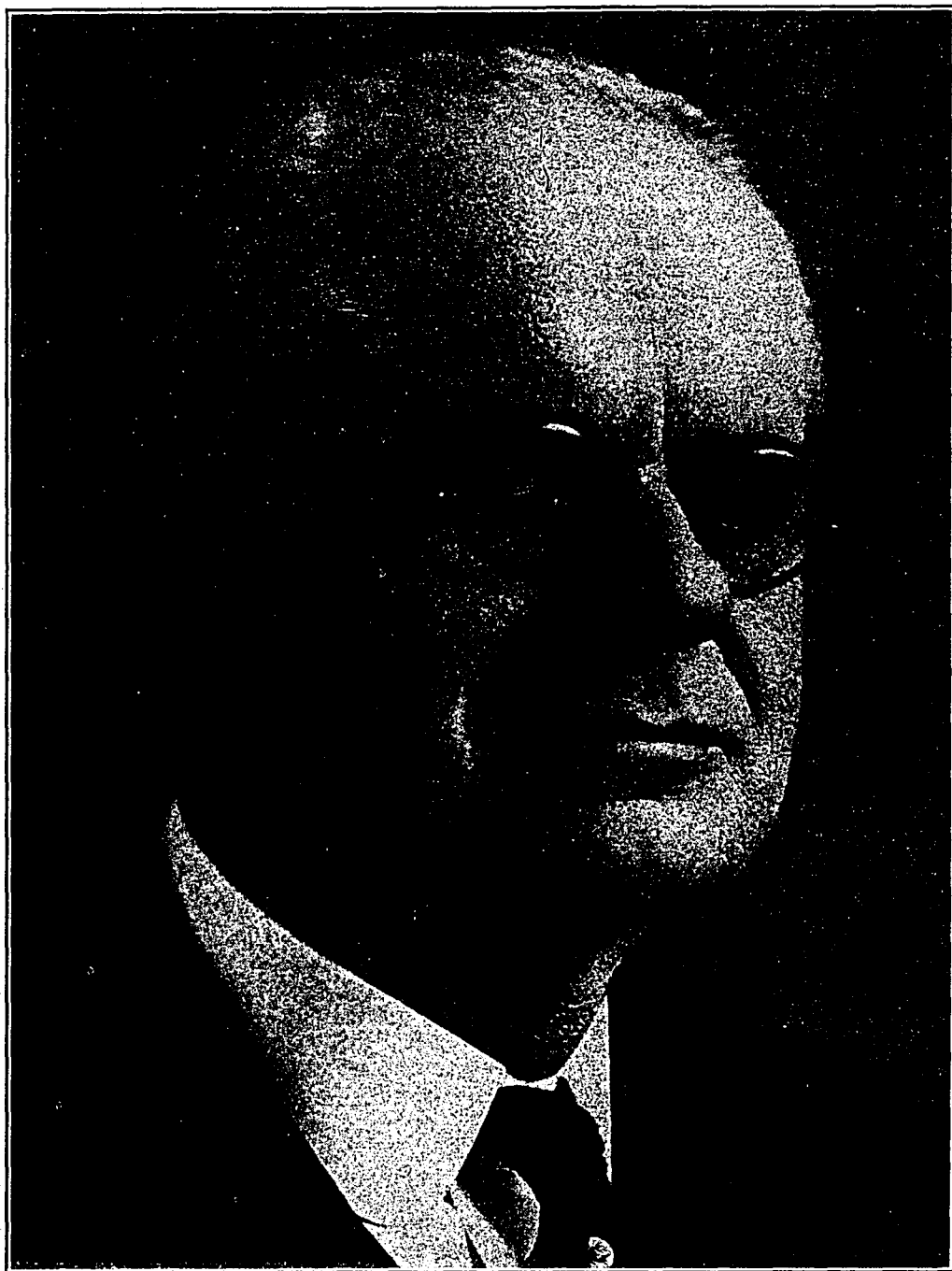


WESTERN RECORDER

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ARTHUR U. BOONE, D. D.

Now of Memphis, who celebrated his seventy-fifth birthday on September 18, and has been actively in ministerial service for fifty years, and whose grandfather was a nephew of the great pioneer, Daniel Boone.

Devotional and Religious Thought

MY SHEPHERD

Psalm 23

The Lord is my Shepherd
How sweet is the thought,
That I have such a Saviour as He,
Who leads me and guides me
In pastures so green,
And my Shield and Protector will be.

E'en down to the waters
Made pure by His touch,
He brings me when to Him I flee.
Restoreth my soul
Keeps me safe day by day,
When dangers around me I see.

In the paths of righteousness
For His name's sake,
He leads every step of the way.
He will never leave
Nor forsake his own,
If his tender voice they obey.

The shadow of death,
When we walk through the valley,
When earth's friends must bid us adieu;
He still is our Light,
Our Anchor and Guide,
This Friend, this Shepherd so true.

In the presence of enemies
A table He spreads,
Anointeth my head with oil
Of kindness and grace,
Of mercy and love,
No power on earth can despoil.

Surely goodness and mercy
Shall follow me on
E'en down through the days of my life.
And oh, blessed thought,
I shall dwell in the house
Where shall come neither sorrow nor
strife.

What a privilege, a joy,
To follow this Guide,
Who never will lead us astray,
But will tenderly shield us
From pitfalls and snares,
If we walk in His footsteps alway.

MRS. L. T. WRIGHT,
Jeffersontown, Ky.

CHRIST HAND-PICKING DISCIPLES

Today we hear much about "mass movements." Jesus hand-picked His disciples. He singled out the ones He wished to believe on Him and represent Him. Large numbers may be a weakness rather than a strength. Witness Gideon's forces. There is too much "dead wood" in many Christian churches. It is bad enough to have a wooden head; but a wooden heart is more fatal, to the Cause.

Jesus used the work of His agents. Two of John's disciples were the first Jesus chose, "Come and ye shall see." He does the same today. He works through us, who are animated by His

Spirit, guided by His Spirit, energized by His Spirit. This is our inspiration, and our responsibility.

Christ spoke to each one personally. "Thou art Simon. Thou shalt be called Cephas, Peter." "Follow me." By the "still, small voice" Christ today calls His disciples. Some do not listen, do not heed the voice; and they lose the greatest opportunity of life, fail of their high destiny, and live disappointed lives. Those that follow the gleam, enter into the light of life.

"Behold an Israelite indeed, in whom is no guile." Christ shows His knowledge of us; and is willing to praise where praise is due. God does not send His Son into our life to condemn our life but to save. Jesus at once won the heart and the confidence of Nathaniel, for a glorious life.

"Thou shalt see greater things." We never follow Christ to defeat, but to victory; never to smaller things, but to larger; never to a lower plane of character, but to a higher. Our vision of Christ is ever clearer and more ravishing. It is a tragedy, if we lose our "first love." Christ wishes to become more and more to us every day; and we should be abjectly ashamed of ourselves if our love for Him cools. I never ask any Choir to sing the words "Where is the blessedness I knew when first I saw the Lord." That would be an insult to any right minded Christian. Our blessedness is greater and greater. "Ye shall see the heaven opened." "Who is this King of glory?"—The Bible Champion.

DENYING THE FATHER

Those who assert the universal Fatherhood of God do not realize that they are denying the Father. God's Word states very plainly that only to those who receive Christ as their Saviour does God give "power to become the sons of God, even to them that believe on His name" (John 1:12). The Lord Jesus spoke with terrible plainness to certain men who claimed God as their Father but who were rejecting Christ. They said, "We have one Father, even God. Jesus said unto them, If God were your Father, ye would love me . . . Ye are of your father the devil . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:41-47). If God were the Father of all men, no Saviour would be needed; as God's children we should need only to claim and enjoy our relationship with Him. But the Word declares the necessity of being born again if we would be members of the family of God. The universal Fatherhood of God denies the unique Sonship of Christ, and the necessity of the aton-

ing work of Christ. It denies the words that the Father has spoken about the Son; and here is the solemn denunciation spoken by the Holy Spirit through John concerning this denial: "He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John 2:22, 23). Only those know the meaning of the Fatherhood of God who, seeing themselves as "strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2:12), come to Christ to be saved, pleading his shed blood as the only way to become God's children. They know, then, that "They which are the children of the flesh, these are not the children of God" (Rom. 9:8); but they rejoice that, through faith in Christ, they "have received the Spirit of adoption, whereby we cry Abba, Father" (Rom. 8:15).

—Sunday School Times.

RECONCILIATION TO GOD

Years ago France and England were at war. A French whaling vessel went off on a long voyage. On the return trip the drinking water gave out and they were about to perish of thirst. Their signal of distress was seen as they passed an English port, and word was sent them that the war was over, and they might sail in and get all the water they wanted. At first they would not believe it, but later they did believe and were saved. The war between God and man, made by man's sin, is over if man will only believe. The blood makes reconciliation. "The carnal mind is enmity against God" (Rom. 8:7), but "being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).—George H. Gilmer in Moody Monthly.

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WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, OCTOBER 10, 1935

No. 41

The Gambling Craze

NEVER has our nation been in the clutches of the gambling evil as it is now. As a pastor I find it most difficult to keep the church out of the lottery business since the allurements of the world makes the lottery seem so harmless and yet so enticing.

Few weeks pass that some person does not come to my study with some money-making device, trying to get before some organization of the church. So common has gambling become that our good people are often "duped" by the devil's devices to make money. We have plenty of good people in our churches who think that making money for the church is the most important church duty.

It was once thought that the Ladies' Aid Society's duty was to support the pastor, give the church a new coat of paint, buy a musical instrument and other sundry tasks. But our good women changed their name and called their organization, THE WOMAN'S MISSIONARY SOCIETY and they are now supporting our Co-operative Program with TITHES AND OFFERINGS. Many Baptist churches still have Aid Societies, societies that work to make money by pie sales, quilting, bazaars and a hundred and one other schemes.

Recently a good woman came to the district association meeting selling chances on a quilt for ten cents each. She asked me to buy a chance, stating that my name would be placed upon the quilt. She was working to raise money to build a Baptist church. When I told her I did not gamble she seemed astonished. God will not bless a church that goes into the gambling business.

There is a certain company in Arkansas whose agents go to the towns and cities (their present headquarters at Hot Springs) to persuade the merchants in each town to enter into a contest, using the good name of the church to cover up their money-making scheme. One of their devices is to pit the denominations against each other, thereby creating an ill feeling in the towns where they establish the lottery. A fifty-dollar stake is the prize which the churches are asked to work for and win. In a near-by town a liquor store is in on the deal, each man who buys liquor is asked to give his vote to the church of his choice. If a church has sunk so low in spiritual blindness that it is ready to go so low in supporting the work of our Lord, it had better shut its doors and not disgrace the name of God.

Our nation is called a Christian nation, but there is grave doubt as to the propriety of so describing the nation in which we now live. Can our nation be called Christian when 90,000 people gather in one coliseum while millions of radios are tuned in and a million dollars is spent to see a Negro and a white man have a fist fight. It appears that we have not far to go to be in the stage of Greece and Rome when gladiatorial combats amused the masses of a civilization rotten at heart and tottering to its downfall. **When men and women who fear God raise their voice against the present-day vices, worldly church members will wink at each other or smile in such a manner as to say, "He is out of date."**

Another gaming craze has taken America by storm in the last few years. Just here the preacher is warned to tread softly, for to speak against it, will in some quarters create an avalanche of scorn and derision. For it is played by Sunday-school teachers, deacons and leaders in the church. A prize is put up and the couple making the high score, wins a prize. A husband and wife who lose in one of these "church" con-

O. J. CHASTAIN, Van Buren, Ark.

PASTOR O. J. Chastain, of the First Church in Van Buren, graduated from the Louisville Seminary in the mid-twenties. Native of Texas, since graduating he has given a fine account of his ministry in Oklahoma and Arkansas. His earnest and forthright characterization of the gambling craze to-day as a Christian pastor sees it working without, and brazenly thrusting its covetous and pleasure-loving wickedness into the churches themselves, is timely and indeed overdue. Overdue also is a revival of veritable, God-fearing corrective church discipline. Either churches must face the issue with the fear of God in their hearts or by degrees cease to be real churches at all, and become merely competitive social clubs.—Editorial Note.

tests have been heard at home after the game is over in conversation like this: "That was a dumb play you made," "Why didn't you watch my lead," "I kicked you under the table, but you did not pay any attention," "I never saw such dumbness." A little boy coming home from the foot-ball game said, "Look, mother; I won a quarter at the game this afternoon. My team beat and Charlie lost." The mother replied: "Son, you should not bet on the ball game. Don't you know that is gambling?" And of course the boy said: "Mother didn't you win that pretty vase at the bridge game last night?"

[If churches beset with members like this, themselves go into and profit by the gambling craze, they are of course actually teaching gambling to their members. A church that keeps its skirts clear of formal approval of this sin, but that is too supine and weak spiritually to discipline its members for gambling, excluding them if necessary, is creating a situation which may make it necessary and desirable for spiritually-minded members to leave it.—Ed.]

"Life Is a Song"

ERNEST O. SELLERS, New Orleans, La.

"LIFE is a song." Such is the dictum of a newspaper columnist. He goes on to say that it is sometimes a song of gladness and sometimes one of sadness but always a song. Experience in leading mass singing will cause some of us to challenge his statement somewhat. Life for everyone does not seem to be a song, or if it is, the song lacks expression.

It is true that some emotions can only and best be expressed in song. But first there must needs be a proper orchestration of the inner currents of the spirit, its desires, satisfactions and ambitions.

We dare assert that religion, the sure antidote of inner discord, can change soul harshness to soul harmony and, as inevitably as day follows night, this will find expression in song. Saul in soul discord and fear, though a king, searched the land for one "to play on an harp" to calm his disturbed spirit and bring him sleep and rest. But David a lonely refugee living in caves, in fear of men and beasts, sang "I will both lay me down in peace and sleep."

Jesus alone is life's great Harmonizer. To conflicts within and storms without, to the devil possessed and fear driven alike, He says "My peace I give unto you." He gives heavenly harmony to the spirits of men.

Louisville Baptists Condemn Liquor Traffic

S EVEN hundred and fifty delegates and visitors at the Long Run Association of Baptists in Kentucky, voiced their opposition to the repeal of the Seventh Amendment at the opening session of the Association, Thursday, October 3, in the West Broadway Church in Louisville.

By unanimous action the delegates and visitors passed a resolution, introduced by Rev. J. B. Head of the Victory Memorial Baptist Church, condemning the liquor traffic and supporting the movement against repeal of the dry law. The resolution follows:

Resolved that the Long Run Association of Baptists in their 133rd session go on record as endorsing the movement in our State, sponsored by the Kentucky State Citizens' Committee and Christian Youth Crusaders, to retain the 7th Amendment to the State Constitution. Furthermore we pledge ourselves to do our utmost in supporting the programs on over the State to this end and give unqualified endorsement to the work of the Committee and its officers, who are endeavoring to make Kentucky dry for Kentucky youth. We urge our people to support the movement, both financially and by their attendance at the various meetings being held from time to time. Then we urge our people to pray for the success of this movement to outlaw the liquor traffic in Kentucky, which traffic is the worst known to man and has wrought untold harm, suffering and woe upon our nation.

Dr. M. P. Hunt, pastor of the Eighteenth Street Church, read to the Association a report on Temperance and Morals, which was a blistering arraignment of the liquor traffic, which he said had reached a point where the situation in Kentucky was the worst it had been in half a century. The report follows:

"As touching the beer and liquor problem, Kentucky was never in a worse situation, certainly in the last fifty years.

"Since the repeal of the Eighteenth Amendment conditions have steadily and rapidly gone from bad to worse. If as the wets were wont to say, "Conditions under prohibition were intolerable, what shall we say of them today? That they are worse very much worse, than under prohibition there is no denying. So appallingly bad are they that not a few who voted for repeal see and admit their mistake.

"Drinking among the youth is more common than in pre-prohibition days and many more drink to excess. Cocktail parties and hip-pocket flasks are the order of the day. Believe it or not, many church members and even Sunday-school teachers, sad to say, are indulging.

"What is to done about it? Shall we as some have suggested admit the task intoxicants presents should be given up as hopeless? A thousand times no! The home, the school and the pulpit must be lined up as never before to fight this the giant evil of the world.

"It staggers one to think that men for sordid gold, which for the most part they heap up to die and leave, can bring themselves to stand for all the evils of this most damnable business. While hating and fighting their business they, in their self-elected blindness, should be objects of our pity.

"The man or the woman who does not hate and lend his influence against this the most blighting evil of the ages, does not love God. For how can one love God and not protest and fight to the last ditch this monster evil that preys like a vulture upon the debased appetites and passions of humanity?

"Of all the bold hypocrisy that ever cursed the advertising pages of our press the cant of the brewers and distiller, that they do not want anyone to drink to excess and that they deplore accidents, due to drinking, is the most disgusting. It fools nobody save those who want to be fooled. Here is what they want—that all shall drink to the limit, but just short of excess or the point where they are liable to cause accidents and arouse even the most torpid decent citizens against their evil business.

