	30.00
Two Lick	11.00	6.00	Gatliff	103.00		Mt. Tabor	22.80
Vanceburg	1.41		EDMONSON—			Pleasant Valley	18.88
BRECKENRIDGE—			Brownsville			Shady Grove	10.77
Association	4.70		3.31		South Fork	12.00	
Blacks Lick	7.25		ELKHORN—			Walnut Hill	4.00
Cloverport	49.46	2.00	Ashland Avenue	2.00		Zion	14.00
English	5.23		Bryan Station	4.13		LINCOLN COUNTY—	
Garfield	11.00		Calvary	479.80	256.97	Crab Orchard	2.00
Goshen	7.46	2.00	Cane Run	8.50	1.00	Hustonville	8.45
Irvington	49.25		Clear Creek	4.00		McKinney	3.50
New Bethel	4.00		David's Fork	8.50	6.00	LITTLE BETHEL—	
Walnut Grove	5.00		Dry Run	5.00		Dalton	3.00
CALDWELL COUNTY—			East Hickman			Earlington	30.50
Adril	2.00		Felix Memorial	22.92	5.57	Madisonville	100.00
Crider	11.26		Georgetown	167.13		Olive Branch	6.00
Donaldson	3.55		Glenn Creek	10.08	10.08	Salem	3.00
Eddy Creek	18.77	1.50	Grace	23.30	4.00	Slaughters	1.50
Eddyville	44.76	20.00	Great Crossing	30.00		LITTLE RIVER—	
Fairview	1.50		Hillsboro	1.83		Bethany	7.75
Fredonia	14.41	10.00	Immanuel	282.13	29.50	Blue Spring	3.00
Harmony	4.14		Midway	22.58		Boyd Hill	10.40
Hebron	4.12		Millville	27.25		Buffalo	21.19
Kuttawa	13.00		Mt. Freedom	11.78		Canton	8.50
Macedonia	3.32		Mt. Pleasant	10.00		Donaldson	2.25
Pleasant Grove	3.29		Mt. Vernon	1.91		Golden Pond	3.80
Princeton, First	141.28	24.00	Nicholasville	25.00		Hurricane	1.00
Princeton, Second	4.03		Paris, First	268.51	18.00	Liberty Point	9.90
Princeton, Baptist	.95		Porter Memorial	52.38	3.00	Mt. Pleasant	20.25
Quinn	6.40		Spears Mill	2.35		Oak Grove	15.91
Walnut Grove	6.48		South Elkhorn	11.70	6.00	Pleasant Valley	2.00
White Sulphur	6.31		Stamping Ground	11.00	2.00	Rocky Bridge	5.62
CAMPBELL COUNTY—			Versailles			Shady Grove	20.00
Bellevue, First	88.76	21.00	82.00	6.50		Wallonia	1.00
Dayton, First	10.00		ENTERPRISE—			LOGAN COUNTY—	
Flagg Springs	3.00		Elkhorn City	1.54		Antioch	29.55
Ft. Thomas	33.85	5.00	Flat Gap	1.16		Beechland	57.52
Grants Lick	9.34	7.00	Inez	2.67		Bellview	1.00
Licking Valley	2.00		Irene Cole Memorial	10.00		Bethlehem	3.85
Ludlow	6.38	3.00	Lakeville	5.00		Cliff Hill	2.54
			North Benson Memorial	12.60		Elk Lick	18.00
			Pikeville, First	29.00	3.00	Green Ridge	8.44
			FRANKLIN—				
			Bethel	2.90			
			Buck Run	12.00	1.00		
			Evergreen	1.00			