"Does one ask, How does the Committee know this is what they want? Well, here it is. In their Annual Wine and

Liquor Convention in the Stevens Hotel in Chicago, March 7 to 17, 1935, among numerous deliverances were the following: **'Teach American women how to drink—invite and welcome them to your bars and tap-rooms. Show young people how to enjoy the delightful wines of America. Aim at bringing liquor consumption in America up to equal the much larger per capita use in Europe. Nothing counts like making a profit. The liquor industry should go on the radio with up-to-date programs, with feature stars and snappy script, identified with prominent names.'**

"We believe all such deliverances to be inspired of the devil. Paul argued, "If meat make my brother to offend, I will eat no more flesh while the world stands," but while shedding crocodile tears over the wreckage due to strong drink, the liquorites are for teaching all to drink and largely increasing the per capita consumed in this country. The difference between Paul's and their position is the difference between Heaven and Hell.

"In the judgment of your Committee the liquor traffic is making more hell in this land of ours than all the other evils combined.

"As touching this drink problem the State of Kentucky faces in the coming November election, in the proposition to repeal the Seventh or Prohibition Amendment to our Constitution, an issue of tremendous moment. All the powers of darkness, including the liquorites, the Women's Repeal and Regulation League and the whole underworld, are for it and that should be enough to line up every lover of God and mankind against it. The very way of stating the question, which seems to have been the work of the wets, is calculated to fool the unwary.

"The wets are sponsoring propaganda that says to the dries, If you will vote for repeal, we will give you local option. Everybody knows that the liquor interests are against local option. For the past fifty years they have fought it in this State and a speaker in the Wine Liquor Convention in Chicago, to which reference has been made, thus stated their position. We are opposed to local option—Local option breeds class distinction.

"Concentrated human selfishness that refuses to be seriously influenced by the unspeakable blight of the traffic that makes rag muffins and criminals out of our sons and heart-broken wives and mothers of our daughters, is behind the hellish liquor business.

"The campaign of the centuries against this dreadful menace of the social order is the output of the unselfish love of those who wage this continual warfare for God and for humanity.

"This report wishes in a word to deplore the habit of cigarette-smoking in general and especially among women. This but a sample of the debasement of morals that has followed in the wake of war.

"The crying need of our social order is a new God-consciousness."

The resolutions were signed by the committee, composed of M. P. Hunt and C. P. Herring.

Pastor L. C. Tedford has resigned at the First Church of Clarksville, Ark., to accept the pastorate of the First Church of Bentonville, Ark., and moved there on October 1. He has been at Clarksville for six years.

Pastor J. W. Mahan, of the First Church, Spring City, Tenn., just closed a meeting with the Ten Mile Church, in Hiwassee Association in Tennessee. Brother John Brown, Athens, Tenn., did the preaching, and Brother Conn, of Englewood, led the song service. There were seventy-nine conversions and renewals, forty-nine additions to the church. A new day has come to Ten Mile. The membership of Spring City Church has numerically increased almost one-third in the last year.

In Upper Cumberland Association

THE Upper Cumberland Association met with the Creech's Baptist Church at Twila, Ky., September 19 and 20, 1935. The meeting was called to order by Oscar F. Davis, Moderator for the past two sessions.

Rev. Jackson Jones was elected Moderator and Rev. E. J. Caldwell was elected assistant Moderator. Rev. J. D. Sayers was elected Clerk and Treasurer and Rev. Oscar F. Davis was elected assistant Clerk.

Visitors present were: Dr. C. M. Thompson, Dr. O. M. Huey, Dr. L. C. Kelly. The first morning the devotional period was conducted by Rev. M. R. Lovett, Pastor of the Highsplint Church. The introductory sermon was delivered by Rev. W. F. Roaden, pastor of the Kildav and Kentucky King Churches.

Dr. Thompson was given all the time he wanted to speak to the Association at the afternoon session, and he brought a very helpful and inspiring message. Dr. O. M. Huey was also given time to present the Orphans' Home at Louisville.

The second morning Rev. W. J. Bolt, pastor of the Harlan Church, brought a great doctrinal message before the association, which was said to be one of the greatest ever heard by it. The writer had to leave before the message was delivered.

Upper Cumberland has had a very gracious year. Rev. J. D. Lunday, the wide-awake pastor of the Creech Church and his people know how to entertain an association.

The writer has preached in two meetings the past month. One was with Rev. M. C. Denny, pastor at Lothair, Ky., which resulted in ten additions to the church. The other was with Pastor A. G. Karnes and his church at Ottawa. This meeting resulted in fourteen additions and a general spiritual encouragement, the church going to half-time preaching instead of once-a-month preaching. Ottawa is a great old country church and doing fine work.

Rev. E. J. Caldwell, pastor of the Loyall church, is assisting Rev. W. F. Roaden pastor of the Kentucky King church in a meeting. The writer is to begin a meeting with Brother Caldwell and his people at Loyall, on Sunday, October 6.

Evangelist T. C. Crume will begin a meeting at the Harlan Church, October 28, of which Rev. W. J. Bolt is the pastor. We are expecting a great meeting at Harlan.

The work in Upper Cumberland Association is going along nicely.

Harlan, Ky.

H. B. VEACH

Long Run Association Meeting

THE one hundred and thirty-third session of the Long Run Association met with the West Broadway Baptist Church in Louisville, Ky., on October 3-4. There was a large attendance and the spirit was never finer in any Baptist meeting. A new note of spiritual fervency was manifested throughout.

Bro. S. F. Dowis, pastor of the Carlisle Ave., was elected moderator. Bro. W. M. Bostick of the Parkland Church was elected assistant moderator. Dr. Roy L. Carter was re-elected treasurer. Miss Sudie Kaster was re-elected clerk.

The annual sermon was preached by Bro. S. S. Hill, pastor of the Deer Park church. He used as his text 2 Thes. 3:1, "Finally, brethren, pray for us, that the word of the Lord may run, and be glorified." The sermon was a timely message of co-operation in the Lord's work. Dr. T. D. Brown of the Highland church was to have preached the sermon, but was out of the city. Bro. Hill was considered a "pinch-hitter." Well, if he had been in the regular line-up, I wonder how many home runs he would have knocked.

The report on temperance and morals was read and discussed by Bro. M. P. Hunt. To say that M. P. Hunt spoke on the Liquor question is enough to say that it was a warm discussion. I have never seen such a spirit shown in the Long Run Association on this question before. Dr. Hunt stated that the State Citizens Committee was in need of

money for postage and other things incident to keeping the citizens informed on the Liquor fight this fall. In a twinkling of an eye one hundred thirty-six dollars was laid down for this purpose. It was one time in a Baptist crowd actually gave more cash than they had been asked for (Brother Hunt only asked for one hundred dollars). It is my judgment that the liquor crowd are due for the surprise of their life. If city and country will unite in one spirit, we will save the Seventh Amendment as sure as November 5 comes.

In the reports on missions the time was rightly conserved for the short but soul-stirring message of Bro. W. M. Wood. Kentucky Baptists should thank God for a man of the zeal of Brother Wood in our State mission work. Dr. J. W. Weather-spoon brought a missionary message at the close of this hour. He was at his best. He has a missionary appeal that is uplifting, and brings those who hear him to a deeper realization of our mission task, and the fruit of those who labor in our foreign fields.

Bro. Frank Tripp spoke at the night session on the Baptist One Hundred Thousand Club. Never before did Brother Tripp speak with so much zeal for this great movement. The returns from this movement are enough to encourage any one who may be placed in the leadership. When we learn that the interest saved on the Foreign mission debt alone, will return several missionaries this year, our hearts are cheered to great depths.

The Association took what seems to be a forward step in adopting a resolution combining the reports. Instead of having some seventeen committees to report at each session, there will now be only seven. The committees shall report on the following: A committee on missions, including State and Home and Foreign. Another to report on other Southwide objects, including The Relief and Annuity, Hundred Thousand Club, education and institutions. Another committee shall report on Education in Kentucky, Religious Press and Temperance and public morals. Another Committee to report on promotional activities, such as Sunday Schools, B. T. U., W. M. U., and Layman's work. And a committee to report on obituaries with a brief appropriate memorial of all the deceased the past year.

The purpose of this change is to group these interested objects in their rightful relation, thus to save time so that more time may be given to the discussion of each of these objects, and at the same time allow more time for inspirational messages that will send our people back home with warmer hearts to carry on the work. This change met with the hearty approval of the entire group present.

The Missionary sermon was preached by our moderator, Bro. S. F. Dowis. It was a message of warm spiritual fervor. The spirit of the message was that the man saved by the grace of God and moved by the Spirit of God had the message for a lost world.

The association manifested the best spirit of fellowship and bright prospects for the future of any I have attended in eleven years.

The work next year is to be carried on under a Promotion Committee under the leadership of Bro. Fred G. Tucker, Pastor of East Church, who was elected for part time, thus dividing his time between his church and the work of the association. It was a happy solution of our mission work in this association. No man among us holds the esteem of all like Brother Tucker, and no man more exemplifies the spirit of Christ in his zeal for others. We praise God for the prospects for the Lord's cause in our great city and surrounding community next year.

LEWIS C. RAY,

Louisville, Ky.

Pastor Franklin St. Church.

Pastor H. D. Bruce, of the First Church of Huntsville, Texas, will go to Detroit, Mich., the middle of November for two weeks' of meetings with the Stanton Park Baptist Church.

Barney Thames has resigned as pastor of the First Church of Tonkawa, Okla., to accept the First Church of Wellington, Kansas. The Wellington Church is one of the great churches in that State.

Liquor and Liquorites—J. W. PORTER, Lexington, Ky.

DELIVERED AT THE CRITTENDEN ASSOCIATION AND REQUESTED
BY THAT BODY FOR PUBLICATION IN THE WESTERN RECORDER

CHRISTIANS may differ on many subjects, but there is one question upon which all true and well informed Christians agree, and that is that beer and liquor serve no useful purpose. In the judgment of the writer, the greatest menace to mankind is the beer and liquor traffic.

There is nothing in the physical, mental, or moral make-up of man that requires intoxicating drink. It has absolutely no food value, and neither builds, nor helps flesh, muscle or bones. This is the concensus of opinion, among physicians and scientists. No authority in our country will claim that it increases brain-power or contributes to intellectual attainment. To the contrary, it destroys brain cells, dulls the intellect, and makes imbeciles and lunatics. It does not, as commonly believed, stimulate the mental faculties. It is not a stimulant, but a narcotic, a habit-forming drug. It is so pronounced by all competent authorities. It is conceded by doctors and scientists that it has no medicinal value. Dr. Mayo claims that it has no place in the realm of medicine, and it is not used for any medicinal purpose in his clinic.

We have yet to hear anyone claim that liquor is an aid to spiritual life. It is true, however, that an Episcopal Bishop recently claimed in a campaign document written for the "Repeal and Regulation League," of Louisville, that he drank whiskey, and that drinking in "moderation" was a "virtue." It is not known, at least to the writer, whether he donated his services in this connection, or received an honorarium. The facts would be interesting.

I

THE writer challenges any liquorite to name one good thing that strong drink has done—just one, please? Has it ever made any life purer, nobler or happier. Has it? Has it ever made better citizens or contributed to the peace of individuals, or nations? Has it ever wiped a tear from the cheek of sorrow, or brought contentment to any human heart? A thing that is not good for something, is good for nothing, and a thing that is good for nothing is no good. Not only can nothing that is good be said for it, but on the other hand is a positive poison, that kills just as surely as arsenic when taken in sufficient quantities and a sufficient period. Its long accumulated catalogue of crimes constitute the darkest pages in human history and is enough to break the heart of humanity.

The plea for temperance, by the beneficiaries of beer and liquor, is mere buncombe, without the semblance of sincerity. They well know that drinking in moderation naturally leads to drunkenness, and that every drunkard was at one time a moderate drinker. Dr. Mayo says that three out of ten moderate drinkers become drunkards. In fact the man who takes one drink is partially drunk. If it takes five drinks to make one drunk, he is one-fifth drunk with one drink. It is a question of the degree of drunkenness. The man with a few drinks is live drunk, and the man with many, is dead drunk.

It is a misuse of the word "temperance" to use it in connection with strong drink. A man cannot be temperate in lying, stealing or killing. He may be temperate in the use of something that is beneficial, but not in the use of something that is inherently and essentially harmful. As a matter of fact the vendors of intoxicating liquor, are little concerned as to the amount of drunkenness. They not only sell to habitual drunkards, but to those who are drunk. They are in the business for the money they make out of it. Many of them will sell liquor to a man, when they know that the wife and children are hungry and ragged. Conscience is not a potent factor in this business.

The laws against theft, harlotry and murder do not prohibit these sins, but no one would think of repealing the laws against them because they have failed fully to prevent these crimes. According to this parity of reasoning, there should be laws against any wrong-doing of any character—

the logic of the lunatic, the reasoning of the rackateer. Sad to say a large number of those who urge this excuse did everything within their power to make prohibition odious, by trying to prevent its enforcement.

II

IT WILL be recalled that in seeking the repeal of the 18th Amendment, the proponents of repeal made many promises to beguile good men and women to vote to license the sale of liquor. These promises were taken by the credulous, at full face value. Have these promises been fulfilled? Let us note some of these.

The President for these United States solemnly affirmed that the saloon should never return. Has this promise been broken? The President probably knows, or can know if he wishes to know, that liquor is now being sold, over the bar in practically all the cities of our nation. Changing a name does not change a place, or person.

The promise was likewise made that dry States would be protected. In spite of this solemn pledge, the Federal Government is selling license to sell liquor in Kentucky. This too in face of the fact that the Constitution of Kentucky forbids the sale of liquor in this State. This is also true of several other states. Is a promise "only a scrap of paper" when made by the advocates of liquor?

The advocates of repeal persistently maintained that prosperity would come with the return of liquor. Has the prophecy and promise come true? To the contrary, conditions have grown from bad to worse. The number of unemployed has not perceptibly diminished, and crushing debts of Federal, State and Municipal governments are several times greater than ever before. Should expenditures for relief work continue, inevitable bankruptcy, and perhaps Communism will be upon us. Liquor has never paid its way, much less contributed to the support of the government.

One-tenth of our entire National income is spent for beer and strong drink. It would hardly be deemed wise to burn down a house, just to give a man a job to build another. The government will be forced to increase taxes to pay the deficit caused by liquor. The total amount of revenue derived from liquor and beer will not pay, and has never paid the actual money loss to our nation caused by intoxicating liquors. A dollar spent for shoes helps the man who sold the shoes, the man who made the shoes, the man who tanned the leather, the farmer who raised the cow, and to every one it proves a blessing, and a blessing only.

A dollar spent for a pint of whiskey helps financially the man who made the whiskey, and the man who sells it, but cannot help the drunkard make another dollar—it's value ends in a poor old drunkard's stomach. It does not require much mathematical knowledge to know that if a man gets a wage of fifteen per week and spends five dollars for liquor, that he has five less to spend for food and clothing. Unfortunately, it is the poorer classes that largely support the liquor traffic, and their families must bear the burden of woe and want.

III

IT WILL be generally admitted that there is more drinking and debauchery among young men and women, than at any time in the history of our nation. Even little children can buy beer legally. This is due to the fact that Congress declared 3.2 beer non-intoxicating. While it is true that there is no 3.2 beer on the market the vendors of stronger alcoholic content thus escape the law. It goes without saying that a majority of our Congressmen were well aware of the fact that five bottles of beer would make the average person drunk. It is probably true that not a few of the beer-soaked saloons had, themselves been drunk on beer they declared non-intoxicating. They knew their master's voice, and did accordingly.

(Please turn to Page 23.)

EDITORIAL

Repentance and Faith

REPENTANCE and faith are closely associated in Christian conversion. Contrition for sin has no merit in itself, but it puts the penitent in position to lay hold of the forgiveness offered through Christ. To do that is to exercise faith in Him. Therefore repentance logically precedes faith. Actually, true repentance may lead to saving faith so promptly that the convert's experience may not lend itself to clear analysis.

Repentance and faith are experiences that need to characterize the Christian life throughout, though many Christians seem to think these exercises of the soul's response to God belong only to the awakening of a lost sinner and bringing him into saving relationship to Christ. If we had among Christians more day-by-day repentance with its day-by-day turning in fresh faith to the Lord, the number of spiritual Christians would be larger and that of limping carnal Christians smaller.

I

BUT in this editorial we are thinking of repentance and faith as they have to do with the initial turning of the lost to God. John the Baptist came preaching repentance. When our Lord began his ministry, it was with a call to men to repent. His last message was "that repentance and remission of sins should be preached among all nations."

In the Pentecostal sermon Peter answered the query of the convicted hearts of the multitude as to what they should do by telling them to repent and be baptized. Paul reminded the elders of the church at Ephesus that his long and intense ministry among them was (Acts 20:21), "testifying both to Jews and to the Greeks repentance toward God and faith toward our Lord Jesus Christ."

Men are not saved to something except as they are saved from something. One would not greatly miss the mark if he should say that faith without repentance is dead. In the parable of the sower our Lord mentions among the different classes of hearers those who are as soil that has no depth when the seed is sown, so that there is a flash of immediate response soon followed by spiritual drought and death. In John 6:66 we are told that many of His disciples went back and walked no more with Him when He presented searching truths of the requirements of discipleship. In some sense these were disciples. In some sense they exercised faith. But there was lacking a sense of their own sin and need that would amid difficulties keep them anchored to the Saviour.

Undoubtedly we live in a time in which many evangelists and pastors, in their sermonic ministry to the lost, do not with faithful fulness preach sin, guilt and repentance. Our fathers warned men of the wrath of God against sin and of the punishment which would fall upon those who rejected His Son.

II

DR. ALEXANDER MACLAREN utters some great words on this matter in his sermon on Isaiah 6:5. The text is: "Then said I, woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Isaiah had seen the Lord, and therefore he came to see his own sin and unworthiness. Dr. Maclaren says:

Faith alone will not bring cleansing. There must go with it what we call, in our Christian phraseology, repentance, which is but the recognition of my own antagonism to the holiness of God, and the resolve to turn my back on my own past self. It seems to me that a great deal of what is called Evangelical teaching, fails to represent the full counsel of God in the matter of man's redemption, because it puts a one-sided emphasis on faith, and slurs over the accompanying idea of repentance. A trust in Jesus Christ which is accompanied by a profound penitent consciousness and abhorrence of one's own sins, and a resolve to turn away from them, is not a faith

which will bring either pardon or cleansing. **We do not need to have less said about trust; we do need to have a great deal more said about repentance.**

We have no salvation to offer men unless there is a life from which to be saved as well as one into which they are to be saved. Nor can men in their hearts turn to the new without similarly turning from the old. That heart-revulsion against the old is an essential of all true repentance. It conditions all saving faith. Matt. 21:32: "Ye repented not . . . that ye might believe on Him." God has revealed Himself as a sin-hating God. Everywhere He reveals man as by nature under sin's sway. His love reached down to the uttermost emptying and suffering and shame of the Cross on which His Son died for sin to rescue man from its curse.

The Cross of Christ holds up God's love before the eyes of the world as an unquenchable light. But it was a love that would save men from sin. It would enable them to hate sin and turn from it. **It would not accept them while they yet had no conviction for sin, but trusted in themselves.**

How can any true preacher justify himself before God and his own conscience in offering to men a faith in Christ that is without any understanding that Christ came not to save "the good," but to call sinners to repentance? Such faith is faith in a vacuum; it is not the faith which saved and empowered the New Testament churches. It can only offer a moral code and a good example. It knows nothing of the deep needs of the human heart. In spirit it is Unitarianism.

III

SUCH lop-sided views of sin and repentance ask hearers to "decide for Christ," to "accept" Him. It does not insist that the sinner must as a self-bankrupt soul "receive" the Christ who in His death for sin and His resurrection has already done all needed to save even the most abandoned and needy. If the seeker merely "decides for Christ"—as many are now encouraged to do—he comes to the Lord as his hero and example, but not as his Saviour from sin.

Once American preachers made their appeal to people who knew the elementary truths of Scripture. Some of those preachers had scholarship limitations, but they knew and preached that a lost soul must repent. It was far from them to bring people into churches on the basis of a cheap and superficial faith that knew no repentance for sin. That retreat from revealed truth was left for those later preachers who faithfully imbibed their outlook on Scripture teaching from popular world opinion around them.

Woe to a preacher who is content to get his "gospel" from the spirit-of-the-times! It is no Gospel of God. With no Christ to preach who saves men who have repented and abandoned self for Him, such a preacher must yet go through the motion of "preaching Christ." In the words of 1 Timothy 3:7, such a preacher is "ever learning and never able to come to the knowledge of the truth." He is pitiable, but still more blameworthy.

What a humiliation it would be to Baptists, despite all their traditional warnings of their people against the pitfall of sacramental grace, if they should now in principle fall into the same pit from another approach. Sacramental grace merely substitutes some man-made device instead of the application of the finished work of the Christ in saving repentant sinners from their sins.

If we have fallen so far from the Lord who bought us and sent us forth to witness in His name, that we now seek to herd into our churches those to whom we have not faithfully proclaimed the full-orbed Gospel of sin and the necessity of repentance from sin and of turning from sin to the Lord for salvation, then God have mercy upon our poor darkened souls and bring us—both preachers and churches—to deep repentance and the confession of our own sins of world-conformity and spiritual barrenness.

A Much-Neglected Doctrine

PREDICTIVE prophecy occupies a large place in the Holy Scriptures, but an astonishingly small place in present-day Christian teaching and preaching. The great doctrine of the Second Coming of Christ is one of the most glorious themes of prophecy. And probably no prophetic teaching is more neglected to-day in the instruction given in most churches.

We are under the impression that there is a parallel avoidance of this and other prophetic teaching in the material selected for study in the uniform Sunday-school lesson series. Whence has come this broadspread neglect of great revealed teachings imbedded in every main division of the Scriptures, and the major theme in much of it? And why, in particular, the general neglect of the study of the Second Coming of Christ? In the limited space available we can only briefly suggest some answers to the question.

It is not for lack of abundant clear Scripture teaching. Difficult though some of it is to understand, the main facts are clear and indisputable. Our Lord repeatedly taught it, as, "I will come again and receive you unto myself." In the clearest words angels affirmed it following His ascension (Acts 1:11). The celebration of the Lord's Supper affirms it (1 Cor. 11:26).

As in the case of the general neglect now of the Scriptural teaching of Sanctification, the fanaticism of some extreme sects who take the teaching out of its Scripture setting and often present only a lop-sided view of it with an unwarranted dogmatism, has tended to drive some conservative elements to neglect the teaching, though it is discreditable to them to be prejudiced against great Scripture truths on account of their perversion by some elements through ignorance or sensationalism.

Swedenborgianism, Christian Science, Mormonism, Millennial Dawnism and modern Adventism are among the sects that have, by their advocacy of mystical teachings clearly unwarranted by the Scriptures, been permitted to discredit the great Bible Doctrine of the Second Coming of our Lord. Paul met false isms by the faithful proclamation of full-orbed truth; so must God's people now.

At the other extreme, Modern Liberalism throws mystical truth overboard along with even the clearest and deepest factual bases of faith in the supernatural redemptive Christ. As the case now stands orthodox Christians are in practice veering toward these rationalists in their treatment of this great doctrine and all predictive prophecy. By all means, this drift should be challenged and halted.

Gangway for the "Vital Christian"

AMONG so large a body of Christians as Baptists in the South, both Modernism and Fundamentalism being among us terms that pucker the mouth like unripe persimmons, it was to be expected that some alert mind would go searching for a name that would be a becoming badge for Baptists to wear who are unwilling to be classified with either of the other groups.

Dr. Walter Johnson, of Mars Hill, N. C., a warm-hearted present-day John the Baptist, fervently desirous of seeing more faith and "the obedience of faith" among our people, proposes the name "Vital Christian" in a recent issue of a modest little monthly "The Next Step," issued by him from Mars Hill. Under the heading, "Which of These Three?" he writes:

A Fundamentalist: A man emphasizing the Bible rather than God; hung up on the inside of a theological framework; small enough and dry enough to rattle around in it; out of touch with Twentieth Century conditions; living in an intellectual monastery that he carries over his head down the most crowded street of a busy city.

A Modernist: A man professing to believe in God rather than the Bible, and more concerned about our modern world than about God; his views too shadowy to be confined in any well defined system of thought; out of touch with the First Century Experience of Christ; no cutting edge on any of his convictions; aware of Twentieth Century chaos, but not sure of any remedy.

A Vital Christian: More fundamental than the Fundamentalist, more modern than the Modernist; living in present consciousness of Jesus' living presence; facing conditions as they are to-day; sure in his soul that he has the immediate remedy for all the ills of our age; ready to do what Jesus would have him do in our modern civilization; insisting that we can really know the truth only in experience, and that experience cannot be divorced from action.

Lord, give us more Vital Christians and fewer Fundamentalists and Modernists! Even so, Lord!

We could not accept all of our friend's definition as to Fundamentalists. Those who call themselves such probably represent a wide range of personal and spiritual characteristics somewhat like Baptists who object to being tagged with a party name. We have no party brief for Fundamentalists. By the good favor of God we covet the privilege of bearing our witness to the holy faith of Christ apart from any party designation of good report or evil report.

But we are sure those who call themselves Fundamentalists would not accept as a fair characterization of their faith-

outlook, a definition that makes them emphasize the Bible rather than the God of the Bible. In our judgment their objection would be justified. Fundamentalists would also reject other categories to which our friend would consign them in his definition.

We are less moved with dissent at unflattering words used to characterize the Modernist cult. Those Christian groups—Fundamentalists are not necessarily of them—whose infirmity is lack of adequate knowledge and instruction, rather than lack of receptivity and humility of spirit, would usually be going in the right direction if they could be brought to start going at all. This cannot be said of Modernists. There is an assumed finality of assured wisdom in their attitude utterly opposed to humility of spirit and receptivity of heart.

We thank God, however, that it is not impossible for even such intellectual pride as this to find its way to humility and faith. Some Modernists have turned from their rationalistic philosophy to the amazing wisdom of God in Christ. However, the number of these is few. If this writer was forced to take his place either in the camp of the Modernists or that of the most untaught sectarians who, despite their limitations, know through faith the Saviour who died for their sins, he would be constrained to unite with the last group. For the first thing required to be a real Modernist is to commit one's-self to anti-Biblical philosophies the acceptance of which makes impossible faith in the full divine stature of the eternal Son and in His redemptive work on the Cross.

Dr. Johnson's definition of a vital Christian should comprehend more. As for instance, devotion to the inspired Word of God and faith in the atoning sacrifice of Christ. "Christian experience" alone in the case of the best of us must always be partial and in danger of falling away from the truth. The Word of God is the Sword of the Spirit; our experience will be used of God for His work only as it conforms to that Word. Left to itself, it often leads into spiritual blind alleys.

Gangway for the "Vital Christian!" Gangway for repentance, prayer, confession of sin, faith and obedience, as everywhere taught in God's Word! But mark well. No chest-expanding exclamatory slogan—this or other—can even remotely begin to do for us what we most deeply need. That can be done only by our asking God to search our hearts and to enable us first to see ourselves as we are. And that, dearly beloved, is exactly the thing in these materialistic times that most of us have seemed not to do.

Paragraphic Comment

THE MASTER AND THE INSTRUMENT

A violinist came upon the stage one day and gave a wonderful performance. In the midst of the thunderous applause which followed, he did a spectacular thing. Lifting his violin high above his head, he brought it down with a crash upon a chair and broke it to pieces. The audience was spellbound. He said: "Yesterday I gave \$1.50 for that instrument." He then disappeared for a few moments and returned to the stage with his own instrument of priceless worth, which he would not have exchanged for great price. Again he produced the same beautiful music, the same exquisite harmony, and only the most skilled ears could detect the difference. It was not the instrument that mattered, but the master hand that held it. It is not what you say for Christ that counts, O preacher, but what He says through you. It is not what you do for Him that counts, O Christian, but what He does through you. "Without Me ye can do nothing" (John 15:5). God often takes a man of few gifts and makes him a more effective instrument in service than another of larger gifts. Why? The person of smaller gifts first gives all of himself to the Lord. The other does not, but sets store by his own abilities. We are the clay and He the potter; we the instrument and He the supreme Master of all divine harmony.

* * *

ASSOCIATIONAL SEASON DRAWS NEAR ITS CLOSE

Beginning the last week in July the Kentucky season for the meeting of our District Associations has been in full movement until now, ten or more of these bodies being in session weekly for several weeks. Our great urban Association—Long Run—was among those in session last week. Only a few more of the eighty are still to meet—all of them in the West Kentucky sector. Almost without exception pastors and other leaders in the meetings have had cause to rejoice at the spiritual temper which found expression in the meetings. In fact, the pastors themselves under God have been the chief instrumentality for expressing and fostering this fine and hopeful spirit, especially those whose duty it became to preach one of the Association sermons. The writer has heard a number of these sermons. He does not now recall one that failed to sound a definitely spiritual note and appeal. They were prepared with that purpose, and they became an important part of the temper and spiritual plane of the entire occasion. The discussion of Baptist activities has been constructive and has also been informed by spiritual quest and objective. The Long Run, of which Pastor Lewis C. Ray writes a fine report in this issue, took steps to make room for inspirational discussions and addresses in future meetings, by a judicious combination of many of the numerous formal reports which are now read. The spirit of the Association meetings has been an encouraging token of deepening spiritual purpose.

* * *

"YE ARE NOT YOUR OWN" The passage (1 Cor. 6:19,20) reads: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." The Corinthian Christians were immature, carnal, infantile. But they were Christians. As such they had received the Holy Spirit. But they were not at all living up to the implications of that fact. They were grieving the Spirit. The Apostle was seeking to teach then how to actualize in their lives that which they became positionally entitled to when they believed on Christ. The principle of dying to sin was involved in their repentance and faith when they turned to Christ for pardon. But the flesh principle, crowded out in that hour, was seeking to re-establish itself, as it does in all believers. How prevent it? Paul shows how. Daily "reckon yourselves to be dead unto sin"—this flesh life that intrudes—"and alive unto God through Jesus Christ our Lord" (Rom. 6:17). Daily put yourselves in the same position you did the hour you first despaired of self and turned to Christ in repentance and faith. It amounts in principle to a

conversion that keeps on working daily. Not merely one's first surrender to Christ to which one harks back twenty, forty years ago. "Ye are not your own. Ye are bought with a price." Seek to realize that daily, as you did at your conversion. Most Christians fail just here. Trying to teach the Galatians this truth, Paul wrote (Gal. 3:3): "Having begun in the Spirit, are ye now perfected in the flesh?" They would have had to answer: "Yes, Paul. We know no other way." So would most of us. Here unfruitfulness has its main cause.

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DR. GIBSON SIXTEEN YEARS IN WALNUT STREET SERVICE

On Sunday, October 6, Pastor Finley F. Gibson, of Walnut Street

Church, Louisville, celebrated the sixteenth anniversary of his pastoral leadership of this great church, and the opening of the seventeenth year. Figure facts of course do not set forth the deepest factors in church growth. Those factors are intangible and spiritual. Yet it is inevitable that the yardstick of numbers and tangible amounts shall be to the front in press reports of church activities. The ministry of Dr. Gibson is eminently evangelistic. The primacy and the centrality of the spiritual have characterized its emphasis throughout. But God has blessed that emphasis with a tangible fruitage seldom equaled. Here are a few of the significant figures: The Sunday-school enrollment has increased from 750 to 2,785. The membership has grown from 1,108 to 3,557. During the sixteen years there have been added to the membership 5,441 persons. Contributions to current expenses have totaled \$455,258, and to missions and benevolences \$501,914. The issue of Church Chimes, the Walnut Street bulletin, for the anniversary, carries pictures of Dr. and Mrs. Gibson, and brief expressions of appreciation of the pastor by each of the deacons of the church. The influence of this great church has long been unique in Louisville and in Kentucky and its fame has spread much farther. Many friends of Dr. Gibson and of the church throughout the land will join the church in congratulating him on the abundant blessing of God in the high fruitage which has attended the labors of these years, and will wish both for him and the old church the continuation of God's favor upon them.

* * *

"ADMONISHING EVERY MAN AND TEACHING EVERY MAN"

The prayers and inspired teachings of Paul place much more emphasis on the importance of the knowledge and understanding of Christian truth than is ordinarily done by God's people to-day. In Colossians 1:28, from which the heading is quoted, he says he strives "like an eager wrestler" (Weymouth v. 29), exerting all his strength in reliance upon God's mighty power within him, to admonish every one and instruct every one, "with all possible wisdom, so that we may bring every one into God's presence, made perfect through Christ." When we seriously put our pulpit instructions and our co-operative "enlistment" teachings alongside of the Apostle's example in instructing Christians, we shall doubtless begin to feel uncomfortable—as we should do, by all means. So soon as we place the substance and center of emphasis of his instruction and enlistment-admonitions by the side of ours, we find wherein ours oftener than not touch the circumference where his touches the center. He went directly after the great spiritual intangibles and by this divinely-appointed method built amazing tangibles in his people. We usually go directly after the tangibles, taking the intangible spiritual truths "for granted," and largely fall in tangible results. He laid himself out for every man, the smallest and most obscure as well as leaders and the "best." We usually think the best we can do in the teaching of the highest things is to instruct limited select groups. Apostle as he was to the Gentiles, with a roving mission such, surely, as no one else has had, he preached and taught day and night, three years at the one city of Ephesus. There is much for most of us to learn in the New Testament on teaching those who have been evangelized.

Pushing Up the Amazon and the Madeira On a Steamer

L. M. BRATCHER, Rio de Janeiro, Brazil

ACCORDING to the request of the Brazilian Baptist Convention, made to the Home Mission Board, the writer left Rio de Janeiro on February 19, to start a trip to the upper Amazon to study the work lately begun on the Madeira River. It was my intention to study the work of the Board and to spend a few days in the newly opened field. But the trip changed itself into an evangelistic effort instead of an information tour. For a clearer understanding this report is divided in sections in accordance with the trip made. The success of the trip is due to the preparation made by Mr. and Mrs. Nelson, for in that way it was possible to use all the time in the Lord's work.