Liberty	13.45		Sand Run	40.00		SIMPSON—		
Oak Grove		3.50	South Side	47.09		Franklin	185.83	
Pleasant Hill	14.28		Union	10.00	5.91	Middleton	19.50	
LONG RUN—			Walton		5.00	Shady Grove	5.77	
Baptist Tabernacle	41.50	43.50	NORTH CONCORD—			Sulphur Spring	5.66	1.00
Baptist Temple	20.58	1.00	Apple Grove	.50		SOUTH CONCORD—		
Bardstown Road	13.85		Big Branch Creek	.50		SOUTH DISTRICT—		
Beechland	52.55	1.00	Liberty	.50		Beech Grove	60.00	20.00
Beechmont	63.16	56.91	Old Flat Lick	3.00		Burgin	80.37	
Broadway	500.00	300.00	River Baptist	.50		Bruners Chapel	30.00	19.00
Buechel	22.37	3.60	OHIO COUNTY—			Doctors Fork		7.00
Calvary	25.60	1.00	Barnetts Creek	4.40		Lancaster	60.34	
Carlisle Avenue	38.38	19.76	Beaver Creek	87.56	75.67	Lexington Avenue	104.00	
Cedar Creek	8.50	3.75	Concord		2.00	North Rolling Fork	25.00	
Clifton	176.58	40.00	Deanfield		1.00	Perryville		24.00
Crescent Hill	345.40	79.21	Hartford	5.15	2.00	Shawnee Run	2.30	7.00
Crestwood	59.82	30.00	McHenry	5.45		SOUTH KENTUCKY—		
Deer Park	358.76	44.75	OHIO RIVER—			Middleburg	8.85	
East	19.29	16.62	Association	80.00		SOUTH UNION—		
Eastern Parkway	34.44		Mexico	1.00		SULPHUR FORK—		
Eighteenth Street	83.65	7.00	Repton	1.00		Eighteen	10.00	
Elk Creek	2.00		OHIO VALLEY—			Harrods Creek	15.75	12.67
Fairdale	1.00	1.00	Audubon	28.06		LaGrange	226.01	2.09
Farmdale	16.34		Blackford	5.19		Poplar Ridge	7.45	4.25
Fourth Avenue	100.92		Calvary	22.65		Providence	14.00	35.00
Franklin	12.08		Cash Creek	30.25		Sligo	28.41	16.00
Grace	4.55		Clay	16.94	4.00	Sulphur	14.00	
Hazelwood	39.05	1.00	Corydon	13.90	1.00	Westport	11.89	
Highland	263.65	57.08	Geneva	2.00		TATES CREEK—		
Highland Park, First	59.38		Graves Creek	12.00	4.00	Gilead	2.00	
Highland Park, Second	33.83	14.00	Morganfield	63.22	10.00	Immanuel		15.00
Immanuel	269.65	9.93	Mt. Pleasant	7.84		Kirksville		5.50
Jeffersontown	42.56	2.00	New Harmony	56.00		Liberty	3.70	
Little Flock	1.15	3.00	New Highland	9.34		Richmond, First	15.28	1.00
Long Run	10.00	10.00	Sebree	10.70	1.00	TEN MILE—		
Lyndon	4.63	5.44	Smith Mills	22.22		Association	335.29	
Manly Memorial	1.00		Spottsville	4.81		Clarks Creek	19.32	6.00
Meadow Home	10.00		Sturgis		5.00	Concord	7.87	
Ninth and O	11.25	49.00	Uniontown	2.31		Elliston		2.00
Ormsby Avenue	23.91	2.00	Walnut Street	6.00		Glencoe	24.88	
Parkland	244.95	6.00	Woodland	10.65		Mt. Zion	14.28	
Pleasant Grove (J. C.)	9.96	1.00	Zion (H)	11.55	4.00	Paint Lick	3.00	
Plum Creek	1.10		OLD BETHEL—			Pleasant View	15.15	
St. Matthews	8.74	1.69	Providence	9.36		Ten Mile	6.28	
Shawnee	22.75	2.00	OWEN COUNTY—			Vine Run	4.00	
Shively	15.09	2.00	Cedar Hill	20.35		THREE FORKS—		
South Jefferson	14.00		Dallasburg	25.99	22.00	Broadway	2.76	
South Side	4.04		Elk Lick	19.00		Defiance	15.00	6.00
Sunny Side	15.00		Gratz	14.25		Duane		2.00
Taylorsville	32.10	17.00	Greenup Fork	134.00		Fleming	1.10	
Third Avenue	78.46	6.00	Harmony	5.00		Hardburley	2.00	
23rd and Broadway	150.00		Mt. Hebron	.88		Hazard, Second	50.00	
Von Buren	1.90		New Liberty	32.75	5.00	Hyden	10.00	
Victory Memorial	185.77	18.40	Salem	15.25		Jenkins	17.45	
Virginia Avenue	69.50	18.00	South Fork	14.25		Lothair	3.07	
Walnut Street	1,102.25	53.00	PULASKI—			Neon	2.00	
Weaver Memorial	131.20	13.00	Association	137.45	45.20	Whitesburg	19.00	
West Broadway	114.38	2.50	Cedar Point	3.00		UNION—		
West Side	2.00	3.00	ROCKCASTLE—			Beaver	4.55	1.00
LYNN—			Brodhead	4.74	10.00	Berry	9.00	5.00
Buffalo	34.85	.25	Conway		1.00	Cynthiana	51.09	1.00
Mt. Moriah	2.50		Mt. Vernon	3.70		Lenoxburg	5.00	
Pikeview		50.00	RUSSELL COUNTY—			Morgan		15.00
LYNN CAMP—			Clear Creek	2.59		Powersville	30.00	
McCREARY COUNTY—			Friendship	7.32		Union	30.00	6.50
Stearns	8.50		Liberty	25.00		Willow		2.00
MOUNTAIN—			Russell Springs	15.16	17.00	UPPER CUMBERLAND—		
MT. ZION—			RUSSELL CREEK—			Benito		2.00
Association		.05	Beech Grove	2.75		Harlan	225.00	40.00
Corbin, Central	35.96	21.33	Campbellsville	251.14	2.00	Loyall	12.50	10.00
Rockhold	1.50		Cave Valley	2.50		Verda	17.50	
Williamsburg, First	150.00	81.00	East Fork		5.35	WARREN COUNTY—		
MUHLBERG—			Price's Creek		4.00	Bowling Green, First	291.43	114.65
Beech Creek	15.00	3.90	Fry	7.50		Clear Fork		8.00
Browder	7.51		Greensburg	16.50	5.00	Friendship	13.00	1.00
Cedar Grove	4.75		Macedonia	5.96		Martinsville	10.70	
Central City	135.89	4.00	New Salem	40.33		Oak Forest	14.51	5.25
Cherry Hill		2.00	Pierces Chapel	4.00		Oakland	2.75	
Drakesboro	11.30		Pink Ridge	3.05		Rocky Hill		12.00
East Union	3.85		Pleasant Ridge	15.00		Rocky Spring	4.00	3.00
Ebenezer	3.25		Pleasant Valley	10.90		Smith's Grove	26.16	26.00
Greenville	33.59	6.00	Plumb Point	1.00		WAYNE COUNTY—		
Hazel Creek	9.25		Red Lick	3.50		Central Union	3.85	
Macedonia	6.00		Russell Creek	2.00		Monticello		11.30
Mt. Pisgah	10.00		Salem	7.00		Oak Grove	1.00	
Nelson Creek	4.50		Summersville	9.00		Steubenville	25.78	
New Hebron	3.75		Trammel Creek	7.34		WEST KENTUCKY—		
Oak Grove	2.50		SALEM—			Association	4.00	
Woodland	11.00		Buck Grove		6.00	Arlington		5.00
NELSON—			Etkron	31.60		Bardwell	1.25	
Bardstown	40.00		Muldrough	67.82		Fulton, First	81.70	6.00
Bardstown Junction	5.00		New Highland	6.01	4.00	Hickman	5.50	1.00
Bloomfield	5.00		Phillips Memorial		6.00	Mississippi	2.00	
Bloomfield	2.00	3.00	Otter Creek	10.38		Mt. Carmel	1.50	
Chaplin	1.50		West Point	7.50		Poplar Grove		3.00
Chaplin Fork	31.47		Wolf Creek	4.50		West Hickman	3.40	
Cox's Creek	63.50	3.00	SEVERNS VALLEY—			Zoar		35.00
Lebanon Junction	3.75		Cecelia	11.80		WEST UNION—		
Little Union	12.00		Middle Creek		5.00	Bandana	19.40	9.71
Mill Creek	12.00		Mt. Zion	6.00		Blandville	1.10	
Mt. Washington	13.04		Rineyville	6.92		East, Paducah	42.50	15.00
New Salem	19.00	2.00	Severns Valley	49.55		Harmony		21.90
Riverview	9.17	1.00	Vine Grove	16.70	6.00	Immanuel	11.25	32.00
Shepherdsville	5.50		White Mills		3.00	Lone Oak	51.71	20.75
North Bend	97.00	4.00	SHELBY COUNTY—			Mt. Pleasant	2.50	
Covington	50.00		Bagdad	10.54		Newton Creek	4.35	
Crescent Springs	60.25		Buffalo Lick	77.75		Olivet	2.00	16.15
Elsmere	58.45		Christiansburg	.75		Paducah, First	23.25	53.00
Erlanger	99.88	4.00	Clay Village	22.19		Spring Bayou	3.20	.65
Florence	21.83	10.00	Dover	49.00		Twelfth Street	19.07	5.00
Ft. Mitchell	32.25		Finchville	37.90	10.00	Wickliffe	9.00	1.00
Hickory Grove	23.34		Graefenburg		2.00	WHITES RUN—		
Hooven	4.77		Mt. Moriah	15.00	2.00	English	1.00	1.00
Immanuel	93.25	57.00	Mt. Pleasant	2.75		Ghent	1.70	
Independence	4.47		Salem	16.28		Sanders	8.21	
Latonia	230.10	18.00	Simpsonville	.97		MISCELLANEOUS		3,500.00
Madison Avenue	187.50	10.00	Waddy	23.15	3.00			
Oak Ridge	43.86							
Petersburg	21.83							

Distribution of Receipts—August, 1935		
Foreign Missions—		
Budget	3,325.83	
Designated	2,482.43	
Total		5,808.26
Home Missions—		
Budget	1,552.05	
Designated	1,970.29	
Total		3,522.34
Southwide Education—		
Budget	1,141.87	
Designated	1.75	
Total		1,143.62
Ministerial Relief—		
Budget	465.62	
Designated	34.07	
Total		499.69
New Orleans Hospital—		
Budget	166.29	
Designated	1.10	
Total		167.39
S. B. C. Bonds—		
Budget	277.16	
Total		277.16
State Missions—		
Budget	2,771.53	
Designated	1,702.58	
Total		4,474.11
Education in Kentucky—		
Budget	2,078.64	
Designated	8.54	
Total		2,087.18
Ky. Bapt. Children's Home—		
Budget	692.88	
Designated	83.33	
Total		776.21
Louisville Bapt. Or. Home—		
Budget	207.87	
Designated	76.29	
Total		284.16
Ky. Bapt. Hospital—		
Budget	1,143.25	
Designated	29.66	
Total		1,172.91
Church Building—		
Budget	34.64	
Designated64	
Total		35.28
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	141.82	
Total		141.82
100,000 Club		1,970.74
Miscellaneous		1,844.42
TOTAL RECEIPTS		24,830.90

Distribution of Education in Kentucky		
Georgetown College	826.54	
(Held in reserve)		
Bethel Woman's College	351.28	
Campbellsville College	351.28	
Cumberland College	299.62	
Hazard Institute	75.77	
Southeast Kentucky School	75.77	
Magoffin Institute	75.77	
Oneida Institute	10.32	
Expense	20.83	
Total		2,087.18

MOUNTAIN ASSOCIATION

The Mountain Association of Baptists met with the Fairview Baptist Church, September 20-21, 1935. There was a fine delegation. Fine weather prevailed.