I

RIO DE JANEIRO to Belem (2,400 miles). This part of the trip was made on a ship of the Costeira Company and was very pleasant due to the good treatment given aboard, and also to the calm sea. The "Itahite" stopped in Bahia, Maceio, Recife, Fortaleza and S. Luiz. In all these places I was with the workers and could see something of the work in the North. There is a lack of workers from Rio Grande do Norte to the Amazon, that impresses the student of the Brazilian Baptist work. In Rio Grande do Norte there is only one Baptist worker. In Ceara there is one, and in Maranhao, not considering the Home Mission Board workers in the interior, there is one worker. In the State of Para there are three active pastors, two of which give all of their time to the preaching of the Gospel. In the Amazon there are only four pastors and a missionary couple.

From Belem to Manaus (960 miles). I remained four days in Belem and had the privilege of speaking in the churches of Villa Isabel, Pedreira and First Baptist. These churches are active and the work is progressive. The trip from Belem to Manaus was made in an Amazon River Co. boat, the "Indio do Brasil," one of the so-called "gaiolas" (cages) of the Amazon river. There is no time neither words, with which to describe this trip. It lasted eleven days, for the ship stops in many ports to deliver and receive merchandise and also to load fuel. It stopped to take on grass for the cattle on board. But the trip never became monotonous because there were always beautiful views and various things to entertain the traveler. The treatment on board was very good and one felt quite at home on these boats. They are built especially for the tropical seas and the heat never bothers a great deal.

The Amazon River is always full of surprises for the traveler. It really is not a river, but as the Indians say, an "ocean-river." I arrived in Manaus on March 16, twenty-six days after leaving Rio de Janeiro. Was received by Missionary E. A. Nelson and taken to his house where I remained during all the time of my stay in Manaus. The series of meetings started on Sunday, and both in the First and Second Church were much blessed. The manifestation of the power of the Holy Spirit was great and forty-nine people yielded to Christ or decided for active work in the Lord's cause.

The churches were very grateful to the Home Mission Board for having sent its Corresponding Secretary to do this work. I should say that I did not lose time in Manaus, for Brother Nelson took the launch to Porto Velho while I traveled on an Amazon River ship, in this way saving time, for the launch takes twice the time of the boat as it only travels during the day.

II

FROM Manaus to Porto Velho (700 miles). I mention the Amazon River steamer "Tupy," a bit smaller than the India do Brasil, but very comfortable. The Madeira River is one of the larger tributaries of the Amazon and also the most densely populated one. The boat stopped in many ports so in that way I could see the opportunities for the preaching of the Gospel. I could see also, the needs of the people, because there are no schools, doctors or persons interested in

the spiritual development of the people. There are two Baptist churches on the river, but neither has a pastor who lives in the place and they are visited by workers and by a Missionary once in a long time, for the field is so large that it is impossible to do a more effective work.

Maicy, where labors Brother Aminadab Coutinho, is 600 miles from Manaus. It is a fueling place for steamers and a place where for many years Colonel Jose Garcia has worked in the civilization of the Parintintins Indians. On the way up I did not see our Missionary for he was out on a trip, but I heard the best references to his work and activities. The boat was late and we arrived at eight o'clock at night in Porto Velho. Brother Nelson was already preaching, but they sent one of their members on board to take me to the hotel, where I remained during my stay in Porto Velho, a modern city with electric lights, good hotel and other conveniences. It is the first station of the Madeira-Mamore Railroad. In spite of the fall of the price of rubber it is very progressive and has recovered something of its former prosperity. Due to the small movement of freight and passengers there is only one train a week on the Madeira-Mamore line. It leaves on Wednesday, takes two days on the trip and returns on Saturday. I preached only once in Porto Velho.

From Porto Velho to Guajara-Mirim (219 miles). This trip was made on the Madeira-Mamore Railroad. It was a very interesting one. One could see the difficulties of the building of this road. The obstacles were terrible, and the difficulties still greater. There is a stretch of twenty-seven miles in straight line that crosses a swamp where it was necessary to raise the bed above the water level. It was a tremendous task. Guajara-Mirim is the last station of this railroad, but there is navigation above this part of the Madeira, both in Bolivia and in the State of Matto Grosso. There is a launch that goes from Guajara-Mirim to the city of Matto-Grosso. This trip takes fourteen days more.

III

IN GUAJARA-MIRIM and Porto Velho. We remained eight days in Guajara-Mirim where a series of meetings was held. The work was a bit difficult but there were visible results in the revival of the little church that strives to establish the Kingdom there so far from the great Brazilian centers. We had the privilege of preaching not only to the Brazilians but also to the Bolivians, Peruvians, and Pacha-nova Indians. This place deserves not only the attention of the Brazilian Home Missions Board but also of the Brazilian Foreign Mission Board, for it could be the starting point for the Evangelization of Eastern Bolivia, the many Indian tribes that live near, of the Brazilian soldiers that are stationed there, and also of the Brazilian people in general. God grant that this consideration may be given in due time.

The building of a highway from Guajara-Mirim to Cuyaba is announced, a distance of 900 miles. The construction is being done by the Brazilian Army, and when completed it will be possible to travel by automobile from Rio de Janeiro to Guajara-Mirim. The local priest was furious with the coming of the missionaries and with the interest shown on the part of the people, in the preaching of the Gospel. After the visitors left he even prohibited that the people pass along the street where the Baptist Church is located.

On our return we stopped ten days in Porto Velho where a series of meetings was held with fine results. I preached twice on Saturday near the market and the people heard with the very best attention. Some were received for baptism and will be baptized in due time. There should be a pastor at Porto Velho for there are the greatest opportunities. On the other hand there are the greatest needs for the local priests are striving to reduce to spiritual slavery the people of the place.

From Porto Velho to Maicy (120 miles). We made this trip in one day but spent the night at Kalama, three miles

above Maicy. Early Tuesday we arrived in Maicy and were received by our Missionary Aminadab Coutinho. The week's work was one full of surprises. After anchoring I was taken to the house built by our Missionary. It was the first surprise for I did not know of this plan of the Missionary, for I thought that he still lived on board the "Semeador."

There was only one difficulty between the Missionary and myself. That was in regard to the time that could be given to the work in Maicy. The Missionary wanted one month and Brother Nelson had marked four days. But we agreed to stay one week in the Maicy field. The work had started on Monday with a good meeting in the home of Colonel Garcia, and from then to the end of the work there were always results in the series of meetings.

The house of worship was inaugurated on Wednesday and it was a wonderful event in the history of the work on the Madeira River. I had the privilege of preaching the inaugural sermon to a good crowd. At the invitation Colonel Garcia and one other man decided for Christ. There were thirty Indians present. Brother Nelson was very happy to see one more dream of many years realized: the definite work among the Indians of the Amazon River.

On Thursday we went to preach in Kalama, and on the return had an interesting experience, for a storm came upon the Madeira. The "Semeador" without lights, was tossed about by the wind and the waves until it seemed impossible to reach the port. But Brother Aminadab was not discouraged and finally we succeeded in anchoring under a tropical down-pour.

The work on Sunday was wonderful. It began with the organization of the Sunday-school. There were eighty-five present, thirty-five of which were Indians. Five gave profession of faith and four of these were baptized in the Maicy River, a most touching and solemn scene. The people saw for the first time this ordinance and listened with great reverence and attention. At night the work at Maicy came to an end. After preaching we made farewell to our friends for we were to leave on the following day.

On Monday the two launches, "Buffalo" and "Semeador" went down the Madeira to Barra Vermelha where one more candidate was baptized. That night we preached in Mirary, a preaching point of Maicy, where there were eight decisions. Among these was the owner of the place, his wife and his partner. Brother Aminadab went with us as far as Humaytha where he bade us goodbye.

The work in Maicy has a promising future and the Board must study it with greater attention.

Dr. Tull's Plea

I WANT to call attention to the stirring article of Dr. Tull in the Recorder of last week, "Wake Up! Prohibitionists!" If you have not read it, Go Back and Read It!

Kentucky now has an opportunity to thrill the nation. If the State in which one-half of the capital in American distilleries is invested and which went wet in 1933 by 152,000 majority should reverse her vote and go dry this November, a thrill of encouragement would stir the hearts of the dry people throughout the nation. I believe that this would be taken as the evidence that another tide to sweep away the legalized liquor traffic in the nation is here.

Kentucky will go dry, if Kentucky Baptists awaken. She will go dry if Kentucky Baptist preachers awaken, if Kentucky Baptists have on the whole a truly prophetic ministry.

Dr. Tull calls attention to the fact that we need not wait for some outside organization to come and wage the fight for us in our communities. There are no organizations to do this and there ought not to be the need for any. The dries in each county, the dries in each precinct, should assume the task of pushing the work in that county and precinct. The Kentucky State Citizens Committee is responsible for live, working organizations in half the counties of Kentucky. It is getting most of the other counties organized now.

However, the work in each county must be done by the dries of that county. If nothing vigorous is being done where you live, don't wait, but get busy. If you want to know what others are doing, if you want suggestions, if you need literature, if you want suggestions as to speakers who can help you, feel free to write the Citizens Committee.

In many counties, precinct committees have been appointed for every precinct and are at work. In many cases lists of the voters in each precinct have been made out and are being used by the precinct committee in working with each individual voter. Each voter is being given information as to the issue at stake in the election and plans are being made to get out every dry vote. **Is this being done in your precinct? If it is not being done, who is going to see that it is done?**

If you are dead in earnest about this thing and need help, appeal to your county organization. If you do not get help there, write the Kentucky Citizens Committee, at 151 South Fifth St., Louisville, Ky.

If the people in your community do not understand this campaign, see that they do. Get with other congenial spirits and put this thing over where you are. Thousands are doing it all over the State.

OUR GREAT DANGER IS THAT OUR PEOPLE WILL FAIL TO VOTE. WE LOST THE EIGHTEENTH AMENDMENT ELECTION BECAUSE WE FAILED TO GET OUT THE VOTE.

The dries were suffering from a spirit of defeatism and indifference. You can count on the fact that the wets voted. In Kentucky in that election 354,000 fewer voters went to the polls than voted for Hoover and Roosevelt in the preceding election. This was thirty-six percent of the voters. In many strong Baptist counties—this means dry counties, don't forget—the wets won because more than fifty percent of the voters did not vote.

YOU DO YOUR PART IN GETTING OUT THE VOTE IN YOUR PRECINCT! THIS FIGHT IS GOING TO BE WON NOT BY ANY ONE ORGANIZATION, NOR BY ANY SMALL GROUP OF WORKERS. IT IS GOING TO BE WON BY HUNDREDS AND HUNDREDS DOING THEIR LEVEL BEST WHERE THEY ARE.

Again let me remind each one that suggestions as to the work to be done, literature, etc., can be had from our headquarters, Room 406, 151 S. Fifth St., Louisville.

WM. W. STOUT,

Ky. State Citizens Committee

Pastor John J. PreVol has just returned to St. Matthews Church, on the eastern edge of Louisville, after assisting Pastor Dan Taylor at Oakland Church and Eagle Hill for two weeks in each meeting, and a visit of one week at Knoxville, Tenn., on his vacation.

The third anniversary of Pastor A. W. Walker at the Shively Church was observed, four new deacons were ordained and the officers for the coming year were installed last Sunday. Pastor Solomon F. Dowis, of Carlisle Avenue Church, Louisville, and Professor Kyle M. Yates, of the Seminary, were the speakers. Pastors and friends from four or five neighboring churches were present. The Shively Church intends to complete their new building within the next two or three months.

Pastor J. P. Carter, Felix Memorial Church, Lexington, Ky., assisted Pastor Grover W. Splawn in a revival meeting at Upton Church recently. Pastor Splawn writes: "There was a great demonstration of the outpouring of the Holy Spirit. Church members confessed their sins unto one another and unto the Lord. There were thirty-five professions of faith; thirty-eight additions as candidates by baptism; eighteen came into our church by letter, making a total of fifty-six new members. Also there were thirty-nine who pledged themselves to tithe. Brother Carter was greatly appreciated by all. He is a good singer as well as preacher. He is a great soul-winner. In no way does he compromise with sin."

Appreciation of Dr. A. U. Boone

WE ARE a little tardy in the pleasant service of expressing in the Western Recorder appreciation and congratulations to Dr. Arthur Upshaw Boone in connection with his seventy-fifth birthday, which occurred on September 18. But it is a service that had better be rendered thus than to be neglected.

Dr. Boone is known by practically all Baptists in Kentucky, his native State, and in Tennessee, in which the larger part of his distinguished life's service has been rendered. Among those who are in touch with the larger fellowship of Baptists throughout the South he is known in every quarter of that fellowship from Maryland to Arizona. And wherever he is known, he is admired and loved. It is a grateful task to us to use the Western Recorder with its 110 years of witness to the faith of our Lord to express appreciation of this great witness to Christ both in his own modest, winsome personality, and through the spoken word of the Gospel.

Dr. Boone was born near Elkton, Ky., within ten miles of the birthplace of Jefferson Davis. His grandfather was a nephew of Daniel Boone. His mother was Martha Maria Edwards, a granddaughter of Benjamin Edwards, pioneer congressman from Kentucky, and related to Ninian Edwards, first Governor of Illinois. The family is also related to Jonathan Edwards, the great preacher.

The subject of our sketch was educated at the Elkton school. He did not have the opportunity of attending college, but studied in the Southern Baptist Theological Seminary from 1885 to 1887. His boyhood was in the period of stress and do-it-yourself that obtained throughout the South in the late sixties, the seventies and the eighties. It was a university of hard knocks, and our student did his absentee study for the most part on his father's farm, helping to bring together the tongue and buckle of need and supply to the end of wholesome self-dependence and a self-sufficient economic life.

Thoughtful men are becoming aware—would that all of us might—that the university of hard knocks, of personal initiative and self-dependence in which the generation of Dr. A. U. Boone grew up, had in it elements of character-building and stamina-imparting which there is reason to fear we are losing in these days in which comparative luxury and ease are provided as incentives to charm even the near-indifferent into entering upon the educational way. And this least-resistance temptation has unfortunately not left the ministerial calling entirely unscathed.

We rejoice in our great and finely equipped institutions. We rejoice in the better material fortunes which have come now to the great institution which Dr. Boone, this writer, and a large number of the preachers who read these lines attended. But that institution is aware, and the rest of us cannot be too well aware, that we are in much need of a spiritual equivalent to forces of self-denial and devotion that fashioned the inner life of the generation of preachers now passing in the university of hard knocks.

Dr. Boone became pastor at Elkton, Leitchfield, and Smith's Grove, Ky., in 1887 and remained until 1891. He served at Clarksville, Tenn., from then until 1898. He went to the First Church of Memphis and remained thirty-two years: During that long pastorate his name became a Baptist Southwide household word. Since giving up active pastoral burdens, he has been busy as an interim pastor and supply. He has served at the First Church, Tulsa, Okla.; First Church, Shawnee, Okla.; at Immanuel, in Nashville; at First, Shelbyville, Tenn., the First, in Montgomery, First in Owensboro, Ky., First at Tampa, and at Eastland, in Nashville. Nor is our venerable friend depending on the old "sermon barrel" for material. His mind is alert, and he is preparing fresh sermons all of the while.

He has not lacked preferment honors in his denomination. These include six years as President of the Tennessee Baptist Convention, years as Trustee of Union University, and more years as trustee of the Southern Baptist Theological Semi-

nary, and the Baptist Hospital in Memphis. They include more than a quarter of a century of membership on the Sunday School Board, and a Vice-President term in the Southern Convention.

Dr. Boone married Miss Eddie Belle Cook, of Bowling Green, Ky., in 1891. The two children from this union are Dr. W. C. Boone, pastor of the First Church at Jackson, Tenn., and Martha Maria Boone, now wife of Secretary Frank H. Leavell, of the Southern Baptist Student Work. Two years after the death of Mrs. Boone in 1924, Dr. Boone was married to Miss Ida McIntosh. Dr. W. C. Boone is appreciatively remembered in Kentucky for his fine work here as a pastor of the First Church at Owensboro. The Lord is greatly using this young pastor, who is by no means a novice, but a laborer approved of God.

Many of our readers who will wish to write Dr. Boone assurance of love and appreciation. That is a fine thing to do, and the address Memphis, Tenn., will be all that is needed. Probably no living man is known better in that city than Dr. Boone. May the Lord give him richest blessings and added years.

District Association Rallies

ELSEWHERE will be found announcement by General Secretary C. M. Thompson of simultaneous rallies to be held at 2:00 P. M., on the fourth Sunday in October, under the direction and appointment of the member of the State Board of Missions of Kentucky in each association.

Our General Association year is nearing its close. The financial record of the year in co-operative missionary and allied activities will be closed at the end of this month. The central purpose of the rallies in the association is to "stir up pure minds by way of remembrance." That is a good thing to do for many of us are prone to fail to have our purposed liberality in satisfactory expression at the close of the year through forgetfulness. Dr. Thompson informs us the books of the Board will be open for receipts of the First Sunday in November.

Two main addresses are purposed in each rally. It is to be hoped that the rallies will be everywhere observed, and that the attendance of pastors and laymen shall be large and general.

Prohibition Radio Broadcast

The following radio broadcast is announced by Dr. Henry W. Bromley, Chairman of the Kentucky Dry Forces over Station WHAS of Louisville: Tuesday, October 15, at 5:45 P. M.; Sunday, November 3, at 1:45 P. M., and Monday, November 4, at 12:45, and 5:30 P. M. Please remember the time and tune in—Kentuckians because they are intensely interested in keeping the Seventh Amendment to the Constitution intact, and others because they will hear an instructive arraignment of John Barleycorn.

Many important news articles are being held over until next week's Western Recorder because of lack of space in this edition. This was also true last week and the week before that, and so on for some time past. Please watch for these news articles in next week's edition.

Founders' Day was observed in Heck Memorial Chapel at the Baptist W. M. U. Training School, Louisville, on Wednesday afternoon, October 2, at 3:00 o'clock. Principal addresses were made by Mrs. Maud Reynolds McLure, and Dr. W. Owen Carver. We hope to publish an extended report of the session by Miss Ethel Winfield, of Birmingham, Ala., in next week's Western Recorder. Watch for it.

EAST UNION ASSOCIATION

On September 5 and 6, the East Union Association of Missionary Baptists assembled for its forty-fifth annual session in the beautiful new building of the Pruden Baptist Church, Pruden, Tennessee. Pruden is a small mining town nestled among the majestic foothills of the great Pine Mountain. East Union Association is composed of twenty-six churches located in the Southern half of Whitley County, Ky., and the Northern portion of two counties in Tennessee—Campbell and Claybourne.

Assistant Moderator, Frank C. Walden, called the Association to order. The Moderator of the previous session, Brother Archie Stott, could not be present this year. We regretted this very much. Perhaps there are only two of the original members still living, one of which is our highly esteemed former Moderator, Brother M. V. Siler of Owensboro, Kentucky.

Pastor G. S. Gibson, of the Pruden Church, directed the song service. Prof. J. L. Jones, Gatliff Baptist Church, conducted the devotional, reading the thirteenth chapter of First Corinthians. His comments upon the Scripture read were exceedingly appropriate. This wonderful message seemed to permeate the body with a spirit of deep reverence to God, and with a true humility, that existed until the end of the session.

Officers were elected as follows: Bro. L. S. Safriet, Gatliff, Ky., Moderator; Prof. J. L. Jones, Gatliff, Ky., Assistant Moderator; Eld. Edward Haun, Lily, Ky., Clerk; Brother John Hummel, Packard, Ky., Assistant Clerk; and Brother Sam C. Baird, Jellico, Tenn., Treasurer.

Moderator L. S. Safriet came forward and took charge of the Association, and after a brief address in which he outlined the work before us for the two days, immediately set the Association at work. Brother Safriet is well known for his absolute promptness, not only in religious work, but in the business world as well. He makes every minute count. Four times previous to this year, 1919-1922, he served as Moderator.

The Executive Board report was given by Brother U. S. Jones of Jellico. Eld. Charles E. Steely, Jellico Creek, Ky., read an informing report on District Missions in which he brought to light many astounding facts. Much sorrow and regret was expressed for our small accomplishments in District Missions this year.

After "How Firm A Foundation" was sung, Eld. Edward Haun, pastor of the Lily Baptist Church, Lily, Ky., preached the Annual Sermon. He read the second chapter of Colossians, using the 13th and 14th verses as his text. His subject was: "Christ and the Cross." The sermon was built around six outstanding points. The Importance of Christ and the Cross; A Dead Cross Without a Christ; A Dead Christ Without a Cross;

A Dead Christ With a Dead Cross; A Live Christ With a Live Cross, and the Certainty of the Cross of Christ.

Mrs. Sam C. Baird, First Church of Jellico, read the report on W. M. U. work, and spoke inspiringly of this work. Her discussions are always brimful of factual figures and spiritual urges.

All of the reports were good this year, but special mention should be given to those on State, Home, and Foreign Missions. The discussions of these reports by Brethren A. M. Gregory and W. M. Thomas were worth our time spent at Pruden both days. Brother Gregory is pastor of the Baptist Church at Eagan, Tennessee, while Brother Thomas is pastor of the First Baptist Church at Oneida, Tennessee. These two messages were of inestimable value.

Among our visitors may be mentioned Eld. W. M. Thomas, Oneida, Tennessee (New River Association); Eld. S. H. Marsee, Log Mont, Middlesboro, Kentucky; Eld R. B. Moyers, Fonde, Kentucky; Rhoda Parrott, J. S. Reynolds, Lizzie Parrott, Grace Zoochi, Maudie May, Mrs. John Rose, Mrs. Ezra Lewis, and Sister Nettie Daniels. (Bell County Association); Eld. Charles E. Steely, Clerk, South Union Association; Mrs. C. R. Belt (Clinton Association); and Professor Roy Anderson, Principal of the Harrison-Chilhowee Baptist Academy, Seymour, Tennessee.

We especially appreciated the services of Brethren W. M. Thomas, S. H. Marsee, R. B. Moyers, and Charles E. Steely for their kind and untiring efforts to help us both days. Brother Thomas preached a wonderfully good sermon on the first night of the Association. Eld. James Powers gave a fine devotional the second day.

This session will be long remembered as an outstanding spiritual meeting.
EDWARD HAUN,
Lily, Kentucky.

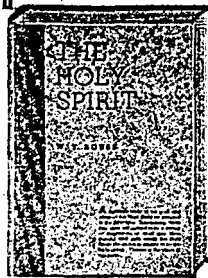
MEETING IN GOSHEN ASSOCIATION

The Ministers and Members Meeting of the Goshen Association met with the Pilgrim Baptist Church on Sunday, September 29, and, after Sunday-school, Brother J. B. Brooks took charge.

Lewis Carter was appointed as Secretary. W. L. Hack made a report on the work of the District Mission Board, and what it expected to do. Brother Brooks talked on the report. At this time C. A. Alexander was supposed to preach, but in his absence Brother Brooks brought us a message which was greatly enjoyed, using as a basis for his remarks John 11, and stressed the importance of Jesus in the home.

After lunch, bountifully served by the ladies of the community, Brother Brooks conducted the devotional, and E. B. Morris led in prayer. T. E. Carter spoke on the New Testament Missionaries, taking first century characters and showing that every Christian should be a mis-

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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.

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sionary. Next on the program E. B. Morris talked on The Right Use of Prayer.

Brother D. A. Payton, was with us, and was asked to give a talk on So Living that Others May See Christ in Us.
LEWIS CARTER,
Short Creek, Ky.

The many friends of Rev. C. B. Althoff, pastor of the Beechmont Church, Louisville, sympathize with him and Mrs. Althoff in the serious illness of the latter. Mrs. Althoff has been quite ill now for a month and a half at their home, "Dogwood Acres," in the lovely region just beyond Iroquois Park, South of Louisville. May the Lord bless these friends in the time of their anxiety and trial.

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E. Kirk, Field Worker

C. P. Hargis, Field Worker

Three Fork Associational Sunday School Campaigns

Seventeen churches and mission points in Three Forks Association co-operated in the Sunday-school campaigns the week of September 22-29. This field is one of unlimited possibilities for Baptist work. The multitudes of people in the mining camps and in the country sections make one feel the great challenge to our Baptist churches there. The census taken by the seventeen churches showed a total of 12,971 possibilities with 6,053 of them who are nine years of age lost.

There are many difficulties in this field. The unemployment makes the financing of the churches difficult. The influence of the different other kinds of Baptists also makes the matter of stewardship a difficult one as many of these do not believe in a paid ministry and in mission work of any kind.

The churches have accomplished much in the past years. The work is not old—perhaps dating back only forty years. In that time the church membership of the Association has grown to 2,674 and the Sunday-school enrollment to 4,500. Perhaps no other Association has such correspondingly large Sunday-school enrollment. There are three reasons for this—first, the churches have worked; second, the number of missions that have been established; and third, the fact that many of the old Regular Baptists believe that one cannot be saved until he is about grown. This last reason has made it very hard to win the young people to Christ. They may marry in their teens but they are taught that they cannot be saved until they are about ready to vote. Our churches have made progress in spite of this teaching by the old Regulars.

In our campaigns we felt that new interest was created and that the coming months will see larger results. A few words concerning these campaigns are given here.

Hazard, First

Brother J. N. Barnette assisted Pastor A. B. Pierce and Superintendent J. Foley Snyder at the First Church. Over 1,800 possibilities were listed. This church is handicapped by lack of room but for weeks they have been raising money to erect an addition and it looks like work may soon begin. This church is thoroughly alive to its needs and as soon as room can be provided the Sunday-school will likely be doubled.

Hazard, Broadway

Pastor Hilliker and Superintendent Brown were assisted by Brother M. L. Matthews. 588 possibilities were listed and eight new teachers and two new officers were enlisted. This church meets in the Hazard Baptist Institute building.

Hazard, Second

It was the writer's privilege to work at Second Church where Brother A. S. Petrey is pastor and Walter Turner is superintendent. 718 possibilities were listed with 327 of them over nine years of age without Christ as Saviour. Here room is badly needed and prospects are good for the addition of several rooms. Nine new workers were enlisted.

Lothair

Brother S. E. Bradley assisted Pastor M. C. Denny and Superintendent M. M. Hampton. 606 possibilities were listed and eight new workers signed up. This church has only seventy resident church members, but the Sunday-school enrollment is 206. This should be a good example to churches in our cities and in the other sections of the State.

Jeff

This is a mission point. Brother G. W. Nicholson is serving as superintendent and he was assisted by Brother B. Frank Smith. 316 possibilities were found in the census for this school. A church will be organized when the proper time comes.

Vicco

This is a little church with fifteen members—just recently organized as the result of a mission Sunday-school. They have sixty-three enrolled in Sunday-school with 397 possibilities. Brother J. H. Jones assisted Pastor M. C. Denny and Superintendent Keeton.

Hardburly

Brother Brower Maddox assisted Pastor Amos Combs at Hardburly. 630 possibilities were listed and four new classes started. This is a new Sunday-school and from the general spirit of the workers we believe they will run the enrollment to two or three hundred during the coming months.

Jackson

Brother S. E. Maddox assisted Pastor Weeks and Superintendent Daniel at Jackson. Eight new workers were signed up to assist the ten old ones. This is the only Missionary Baptist Church in Breathitt County. 285 possibilities were listed.

Hilton

This is another mission without a church organization. Brother L. A. Music worked here and the census revealed 577 possibilities. Eleven officers and teachers were enlisted. A building is needed here as well as in several other communities. Brother J. E. White is superintendent.

Duane

Brother S. C. Ray assisted Pastor M. A. Petrey and Superintendent Manis. 793 possibilities were listed and seven

new classes started. Pastor Petrey has plans on foot for a church building. They have been meeting in the public school building.

Defiance

Defiance is a small church with fourteen members but with Sunday-school possibilities of 331. Brother L. W. Martin is pastor and Clifford West is superintendent. Within a few years this should be a strong church.

Jenkins

Pastor O. M. Shultz and Superintendent Adams were assisted by Russell Henson of Fleming. A census was not taken at this time since the church took one last January. At that time 1,335 possibilities were listed.

McRoberts

Brother C. M. Mellichamp worked with Pastor Garrison and Superintendent Fuller. We listed 1,331 possibilities, with 680 of them over nine years of age lost.

Fleming

K. P. Puffer worked with the Fleming Church where Russell Henson is pastor. There were 740 possibilities and six new workers were added to the force.

Haymond

This is a mission point. Brother Derrick worked here and found from the census 527 possibilities. A church should eventually be organized at this camp. Brother Dowis preaches for them as well as at Neon.

Neon

Brother Fred Martin assisted Pastor Dowis and Superintendent Arrington. There were 305 possibilities listed. This is another point where the Regulars are very strong and it has made growth slow for our Missionary Baptist Church, but the church has done well anyway.

Whitesburg

Brother C. P. Hargis assisted Pastor Enlow and Superintendent M. D. Lewis. Some 672 possibilities were listed with 361 lost over nine years of age.

Conclusion

The greatest need for this entire section is for men of solid, tactful and winning characteristics. Some men have gone to the mountains with a big stick and have failed. The big stick idea does not win the people of this section any more than it does the people where you live. If a man goes there and does right

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and stays long enough he will be able to accomplish wonderful things. May God give us more men like these pastors who are there now. They are fine—the section just needs more of that type. May God give to Three Forks Association miraculous growth during the coming months.

SUNDAY SCHOOL ATTENDANCE

September 29, 1935

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

Walnut Street, Louisville	1,185
Newport, First	1,010
Lexington, Calvary	666
Owensboro, First	594
Mayfield, First	591
Harlan	563
Owensboro, Third	530
Lexington, Porter Memorial	522
Danville, Lexington Avenue	517
Paducah, Immanuel	484
Louisville, Eighteenth Street	477
Covington, Latonia	457
Akron, Ohio, Calvary	448
Hazard, First	437
Harrodsburg	427
Murray, First	425
Covington, Madison Avenue	374
Louisville, Baptist Temple	372
Elizabethtown, Severns Valley	368
Bellevue	365
Henderson, First	363
Jellico, Tenn., First	342
Paducah, Baptist Tabernacle	342
Pineville, First	332
Richmond, First	317
Louisville, Virginia Avenue	313
London	306
Fulton, First	305
Louisville, West Side	305
Greenville	304
Shepherdsville	229
Erlanger, Elsmere	228
Lynch	225
Louisville, Hazelwood	220
Versailles	206

MEETINGS IN BAPTIST ASSOCIATION

Pastor Sexton held his own meeting at Hopewell with nineteen additions.

Pastor E. N. Perry, of Lawrenceburg, assisted Pastor Monroe and the church at Salvisa in a ten days' revival, with four additions.

Pastor M. D. Morton is holding a meeting in his own church at Sand Springs.

The writer assisted Brother M. L. Hahn and his people at Tatum Springs in August in a two weeks' revival with nineteen additions. Brother and Sister Hahn are doing a good work there. The church has gone from half to full time this summer. Mrs Hahn is the daughter of Brother Ernest Miller of Sturgis, Ky.

The writer also held his own meeting at Bethel. Mr. Vertner "Sunshine" Saxson, of Lexington, was in charge of the

music. We had a great meeting, which resulted in twenty-one additions, twenty by baptism. The church was greatly revived. The attendance was good, the crowds were estimated several nights to be 500 or more.

Hicks Shelton, pastor of Salem, Ky., is preaching this week at Cornishville, Ky. T. G. SHELTON, Pastor, Bethel Church.

NEW HEAD OF KENTUCKY BAPTIST HOSPITAL

H. L. Dobbs was elected Superintendent of the Kentucky Baptist Hospital, Louisville, by the Board of Trustees in their meeting last week, in which position he will succeed George E. Hays, who resigned several months ago to take



H. L. Dobbs

active charge of his work as President of the Louisville Seed Company. Mr. Dobbs came to Louisville more than six months ago to become Assistant Superintendent of the Kentucky Baptist Hospital after an association of seven years with Superintendent Robert Jolly at the Baptist Memorial Hospital at Houston, Texas. He is twenty-eight years of age, and is native of Cameron, Texas.

DR. JAMES M. GRAY CALLED HOME

The Rev. James M. Gray, D.D., LL.D., whose name for forty years has been linked with the expanding work of the Moody Bible Institute of Chicago, was at mid-afternoon on Saturday, September 21, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack on Sunday morning, the 15th, in his home, and was later removed to the Passavant Hospital, where his death occurred.

For the past year Dr. Gray has carried

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the title of president emeritus of the Institute, the man of his choosing, Rev. Will H. Houghton, D.D., of New York, having assumed the duties of president last November. The year was one of great activity for the venerable teacher. His engagements for Bible conferences took him to the Atlantic seaboard, to the distant South and to Canada, meanwhile he carried heavy class work at the Institute and edited, as for many years, the Moody Bible Institute Monthly.

The body lay in state in the Institute auditorium for three hours on Sunday afternoon, when thousands of friends and students passed before the casket of him whom they revered as teacher, counselor, and friend. Private funeral services were held at the late residence on Monday morning, the immediate family and a few invited friends and co-workers giving reverent attention to the deeply devotional and comforting words spoken by Dr. Houghton.

Interment was made on Tuesday, the 24th, in the Woodlawn cemetery, New York, the city of Dr. Gray's birth, and where his wife and son, James M., Jr., rest. Surviving are three sons: Dr. Hugh B., of Boston; Curtis R., of Holland, Mich.; and Philip M., of Ridgefield, Conn. His daughter-in-law, Florence Ryder Gray, and grandson, James M. III, have been his home companions for the past sixteen years.

Dr. Gray's long and eventful life was given without stint to the defense of Bible truth by both voice and pen, as well as in training many thousands of young men and women to proclaim redemption through Christ in all parts of the world. Two generations of students have shared the rich inspiration of his teaching and influence.

As a teacher, Dr. Gray came into prominence many years ago as the author of what is known as the Synthetic Method of Bible study. In book form his Synthetic studies have stimulated unnumbered thousands in an understanding pursuit of Bible knowledge. As an author he leaves some twenty-five volumes and booklets on doctrinal themes to continue his ministry. Next in importance to "Synthetic Bible Studies" is his great one-volume work, "Christian Workers' Commentary on the Old and New Testaments." The gleanings of his tireless pen can but prove an enriching treasure through many years to come.