The Association elected Rev. T. H. Murrell for its Moderator. All churches reported, and there was a fine spirit existing all through the entire association.

There were many fine discussions on the different phases of Mission work. We were glad to have a delegation of

visiting brethren and sisters from the Booneville and Three Forks Association.

We were very happy to have Prof. Sandlin, of Oneida, who gave the messages on Home and Foreign Missions, and Intemperance. There was an exceptionally large congregation Saturday, with good things to eat.

Many prayers were offered for the upbuilding and ongoing of the Association. May God hear and answer the prayers of His people.

BRADLEY GABBARD,
Hazard, Ky.

HOME COMING AND 93rd ANNIVERSARY AT EAST CHURCH

The Home Coming of the East Baptist Church, Louisville, October 20-27, is expected to open on Sunday morning at 10:35 and Sunday evening at 7:45 with preaching by former pastors if possible, according to Pastor Fred G. Tucker. Pastor Tucker is in correspondence with former pastors, and is hoping to complete arrangements within the next few days. A Young People's meeting will be held on the afternoon of Sunday, October 20.

On Monday evening a pageant will be given, "It Happened One Day," or "Faith of Our Fathers." A Men's Meeting and a Woman's Meeting will be conducted Tuesday night, with the theme for both meetings being, "Yesterday, Today, Tomorrow," followed by a joint social hour. Mrs. Finley F. Gibson, wife of the pastor of the Walnut Street Church, this city, and formerly, before marriage, Miss Lucile L. Foreman, and in former years a member of the East Church, will address the Woman's Meeting.

"The Significance of the Downtown Church," will be the topic of the evening's program on Wednesday, followed by a presentation of the present staff of workers. On Thursday night Dr. Finley F. Gibson, pastor of Walnut Street Church, will speak on "East Church and Louisville's Lost," after which a tableau, "The Church of Tomorrow," will be given.

A fellowship meeting of the churches of the Long Run Baptist Association will be held on Friday evening, with members of all churches in the district participating.

The program for Sunday, October 20, the closing day of the Homecoming will include a Missionary Sermon in the morning, and the pastor will speak of "The Burden and the Glory of Our Task" at the night service.

Pastor W. T. Waring, of Pleasureville, recently assisted Pastor H. O. Niceley at Fairview Church for two weeks. In the morning he conducted Vacation Bible School from 8:00 to 10:00, following which he conducted an evangelistic service. Pastor Niceley writes: "This was the first attempt this church ever

"Mount of Sodom"

—A mountain of solid salt, six miles long, three wide, and one thousand feet high, is being mined and sold in Palestine. The Dead Sea itself is bringing life to barren soil through fertilizers of fabulous value. The Jews are steadily pouring back. Wonders, foretold nearly 40 centuries ago, are happening now.

Mr. Geo. T. B. Davis, of world-wide "Million Testaments" fame, will give, in a series of specially illustrated articles in the TIMES, beginning in October, his personal observations of these miracles this summer.

A 10-weeks "Get-Acquainted" Subscription is but 55c, stamps or coin. Mail at once. Ask for "Prophecies Fulfilled" Series, or clip this notice.

Address
Dept. D-1



made in Vacation Bible School work. Our average attendance was fifty-four. All folks who took part, teachers and pupils, greatly enjoyed the work and look forward with anticipated joy when we shall have another one." At the close thirteen were baptized into the fellowship of the Fairview Church. Brother Niceley continued: "Brother Waring is a Bible Baptist and he has a burning passion for lost souls, and uses every opportunity to reach them."

Pastor Alva L. Smith, of Campbellsburg, Ky., and a post-graduate student in the Southern Baptist Theological Seminary, and Miss Jewell Kees, for six years church secretary at the First Church of Pineville, La., were married several weeks ago, and are now residing in Louisville. Her position in Pineville, La., is now being filled by Miss Beulah Doerr, formerly of the staff of the Broadway Church, Fort Worth, Texas, and a graduate of Ewing College, Howard Payne College, and the Moody Bible Institute.

KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
October—		
3-4—	Long Run, West Broadway,	Louisville.
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.

Prostate Gland Sufferers

Free information regarding a treatment that I used, making me feel a well man again, as others also can testify. Names and addresses given.

A. N. BEADLE
1649 W. Haha. St., Apt. W. R., St. Paul, Minn.

Woman's Missionary Union
 President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle-Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
 HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

September—State Mission Month

How rejoiced we are to know that a number of societies observed the whole week, September 16-20, had a good attendance, very interesting programs and an unusually large offering. I hope all of you are continuing to pray earnestly for our work and our Missionaries in the State.

Please see that your offering is sent in promptly. It should all be in the W. M. U. Office as early in October as possible so we can complete these records and begin planning, definitely, for our Lottie Moon offering. I know it is hard to think about winter, during these hot days in September, but Christmas is coming and we want to begin planning right now to place Christ at the head of our Christmas list.

State W. M. U. Meeting

The State W. M. U. Convention will meet in Owensboro, October 16-17 for a two-day session, with the First Baptist Church as host. The members of this church, with their pastor, Rev. Robert E. Humphreys, and the W. M. S. President, Mrs. James L. Holmes, as well as members of other Baptist churches of our city are looking forward, with pleasure, to this meeting and plan to make it outstanding.

Owensboro, surrounded on three sides by fertile farm land, with the song-famed Ohio River flowing along its northern boundary and its streets lined with maple trees, which will be beautiful in their fall colors, is an ideal place for such a meeting.

It is easily reached by automobile, bus, train and boat and a large delegation is expected.

Nowhere in the State does one find greater hospitality than in Owensboro and the First Baptist Church. All Baptist churches in the town and their friends will greet the Convention with a hearty, "Come right in. How are you?"

We trust that this meeting will be a big step in answer to the divine command, "Go ye into all the world and preach the gospel to every Nation."

Mrs. Guy Wright,
 Publicity Chairman.

Some Reminders For the State Convention

Place: Owensboro First Baptist Church.
Time: October 16-17.

We hope every W. M. S. in the State has appointed the delegates—it is entitled to. (See W. M. U. page of Western

Recorder, September 19 issue.) These delegates should write at once to W. M. U. State Headquarters for credential cards. All delegates are entitled to lodging and breakfast.

Write for reservations, to Chairman of Entertainment Committee:

MRS. L. E. WHITELEY,
 1548 Frederica St., Owensboro, Ky.

Be sure to tell her just how you will come, whether by train, bus or private car, and just when you expect to arrive.

Don't forget to send, or bring, your best posters to the State meeting. Be sure to send postage for returning poster, or posters, if you want them mailed back to you. **Chairman of Posters and Literature Committee is: Mrs. R. E. Humphreys, 1735 Freeman Ave., Owensboro, Ky.**

The annual session will formally open at 9:30 Wednesday morning, October 16.

Each morning at 8:30 we will have conferences on Stewardship, Personal Service, Mission Study and Young People's work as we did last year.

Our list of speakers will include such outstanding names as Dr. and Mrs. J. Mansfield Bailey, Mrs. Earl Parker,—three Missionaries recently returned from China, Dr. J. B. Lawrence, Secretary of our Home Mission Board, Mrs. R. K. Redwine, one of our Southwide W. M. U. Field Workers, Dr. Kyle M. Yates, Professor of Old Testament Interpretation, at the Southern Baptist Theological Seminary, and many other famous people. Dr. Bailey will show pictures of Hospital work in China.

Past The Quarter Million Mark!

It thrills us to know that the Baptist Hundred Thousand Club has raised \$340,302.82. Soon we shall pass the half-million mark and head for our first goal of one million. Have you noticed that the Foreign Mission Board alone has received \$102,767.45 up to August 31, and the Home Mission Board \$68,248.51? What great things can be accomplished when a group of people stay everlastingly on the job!