WILLIAM RUNYAN,
Associate Editor,

Moody Bible Institute,
Chicago, Ills.

Southern Baptist Theological Seminary Begins Seventy-Seventh Year of Its Ministry

DON NORMAN, Mullins Hall, Louisville, Ky.

STREET preaching on Saturday night—with seven conversions. A full score of young men in a ministry of cheer and helpfulness at Waverly Hills Sanitarium on the following Sunday morning. A splendid group of young ministers and their wives teaching in the Sunday school at the Masonic Orphans' Home. Others busily engaged in the various churches of the city or in pastorates near by.

In this fashion did students of the Southern Baptist Theological Seminary announce to Louisville, the week end of September 22, the opening of the institution's seventy-seventh session. These facts are recorded here, not because they are unusual, but rather because they are typical of the ministry performed by Seminary students all through the year.

The student body this session is larger than it was at the same time last year. At the close of the first week, 316 men—representing twenty-nine states and nine foreign countries—were enrolled. Of this number, forty-seven are from Kentucky.

Opening exercises on Tuesday, the seventeenth, were charged with power—the presence of a Higher Power. President Sampey remarked, at the morning session, that the Seminary could have no finer keynote for the year than missions and evangelism. To that end, a charge in the opening day program had been made. With the routine matters of matriculation, etc., pushed into the background, Dr. J. B. Weatherspoon, recently returned from a visit with Secretary Charles E. Maddy to Baptist mission fields in Japan and China, poured out his heart in a gripping message on "The Challenge of the Christian Movement in the Orient." Tuesday night, Dr. W. Hersey Davis, professor of New Testament Interpretation, brought the opening academic lecture of the session in an address representing hours of research—"The Relation to the Jewish Nation Claimed by Jesus in His Sabbath Teaching."

The two new members of the Seminary teaching staff took up their duties with the opening of the session—Dr. E. A. McDowell, Jr., in the department of New Testament Interpretation, assisting Dr. Davis; and Dr. H. C. Goerner, as assistant to Dr. W. O. Carver in the department of Comparative Religion and Missions.

Dr. McDowell, a native of South Carolina, received his A.B. degree from Furman University in 1919. In 1928 he was graduated from the Southern Baptist Theological Seminary with the Master in Theology degree. During post-graduate work toward the Ph.D. degree, which he received in 1931, he was Fellow in New Testament Interpretation

(Greek). He has held pastorates in Kentucky, Virginia, and South Carolina—coming to his present post from the First Baptist Church, Union, S. C.

Dr. Goerner, whose home is Dallas, Texas, received his A. B. degree from Southern Methodist University (Dallas) in 1929. During the session 1929-30 he did graduate work at the Yale Divinity School, New Haven, Conn. He was graduated from the Southern Baptist Theological Seminary in 1932. Upon graduation, he was named by Dr. Carver as his Fellow in Comparative Religion and Missions. In April, 1935, he received his Ph.D. degree and was elected to his place as instructor. Since last May he has served as assistant pastor of the Crescent Hill Baptist Church, Louisville.

Dr. Davis reviewed pertinent and significant elements in the origin and history of the Sabbath, tracing these through the Old Testament, the Talmud, and the Mishnah. He summed up by saying that the Sabbath became "The one peculiar and distinctive ordinance of the Jewish nation. It was a memorial and symbol of the rest of God, of His redemption, and the choice of Israel."

The writer of the Epistle to the Hebrews, Dr. Davis pointed out, shows that this "rest of God" found its fulfillment in the Christian redemption—a position with which the Apostle Paul is in agreement. He next examined briefly the passages of Sabbath controversy at which the Jewish leaders first determined to kill Jesus—Matt. 12:9-14 (parallel passages: Mark 3:1-6, Luke 6:6-11) and John 5:1-47. "Jesus spends no time in correcting their interpretation of the oral law. His answer asserts that He and His work are essentially superior to any Sabbath-enactment; that He is greater than their great King David, greater than the temple and its sacrifices, and greater than the Sabbath."

What, then, is the relation of Jesus to the Jewish nation, on the basis of his Sabbath teaching? In Matthew and parallel passages Jesus begins to deal with the Jews on their own ground. "He does not say 'what man will there be of you who shall see one sheep, shall see one ox in the stall?' But he says 'shall have one sheep, shall have one ox?'—i. e., who is the owner of the sheep or ox. The owner, according to their own law, acts in proper relations to the sheep (as owner) and raises it out of the pit on the Sabbath." Jesus claims, therefore, to be acting in his proper relation as owner, both of the Sabbath and of the Jewish people.

"Christianity is on the march in the Orient," declared Dr. Weatherspoon in opening his address. "And we may speak of it as the 'Christian movement' if we

put strong emphasis upon the term 'Christian' and define the word 'movement' as redemptive, in the full New Testament sense of that term. What one sees in China and Japan, even within the limits of a brief visit, constitutes a real challenge for the investment of life."

Certain facts are to be noted which are of great significance for the future. (1) The Christian movement is becoming less and less a foreign movement, and is enjoying a progressive sense of "at-homeness" in both Japan and China. (2) The Christian movement is becoming less authoritarian in its attitudes and less individualistic in its methods. (3) Christianity is becoming less hampered in its mission, even though it does not yet have full liberty. (4) We are finding afresh the timeless message of missions.

"The fact that the Christian movement is becoming less and less a foreign movement in the Orient is due to several things. First, there is the gradual increase of native Christians, who themselves become Christian evangelists, teachers, and citizens, voicing the Christian message out of their own experience. Then, there has come about a larger recognition of native leadership in the Christian enterprise. More and more the mission boards are throwing the responsibility of schools and churches upon the Japanese and Chinese Christians themselves, and they are responding in a spirit of efficiency that characterizes those who are out upon their own mission. A third cause is the growing sense that Christ belongs not to one nation or race, but to the whole world. Christianity is not a foreign religion.

"Nationalistic movements in Japan and China have raised new difficulties in the field of education. But these are orderly and constrained, and their settlement is not sought by the weapon of persecution. Indications are that adjustments less and less unfavorable to Christianity will be made. The road for preaching and personal witness is wide open. The missionary today is accepted, not as a beneficent super-man from the West, to be 'lionized,' nor as a suspected foreigner, but as a religious teacher, to help the Oriental people.

"The question is not the openness of the East, but of the West. Will the

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West respond? We face in our day the temptation of Jonah, to let race and distance and possible warfare blunt our Christian convictions and whet our prejudices. Young preachers of the West face also much the temptation at the threshold of their ministry that Jesus faced, having to decide the question of being willing to suffer, to wait in patience, and to serve with sacrifice in the will of God for the redemption of a lost and unlovely world."

Three men received the Ph.D. (Doctor in Philosophy) degree Tuesday morning: Rev. Clyde N. Parker, Petersburg, Va.; Rev. George A. Richey, Lafayette, Ind.; and Rev. F. T. N. Woodward, Wuchow, China. Dr. Woodward's degree was conferred in absentia, because of duties keeping him at his mission post in China.

The opening days of the Seminary's new session augur well. Missions and evangelism are at the heart of its ministry. Prayer, the men of Mullins Hall resolved, as Dr. Finley F. Gibson, pastor of Walnut Street Baptist Church, spoke to them on that subject Thursday night of the first week, will be the motivating power of its ministers.

LONG RUN'S REPORT ON RELIGIOUS LITERATURE

First and foremost let us place the Bible in its rightful place by reading, studying and meditating on same each day. In other words, as Baptists we should major on the Bible. We spend more time than we ought reading what others say about it, than in knowing the Bible and what it has to say directly to us. Let us read it through this year, as we this month observe the 400th Anniversary of the first printed English Translation of the Bible by Myles Coverdale.

Our Baptist State paper, the Western Recorder, should receive on our part a prominent place in our church and family circles. It should be the assistant pastor, silently accomplishing what no spoken word could possibly do, in reaching every family of the local church.

The Western Recorder should be placed in every Baptist home in the Long Run Association to revivify our own membership in the great Kingdom enterprises. The plan should be that of wholesale distribution of the Recorder by a church club subscription plan at a price which places it within the range of every church. It can thus become the most effective means of enlisting all our members in every enterprise of our denominational life.

Because of the growing necessity for indoctrination, especially in times like these, when all forms of heresy, with unabated force, are sweeping over our nation, we should see to it that it is available for every family.

We have about 35,000 members in the

Long Run Association, and about 2,500 subscribers to the Western Recorder. Estimating three to a family we have about one family in five getting the paper. Our objective should be to place the Western Recorder in each family. Let pastors and church officers make it their aim to accomplish this end.

According to the 1934 Southern Baptist Handbook, there are more than 4,000,000 white and Indian Baptists in the territory of the Southern Baptist Convention. Southern Baptist state papers have a combined circulation of 142,000, an average of one subscription to every twenty-nine Baptists. Of the 24,000 Baptist churches in the South, missionary in name, one-third of them gave nothing in 1933 for any purpose, and a large percentage of members in the contributing churches gave nothing. The list of non-contributing churches coincides largely with the list of churches which do not read a denominational paper. They do not know; consequently they do not give. The churches that have placed the denominational papers in the homes of their members have demonstrated beyond question the value of such papers in stimulating offerings. The increased circulation of these papers results in increased giving. Wisdom suggests that we inform our people and

thereby more effectively enlist them. The state papers constitute the principal means by which Southern Baptists are enlisted in co-operative service. We urge Baptists in Louisville to place emphasis on the increased circulation of the Western Recorder.

There is another reason why the Western Recorder should be placed in every home. Pernicious literature, destructive of the highest ideals of life, is being distributed everywhere. Is there not a close connection between low-grade literature and low-grade living? We need, in every home, to construct a bulwark of sane, healthy literature to resist the insidious attacks of poisonous propaganda. One of America's greatest needs is the fortification of Christian homes with clean, wholesome, constructive reading, and in the Long Run Association this may best be accomplished through the medium of the Western Recorder, so ably edited and beautifully printed in type easy to read.

Therefore, your committee commends most heartily all of our denominational publications which are contending earnestly for the faith once for all delivered to the saints.

C. B. ALTHOFF, Chairman
H. O. MCKINNEY,
C. R. SNYDER.

Simultaneous Rallies

Simultaneous Rallies are to be held in the District Associations in the State of Kentucky.

The Fourth Sunday in October (the 27th) at 2 P. M. is the date on which these Rallies will be held.

At each Rally two addresses will be delivered.

The subjects to be discussed are "The Co-operative Program" and "God's Plan for Financing His Earthly Kingdom."

The Rally in each District Association will be under the direct supervision and control of the State Board member of that Association.

He will select and announce the meeting place where the Association Rally is to be held.

He will also act as the Presiding Officer at the Rally meeting.

Pastors and churches in each District Association are urged to make their Rally count in Kingdom affairs.

C. M. THOMPSON,
General Secretary

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.

Encouraging Reports

Many splendid reports have come regarding the State Mission Week of Prayer. A number of societies have found that their members are more interested in and better informed about State Missions than ever before, and several have said their offering is double what it was last year.

Mrs. M. H. Highland writes:

"I know you are anxious to hear some results from the Week of Prayer. My own society observed each afternoon, through their Circles, up until Friday, when the society met together for the entire day. We had not set a goal for our offering, but we earnestly prayed for God to move upon the hearts of our women concerning their gifts. A splendid program had been arranged. We had a very inspiring day. The women gave testimony of their desire of helping to meet the needs of Kentucky and by so doing 'Crown Christ King of Kings and Lord of Lords' in the hearts of those who know Him not. This spirit was manifested when our offering was taken, which doubled in amount their gifts for the past four years. I have had echoes from a few societies, saying it was the best week of prayer they had ever observed. 'Faith is the victory' and through prayer great tasks can be accomplished."

If you have not already sent your offering to the W. M. U. Office, won't you do so at once?

Come To Owensboro

Plans have been completed for the entertainment of the State W. M. U. Convention, which will convene in Owensboro, October 16-17, at the First Baptist Church. Mrs. James L. Holmes, President of the W. M. S. of First Church, and her co-workers have all arrangements made for the entertainment of the delegates.

Outstanding workers of the State will be on the program and in addition to these will be Dr. and Mrs. Mansfield Bailey, who are in the States on furlough from China. Mrs. Bailey is a native of Owensboro, being sent out as a missionary several years ago, supported by First Baptist Church. The W. M. S's are looking forward to the Convention and a hearty welcome will be extended to all delegates and visitors.

MRS. GUY WRIGHT,
 Publicity Chairman.

State W. M. U. Convention Program

Wednesday morning: Speakers will be: Mrs. Earl Parker, Mrs. James Holmes, State W. M. U. President, Mrs. Whiteker, Mrs. B. G. Rees, Miss Mary Nelle Lyne, Miss Josephine Jones, Miss Betty Miller, Miss Sallie Priest, Miss Nina Jett, Dr. J. B. Lawrence.

Wednesday afternoon: Mrs. W. B. Jones, Dr. C. M. Thompson, Mrs. Cecil Brown, Mrs. F. B. Whitcomb, Mrs. Harry Letton, Mrs. M. H. Highland, Mrs. W. P. Harrison, Mrs. W. S. Coakley, Rev. G. W. Ellers.

Wednesday night: Dr. R. E. Humphreys, Dr. Kyle M. Yates and Dr. J. Mansfield Bailey.

Thursday morning: Mrs. J. Mansfield Bailey, Mrs. W. J. Bolt, Mrs. James Holmes, Mrs. L. L. Roberts, Mrs. W. P. Stuart, Mrs. Logan English, Dr. V. I. Masters, Mrs. Sarah P. Brown, Mrs. E. N. Perry, Mrs. R. K. Redwine.

Thursday afternoon: Mrs. R. R. Atkins, Rev. C. K. Hoagland, Rev. O. M. Huey, Miss Margaret A. Frost, Mrs. Robert Pryor.

Thursday night (Young People's Session): Miss Ruth Province, Misses Edna Porter, Maybeth Morton, Mary Julia Augenstein, Mrs. R. K. Redwine and a pageant "The Message of the Cross" by Third Church Young People.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

State W. M. U. Meeting

The Young People's Session will be held Thursday evening, October 17, 7:30, at the Third Baptist Church. Note that this session will be held at the THIRD CHURCH, instead of the First, where all other sessions will be held. The program promises to be very interesting with messages and special music by Bethel Woman's College, a message by Mrs. R. K. Redwine, North Carolina, and a pageant given by Third Church young people.

State Y. W. A. Banquet

Here's an invitation,
 Don't let it slip,
 For all young women
 Come board our ship.
 At Hotel Owensboro,
 Our final destination,
 Will be a banquet 'fit for a King'
 All of their own creation.
 On Thursday, the seventeenth,
 October 1935,
 Come, every one of you,
 At thirty minutes after five.
 The price is seventy-five cents
 Begin to save it now,
 And when the date rolls 'round,
 You'll have it and wonder how.

Call or write Mrs. Sam Coats, 101 W. Twenty-third Street, Owensboro, Kentucky, Where State W. M. U. is to meet. Speaker: Miss Lulia Olga Moscovoy From Russia, afar; Can make us see the needs of that field, Sitting where we are.

Conferences For Young People's Leaders

At 8:30 A. M., both mornings during the W. M. U. State meeting, conferences for young people's leaders will be held at the First Baptist Church, Owensboro.

NORTH BEND ASSOCIATION

At the North Bend Association meeting, Brother J. W. Campbell and the other officers were elected. G. B. Bush, Assistant Moderator; W. T. Perry, Clerk; W. A. M. Wood, Field Worker.

The digest of church letters was read by the writer. Advancement was made through the year along all lines. T. C. Sleete brought the introductory sermon, and M. M. McFarland the evangelistic sermon. R. D. Martin brought an inspirational address at the close of the association.

It fell my lot to discuss State Missions. Missionary John Mein, from Brazil, delivered a soul-stirring message on Foreign Missions on Wednesday night. The devotional periods were led by C. J. Avery, Shirley Spahr and O. J. Steger. Every pastor in the association had a part on the program. All in all we had one of the best associations in our history. The program was carried out differently from any previously arranged program. No reports were made to anything. The right-of-way was given throughout to the speakers.

W. A. M. WOOD,

Erlanger, Ky.

A DAY AT LYNN ASSOCIATION

On Wednesday, September 25, the writer had the pleasure of attending the Lynn Association for the first time. In the automobile party from Louisville were Drs. O. H. Huey and W. M. Wood, Rev. A. W. Hill and myself. The trip was down the Western Dixie Highway to Munfordsville, and eastward six miles over an old-time pike to where Boiling Springs Church, 110 years old, and with 350 members, nestles down by the stream and springs in the midst of big hills, every one covered still with the original hard wood forest.

Rev. W. T. Parrish, of Buffalo, is pastor at Boiling Springs, and it has preach-

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ing once a month, as do most of the Lynn churches. The introductory sermon was preached by Rev. G. W. Splawn, pastor at Upton and Magnolia. The sermon was from Romans 12:1, and was a powerful appeal to Christians to a deeper and higher spiritual life. Pastor Splawn is highly esteemed by his churches. The association was organized by the re-election of the venerable W. T. Parrish as Moderator. Brother Parrish has held the Moderatorship now for twenty-two years. Also Brother W. R. Gaddie was re-elected Clerk for the tenth year.

The appearance of so many representatives of denominational fellowship causes on the first day must have been a bit embarrassing to the brethren. But they showed the utmost kindness in trying to provide that the representative of each cause with which the churches co-operate should be heard. Before the lunch hour the Recorder representative was kindly given an opportunity to tell of the service of the paper. During the afternoon Drs. Huey and Hoagland were heard for their institutions that care for Baptist orphans, and Dr. Wood on State Missions. Each of these brethren gave an excellent account of himself and the cause in which he works in the name of all our churches.

The attendance was very large—more than twice the number who could get into the church. And the interest was warm and sustained in all of the proceedings. The association comprises thirty-five churches, the total membership of which is nearly 7,000. Under the leadership of their pastors the churches are increasingly interested in building up their service among their own people, and in building the cause of Christ everywhere.

A pleasant incident of the meeting was the presence of the venerable Rev. J. P. Brooks, of Glasgow, who had preached in a fruitful revival in Boiling Springs Church in 1869! Many of the elders present remembered him and greeted him with joy.

When the day was over, we drove six miles further eastward among the big hills along the Green River and emerged on the Jackson Highway. At 7:00 P. M. we were back in our homes in Louisville, ninety miles from the church.

V. I. M.

CALDWELL COUNTY ASSOCIATION AGAINST SOCIAL GOSPEL BOARD PROPOSAL

Whereas, there has been submitted to the Southern Baptist Convention a plan for the creating of a Social Research Agency, which same is to be considered at the next meeting of the Convention.

Whereas, we believe that this would detract from the major emphasis of the gospel, and tend to promote a gospel of reformation instead of a gospel of regeneration.

Whereas, the great commission in none of its five versions (Matt. 28:19; Mk. 16:15-16; Luke 24:46-48; John 20:21-23; Acts 1:8) ever hint of such an agency for the churches.

Whereas, we see in this a tendency to abuse our historic contention for religious liberty, by our interfering, attempting to dictate in affairs of the state or national social service programs or such rights.

Whereas, we believe that such an agency would cause a break down in our Co-operative Program, in that funds would be designated and even withheld, and that it would cloud the new dawn in Baptist Mission work that seems to be now rising.

Therefore be it resolved:

First, That we the Caldwell Baptist Association, meeting with the White Sulphur Church, September 19, 1935, acknowledge that there is a growing social problem among us, and reaffirm our faith in the local Baptist churches, to deal with such problems as may confront them in the light of the Gospel in their respective communities as they have always done.

Second, That we commend the Social Service Commission of the Southern Baptist Convention for its work of the past and pledge to it our loyal support in the future, believing it to be able and sufficient to carry on this line of work in the present stressing times.

Third, That we go on record as being opposed to the creating of a Social Research Agency.

Fourth, That a copy of this resolution be sent to the General Association of Kentucky Baptists, as they meet in Ashland, Ky., November 12-14, 1935, with a request that, that body express the sentiment of Kentucky Baptists on this matter, to the Southern Baptist Convention, in the form of a resolution.

JOHN R. FLYNN,
J. G. COTHRAN,
HOSEA C. PARIS, Com.

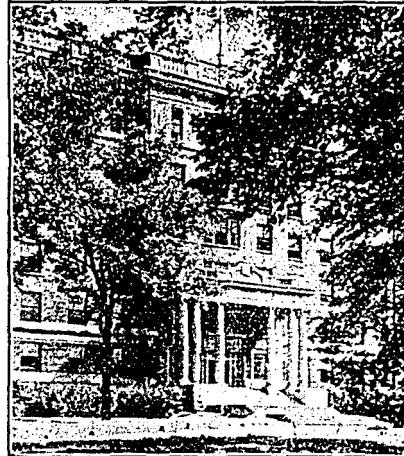
Adopted by unanimous vote by Caldwell Baptist Association, September 19, 1935.

JOHN R. FLYNN, Mod.
A. L. VAUGHN, Clerk.

SWEET-KINGSTON WEDDING

The wedding of Miss Helen Sweet and Rev. T. Howard Kingston was solemnized Sunday, September 29, at 4:00 P. M. at the home of Dr. J. R. Sampey, President of the Southern Baptist Theological Seminary, 1313 Willow Avenue, Louisville, Ky., who performed the ceremony.

The bride is the daughter of Mr. and Mrs. Charles Sweet, of Maysville, Kentucky. The groom is the son of Mrs. Irine P. Kingston, Lexington, Ky., and has been pastor of the Brooksville Baptist Church for the past four years. He is a graduate of Georgetown College and



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Guest Dining Room

H. L. DOBBS, Superintendent.

MISS HELEN VINCENT, R. N.,
Supt. of Nurses.

the Southern Baptist Theological Seminary.

Miss Eva Atherton of Maysville, Ky., was maid of honor and Mr. Albert R. Kingston, brother of groom was best man; other guests present were Miss Elaine Kingston, of Louisville, Ky.; Mr. and Mrs. Franklin Sweet of Maysville, Ky.; and Miss Catherine E. Warren, Lexington, Ky.

Mr. and Mrs. Kingston left for a motor trip to Chicago and upon their return will make their home in Maysville, Ky.

TWO MISSIONARIES RESIGN

Rev. T. E. Snuggs and Miss Faith Snuggs, of Fort Bayard, China, have resigned as missionaries of the Foreign Mission Board of the Southern Baptist Convention. They have accepted appointment under the Premillennial Mission Board of Fort Worth, Texas, and Oklahoma City, Oklahoma. Premillennial Mission Board has assumed their salaries and all other support. The Foreign Mission Board is paying out on the Fort Bayard enterprise this year \$1,118. After this year is to be paid by the Premillennial Board. Mr. Snuggs and Miss Snuggs are no longer connected with the Foreign Mission Board of the Southern Baptist Convention.

I. G. COLEMAN,
F. M. B. Publicity Sec.

Richmond, Va.

THE FIRESIDE

CINDY

Mary Lane hated to dismiss her. Hadn't she been faithful for thirteen years? Through heat and cold, twice a day, she'd made the long trek out Blair Boulevard.

Cindy was a good servant, always good-natured, picking up after the children, making cakes and pies that were pure delight, the same thing to do over again, and again, day after day. But Cindy would laugh and say with an air of proprietary pride,

"I likes to please my white folks, and to see 'em enjoy what I cooks."

On more than one occasion, Mary knew that others had tried to bribe Cindy with larger wages, but Cindy had said, "No, Miss Mary is good to me. I'se goin' to be her maid as long as I live."

But now the descending dollar, and the lack of it, had become the chief topics at most gatherings, and many of Mary's friends had decided to dismiss their servants as a luxury they could do without.

On her way home from the club one afternoon Mary contemplated: the children were older now, and could help her with the work after school. Fred had a few obligations which were impossible to meet. People would comment if she continued to keep a servant.

Maybe it woldn't be so bad, though Mary detested housework. It was such a slavish life. She often wondered how some women stood it. But maybe they were used to it. She hadn't been born to it.

The real cause for Cindy's dismissal was that Mary had seen a beautiful three-cornered cupboard in the antique shop which she very much wanted.

"But Miss Mary, I'd wuk fer less," Cindy said the morning Mary told her she would have to let her go.

Cindy's black face was troubled. There was a look of fear in it. "Tha's de chillun, Rosy, and Ben and Solomon to be fed, an' I has to buy a little sack of coal evah now an' den. An' tha's de rent to pay. Miss Beulah'll put us out if we gets behin'. An' de chilluns has to have some clo'es to go to Sunday-school."

"I'm sorry, Cindy, you've been a good servant," Mary said avoiding the pleading half-embarrassed look. "You can find another place I'm sure. I'll give you a good recommendation."

Cindy slowly shook her kinky head. "Most de white folks doin' der own wuk now. Jobs is sho' sca'ce."

Then as Mary involuntarily looked at Cindy's scarred hands she had a bad moment. Cindy had gotten the scars by extinguishing an oil heater that had burst into flames in the bathroom. She

had pushed Mary aside. Mary in wonder had asked at the time,

"Why did you do that, Cindy?"

"I'd better have been burnt than you, Miss Mary." Mary had thought of this incident many times afterward—this devotion of a black woman to her white mistress—and now she was letting her go.

The morning after Cindy's dismissal everything went wrong. Everyone was out of humor. The children were late for school. As Fred left the house he banged the door and went off without saying good-bye, as was his custom. Truly a good servant kept the machinery of the house in running order, as well as the tempo of one's mental machinery. But there was the corner cupboard which she couldn't possibly buy unless she economized in some way. She had gone in and priced it the day before and made a small deposit.

A week of confusion followed. There were burnt fingers, and more often scorched food. The children grumbled when asked to help with the dishes in the evening.

"Why don't you tell Cindy to come back, Mother? Gosh, I'd rather do without my lunch money and have her back," Elise objected, reluctantly turning the hot water faucet.

"You can't cook, Mom," Sam complained as he gingerly picked up the cup towel and began drying the dishes.

"And my hands will look like a washerwoman's," Elise pouted.

"Why, children, you want to help Mother, don't you?" Mary with an aggrieved air turned and began putting leftovers away.

"Of course we do, Mom, but why can't Cindy come back?"

Mary flushed. Not for anything would she admit to the children the reason why. It did not occur to her till later that they with their all-seeing eyes would wonder about the cupboard when she brought it home. They had heard their daddy speak more than once of the need of further curtailment of expenses. Well, a woman had to have pretty things.

The days began to grow short and very cold. And Mary doing the endless requirements of a housekeeper's routine often thought of Cindy, and wondered how she and her children were faring. She wondered, too, if Cindy had ever gotten so tired that every bone in her body ached. If she had, she had never said so. And Cindy wasn't very strong either. Somehow Mary had never thought of that before. She had heard that Cindy hadn't been able to find another situation, although she had recommended her highly.

One morning Catherine Slade, a thoughtful young matron, who had been living in Cedarwood only a short time, dropped in for a moment.

"I'm going to dismiss my maid," she said, as she threw back her expensive fur coat and sat down. "You seem to be getting along beautifully with your work. And Hal says I'll just have to cut expenses."

"Look at my hands," Mary gestured in protest. "I can never do a thing in rubber gloves. You'd better keep your maid. I'm afraid our maids will suffer this winter if we all do our work." Mary, thinking of Cindy, found herself defending them.

"They can get along somehow; the happiest people on earth." Catherine gave a low laugh. "I've often envied them. Like children, it takes so little to make them happy." Then suddenly thoughtful, she went on, "Their music does not indicate happiness, though. There is an underlying pathos and brooding about the rhythm that is heart-breaking; and some of their poetry makes me want to cry."

Mary gave her friend a searching look. Was Catherine becoming socialistic? It gave her an uneasy feeling. The low, brooding chant of the negroes that came in the summer evenings from their little church at the foot of the hill had seemed to her more colorful than poignant. Then as though suddenly awakened Mary saw discarded garments, small wages, poorly constructed houses, inadequate bathing facilities, beautifully laundered clothes, done in one or two small rooms which served as dining, cooking and living quarters. She marvelled as she had never done before.

"What you say, Catherine, makes me think we are not quite right in discussing our maids that we may indulge ourselves, while they, perhaps, are in need. Strange we had not thought of that before."

"Perhaps we are a little sentimental this morning," Mary continued.

"It is more comfortable not to think of such things. I'll certainly have to cut expenses in some way," Catherine got up.

"I think I'd better go down and see Cindy soon," Mary said as she opened the door for Catherine.

But when Catherine was gone Mary anaesthetized her good impulses by thinking that Cindy probably had a washing or two and was getting along all right. That afternoon she went downtown, and with money she had filched from her expense allowance, made another payment on the coveted antique.

It was the day after a bitter cold

night in January in which the water pipes had frozen in many homes, that she at last made up her mind to go and find out Cindy's real condition.

Her car moved slowly, sometimes skidding on the frozen streets, squalid and dreary looking. On both sides the small, unpainted houses made a brave attempt at cheerfulness, evidenced by the withered plants in pots and pans on the porches, and by the tiny wreathes and Christmas bells at the windows. Mary felt a sudden lump in her throat. In comparison, never before had her own home seemed so beautiful. Often she had thought it lacking in many of the things her heart craved. Now she felt so rich.

The car came to a stop before the cheerless row of houses in the Bottom. Cindy's bug-eyed children stared through the small window. Their faces were ashy, and wore an under-nourished look.

"Why, they're hungry!" The thought quickened Mary's steps.

Cindy's face, wreathed in smiles, looked up from a tub of hot suds. She hastily wiped her hands on her apron as Mary came in. The children clad in clothing of ludicrous proportions left the window, hovered near the small, rusty stove, shivering.

"Lawd, Miss Mary, I'se sho' glad to see you. Throw them clo'es aside, Rosy, so Miss Mary can sit down."

"No, Cindy, I haven't time. I came to see how you are getting on. Do you have enough laundry work to get by?"

"Just two washings, Miss Mary. Most of the white folks sends to the wet wash now."

"But, Cindy how do you buy coal, and pay rent, and buy groceries on so little?"

"We manages somehow, Miss Mary. The chilluns likes 'lasses and corn pones. Cou'se Solomon ain't well, and the doctor say he ought to have vegetables. Maybe I can get 'em after awhile."

"Have you applied to the United Charities, Cindy?"

A half-embarrassed smile twisted the dark features. "No I ain't Miss Mary. An' I doan' want no charity as long as I can wuk myself. And Lawd, Miss Mary, dem charity s'cieties would let you starve while they 'vestigatin' you. No, I ain't lookin' fer charity." She gave a low chuckle, as she stooped to open the stove and put in a handful of cedar chips.

Mary glanced curiously about the small room. There was the old washstand and chair she had given Cindy—useless rubbish to her. Cindy had painted them a bright blue. A faded bunch of artificial flowers which Mary had thrown away filled a broken vase she had discarded. A line of dripping clothes hung across the room.

"If I can help you, Cindy, let me know."

"Thanks, Miss Mary, you was always mighty good to me. Here, Rosy, stop dat

staring at Miss Mary's pretty hat, and open the door for her. I's sorry you found the house so torn up."

"Good to her—!" A wave of shame dyed the soft ivory of Mary's face as she turned away and went out to the car. Her dark eyes were misty. No, she hadn't been good. She had never given Cindy anything except something that was of no use to herself. She would go by the antique shop and ask Mr. Best if he would relieve her of her obligation, and put the cupboard on display again. Someone else would be sure to buy it. But when she stopped the car at the antique shop and went in, her good intentions were gone. It was too lovely. Just the kind of cupboard she had wanted for a long time. She would send Cindy a basket of groceries.

A week later Mary was ill; her head was bursting. Fred had to get breakfast, and help the children off to school. At noon she was no better. At night her fever came up, and she realized that she was a sick woman. Fred, when he came home from the office, was alarmed.

"We must call the doctor."

Mary shook her head, "No, wait until morning."

Morning found her no better. The doctor said she would have to be in bed at least a week.

"I'm going for Cindy," Fred said, after the doctor had gone.

"No. Please don't, Fred. Doctor Gowdy is always an alarmist. I'll soon be all right." Mary, her face a deep crimson, sat up in bed.

"Look here, Mary, I want to know why you let Cindy go in the first place. I insisted that cutting expenses should not go that far. We get along much better when she is here. These are no times to dismiss servants anyhow; they have to live."

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Mary turned her head away. There were some things she couldn't admit even to her husband.

Later Mary was aroused by a light tap at the door. Cindy in her faded threadbare coat, came in with a huge bunch of artificial roses.

"I heard you'se sick, Miss Mary. Thought you'd like some flowers."

She drew near the bed, her eyes deep with sympathy. "You needn't worry 'bout de wages. De charity organization done found we'se in need of coal and provisions. A neighbor is lookin' after de chilluns." A smile lit up her dark face. "I'se come to stay till you gets well. Dere, don't cry, you'll spoil your looks. Jes' rest now, Miss Mary."

Cindy's scarred hands straightened the bed, and as she lowered the blind, Mary reached over for the telephone, and gave the number of the antique shop.

"I'm sorry, Mr. Best, I can't take the cupboard. I have a better use for the money. Keep whatever is right out of my payments to remunerate you for your trouble and loss."—Emily R. Golightly in World Call.

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Old Books (as late as 1927) now gathering dust in your attic, trunks or basement, may be worth a fortune to you! A SINGLE BOOK IN YOUR HOME MAY BRING \$25—\$50—\$100—\$500 OR MORE IN CASH! We will pay hundreds and thousands of dollars for certain old school books, travel books, story books, bibles, poetry, magazines, letters and old newspapers. ONE BOOK MAY BRING YOU AS MUCH AS \$5,000.00 CASH! We want to buy thousands of old books for collectors and libraries. Old books that look like they are worth only a few cents may be worth \$50—\$100—\$500 each, or even thousands of dollars!