What the States Are Doing

State	No. members in Club	Amount paid on pledges
(1) Texas	5,401	\$57,005.41
(2) Tennessee	3,419	38,907.17
(3) Kentucky	3,522	35,693.15
(4) Georgia	2,772	31,761.54

A Visit to the Indians

Albuquerque, New Mexico

After the evening service, at Santa Fe, we drove about seventy-five miles to Albuquerque. When we arrived, long after midnight, how delighted we were to find a beautiful bouquet of flowers in each of our rooms at the tourist camp, due to the sweet thoughtfulness of Miss Charlotte Burnett, State W. M. U. Secretary. Miss Burnett and Mrs. O. E. Carmen, former President of New Mexico W. M. U., met us at the breakfast

table and were kind and thoughtful in every way during our stay. We had a lovely supper in Mrs. Carmen's home Saturday evening.

Saturday morning was spent in the shops of Albuquerque. At one Trading Post we saw a very elaborate old Spanish Treasure Chest and an altar which had been used in the secret ceremony of the Snake Dance. This ceremony is usually followed by a public dance outside, in which live rattlesnakes are always used. Some of the Indian gods are supposed to live underground, and during the dance messages are given to the snakes, who, when they are released, crawl into the ground and carry the messages to the gods.

Across the room we saw a very elaborate "Altar of the Sun God."

Nearby stood an old oxcart made of poles and antlers. If weather and roads were favorable, the driver could sometimes actually make a speed record of eight miles a day.

In another room we saw an Indian woman sitting on the floor weaving a beautiful rug.

In all of the stores there was a veritable fairyland of handsome Indian rugs, gorgeous beadwork, elaborate turquoise-silver jewelry, beautiful paintings, etc. We could hardly tear ourselves away.

First Baptist Church

The City of Albuquerque is making plans to celebrate its fiftieth anniversary this year. It was two years after the city was established, and when the railroad had come in, that the First Baptist Church was organized (1887). Its greatest problem has always been the transient population. In 1912 there were 225 names on the church roll, only twenty-four of whom live in the city today.

Mr Zimmerman, former Missionary to Brazil, is pastor and he and his splendid wife are greatly loved by the people and are doing real mission work.

Although the church has only the basement of the building, they hope to erect some day, the work is steadily growing. They are determined to have no debt and are adding to the building only as they have the money in hand. We had a service with them on Saturday night, at the conclusion of which three Indians from Isleta were baptized.

Isleta

Twelve miles from Albuquerque is this pueblo, of which we have read many interesting things in Mrs. Lawrence's book, "The Word of Their Testimony." In that book we have the thrilling story of Jojola, the first Christian of this tribe and the only one for several years..

Mr. Burnett, former missionary to the Indians in New Mexico, chose Isleta as a place of work over the protest of other denominations who had tried to start work there and failed. A Christian Indian agent advised Mr. Burnett to go, saying it was a very hard field, but he would find the finest character to build

on. Mr. Burnett began visiting the pueblo and trying to make contacts with the people, but it was slow work.

At Checal, the school in the valley for Isletta Indians, he found a white Baptist woman teaching, who welcomed him gladly and invited him to talk to the children. At Christmas time the teachers and Mr. Burnett planned a Christian program in the school, in which Ignacio, the oldest son of Jojola took a leading part. The father became interested, came to the school several times to watch them practice, and finally invited Mr. Burnett to visit his home in Isleta. At last a contact with the people of the Pueblo had been made!

During these visits in the home, finding Jojola of a receptive mind, Mr. Burnett began to read to him, then left gifts of literature, which Jojola promised to read for himself. These gifts, in turn, were Scripture verses, missionary leaflets, single Gospels, a New Testament and a Bible.

While Jojola could read, he liked better to sit by the lamp in the evening and have his son read to him. When a question would arise in their minds, they would stop and discuss it, Jojola often taking the book and reading the passage again in order to understand it better. If they were unable to interpret it to their satisfaction, they would bring it to Mr. Burnett on his next visit. Over and over he would ask Mr. Burnett, "Does this really mean what it says? Where does the Catholic Church get its teachings that are so different from what we find here?"

On account of the severe winter weather and the difficulty the children found in getting to the Sunday afternoon Sunday School at Chical, Mr. Burnett secured the use of the government school building, just outside the walls of the pueblo. Later he started a Sunday evening service there. Persecution became strong, the school building was closed to them and for six months Mr. Burnett could hold no services, but continued to visit in the homes of the people and Jojola continued to read his New Testament.

Finally he came to Mr. Burnett and said, "You are the first one who has come to my people to bring them the Word of God, and now you are not permitted to teach it to them. I have a house in the Pueblo from which nobody can drive you. It was a council house (his father was former governor of the Pueblo), but now has hay in it. I will clean it up, and if you will teach the Word of God there, it shall be yours as long as your patience holds out."

In spite of untold persecution from the Catholic Priest, from Jojola's father and all the other men of influence, the services have continued at that little chapel.

When Mr. Burnett died and Mr. Stumph came, Jojola repeated his offer to him.

MISSIONARY JOHN MEIN AND FAMILY ON FURLOUGH

Dear Dr. Masters: You probably know that we are back in the States on furlough and have taken up residence in Georgetown, Ky., where our sons are going to College.

At present I am visiting the churches of Saline Association, Southern Illinois, in company with their District Missionary, Brother H. Waters, who is a gracious spiritual companion. We are visiting twenty-nine churches in twelve days before the Association which meets at Raleigh on October 3 and 4.

I hope to call at your office in the near future. Would you please express through the columns of the Western Recorder, our gratitude to the Kentucky Baptist Hospital for the excellent service they gave to Mrs. Mein and myself when we submitted ourselves to a clinic there in keeping with the recommendation of the Foreign Mission Board. We were in the Kentucky Baptist Hospital twenty-seven hours and received lovely Christian treatment from Superintendent Dobbs, the doctors and all who contributed to our comfort. We thank God for the Kentucky Baptist Hospital.

JOHN MEIN,

Georgetown, Ky.

DAVISS-McLEAN ASSOCIATION

Daviss-McLean's greatest interest for the past few weeks has been that of revival meetings—quite successful on the whole.

Bethabara in July with the pastor, Brother Leavell, doing the preaching, added nine by baptism and several by letter. The spirit was good.

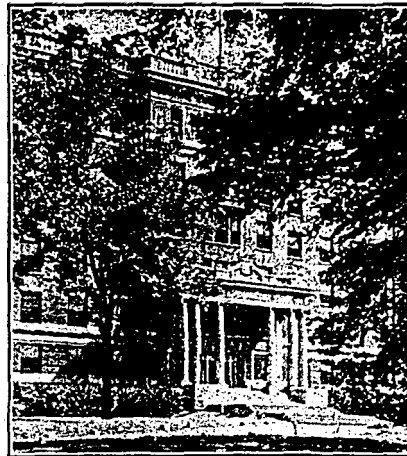
During August Brother Ford Deusner, of Hartford, Ky., assisted his brother, Edwin Duesner at Stanley, adding three by baptism and three by letter, which together with four added just before the meeting, made an increase of ten, or about seventeen percent of their membership. They also moved up to half-time services.

The Friendship Church recently had Brother H. S. Wilson, of Calvary Church, Arkon, Ohio, assisting the pastor, Brother Norris Lashbrook.

During the same month Pastor W. G. Potts, of Whitesville, gave us splendid help in a successful meeting at Panther Creek, with fifteen for baptism and three by letter, three under the watchcare of the church, one by statement and one by restoration.

At New Panther Creek Church Brother Frank Farmer gave us splendid leadership in September, resulting in three additions, and the church members much inspired.

The Third Church of Owensboro had a real treat and uplift in the coming of Dr. M. E. Dodd from Shreveport, La., during September 2-11, to preach nightly for Pastor A. F. Cagle.



KENTUCKY BAPTIST HOSPITAL

EAST 2646 LOUISVILLE, KY.