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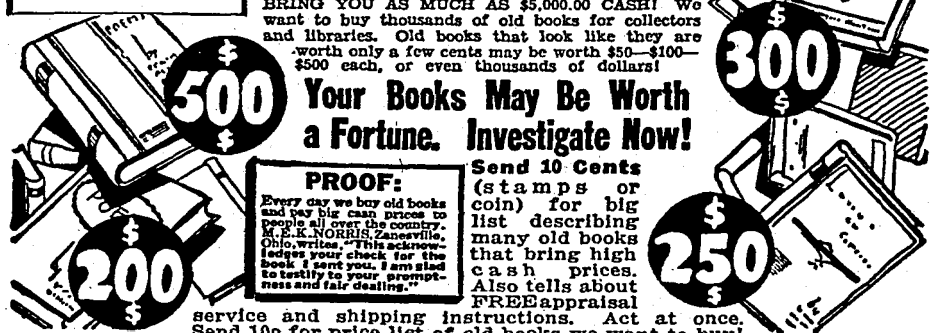
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**Baptist Training Union
Department**

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

Three More Conventions

Oct. 11, 12—Southeastern, Springfield.
Oct. 18, 19—West Central, Franklin.
Oct. 25, 26—Western, Murray.

Southeastern At Springfield Tomorrow

What? Southeastern Regional Training Union Convention.

Where? First Baptist Church, Springfield.

When? Tomorrow and Saturday (October 11, 12) 9:00 A. M. Friday to 3:00 P. M. Saturday.

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

Why? Vision, Knowledge, Friendship, Dedication.

Southeastern Regional Officers

President—A. Joe Asher, Harlan.
Vice President—J. A. Boles, Jellico, Tenn.
Secretary and Treasurer—Miss Alice McClure, Crab Orchard.
Junior and Intermediate Leader—Miss Ethel Hoskins, Pineville.
Chorister—E. V. Carrier, Liberty.

**Springfield Church Will Entertain
Southeastern**

Pastor—Rev. J. N. Binford, Springfield.
Director—Albert Goatley, Springfield.
Homes Committee—Miss Mary Murray, Springfield.

Please let Miss Murphy know at once the names of those who are to be there for the banquet Friday, 5:15 P. M. and Friday night.

A letter from President Asher and a conference with the local committees indicate that when you arrive in Springfield, you will find the program and the church and the homes ready for you. Come praying for a great spiritual, mental, and social feast.

Thanks are hereby expressed to all who are having a part in taking care of this Convention.

Please refer to page 22 of the Western Recorder of September 12 for the outline of the program. The following are to be on the program, in the order of their appearance: E. V. Carrier, Rev. C. T. Ricks, Pastor J. N. Binford, J. A. Böles, R. R. Adkins, James Mize, Miss Mattie Burkett, Miss Ethel Hoskins, Dr. D. Swan Haworth, Claude Bivins, Pastor J. O. Carter, Dr. Ross E. Dillon, Pastor J. B. Smith, Dr. W. E. Hunter, Pastor D. H. Daniel, Jr., Jimmie Stokes, and Pastor R. M. Gabbert. Please attend all seven sessions if possible.

Attention All Regions!

See page twenty-two of the Recorder of September 12, for October Program. Note the attendance goals for your Re-

gional Convention and Association. You can reach them if you will.

Reservations. If you have not already done so, you send in names and other information of all who expect to attend the Convention, at once. In West Central write to Mrs. Mont Breedlove, Franklin. In Western write to Mrs. W. P. Roberts, 801 Olive St., Murray.

If your church wishes to entertain 1936 Convention please come with official invitation.

Please pay any unpaid pledge to your Secretary-Treasurer and come prepared to make pledge for next year.

Friday night, bed and breakfast free.

Registration free. All expected to register.

**State Tour of Christian Youth
Crusaders**

Thursday, October 10—
Paducah
Friday, October 11—
MiddlesboroDr. Wheeland
Saturday, October 12—
PinevilleDr. Wheeland
Sunday October 13—
CorbinDr. Wheeland
Sunday October 13—
Williamsburg.....Rodeheaver and
Wheeland
Monday, October 14—
LondonDr. Wheeland
Tuesday, October 15—
Somerset.....Dr. Chas. J. Turck
Wednesday, October 16—
CampbellsvilleDr. Wheeland
Friday, October 18—
MadisonvilleDr. Wheeland
Saturday, October 19—
HendersonDr. Wheeland
Sunday, October 20—
HardinsburgW. A. Frost
Sunday, October 20—
LeitchfieldW. A. Frost
Monday, October 21—
ElizabethtownDr. Wheeland
Tuesday, October 22—
HarrodsburgDr. Chas. J. Turck
Wednesday, October 23—
DanvilleDr. Wheeland
Thursday, October 24—
RichmondDr. Wheeland
Friday, October 25—
GeorgetownSeminary Student
Attend the Meeting Nearest You

Contests and Sword Drill

Please see that your Association will be represented in the Intermediate Sword Drill Contest. The winner in this will compete with the other Regional winners and the one who is successful will represent Kentucky in the Southwide Drill at Birmingham, December 31. This is a great thing.

It is hoped that each Association will have a Junior representative in the Junior Demonstration Sword Drill.

Every Association should have a representative in the Better Speakers' Contest.

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. Anyone 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 Crusaders: "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, and (3) Delivery.

Awards for Month of September

Association	Methods	Other Books
Baptist		9
Bell County		1
Blood River	7	4
Campbell County	2	9
Liberty		2
Long Run	34	13
Mt. Zion		16
Nelson		8
Ohio Valley	25	
Owen County	13	39
Shelby County		14
South Kentucky	12	7
South District	13	38
Tates Creek		2
Three Forks	14	6
Upper Cumberland		51
West Union	4	
Whites Run		10
Total	124	229
Indiana and Ohio		92
	124	321-445

RECORD OF ATTENDANCE

**Baptist Training Unions reporting
enrollment of 100 or over
September 29, 1935**

	Att.	Vis.	En.
Lexington, Porter Memo.	142	55	163
Akron, Ohio, Calvary	101	24	111
Harrodsburg	101	23	140
Henderson, Audubon	100	3	125
Danville, Lexington Av.	95		120
Taylorsville	91	6	118
Louisville, Crescent Hill	89	50	125
Pineville, First	87	6	140



Paducah, Tabernacle	84
Owensboro, Third	82	25	124
Owensboro, First	81	18	111
Louisville, 23rd & Bdwy..	80	16	105
Severn's Valley	77	2	101
Paducah, Immanuel	75	16	167
Louisville, Temple	72	20	140
Elsmere	68	4	110

WILLIS AT SYLACAUGA, ALA.

The evangelistic meeting in the Mig-non Baptist Church, Sylacauga, Alabama, closed last Sunday on a high tide. There was a man sent from God whose name was Bishop J. Willis, of Sumter, S. C., who did the preaching. For a number of years he was associated with Evangelist John C. Cowell, Jr., of Fayetteville, N. C. Our meeting ran only two weeks with seventy-nine additions to the church.

Brother Willis is one of the most consecrated zealous soul-winners I ever met. His sermons are marked with timely gospel truths and great heart power. Our church unanimously invited him back for a big tent campaign next Spring. Mrs. Willis is his pianist.
J. E. BERKSTRESSER.

OLD CLOTHING NEEDED AT HOPE RESCUE MISSION

DEAR FRIENDS: Through the courtesy of the Western Recorder we are presenting some of the needs of our Mission. The time of the year has come when we are thinking and planning for the cold weather just ahead of us. Very soon we will be having many calls for help, and the only way we may be able to relieve those in need is through the gifts of our friends who can help supply those needs.

Sometimes we wonder if these many calls for help will ever cease. No, they never will. Jesus said, "The poor you always have with you," and we have the encouraging words that our good deeds will not be forgotten. "He that giveth to the poor shall not lack." Again, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Our needs are clothing of all kinds for men, women and children. Also shoes. Many of these needs will be urgent, and we sincerely hope all who have clothing to spare will either bring it to 808 West Jefferson Street, or phone JACKSON 0443, and we will come and get it.

HOWARD HUDSON, Supt.
Hope Rescue Mission,
808 West Jefferson St.,
Louisville, Ky.

LIQUOR AND LIQUORITES
(Continued from Page 6.)

Our highways are cluttered with road-houses, with liquor, dance halls and cabins, and as the proprietor of one of these places said, "one creates the de-

mand for the other." The old saloon with all of its infamy is infinitely to be preferred to the new saloon, with its unspeakable debauchery of women and children. If our law makers will not give us prohibition, for the sake of the womanhood of our country, will they not give us back the old saloon with its restrictions. There is now no semblance of enforcing the law, by State or Federal authorities. Many other promises have been made, but not one of them has been kept. **Liquor sellers have never kept faith with God, or man.**

It was emphatically affirmed and re-affirmed that the legal sale of liquor would stop bootlegging. A Federal agent in Ohio recently issued a signed statement that one third of the liquor sold in the state was bootleg whiskey. Had the government tried half as hard to enforce prohibition as it has to suppress bootlegging prohibition would still be in effect. Personally, we would prefer a "blind" tiger to one with two good eyes.

Recently a request came from a representative of the Federal government, asking the churches to help in suppressing bootlegging. It is still true:

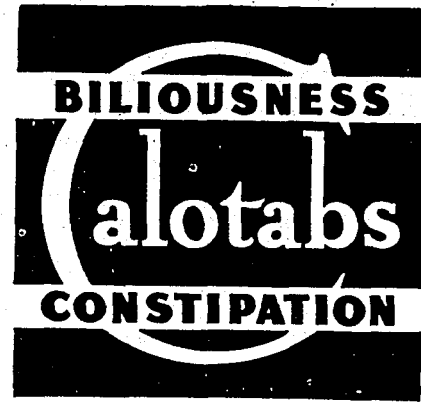
"When the devil is sick,
The devil a saint would be
But when the devil is well,
A devil of a saint is he."

Sometime since we saw a sign, Legal liquor sold here." As a matter of fact no "legal" liquor is sold in Kentucky. The Seventh Amendment still stands as a part of our Constitution. It is true that a whiskey-soaked legislature removed the penalties against the sale of liquor. Anyone who sells liquor in Kentucky can be convicted, but no penalty can be enforced.

This only shows to what desperate and devilish extremities liquor sellers will resort to to ply their iniquitous trade. Some years since, at a meeting of liquor dealers in Peoria, Illinois, one of the speakers said: "Give whiskey to the boys, and like bread cast upon the waters, it will return after many days." This is the spirit of the business, and is the spirit of the pit.

More than one hundred thousand new made graves were made by intoxicating drink, during the last year. More than two-thirds of the twelve thousand murders were caused by liquor. Of the fourteen thousand suicides a considerable majority hurled themselves into eternity by drink. More than fifty thousand young women dropped out of sight, as if the earth had swallowed them up. Where, they went can be easily surmised. Liquor has increased the number of lunatics, until nearly all of our asylums are over crowded. It is quite safe to say that intoxicating drink is God's worst enemy and the Devil's best friend.

The ides of November will determine the fate of the Seventh Amendment. If this Amendment is repealed, we will have the unrestrained reign of liquor



with its consequent lawlessness. Surely one should think and pray before casting his vote to legalize liquor. Nor should we forget, that a liquor is a vote cast for the results that naturally follow liquor drinking. If you cast your vote for liquor, you vote for all the damage and degradation that it brings to our people. You vote for the deaths, lunacy, poverty and prostitution that it brings

Every informed man and woman knows the evils that follow in its train, and hence when you vote for it you vote for all these evils. Certainly a Christian should pray for divine guidance before casting his vote. And this reminds us, we have never heard of the advocates of liquor holding a prayer meeting for God's blessing upon the cause they espouse. The minister who drinks intoxicating liquor may well ask himself, if his inspiration comes from the Spirit, or spirits. To ask God to bless the saloon is silly, sacreligious and satanic.

"God of our fathers be with us yet,
Lest we forget, lest we forget."

Pastor W. M. Burns, of Cave City, Ky., has been called to the First Baptist Church of Franklin, N. C., and assumed his new work on October 1.

"Like the Rose"

So has Palestine commenced to blossom (Isa. 35:1). More Jews returned in a single month of 1935 than in all of 1929. There is no depression there. Sandy wastes are now orange groves. The Jordan is being harnessed for light and power. Prophecies of 20 centuries are being marvellously fulfilled, with startling rapidity.

In a series of specially illustrated articles exclusively for the TIMES, beginning in October, Mr. Geo. T. B. Davis, of world-wide "Million Testaments" fame, will relate his personal investigations of these marvels this summer.

A 10-weeks "Get Acquainted" subscription brings the entire series. Only 25c, stamps or coin. Write to-day mentioning "Fulfilled Prophecy" articles, or clip this notice.

Address
Dept. D-2



DODD AT ELIZABETHTOWN, KY

Secretary C. M. Thompson was led of God to do a wonderful thing for the Severns Valley Baptist Association and other surrounding churches in adjoining associations when he secured Dr. M. E. Dodd to come to the Severns Valley Baptist Church on September 26 at 10:30 o'clock for a service.

The meeting had been well advertised and long before the hour had arrived the house was filled to capacity. Large delegations attended from most every church in the association and from many churches in adjoining associations.

Through the courtesy of Horace McCullum, of Elizabethtown, a loud speaker was hooked up in a nearby hall seating 200 people. Those who were unable to get into the church auditorium were comfortably seated in this hall and

were able to hear distinctly every word Dr. Dodd said.

Secretary Thompson introduced the speaker and spoke words of encouragement concerning the great Baptist work in Kentucky. He urged all of our people loyally to support the Co-operative Program and the Hundred Thousand Club, stating that one-half of the amount paid through the club would go to pay Kentucky debt.

Dr. Dodd inspired the audience with his opening words which concerned the Holy Tithe. Several were heard to say as they left the hall I have not been giving but I expect to pay od His from this hour." Dr. Dodd made a strong appeal that the Christians of the Western World stop being Christians only in name and begin to be real Christ-followers. He told of the loyalty to Christ of the Christians in China, Japan and

other foreign countries. He spoke interestingly and inspiringly about his interviews with Mahatma Gandhi and Kagawa. This great man of God and his message did us good and inspired our people to new service for Jesus and His cause. At twelve noon there was a luncheon conference given by Pastor Arthur Stovall for Dr. Dodd, Secretary Thompson, and the pastors of the association for the purpose of getting their message to the pastors and affording time for questions to be asked Dr. Dodd about the work. Dr. Dodd's theme used in speaking to seventeen pastors at this luncheon was, "Let every pastor in this day be in every sense a God Man."

These two servants of God left Elizabethtown by automobile immediately after the luncheon for Lexington, Ky. where Dr. Dodd was to speak at seven o'clock in the evening. A. B. C.

**SEE THAT YOUR FRIENDS
GET A COPY OF THE
WESTERN RECORDER**

There are many Baptists in Kentucky and throughout the South who would appreciate and subscribe for the WESTERN RECORDER if they only knew about it.

It is our purpose to get a copy of the paper in as many homes as possible during the next three months. Will you help us by filling in the blanks below with the names and addresses of those of your acquaintance to whom you would like to have us mail sample copies.

This will be a splendid service rendered to the paper and the denomination, as well as a favor to them. We have no way of reaching the non-subscribers without their names and addresses.

Thank you in advance for the favor.

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Address

5. Name

Address

My Name and Address is.....

After filling in these names, cut this out and mail to
WESTERN RECORDER, 205 E. Chestnut St., Louisville, Ky.

Dr. Charles E. Maddry is to speak tonight, Thursday, October 10, at 8:00 o'clock, at the Walnut Street Church, Louisville, and tomorrow morning at the Missionary Day exercises at the Norton Hall Chapel, Southern Baptist Theological Seminary at 10:00 o'clock.

This fine news comes from Pastor T. E. Smith, of Hardinsburg, Ky.: "We just closed our revival last Sunday with Dr. Elmer C. Miller of Dayton, Ohio, doing the preaching. This is the second meeting in which Dr. Miller has preached for us. Last year we had fifty-nine additions and this year twenty-five. During the six years of my pastorate here we have had more than 175 additions. Sixty more and we will have doubled our membership. We have had almost a simultaneous campaign throughout the county among the Baptist churches. There were three meetings going on at the same time ours was in progress, and now a week later there are three in progress in other Baptist churches in the county. We have a splendid group of preachers in Breckenridge County, who stay with the job."

The Broadway Baptist Sunday-school, under the direction of Ray E. Priest, conducted a Saturday afternoon conference at the Jacob's Lodge, in Iroquois Park, Louisville, on October 5 from 3:00 to 6:00 o'clock. Secretary W. A. Gardner was one of three to conduct a conference for the first hour. He dealt with the Intermediate Department. A second class of Young People and Adults was conducted by Hugh Peterson, a third, Juniors, by Mrs. W. A. Gardiner, and another, the Primaries, by Miss Jennie G. Bright. During the second hour those present endeavored to farce their problems in a period led by Dr. Hansford D. Johnson. From 5:00 to 5:30 Dr. Dobbins spoke on "Co-Labgrers with the Master Teachers," after which the attendants had supper. Those who attended were enthusiastic about the success of the conference together.