Equipment—

Fireproof Building
150 Beds
Running Water in Rooms
One Air-conditioned Room
Two Birth Rooms
Large Nursery
Six Operating Rooms
Pathological Laboratory
X-Ray Department
Metabolism
Three Oxygenaires
Pharmacy
Guest Dining Room

H. L. DOBBS, Acting Superintendent.
MISS HELEN VINCENT, R. N.,
Supt. of Nurses.

At the present time the writer is assisting Brother Eli Correll, at Steubenville, Wayne County, Ky. Shall try to report later.

Pastor W. K. Sisk, of Anna, Ill., began meetings with Pastor W. G. Potts at Whitesville on September 30. On the same date Dr. Frank M. Masters, of Russellville, will be with us at Pleasant Grove.

Beginning October 14 Brother Harry Beckman, of Owensboro, will be with us at Mt. Liberty.

Pastor R. E. Lee, of Maceo, South Hampton, Yellow Creek and Philpot Churches, is back on his field following a meeting and visit with home folks in Mississippi and a trip to Winona Lake, Ind.

Pastor Robert E. Humphreys, of First Church, with Mrs. Humphreys and his deacon, Brother Simpson, returned September 7 from their trip to the Holy Land. We are anxious to see them and imbibe some of the inspiration they gathered.

We are told that Pleasant Ridge, where Brother L. M. Winstead is pastor, has moved forward to half-time.

D. ARTHUR DAILEY,

1400 Parrish Avenue,
Owensboro, Ky.

PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray
and Faded Hair
6c. and \$1.00 at Druggists.
Hiscox Chemical Works, Patchogue, N. Y.

THE FIRESIDE

WHEN THE COLORS FADE

The woman stood a moment, thinking. Yes, everything was in order: each shirt had its complement of buttons, all the socks were neatly paired and turned, leg back over foot, ready for easy donning. Edmund should be all right now, for several weeks anyhow. After that—she shrugged impatiently—no need for her to worry; he'd manage somehow; other men did. And she had made up her mind, she wasn't going to alter her plans. At her age one couldn't afford to dilly-dally. There wasn't time. Thirty years ago now.

Her mind switched back to the scene in the church that morning. She saw again the bride's face, ecstatically white, with eyes a-shout and glamorous. Oh, she knew—none better. Thirty years ago she's felt—and looked—like that. But Time did things to you. Cruel things. Life—marriage wasn't heroic. No noble adventure, there, no gay quest. Just a string of duties, tightening, strangling, till at the end, of youth's brave dreams there remained nothing but a dull hard ache. Oh yes, that remained. The years didn't kill everything. Not always. Not in her. Nor would they in the girl with the starry eyes. For all their horror-load of disillusionment and pain, something sometimes in the human heart persisted; something that somewhere in the dark night watches cried and cried like a frightened child, and would not be denied.

A sound startled her—the tea-gong. She moved swiftly to the dressing-table, almost stumbling in her haste. Edmund didn't like to be kept waiting. And—well, tomorrow she wouldn't be there to be waited for.

They hardly spoke during tea. From time to time they cast quick glances at each other, the woman's furtive, the man's disturbed and questioning.

When the meal was over the woman followed him into the study.

"I want to talk to you," she began abruptly.

"Yes?" the man made an effort as if to free himself from some inner absorption. "Anything important?"

"Depends how you look at it. Important to me, anyhow, I want to go away, Edmund."

"Oh." He spoke slowly as if picking his words. "Well, sit down. A holiday, eh? I'd been thinking of something in that line myself. How'd a cruise suit you? I couldn't get away this month, but once I've settled up that business with Smithson. . . ."

"You don't understand," she broke in sharply. "I want . . . I mean to go alone."

His jaw dropped. He eyed her doubt-

fully. Then, as she remained tense and silent,

"I see," he said at last. "Not so much change of air as change of company indicated. And what price me? How'll I manage in the role of grass-widower, eh?"

"You'll be all right. Doris and Elsie are quite capable girls and they know your ways."

"Ought to, after all these years," he agreed. "How long were you thinking of going for?"

"I don't know," she said slowly. Surely he must understand. Why need he make things so difficult? "I want a . . . a thorough change, Edmund."

"From me?" he queried. "Well"—he gave a little laugh—"I musn't grumble. You've stuck it pretty well. All the same," he went on, gently humorous, "you'll not be content away, my dear, Custom may pall, but it pulls. There are my shirt-buttons. You'll be back stitching at them in no time."

She shivered a little. Suppose he was right. Suppose she had waited too long. He had an uncanny understanding of her, sometimes.

"Your clothes are all right," she assured him rather breathlessly. "I've been through them."

He laughed teasingly.

"Exactly. What did I tell you? And how long will they stay right? Elsie's mind soars above buttons. Oh well"—his voice changed—"I'm only joking of course. Don't worry about me. Go off and have a good time, my dear. I'll be all right. Where did you think of going?"

She hesitated a moment. It was now or never.

"I'm not sure," she began; then in a louder voice, "that is, I've not absolutely decided. And anyhow—it doesn't matter."

"Really now, really," he protested quizzically. "What a tone to take. To your lawful wedded husband, too."

"Oh, have done," she cried, goaded as always to anger by his facetiousness. "Can you never be serious? I tell you I'm through. I'm tired, Edmund. Dead tired. Things are passing me by. I'm going away. Before it's too late. And for a long time. Perhaps"—her eyes flickered quickly over him, over the familiar room—"perhaps," she ended dully, "I'll not come back, ever."

"Oh." The man's voice went suddenly bleak. There was no smile in his eyes now only a puzzled wonderment. "You mean," he said slowly, "you aren't leaving an address? I'm not to know where you are? But think! It's . . . I tell you it's ridiculous. Suppose anything should happen, eh? Suppose I were ill? And anyhow," he went on more hurriedly,

"whatever would you do? Where'd you go? It isn't as if you'd relatives. You'd never be happy alone. You couldn't be after all these years."

She made no answer. Only stared before her with stubborn eyes. Ill indeed! She wouldn't be moved. She would break away. She would. He never was ill. Not really. Just lately, perhaps. . . . Well, he shouldn't eat so much pastry.

He moved a little closer to her.

"My dear," he said gently. "Won't you tell me what's the matter? I'm a slow fellow, I know. But we've got on pretty well together, haven't we?"

Her face flamed suddenly scarlet. Almost wildly she stared at him then, at his dull pleasant face, at his growing paunch. "Pretty well." Merciful heavens! He could say that when somewhere, somewhere—oh, but she knew, she knew—life glowed beautiful, brave and strong.

"Oh," she cried, and stopped choking.

He looked at her a while in silence. His eyes very very kind. He understood her in a way she would never know.

"When do you think of going?" he asked at last.

"Tomorrow."

Again a silence fell. When next the man spoke his voice was low almost apologetic.

"I didn't mean to tell you," he said. "It seems I must. I've not been feeling too grand lately, I saw the doctor today. He says it's my heart, May. Nothing to worry about, you know. Just I'm to be careful. Avoid shocks and exertion, see? Like my father. I . . . I don't want to spoil things for you, old girl, or be a burden. Go away if you wish. I'll manage. But . . . well . . . when you spoke of leaving no address—you see? I couldn't let you do that, could I? It wouldn't have been fair, You not knowing. You—you'd never have forgiven yourself, dear."

She was gazing at him with dilated eyes. Edmund, her Edmund, ill? And she thinking, talking of breaking away. Oh, but she was a wicked woman, a wicked woman.

"No need to worry," he was assuring her. "I . . . I'd have spared you if I could. But I . . . I'd got to tell you, hadn't I?"

"Yes," she whispered. "Oh yes." And then, "Oh Edmund," she faltered.

He caught her hands in his, gripping them hard.

"I do understand, a bit," he mumbled. "Things are difficult, sometimes. Colors fade as we get older—bound to: nothing to grouse about there. And it seems to me that if, at the end of a long life

with all its ups and downs, its failures and discrepancies, we can manage a cheery smile—well, it's we who have won, my dear."

The woman's face was wet.

"I . . . I don't think I'm much good at smiling," she told him. Then, with a sudden change of voice, "You eat too much pastry, Edmund. And stick too much to your desk. What about that cruise you spoke of! If we are to go next month, the sooner you book the better."—Alice Lowther in *The Christian World*.

SEVERNS VALLEY BAPTIST ASSOCIATION

The Severns Valley Baptist Association convened with the Cecelia Baptist Church September 10-11 with Moderator J. B. Hutcherson presiding. After devotional conducted by E. W. Barnes, pastor at Cecelia, roll call and minutes were read from the various churches. All churches were represented except Big Spring Church, which has been without a pastor for some time. The election of officers was called for by the Moderator, Pastor J. E. Darter, Mt. Gilead Baptist Church, Glendale, was elected Moderator; H. R. Taylor, a layman from Vine Grove Baptist Church, was elected Assistant Moderator; A. F. Tabb was re-elected Clerk.

Pastor Darter preached the Introductory Sermon, using as his theme "Repentance as a Necessary Qualification to Redemption." The noon hour came and the session was dismissed to partake of the many good things spread about the building.

The Committee on Missions in the afternoon noticing the presence of Dr. C. M. Thompson, General Secretary of Kentucky Baptists, conceded their time and asked the Association to hear him. Dr. Thompson brought a missionary message in the form of a conversation between a foreign missionary and a native man of China. This message presented in statement and fact the differences between the religions of China, which culminated in this heathen man giving his heart to Christ, and supporting the Christian religion in those fields. It has been the privilege of this association to hear Dr. Thompson many times in the past few years, but he certainly was at his best in the presentation of a great missionary theme, and no one could possibly sit under the preaching of this message without being fired with a desire to go back to their churches and give the best they have for the extension of the work.

The Hon. W. A. Frost brought a splendid talk on religious literature, and more specifically presenting the *Western Recorder*. Mr. Frost also spoke for thirty minutes on Prohibition and the Seventh Amendment of the Kentucky Constitution. He brought a message in which every one present was interested.

Dr. Robert H. Tandy in presenting the report of the Southern Baptist Theological Seminary, urged every church and pastor in the Association to give of their best co-operation to the John R. Sampey Foundation of the Chair of Old Testament Interpretation. The association went on record by vote to cooperate and support the Seminary to the very best of its ability.

Lewis W. Martin, who is now connected with the Home Mission Board, working in Kentucky, Virginia, North Carolina, South Carolina, Alabama, Georgia and Tennessee, was present and spoke for thirty minutes in the interest of the work in the mountains. His message was well received, and it stirred the hearts of the listeners to support the co-operative endeavors more in the future than has been done in the past.

Pastor Arthur Stovall, of Elizabethtown, preached a great doctrinal sermon, based on the vine and the branches.

C. L. NICELEY,

Vine Grove, Ky.



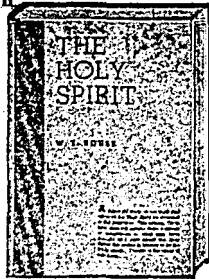
B. Frank Hasty

Rev. B. Frank Hasty was recently appointed Field Secretary of the Relief and Annuity Board of the Southern Baptist Convention, by Thomas J. Watts, Executive Secretary. His headquarters will be in Greenville, S. C.

HARRISON HOWARD ORDAINED

Brother Harrison Howard was ordained to the work of the full Gospel ministry by the Olympian Springs Baptist Church on Sunday afternoon, September 15. Upon the invitation of the church to neighboring pastors and others, the following brethren assembled for the ordination: Olus Hamilton, Pastor at Mt. Sterling; L. B. English, Pastor at Millersburg and Sharpsburg; W. T. Pelphrey, Mt. Sterling; Joseph Cooper, Olympian Springs; J. P. Barnes, Bards-

The Holy Spirit



\$1.00

W. T. ROUSE

Exhaustive Systematic Treatment

The Christian readily recognizes the importance of the subject of this volume, and Christians who are familiar with the literature of the subject are aware of the need for a readable, strictly scriptural study of the subject. So many of the books available emphasize what men think about the Holy Spirit, or undertake to fit the doctrine of the Holy Spirit into some preconceived system of theology, that the reader who seeks knowledge of the Spirit himself turns away somewhat bewildered. In the present book, Doctor Rouse, a pastor of long experience and a practical student and teacher, presents in organized and orderly fashion the work and office of the Holy Spirit as revealed in the Scriptures.

Baptist Book Store

323 Guthrie Street,
Louisville, - Kentucky

town; T. U. Fann, Pastor Olympian Springs; Deacon J. C. Nelson, Sharpsburg.

Olus Hamilton was made Moderator, J. P. Barnes was appointed Clerk, W. T. Pelphrey delivered the charge to the candidate, L. B. English delivered the charge to the church.

Brother Howard's answers were above the average in indicating maturity of thought, knowledge of the Bible and its doctrines, and the purpose of the church. He had been called to be pastor of the church. Brother Howard was a Disciple before he was baptized into the fellowship of the Olympian Springs Baptist Church.

T. U. FANN,
Olympian Springs, Ky.

EVANGELIST

WADE H. HOUSE

Will be available for meetings with Baptist Pastors and churches November, December, February and March. Address Orlinda, Tenn.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

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

**Baptist-Training Union
Department**
BYRON C. S. DeJARNETTE,
State Secretary

Regional Conventions!

Oct. 4, 5—Eastern Region, Hazard.
Oct. 11, 12—Southeastern, Springfield.
Oct. 18, 19—West Central, Franklin.
Oct. 25, 26—Western, Murray.

Last Call To Eastern Region

When? Tomorrow and Saturday (October 4, 5) 9:00 A. M. Friday to 3:00 P. M. Saturday.

Where? First Baptist Church, Hazard.
What? Eastern Regional Training Union Convention.

Why? Inspiration, Information, Fellowship, Consecration.

Whom? All Baptists in the Region and visiting Baptists from other Regions. Other visitors welcome.

Officers of Eastern Region

President—J. L. Horton, Hazard.
Vice President—H. W. Wood, Irvine.
Secretary-Treasurer—Miss Elizabeth Scott, Winchester.
Junior-Intermediate Leader—Daily Keith, Lothair.
Chorister—Rev. W. J. Norton, Irvine.

The Entertaining Church

Pastor—Rev. A. B. Pierce, Hazard.
Director—J. L. Horton, Hazard.
Homes Committee Chairman—Edw. G. Johnston, Box 203, Hazard.

Please notify Mr. Johnston at once if you are to be there for the Banquet at 5:30 P. M., Friday and over night.

Come Ye—Things Are Ready At Hazard

It was my privilege to meet last week with the Eastern President and the local committees. It was a joy to find that they were leaving nothing undone to make our Convention what it ought to be. On behalf of the entire Region I wish to express appreciation to these people and to those on the program and to all who have a part in this meeting for their faithful efforts.

Please pray for a great spiritual meeting.

Goals of Associations For Hazard

Bracken 30, Boones Creek 35, Booneville 10, Enterprise 12, Friendship 4, Greenup 17, Greenville 1, Irvine 4, Jackson 1, Mountain 1, Three Forks 75, Union 10. Total 200.

Southeastern Goal at Springfield is 200

Russell Co. 3, Upper Cumberland 10, South Union 1, East Union 10, Tates Creek 12, Central 25, Bell County 10, Goose Creek 1, Laurel River 1, Lincoln 11, Lynn Camp 1, McCreary 2, Mt. Zion 16, North Concord 4, Pulaski 4, Rockcastle 4, Russell Creek 8, S. Concord 1, South Kentucky 5, Wayne Co. 1, South District 20.

300 is Goal For West Central at Franklin

Allen 3, Barren River 3, Blackford 3, Breckenridge 3, East Lynn 3, Edmonson 3, Freedom 3, Gasper River 6, Goshen 3, Liberty 6, Long Run 75, Lynn 5, Nelson 15, Ohio Co. 9, Salem 15, Severns Valley 25, Simpson 70, Warren 50.

Goal For Western Convention at Murray 300

Bethel 3, Blood River 40, Caldwell 20, Christian County 20, Daviess McLean 50, Graves County 20, Little Bethel 10, Little River 10, Logan County 2, Muhlenburg 10, Ohio River 4, Ohio Valley 40, Old Bethel 2, West Kentucky 24, West Union 45.

Vote "No" November 5

Here is the reading of the question, as prepared by the Attorney General, to be printed on the ballots and submitted to the people for vote on November 5:

"Are you in favor of repeal of the amendment to the Constitution of Kentucky which prohibits the manufacture, sale or transportation of intoxicating liquors, except for sacramental, medicinal, scientific, or mechanical purposes, and the re-enactment and re-adoption of section 61 of said Constitution which requires the General Assembly, by general law, to provide a means whereby the sense of the people of any county, city, town, district or precinct may be taken as to whether or not spirituous, vinous, or malt liquors shall be sold, bartered or loaned therein or the sale thereof regulated?"

Please inform every Dry voter at once that in order to vote DRY, or in other words, for the retention of the Seventh (Prohibition) Amendment, you must vote "No," or in other words for the retention of the Seventh Amendment to our State Constitution, on November 5.

Send Names In Now to Your Chairman

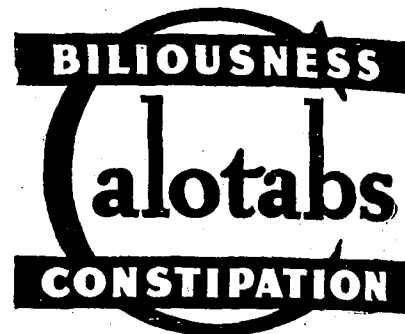
Eastern, Edw G. Johnston, Box 203, Hazard; Southeastern, Miss Mary Murphy, Springfield; West Central, Mrs. Mont Breedlove, Franklin; Western, Mrs. W. P. Roberts, 801 Olive St., Murray.

For All Conventions

Keynote: "Give Ye."
Song: "I Gave My Life For Thee."

For 1936—If your church desires to entertain 1936 Convention please come with official invitation.

Pledge—If your Union made a pledge last year and it has not been paid, please pay it to your Secretary-Treasurer at once. Come with official pledge from your union for 1936.



Program—Attend as many sessions as you can. There are seven.

Entertainment—Friday night, bed and breakfast free.

Registration—Free. All requested to register.

Intermediate Sword Drill Contest

Since the winner of the State Contest will represent Kentucky at Birmingham, December 31-January 3, it is important that we have good Regional Contests. Please be sure that your Association has a representative at your Regional Convention. If you have not already done so get your Church representatives together and determine the winner. Intermediate leaders study carefully the Southwide Rules.

Junior Sword Drill Demonstration

This will not be a contest but each Association ought to have a representative.

Better Speakers' Contest—Dry Speeches

This is a very important feature of our program. It will advertize our Dry Campaign and also give our young people training for the later contests, which will determine one who will represent Kentucky at Ridgecrest next Summer. Please see that your Association is represented at your Regional Convention.

Rules For Speakers Contest

1. Open to any active (Baptist) member of Training Union (B. Y. P. U. or B. A. U.) in your Region between ages of seventeen and thirty years inclusive. One who will be seventeen by April 1, 1936 will be eligible.

2. Speeches must be not over five minutes long and must contain ultimate objective of the Christian Youth Crusade.

EARN BIG MONEY

**QUICKLY—SURELY
AMAZING NEW IDEA IN
CHRISTMAS CARDS**

Nothing like this ever offered before . . . instant appeal to Sunday School Teachers, Pupils and Religious Workers. A simple idea yet one of the most sensible you have ever seen . . . and it sells on sight. Positively no competition. If you now have a line of Christmas Cards feature this idea too . . . it will double your profits. 25c deposit (stamps or coin) required to defray cost of mailing samples. Positive guarantee to return full deposit if you are not satisfied.

Act quick! Don't delay! Write now!
Commended by religious leaders

LOUIS MANUFACTURING CO.
1143-45 Fifth Avenue New York, N. Y.

saders: "Make Kentucky Dry For Kentucky Youth" and the immediate objective: "To get all dry voters to vote on November 5 against the repeal of the Seventh (Prohibition) Amendment to our State Constitution."

3. Remainder of speech may deal with effects of alcohol, why we should stamp it out, what we can do between now and November 5 to get voters out, etc.

4. Speeches will be judged on (1) English, (2) Content, (3) Delivery.

Attend All Dry Meetings

Even though you are dry it is highly important that you attend all dry meetings between now and November 5, both local and the mass meeting of the C. Y. C. on the State Tour.

Canvass Precincts

One of the most important things to be done is to canvass each precinct and get the names of all voters and how they stand. Then interview personally these dry voters and on November 5 by use of automobiles see that every one goes to the poles and votes "NO." Will you see now that this canvass is made? Groups of our young people will be glad to do this. It will help them and have a great weight in creating dry sentiment.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

September 22, 1935

	Att.	Vis.	En.
Lexington, Porter Memo..	116	37	151
Akron, Ohio, Calvary.....	100	18	108
Paducah, Immanuel	91	21	166
Taylorsville	87	2	118
Pineville, First	83	3	138
Owensboro, Third	82	16	126
Louisville, Temple	80	22	140
Cox's Creek	77	4	125
Louisville, 23rd & Bdwy..	77	16	103
Louisville, Crescent Hill..	76	37	117
Louisville, Beechmont	75	8	110
Severns Valley	68	2	101
Owensboro, First	64	17	112



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

His Witnesses, Studies in the Book of Acts, by Andrew Sledd, Ph.D., published by the Cokesbury Press, 239 pages, price \$1.00.

Dr. Sledd is a professor in Emory University, at Atlanta. In his introduction he says that he writes on Acts "in the humble hope of making the message there more clear and cogent to the lay

reader." His thesis is developed in twelve chapters. The work is done with reverence and spiritual insight, and he has with care and ability interpreted various difficult passages. It is a book to stir the general reader, and to make the preacher hunt for many fresh sermons about this wonderful New Testament book of practical Christianity through the power of the Holy Ghost.

Sermons on Old Testament Heroes, by Clarence E. Macartney, published by The Cokesbury Press, price \$1.50.

Dr. Macartney is a brilliant Presbyterian minister and pastor in Pittsburg. He is the author of many books and his development of character and spiritual meaning of the lives of eighteen outstanding figures of the Old Testament—from Noah to David—is both instructive and inspiring reading.

General Evangeline Booth, by P. Whitwell Wilson, published by Fleming H. Revell Co., 156 pages, price \$1.00.

Evangeline Booth succeeded her distinguished father as the head of the Salvation Army. Before that time she was the head of the Army in America. The story here in fifteen chapters of her life as it re-acted to and served the needs of this worthy organization expression of practical and evangelistic Christian faith. It makes good reading and is inspiring.

World Prospects, or How is it All Going to End? By A. C. Gaebelein, published by Publication Office, "Our Hope," 456 Fourth Avenue, New York City, 190 pages, price \$1.00.

Dr. Gaebelein, who is a broadly known student of prophecy, in this book develops his thought as to what we may expect to happen in the world in the time immediately ahead, on the basis of the prophecies of Scripture. From the Old and New Testaments he develops great predictions that lead up to and find fulfillment in the latter days. He develops the prospects that lie ahead of the Gentiles by several chapters of study of the great prophecy of Daniel and also by New Testament prophecies. He concludes by setting forth what he conceives to be the prospects first for the churches, and second, for Christians. He declares that the church of God will be taken out of the world before the days of tribulation. He teaches that Christendom is professed religion during the

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. Free: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

Christian area. He shows how much of this is merely profession, and how God will separate the true from the false. He develops the extreme folly of worldly wisdom to which Modern religion is leading many preachers and churches today in the way of world managing and presumptuous thought that the churches ought to control the economic life of the world. It is a book deeply to challenge thought and to add to reverence and fear of God.

St. Paul, by X. P. Wilfley, published by The Cokesbury Press, 267 pages, price \$2.00.

The author is ex-Senator of the United States from Missouri. He has been a Bible teacher. He has on Paul forty chapters. He approaches the study of that marvelous personality with the practical turn of a layman, but also with the insight of a student and scholar. There are no dry pages in the book. The chapters are given much as the gifted author, now deceased, delivered them before his Bible class in a St. Louis church.

Do You Believe in Yourself? by Anderson M. Baten, published by William B. Eerdmans Publishing Co., Grand Rapids, Mich., 142 pages, price \$1.50.

This book, despite its suggestive name, is no cheap way to world-conquering by the development of an over-weening self-confidence. That is a modern caricature of something which is far better. Mr. Baten brings the reader the better. He rather opens to the reader encouragement, that he may not be by difficulties turned aside from seeking after the highest. There are twenty-four chapters. It is a useful book for laymen especially.

The KENTUCKY HOTEL

FIFTH AND WALNUT STREETS LOUISVILLE, KENTUCKY

FIVE POINTS TO REMEMBER

- (1) Located near the central shopping district
- (2) Comfortable, clean rooms and beds
- (3) Wholesome, pure food
- (4) Courteous service always
- (5) Prices to suit your pocket book

It will be a pleasure to serve you in

"YOUR HOME IN LOUISVILLE"

Happy Long Run Association

JAMES A. McCALEB, Assistant Moderator, Camp Taylor, Ky.

SINCE the Long Run Association of Baptists are to meet Thursday and Friday, October 3 and 4, with West Broadway Baptist Church, Louisville, it occurred to me that there are several reasons why we should be a happy people. Some of the chiefest of these follow:

Happy because of her 133 years of unbroken service in Kingdom building. Her long and enviable history is a tribute to the divine vitality in her. So many have been her Christ-like ministries that a lack of time and space forbid their mention. Be it said, however, that the reader will be magnificently rewarded if he will indulge in even a cursory examination of any eight or ten of the annual minutes. He will confront a marvelous revelation of the unbroken and ever-unfolding favor of God.

Happy because of her ability and willingness constantly to give large financial support to Kingdom causes. We rejoice in our opportunity to give to the Co-operative Program, believing that every one who does so has a right to have his money distributed so as to share in each of these activities.

Notice that we used the word "large" support rather than "worthy." We feel that anything less than a tithe of our income could hardly be called worthy. Since we cannot truthfully say that every Long Run Baptist is a tither, we refrain from using the word "worthy." We also feel that this applies with equal force to every other Baptist group. We believe "large" applies, however, since Long Run Baptists give from twenty-two to twenty-five percent of all Kentucky Baptist contributions.

Happy because of our excellent under shepherds. Others may boast of their unique pulpit characters and of their unusual accomplishments, but here in Long Run these are not the things in which we chiefly rejoice. There will be found, however, a group of pastors who have successfully withstood the testing fires of searching experience. Some of our congregations have been through severe baptisms of trouble and, regrettable as some have been, it must be said to the honor of Christ that His pastors did not flicker in the crisis! They have withstood the shock of circumstance and ministered unselfishly. The writer can testify to their fine loyalty and devotion to each other.

Happy because of our progressive attitude training our workers and jealously guarding the growth of our young people. We believe that our Sunday School Board in Nashville is doing its best intelligently to assist churches in training and equipping their leaders and teachers in attaining the glorious title of "unashamed workmen."

We are happy because our Association has in it the institution that has caused

our locality to be referred to as the Baptist Capital of the world. We believe the presence of the Southern Baptist Theological Seminary in our community entitles us to this great name! Many and worthy have been the contributions of this grand old institution to Long Run.

Happy, again, because of the blessed fellowship we enjoy. Jesus said, "Hereby shall all men know that ye are my disciples because ye love one another." First place among our treasured possessions goes to our fellowship! Fires may destroy our buildings, crooks steal our money and positions, and economic distress bring us low; but, if we love each other, and join hands in a common cause, we can rise and build again! We realize, then that "the greatest of these is love!"

Happiest of all because of the spiritual conquests the great Head of the church has granted unto us. They are not as many as we would like to have for Him, but they are more than they might be and, hence, we rejoice that they are as numerous as the record shows. During the last decade there have been 15,920 baptisms in Long Run Association, a yearly average of 1,592, or one baptism ever six hours, day and night, for ten years! This means that enough people have been baptized into our fellowship to form a new church with 1,592 members every twelve months for this period. It is a far cry from our organization day in 1803 and we rejoice in a steady growth unbroken by Satanic wiles. Due to blessed work of the Holy Spirit, we are now a body a sixty-five churches and two missions, with a total membership of 34,104.

Fellowship Tidings.

The Whitesville Church, in Daviess-McLean Association, has just been in a revival meeting with Dr. W. K. Sisk, of Anna, Ill., as evangelist. Rev. W. G. Potts is the pastor.

During August 19-30, Pastor I. Ferd Graves, of Grace Church, Louisville, was at Greenwood Church, near Franklin, Ky., with Pastor John W. T. Givens. There were eleven additions by profession and one by letter.

Dr. Frank M. Powell will preach every night at 7:30 at the Beechmont Baptist Church in a series of meetings beginning October 6 and running through October 20. Dr. C. B. Althoff is pastor at Beechmont. The singing is to be led by A. L. Gillespie, of Tennessee.

Pastor I. Ferd Graves, of Grace Church, Louisville, will assist Pastor Ellis M. Ham, of Rockey Hill, at the Plano Baptist Church, near Bowling Green, beginning Sunday, October 6.

During Pastor Graves' absence from Louisville the Grace Church will be supplied by Pastor George D. Park, of Earlington, Ky., on Wednesday, October 9; by E. M. Ham on Sunday, October 13, and by Pastor Joe J. Bowman, of Dawson Springs, Ky., on October 16.

T. U. Fann, on September 3, received an appointment from the Army to serve as a Chaplain with the rank of Lieutenant. His ministry will be in the C. C. C. camps in the area of Stanton, Ky. Brother Fann served overseas during the World War as a Chaplain. He has resigned the pastorate of the Olympian Springs Church, which he was instrumental in organizing in 1926. The Olympian Springs Church has called to their pastorate Brother Harrison Howard, recently ordained by them. Mr. Fann and his family will reside at 34 N. Sycamore St., Mt. Sterling, Ky.

The Fourteenth Annual Convention of the Nelson Associational B. T. U. was held at the Mt. Washington Church on Sunday, September 29. Pastor Roy L. Puckett conducted the devotional in the morning and Hughley Breeding in the afternoon. Clarence G. Ward spoke at hour of worship. Pastor Roger I. Berghauser, of Shirley Memorial Church, Harrods Creek, spoke in the afternoon on "Make Kentucky Dry for Kentucky Youth" and Dr. W. H. Moody, Bardstown, spoke on "The S. O. S. of B. T. U."

A thirty-minute broadcast over the blue network of the National Broadcasting company, and affiliated stations on the Four Hundredth Anniversary of the first printed English Bible by Myles Coverdale will be sponsored by the American Bible Society, of New York City, on Sunday afternoon, October 6, at 1:30 o'clock, Eastern Standard Time. The Secretary of State will present an address from the President. A selection from a great Scriptural English oratorio and a Scripture reading from a copy of the first printed English Bible translated by Myles Coverdale will be included.

For TIRED EYES



Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va.

LEE E. CRALLE CO.

INCORPORATED

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAGNolia 0771.